City, Culture and Consumption: A Study on Youth in Dhaka City from 1990 – 2015

A dissertation submitted to the University of Dhaka for the Degree of Masters in Philosophy in Sociology

Submitted

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Declaration by the Researcher

I hereby declare that the M.Phil dissertation entitled "City, Culture and Consumption: A Study on Youth in Dhaka City from 1990 – 2015" has been prepared by me. It is an original work that has been done by me through taking advices and suggestions from my supervisor. This dissertation or any part of it has not been submitted to any academic institution or organization for any degree or Diploma or publication before.

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Abstract

Fundamental changes in various aspects of the world have been noticed in the last two decades, where technology and the mass media play an important role in the appearance of such changes. They are modifying all aspects of the life of cities, political, economic and cultural. Globalization which resulted from the use of ICTs affected the cities of the world; it has sharpened the basic conflict between the old and the new. In main stream sociology, consumption is an important concept which has a great influence on making changes in different aspect of society as well as it is also being influenced by various facts that make it a result of change .In the last 25 years Bangladesh is going under a lot of changes among these the change in consumption is a recognized one. It is said that youths are the change makers and they accept any kind of change with open arms. So , in order to analyze the consumption culture of youth in Dhaka city of last 25 years this study has been conducted under the title of " City, Culture and Consumption: A Study on Youth in Dhaka City from 1990 – 2015". The main objective of the study is to find out whether any kind of change took place in the consumption pattern of youth in Dhaka during last 25 years and if any kind of change has taken place than what is the reason behind this kind of change. Another concern of the study was that whether Globalization had any kind of impact on the consumption pattern of youth. To find out these issues a mixed method research had been conducted where sample size was 250 including 10 in - depth interview. The respondents were divided in to three clusters .From 1990 – 1996 has been made as the period before internet age, from 1997 – 2006 as 2nd cluster which is made as VSAT base data circuit was commissioned for the first time in the country and the launching of three giant mobile companies suac as Grameen, Aktel and Banglalink and finally 2007 – 2015 cluster had been made as Bangladesh got connected to the SEA-ME-WE 4 Submarine cable in 2006.In the study three main areas have been chosen to analyze the changes in consumption pattern among youth such as food habit, entertainment and lifestyle & fashion. As consumption is a vast area and only one theory is not enough for explain this concept different theories have been analyzed to explain the changes among youths in the last 25 years regarding consumption culture such as Harvey's theory of Time Space Compression, Baudrillard's theory of consumption and Hyperreality, Ritzer,s theory of Macdonalization, Peter

Corigan's theory of Consumption and finally the theories of cultural globalization. Through the analysis of survey data and interviews along with the consideration of the mentioned theories it can be concluded that food habit of the youths has been changed in the last 25 years and the respondents of all the three cluster agreed that effects of western culture is the reason behind this kind of change. It is also found that Going to first food restaurant as well as frequency of going there is higher among the 2nd and 3rd cluster compare to 1st cluster. Regarding the entertainment it is found that favorite forms of entertainment as well as favorite type of movie, music, channel is taken place by Hoolywood and Bollywood items and all of these are result of different kinds of technological innovation as well as Globalization. Findings in the sector of fashion and clothing is much more interesting. It is found from the study that the youths of 2nd and 3rd cluster had started to like foreign products, shop in the branded store, wear accessories etc. Again the youths have become more conscious about their physique, figure and beauty. Going to parlor and gym has increased sharply in among the youths of 2nd and 3rd cluster in comparison with 1st . So it can be concluded that consumption pattern of youths during the last 25 years has changed remarkably and this change is caused by different aspect of globalization such as cultural, technological, economic etc.

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Abbreviations

BTRC   Bangladesh telecommunication and regulatory commission

BBS   Bangladesh Bureau of Statistics

ICT Information and Communication Technology

KFC Kentucky Fried Chicken

MNCs Multinational Corporations

TV Television

UN United Nations

WWW   World Wide Web

Chapter One

Introduction

1.1: Background of the Study:

Ever since the growth of human civilization, change has remained a consistent part of every society though there have been variations in its state and directions. At different phases of growth the processes of change have affected the various aspects of society. The processes of social change like modernization, globalization and urbanization have contributed a lot in changing the Society.

It is within a community that people usually have common attributes which are perpetuated via tradition, rituals and symbols. Such societies have groups of people which thus share common sets of values, norms and beliefs and therefore are said to possess a common culture. The culture of any society or community has a historical basis and is passed on from one generation to another. Today, the Internet and Bollywood-Hollywood through mass media facilitate cultural transmissions. This results in an increasingly homogenized culture, based mainly on Western and especially American culture and Indian culture in Bangladesh.

Fundamental changes in various aspects of the world have been noticed in the last two decades, where technology and the mass media play an important role in the appearance of such changes. The new communication system and the use of ICTs have increased the capacity of the present to absorb all kinds of cultural, social and political articulation, in a

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digital globe that is electronically communicated and managed. They are modifying all aspects of the life of cities, political, economic and cultural. Globalization which resulted from the use of ICTs affected the cities of the world; it has sharpened the basic conflict between the old and the new.

In mainstream sociology, consumption was for most of the discipline's history simply not a relevant analytic category, which explains why for much of sociology's history consumption was understood through theories of capitalist production. However, in the last few decades researchers have increasingly situated practices of consumption and a consumerist ethic as central for understanding broader social and cultural change, impacting on the way sociologists have conceptualized such diverse areas of social change as cultural and economic inequality, urban and spatial development, identity and selfhood, gender relations and performativity, media, and advertising

Any serious discussion of consumer society must trace the practices and meanings of consumption as they are woven into social structures and actions that lie beyond the shop counter. Instead of oppositional models of analysis (consumption versus production) and instead of sequential models (consumer society after class society), the challenge of the next generation of work will be one of integration. The study of consumption has the potential to bring together the study of work, politics, family and collective identity in fresh ways. Indeed, it needs to do so if it wants to avoid the fate of historiographical marginalization experienced by earlier 'leisure studies'. New studies on shopping and factory meals offer new approaches for broadening the social relations of consumption. As a developing country consumption culture in Bangladesh is changing in a increasing

motion. Consumer Spending in Bangladesh increased to 11760.15 BDT Billion in 2015 from 10344.30 BDT Billion in 2014. Consumer Spending in Bangladesh averaged 5718.81 BDT Billion from 2003 until 2015, reaching an all time high of 11760.15 BDT Billion in 2015 and a record low of 1742.40 BDT Billion in 2003. (*Consumer Spending in Bangladesh is reported by the Bangladesh Bureau of Statistics.*)

Over the last decade, there has been an exponential increase in the intensity that manufacturers employ to sell their stuff to the young. Today's teens are victims of the contemporary luxury economy. They have grown up in the age of the brand, bombarded and defined by name products and intrusive and clever advertising strategies. Raised by a commodity culture from the cradle, teen's dependably fragile self-images and their need to belong to groups are perfect qualities for advertisers to exploit. Alissa Quart in Branded(2003) Young people are considered a critical target group in the drive to reorient consumption patterns toward sustainability. Young people represent a large proportion of total consumption expenditure in affluent societies as well as developing countries , including Bangladesh , and these young consumers possess substantial power over the market – something young people are often unaware of. Industry experts estimate the size of combined youth spending power in eleven major economies including to be in excess of 750 billion dollars (US) (Brown 2002). Young people of Bangladesh spend a large proportion of their money on leisure goods and activities. Clothes, food, entertainment and communications equipment are among the most popular. As of March, 2011 there are 70.963 million mobile phone subscribers in Bangladesh (BTRC)

and among them 70/ are teen-ager. Young Bangladeshi spend around 13 per cent of their disposable incomes on mobile products (MobileYouth, 2004). According to United Nations Statistics Division the number of internet users in Bangladesh per 100 inhabitants was 0 until 1998 but at 2010 it was 3.07. As Michaelis (2000) points out, it is impossible to identify a "single-driver model" of consumption because material consumption is linked to almost every other aspect of our lives. For instance, consumption patterns are related to economic development, technological change, institutions, landscapes, demographic distributions, education systems, communication systems, and cultures. In this study an attempt has been made to describe the consumption culture of youth for last 25 years in Dhaka city as well as to find out whether any change took place in that duration along with the causes for the change in consumption pattern.

1.2. Objective of the Study:

Objectives of a study can be divided in to as follows -

    ⎞ **Major/ Broader objective**

    ⎞ **Specific Objective.**

1.2.1. Major Objective:

(1) To analyze the trend of youth consumption culture from 1990 to 2015 in Dhaka city as well as to find out the changing pattern of consumption along with the causes of these changes.

1.2.2 Specific Objectives

1) To explain the pattern of consumption culture of youth in Dhaka city.

2) To find out the changes in youth's pattern of consumption in last 25 years.

3) To find out the causes of changes in youth's pattern of consumption.

4) To know the relationship between the changes in means of consumption and pattern of consumption among the youth.

1.3 Rationale of the Study

Bangladesh, a less developed country has experienced a massive change-over throughout the whole consumer market by virtue of free market economy blending the global cultural products with local cultural products creating silence but drastic effect thus the rationale of this study indicating the influential perspective of affecting young people in a social structures cultural commercialization.

In effect, the logic behind a sociological research is epitomized with its rationales. Sociology attempts to incorporate all the spectra and landscapes meticulously to fathom its social gestation.. Scarcely did we find ever any academic research upon endeavoring on the social transformations of Bangladesh during the last 2 decades or we can say in the last 25 years that took place in the consumption sector. The dimensions of consumption from every aspect and perspective must be visualized, and how does it spell impact on a developing nation like Bangladesh, how does it create new normative patterns needs to be understood sociologically. A lot of significant things happened in Bangladesh as for example Bangladesh entered in to free market economy when Globalization invited itself into Bangladesh roughly 2 decades ago, in the 1990's. With this, the process of globalization brought much opportunities and facilities for the economy of Bangladesh. It

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opened the door of foreign investment. As a continuous process Bangladesh has largely benefited from the transfer of technology. According to Yusuf & Alam (2007), mobile phone came to Bangladesh in 1989 but in a true sense Bangladesh step into mobile era in 1997 when two new mobile operators-Grameenphone, Aktel- started their operation in Bangladesh. According to the report of Bangladesh IT ministry On June 4, 1996 the VSAT base data circuit was commissioned for the first time in the country. Upon VSAT commissioning, internet connectivity was established & its services were made available to the public. In 2006 Bangladesh got connected to the SEA-ME-WE 4 Submarine cable. After that, many ISPs found the opportunity to connect the submarine cable via Bangladesh Telegraph and Telephone Board (Now BTCL). This is the time when number of internet users increased by quite a big margin as bandwidth quality and price became affordable to general individuals.

 The socio-psychological implications, for instance, of facebook, google, youtube, yahoo, wikipedia and other websites, which created perhaps the greatest aura of influence and interaction in the history of modern technology—should be precisely accounted for a sharper understanding of their diffusion and the impact of this innovations on consumption culture.

As we know youth are the most enthusiastic, earnest, keen and affectionate towards any new things and they always welcome changes. So to analyze the consumption pattern with the accordance of the mentioned changes that took place in the last 25 years, youth is the most rational section for study and as the capital of Bangladesh Dhaka city is the

perfect place where youths from all over the country can be found which made the study a representative one.

1.4 Importance of the topic

The sociology of consumption is a subfield of sociology formally recognized by the American Sociological Association as the Section on Consumers and Consumption. Within this subfield, sociologists see consumption as central to daily life, identity, and social order in contemporary societies in ways that far exceed rational economic principles of supply and demand. Due to its centrality to social life, sociologists recognize fundamental and consequential relationships between consumption and economic and political systems, and to social categorization, group membership, identity, stratification, and social status.

Consumption is thus intersected with issues of power and inequality, is central to social processes of meaning making, situated within the sociological debate surrounding structure and agency, and a phenomenon that connects the micro-interactions of everyday life to larger-scale social patterns and trends. Thus the study of consumption pattern for the last 25 years holds a great importance. There are so many studies explaining consumption in regarding with so many aspects such as class, status, culture, particular area as well as globalization. But there is no study particularly on youth consumption pattern focusing on a specific time frame. In this study a specified duration from 1990 – 2015 has been chosen to analyze the consumption pattern of Dhaka city`s youth. Analysis of 25 years consumption culture of youth in a city specially Dhaka city which represents

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the whole country will definitely contribute a lot in the enhancement of knowledge in the The sociology of consumption.

1.5. Limitation

Despite all-out attempts to make the present study a scientific one, it has the following limitations:

(i)   To find out the youths during different period of time.

(ii)   Having contradiction as methodological purists believe that a researcher should either pick the qualitative or quantitative paradigm and not both.

(iii)   Because of using mixed method a multiple perspective faced combining difficulties both qualitative and quantitative method.

(iv)   Gender base analysis was not possible to done.

(v)   As mixed method design is the possible statistical measurement limitations of qualitative data when it has been quantified as qualitative data is very vulnerable to collinearity constraints occurred.

(vi)   Sufficient literature could not be reviewed which could provide more appropriate direction for the theoretical aspect of research and data analysis.

(vii)   The study is very much context specific. The respondents were selected from five particular universities and the views of this group cannot be considered representative of all urban youths.

(viii) Almost all of the respondents of this study belong to upper class, upper middle and upper middle class families but the intuition of youth from lower socio

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economic background might have provided a more comprehensive picture of the phenomenon.

(ix)   The researcher as an apprentice was not competent enough to conduct a study on such a complicated issue.

(x)   Concepts in the research title is highly theoretical and abstract, therefore it was difficult to analyze them numerically.

1.6 Outline of the Thesis

The research paper is divided into seven different chapters with multiple subsections where each chapter has discussed the theme by logical deduction to satisfy the research objectives.

Chapter I - Provides introduction to the research and statement of the research so that the reader can understand the logic behind doing this particular research including the rationale of the study, importance of doing the research and aims and objectives of the study.

Chapter II - Contains a precise review of existing literatures that provided the proper methodological and theoretical direction for doing the research hence, multiple subsections were introduced that directly satisfy the concepts of the title.

Chapter III carries detail modus operandi of the study by delineating about the methodology as mixed method where the steps of research work including the description of study site, study population and study unit, sampling technique, data collection

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instrument, pretest, data collection, processing and analyzing, reliability and validity of the study, ethical stand point of the study.

Chapter IV represents different theoretical approaches on consumption, Sign value, postmodernism, influence of cultural commercialization, cultural globalization, changing consumption pattern despite providing the proper guidance to develop a conceptual framework.

Chapter V illustrates empirical presentation of the findings and result of the study where all the results have been presented in a logical sequence and divided into readily identifiable sections.

Chapter VI represents the discussion and interpretation of the major research findings.

Chapter VII is the conclusive chapter that summarizes and recapitulates the main points of the study.

Appendix contains the self-administered survey questionnaire, checklist, case study.

CHAPTER TWO

LITERATURE REVIEW

Chapter Two

LITERATURE REVIEW

Reviewing the previous accumulated knowledge about a topic is an essential step in The research process. The purposes of this literature review are: to demonstrate a

familiarity with a body of knowledge and establish credibility; to show the path of prior research and how the present study is linked to it; and to learn from others and stimulate new ideas (Neuman, 1997).There is a lot of literature on urban culture, but most of them deal with the issues of physical growth and spatial transformations, changing built environment due to globalization, urban identity, urban redevelopment and spatial plan etc, which are not relevant to this thesis. A very few literature with relevance to sociological analysis of urban culture and consumption are found.

The establishment of consumption studies as an important subfield of sociology is reflected in the variety of introductions to the field.

Bocock (1993) traces the development of modern consumer society and its postmodern apotheosis in the late 20th century. Using a range of critical social theory, the author maps the way identity, desires, and commodification define present-day consumption.

Corrigan (1997) introduces a range of concepts pertaining to and perspectives on consumption within sociology. His focus is on the development of consumer society and the mapping of consumption as a process. A feature of the book is its focus on various fields of consumption, including shopping, food, dress, the home, tourism, and the body.

Lury (2011) works from a cultural and theoretical position to analyze consumer culture in terms of mobile commodities, circuits of cultural production and exchange, and the work

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of brands. The work shows how economy, culture, and materiality are constituted through chains of production and consumption.

Sassatelli (2007)integrates economic, philosophical, anthropological, and cultural approaches to the development of modern consumer culture. The book covers literatures on historical features and development of consumption and consumer society, needs and fetishization, taste and aesthetics, and multiple contexts of consumption.

Slater (1997) offers a careful and critical account of the way consumption becomes an identifying feature of modern society and the ideology of modernity. The book covers a range of theoretical perspectives on consumption using the frameworks of commodification, freedom, identity, and social status.

Smart (2010) analyzes consumer society in terms of the systemic creation of consumption as a social activity. He considers the way marketing, branding, and advertising creates markets, the globalization of consumption, and the environmental, political and environmental consequences and issues wrought by modern consumer culture.

Clarke(2003) examines the evolving society in which we live and the different types of consumption. Clarke argues that the central core of urban living is consumerism. From looking at consumption and the city, Clarke moves to more in-depth topics. In Clarke's examination of relations between consumption and the city, he takes an indepth look at some implications of consumerism for the city. Clarke's consumerism goes beyond just buying and using things in assessing how consumerism is reshaping the nature and the

design of the city. The author takes a broad look at consumption moving from a narrow meaning to a more applicable, broader definition. The central argument of the author is that consumption and consumer society are increasingly becoming more pivotal in the postmodern society in which we live.

Jennifer (2001) argues that the meaning embedded in consumption symbols, such as commercial brands, can serve to represent and institutionalize the values and beliefs of a culture. Relying on a combinedemic—etic approach, the author conducted 4 studies to examine how symbolic and expressive attributes associated with commercial brands are structured and how this structure varies across 3 cultures. Studies1 and 2 revealed a set of "brand personality" dimensions common to both Japan and the United States(Sincerity, Excitement. Competence, and Sophistication), as well as culture-specific Japanese (Peaceful.ness) and American (Ruggedness) dimensions. Studied 3 and 4, which extended this set of findings toSpain, yielded brand personality dimensions common to both Spain and the United States (Sincerity, Excitement, and Sophistication), plus nonshared Spanish (Passion) and American (Competence and Ruggedness) dimensions. The meaning of these brand personality dimensions is discussed in the context of cross-cultural research on values and affect, globalization issues, and cultural frame shifting.

Ashaduzzaman , Asif (2011) said Television advertising plays an important role on changing the consumer behavior and also provides new patterns for purchasing or using any type of goods and services. It is the most convenient way to reach the female consumers because they are more deployed by advertisement promises that the product

will give them something special for satisfaction. This study is based on a survey of 460 randomly selected women from three places i.e. Dhanmondi R.A., Jhigatola, and Circular Road of Dhanmondi area in Dhaka City. The results reveal that advertisements play a vigorous role in familiarizing a new product in the family list and taking right decision during shopping.

Atikur (2014). In his study finds the domination of Western culture on all lives that erode cultural heritage and moral values. There has been creating consumerism by which western lifestyles are on diffusion. The specific objective of the study is to analyze how globalization rapidly transforms the social values and living pattern in the traditional societies. The author argued there have been some negative aspects; but modernization process is positively functioning as well.

In the sociology of consumption, a core research issue is the symbolic expression, reproduction, and potential transformation of social collectivities through consumption. The two theoretical perspectives that have long dominated both consumer research and sociological investigations of this class of research questions-what Douglas (1997) termed personality/values lifestyle analysis and object signification research- have become less useful in the postmodern era. In this study, DOUGLAS develop an alternative poststructuralist approach for analyzing lifestyles. He describe five core principles of poststructuralist lifestyle analysis that distinguish this approach from the two predominant paradigms. Drawing from a series of unstructured interviews, he argued that each of these five features allows for more nuanced description of lifestyles than the two predominant approaches.

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Poststructuralist lifestyle analysis can be used to unravel the social patterning of consumption according to important social categories such as social class, gender, race/ethnicity, nationality, and generation in advanced capitalist countries in which post- modern cultural conditions make tracing these patterns difficult with conventional approaches.

Hossain, Mohiuddin (2015) conducted a descriptive cross-sectional study which aims to present the contemporary youth culture in Dhaka, the capital city of Bangladesh, with an emphasis on the underlying role of cultural globalization. To meet the objective of the study, a survey was conducted in 2012 among the students of three leading private universities in Dhaka city. The central theme of the study revolves around the idea that globalization as a process transforms our cultures and affects our lives wherever we live. There has been a heated debate among the researchers on the issue of media effects on the youths. The debate mainly centers around the question: Does what our young generation watch on the global media really influence their behaviors and choices, or the norms and values associated with those behaviors and choices are strictly learned through the guidance of parents, teachers, peers, and the society at large? This study documents that the global media have large-scale impact on the audiences who are exposed to them. As the survey findings indicate, the urban youth culture in Bangladesh is no longer identical to her long-standing traditional patterns but is found to be melting into western norms of dress-codes, food habits, attitude, and life styles. The study demonstrates that the young generation in urban Bangladesh prefers trendy clothes, fast food, western style

of marriage and family, western music, movies, festivals, and so on, reflecting a shift toward a consumer culture with global values.

Jennifer Martínez, Verónica; Garolera, Jordi (2001) argued that the meaning embedded in consumption symbols, such as commercial brands, can serve to represent and institutionalize the values and beliefs of a culture. Relying on a combinedemic—etic approach, the authors conducted 4 studies to examine how symbolic and expressive attributes associated with commercial brands are structured and how this structure varies across 3 cultures. Studies1 and 2 revealed a set of "brand personality" dimensions common to both Japan and the United States(Sincerity, Excitement. Competence, and Sophistication), as well as culture-specific Japanese (Peacefulness) and American (Ruggedness) dimensions. Studied 3 and 4, which extended this set of findings to Spain, yielded brand personality dimensions common to both Spain and the United States (Sincerity ,Excitement, and Sophistication), plus nonshared Spanish (Passion) and American (Competence and Ruggedness) dimensions. The meaning of these brand personality dimensions is discussed in the context of cross-cultural research on values and affect, globalization issues, and cultural frame shifting.

Shirin (2010) finds in her study that Bangladeshi people are now a day's changing their behavior and habit in food, dress and other activities. The researcher said approximately half of total respondents support western culture. People prefer fast food in their regular meal and think about going to gymnasium for physical fitness exercise. She said, we observe that, boys and girls are very much interested on going to DJ party at different

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night club. And, sometimes they want to live together before marriage which is extremely prohibited by our culture. Boys are using Tattoos on their body also.

Tanvir, Shovo, Fatima (2014)in their study aimed to find out the impact of cultural globalization on youth transmitted through satellite channel STV. There was some hypothesis regarding the level of watching satellite television and its impact on youths' daily activities. Culture is reflected through the attitudes, norms and values that shapes up the behavior of human being. At present rather than the traditional factors like religious belief, societal values, age old norms, satellite channels and the programs broadcasted in STV are more influential in shaping cultural identity. The study aimed to find out the impact of satellite channels in determining the cultural identity of youth. The study found significant impact of satellite channels on the youth. They are adapted with dress pattern, film and literature, cultural festival, language, food habit, behavior, and technology. The study reveals that many of the respondents did not even know about our traditional culture and they could not differentiate the traditional culture from western culture. This study also indicates that our education system have failed to teach the young generation about the native culture and tradition. Moreover, the education system is transforming in accordance with the western thoughts. Young generation and even middle-aged people were not conscious about Bengali culture because of the globalization. In this way, Bengali culture is now no more motivated by own culture, even is losing its own value. In the study 9 hypothesis were established and a precise statistical analysis has been done to measure the relationship between satellite TV and shifting the cultural identity of youth. [

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El-Ela (2003) investigated Cairo, a traditional urban city, through describing the effect of globalization on the life-style of its people. He described the changes on the urban form. He argued that The TV is the first device which is responsible for the introduction of global culture at home in Cairo city. Many American TV shows, such as Dallas, the Bold and Beautiful, Friends and others have been shown through local TV channels which influenced Egyptians" culture. Besides, some local radio and TV Programs are broadcasted in English in Cairo city. He said that although the globalization of Cairo is not a recent phenomenon it started last century when Hollywood films have been dominant in the global cinema market. The author founds that the local Cairo turned out to be home to be one of the largest AID missions, a number of branches of US multinational corporations, a number of American fast food chains as KFC (36 branch), Pizza Hut (22 branch), and McDonald (26 branch), in addition to American outfits series as Nike, Timberland and others. Moreover Cairo is also home of several Western educational institutions and imported English newspapers and magazines can be easily found out at newsstands in any corner. El-Ela (2003) asserts that Cairo is taking wide steps towards its westernization, where its culture is being homogenized through the cultural flows.

Elbendak (2008) studied on urban social and cultural transformation in the city of Tripoli, the capital of Libya, which is an old city and also a modern city. He stated that during the past number of decades, the pattern of life in Tripoli has been transformed, with particular focus on local culture which has felt the impact of global culture. These changes have brought about new aspects and patterns to life in the city. The author

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argued that transformation has occurred in some aspects of life such as food and music. Elbendak (2008) examined this urban transformation within the context of globalization. He said that Tripoli undergoes a transition from traditional and modern to a global state. Themusic culture of Tripoli has been influenced by modernization, as young people can be seen singing and adapting to modern music. 84% of Tripoli's population listens to music, some of which are sourced abroad. Most young people listen to modern secular music that has influenced their lifestyle. Equally, modernization and awareness of foreign lifestyles have altered the traditional cuisine. Meals are served as a collection of traditional and modern food. The restaurants offer a wide variety of food, and fast food restaurants have become popular. Elbendak (2008) noted that most restaurants in Tripoli are designed in a modern fashion and are located around the city center. Traditional activities are in decline especially in the young generation in Tripoli. Despite the influence of modernization, religious influence is still well-rooted in society and this encourages good neighborly relationships and friendships as well as kinship. Some people still maintain traditional characteristics within the culture of the city, which is unique of Libyan cities. The author explored the changes only caused by modernization process and avoided the impact of globalization on the culture of Tripoli city and he did not find the generational changes which will be find out in this thesis.

Precious (2010) critically assessed the impact of globalization on culture of Nigerian Igbo Community in Africa. He concluded that Africa is fast running the risk of cultural atrophy consequent of the current logic of globalization. Thereafter

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he proposed strategies for stemming the tide of cultural atrophy of the African culture in the midst of the purported rise of a global culture. Nigerians in particular are now cultivating the materialistic and individualistic habits andvalues previously associated with western culture. Theculture of individualism is fast eroding the values andideals of the extended family system which Nigerians areknown for. He found that excessive materialism has changed the religious character of thetraditional Igbos (of Nigeria). The traditional Igbos was atruly and deeply religious people of whom it can be said,as it has been said of Hindu, that they eat religiously anddrink religiously. But certainly, today, the revise is thecase; the texture of the modern Igbo cultural life is excessively materialistic. The glory of a religious cultural aura and vision of life, which characterized the traditionallife, has disappeared from the characterological featuresof modern Igbo life. The change, as observed from acultural anthropological point of view, has been a radical switch over from one extreme of a deeply religious socialcharacter to another of excessive materialism.In this chaotic run for wealth, the quest for profit with thedesire for prestige has accelerated the desire to consume.For the present day Igbo, what gives meaning to the worth of any human person is not "what he is" by virtue of hiseducation, but "what he possesses". All these have come as a result of the structuralchange in the world economy; globalization and the alarming increase of goods dumped on African countries that are market by mass seductive advertisement which is blatantly superficial but nonetheless successful increasing desires in peoples of traditional societies. Precious (2010)asserts that it has not only affected the kind of food the traditional

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Igbo community eats, it has also affected the kind and mode of their dressing. He also mentioned that today in Africa, most women dress half-naked while their male counterparts braid their hairs, put oneearrings and nose-rings and wear torn clothes or rags allin the name of fashion. Generally, globalization hasbrought about the decline of the traditional world, theundoing of the old cultural set-up, and the rapid erosionof old values. Finally, Precious(2010) argued that The African culture therefore, is fastrunning into extinction. But the author did not find out the generational changes in ideas and values of Igbo community.

Morgan (2010) described about the urban change in London during 1870-1914and the factors he argued brought about this change were science and technology. He stated that London was an ancient city and it had become a center for skilled artisanal and small-scale industrial work. Over the course of the nineteenth century, industry continued to expand with the growth of the city. The author suggested that different groups and types of scientists and technologists influenced the shape of development in London. He also emphasized on certain themes as characteristic of London"s culture of change: enthusiasm for technological modernity achieved in a progressive evolutionary manner, the key role of private enterprise and the importance of local autonomy, and a devotion to historic community. There were architectural developments in London and consequently familiar landmarks disappeared overnight. The author asserted that much new construction during this period revealed a commitment to modernity and change; this was especially true of buildings for scientific technical education. The writer showed how science and

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technology changed the century's London city while stayed away from explaining changes in people's lifestyle.

Hessler (2010) also discussed about Berlin's culture of change around 1900 because it was a fast-changing city. The economic and social structure of the city was substantially changed, urban infrastructures were reconfigured and everyday lives changed as Berlin's citizens adopted modern, hygienic, science-based behaviors. The author argued that science and technology and a network of scientists, engineers' entrepreneurs and politicians would play a pivotal role for making Berlin as a modern hygienic city fostering a scientific lifestyle. These actors were concerned with constructing the present by changing the urban environment, by founding new institutions and establishing new urban technologies and by spreading scientific knowledge and a rational, scientific lifestyle. But the author pointed that Anthony Sutcliffe had described that the inhabitants of Berlin were not ready for the modernizationprocess.Finally Hessler (2010) argued that the process of transforming Berlin into modern city was simultaneously a huge education project, undertaken in order to transform rural people into modern city dwellers. The author did not regard the generational changes in values and ideas of people in the beginning of new, modern, and scientific lifestyle.

Paquin (2000)examined the consequences of globalization for the cultural, social and physical composition of Seoul in South Korea. He studied urban culture in different respect as he argued that globalization is a process containing social and cultural potential and itmakes possible new social, cultural and identity spaces. Seoul city is

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today the product of its place in a global network of flows, though local difference persists. He said that, to some observers, the visual evidence of Western style weddings in Seoul speaks to the cultural domination of the West. Western style weddings entered Korea via Japan as well as via Western missionaries, but the popularity that such wedding practices were to achieve was the outcome of local cultural politics as nationalist groups saw new style weddings as symbolically useful to their agenda of cultural reform. Hence, the popularity of Western style weddings lays not so much inthe efforts of Westerners or in the strength of Western cultural hegemony.Paquin (2000) asserted that, instead, certain Koreans viewed Western style weddings as symbolically useful in their efforts to modify what they thought to be destructive cultural practices: difference in this case was not a detriment to local culture in this case but a tool for its reconstruction. The author argued that in recent decades there has been a return to traditional wedding practices, which suggests that what was taking place was not so much an erasure of local traditions but their reworking. A return to traditional weddings in recent decades thus signifies a healthy process of cultural reflexivity made possible by cross cultural intersection.The author found that in Seoul even though globalization includes problematic economic aspects, and brings a layer of homogeneity tomuch of the world, it is also the case that local diversity is enhanced by globalization in that it brings an array of distant elements into local orbit. That is, globalization facilitates a growth in intra-local diversity even when it may erode some forms of inter-local diversity, which comelead to new cultural and subjective spaces.

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Long (2011) also studied on changes of Hanoi urban culture. The author has clarified characteristics and factors influence on culture; analyzed and estimated actual changes in lifestyle of people here since 1986 up to now; Since the year 1986, especially in the middle of 1990s, these changes in culture in Hanoi in particular and in Vietnam in general basically depends on the advancement of industrialization, modernization and international integration under socialist oriented market mechanism.

Long (2011)found that the Changes of urban lifestyle especially in Hanoi have been occurring comprehensively under such manners: reserving and promoting historic values combining with renovation and updating new information. This process appears in most of aspects of social life, from daily activities as eating, clothing, housing, traveling; using leisure times, consumption, enjoying cultural items to transformation in personality (mental, perception), communication, behaviors in family, responds to friends, colleagues, teachers, elderly, behaviors outside society, towards environment. The author asserts that there are some "standard deviation" and negative matters such as: 1/ A part of Hanoi residents openly express their practical individualism; 2/ The development of illegal career orientation; 3/ Superstitiousness is popular and affect to quite a few Hanoi residents; 4/ Cultural services are enjoyed under complicated manners leading to appearance of "bad culture", "illegal culture", "underground economy"; 5/ Behaviors of a part of residents in Hanoi are influenced much by spontaneous and competitive market economic mechanism; 6/ Social conditions, especially infrastructural conditions during changing process of

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lifestyle in Hanoi are not suitable with modern and civilized urban lifestyle. The author did not regarded generational changes in Hanoi city and how much it retains its traditional culture and these factors will be considered in this research.

Najjarzadeh (2011) examines the effects of cultural globalization on people lifestyle in Isfahan city and its rural areas around it as the case study. Globalization and media technologies like internet, satellite, television, video, cinema and radio as well as new forms ofconsumption have created new conditions in Iran during the past two decades. Along withthese new conditions, global cultures and new glocalized subcultures emerged. His research method was qualitative with interview and observation in both areas. The researcher has done one hundred interviews and also fifty observations. He shows the most important element which has affected people lives is media and the social groups who are more affected are students, young people and who have the ability of speaking English. Najjarzadeh (2011)claims that the process of glocalization is especially apparent among young people and students in particular, due to the production of culture industry and media imperialism. The author states that the people who understand foreign languages, more specifically, English and students who use more globalized media are more affected by this process and have more globalized lifestyle. They are more familiar with global media, and global clothing brands. In addition their religious views are more open minded in comparison with the other social groups in the society; the way of spending their leisure and free time is also more globalized. They are going to more fast food restaurants and coffee shops to experience different atmosphere and enjoy their time in a pleasant gathering

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place. The author shows the effect of cultural globalization on the lifestyle of young generation in Ispahan city of Iran.

Swadzba (2011)examined the changes in values in the traditional Silesian communities under the influence of openness and globalization. She showed that the value system of young people changed and young people appreciate work. But for the young generation besides work, leisure is also very important. She stated that globalization factors seem to have somewhat affected the value of religion. There has been an abandonment of institutional religiosity by the young generation, especially men. However, the core of religiosity remain intact and even expanded in family celebrations. She argued that the values of work, family and religion are changing under its influence. However, they do not change simultaneously on the same level with equalintensity. Swadzba (2011) found that the highest percentage of residents of the old traditional communities adopt the external forms of global culture (clothing, lifestyles, consumption), but at the same time preserving and continuing their traditional values. She asserted that this also applies to both older and younger generations. Among some young people there is a full acceptance of global culture. This means the rejection of traditional culture and a fascination with consumption. A small part of well-educated residents of traditional communities involve participation in the local culture and preserving traditional values, especially family and religion, while, at the same time, assimilating the universal cultural code and participating in global culture.

Yasin et.al (2011)conducted a study in Multan city of Pakistani on the major value changes in society due to rapid development of globalization along with other

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change agents. They mainly conducted a sample survey of 200 with stratified sampling technique. They found that changes were reflected in the existing value system through the process of globalization and media communication. The researchers also found that changing value system is reshaping the family structure where obedience of children changes to negotiation. Besides this young people are particularly vulnerable to this change due to many reasons such as freedom of choice, growing materialism, blind imitation to western culture and changing family structure. Yasin concluded that the religious and traditional values of Pakistan are changing into modern form due to globalization, innovation, technological advancement, modernization and westernization. They also state that although globalization claims to produce homogeneity in the society but in reality it is producing heterogeneity. Media is the major change agent which has changed the mentality of youth to be engaged in modern patterns of life. The author found that the Western and Indian culture is penetrating in Multan‟s strong and religious value system. The importance of family networks becomes obstinate for providing support to the adjustment of the individual's socio-economic and cultural backgrounds. The market-oriented media-driven Western influence has affected strong ideological patterns of Pakistan with respect to its traditional values.

Yasmin and other researchers (2011) gave more emphasis on the change agents that changed the value system in Multan of Pakistan. They did not focus on the values which specifically changed.

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Myers (1992) identified that in the modern era the family trends are changing. Nuclear family system is becoming a norm in society and the concept of joint family system is becoming obsolete. On the other hand the value of collectivism is replaced by individualism. The people are becoming self-centered and they focus on self-fulfillment. Young children are taught to be self-sufficient, while adolescents move away from the family home and set up their own living arrangements. Elderly parents move into retirement homes or hostels apart from their adult children. Thus the researcher argued that overall the family trends are changing in the society and the traditional values are replaced by the modern lifestyles. The author only focused on family and avoided other significant elements of social structure that will be considered in this study.

Kumar (2012) conducted a study which has been carried out on the Bengali community situating in the lowlands of the Udham Singh Nagar district of Uttarakhand and the effect of Modernization and Globalization on their family structure on this community. He argued that due to the influence of Modernization and Globalization, there has been definite change in the family structure. The nuclear family has become the fashion and is taking the place of joint family system. In the younger generation nuclear family system is practiced at larger scale. He found that in the present time the family size has been changing rapidly. Kumar(2012) asserted that in the process of globalization, the relationship between husband and wife has also undergone change in this community. From the research survey, he noticed that in the modern times most of the women do not consider their partners as parmeshwar

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(Everything) or like God and are keen on accepting them as companion. The social and cultural function of the family has also undergone a change and that modernization has replaced traditionality, influence of information revolution, increasing importance of money, impact of modern education and impact of western education, culture & ideology have caused tremendous changes in family structure in this community. There has been lessening of mutuality and cordiality in relationship in the family. In the Bengali families, the impact of globalization and the nature of relations are much evident. This community has it neither altogether given up its traditional practices nor has it totally accepted modernization in regard to family structure. The social functioning is operational in between the background of globalization and family values. It also reflects that the family structure has been incapable in following its traditional collectivity in the modern scenario, but even then the basic characteristics of traditionality is existent and it has kept the family together and one. In brief, Kumar says that the traditional values are gradually losing their importance and the place is taken by the modern values. As a result, the Bengali community is prone to change in its family structure due to the impact of globalization which can also be referred to as transitional phase of society. .

Touhid and Mallick (2010) found that there existed very less scope of interaction by heart of the apartment dwellersof Dhaka city. They also argued that the structure of the building where the people live and the tremendous pressure of city life upon individuals were creating an unbalanced society full of socio-psychological problem among the kids and adults aswell. Society is always supposed to move forward. In this

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endeavor, old traditions in many cases lost their ways. New values come and create new traditions. Attempts are also seen to reshapethe old traditions. Here the authors emphasized on the man-made urban structure for lessening socio-cultural interactions among people but they rather avoided the macro structure of society affected by today`s modernization and globalization process.

Nazrul, Shafayet (2010) aimed at identifying the preference factors of fast food consumers living in Dhaka city. The researchers found consumers give most importance on brand reputation of the food item followed by nearness to receive and accessibility, similarity of taste with previous experience, cost and quality of the food, discount and taste, cleanliness and hygiene, salesmanship and decoration, fat and cholesterol level, and self-service factors. This study suggests that the brand reputation, nearness and accessibility, similarity in taste, and cost and quality relationship should be emphasized to improve the attraction of the university students towards the fast food items in Bangladesh.

Modaf found (2002), lower class groups tend to spend a larger proportion of income on food and housing, while upper class groups spend more on entertainment and visible productsin examining the effects of social class on consumption patterns. Furthermore, in lower class groups, family size was found to be the best predictor of consumption patterns, while among upper class groups, income was found to be the strongest determinant.

Coleman (1983) findings from his groundbreaking study suggest that the consumption patterns of different social classes reflect quite different choices or motivations:

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"Upper-middle reflects quality and taste…lower middle reflects respectability and conformity…upper-lower reflects modernity and quantity…and lower-lower reflects instant gratification. Moreover, in his 1960 study, Coleman (1983) verified that social class affects consumption decisions. The relationship between consumption and social class is self-reflexive. In otherwords, as social class influences consumption patterns, so consumption reflects one's socialstatus.

As Loudon and Bitta (1979) note, "[t]he things consumers buy become symbols telling others who they are and what their social class or status is" (194). With consumption, people shape or even reshape their identities, positions, and status in society. In turn, consumption

In The Bon Marche: Bourgeois Culture and the Department Store, for example, Michael Miller (1983) argues that the definition of bourgeoishas changed: while it used to mean sharing a certain life style, now it means buying certain goods (Laermans 1993).

Additionally, Ewen (1988) suggests that judgments about an individual are often based not upon what the person does within society, but rather upon what he or she has: "Middle class status was becoming something founded purely on one's ability to purchase, construct, and present a viable social self" (Laermans 1993: 97). Likewise, Gilbert and Khal (1982) states that "social classes generate their own subculture…distinctive in life styles…and consumption" (Coleman 1983:270).

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In consumption studies, Bourdieu's work is among the most well-known. It views consumption practices as the means by which occupational groups reproduce and challenge class power (Longhurst and Mike 1996). Although specific occupational groups practice different forms of consuming patterns, in Distinction (1984), Bourdieu points out something new and interesting: that people from different social classes could also have the same interest in one or more things, but often exercise that interest in quite surprisingly varied degrees.

As Longhurst and Mike(1996) indicate, "Bourdieu showed that certain 'high cultural' practices [such as going to the opera, theater, etc.] are much more likely to be indulged in by the professional middle classes than by other social classes" (287). Thus, there is not always a one-to-one match among the nature of the product—in this case, "high cultural" practices—andexpected consumers. Instead, some products are consumed for the social cachet they might offer to groups stereotypically considered outside the their "traditional" audiences.

In his examination of interior decoration in the homes of working and middle class Americans, Hall (1993) again verified the class-consumption link by discovering important differences in style, but—perhaps more importantly—he also discovered some general similarities in decorating patterns. In fact, while there is a proven variation between different classes regarding their likes and interests, the most important factors involve the degree of meaning in and the significance of this variance.

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For example, no one, regardless of social status, would consider a car crash to be an aesthetically beautiful photo (Longhurst and Mike 1996).

The key element in consumption studies is that as consumption practices allow common identities to be established among people, it could also serve as a way of distinguishing them (Longhurst and Mike 1996). Bourdieu addresses this notion when he argues that some consumer actions are motivated by the desire to impress others. This practice is what T. Veblen identifies as "conspicuous consumption" (Veblen, 1899).

Among the earliest of consumption studies researchers, Veblen was interested in the ways different social classes consume. By studying the purchasing practices of the propertied and "propertyless" classes, he was able to discover that the former direct their production and consumption in ways that maintain their positions of social power and defend them against the dispossessed. One of his most recognized ideas involves what we might call "showing off." In other words, Veblen believed quite adamantly that the rich display their wealth in a "show" that requires exercise and learning which others cannot possess or afford because work—mere survival—takes all their time. Veblen's theories suggest that since this type of consumption is based on the arrogance and self-assertion of the upper classes, it creates and attempts to perpetuate situations of class conflict and domination. While the upper class consumes for social power, the propertyless classes consume for physical power: to restore the body's capacity to do wage labor (Otnes 1988).

Consumption can also be considered a means of expressing the characteristics of one's social class. For example, a 1976 study of car ownership showed that the loyalty of the working class to their country—measured in terms of domestic vs. imported car purchases—was higher than that of the other social classes. As Coleman (1983) notes, "[b]y the mid-1970s, ownership of an imported car (whether an economy or a luxury model) had penetrated 40 percent of families in upper-status group and 25 percent in the middle class, but had not reached even one-tenth inthe working class" (270).

Social class continues to influence consumption in other areas. When choosing where to consume, people consider many factors, but among them social class has been determined to be the most important. Who patronizes a particular store? What positions do they occupy in society? What are their social classes? In the process of deciding where to consume, these are among the criteria that consumers take into account.

Martineau (1958) and Weal (1961) hypothesized that social class plays a significant role in shaping the image of customers about a particular store. Martineau concludes that while stores do not have a universal appeal, they do appeal on a selective basis to different groups of people, depending upon social class. Weal's results suggest that "people associate stereotypic shopper's profiles with stores…people expect a lawyer to shop in this store, and a waitress to shop in that store" (Dickson 1990: 153). In this case, consumption patterns can be linked to perceptions of social comfort: people simply feel more comfortable shopping in a store or an environment that reflects their own social

class, and they will patronize less frequently those establishments which they believe caters to a different class.

According to Dickson and Maclachlan (1990), "This reflects people's aversion to interacting with people in lower social classes than their own, as compared to higher social classes than their own" (133).

The relationship between consumption patterns and social class can be seen in other ways. For example, a [insert date here if you have it] study in Southern England that examined the relationship between social class and patterns of food consumption produced interesting results. It found that middleclass and working class groups buy the same foodstuffs, but in different types; quality is what middle class look for most. When deciding what to buy, middle class groups were found to be more concerned about health issues, and they displayed a higher degree of sharing the decision-making process about selection than did working class groups. Working class groups were discovered to spend according to what they have financially, while middle class groups spent according to what they needed (Calnan and Cant 1990).

Moniruzzaman (2014)found in his study that the consumption of brand products has become an identity for or parameter of measurement to the people of a particular group and class. The taste of the traditional local products has been losing its authenticity and attraction in the course of time. The local and ethnic variations of consumption habit have been changed over time, place and culture. Multiculturalism and cosmopolitanism have grabbed an individual citizen to his global

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identity. This factor may encourage a global citizen to have the western fast foods, Chinese pizzas or rolled chickens in Indian restaurants abroad, as well as determines the whereabouts of their going out or enjoying marketing in a particular shopping mall. Brand names and trademarks such as Marks and Spencer, McDonalds, KFC, Pizza Hut,Reebok, Nike, and Rolex could be some of famous organizations in this kind as recognized around the world. These brands or trademarks have made it possible to display their status. In this modern and contemporary consumer culture, consumption of the products, foods or the car someone is driving connotes the individuality, self expression and a stylistic self-consciousness subsequent to all class, status and prestige groups. One's body, clothes, speech, leisure, pastimes, eating and drinking preferences, home, car, choice of holidays, museum visits, concert going, food habit, shopping habit, after all what we are doing and where we are enjoying our leisure time are to be regarded as indicators of the individuality of taste and sense of style of the consumer. Particular groups, strata or class or fractions are most closely involved in symbols production particularly producing the images, information and messages of the person. The consumption of goods is set to be a way for consumers to communicate information about themselves to other people, which usually relates the 'deconstruction of their identity'. This brand of product has brought out changes in the living standard of the people, especially for a particular group or class in the society. Development of new

restaurants, availability of latest electronic goods such as phones, computers, Ipods, development of satellite TV channels and FM radio stations invite Dhaka's wealthy residents and growing middle class to enjoy Western culture which have a huge impact on life style. Hybridization of culture – fusion music and a new tradition of hybrid accenttermed 'Banglish', for example – is overlaid on the changed patterns of urban consumption to create a vibrant identity package. Resentment, resistance, regret and desire may be just some of the characteristics of those who are in any way excluded.

Consumption and Identity (2014) Dhaka city, in combination with localities forming the wider metropolitan area, is home to an estimated 12.8 million people (BBS 2008). Dhaka is the administrative, cultural and political capital of Bangladesh. There has been recent and widespread development of shopping malls, multiplex cinemas, and hotels. New restaurants invite Dhaka's wealthy residents and growing middle class to enjoy Western, South Asian and Bangladeshi cuisine. Clusters of electronic goods outlets attract each new cohort of youngsters with phones, computers, ipods and gaming consoles. Growing numbers of satellite TV channels and FM radio stations impact on family life. Hybridization of culture, fusion music and a new tradition of hybrid accent termed 'Banglish', for example – is overlaidon the changed patterns of urban consumption to create a vibrant identity package. In Traditional Bangladesh society personal status and identity was linked to traditions of family and community. Has this now changed? If so, by how much? Does the 'system of objects' now determine identity, status and function (Baudrillard: 1968/1988: 19); and

do those who are not so determined become marginalized? Globalization is growing mobility across frontiers – mobility of goods and commodities, mobility of information and communication, products and services and mobility of people. Walk down our local high street and we will be aware of global chains such as KFC, Pizza Hut, Dominous Pizza, Diesel, Benetton, Sony, Exotic fruit etc. Through the development of satellite, cable service and the television, market is moving from national to transnational scale. At a touch of a button we can now enter into global communication through telecommunications networks, internet. In a word we can say that the world is now becoming a global village. Globalization is producing inventive new cultural forms. Musical culture provides an excellent example: Ishaba, Muntaha are Bangladeshi but sings Hindi, Rahat a Bangladeshi doing US West coast rap music. Who is Rahat or who is Isaba? They are Bangladeshi but when Rahat do West coast Rock definitely he does carry a message of his identity. When KFC, Pizza Hut or Nandoos has been established in Dhaka was a big news in electronic and print media and has been splashed across the pages newspaper. But under ordinary circumstances news of a restaurant is unlikely to attract much attention. But in Dhaka among certain classes of people that was very big news because KFC, Pizza Hut and Nandoos were not ordinary restaurant. These restaurants are a brand and identity which carries something more than food. In Dhaka a new class or society has embraced the company as a means of identity. They like to have food in KFC because that is something more profound when eating at KFC. To these people the Colonel Burger, fries and Coke

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represent something foreign. KFC, Pizza Hut and Nandoos restaurants are treated as leisure centres for certain class of people where people all are going to have drink, coffee and just to pass the time and also some people retreat those restaurant as place to be freed from the stresses of urban life. School students' particularly English medium and private university student often sit in restaurants for hours studying, gossiping and picking over snacks for the restaurants. It is certainly that the start up dates KFC corresponds to the emergence of new classes of affluent consumers in Dhaka, Bangladesh. On the other hand shopping as part of a refocusing of connections between the commodity and identity which is incorporated in the notion of 'life style'. Consumers gather around objects which define their identity and become center pieces of particular routines of sociability. How are identity and place bound together in the practices of shopping? First of all the obvious point that shopping takes place at a wide variety of different sites, each of which represents often quite different kinds of shopping experience and resources for identification. Identity could be defined on the basis of place people does shop. There are different sites like streets shopping, shopping mall like Bashundaha city, brand out let like Nike, Reebok, shopping sites like Banga Bazar. These sites have quite different practices of use of valuation which in turn appeal to certain forms of identification rather than others.

Reid (1994) mentioned that the way of internet communication forces users to deconstruct many of the cultural tools and understandings that form the basis of more conventional systems of interaction. Unable to rely on physical cues have developed

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ways of substituting for or bypassing those, resulting in novel methods of textual sing the non-verbal. These types of communication changes the physical environment to virtual one and many things that is not possible in physical environment is very easy to do in virtual environment. The nature of the body and sexuality are problematic in these virtual environments, since the physical environment is never fixed and gender is a self-selected attribute. In terms of virtual interaction, new systems of significance have been developed by users, along with methods of enforcing that cultural hegemony through power structures dependent upon manipulation of the virtual environment. These new systems of meaning and social control define those who use MUDs as constituting a distinct cultural group and they are different from others. Virtual reality or cyber space takes alternative reality that is beyond books and movies by introducing a computer as an agent of imagination enhancer.

Reid(1994) mentioned William Gibson"s best-selling novel Neuromancer, cyberspace and virtual reality have been part of late twentieth century culture, and have been infused with a variety of cultural and emotional meanings. Gibson showed in his novel a direct neural connection between humans and computers against a background of urban decay and personal alienation. The popular media have posed cyberspace as the new frontier and the new promise of the twentieth century. Virtual reality technologies and applications becomes the main target point of the business world to make it available and known to all.

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Boyd and Ellison (2007) argued that among the respondent surveyed 96% reported using some form of social networking technology, and the findings indicated that education-related topics are the most common, 60% talking about education-related topics and 50% discussing their schoolwork. What is clear is that young people regard social networking sites as just another part of their social and often school-related activities. This study also finds that social network site has some good effect and at the same time it also produces some bad habits of its users. All the good and bad activities take place in a virtual environment and the acceptance of the good side or bad side mainly depends on the user choice.

Papp (2010) mentioned that online communication becomes very common place not only young people but also people from all age groups are joining in the social networking sites that changes the former patterns of relationship ties and way of communication. The users of social networking sites are not consciously creating the virtual culture but it is a byproduct of huge technological development and web based technology. Now-a-days the sites related with social network that are Facebook, Twitter, What"s app becomes very popular and mostly used application. These applications are not only the sites to do fun but they helps to enhance virtual education and knowledge. Social networking and virtual worlds, while similar in many aspects, actually have significant differences in terms of how users interact and communicate. Virtual world is an interactive simulated environment that allows multiple users to participate simultaneously via an online interface

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Pamela (2000) has discussed with different sectors in which cell phones have a great impact on today's youth. Here, at first she has discussed with the educational sector. According to her, cell phones allow kids to text quiz answers, take pictures and videos of problem-solving methods for tests and leave voice messages detailing classroom pop quizzes and other events that otherwise would not spread by word of mouth in one day. A ban on cell phones in schools is not the answer, as a phone set to silent or vibrate mode may easily go unnoticed by teachers. Then she has discussed with fact of Sexing. The newest thing to hit young cell phone users today is sexing. Verbal texts, pictures or videos can be sent out to an entire contact list in seconds. Those kids that receive it in turn send it out and within an hour, potentially detrimental sexual material has been spread to a massive audience. Many kids can be hurt if pictures or texts that they think are going to one person are spread around to others. Pamela has also expressed her concern on the role of mobile phone in occurring an accident. Young cell phone users know how to text while driving. They can talk on the phone or text and drive on the streets and highways without regard to the potential danger. Car accidents involving cell phones and youth have increased.

This study was performed by Nahid r.ghorbani and rosemarie n.heidari(2004) Effects of Information and Communication Technology on Youth's Health Knowledge.The fact is that the use of IT has become a part of our society and is perhaps the most promising medium for achieving health promotion initiatives. The study tends to examine the way young people relate to using it and become addicted .

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A research conducted by Market Analysis and Consumer Research Organisation in the title of " Study of mobile phone usage Among the teenagers and Youth in Mumbai " (2004). In this study an effort has been provided to learn about the attitude of teenagers and youth ,age group 15-30 years, towards cellular phones. The study tends to examine the way young people relate to the functionality of mobile phones as well as asses observable phenomena. It also discusses with the different usage patterns of mobile phone in age-wise or gender wise. In all, the research was conducted in an attempt to replicate the study in an Indian context in order to arrive at the current trends, especially in metros like Mumbai where mobile telephony seems to have made an immense impact.

Most of the respondents' said that a changes of peoples lifestyle has been observed whilst the number of cell phone subscriber increased. For instance, cell phone. All respondents' admitted that mobile phone is one of the popular entertaining medium for the people. Browsing internet, listing music. But the evil consequences of using mobile phone are not explicitly realized to all respondent.

Zimuto (2013) explains the impact of face book on Zimbabwean students. He also mentioned various emerging types of communication medium they are Facebook, MySpace, Cyworld, Bebo, WhatsApp, LinkedIn, ChatOn, Opera Mini, Twitter and other new forms that keep on emerging. He mentioned that all of these sites influence the way university students use the internet. He interviewed two hundred students at their university campus in Zimbabwe. The sample comprised students from Great Zimbabwe University. He also sought to establish consumer attitudes towards the effect of one

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Social Network Site (SNS) among university students. This has been necessitated by a plethora of unique social interactions in this era of technological affordances. Technology has mediated communication in countless ways. The values and norms of culture have to be cherished the young generation. The research findings proved that Facebook contributes to the dilution of the Zimbabwean culture. It was also interesting to note that other students see the pedagogical potentials of Facebook at the same time.

Tabassum & Tasnuva assessed that (2012) Fast food has increasingly become popular in Bangladesh with the effect of globalization. Many people, specifically the younger generation are consuming various types of fast foods everyday as these are convenient, time saving and tasty. Consumers' choice of a particular restaurant depends on many factors, i.e. quality, variation, location, price, environment, and many more aspects. Thus the consumer evaluation is important to explore why a consumer visits a particular restaurant. In the study the authors made an attempt to find out the differences in consumers' attitude towards selective fast food restaurants in Bangladesh.. The result explores that consumers have the most favorable attitude towards Pizza Hut and the least favorable attitude towards Helvetia. Significant differences are found among these four restaurants in terms of belief evaluations about quality, price, quick service, and environment. It is also found that consumers have most favorable evaluation about Pizza Hut's food quality and environment, and KFC's food price and prompt services.

Ashraf, Sharmin, Saad (2014) found The fast food culture began its journey in Bangladesh at early nineties when the first fast food restaurant started its business in the Baily Road of Dhaka (Islam & Ullah 2010). Although the local entrepreneurs were the

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pioneer in the fast food industry, several international brands started to operate through the medium of franchise. In 2000, Pizza Hut and KFC, the first international brands in Bangladesh, were brought by Transcom Foods Limited. Both of these restaurants became so popular that the outlets were opened in the second major city of the country, Chittagong. Besides Pizza Hut and KFC some leading names in this industry are; Helvetia, Swiss, A&W, Western Grill, BFC, Chicken King, FFC, Shawrma House, Pizza Inn, Pizza and Shawrma, etc.

According to the authors it is difficult to calculate the total number of fast food restaurants at present in Bangladesh. Besides the large branded restaurants, there are thousands of restaurants spread around not only the capital city but also in the other cities of the country. These restaurants are serving millions of busy city dwellers everyday. It is estimated that there are 105 fast food outlets in the food court of the Dhaka's Bashundhara City Shopping Complex alone (Bhuiyan 2010). Thus now, fast food restaurants have become a multi billion taka industry in the country. The fast food restaurant industry worth around Tk. 8.0 million of sales only in the capital city everyday, which puts the gross revenue of these fast food retailers at Tk. 3.0 billion annually (Bhuiyan 2010). The size of the industry has become up to Tk. 1000 crore and its still growing (Farhana 2011).

According to BBS (2012), the researcher justified that in 2001 people spent 4.23 billion Bangladeshi currency of Taka (at current prices) on fast food; this figure was reported to be Taka 10.78 billion in 2010. In 2010, the GDP share of the fast food industry was 0.77 percent and 8 million people were employed in this sector (BBS, 2012). Considering this

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conspicuous growth of the industry, many fast food restaurant owners are planning to open more fast food outlets soon across the capital region of the country .

Nazrul & Shafayet described (2010) Bangladesh Fast food industry as a high growing sector of Bangladesh. It is concerned with the tastes and habits of the people. The food-taking habit especially in fast food segment has been changing very fast over last decade among the people of Dhaka - the capital city of Bangladesh. The reasons could be attributed by the increase of awareness, growth of education, development of information technology, and expansion of television channels and print media in Bangladesh. Hence, this paper aims at identifying the preference factors of fast food consumers living in Dhaka city. This study was conducted among the university students who usually eat fast food at their leisure time. To conduct the study, a total of 250 respondents were interviewed with a structured questionnaire. Both descriptive and inferential statistics were used in analyzing the data. Multivariate analysis technique like factor analysis was performed to identify the preference factors of the fast food student-consumers of Bangladesh. Multiple regressions were run to identify the relationship between the factors identified and the overall preference of the consumers. Results show that the consumers give most importance on brand reputation of the food item followed by nearness to receive and accessibility, similarity of taste with previous experience, cost and quality of the food, discount and taste, cleanliness and hygiene, salesmanship and decoration, fat and cholesterol level, and self-service factors. This study suggests that the brand reputation, nearness and accessibility, similarity in taste, and cost and quality relationship should be emphasized to improve the attraction of the university students towards the fast

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food items in Bangladesh. Fast food culture was started in the early nineties. In Bangladesh it has mainly geared towards the younger end of the market and the employees of the corporate sector. The fast food culture in Bangladesh has taken the country by storm. The first fast food shop started its business in the Bailey road of Dhaka. After that, a number of fast food shops started to grow exponentially in different places of the Dhaka city. Local entrepreneurs are leaders in pioneering the fast food industry of Bangladesh. New brands i.e. Swiss, Helvetia etc. are to name of some Bangladeshi fast food shops formed in franchising system. In early 2000, Bangladesh experienced the entry of the first international brand of fast food franchise in the country. Pizza Hut and KFC entered into Bangladeshi market having franchise with Transcom Foods Limited (TFL). Both Pizza Hut and KFC are subsidiaries of the world's largest restaurant company Yum! Restaurants International. TFL has opened three Pizza Huts and three KFC outlets in Bangladesh in a span of five years. Pizza Hut opened its flagship restaurant in 2003 at Dhaka. Following its grand success in Dhaka, the Chittagong outlet was opened in 2005. The third Pizza Hut restaurant was launched in Dhaka in 2008. Meanwhile, Kentucky Fried Chicken (KFC) perceived as high-quality fast food in a popular array of complete meals to enrich the consumer's everyday life. TFL successfully launched the flagship KFC in 2006 and gained attention of the people with its taste, high standard of hygiene, cleanliness, interior attractiveness, affordable pricing etc. Following its enormous success in Dhaka, the second and third outlets were opened in 2008.

Hamidur, (2009) reported internet connectivity started in the early 1990s In Bangladesh, with dialup access to e-mail using the Bulletin Board Systems (BBSs) of a few local

providers, but the number of users did not total more than 500. Users had to pay by the kilobyte and email was transferred from the BBS service providers to the rest of the world by international dialup using UUCP.

In June 1996 the first VSAT base data circuit in the country was commissioned and the Bangladesh Telegraph and Telephone Board (BTTB) granted licenses to two Internet Service Providers (ISPs). In subsequent years more liberal government policies led to a rapid expansion of the industry, resulting in over 180 registered ISP's by 2005. ISPs are currently regulated by the Bangladesh Telecommunication Regulatory Commission (BTRC) through the Bangladesh Telecommunications Act. In May 2006 Bangladesh inaugurated new submarine optic fiber connectivity as part of the 16 country consortium SEA-ME-WE 4 project. The landing station is in Cox's Bazar, the southern city near the Bay of Bengal. In July 2008 the Submarine Cable Project was transformed into the company Bangladesh Submarine Cable Company Limited (BSCCL), which is now responsible for all services related to the submarine cable. Between June and August 2012 international Internet service in Bangladesh was slowed following a cable cut on the eastern leg of the SEA-ME-WE 4 optical fiber cable and the fact that Bangladesh does not have an alternative submarine cable or other high-speed international connections. In 2014 the new SEA-ME-WE 5 cable is expected to provide an alternative operating at 100 Gbit/s, roughly 10 times faster than the current connection.

With an estimated internet user-base of around 10 million coming into 2013, representing just fewer than 7% user penetration by population, the local internet industry has been

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preparing to move into the next stage of its development. Bangladesh first moves into WiMAX and mobile broadband services.

Hakkikur (2010) said After the with drawl of imposition on VSAT in April 2000 the Internet scenario of the country has been changed drastically. An entrepreneurs has only need to obtain a simple permission from the government run BTTB with an annual mandatory fee of USD3500 and can choose any globally available transponder services. Breaking of this monopoly has increased competition in the market with rapid reduction of equipment cost and cost of satellite services, reflecting abrupt reduction of Internet usage fee.Costs of VSAT equipment are nearly USD 40,000 and annual lease fee to the Internet provider costs around USD24,000 with the mandatory annual fee to BTTB. Legal framework now also permits ISPs to float public share in the stock exchange (Rahman, H., 2000).

Hakikur said at present there are nearly 50 privately owned Internet Service providers serving around 50,000 account holders-based connectivity with more than 250,000 users. At the same time, several Telecentres/ Cybercafes are providing e-mail and Internet services and they have increased the popularity of Internet usage and in a way the number of Internet users in the country.

Manju (2010) president of Internet Service Providers' Association of Bangladesh argued that "we have estimated that nearly 10 million people in the country are using 800,000 Internet connections on sharing basis", adding the number of Internet users in the country is increasing roughly 15-16 percent a year. "This increased Internet penetration will result in a 2.6 per cent contribution to the country's GDP by 2020, while creating 129 thousand

more jobs by the same Jessica Mudditt (2010) said When Facebook was launched seven years ago, no one had any idea that it would reshape human interactions. The social networking site has quickly outshone previous modes of communication and attempts to create copycat websites have failed miserably. The use of Facebook has become so widespread that two people who wish to stay in contact are more likely to exchange Facebook account names rather than telephone numbers. For some, the website has almost become a complete substitute for face-to-face contact. But for many of the site's 400 million users, Facebook simply provides a sense of community and friendship with those whom we're not necessarily physically close to. It's a site that encourages warm and fuzzy feelings, which is no doubt why we keep coming back for more.

year" the research added.

Sharif (2012) use the report of Bangladesh IT ministry to find out the number of internet user in Bangladesh, nearly 30 million people used the Internet in 2011, compared to 1.2 million in 2008. Of them, 27.7 million users use the Internet through their mobile phones. 3G technology will greatly benefit these users.

Through the process of development of internet technology especially 3G technologies is opening new opportunities and it is more useful for the young people because they are more used to with this type of technology. Through the process of time the condition of Bangladesh in terms of advanced technology use is developing rapidly and young generation is the main beneficiaries of the opportunity.

According to the information of Prothom Alo (19 June, 2014) in Bangladesh internet users are 3.7 billion and facebook users are more than 33 lac up to April 2014

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Sharif (2012) by using the report of Bangladesh IT ministry said On June 4, 1996 the VSAT base data circuit was commissioned for the first time in the country. Upon VSAT commissioning, internet connectivity was established & its services were made available to the public. After internet was launched, the June 1996 National polls results were made available to the netizens of the world using World Wide Web. This was the first ever usage event of its kind in Bangladesh. The effort was appreciated in many corners especially among the Bangladeshis living abroad. After the introduction of Internet, the use of email increased exponentially owing to point to point direct transmission. Prior to it dialup links were used to communicate to an overseas e-mail server using international phone calls. The uploading & downloading of mails took place using UUCP (Unix-to-Unixcopy).

The mid 1996 introduction of Internet did not instantly create a market. At the end of year, there were only two ISPs in the country and the number of users was close to one thousand only. The year 1997 recorded a tremendous growth. The total number of ISPs was more than a dozen and the clientele growth was ten times higher than that of the previous year. Afterwards, a few new ISPs started their venture recording a proportionate growth in number of users. However, more liberal Government policies followed in the subsequent years which led to a rapid expansion of this industry, eventually resulting in over 180 registered ISP's by 2005. In 2006 Bangladesh got connected to the SEA-ME-WE 4 Submarine cable. After that, many ISPs found the opportunity to connect the submarine cable via Bangladesh Telegraph and Telephone Board (Now BTCL). This is the time when number of internet users increased by quite a big margin as bandwidth

quality and price became affordable to general individuals. Over the years BTCL reduced the bandwidth price at regular intervals which attract more and more users towards the internet cloud. As of now, Bangladesh Telecommunication Regulatory Commission (BTRC) has about one hundred and sixty six registered ISP license holders and there are approximately Four Hundred and Fifty (450) thousand users connected to them which is about 0.32% of the total population. [Ref.http://btrc.gov.bd/licensing/operators/isp_licenses.pdf]

According to Yusuf & Alam (2007), mobile phone came to Bangladesh in 1989. That year, the government gave licenses to two telecom operators- Bangladesh Rural Telecom Authority (BRTA) and Sheba Telecom Pvt. Ltd. Pacific Telecom, a CDMA-based mobile operator, launched the first mobile phone service in the country under the brand, "Citycell." Initially, mobile phone was very expensive and its usage was very limited.

Three more licenses were given in 1996, 2004 and 2005. In 1997, two new mobile operators-Grameenphone, Aktel- started their operation in Bangladesh. Grameenphone started its operation in March 1997 .It was a joint-venture between Norwegian telecom operator, Telenor, and Grameen Telecom Corporation, a sister concern of Grameen Bank. That same year, Telekom Malaysia International and AK Khan & Co. jointly launched Aktel. Later, AK Khan & Co. sold its stake to NTT DOCOMO INC ("DoCoMo to buy," 2008, para. 2). On the other hand, Telekom Malaysia International Sdn. Bhd., changed its name to Axiata Group Berhad .Under the new ownership, it was rebranded as "Robi." The new company Robi Axiata Limited is now in control of Robi ("About Robi" n.d.).

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In 2004, Orascom Telecom Bangladesh Limited started its operation under "Banglalink" brand ("about banglalink," n.d., para.1). That year, Teletalk, a state-owned company, also started its operation ("Company Overview," n.d., para. 5). In 2007, Warid Telecom, Bangladesh started its operation ("Abu Dhabi Group," n.d). It was owned by Warid Telecom International Ltd., a subsidiary of Dhabi Group.

In conclusion, in the last few decades, consumption has gained considerable attention from economists and sociologists alike. In particular, the influence of social class on consumer behavior has emerged as of the relationships on which sociologists focus, and they have verified both that social class directs consumption patterns in particular ways and that consumption reflects a consumer's social class. Other variables taken into account when measuring the relationship between social class and consumption include income, occupation, and residence. (Mujeri 1993; Mcnall 1990; Coleman 1983; and Coyner 1977).

While a review of the literature on consumption studies indicates that much groundwork has been laid regarding the connection between consumption patterns and class, the resulting empirical literature is to some degree limited in scope, conclusions, and value. New studies based on adequate data and sufficient methods of analysis are needed to expand and update our understanding of this area of our discipline. This study hopes to accomplish those tasks.

This paper focuses firstly the overall changing pattern and dynamics of identity associated with consumption and secondly the changing pattern of consumption and

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lifestyle of youth in Dhaka city in respect of globalization. Moreover, this paper explores how and what changes have been taken place in food habit, shopping practices, and clothing style for this particular group of people in society.

CHAPTER THREE

THEORETICAL FRAMEWORK OF THE STUDY

Chapter Three

Theoretical framework of the study

Providing the explanation for a given point of view of the discussed issue youth consumption culture from 1990 to 2015 in Dhaka city in respect of globalization/ post modernism based on certain assumptions, theoretical perspectives are the framework or a hypothetical model used by sociologists which brings the attention to particular features of a phenomenon.

3.1 **Time -Space Compression :**

For discussing the youth`s changing consumer attitude in respect of globalization Harvey's analysis is more important. Harvey's argument about the transition from

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fordism to flexible accumulation is, in essence, an argument that the super structural elements of the culture depend on the base. He attributes the transitions from Enlightenment to postmodernist thought to crises within the capitalist regime of accumulation. In the beginning of the twentieth century, for the increased mobility and internationalization of capital money becomes an increasing measure of value.

Last two decades, we have been experiencing an intense phase of time – space compression and it has had disorienting and disruptive impact upon political- economic practices. David Harvey used this term "time-space compression" to describe processes that seem to accelerate the experience of time and reduce the significance of distance during a given historical moment, and it refers to "processes that . . . revolutionize the objective qualities of space and time". The word compression characterizes the shrinking of space. It means that the world becomes smaller and smaller and the peace of life speeded up. The reasons for this shrinking of space and speed- up are the modernization of the world.

Time-space compression" indicating not just a continually shrinking globe but also a speedup in the rate at which capital is expected to turn over and the degree to which up-to-the-minute information is required to make profitable business decisions (especially as money becomes more abstract, i.e. as capital becomes more fictious and currency is decreasingly tied to real labor). The postmodern era is especially characterized by the way in which images have partially displaced commodities as the objects of the system of production, in part because the turnover time of images is nearly instantaneous. He said

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that, accelerating turnover time in production entails parallel accelerations in exchange and consumption. He identified that, of many developments in the arena of consumption, two stands out of being particular importance.

3.2.Baudrillard's (1970) "Theory of consumption" substitutes a sociological interpretation for an economic one. Baudrillard argues that our notion of wellbeing and of needs are both derived from the "egalitarian political movement" of the past. He accepts that needs and utilities exist, but does not believe that consumption in our society is directed at fulfilling these needs.

What exists [according to Baudrillard], is a system of needs, as elements that are exchangeable, and constitute a global disponibility for consumption.

The objects of consumption are substitutable, since they function according to the social logic, as signs. Therefore, there can never be satisfaction of a need, as little as hysteria or a psychosomatic disease can be cured by treating a symptom. The world of objects and needs are that of a generalised hysteria. This implies that consumption as it functions in our society does not lead to enjoyment. Consumption is a function of production, and excludes enjoyment. (Otnes on Baudrillard 1988) As Baudrillard (1970) notes, the modern shopping mall creates a fantasy world in which new desires and identities are created. People now experience shopping as a social activity. Consumers are manipulated by store "ambience" (Lunt 1992; Michaelis 2000) in a manner that conjures up thoughts of the interior design of modern casinos. Consumption choices are less about satisfaction of needs and more about involvement in a mode of social activity. The shopping centre opens the door to those

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willing participants of modern society (Lunt 1992). Consumerism has become the means by which desires of social participation can be met, while at the same time practising a leisure activity.

We have reached the point where "consumption" has grasped the whole of life; where all activities are sequenced in the same combinatorial mode; where the schedule of gratification is outlined in advance, one hour at a time; and where the "environment" is complete, completely climatised, furnished and culturised. (Baudrillard 1970, cited in Otnes 1988)

3.2.1: Consumption as a system of sign

Consumption as an act of communication emerges from the work of Baudrillard. Whereas in Bourdieu's (1984) analysis the meaning of goods appears grounded in social practices, in Baudrillard's (1988) work the symbolic importance of goods lies in a 'system of signs'. Furthermore, Baudrillard is explicit in his argument that objects can be read like a language (Poster 1988: 2). In Baudrillard's analysis, he modifies Marx's original conception of 'use value' and 'exchange value' in order to argue that the importance of an object lies in its 'sign value' (Baudrillard 1988: 86-7). Baudrillard employs a postmodern approach to explain that in contemporary society an 'object takes on the value of a sign' and thus individuals no longer consume products and services, but rather the meanings attached to the objects 'sign-value' (Baudrillard 1988: 44).

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Furthermore, signs no longer have any fixed referent, resulting in a system of hyperreality in which any object can, in principle, take on any meaning (Baudrillard, quoted in Campbell 1995: 99).

According to Baudrillard's perspective, people's social identities are constructed through the exchange of sign values (Baudrillard quoted in Slater, 1998: 197). The meanings attached to signs are however created by advertisers and marketers. In 'The System of Objects', Baudrillard explores the idea that 'the object and advertising system forms a language' (Baudrillard1988:14). For Baudrillard, the concept of the brand summarises well the possibility of a 'language of consumption' (Baudrillard 1988: 17). In contemporary society, all products are identified by a brand name as the brand functions to 'signal the product' and 'mobilise connotations of affect' (Baudrillard1988: 17). Brand names, such as Nike, Reebok, Addidas, Sony, Phillips, M & S etc. therefore sums up a diversity of products and a host of diffuse social meanings. Baudrillard however argues that this language of branding is an impoverished one, since 'it is full of signification, yetempty of meaning' (Baudrillard 1988: 17).

Whilst people have always been defined according to 'systems of recognition', in contemporary society, people are only defined in terms of objects, since these objects function as the main 'system of recognition'(Baudrillard 1988: 19).

Baudrillard's purely semiotic approach to consumer objects has been criticised onboth empirical and theoretical grounds. A common criticism of Baudrillard's

work onconsumption is that whilst his theories may be suggestive, they lack 'empirical support' (Campbell 1995: 99). In theoretical terms, Baudrillard's (1968 1988) argument that consumers are controlled by the 'sign value' of objects is undermined by theories, such as subcultural theories, which illuminate the creativity of consumers in appropriating consumer objects. Despite these criticisms, Baudrillard's argument that commodities have been reduced to their 'value sign' and that the meanings behind signs are created by marketers.

3.2.2: Consumption, brand names and social meaning

In modern globalized capitalist society, products are identified by a brand name as the brand functions to signal the product and mobilise connotations of effect. Brand such as Nike sums up a diversity of products and a host of diffuse social meanings. Klein's (2000) argues that in an increasingly globalised world, companies are no longer dominated by production rather by branding and corporations. For Example Nike and Tommy Hilfiger have discovered that the key to success is the creation and dissemination of a brand and not the manufacturing of a product. Thus, Klein argues that Nike's success lies in their ability to communicate certain aspirations, such as athleticism and perseverance, rather than in the manufacturing of sporting clothing (Klein 2000: 54). For Klein, companies such as Nike use their company logo, the Nike Swoosh, to communicate the companies brand identity (Klein 2000: 365). Consequently, Nike and other corporations concentrate on brand building and farms most, if not all, production to subcontractors in less developed parts of the world, particularly utilising the cheap labour available in free

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enterprise zones (Klein 2000: 202-206). Klein is also highly critical of branding, since she believes that the logos and signs used by corporations have become a universal language, capable of transcending the products they represent and preventing local communities' from developing their own distinctive culture

3.3 George Ritzer's : The new means of consumption: A postmodern analysis

Associating the characteristics of rationality, a heart of modern society where the grand narratives hence McDonaldization, globalization, Americanization and especially Post modernization, the modern epistemology have analyzed by Ritzer for describing the key aspects of postmodern social theory not only to fast food restaurant and credit cards, but to the broader set of phenomena, " means of consumption" also including the related invention as shopping (including mega-) malls, superstores, cybermalls, theme parks, cruise ships, gambling casinos, home shopping via television, infomercials, telemarketing, catalogue shopping, and even somewhat older supermarkets.

3.3.1: The new means of consumption

Social structures that constrain both people and signs reputedly the producers and sponsors though being influence the Baudrillard writings who looked at the distinctively French drugstore as such a (then) new means and the shopping mall Ritzer has discussed the new means of consumption which allows the people to consume, facilitate and production that some of the time act to detriment the consumers is exemplified as Fast food restaurants lead people to eat foods that are detrimental to their health because they are high in cholesterol, sugar, salt, and other additives while credit cards induce people to spend more than they should and beyond their available capital through buying the things

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from the shopping malls which they do not need though TV shopping networks, cyber malls and their offered catalogue have allowed people to purchase products even unneeded products from anywhere throughout 24 hours a day, seven days a week which increases their likelihood and lead them to engage in gambling and lose more money than they can afford (Ritzer, G,1998).

These means of consumption such as fast food restaurant, Home shopping network (HSN), going to the mall having dazzled feature of goods displaying in the Window with sign advertising sales of, placing the small kiosks and pushcarts in the middle of aisles to offer yet more attraction or to a gambling casino therefore one walks past a wide range of machines and games, all beckoning with lights flashing and bells ringing when in Las Vegas, Atlantic city or Monaco are structured in such a way that people are lured into them though consumers always posses the capacity to refuse to use the means of consumption. Moreover, McDonaldization is another important analysis of Ritzer's discussion which is led to summarize

3.3.2: McDonaldization

The popular phrase "McDonaldization" coined by George Ritzer in his thesis "McDonaldization of Society" which describes the development of modernization i.e. connected with the fast food industry. According to Ritzer (1996), the fast food restaurant is the modern paradigm of the rationalization system (Alfino, Caputo, Wynyard, 1998). McDonaldization is defined as the process of adapting the standards of the fast food chain which functions in a gradually broad range of the social settings including the higher education, health care, work places and other organizations (Zayani, 1997).

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The point of McDonaldization is to remove unpredictable circumstances from both the production and consumption of food as eliminating 'surprises' from the consumption of food, McDonaldization also removes risk (Turner, 1994) where the theoretical impetus for The Macdonalization of society (Ritzer, 1993, 1996, 1998, 2000, 2002) also resemblances with postmodern society and every society is full of artefacts and norms or rules that help maintain and bolster cultural values (Kitayama, 1992).

McDonaldization is a new process although it has deeply rooted in the historical process of rationalization of society—the places and spaces where people live work and consume, central theme in Weber's analysis of modern society —using the fast-food restaurant as a paradigm having a profound effect on the way individuals experience their world; a far reaching process whereby traditional mode of thinking were being replaced by an ends/ means analysis concerned with efficiency and formalized social control. For Weber, the process affects all aspects of our life hence all the new means of consumption are modern because new innovations that have come into existence and boomed in the last half century. Like McDonald's, they are largely American innovations that not only have transformed consumption in the united states but have been exported aggressively to much of the rest of the world, where they are having an even more profound effect on consumption. Within the United States they are so successful that they are serving as models for such diverse settings as universities, hospitals, museums, airports, and even churches. Ritzer claims that the fast food restaurant has taken the place of bureaucracy in the model of rationalization. According to Ritzer, the four components of McDonaldization are---

i)   Efficiency Employing is the best and least wasteful route toward each goal thus, the mall for example, can be described as highly efficient selling machine for the consumer and having virtually all shops in one location that has a large adjacent parking lot though similar efficiencies are provided by superstores for customers in search of a specific type of product (Ritzer, 2003:556)

ii)   Calculability Emphasizing quantity over quality, the discount department stores are led to believe they can rely on three quantifiable things- low price, a large number of goods, and a wide variety of goods which prevailing the discount malls, although it often turns outto be illusory. The set prices for a daily or weekly pass as well as the abundant signs indicating how long wait one can expect at a given attraction, illustrate similar calculability at means of consuming.

iii) iii) Predictability Uniformity is across settings and times where the predictability one finds in McDonalds's is evident in more scale chains such as Hard Rock Café, exemplified, the menu, the taste of the food even in guitars on the wall are the same whether one in Osaka, Berlin, San Francisco or Dhaka. Some types of chain stores have brought high design to mass market offer uniformity and predictability; they tout themselves as offering individuality (Ritzer, 2003:557)

iv)   iv) Non human technology- taking of skills away from people All aspects of operation as highly technologically controlled system are seen in the shopping

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mall aiming to control customers who float for hours in malls without an awareness, passing of time therefore countering many shops which has plenty of goods and services and purchase more of them (Ritzer, 2003:557) referencing the new means of consumption as highly rational and therefore largely postmodern phenomena. Reflecting the growing need of consumption modern capitalism, a postmodern society is spending enormous amount of money on advertising for spreading the glories of these various new means of consumption also a major force of these invention has become a kind of labor, a statement of Baudrillard because without ever increasing consumerism capitalism would collapse, or transformed dramatically thus, shifting the focus of capitalists from exploiting workers to exploiting the consumer therefore postmodern world virtually every aspect of culture art, music and so on overwhelmed us by object of consumption. Let us Ritzer turns to a more general postmodern analysis of these phenomena-----

3.3.3: Highlighting Baudrillard's, Bauman & jameson

Elaboration of fast food restaurant Ritzer uses the Baudrillard, Bauman & Jameson analysis. Characterized by simulacra termed by Baudrillard, a very high degree of stimulated interaction instead of "real" human interaction servers in fast-food restaurants, with clerks in shopping malls and superstores or with telemarketers where the entire distinction of both is lost and stimulated interaction is the reality by selling stimulated products in a shopping mall with hyperreal quality seems more real than real is outdone

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by theme parks (although malls are, as we have seen, coming to look more and more like theme parks) such as Disney world in which Disney products are sold in a world.

The new means of consumption in general hence the products purveyed in glossy catalogues (e.g., the lingerie marketed in the Victoria's Secret catalogue, to say nothing of the women who model the underwear and nighties) and home-shopping networks are appearing as a far more real than they will be find their way into our homes and on to our backs. Entering in the world of virtual shopping, we already have virtual sex, or "teledildonics", involving a combination of computer programs and body suits that allow the transmission of sensory information to the wearer as Baudrillard describes fast-food restaurant are quite essential American product as a dry and emotion less desert and rest of the world is rushing headlong in the direction of creating a similar consumer. Experience us in "ecstatic" systems in which each and every fast-food restaurants (or shopping malls, supermarkets, superstores and their endlessly different products can be seen as hypertelic whirling the astronomical rates associated with pure "ecstasy" movement involved in a kind of empty inflation creates massive proliferation and differentiation of signs ultimately end up being an incoherent blur. Customers, fast-food restaurants, their products and the resulting signs are all madly and meaninglessly spinning about this hyper real world. There is too much meaning (we actually know the meaning of "Chicken Mc-Nuggets" and "Egg McMuffin") letting the feelings of vertiginousness where fast food go round and round at a dizzying pace having no essential meaning of this process significantly these restaurants play a key role in proliferation of signs of media not only bombarded us by their own signs but also

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providing a sponsorship to help support a media system that produces a daily avalanche of signs as they contribute to the perception, signification, banalization, commercialization and consumption....

Hereof Jameson points out, a particular kind of euphoria ("intensity") associated with these postmodern settings where for one the fast-food restaurant is in for excitement and for others at least some fun. Indeed, fast-food restaurant really sell is not food, but a stimulated kind of fun .....yet the food is the most prosaic type one can imagine as what could be less exciting to most Americans than eating yet another fast-food hamburger, chicken wing or pizza-slice? But most interesting part is that Yet we seem to be fooled (or to fool ourselves) continually by the peripherals into believing that we are in for some fun when we pass through the portals.

Therefore the multinational capitalistic system can be seen as lying at the base of the development for expanding the new means of consumption which is the key element of postmodern world offers the "spectacles" as Bauman argues that garishness of fast-food restaurants and their amusement park qualities such as playgrounds for children, the modern malls, casinos, cruise shops, hotels, even supermarkets seek to present themselves as spectacles made so difficult to experience by the unemotional and affect-less character of most postmodern systems though fragmented characteristics of discontinuity is adding up by the new means of consumption hence Tacos today, burgers yesterday, pizza tomorrow. The perspectives of signs and the code, eating, shopping and vacationing more and more people around the world to do what Americans are doing-

spend far beyond from their available cash resources by the credit card, a new means of consumption and eat in fast-food restaurant not only for "need" but also fulfilling the "desire" because the code produces our needs manufactured externally. Eating a Big Mac does not mean the consuming a glorified hamburger rather eating an object of signs referencing the position within the system. Tangentially, the focus of postmodernist and poststructuralist on expressing differences the massification of signs trough to consume fast-food which led people in the direction of "needing" to express far more commonality includes- McDonald's golden arches and Nike's "swoosh" logo creating far less difference in sign consumption.

Though Baudrillard later argues that "fractal stage", a stage where dominant code which endlessly prolifered the endings of difference and fast-food restaurants, shopping mall, Las Vegas casinos, TV shopping networks are characterized by their efforts of removing all negativity; to create at least the illusion of total positivity in the era of postmodernism.

3.4: Peter Corrigan: sociology of consumption

Theoretical accounts of consumption and consumer practice through a historical overview of the advents of consumer society written by Corrigan. P, in the book The Sociology of Consumption (1997) examines the development of consumption which is an increasingly important component of the ways of our daily lives over the last few centuries which has been presented here by briefing the historical overview---

3.4.1: Consumption:

Historical overview of advents of consuming society Beginning to appear on a truly mass scale, consumption such as food and clothing are foundational rather than merely

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epiphenomenal characteristic of society found in all human cultures therefore subsistence production is produced and consumed without remainder. Accessing to the ever growing consumerist fruits of the productivist tree, the majority of the populace, perhaps, following Marxist ideas on his head and claim that "Consumption is not production but the central motor of contemporary society".

Though competition among status group is organized around the modes of consumption (Weber 1948) thus, by the eighteenth century, more than just courtiers were engaged in social competition, and so there was a ready market for the great expansion in the availability of consumer goods: 'Luxuries" came to be seen as mere "decencies", and "decencies" came to be seen as "necessities'"(McKendrick et ai., 1982: 1).

Provocatively, just as the Protestant ethic provided the spirit of production, Romanticism, with its cult of the expressive individual, was central in providing the spirit of consumption and also the industrial revolution necessarily entailed a simultaneous revolution in production and consumption: just as making money came to be seen as an end in itself, so consumption of goods came to be seen as an end in itself, and both of these represent breaks from traditional societies where particular patterns of 'proper' consumption could be learned, but in modern societies a general orientation to consuming is acquired.   (Campbell 1983, 1987)

Corrigan takes a detailed look at various specific areas of consumption including social life style such as shop & shopping in a Department store, advertisements, food, drink, women magazine, clothing fashion etc. by using the notes providing by Grant McCracken

(1988) as two particularly important moments in the expansion of consumerism in Europe:

A consumer boom in Elizabethan England and an eighteenth-century explosion in the fashionable use of consumer object such as pottery of Josiah Wedgwood.

3.4.2: Shopping

Shopping underwent its own Great Transformation with the advent of the department store in the nineteenth century whether the modern big cities people's life is the activity of shopping: shopping for, shopping around, window shopping, just looking.

Probably not an exaggeration to say that shopping has become a cultural practice as for one seems the greatest pleasure, and sometimes great frustrations that can take up quite a bit of one's time therefore, the verb 'to shop' found in the Shorter Oxford Dictionary (1973 revision of the 3rd edition) : 'To visit a shop or shops for the purpose of making purchases or examining the contents' rather the idea of a shop existing on several floors, and necessarily containing several departments, was in this respect a function of market forces' (Chaney, 1983: 23) reputedly in Sennett's words (1978 [1976]: 142)." The department store . . . is a response to the factory' because the old distribution system could not handle the deluge of mass-produced goods that was beginning to flood the market is the main reasons underlying changes in the form of shopping in capitalist societies.

3.4.3: The rise of advertising

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To fabricate the people's desire for purchasing the goods manufacturers aimed at the efficient creation hereat advertisement is the one way for presenting individuals as continually subject to the harsh social scrutiny of the surrounding world and Ewen (1976: 97) lists some of the terms advertisements: "sneaker smell", "paralysed pores", "vacation knees", "spoon-food face", "office hips", "underarm offense", and "ashtray breath"'.

Offering pleasurable dreams and social nightmares for the contemporary customer, advertisements transformed the self into the commodity self where the body is constructed as having all sorts of problems (bad breath , enlarged pores, or whatever) and it therefore absolutely requires the aid of commodities in order to be a properly social body may refer notonly to the classed or massed body, but also to the gendered body that is the ever-shifting product of this ever-shifting dialectic in the postmodern age despite that in the early mass industrial period seemed that which producing nightmare for fulfilling the cherish dreams of customer though social movements such as feminism may be harnessed to sell more goods what Goldman (1992) calls "commodity feminism", an essential characteristics of modern advertising suggesting consumers that they lack something in their relations with others, and propose the product as the answer.

3.4.4: Food and drink

Avant-garde changes in eating and drinking practices have been observed within the social structure through the periodic history of transformation in agricultural to industrial societies, thus the civilizing process of appetite succinct by the socio-historical approach of Norbert Elias (1994 [1939]) traces the increasingly refined ways in which we accomplish our daily consuming activities referencing the rationalized society, a

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tendency of everyday behavior of eating including blow our noses into the nearest curtain or receive guests while sitting on a chamber pot and imposing a distance between ourselves and our food by eating with knife and fork though our ancestors eat everything with hands reputedly the notion of 'nursery food', plain, monotonous and dull probably invented by English which is still finds children's menus in restaurants that are qualitatively different to adult menus, and items such as fish fingers are widely marketed as food especially destined for children (Mennell, 1985: 295-6). And after passing through a passage of transition the food and drinking practices come to the present age where promptitude changes have been observed.

3.4.5: The body becomes an object: Dieting and consumerism

As a marketable commodity body and appearance is the more curious aspect of sociology where many different statuses of body thus an aesthetic object of complex social significance to be painted, clothed, plucked, shaved, pierced, tattooed and corseted; a political object to be trained, disciplined, tortured, mutilated and locked away; an economic object to be exploited, fed and reproduced; and a sexual object to seduce and be seduced though a modern way of looking at this issue is a machine; certainly two examples may serve to illustrate the 'mechanization' of the body: the advent of chronological time and the shift to the detailed division of labor. One of the most fascinating elaborations that, 'the growth of theories of diet appears to be closely connected with the development of extremely widespread practice of dieting that is a contemporary inheritance of the machine metaphor: We may diet for all sorts of reasons, but in the end we seem to want our machine to be in impressive condition.

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This metaphor is a relatively recent practice where aerobics is permitted by the machine metaphor and the elite sport is perhaps another good example, with athletes wired into all sorts of contraptions, their bodily indicators - a phrase itself machine-like - measured and evaluated, their diets though Turner introduces three different orientations to the body that might be worth pondering upon: having a body, doing a body, and being a body. Where first of these appears to indicate those times when there seems to be some sort of disjunction between the body and our sense of self seems to be carrying on its own existence beyond our control or at the very least a case of 'phenomenologically absent' body remarked by Turner furthermore illustrated that every morning, we do various things to our body in order to present it as an acceptable body for those we will meet throughout the day: we wash, comb our hair, perhaps use various cosmetics exemplified that even if we 'are' a body, we are often a body for someone else as much as, or more than, ourselves: for very particular persons or even for complete strangers who may see us on the street thus referencing the body as an objects of representation of two-sided thing: it is ours and not ours experienced subjectively or objectively, hereof natural and cultural at the same time.

Universalizing physiognomic reasoning thus consumer culture allied with the notion of the body as a commodity is characterized by representational and commoditized aspects particularly relevant to consumption of external body as they allow the body to fit into society as something needing the aid of various commodities in order properly to be as desirable appearance where a culture is dominated herewith 'the traditional intimate "local" pub has been gradually replaced by the large throughlounge pub, which

incorporates a different organization of social space with much greater opportunities for surveillance and display' (Featherstone, 1991b [1982]:173).

New images of the body presented as attractive and ideal began to spread throughout the world along with the Hollywood film, and now everywhere there was a cinema in village, town or city, or even a projector and screen set up temporarily in the outback, there was a representation of what people ought to look like. In order to sell commodities such as fashionable clothing, cosmetics, and the like, the body must be seen as something that floats about the world signifying this thing about the status of its 'owner'.

3.4.6: Clothing and fashion

Twentieth-century consumer culture of the 'individual' lifestyle mentioning that dress is an expression of the pecuniary culture a rather more straightforward term thus clothing provides an excellent way of showing off how wealthy people are to all and sundry. 'A cheap coat makes a cheap man' (Veblen, 1975 1899]: 169).

Emulation of the dress of a higher class, followed by a change once the lower class appears to have caught up with the higher - in other words, the earliest statement of one of the classical sociological theories of fashion 'The reason why fashions change so rapidly now is because they at once spread through every stratum of society, and become deteriorated and common'. (Paget, 1883: 463)

Clothing and accessories now seem to be the very carriers of our body and our self - our personality rather more body-centered view of dress than one finds in the eighteenth century. In relation to the things we wear, Lotze, (1885: 594) remarks that, the earrings,

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the floating, hanging ribbons and sash-ends of our maidens, the light lace, the heavier knots and tassels of uniforms, massive chains and crosses, plumes, watchappendages, waving veils and mantles, all these means are applied by ingenious fancy in order not merely to expand our existence on all sides, but to create the pleasing delusion that it is ourselves that float and wave and sway in all these appendages, rising and falling in rhythmic cadences. And where there actually is no sensation it even supplies this lack, and in the delicate tissue of hanging lace makes us thinks we hang and take part in its swaying motion.' The new clothes (jeans) express profoundly democratic values seem to lie entirely on the side of the democratic - (Davis quotes Charles Reich from 1971). Wealth which is indicated through conspicuous consumption and fashion becomes dominant thus Antagonism offers an explanation of that restless change in fashion which neither the canon of expensiveness nor that of beauty alone can account for' (Veblen, 1975 [1899] : 176).

3.5: Medium is the Massage (Marshall McLuhan)

In the discussion of cultural and technological globalization, the argument of Marshall McLuhan (1964) is very important. Globalization and communication are deeply intertwined. Marshall McLuhan is an early theorist who made the connection between media and globalization by combining two concepts: „the medium is the message" and the „global village". The history of communication tells us the history of civilization. We find tremendous changes in various aspects including economic, social and cultural because of globalization. In this regard, media plays an important role (McLuhan (1964).

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And for this, McLuhan (1964) strongly claimed that- "medium is the message". Everything is open today. Today we can communicate any person in any part of the world by email, facebook etc. The effect of globalization is becoming more intensified through media. For example, the people of Bangladesh are becoming influenced by bollywood culture as well as Hollywood culture by watching television. Satellite TV has brought many channels. Bangladeshi young girls and boys follow foreign culture in their dress pattern by watching such cannels. With his claim, Marshall McLuhan (1964) stressed how channels differ, not only in terms of their contents, but also in terms of how they awaken and alter thoughts and senses.

McLuhan (1964) popularized the idea that satellite channels are one of the most important forces that must be understood to know how the media affects society and culture. In medium theory, a medium is not simply a newspaper, a television, the internet, a digital camera and so forth. Rather, it is the symbolic environment of any communicative act. Media, apart from whatever content is transmitted, influences individuals and society and thus accelerates the globalization process.

3.6:.Major Theories of Cultural Globalization

Cultural globalization refers to "the emergence of a specific set of values and beliefs that are largely shared around the planet" (Castells, 2009:117). It is cultural globalization that occurs through the media. Throughout the developed world the globalization of media is often argued to be tantamount to the globalization of culture. Indeed, cultural globalization is familiar to almost everyone; prominent icons of popular culture, like Coca-Cola and McDonalds, are common examples that can be found everywhere.

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Various scholars have made the case for focusing on cultural globalization. Anthony Giddens defines globalization as "the intensification of world wide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (1990:64). Giddens views globalization as the spread of modernity and discusses time-space distanciation, referring to the way in which instantaneous electronic communication erodes the constraints of distance and time on social organization and interaction. Some scholars, such as Robertson (1992), talk of a global culture and „global consciousness". Martin Albrow (1996) moves further, arguing that globalization results in a „world society". He defines globalization as all those processes by which the peoples of the world are incorporated into a single world society, global society.

3.6.1: Cultural Homogenization Theories

The most influential paradigms of cultural homogenization focus on cultural convergence or Growing sameness in world's society. Homogenization arguments crystallize, somewhat ironically, in a variety of theories such as those relating to cultural imperialism, synchronization and Americanization (Tomlinson, 1991; Robertson, 2003b;Ritzer, 2004).

3.6.2: Westernization

Some writers view globalization as the worldwide spread of "westernization". This view is eithererroneous or contains only partial truth.For Najjarzadeh (2011), Modernization

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and Americanization are the newest forms of westernization. If colonialism delivered Europeanization, neocolonialism under U.S. hegemony delivers Americanization.

From a superficial point of view, various processes outwardly seem that the world is, indeed, becoming westernized. One could see the popularity of the western music, movies, and "McDonalds" as examples of westernization. More and more countries are seeing the opening of McDonalds. More and more countries playing the top chart of the pop list of USA and Hollywood movies and US-made television serials (such as, *Friends* and *The Simpsons* are becoming ubiquitous to the extent that some writers even use the term "Americanization" to describe these processes of cultural transmission. However, a closer look will reveal that these cultural goods have different meanings in different societal and cultural contexts with uneven impact on classes and age groups. Some of the products are consumed without any modification, others are modified and indigenized to suit the local contexts and there are exceptional situations where the intentions are completely inverted. In the past, many writers found it necessary to distinguish modernization from westernization(Khondker, 2014).

Westernization as a term is not equivalent to globalization. Nevertheless, westernization can be seen as an aspect of globalization. Certain institutional features and cultural traits that originated in the west were put in place in many other geographical regions lock stock and barrel under the framework of global interconnections and diffusion or forced implantation under colonial age. Yet, over time these institutions and practices mutated and assumed new meanings. Therefore, westernization can be seen as the beginning of the process. The cultural features borrowed or imitated themselves mutate in the source

countries. Thus, westernization as a category has limited conceptual value. One can associate certain literary forms, genres, and traits as part of the cultural zone we vaguely call "the west", yet these are mere influences as one can see in artistic, literary, architectural styles (Khondker, 2014).

3.6.3: Cultural Hybridization Theories

"Cultural hybridization refers to the blending of Asian, African, American, European culture: hybridization is the making of global culture as a global mélange" (Nederveen Pieterse, 2004: 83).The concept of hybridity has been increasingly used to make sense of the relationship between globalization, global media and culture. Flew notes that the concept of hybridity "suggests the possibility that identity formation in the context of globalization may not so much be suppressed as in fact proliferate"(Flew, 2007:162 cited in Movius, 2010).

This echoes Tomlinson"s argument that "far from destroying it, globalization has been perhaps the most significant force in creating and proliferating cultural identities" (2003:16). The concept of hybridization allows for more nuanced approaches in analyzing global/local interaction, while taking intoaccount how the local, global and national interaction can lead to new hybrid forms of mediaand cultural products. Indeed, there is a need to move beyond a local and global binary andinstead examine the complex processes at work in these interactions.

3.6.4: Glocalization

The theory of glocalization is from Roland Robertson who is a professor in University of Aberdeen. He was thefirst scholar that developed this concept in Globalization

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discourses. Robertson‟s (1995) concept of „glocalization‟ is a useful theory, as it takes into account the subtle and complex processes of globalization and media (Najjarzadeh, 2011).

According to the oxford dictionary meaning, the term "glocal" and the process noun"glocalization" are "formed by telescoping global and local to make a blend" (The OxfordDictionary of New Words, 1991). The word was modeled on Japanese word *dochakuka,* whichoriginally meant adapting farming technique to one‟s own local condition.

In the business worldthe idea was adopted to refer to global localization. The word as well as the idea came from Japan(Robertson, 1995). According to the sociologist Roland Robertson, glocalization describes the tempering effects of local conditions on global pressures. At a 1997 conference on "Globalization and Indigenous Culture", Robertson said that glocalization means the simultaneity (co-presence)of both universalizing and particularizing tendencies.

Glocalization involves blending; mixing adapting of two or more processes one of which must be local. It is a concept that explains the interactions between global and local dimensions inany strategy i.e. political governance strategies, business marketing strategies, media and communication strategies etc. This notion also elucidates the failure of some strong strategies, as they do not consider the effect of cultural diversity and strength of local dimensions. It is considered as creation or circulation of products or services intended for a global or trans regional market, but customized to suit local laws or culture. Glocalization to be meaningful must include at least one component that

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addresses the local culture, system of values and practices and so on. The concept of glocalization is used to analyze the ways in which social actors construct meanings, identities and institutional forms within the sociological context of globalization, conceived in multidimensional terms (Najjarzadeh,2011).

Glocalization processes have significant implications for consideration of the local. We assume that local cultures do not simply mark themselves off from each other. Rather, glocalization also includes the construction or the invention of local traditions or forms of particularity (Robertson, 1995: 29).

3.8: Appropriate theory for the study

From the above analysis it is evident that no single theory could alone explain the logical flow of changing consumption pattern. Although, combining theories of David Harvey,Baudrillard, Marshal Macluhan, George Riter and peter Corrigan could provide a powerful tool for the analysis of the relationship between globalization, postmodernism as well as youth consumption attitude. Each of the theories provides abstract, though logical idea regarding the process of changing consumption pattern for the last 25 years among youths..

CHAPTER FOUR

METHODOLOGY

Chapter Four

Methodology

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4.1: Understanding Methodology:

As an inevitable part, methodology a most discussed issue of a research includes the whole procedures of collecting, sorting and organization of useful data for conducting or executing a fruitful work though choosing a proper research method strategies of inquiry including qualitative, quantitative and mixed methods designs or models also called as an approaches to inquiry (Creswell, 2007) or research methodologies (Mertens, 1998) is complicated in various aspects such as nature of the research project, the type of information needed and the availability of resources e.g. time, money etc.

4.2: Method of the Study:

In that study, combined methods are used to examine the consumption variables such as food habit, recreation, clothing and fashion, technological consumption, body image etc of the youth from 1990 – 2015 of Dhaka city.. 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 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

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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 [citied 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.

Table 4.1: Types of social research methods

Quantitative Research	Qualitative Research	Mixed Resarch Methods
• Predetermined instrument based questions • Performance data, • Attitude data , • Census data.	• Emerging methods open-ended questions • Interview data, document data, •Audiovisual data text and image analysis.	• Both predetermined and emerging methods • Both open and closed ended questions • Multiple forms of data drawing on all possibilities • Statistical and text analysis.

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

4.4: Choosing a mixed method research

Mixing of quantitative and qualitative data, a multiple perspectives gives a more definite picture by viewing the problems into a singular perspective as a contextualization of information, to take a macro picture of a system, add in information about individuals, a more complete understanding of a problem; to develop a complementary picture; to compare, validate, or triangulate results; to provide illustrations of context for trends; or to examine processes/experiences along with outcomes (Plano Clark, 2010) than they do when standing alone because one database build on another. When a quantitative phase follows a qualitative phase, the intent of the investigator may be to develop a survey instrument, an intervention, or a program informed by qualitative findings and oppositely When the quantitative phase is followed by the qualitative phase, the intent may be to help determine the best participants with which to follow up or to explain the mechanism behind the quantitative results (Plano Clark, 2010).

4.5: Operational Definition of the concept

For a clear and specific understanding to the concept the operational definition is very important thus,

4.5.1: City

A city is the venue of a complex network of human institutions, relations and phenomena as well as the scene of highly developed social division of labor. This model of settlement is characterized by a heterogeneous educational, social, professional, and economic structure of its inhabitants, but also by various religious, political, sexual, and other

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orientations of the people. It can also be assumed that social and environmental mobility offer to their inhabitants greater possibilities to take part in various interest-based social groups, while they also offer better perception of distinctions (as a result of meeting and mingling of individuals from different cultural groups). Still, they can offer more possibilities of choice of social and cultural values. So the town is marked with various changeable and mediated lifestyles (Petkovic, 2007). Louis Wirth defined the city "as a relatively large, dense, and permanent settlement of socially heterogeneous individuals" (1938: 8). In this study the concept „city" has been used like this way.

4.5.2 Globalization

Globalization is a phrase used to explain the multifaceted and interconnected nature of today"s world. This includes the shifting nature of social relationships as affected by changes in the world"s social, cultural, economic, and technological forces. No single definition of globalization exists; as with all core concepts in the social sciences, its precise meaning remains contested. The following definitions are used to refer to the meaning of globalization concept in this study.

David Held and Anthony McGrew"s definition of globalization denotes "the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interaction" (2002:1).

Giddens describe globalization as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (2003: 60).

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Globalization offers different definitions which instantly surface the tensions in describing a process that is so multifaceted. Nevertheless, most definitions of globalization address at least three common elements of globalization: economic, cultural and political. In this study only cultural globalization has been referred to the meaning of globalization concept.

4.5.3 Youth

Many countries draw a line on youth at the age at which a person is given equal treatment under the law- often referred to as the age of the majority. This age is often 18 in many countries, and once a person passes this age, they are considered to be an adult. However the operational definition and nuances of the term often vary from country to country, depending on specific socio cultural, institutional, economic and political factors. [United Nations Division for Social Policy and Development]

United Nations definition of youth is people from 15 to 24 years age.

According to the National Youth Policy all Bangladeshi citizens aging 18-35 years shall be treated as youth. Youth refers to a certain section of people who are in 18-30 years age group and mainly the student of university. Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence. That's why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and employment, because youth' is often referred to a person between the ages of leaving compulsory education, and finding their first job. The meaning of the term youth' varies in different societies around the

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world. Several UN entities, instruments and regional organizations have somewhat different definitions of youth, which the United Nations secretariat recognizes. The following table summarizes these differences.

Table 4.2:Different Definition of Youth

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

For instance, the NSW Government and National Youth Week define young people as those aged over 12 years of age and under 25 years of age. Youth Studies and the Australian Medical Association both extend the lower limit of the age range to 10 years, whereas the United Nations defines youth in demographic terms as being aged from 15 to 24 years. At the same time many UN agencies refer to young people being those aged between 10 and 24. Various youth parliaments and organisations in other countries extend the upper limit for youth to 28, 30 and sometimes even 35 years.

This study has followed norms set in mainstream youth policy circles by selecting 18 years as the lower age limit, and has chosen 25 years as the upper limit.

4.5.4: Consumption

Consumption, the utilization of economic goods in the satisfaction of wants (Merriam Webster's Dictionary),is a core process in today's society.

A rudimentary definition of consumption emphasizes the purchase and use of goods or services, noting that the point of expenditure on such items and the instant of their usage constitute the act of consumption. This understanding of consumption reflects a utilitarian, economic approach to consumption that should be seen as a starting point, since the range of theoretical and empirical innovations within the field of consumption studies—which exists within sociology, as well as having disciplinary expressions within anthropology, history, geography, business, and marketing studies—has established an understanding of consumption as a complex, widespread process.

"The Sociology of Consumption" by Colin Campbell in Daniel Miller, ed., *Acknowledging Consumption: A Review of New Studies* (London: Routledge, 1995) adds a number of other stages to this basic definition of consumption. Campbell states that consumption involves not just purchasing or using a good or service but also selecting it, maintaining it, possibly repairing it, and ultimately, disposing of it in some way. Within each of these stages there are a number of complex sub processes that consumption studies scholars have increasingly paid attention to. For example, the selection of goods is sometimes undertaken largely subconsciously or automatically but also based upon various social norms, cultural learning, emotional factors, prejudices, facets of identity, taste, or style. Likewise, disposing of a good may mean literally throwing it away, or it may mean reselling it, donating it, or passing it on to others.

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Campbell's definition usefully shows how consumption is a process over time that fuses practical, emotional, material, and economic factors, rather than merely the moment when a person pays for something over the counter.

Consumption is a social, cultural, and economic process of choosing goods. New technologies, ideologies, and delivery systems create consumption spaces in an institutional framework shaped by key social groups, while individual men and women experience consumption as a project of forming, and expressing, identity.

The word Consumption has come from Middle English *consumpcioun* ; from Old French *consomption* ; from Classical Latin *consumptio* ; from *consumptus,* past participle of *consumer* (Webster's New World College Dictionary,2010 by Wiley Publishing, Inc., Cleveland, Ohio.)

The term consumption invokes a number of different meanings. Hence, understanding the context is critically important. Consumption is defined by the Oxford English Dictionary (1989) as:

1. The action or fact of consuming or destroying; destruction;

2. The dissipation of moisture by evaporation;

3. Decay, wasting away, or wearing out; waste;

4. Wasting of the body by disease;

5. Wasteful expenditure, waste;

6. The using up of material, the use of anything as food, or for the support of any process

7. The destructive employment of or utilisation of the products of industry.

Interestingly, four of the seven definitions see the act of consumption in negative terms. Waste and destruction are key themes. Even so, one does not need to look too far before unearthing the pre-eminent directive.

Consumerism is defined by the same dictionary (Oxford 1989) as the "Name given to a doctrine advocating a continual increase in the consumption of goods as a basis for a sound economy".

Traditional economic theory has always defined consumption as positive, where more is considered better than less. For instance, Keynes asserted that "men [sic] are disposed, as a rule and on the average, to increase their consumption as their income increases" (Keynes 1936).

On the other hand, Otnes (1988) uses Hirsch's 1976 notion of "commodity fetishism" to argue that consumption is more than the buying and using of goods and services, and is due to deeper meaning as an expression of one's personality and cultural identity (Otnes 1988). And, amidst the angst many feel in contemporary society, he argues that consumption needs to be "understood in relation to processes of alienation and fetishism in modern capitalist society" which encourages overconsumption as an attempt to "overcome the estrangement and lack of real human relations in society" (Otnes 1988).

The definition of consumption is buying and using something or how much of something has been used up an example of consumption is when many members of the population

go shopping or eating a snack and some cookies or an example of consumption is when a person consumes 2 bushels vegetables per day.

In this paper consumption pattern is attempted to be characterized among the target group of young adults residing in Dhaka. Several propositions for operationalization of the taste patterns are provided. The essence and "place" of each item are tried to fit into the composition of broader consumption orientations; forms of taste are thus addressed.

Here an attempt on presenting one tentative pattern is made. The purpose is to describe the trend of consumption culture among youth for the last 25 years and to find the impact of cultural globalization on the changing pattern of youths consumption. Consumption culture can be studied in form of different activities i.e. taking of food, cloth, hobbies, media preferences, i.e. taste for TV programs, radio programs and types of internet use are included as potential contents of the overall patterns. Leisure reading and listening to music is also included; the former is considered in the amount of books read per year and the latter includes both the type of music preferred and participated (a specific activity of concert-going).

4.5.5: Culture

A culture may be understood as a pattern of beliefs, values, meanings and customs shared by a group of people, often existing at an implicit or taken-for-granted level. Consumer culture suggests that consumption - the act of buying goods or services - is a cultural activity, one imbued with meaning and driven not just by practical or economic factors. Mapping and exploring the business implications of these cultural meanings is one of the principal functions of qualitative market research.

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Culture is the way of life of a social group, the groups totally man made environment including all the material and non-material products of group life that are transmitted from one generation to the next.

Edward B Taylor (1871) states the definition of culture as, "that complex whole which includes knowledge, belief, art, morals, and law, custom and any other capabilities and habits acquired by man as a member of society"(p.1).

According to Kroeber and Kluckhohn (1952) „" culture consists of patterns, explicit and implicit of and for behavior acquired and transmitted by symbols constituting the distinctive achievements of human groups including their embodiments in artifacts, the essential core of culture consists of traditional ideas and especially their attached values""(p:181).

Normally culture means what we have is our culture. Culture is of two types" material and nonmaterial culture. Values, beliefs, customs are non-material culture. On the other hand material culture includes work style, shopping style as a part of life style. In another way how we lead our life is our culture. Culture varies from country to country and from rural to urban area. Moreover culture can be different based on holding of financial capital.

Culture is the fundamental determinant of a person's wants and behavior. Research shows that culture, sub-culture, and social classes are particularly important on consumer buying behavior. Cultures differ in demographics, language, non-verbal communication, and

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values. Due to these differences, consumer behavior changed dramatically across cultures.

Mooij (2004) defined culture as "the whole that includes knowledge, beliefs, morals, customs, and any other capabilities and habits acquires by the humans as members of society."

Culture is a comprehensive concept, and it includes almost everything that influences and individuals' thought process and behaviors. It not only influences preferences, but also the way people make decisions (Aaker and Sangupta, 2000), and how people perceive the world around them (Briley 2000).

Culture is acquired and doesn't include inherited responses and predispositions. Since much of human behavior is learned than innate, culture doesn't affect a wide range of behavior. Culture operates primarily by setting boundaries for individual behaviors and by influencing the functioning of each institution as the family and mass media. These boundaries set on behaviors are called norms, which are simply rules that specify or prohibit certain behaviors in specific situations. Norms are derived from cultural values, or widely held beliefs that affirm what is not desirable. Violation of cultural norms results in social disapproval to banishment from the group. Thus cultural values give rise to the norms and associated sanctions, which in turn influence consumption pattern.

Culture sets restrictions within which most individuals think, act, and feel in a manner consistent with that of other members of the same culture because it seems natural or

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right thing to do so (Parker-Pope, 1996; Fielding, 2006). Cultural values are widely held beliefs that affirm what is desirable. These values affect behavior through norms, which specify an acceptable, range of responses to specific situations. Consumer behavior differs because values inherited by consumers differ from culture to culture. Research shows that consumers from cultures that differ on values differ in their reaction to foreign products, advertising, and preferred sources of information (Gurhan-Gnli and Maheswaran, 2000; Pronpitakpan and Francis, 2001; Money, Gilley, and Graham, 1998) that direct consumer behavior. Also, certain cultures are more youth-oriented than others (Barak, 2001) hence are more liberal and individualistic, and are more likely to work harder and spend more (Fattah, 2001). Furthermore, research shows that altitudes towards work and leisure also differ from culture to culture (Paul, 2002) which has important consequences for lifestyle and demand for leisure activities. Another aspect that influences on consumer behavior is the religious beliefs. For example, many Islamic cultures and some Catholic cultures are much more religiously oriented (Al-Makaty, 1996) as compared to Chinese culture where religion plays a very small role. This implies that in Islamic and some Catholic cultures people are more inclined to buy and consume religious artifacts and related material.

In this research the culture mainly refers to the culture created by the youth that is mainly the culture of consumption.

3.6: Research Questions :

For clearly focus on the research investigation, there is a need to produce research question based on theoretical approach of research. As because of it's a mixed method there is some hypothesis to be tested based on research question. Here are some major questions

a) Is there any kind of change in youth's consumption culture during the period of 1990 – 2015.

b) If there is change in youth's consumption culture than what's the reason behind this change over the period.

c) Is there any relationship between globalization and the changes in consumption culture of youth.

c) How does the fast food restaurant and soft drinks affect the young people's food habit pattern;

d) How does the different form of entertainment and technological invention influence the young people's life;

e) What are the reason behind the popularity of accessories and shopping malls over the mentioned period.;

f) How does the westernized media exposure as advertisements shape the youth's consumption pattern.

g) Is there any influence of branding items in youth's consumption from 1990 – 2015.

4.7: The study site

The leading National, public and private universities of Dhaka city have been selected as study areas because of diversified cultural group of students.

4.8: The study population

The study population or the target group is the urban youths from 1990 – 2015 who completed their graduation during the mentioned period in Dhaka city.

4.9: Sampling procedures and Sample Size:

The study involves non probability sampling to draw the necessary sample from the target population as In this study consumption culture of 25 years has to be analyzed. So cluster sampling was used to make three cluster based on some technological innovation which also comply with the theory of Time Space Compression by David Harvey. The three clusters have been made as follows -

Cluster – 01: From 1990 – 1996 as the period before internet and mobile phone innovation.

Cluster – 02: From 1997 – 2006 as on June 4, 1996 the VSAT base data circuit was commissioned for the first time in the country. Upon VSAT commissioning, internet connectivity was established & its services were made available to the public. As well as In 1997, two new mobile operators-Grameenphone, Aktel- started their operation in Bangladesh. (Sharif, 2012)

Cluster - 3: From 2007 – 2015 – As Bangladesh got connected to the SEA-ME-WE 4 Submarine cable in 2006. After that, many ISPs found the opportunity to connect the submarine cable via Bangladesh Telegraph Telephone Board and (Now BTCL). This is the time when number of internet users increased by quite a big margin as bandwidth quality and price became affordable to general individuals as well as mobile operator company started to provide internet facility through mobile phone .(Sharif. 2012)

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To ensure the validity and reliability of the study 238 respondents were selected as research sample of different age groups range to 18-25 known as young people during this period where interviewing method was also being used for in-depth analysis represented through 12 case studies

Table: 4.3: Sampling Distribution of The Study

Duration	No. of Respondent	No. of Interviewee	Total No. of Sample
1990 - 1996	45	3	48
1997 - 2006	130	3	133
2007 -2015	63	6	70
Total	238	12	250

4.10 Data Collection Instrument

As because of mixed method self-Administered Survey Questionnaire a semi-structured questionnaire with a series of close-ended and open-ended questions and a checklist with open ended question was being used as the main data collection instrument for collecting the necessary information. The questionnaire and the checklist was printed in English as simple as possible to understand for understanding the query of researcher properly.

The questionnaire consists of 40 questions included the following relevant issues: i) Socio-economic characteristics of the respondents. ii) The nature and extent of exposure to information and communication technology among the respondents. iii) Consumption behavior of the respondents. iv) Diffusive cultural aspects including fashion, music and lifestyle attitude of the respondents.

3.11 Pretest

Before finalizing the questionnaire or checklist pretest is must for avoiding the possible difficulties in doing field survey or interviewing the respondents though pretested respondents data were being omitted in the total respondents data as a part of research ethics.

However, some specific consideration is being needed for completing a questionnaire or checklist as given below—

i)   The language necessary to address the sensitive issues.

ii)   The sequencing of questions.

iii)   The technique or options for documenting responses.

Upon completing the pretest, questionnaire and checklist were being modified by a necessary correction for conducting the research.

3:12: Techniques of Data Processing and Analysis :

Among the various issues in social scientific research techniques of data processing and analyzing for bringing the meaning towards the audience is important part as for this according to the quantitative measure the data have been coded and tabulated in SPSS for ensuring accuracy, consistency of the gathered facts in spite of being close ended questionnaire was left for post-coding by univariate, bivariate and multivariate crosstabulation tables and percentage distribution were developed in order to analyze the data of the socio-economic and demographic variables along with some other variables were presented in univariate tables with unclear picture of relationship or association between variable where bivariate level and multivariate level examined maximum four variables. In the process of analysis, relationships supporting or refusing the pre-

formulated hypothesis were subjected to statistical tests of significance. Test statistics like Pearson's chi-square was mainly used to measure the magnitude of relationships among the variables. And interviewing the respondent trough a self administrated checklist where conversation was recorded for reliability by agreeing the term of confidentiality another measure of mixed method named qualitative method for detailing the in-depth discussion of the given data.

4.13: Reliability and Validity

Reliability and validity is one of the measurement processes central issues in all scientific measurements for assessing data. Both concern how concrete measures or indicators are developed for constructs as reliability tells us whether an indicator actually captures the meaning of the construct. Perfect reliability and validity however, are virtually impossible to achieve (Neuman,1997:138). In order to improve the reliability and validity of measures for the present study, the following steps were undertaken

 i) The constructs were clearly conceptualized so that each measure could indicate one and only one concept. Otherwise, it would be impossible to determine which concept was being indicated. ii) Attempts were made to measure constructs at the most precise level possible. iii) Finally, a pretest was conducted through which the draft questionnaire and checklist was tested for reducing the probability of difficulties in collecting data.

4.14 Ethical issues

Ethical Considerations can be specified as one of the most important parts of the research. Dissertations may even be doomed to failure if this part is missing.

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According to Bryman and Bell (2007) the following ten principles of ethical considerations have been compiled as a result of analysing the ethical guidelines of nine professional social sciences research associations:

1. Research participants should not be subjected to harm in any ways whatsoever.

2. Respect for the dignity of research participants should be prioritised.

3. Full consent should be obtained from the participants prior to the study.

4. The protection of the privacy of research participants has to be ensured.

5. Adequate level of confidentiality of the research data should be ensured.

6. Anonymity of individuals and organisations participating in the research has to be ensured.

7. Any deception or exaggeration about the aims and objectives of the research must be avoided.

8. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests have to be declared.

9. Any type of communication in relation to the research should be done with honesty and transparency.

10. Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided.

Regarding the study while collecting information, the respondents were informed clearly that the information relating to reveal their identity would be kept in strict confidence as well as recordings of conversation. The name and address of the respondents were not

included anywhere in the questionnaire though interviewing respondent's initial information was being inserted as a rule of writing up with their approval. Besides, participation of the respondent was voluntary. Respondents could agree to answer questions or refuse to participate at any time.

CHAPTER FIVE

FINDING AND ANALYSIS

Chapter Five

Finding and Analysis

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In this chapter the answers from the survey respondent have been analyzed. Though there were 43 questions in the questionnaire some basic and justification questions such age, passing year of S.S.C. and H.S.C., educational qualification which were placed to justify and find out the required age for making cluster have not been analyzed. Remaining questions have been described by the exact number from the questionnaire. At first the question has been placed and then tabular and graphical presentation along with their description have been made.

5.1. Sex Distribution of the Respondent:

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From the study it has been found that 80% was male and 20% was female respondent from the cluster 1990 – 1996, 60.0% was male and 40.0% was female respondent from the cluster 1997 – 2006 and 52.4% was male and 47.6% was female respondent from the cluster 1997 – 2006.

Table 5.1: Sex Distribution of the Respondent

| | Duration | | | | | | Total | |
| | 1990 - 1996 | | 1997 - 2006 | | 2007 – 2015 | | | |
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Male	36	80.0%	78	60.0%	33	52.4%	147	61.8%
Female	9	20.0%	52	40.0%	30	47.6%	91	38.2%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure 5.1: Sex Distribution of the Respondent
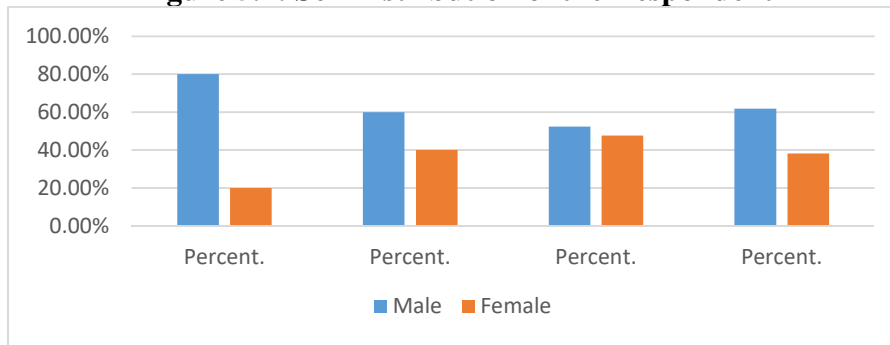
Source: : Field Survey 2016

5.2. Name of the Educational Institution from which graduation degree has been obtained

From the question it is found that 31.1% youth studied in national university, 42.2% in

Public University, 26.7% in Private University during 1990 -2000, 50.0% youth studied

in national university, 16.9% in Public University, 33.1% in Private University during

1997 - 2006, during 2007 - 2015, 17.5% youth studied in national university, 4.8% in

Public University, 77.8% in Private University.

Table: 5.2 Educational Institution from which graduation degree has been obtained

	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
National University	14	31.1%	65	50.0%	11	17.5%	90	37.8%
Public University	19	42.2%	22	16.9%	3	4.8%	44	18.5%
Private University	12	26.7%	43	33.1%	49	77.8%	104	43.7%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.2 Educational Institution from which graduation degree has been obtained
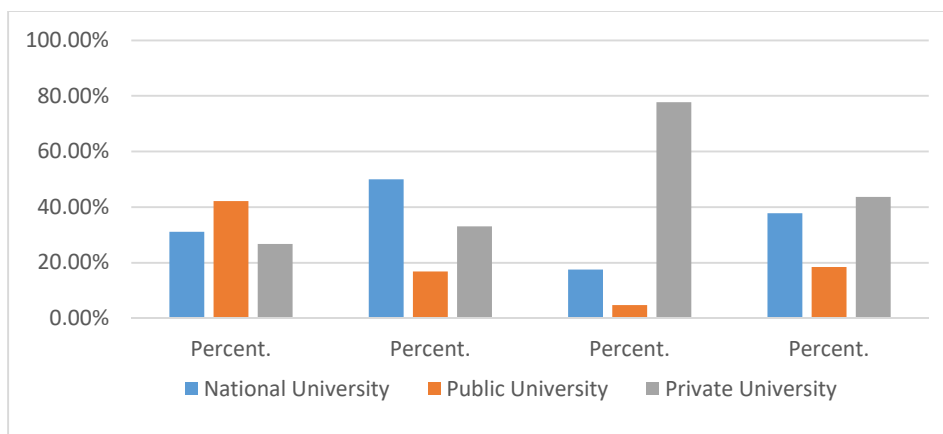
Source: : Field Survey 2016

5.3. Father's occupation of the Respondent

Father's Occupation of Respondent	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Government Job	21	46.7%	55	42.3%	15	23.8%	91	38.2%
Non Government Job	8	17.8%	14	10.8%	14	22.2%	36	15.1%
Business	10	22.2%	43	33.1%	23	36.5%	76	31.9%
Others	6	13.3%	18	13.8%	11	17.5%	35	14.7%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

From the study it has been found that youth's father from the duration of 1990 – 1996, 46.7%, was Govt. job holder, 17.8% was Non Govt. job holder, 22.2% was Business man and 13.3% was from other occupations, whereas youth's father from the duration of 1997 - 2006, 42.3% was Govt. job holder, 10.8% was Non Govt. job holder, 33.1% was Business man and 13.8% was others occupation holder, and finally youth's father from

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the duration of 2007 - 2015, 23.8% was Govt. job holder, 22.2% was Non Govt. job

holder, 36.5% was Business man and 17.5% was others occupation holder,

Table: 5.3 Father's occupation of the Respondent

Source: : Field Survey 2016

Figure: 5.3 Father's occupation of the Respondent
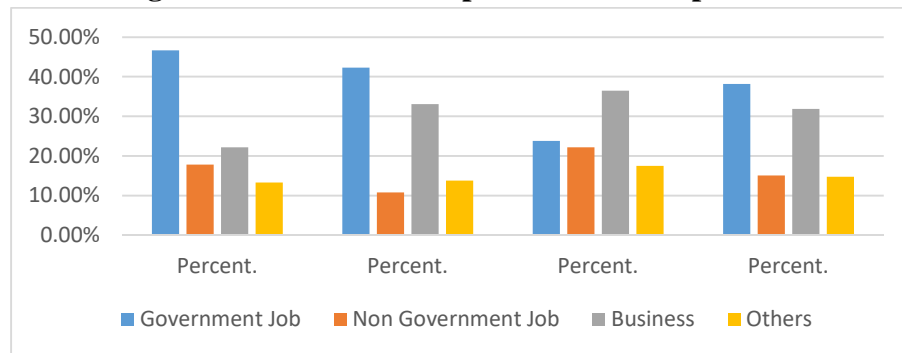
Source: : Field Survey 2016

5.4. Mother's Occupation of the Respondent

Regarding the mother's occupation of the youth from the period 1900 – 1996 it has been

found that 8.9% was Govt. job holder, 2.2% was Non Govt. job holder, 22.2% was

Business man and 88.9% was house wife, youth's mother from the duration of 1997 -

2006, 10.8% was Govt. job holder, 3.8% was Non Govt. job holder, 0.8% was Business

woman, 84.6% was house wife as well as from the duration of 2007 – 2015, 3.2%

mother of the youth is Govt. job holder, 1.6% is Non Govt. job holder, 3.2% is Business

woman and 92.1% is housewife.

Table: 5.4 Mother's occupation of the Respondent

Mother's Occupation of Respondent	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.

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Govt. Job	4	8.9%	14	10.8%	2	3.2%	20	8.4%
Non Govt. Job	1	2.2%	5	3.8%	1	1.6%	7	2.9%
Business	0	0.0%	1	0.8%	2	3.2%	3	1.3%
Housewife	40	88.9%	110	84.6%	58	92.1%	208	87.4%
	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.4 Mother's occupation of the Respondent
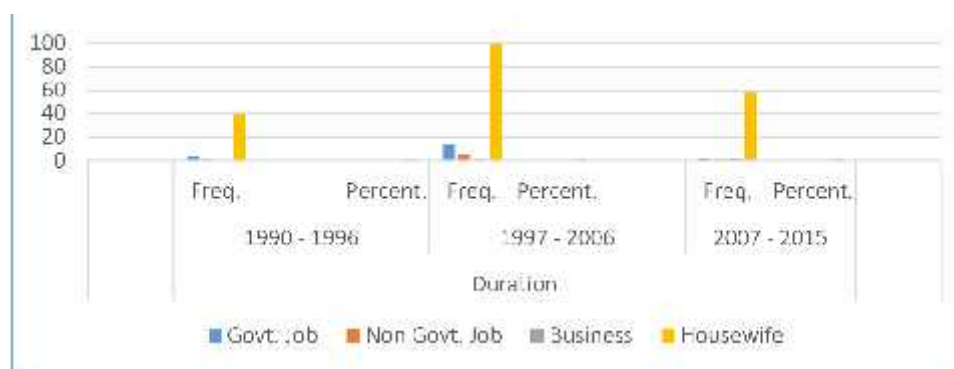
Source: : Field Survey 2016

5.5) Monthly expenditure: (Tuition fees, Covance, Pocket money, Mobile bill, Internet Bill)

Regarding the monthly expenditure it is found from the study that 48.9% youth`s monthly expenditure was between 3000 – 5000/-, 24.4% youth`s was between 6000 – 8000/-,13.3% youth`s was between 9000 - 14,000/-,13.3% youth`s was between 15,000 - Above /- in 1990 - 1996 and 39.2% youth`s was between 3000 – 5000/-, 26.2% youth`s was between 6000 – 8000/-,4.6% youth`s was between 9000 - 14,000/-,30.0% youth`s was between 15,000 - Above /- in 1997 – 2006 17.5% youth`s monthly expenditure was between 3000 – 5000/-, 6.3% youth`s was between 6000 – 8000/-,4.8% youth`s was between 9000 - 14,000/-,71.4% youth`s was between 15,000 - Above /- in 2007 - 2015.

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Table: 5.5 **Monthly expenditure of the Youth**

Monthly Expenditure of Respondent	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
3000 - 5000	22	48.9%	51	39.2%	11	17.5%	84	35.3%
6000 - 8000	11	24.4%	34	26.2%	4	6.3%	49	20.6%
9000 - 14,000	6	13.3%	6	4.6%	3	4.8%	15	6.3%
15,000 - Above	6	13.3%	39	30.0%	45	71.4%	90	37.8%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.5 **Monthly expenditure of the Youth**
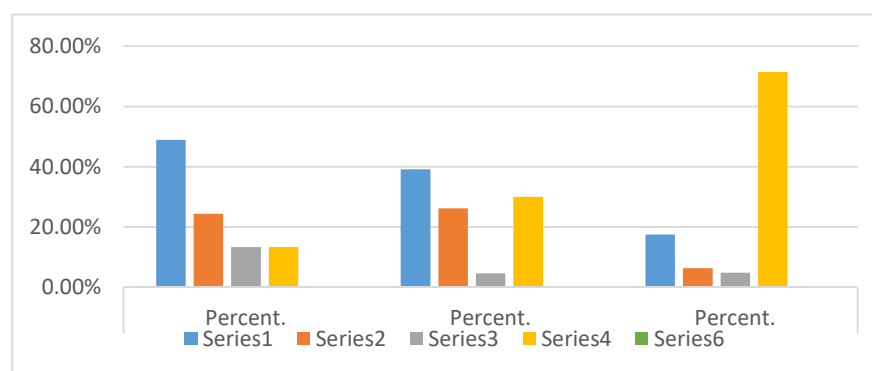
Source: Field Survey 2016

5.6) Which kind of food you like most?

Regarding the choice of food among youth it is found that 84.4% youth`s favorite was regular food, 13.3% youth`s favorite was fast food, 2.2% youth`s favorite was chips and cookies during 1990 - 1996, 68.5% youth`s favorite was regular food, 1.5% youth`s favorite was frozen food, 26.9% youth`s favorite was fast food, 3.1% youth`s favorite was chips and cookies during 1997 - 2006, 58.7% youth`s favorite was regular food, 38.1% youth`s favorite was fast food, 3.2% youth`s favorite was chips and cookies during 2007 - 2015. Here it is noticeable that fast food as favorite item has increased sharply from 1st to 2nd and finally in the last cluster.

Choice of Food	Duration		Total

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	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Regular Food (Rice, Fish, Curry, Chicken, Roti)	38	84.4%	89	68.5%	37	58.7%	164	68.9%
Frozen Food (Ready to Cook)	0	0.0%	2	1.5%	0	0.0%	2	0.8%
Fast Food	6	13.3%	35	26.9%	24	38.1%	65	27.3%
Chips/ Cookies	1	2.2%	4	3.1%	2	3.2%	7	2.9%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Table: 5.6 **Choice of Food among the Youth**

Source: : Field Survey 2016

Figure: 5.6 **Choice of Food Among the Youth**
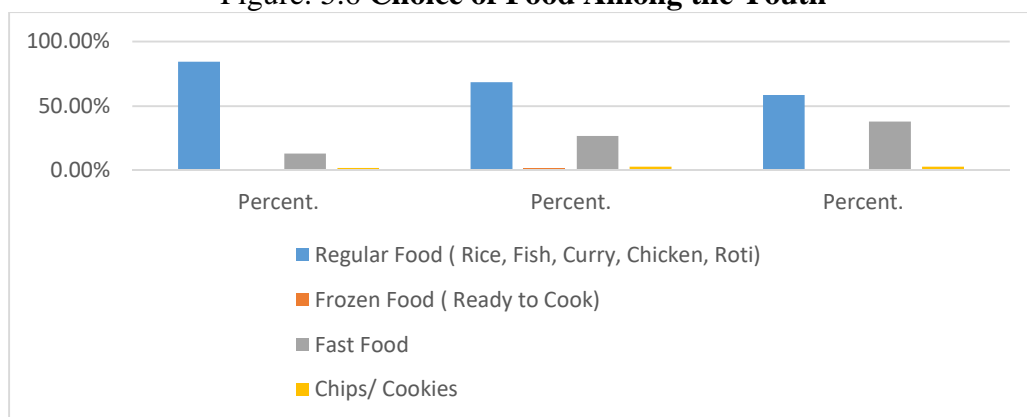
Source: Field Survey 201

5.7) What are the popular drinks among the young generation?

About the popular soft drinks among the young generation it is found that 66.7% youth`s favorite drink was tea, 2.2% youth`s favorite was coffee, 8.9% youth`s favorite was juice, 22.2% youth`s favorite was soft drink during 1990 - 1996, 40.8% youth`s favorite drink was tea, 11.5% youth`s favorite was coffee, 20.8% youth`s favorite was juice, 26.9% youth`s favorite was soft drink during 1997 - 2006, 28.6% youth`s favorite drink was tea, 30.2% youth`s favorite was coffee, 25.4% youth`s favorite was juice, 15.9% youth`s

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favorite was soft drink during 2007 - 2015. This is to be noted that among the younger generation coffee drinking habit has gone up much higher more than tea in the last cluster.

Table: 5.7 Popular Drinks among the Young Generation

Popular Drinks	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Tea	30	66.7%	53	40.8%	18	28.6%	101	42.4%
Coffee	1	2.2%	15	11.5%	19	30.2%	35	14.7%
Juice (Lemonade, Seasonal Fruit Juice, Branded Packet Juice)	4	8.9%	27	20.8%	16	25.4%	47	19.7%
Soft Drink	10	22.2%	35	26.9%	10	15.9%	55	23.1%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.7 **Popular Drinks among the Young Generation**
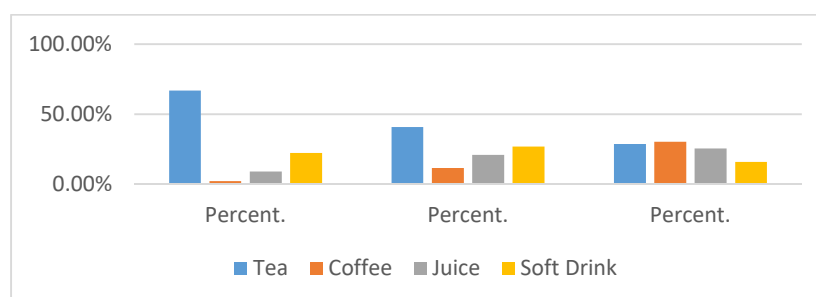
Source: : Field Survey 2016

5.8) Do you go to restaurants for taking food?

Regarding youth`s habit about going to restaurant for taking food, it is found that 80.0% youth go to restaurant for taking food and 20.0% don`t go to restaurant for taking food during 1990 - 1996, 81.5% youth go to restaurant for taking food and 18.5% don`t go to restaurant for taking food during 1997 - 2006, 88.9% youth go to restaurant for

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taking food and 63% don`t go to restaurant for taking food during 2007 – 2015. It is noticeable that tendency of going to restaurant was also in a tendency of increase during the 25 years.

Table: 5.8 Opinion about Going to Restaurant for Taking Food

Go to Restaurant for Taking	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	36	80.0%	106	81.5%	56	88.9%	198	83.2%
No	9	20.0%	24	18.5%	7	11.1%	40	16.8%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

 Source: : Field Survey 2016

Figure: 5.8 **Opinion about Going to Restaurant for Taking Food**
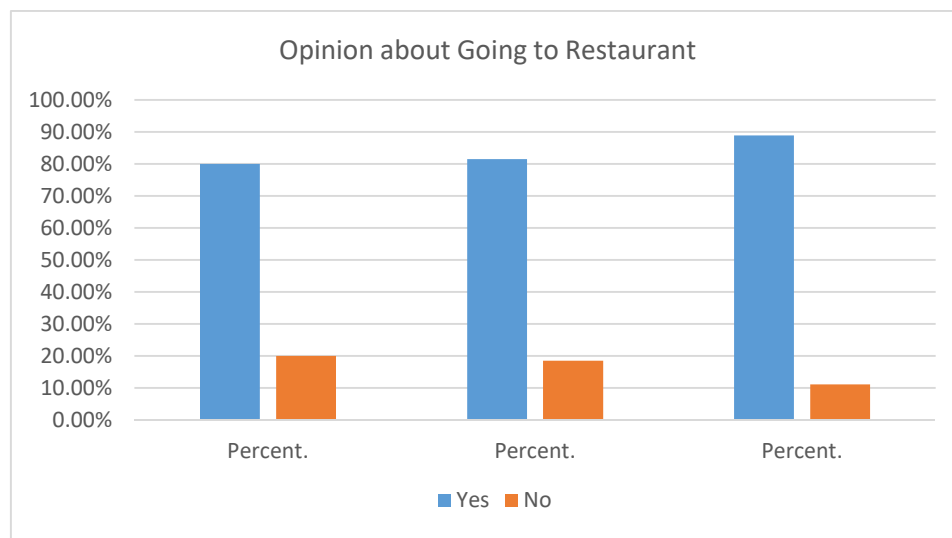
Source: : Field Survey 2016

5.9) If yes then how many time you go to restaurants for taking food in a month?

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It is found that during the period 1990 - 1996, 44.4% youth went to restaurant 1-3 times in a month, 15.4% youth 5-8 times, 9.2% went 6-10 times, during the period 1997 - 2006, 57.1% youth went to restaurant 1-3 times in a month, 19.0% youth 5-8 times, 17.5% went 6-10 times, during the period 2007 - 2015, 58.5% youth went to restaurant 1-3 times in a month, 20.0% youth 5-8 times, 17.8% went 6-10 times. Frequency of going to restaurant is higher among the 2nd and 3rd cluster compare to 1st cluster.

Table: 5.9. Frequency of **Going to Restaurant for Taking Food**

Frequency of Going to Restaurant	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Not Applicable	8	17.8%	22	16.9%	4	6.3%	34	14.3%
1-3	20	44.4%	36	57.1%	76	58.5%	132	55.5%
5-8	20	15.4%	12	19.0%	9	20.0%	41	17.2%
6-10	12	9.2%	11	17.5%	8	17.8%	31	13.0%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Figure: 5.9 Frequency of Going to Restaurant for Taking Food

Source: : Field Survey 2016

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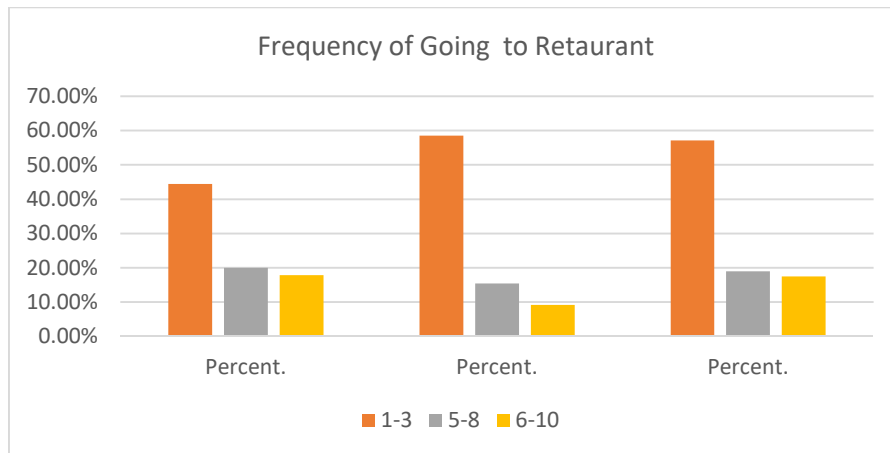
5.10) Which restaurants do you like most for go-out?

Regarding the preference of restaurant it has been found that Bengali restaurant was liked by 73.30%, First Food Restaurant were liked by 8.90%, Chinese Restaurant was liked by 6.70% youth of the duration 1990 – 1996, again Bengali restaurant was liked by 41.50% First Food Restaurant were liked by 35.40% Chinese Restaurant was liked by 10.80% youth of the duration 1997 – 2006 and Bengali restaurant was liked by 41.30%, First Food Restaurant were liked by 46.00% Chinese Restaurant was liked by 9.50% youth of the duration 2007- 2015. Going to first food restaurant has sharply increased among the youth of 2nd cluster than 1st one.

Table: 5.10 Preference of Restaurant

Preference of Restaurant	Duration						Total	
	1990 - 1996		1997 - 2006		2007- 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Not Applicable	5	11.10%	16	12.30%	2	3.20%	23	9.70%
Bengali Restaurant	33	73.30%	54	41.50%	26	41.30%	76	31.90%
First Food Restaurant	4	8.90%	46	35.40%	29	46.00%	116	48.70%
Chinese	3	6.70%	14	10.80%	6	9.50%	23	9.70%
Total	45	100.00%	130	100.00%	63	100.00%	238	100.00%

Source: : Field Survey 2016

Figure: 5.10: Preference of Restaurant
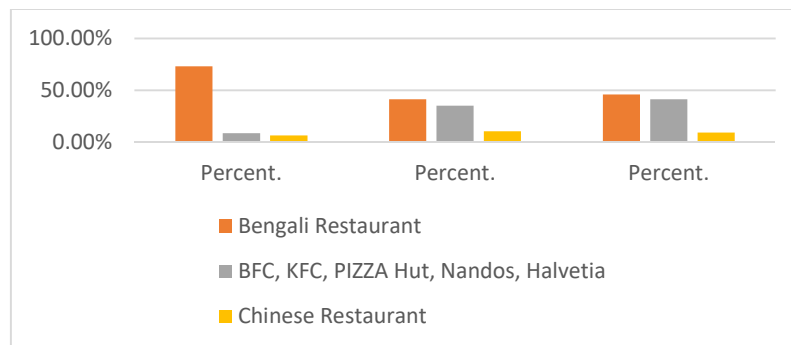
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5.11) Do you think food habit of young people is changing?

Concerning the issue whether food habit of young people changing or not it is found that 93.3% youth from the duration of 1990 - 1996think food habit of young people is changing, 2.2% think food habit of young people is not changing, 4.4% youth think food habit of young people is changing in some extent, 81.5% from 1997 – 2006 youth think food habit of young people is changing, 3.8% think food habit of young people is not changing, 14.6% think food habit of young people is changing in some extent, 73.0% youth from the duration of 2007 – 2015 think food habit of young people is changing, 4.8% think food habit of young people is not changing, 22.2% youth think food habit of young people is changing in some extent.

Table 5.11 Opinion about Changing of Food Habit among Youth

Is food habit of young people changing	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	42	93.3%	106	81.5%	46	73.0%	194	81.5%
No	1	2.2%	5	3.8%	3	4.8%	9	3.8%
In Some Extent	2	4.4%	19	14.6%	14	22.2%	35	14.7%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.11 Opinion about Changing of Food Habit among Youth

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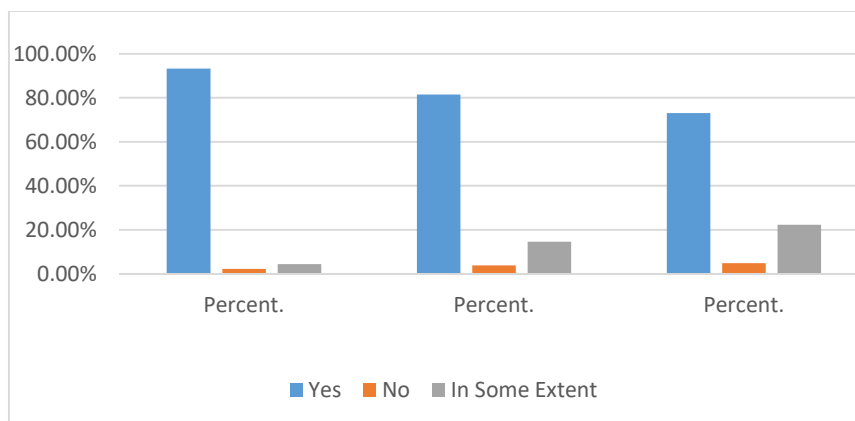
Source: : Field Survey 2016

5.12) What do you think about the causes of changing food habits?

From the question it is found that among the youth of 1990 - 1996, 31.1% youth think Effect of Foreign Food is the cause, 46.7% think Tendency of Taking New Kind of Food is the cause, 4.4% think Bored with Formal Food Habits is the cause, 17.8% think Effects of Advertisement is the cause of changing food habit of youth, where as among the youth of 1997 - 2006, 23.8% youth think Effect of Foreign Food is the cause, 51.5% think Tendency of Taking New Kind of Food is the cause, 10.0% think Bored with Formal Food Habits is the cause, 14.6% think Effects of Advertisement is the cause of changing food habit of youth, where as among the youth of 2007 - 2015, 30.2% youth think Effect of Foreign Food is the cause, 39.7% think Tendency of Taking New Kind of Food is the cause, 20.6% think Bored with Formal Food Habits is the cause, 9.5% think Effects of Advertisement is the cause of changing food habit among youth.

Table : 5.12 Opinion about Causes of Changing Food Habit among Youth

Causes of Changing Food Habit	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Effect of Foreign Food habit	14	31.1%	31	23.8%	19	30.2%	64	26.9%
Tendency of Taking New Kind of Food	21	46.7%	67	51.5%	25	39.7%	113	47.5%
Bored with Traditional Food Habits	2	4.4%	13	10.0%	13	20.6%	28	11.8%
Effects of Advertisement	8	17.8%	19	14.6%	6	9.5%	33	13.9%

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| Total | 45 | 100.0% | 130 | 100.0% | 63 | 100.0% | 238 | 100.0% |

Source: : Field Survey 2016

Figure: 5.12 Opinion about Causes of Changing Food Habit among Youth
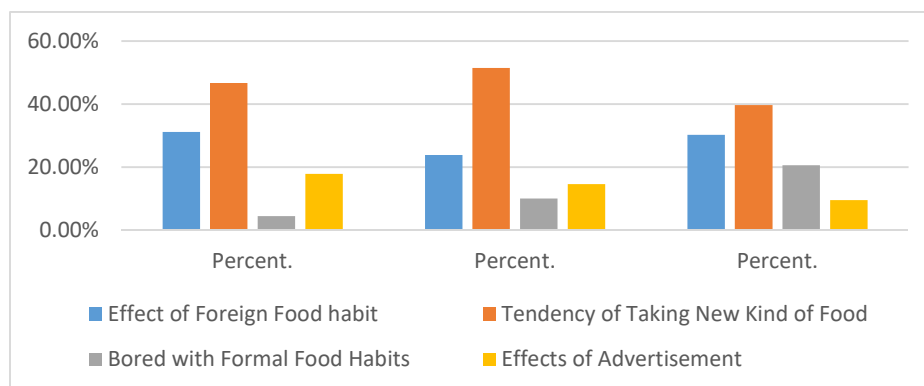
Source: : Field Survey 2016

5.13) What do you think about the causes of increasing tendency of taking fast food among the young?

From the question it is found that among the youth of 1990 - 1996duration 3.3% think Availability & Affordability is the cause, 20.0% think Tasty Food is the cause, 13.3% think Insufficient Time is the cause, 53.3% think Effects of Western Culture is the cause of increasing tendency of taking fast food, among the youth of 1997 - 2006, 30.0% think Availability & Affordability is the cause, 31.5% think Tasty Food is the cause, 7.7% think Insufficient Time is the cause, **30.8% think Effects of Western Culture is the** cause of increasing tendency of taking fast food, among the youth of 2007 - 2015, 22.2% think Availability & Affordability is the cause, 36.5% think Tasty Food is the cause, 7.9% think Insufficient Time is the cause, 33.3% think Effects of Western Culture is the cause of increasing tendency of taking fast food.

Table : 5.13 Causes of Increasing Tendency of Taking Fast food

Causes of Increasing Tendency of Taking Fast food	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Availability & Affordability	6	13.3%	39	30.0%	14	22.2%	59	24.8%

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Tasty Food	9	20.0%	41	31.5%	23	36.5%	73	30.7%
Insufficient Time	6	13.3%	10	7.7%	5	7.9%	21	8.8%
Effects of Western Culture	24	53.3%	40	30.8%	21	33.3%	85	35.7%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure: 5.13 Causes of Increasing Tendency of Taking Fast food
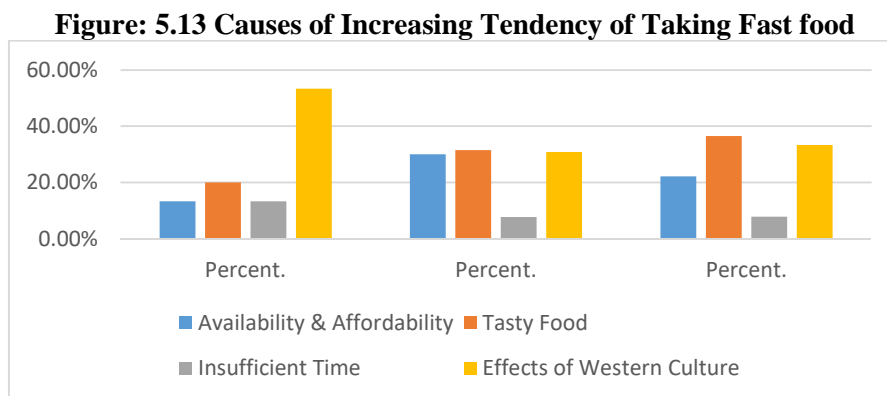
Source: : Field Survey 2016

5.14) Do you think that the growing number of fast food restaurant as like western society is one of the major reason of changing youth food consumption pattern?

75.6% youth from 1990 – 1996 think Growing number of Fast food Restaurants is the cause of Changing Youth Food Habit but 24.4% think it`s not the reason, 91.5% youth among the duration of 1997 – 2006 agreed that Growing number of Fast food Restaurants is the cause of Changing Youth Food Habit but 8.5% think it`s not the reason and last but not the least 90.5% youth think Growing number of Fast food Restaurants is the cause of Changing Youth Food Habit but 9.5% think it`s not the reason among the duration of 2007 - 2015.

Table : 5.14:Whether Growing number of Fast food Restaurants cause of Changing Youth Food Habit

Whether Growing number of Fast food Restaurants cause of Changing Youth Food Habit	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	34	75.6%	119	91.5%	57	90.5%	210	88.2%
No	11	24.4%	11	8.5%	6	9.5%	28	11.8%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

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Figure : 5.14: Is Growing number of Fast food Restaurants cause of Changing Youth Food
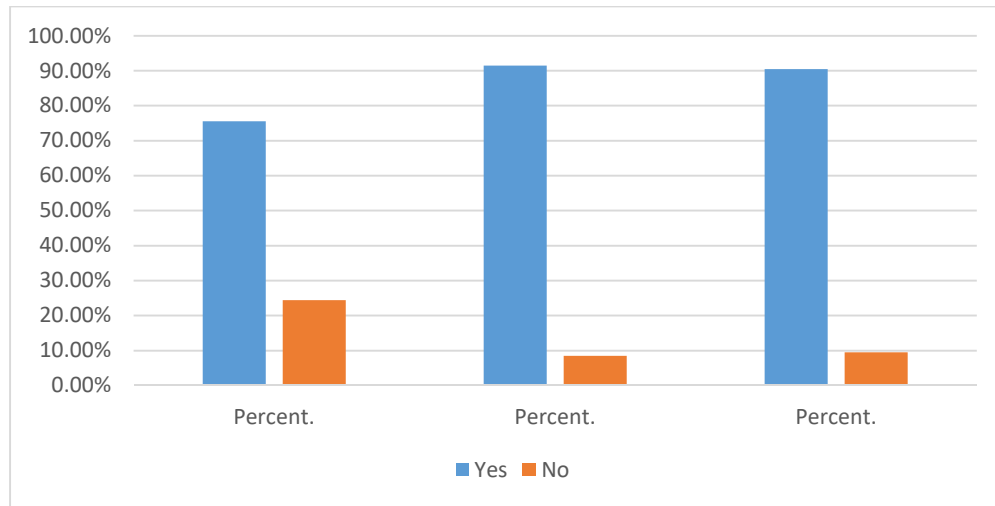
5.15) Do you have any computer?

51.1% youth of the duration 1990 – 1996 had computer, 48.9% had no computer, from the cluster 1997 - 2006, the percentage of youth having computer was 81.5%, not having computer was 18.5% and from the cluster 2007 - 2015, 92.1% youth had computer, 7.9% had no computer.

Table : 5.15: Having a Computer

Having a Computer	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	23	51.1%	106	81.5%	58	92.1%	187	78.6%
No	22	48.9%	24	18.5%	5	7.9%	51	21.4%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

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Source: : Field Survey 2016

Figure: 5.15: Having a Computer
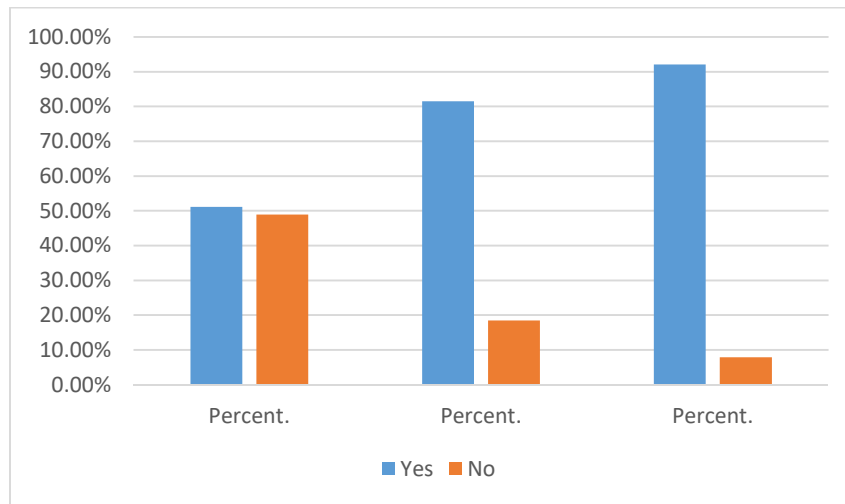
Source: : Field Survey 2016

5.16) If yes, then do you have internet connection?

22.2% youth from the duration 1990 – 1996 had internet connection, 77.8% hadn't

internet connection, 64.6% youth from the duration 1997 – 2006 had internet connection,

33.1% hadn't internet connection, regarding the duration 2007 - 2015, 84.1% youth had

internet connection, 15.9% hadn't internet connection.

Table : 5.16: Having Internet Connection

Having Internet Connection	Duration			Total
	1990 - 1996	1997 - 2006	2007 - 2015	

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	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Not Applicable	0	0.0%	3	2.3%	0	0.0%	3	1.3%
Yes	10	22.2%	84	64.6%	53	84.1%	147	61.8%
No	35	77.8%	43	33.1%	10	15.9%	88	37.0%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.16: Having Internet Connection
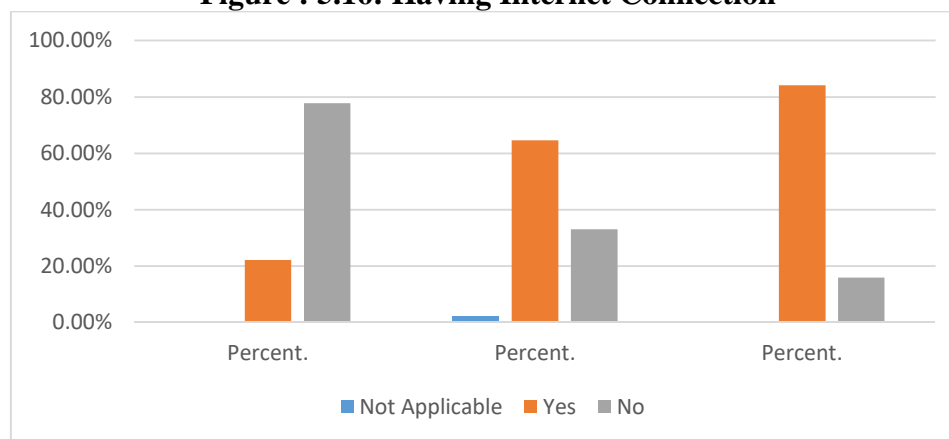
Source: : Field Survey 2016

5.17). Do you have any account in facebook?

0.0% youth from the duration 1990 – 1996 had account in facebook, 100.0% hadn't account in facebook, 66.2% youth from the duration 1997 – 2006 had account in facebook, 33.8% hadn't account in facebook, from the duration 2007 - 2015, 93.7% youth had account in facebook, 6.3% hadn't account in facebook

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Table : 5.17: Having Account in Facebook

Source: : Field Survey 2016

Figure: 5.17: Having Account in Facebook

Having Account in Facebook	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent	Freq.	Percent.	Freq.	Percent.
Yes	0	0.0%	86	66.2%	59	93.7%	145	60.9%
No	45	100.0%	44	33.8%	4	6.3%	93	39.1%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%
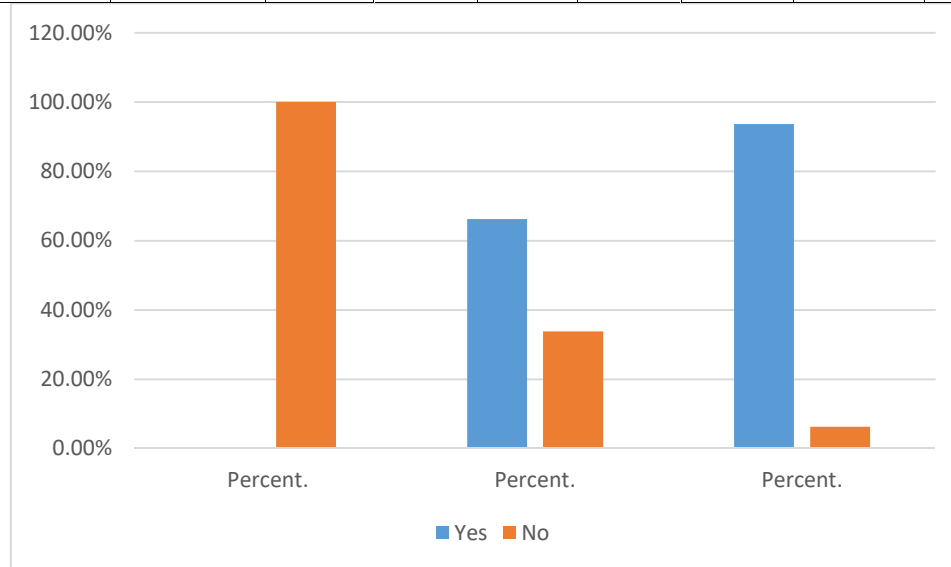
Source: : Field Survey 2016

5.18) Do you have a mobile phone?

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60.0% youth from the duration 1990 – 1996 had mobile phone, 40.0% hadn't mobile phone, 93.1% youth from the duration 1997 – 2006 had mobile phone, 6.9% hadn't mobile phone, regarding the duration 2007 - 2015, 95.2% youth had mobile phone, 4.8% hadn't mobile phone.

Table : 5.18: Having a Mobile Phone

Having a Mobile Phone	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	27	60.0%	121	93.1%	60	95.2%	208	87.4%
No	18	40.0%	9	6.9%	3	4.8%	30	12.6%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.18: Having Account in Facebook

Source: : Field Survey 2016

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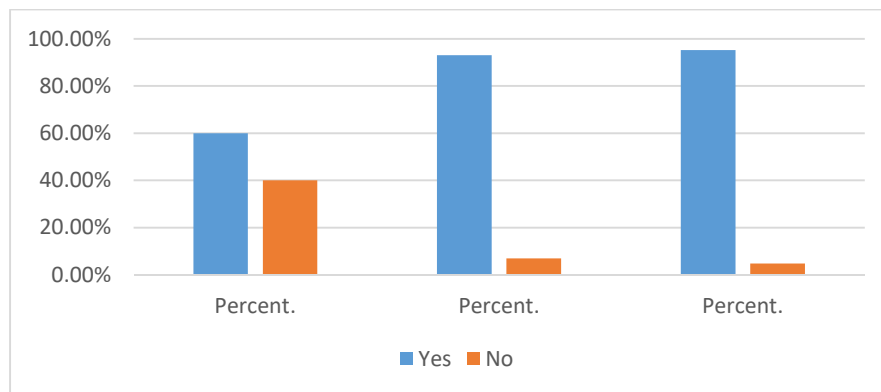
5.19) Do you use facebook in your mobile phone?

during 1990 - 1996 time period none of the youth used facebook, during 1997 – 2006 time period 50.8% youth used facebook, 49.2% didn`t use facebook, during 2007 – 2015 time period 82.5% youth used facebook, 17.5% didn`t use facebook.

Table : 5.19: Using Facebook in Mobile

Using Facebook in Mobile	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	0	0.0%	66	50.8%	52	82.5%	118	49.6%
No	45	100.0%	64	49.2%	11	17.5%	120	50.4%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0 %

Source: : Field Survey 2016

Figure : 5.19: Using Facebook in Mobile
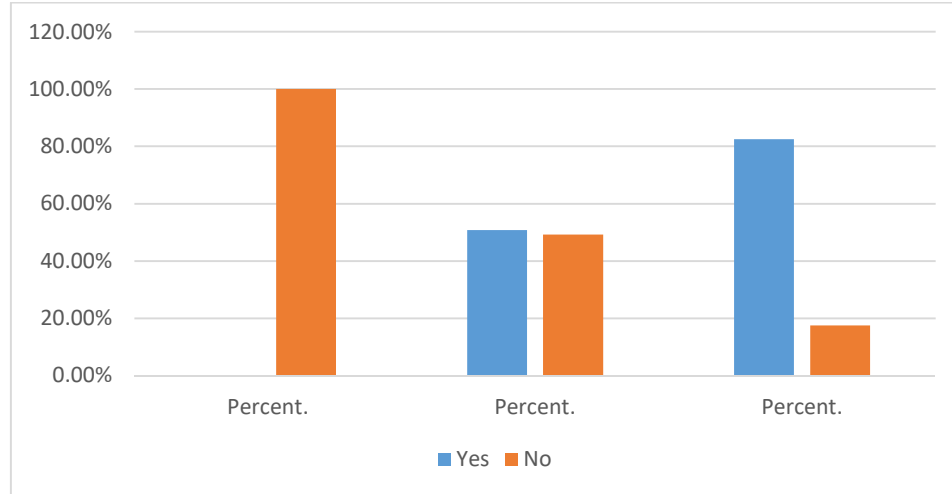
Source: : Field Survey 2016

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5.20) What do you like most as the source of entertainment?

From the question it is found that 42.2% youth's favorite entertainment was Watching T.V, 24.4%'s was Listening Songs, 20.0%'s was Reading Books, 0.0%'s was Using Facebook, 4.4%'s was Playing Games in Computer, 8.9%'s was Playing Games during 1990 - 1996, during 1997 - 2006, 37.7% youth's Watching T.V, 23.1%'s was Listening Songs, 11.5%'s was Reading Books, 23.8%'s was Using Facebook, 2.3%'s was Playing Games in Computer, 1.5%'s was Playing Games, regarding the duration 2007 - 2015, 22.2%youth's favorite entertainment was Watching T.V, 20.6%'s was Listening Songs, 14.3%'s was Reading Books, 38.1%'s was Using Facebook, 3.2%'s was Playing Games in Computer, 1.6%'s was Playing Games .

Table : 5.20: Source of Entertainment Like Most

Source of Entertainment Like Most	Duration						Total	
	1990 - 2000		2001 - 2010		2011 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Watching T.V	19	42.2%	49	37.7%	14	22.2%	82	34.5%
Listening Songs	11	24.4%	30	23.1%	13	20.6%	54	22.7%
Reading Books	9	20.0%	15	11.5%	9	14.3%	33	13.9%
Using Facebook	0	0.0%	31	23.8%	24	38.1%	55	23.10%
Playing Games in Computer	2	4.4%	3	2.3%	2	3.2%	7	2.9%
Playing Games	4	8.9%	2	1.5%	1	1.6%	7	2.9%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.20: Sources of Entertainment Like Most

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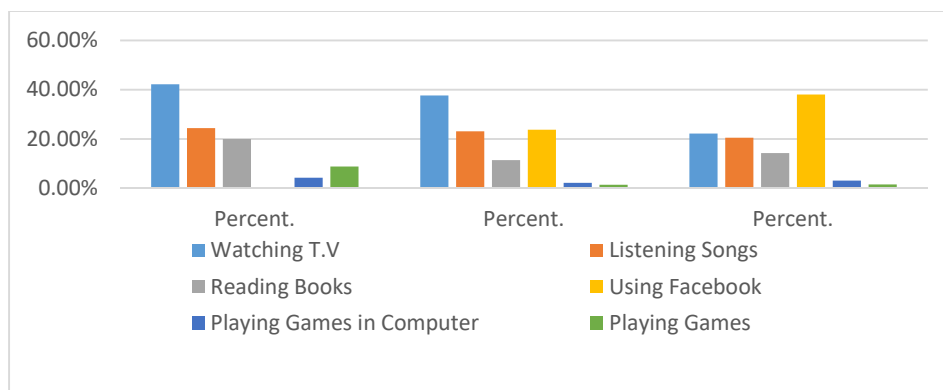
Source: : Field Survey 2016

5.21) Which TV channels do you like most?

From the question it is found that among the youth of 1990 - 1996, 53.3% like Bangladeshi Channels, 17.8% Indian channels, 11.1% English Channels, 11.1% Sports Channel, 0.0% Music Channel 6.7% Informative Channel, regarding the youth of 1997 - 2006, 31.5% like Bangladeshi Channels, 17.7% Indian channels, 22.3% English Channels, 12.3% Sports Channel, 12.3% Music Channel 3.8% Informative Channel, among the youth 2007 – 2015 duration 23.8% like Bangladeshi Channels, 14.3% Indian channels, 20.6% English Channels, 19.0% Sports Channel, 12.7% Music Channel 9.5% Informative Channel.

Table : 5.21:T.V. Channels Like Most

T.V. Channels Like Most	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Bangladeshi	24	53.3%	41	31.5%	15	23.8%	80	33.6%
Indian channels	8	17.8%	23	17.7%	9	14.3%	40	16.8%
English Channels	5	11.1%	29	22.3%	13	20.6%	47	19.7%
Sports Channel	5	11.1%	16	12.3%	12	19.0%	33	13.9%
Music Channel	0	0.0%	16	12.3%	8	12.7%	24	10.1%

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Informative Channel	3	6.7%	5	3.8%	6	9.5%	14	5.9%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.21: T.V. Channels Like Most
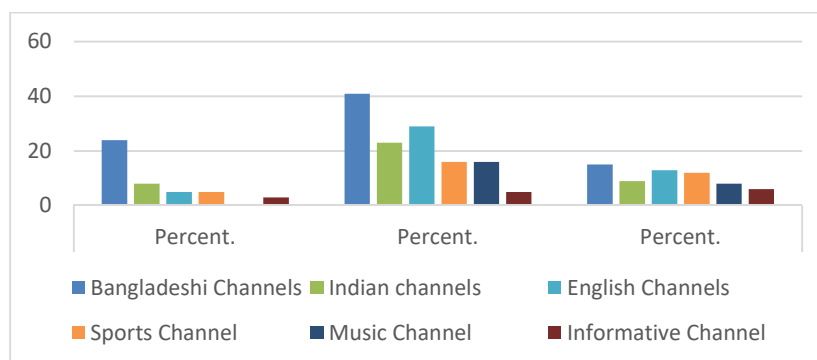
Source: : Field Survey 2016

5.22. What type of program do you watch on TV?

From the question it is found that among the youth of 1990 - 1996, 53.3%like movie , 8.9% like serial, 24.4% News, 0.0% Reality Shows, 6.7% Educational Program, 4.4%Singing Shows, 2.2%Sports, regarding the youth of 1997 - 2006, 41.5% like movie , 11.5% like serial, 14.6%News, 14.6%Reality Shows, 4.6% Educational Program, 10.0%Singing Shows, 3.1% Sports among the youth from 2007 – 2015 duration 33.3% like movie , 11.1% like serial, 14.3%News, 15.9%Reality Shows, 6.3%Educational Program, 11.1%Singing Shows, 7.9% Sports

Table : 5.22: T.V. Programs Like Most

Type of T.V Programs Like Most	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Movie	24	53.3%	54	41.5%	21	33.3%	99	41.6%
Serial	4	8.9%	15	11.5%	7	11.1%	26	10.9%
News	11	24.4%	19	14.6%	9	14.3%	39	16.4%
Reality Shows	0	0.0%	19	14.6%	10	15.9%	29	12.2%
Educational Program	3	6.7%	6	4.6%	4	6.3%	13	5.5%

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Singing Shows	2	4.4%	13	10.0%	7	11.1%	22	9.2%
Sports	1	2.2%	4	3.1%	5	7.9%	10	4.2%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.22: T.V. Programs Like Most
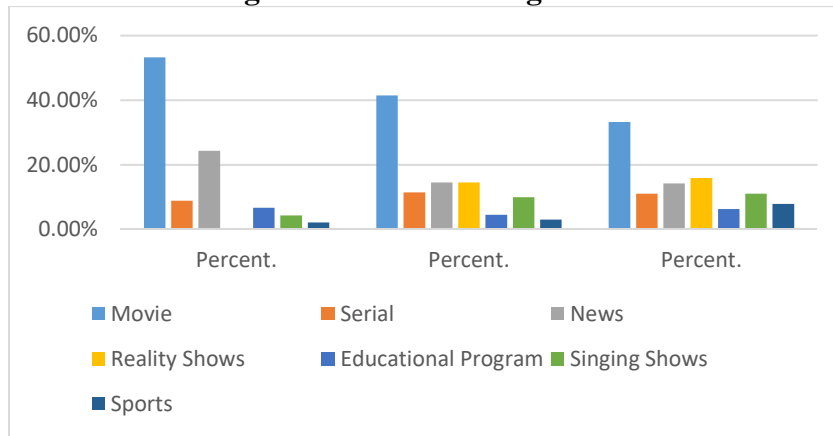
Source: : Field Survey 2016

5.23) What type of movies do you like most?

From the question it is found that 33.3% youth like Bengali Movies, 35.6% like Bollywood Movies, 31.1% like Hollywood Movies during 1990 - 1996, regarding the duration 1997 - 2006, 24.6% youth like Bengali Movies, 43.8% like Bollywood Movies, 31.5% like Hollywood Movies, during 2007 – 2015 period 22.2% like Bengali Movies, 34.9% like Bollywood Movies, 42.9% like Hollywood Movies. There is a fact to notice that liking for Hollywood movies is constant in the 1st and 2nd cluster but in 3rd cluster that means after the internet and facebook have become popular it has started to increase.

Table : 5.23: Type of Movies Like Most

Type of Movies Like Most	Duration			Total
	1990 - 1996	1997 - 2006	2007 - 2015	

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	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Bengali Movies	15	33.3%	32	24.6%	14	22.2%	61	25.6%
Bollywood Movies	16	35.6%	57	43.8%	22	34.9%	95	39.9%
Hollywood Movies	14	31.1%	41	31.5%	27	42.9%	82	34.5%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.23 Type of Movies Like Most
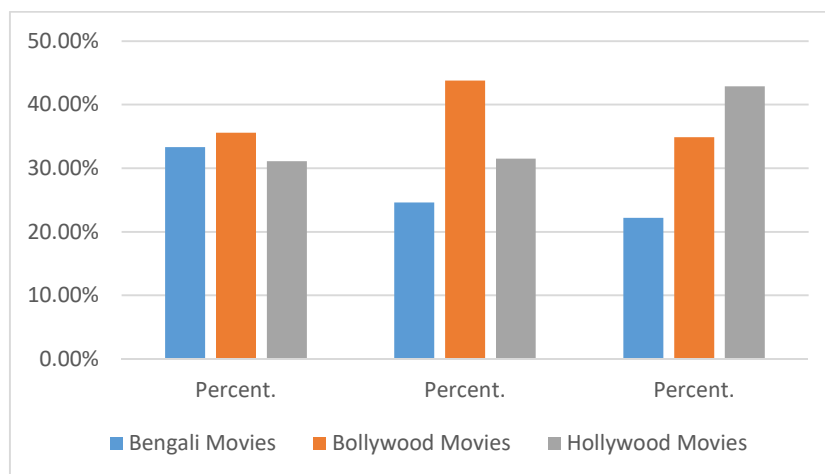
Source: : Field Survey 2016

5.24) Do you go to the cinema hall?

From the question it is found that during 1990 – 1996 time period 71.1% youth went to cinema and 28.9% didn`t, during 1997 - 2006, 49.2% youth went to cinema and 50.8% didn`t and in the duration 2007 - 2015, 52.4% youth went to cinema and 47.6% didn`t go to cinema hall. It can be said that the option for going to cinema hall is increasing in the last 25 years.

Table : 5.24: Going to cinema Hall

Going to cinema Hall	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	32	71.1%	64	49.2%	33	52.4%	129	54.2%
No	13	28.9%	66	50.8%	30	47.6%	109	45.8%

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Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.24: Going to cinema Hall
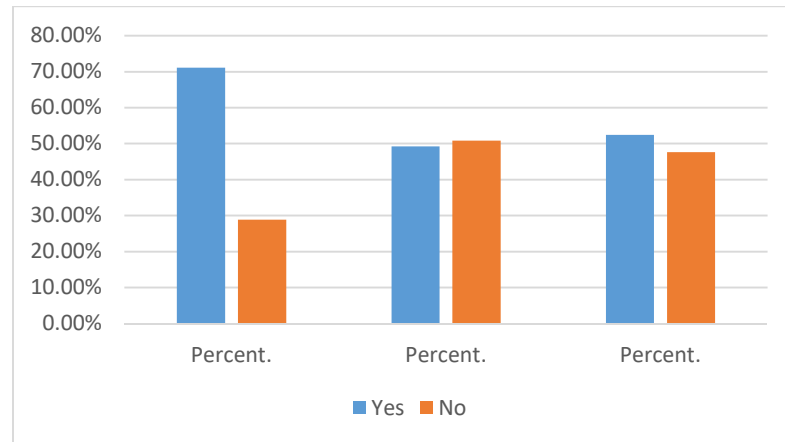
Source: : Field Survey 2016

5.25) Which kind of music you prefer most?

From the question we found that during the period 1990 - 1996, 57.8% youth liked Classical music, 24.4% liked Folk Songs, 17.8% liked Bollywood, Hollywood songs , during the period 1997 - 2006, 33.8% youth liked Classical music, 23.8% liked Folk Songs, 42.3% liked Bollywood /Hollywood, during the period 2007 - 2015, 4.8% youth liked Classical music, 6.3% liked Folk Songs , 88.9% liked Bollywood /Hollywood songs.

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Table : 5.25: Type of Music Like Most

Type of Music Like Most	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Classical (Rabindranath / Nazrul, Song, Bangla Modern Song)	26	57.8%	44	33.8%	3	4.8%	73	30.7%
Modern Bengali Song	11	24.4%	31	23.8%	4	6.3%	46	19.3%
Bollywood, Hollywood	8	17.8%	55	42.3%	56	88.9%	119	50.0%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.25: Type of Music Like Most
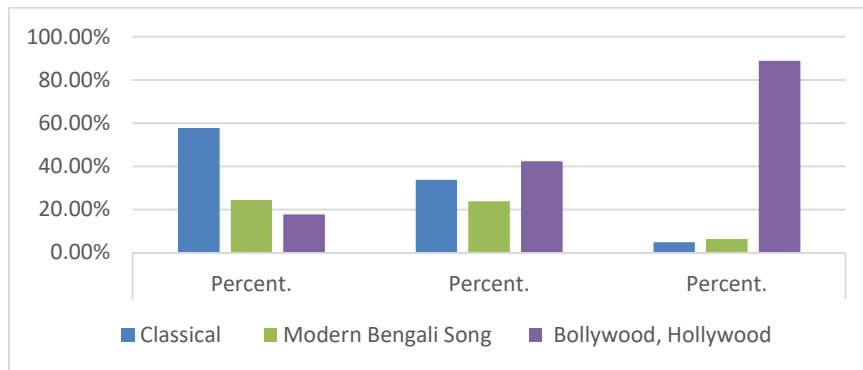
Source: : Field Survey 2016

5.26) Is young people lifestyle and fashion influenced by commercial advertisement?

From the question it is found that from the duration 1990 - 1996, 68.9% youth think their lifestyle and fashion was influenced by Commercial AD, 13.3% think their lifestyle and fashion wasn`t influenced, 17.8% think their lifestyle and fashion was influenced by Commercial AD in some extent, from the duration 1997 - 2006, 76.2% youth think their lifestyle and fashion was influenced by Commercial AD, 8.5% think their lifestyle and fashion wasn`t influenced, 15.4% think their lifestyle and fashion was influenced by Commercial AD in some extent, from the duration 2007 - 2015, 88.9% youth think their

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lifestyle and fashion was influenced by Commercial AD, 4.8%think their lifestyle and fashion wasn`t influenced, 6.3% think their lifestyle and fashion was influenced by Commercial AD in some extent.

Table : 5.26: Influence of Commercial AD in lifestyle & Fashion

Opinion about Influence of Commercial AD in lifestyle & Fashion	Duration						Total	
	1990 - 2000		2001 – 2010		2011 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	31	68.9%	99	76.2%	56	88.9%	186	78.2%
No	6	13.3%	11	8.5%	3	4.8%	20	8.4%
In some extent	8	17.8%	20	15.4%	4	6.3%	32	13.4%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.26:Influence of Commercial AD in lifestyle & Fashion
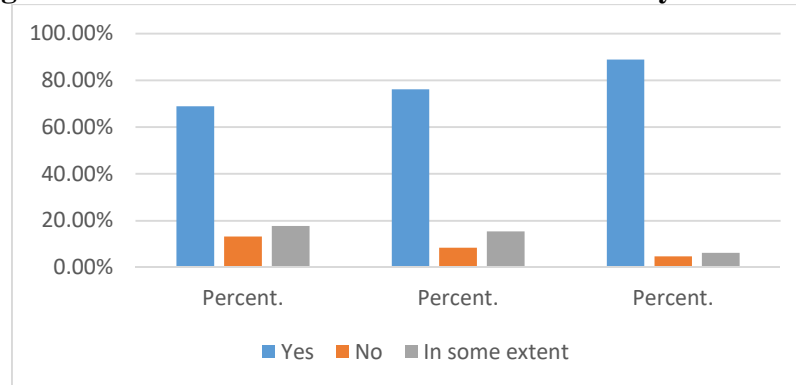
Source: : Field Survey 2016

5.27) What do you like most for usually wear?

 a) Salwarkameez b) Sari c)Jeans-Top (For Girls)

 a)kurta,fatua, Panjabi b) Pant, T-Shirt c) Suit- Pant, Blazer (For Boys)

From the question it can be said that , during 1990 - 1996, 17.8% youth (girl) Liked to wear Salwar kameez, 37.8% (girl) Liked to wear Sari, 20.0% youth (boy) Liked to wear Kurta, Fatua, Panjabi, 22.2% (boy) Pant, t- Shirt, 2.2% (boy) Suit- pant, blazer, , during 1997 - 2006, 34.6%

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youth (girl) Liked to wear Salwar kameez, 3.8% (girl) Liked to wear Sari, 3.8% (girl) Liked to wear Jeans Top ,20.0% youth (boy) Liked to wear Kurta, Fatua, Panjabi, 46.2% (boy) Pant, t-Shirt, 2.3% (boy) Suit- pant, blazer, during 2007 - 2015, 36.5% youth (girl) Liked to wear Salwar kameez, 4.8% (girl) Liked to wear Sari, 9.5% (girl) Liked to wear Jeans Top , 0.0% youth (boy) Liked to wear Kurta, Fatua, Panjabi, 42.9% (boy) Pant, t- Shirt, 6.3% (boy) Suit-pant, blazer.

Table : 5.27: Type of Dress Like Most to Wear

Type of Dress Like Most to Wear	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
SalwarKameez	8	17.8%	45	34.6%	23	36.5%	76	31.9%
Sari	17	37.8%	5	3.8%	3	4.8%	25	10.5%
Jeans Top	0	0.0%	5	3.8%	6	9.5%	11	4.6%
Pant, Kurta, Panjabi	9	20.0%	12	9.2%	0	0.0%	21	8.8%
Jeans, t- Shirt	10	22.2%	60	46.2%	27	42.9%	97	40.8%
Suit- pant, blazer	1	2.2%	3	2.3%	4	6.3%	8	3.4%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.27:Type of Dress Like Most to Wear
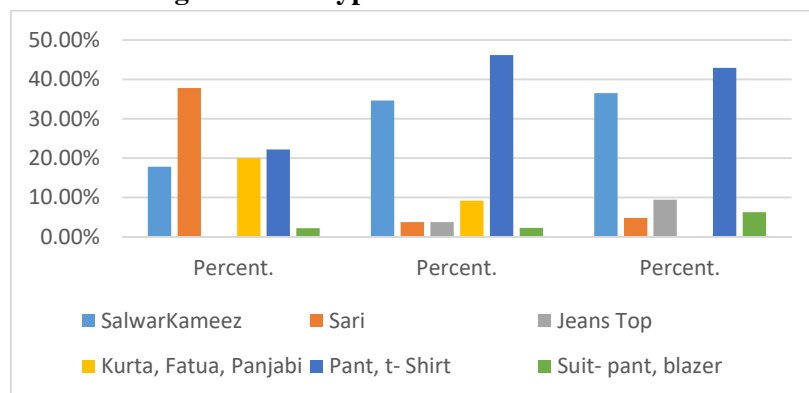
Source: : Field Survey 2016

5.28) Do you like to wear brand`s and fashionable clothes?

From the question it is found that, 46.7% youth liked to wear brand`s and fashionable clothes, 53.3% don`t like to wear brand`s and fashionable clothes from the cluster 1990 -

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1996, from the cluster 1997 - 2006, 62.3% youth liked to wear brand`s and fashionable clothes but 37.7% didn`t like, from the cluster 2007 - 2015, 71.4% youth liked to wear brand`s and fashionable clothes but 28.6% didn`t like,

Table : 5.28: Like to Wear Brand`s Cloth

Like to Wear Brand`s Cloth	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	21	46.7%	81	62.3%	45	71.4%	147	61.8%
No	24	53.3%	49	37.7%	18	28.6%	91	38.2%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.28 Like to Wear Brand`s Cloth
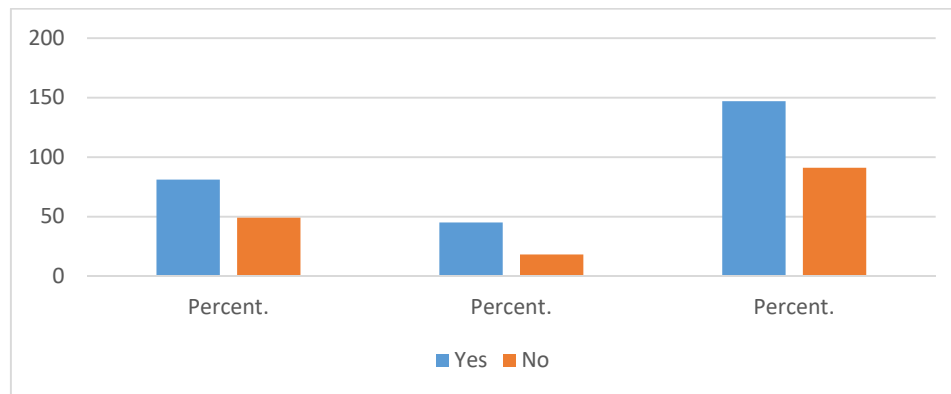
Source: : Field Survey 2016

5.29) Do you have any particular brand choice for shopping?

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from the duration 1990 - 1996, 35.6% had particular brand choice, 48.9% hadn't particular brand choice, 15.6% had particular brand choice in some extent, from the duration 1997 - 2006, 37.7% had particular brand choice, 40.8% hadn't particular brand choice, 21.5% had particular brand choice in some extent, from the duration 2007 - 2015, 47.6% had particular brand choice, 36.5% hadn't particular brand choice, 15.9% had particular brand choice in some extent.

Table : 5.29:Particular Brand Choice for Shopping

Particular Brand Choice for Shopping	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	16	35.6%	49	37.7%	30	47.6%	95	39.9%
No	22	48.9%	53	40.8%	23	36.5%	98	41.2%
In Some Extent	7	15.6%	28	21.5%	10	15.9%	45	18.9%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.29: Particular Brand Choice for Shopping

Source: : Field Survey 2016

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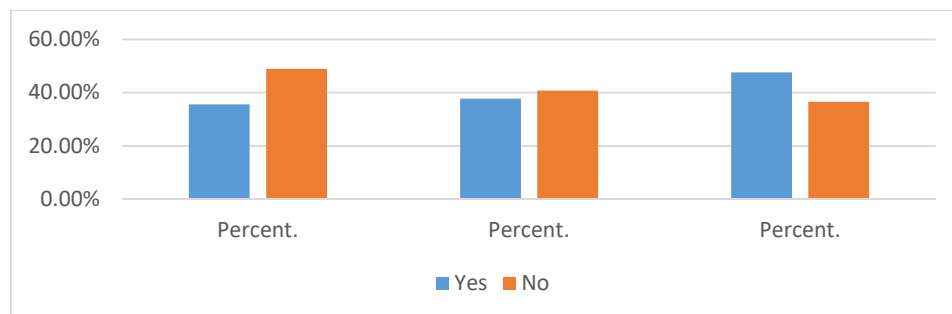
5.30. Are you inspired by the advertisements to buy a new product?

From the question it is found that 77.8% youth from the period 1990 – 1996 were inspired by AD to Buy New Product on the other hand 22.2%   were not inspired, regarding the period 1997 - 2006, 75.4% were inspired, 24.6% were not inspired, from the duration 2007 - 2015, 79.4% were inspired, by AD to buy new product and 20.6% were not inspired.

Table : 5.30: Inspired by AD to Buy New Product

Inspired by AD to Buy New Product	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	35	77.8%	98	75.4%	50	79.4%	183	76.9%
No	10	22.2%	32	24.6%	13	20.6%	55	23.1%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.30: Inspired by AD to Buy New Product

Source: : Field Survey 2016

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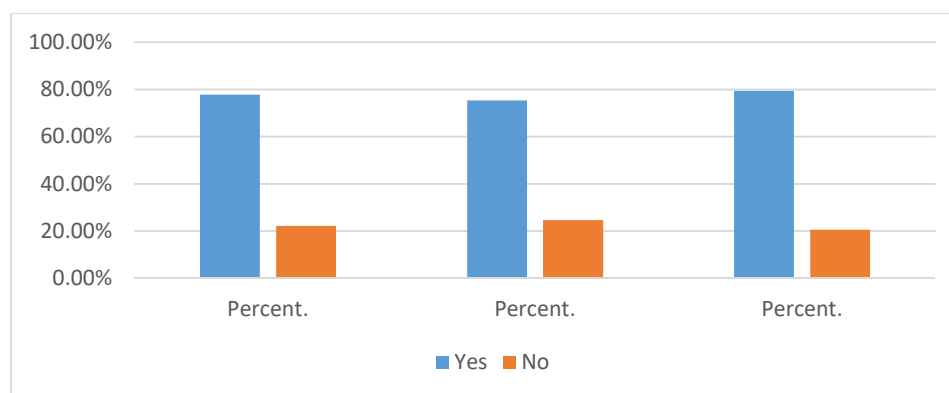
5.31) For shopping which place do you like most?

from the duration 1990 - 1996, 42.20% youth preferred to shop in popular brand shop, 6.7% youth preferred to shop in Departmental store, 51.1% youth preferred to shop in Local Shops, from the duration 1997 - 2006, 42.20% youth preferred to shop in popular brand shop, 6.7% youth preferred to shop in Departmental store, 51.1% youth preferred to shop in Local Shops, , from the duration 2007 - 2015, 66.70% youth preferred to shop in popular brand shop, 1.6% youth preferred to shop in Departmental store, 31.7% youth preferred to shop in Local Shops.

Table : 5.31: Preferred Place for Shopping

Preferred Place for Shopping	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Popular Brand Shop	19	42.20%	84	64.60%	42	66.70%	145	60.90%
Departmental store	3	6.7%	5	3.8%	1	1.6%	9	3.8%
Local Shops	23	51.1%	41	31.5%	20	31.7%	84	35.3%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.31 Preferred Place for Shopping
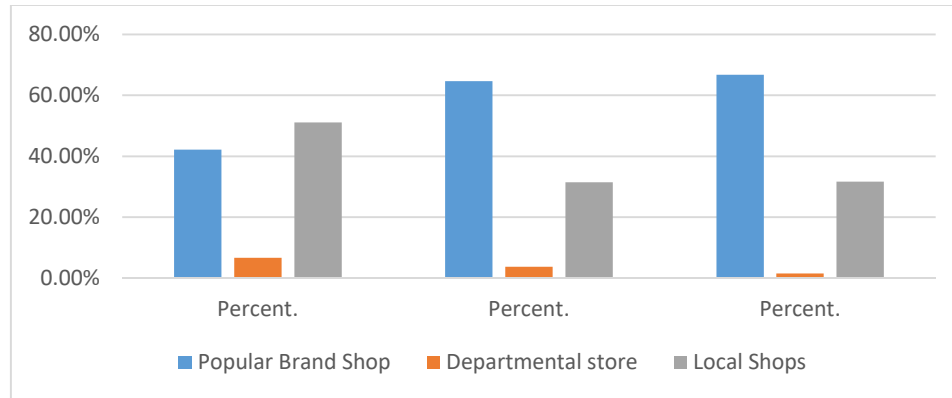
Source: : Field Survey 2016

5.32) Do you think fashion accessories (Wrist band, Hair Accessories, Sunglasses) are important?

From the question it is found that 31.1% youth from the period 1990 – 1996 think fashion accessories were important, 60.0% think fashion accessories were not important, 8.9% thought fashion accessories were important in some extent, from the period 1997 - 2006, 43.1% youth think fashion accessories were important, 25.4% think fashion accessories were not important, 31.5% think fashion accessories were important in some extent, from the period 2007 - 2015, 50.8% youth think fashion accessories were important, 20.6% think fashion accessories were not important, 28.6% think fashion accessories were important in some extent.

Table : 5.32: Importance of Fashion Accessories

Importance of Fashion Accessories	Cluster						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	14	31.1%	56	43.1%	32	50.8%	102	42.9%
No	27	60.0%	33	25.4%	13	20.6%	73	30.7%

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| In Some Extent | 4 | 8.9% | 41 | 31.5% | 18 | 28.6% | 63 | 26.5% |
| Total | 45 | 100.0% | 130 | 100.0% | 63 | 100.0% | 238 | 100.0% |

Source: : Field Survey 2016

Figure : 5.32: Importance of Fashion Accessories
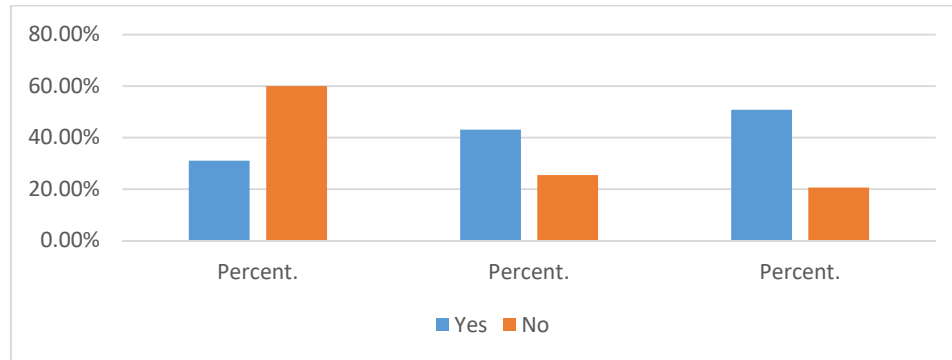
Source: : Field Survey 2016

5.33) What are the causes of the popularity of stylish accessories (Wrist band, Hair Accessories, Sunglasses) among young?

From the question we found that during the period 1990 - 1996, 35.6% youth think cause of popularity of stylish accessories is To look Cool and Stylish, 37.8% think influence of friends is the cause, 8.9% think As a Status Indicator is the cause, 17.8% think Commercial advertisement is the cause, during the period 1997 - 2006, 35.6% youth think cause of popularity of stylish accessories is To look Cool and Stylish, 37.8% think influence of friends is the cause, 8.9% think As a Status Indicator is the cause, 17.8% think Commercial advertisement is the cause, during the period 2007 - 2015, 48.5% youth think cause of popularity of stylish accessories is To look Cool and Stylish, 28.5% think influence of friends is the cause, 10.8% think As a Status Indicator is the cause, 12.3% think Commercial advertisement is the cause.

Table : 5.33: Causes of Popularity of Stylish Accessories

Causes of Popularity of Stylish Accessories	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
To look Cool and Stylish	16	35.6%	63	48.5%	42	66.7%	121	50.8%

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Influenced by Friends	17	37.8%	37	28.5%	12	19.0%	66	27.7%
As a Status Indicator	4	8.9%	14	10.8%	3	4.8%	21	8.8%
Through Commercial advertisement	8	17.8%	16	12.3%	6	9.5%	30	12.6%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.33 Causes of Popularity of Stylish Accessories
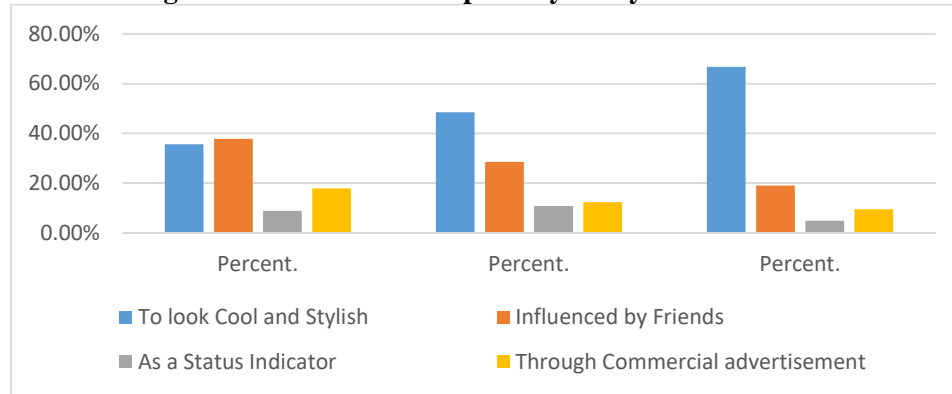
Source: : Field Survey 2016

5.34) Do you agree with that young people prefer foreign product rather than Bangladeshi?

From the question it is found that from the duration 1990 - 1996, 68.9% youth agreed that they prefer Foreign Product rather than Bangladeshi, 13.3% youth give opinion that they didn`t prefer Foreign Product rather than Bangladeshi, 17.8% youth agreed that they prefer Foreign Product rather than Bangladeshi in some extent, from the duration 1997 - 2006, 73.1% youth agreed that they prefer Foreign Product rather than Bangladeshi, 14.6% youth give opinion that they didn`t prefer Foreign Product rather than Bangladeshi, 12.3% youth agreed that they prefer Foreign Product rather than Bangladeshi in some extent, from the duration 2007 - 2015, 81.0% youth agreed that they prefer Foreign Product rather than Bangladeshi, 9.5% youth give opinion that they didn`t prefer Foreign Product rather than Bangladeshi, 9.5% youth agreed that they prefer Foreign Product rather than Bangladeshi in some extent,

Table : 5.34: Preference for Foreign Product rather than Bangladeshi

Preference for Foreign Product	Duration		Total

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rather than Bangladeshi	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	31	68.9%	95	73.1%	51	81.0%	177	74.4%
No	6	13.3%	19	14.6%	6	9.5%	31	13.0%
in some Extent	8	17.8%	16	12.3%	6	9.5%	30	12.6%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.34: Preference for Foreign Product rather than Bangladeshi
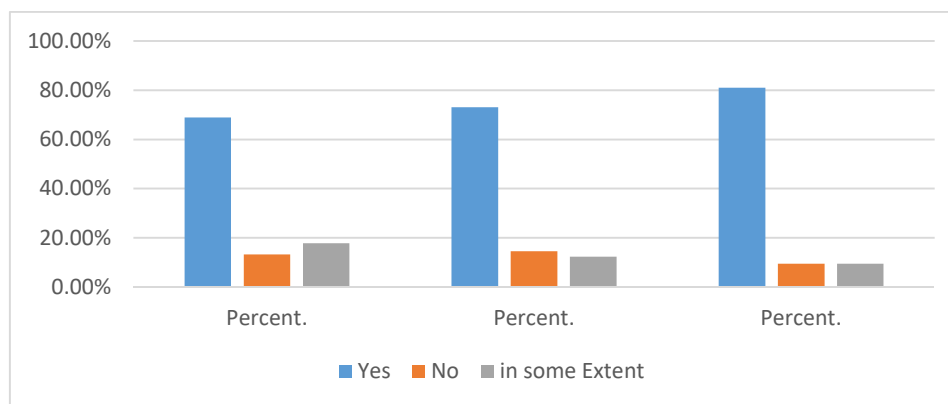
Source: : Field Survey 2016

5.35) Do you go to beauty parlor/ Gent's parlor?

From the question it is found that during 1990 – 1996 time period 20.0% youth went to Beauty/ Gent`s Parlour and 80.0% didn`t, during 1997 - 2006, 43.8% youth went Beauty/ Gent`s Parlour and 56.2% didn`t and in the duration 2007 - 2015, 46.0% youth went to Beauty/ Gent`s Parlour and 54.0% didn`t go to Beauty/ Gent`s Parlour .

Table : 5.35: Opinion about Going to Beauty/ Gent`s Parlour

Go To Beauty/ Gent`s Parlour	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	9	20.0%	57	43.8%	29	46.0%	95	39.9%
No	36	80.0%	73	56.2%	34	54.0%	143	60.1%

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| Total | 45 | 100.0% | 130 | 100.0% | 63 | 100.0% | 238 | 100.0% |

Source: : Field Survey 2016

Figure : 5.35: Opinion about Going to Beauty/ Gent`s Parlour
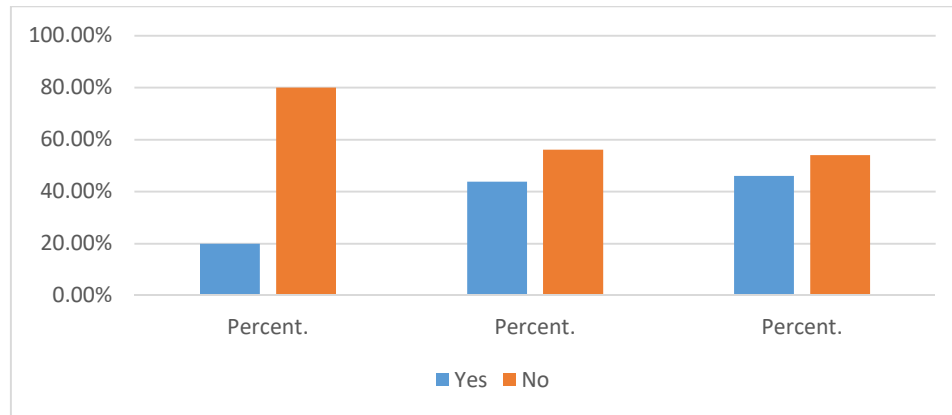
Source: : Field Survey 2016

5.36) Have you colored or spiked your hair ?

From the question it is found that during 1990 – 1996 time period 13.3% youth Colored/Spiked hair and 86.7% didn`t, during 1997 - 2006, 24.6% youth Colored/Spiked hair and 75.4% didn`t and in the duration 2007 - 2015, 46.0% youth Colored/Spiked hair and 54.0% didn`t youth Colored/Spiked hair

Table : 5.36: Opinion about Coloring / Doing Spike with hair

Colored/Spiked hair	Duration			Total
	1990 - 1996	1997 - 2006	2007 - 2015	

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	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	6	13.3%	32	24.6%	29	46.0%	67	28.2%
No	39	86.7%	98	75.4%	34	54.0%	171	71.8%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.36:Opinion about Coloring / Doing Spike with hair
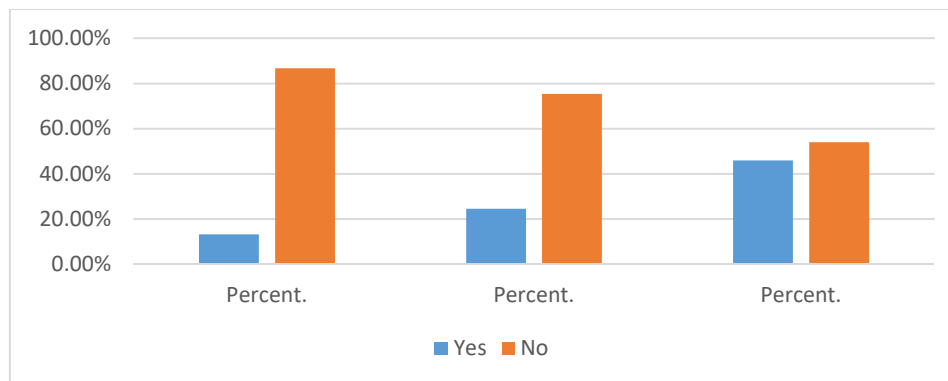
Source: : Field Survey 2016

5.37) Do you go to night club or DJ party?

From the question it is found that during 1990 – 1996 time period 4.4% youth went to

Night Club/ DJ Party and 95.6% didn`t, during 1997 - 2006, 9.2% youth went to Night

Club/ DJ Party and 90.8% didn`t and in the duration 2007 - 2015, 17.5% youth went to

Night Club/ DJ Party and 82.5% didn`t.

Table : 5.37: Opinion about Going to Night Club/ DJ Party

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Go to Night Club/ DJ Party	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	2	4.4%	12	9.2%	11	17.5%	25	10.5%
No	43	95.6%	118	90.8%	52	82.5%	213	89.5%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.37: Opinion about Going to Night Club/ DJ Party
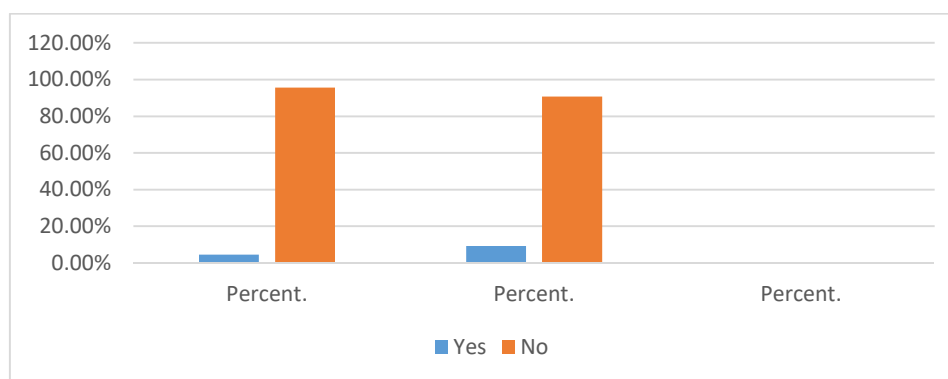
Source: : Field Survey 2016

5.38) Do you go to gym ?

From the question it is found that during 1990 – 1996 time period 28.9% youth went to Gym and 71.1% didn`t, during 1997 - 2006, 23.8% youth went to Gym and 76.2% didn`t and in the duration 2007 - 2015, 20.6% youth went Gym and 79.4% didn`t.

Table : 5.38: Opinion about Going to Gym

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Go to Gym	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Yes	13	28.9%	31	23.8%	13	20.6%	57	23.9%
No	32	71.1%	99	76.2%	50	79.4%	181	76.1%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.38 Opinion about Going to Gym
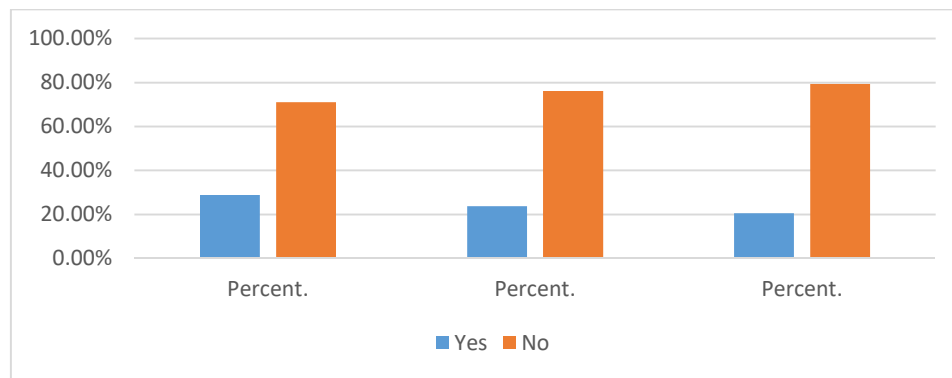
Source: : Field Survey 2016

5.39) What is your opinion about fitness regime as going to gym?

From the question it is found that during 1990 – 1996 time period 82.2% youth went to

Gym For having good health, 6.7% To maintain the Figure , 11.1% As status Symbol,

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during 1997 - 2006, 41.5%youth went to Gym For having good health, 39.2%To maintain the Figure , 19.2% As status Symbol, during 2007 - 2015, time period 19.0%youth went to Gym For having good health, 55.6%To maintain the Figure , 25.4% As status Symbol.

Table : 5.39: Opinion about Fitness Regime

Opinion about Fitness Regime	Duration						Total	
	1990 - 1996		1997 - 2006		2007 - 2015			
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
For having good health	37	82.2%	54	41.5%	12	19.0%	103	43.3%
To maintain the Figure	3	6.7%	51	39.2%	35	55.6%	89	37.4%
As status Symbol	5	11.1%	25	19.2%	16	25.4%	46	19.3%
Total	45	100.0%	130	100.0%	63	100.0%	238	100.0%

Source: : Field Survey 2016

Figure : 5.39: Opinion about Fitness Regime

Source: : Field Survey 2016

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CHAPTER SIX

DISCUSSION

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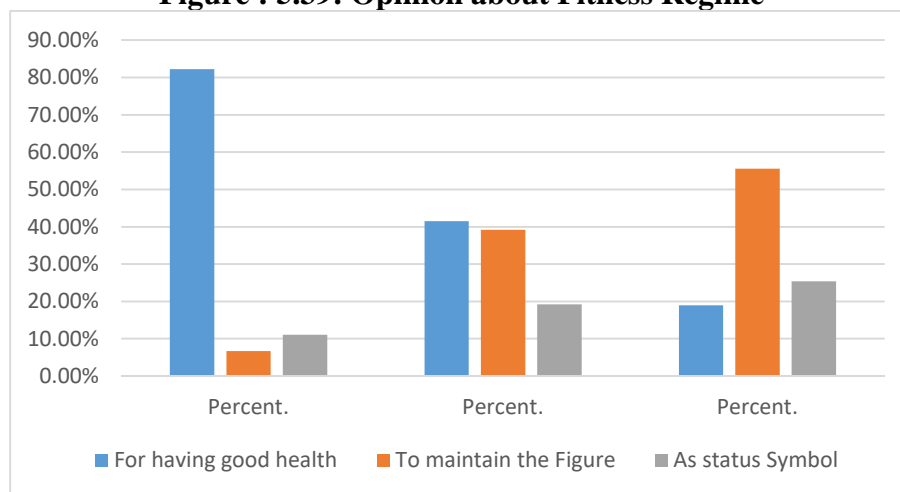
Chapter Six

Discussion

From the field survey and the interviews of youths during 1990 – 2015 about their food habit, entertainment, dress up, shopping, communication pattern as well as youth's overall consumption pattern a continuous change have been identified. As the youths have been divided into three cluster such as from 1990 – 1996, 1997 – 2006 from 2007 - 2015 a great opportunity has been revealed to analyze the consumption pattern of youth in Bangladesh over 25 years.

6.1: Food Habit

As per the field survey it has been found that youths of 1990 – 1996 duration mostly completed their graduation from national and public universities and from 1997 – 2006 the youths have started to join private universities and finally from 2007 - 2015 most youth have started to join private universities. Along with that it has been found that monthly expenditure is increasing from 1st to 2nd cluster and finally the expenditure of youth representing 2011 – 2015 cluster is highest.

Regarding the food habits, favorite food and restaurant of youths it is found that from 1990 – 1996, regular kind of food such as rice, curry, roti were favorite whereas from 1997 – 2006 cluster it has been found that this tendency is being replacing by fast food and finally from 2007 - 2015 cluster it's almost totally replaced by fast food items.

In the interview session with 1st interviewee same thing came out -

"I just love fast-food. It is yummy & delicious. And it becomes our routine to go to a restaurant in every month. And I completely agree with that fast food chain like popular restaurants of our city Dhaka are the most preferred place of young for relaxation."

If we try to find out the preferred types of restaurant among youths associated with that frequency of going there, causes of celebrating occasions there we can said that number of times going to restaurant, preference over drinks have changed during last 25 years . From the cluster 1990 – 1996 it is found that tea was the first choice, where as from 1997 – 2006 the preference over tea gas started to replace by coffee and from 2007 -2015 different kind of soft drinks started to come to market. As a result youths had a variety of choice and their preference over tea and coffee was changed.

So we can say that findings from this study comply with Ritzer's theory of Macdonalization as well as with simulacra termed by Baudrillard, a very high degree of stimulated interaction instead of "real" human interaction servers in fast-food restaurants, with clerks in shopping malls and superstores or with telemarketers where the entire distinction of both is lost and stimulated interaction is the reality by selling stimulated products in a shopping mall with hyper-real quality seems more real than real is.

Regarding the causes of these changes, it is found that the theory of cultural globalization is justified by the respondents of 1990 – 2000 and 2011 -2011 duration as they said effects of western culture is the reason but the cluster 2011 – 2015 who are already accustomed with western culture, the exposure to variation of food and perception regarding taste of food is changed

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6.2: Entertainment:

Regarding the changes in entertainment it is found that watching Bengali movies, going to cinema hall, weekly serial of BTV, reading books were the popular forms of entertainment among the youths of before 1996 and from the study it is also found that there were no internet access and most of the youth didn't have computers as well as mobile phones at that time.

After the accessibility of internet and mobile phones among the youth after 1996 the scenario has started to change. Here we can justify the theory of Time Space Compression by the below quotation -

"*Today we are entering a space which is speed-space ... This new other time is that of electronic transmission, of high-tech machines, and therefore, man is present in this sort of time, not via his physical presence, but via programming*" (*Decron 71*).

Youths from the duration 1997 – 2006 had started to like playing games and watching movies on computer. The youths of 2007 – 2015 had started to like Hollywood movies instead of Bollywood and Bengali movies, modern and fusion song has become their favorite type of songs whereas Tagore and Nazrul songs were the favorite of youths from 1990 – 1996. Noticeably the youths of 1997 – 2006 had almost stopped going to cinema hall but as the cinema hall specially the Bashundhara Cineplax has started to show Hollywood movies the youths of 2007 – 2015 has again started to go to cinema halls as

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well as a new means of entertainment has started named DG party which is attained by some respondents of the duration 2006 – 2015.

6.3: Life style and Fashion:

A big area of consumption of youth is covered by clothing and fashion. So that is a important aspect for analyze and through this study it has been found that youths dressing pattern, shopping place, preference over branded items and western product all this facts didn't happen in a sudden way. In the last 25 years a lot of change happened associated with this things. By applying the theories of Peter Corigan, Baudrillard , Ritzer we can analyze this changes.

Twentieth-century consumer culture of the 'individual' lifestyle mentioning that dress is an expression of the pecuniary culture a rather more straightforward term thus clothing provides an excellent way of showing off how wealthy people are to all and sundry. 'A cheap coat makes a cheap man' (Corigan, 1975 1899]: 169).

From the study it is found that sari and salwar kamiz for girls and Half shirts as well as Panjabi for boys were the favorite dresses for the youth of 1990 – 1996. But the youth of 1996 – 2006 liked mostly salwar kamiz and jeans , T – Shirt. Till then Suit and Blazer was for the job holder person. But from 2006 – 2015 a tremendous change has found in the study. Girls started to wear jeans and top as well as boys started to like suit and blazer.Preferred shopping place for buying these products has also changed from local

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shops to Shopping malls, Departmental stores as well as to branded shops. Here we can identify the implication of Baudrillard's theory of Sign Value. According Baudrillard

In modern globalized capitalist society, products are identified by a brand name as the brand functions to signal the product and mobilise connotations of effect. Brand such as Nike sums up a diversity of products and a host of diffuse social meanings. Baudrillard argues that this language of branding is an impoverished one, since 'it is full of signification, yetempty of meaning' the meanings behind signs are created by marketers (Baudrillard 1988: 17).

With the change of time different kinds of accessories have become essential part of fashion. The youths from 1990 – 1996 mentioned that wrist watch was the necessity. But now – a day's wrist band, hair band , grip cleep, sun glasses , tattoos have become popular accessories among the youth. When it is being tried to find out the popularity of these accessories respondents from the three clusters said to look cool and stylish these are used.

As the world is becoming smaller by different technologies as well as the world has become global village youths preference over product origin has also changed. Among the youth of 1st cluster Bangladeshi products were popular but as soon as youths are connecting with the whole world through satellite, Facebook, Whats App, Skype they have started to choose Indian and Western products. From the study it is also found that advertisement has a great impact on choosing and buying products and the impact has increased from 1990 - 2015 as the youths are introduced with variety of products through

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advertisement in TV Channels, Facebook as well as on mobile phone also, which is the practical example of the theory of Media is the Message by Marshal Macluhan.

From the study it is also found that advertisement has a great impact on the consumption of youths from 1990 – 2015.After 1997 as there were so many TV channels, Internet browsers, facebook and so many media and their influence on youth that has a great contribution on the changing consumption culture of youth in Dhaka city. Statement of a respondent regarding the influence of advertisement is given below -

'Though it sounds hilarious I truly depend on advertisement when I wish to change my daily moisture cream. The exciting ads change my mood and choice of thought. And because of the advertisement models like karina kapoor (a Bollywood actresses) I like branded purses and lipstick like (lackme Absolute) new arrivals. And for buying this I save money with the cost of hardship."

6.4. Body and Beautification:

Youths of 2006 – 2015 are much more conscious about their body and beauty. From the study it is found that a very few youths of 1990 – 1996 were interested to go to gym and the reason was to keep good health, but the youths from 1997 – 2015 went to gym for maintaining the figure. Same aspect is true for the beautification of both Boys and Girls. It is also evident from the study is that boys of last generation used to go to men's saloon and going to parlor is a regular activity among girls where as these activities were rare among the youths of 1990 – 1996. Regarding the body and beautification findings a statement of an interviewee is mentioned below-

"Ohhhh! Going to parlor on a regular basis was a luxurious thing and for girls going to gym was not a well accepted option. On Eid me with some of my cousins used to go to parlor for some beautifications".

Earlier where the concept of beauty and body was very much gender specific, in the 3rdgeneration of the studied group it is no more a gender specific function as both men and women are going to parlor for beautification and gym for figure maintenance.

So it can be said that Peter Corigan's theory of body has become an object is justified through the findings as Corigan said-

New images of the body presented as attractive and ideal began to spread throughout the world along with the Hollywood film, and now everywhere there was a cinema in village, town or city, or even a projector and screen set up temporarily in the outback, there was a representation of what people ought to look like. In order to sell commodities such as fashionable clothing, cosmetics, and the like, the body must be seen as something that floats about the world signifying this thing about the status of its 'owner'. (Corrigan P. 1998, p 132)

From the above discussions the study data and findings don't show conformity only to one theory or perspective of globalization but many aspects of globalization have influence on various aspects of living and life style of Bangladeshi youth which matches with several theoretical perspectives of Globalization. However the consumption and cultural pattern of Dhaka city shows universal and increasing influence of globalization in the city of Bangladesh.

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CHAPTER SEVEN

CONCLUSION

Chapter Seven

Conclusion:

In the universe every fact has two sides one is negative and another is positive. Change is a fact that is associated with many other facts. In every society change should be welcomed with open arms and change is the indicator of progress. But as mentioned above like a coin everything has two sides positive as well as negative. Globalization is a fact which has started to create impact on Bangladesh from early nineties and made changes in different aspects of society. Consumption is the most important part of human being and this has also being changed because of Globalization. In the study the main objective was to find out the changing pattern of consumption culture among the youth

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for the last 25 years and to find out the causes behind this change as well as to know whether Globalization has any impact on the change. From the study it has been found that youths' consumption culture has changed over the last 25 years in a noticeable way. Youths' are eating fast- foods , going to restaurants for celebration, using Facebook, communicate through Skype with far reaching friends, have started to like Hollywood songs, movies instead of Bangladeshi movies and songs as well as International Brands has made a impression on them that makes them different. All of these changes have both positive and negative impact on society. Youths are going away from their own tradition and culture as well as Bangladesh is swaying away from her roots. That doesn't mean that any kind of change shouldn't be taken place but before accepting a new thing everybody specially youths should be more conscious about it's outcome on them as well as on whole society.

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Appendix

Appendix – 01   Self-Administered Questionnaire

On

City, Culture and Consumption: A study on youth in Dhaka city from 1990- 2015

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For fulfillment of my M.Phil.degree from the Department of Sociology, University of Dhaka I have to prepare a thesis. For this purpose, I am undertaking the above mentioned research project. In this respect, I seek your generous cooperation; apparently you are cordially requested to fulfill this questionnaire very carefully.

Note that all the information provided by you will be strictly confidential and your answers will be kept with confidentiality .Your kind response will be used only for this academic research and this thesis report will not be published in the future. If you feel uncomfortable to answer any questions(s) due to their personal nature then feel free to leave them blank. But I am requesting you to write that answer which you are believe in.

I will be very pleased if you will spend 15-20 minutes to fill-up this questionnaire.

Thanks in advance

Aklima Zaman

City, Culture and Consumption: A study on youth in Dhaka city from 1990- 2015

Basic information:

1. Age (in complete years): ………….. Date of Birth: …………………………………..

2) Sex: a) Male   b) Female

3) Passing Year of   a) S.S.C. ………………………. b) H.S.C………………………

4) Educational Qualification: (Last Obtained Degree)…………………..

5) Name of the Educational Institution from which graduation degree has been obtained (If Applicable) ……….

6) Father's occupation:

a) Government job   b) Non-government job   c) Business   d) Others(specify)…………………...

7) Mother's occupation:

a) Government job   b) Non-government job c) Business   d) Housewife

8) Monthly expenditure:(Whose age is above 30 year Please Consider it when your age was between 18 – 25 year)

a) 3000- 5000 tk   b) 6000-8000 tk c) 9000-14,000 tk   d) 15,000-18000 tk and above

Consumption pattern
Food:

9) Which kind of food you like most?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Regular Food (Rice, Fish, Curry, Chicken, Roti)   b) frozen food (ready to cook)   c) Fast food

d) Chips/ Cookies.   e) Others………………..

10) What are the popular drinks among the young generation? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Tea   b) coffee   c) Juice (lemonade/seasonal fruit juice/ branded packet juice)

d) Soft Drink (cock/diet cock/pepsi/Miranda/7up/limka/mountain due).

11) Do you go to restaurants for taking food? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No

12) If yes then how many time you go to restaurants for taking food in a month? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) 1 – 3   b) 5-8   c) 6-10

13) Which restaurants do you like most for go-out? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Bengali restaurant   b) Fast Food Restaurant c) Chinese restaurant

14) Do you think food habit of young people is changing?
 a) Yes b) No c) in some extent

15) What do you think about the causes of changing food habits?

 a) Effect of foreign food habits   b) Tendency of taking new kind of food c) Bored with formal food habits   d) Effects of advertisement

16) What do you think about the causes of increasing tendency of taking fast food among the young?

 a) Availability & Affordability b) Tasty food   c) Insufficient time d) Effects of western culture.

17) Do you think that the growing number of fast food restaurant as like western society is one of the major reason of changing youth food consumption pattern?

 a) Yes   b) No

Entertainment:

18) Do you have any computer? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Yes   b) No

19) If yes, then do you have internet connection? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

        a) Yes   b) No

20). Do you have any account in facebook? (Whose age is above 30 year Please Consider it when your age was between 18 – 26 year)

  a) Yes   b) No

21) Do you have a mobile phone? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No

22) Do you use facebook in your mobile phone? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

   a) Yes   b) No

23) How do you communicate with your friends who are not near to you? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)
a) Meet them by going there   b) through letter   c) through mobile
d) through e-mail   e) through facebook)

24) What do you like most as the source of entertainment?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Watching TV   b) listening songs   c) reading books

d) Using facebook   d) playing games in computer

e) Others………………………………………………………………………………

25) Which TV channels do you like most? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Bangladeshi channels (BTV/ NTV/Channel Eye/ Bangla vision/ ATN Bangla/ATN news/)

b) Indian channels (Sony/Zee tv/star plus/ set max/ zee cinema/ colors/NDTV imagine)

c) English channels (Star world/Star Movies/HBO/ Zee studio/TLC/AXN)

d) Sports Channel

e) Music Channels

 f) Informative channels (National geography/Discovery)

26. What type of programme do you watch on TV? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) movie   b) serial   c) news

d) reality shows   e) educational programme

 f) singing shows   f) others………………………………………….

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27) What type of movies do you like most? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Bengali movies   b) bollywood movies   c) Hollywood movies

d) others…………………………………………………………………………

28) Do you go to the cinema hall? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No

29) Which kind of music you prefer most? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Classical music (Tagore song/ Nazrul song) b)Modern Bengali Song c) Hollywood / Bollywood

Lifestyle and Fashion:

30) Is young people lifestyle and fashion influenced by commercial advertisement?
a) Yes   b) No   c) In some extent

31) What do you like most for usually wear ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Salwarkameez b) Sari c)Jeans-Top (For Girls)

a)kurta,fatua, Panjabi b) Pant, T-Shirt c) Suit- Pant, Blazer (For Boys)

32) Do you like to wear brand"s and fashionable clothes?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No

33) Do you have any particular brand choice for shopping? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No   c) In some extent

34). Are you inspired by the advertisements to buy a new product? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Yes   b) No

35) For shopping which place do you like most? ?(Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

a) Shopping malls; Bashundhara/ Rapa plaza/ Metro/Rifels/Sunrise   b) Popular brand shop; Aarong/ ecstasy/yellow/ cats eye c) Departmental Stores. d)Local Shops.

36) Do you think fashion accessories are important? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Yes   b) No   c) Probably   d) In some extent

37) What are the causes of the popularity of stylish accessories among young?

a) To look cool and stylish   b) influenced by friends c) As a status indicator d) through the commercial advertisement

38) Do you agree with that young people prefer foreign product rather than Bangladeshi?

   a) Yes   b) No   c) in some extent

39) Do you go beauty parlor/ Gent's parlor? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

   a) Yes   b) No

40) Have you colored or spiked your hair? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Yes   b) No

41) Do you go to night club or DJ party? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

   a) Yes   b) No

 42) Do you go to gym? (Whose age is above 25 year Please Consider it when your age was between 18 – 25 year or doing your graduation)

 a) Yes   b) No

43) What is your opinion about fitness regime as going to gym?

a)For having good health   b) To maintain the figure   c) As status Symbol

"Thank you very much for your co-operation

Appendix – 02   **Checklist**

For interviewing the respondents following question has used known as checklist in research.

1) Describe your basic information.

2) Do you live with your parents/hostel?

3) What amount of money do you spend in every month?

5) Do you think our society's culture is changing like the western society?

6) Do you think the change is more rapid for affecting the young people?

7) Have you ever noticed any changes in food consumption among the youth?

8) Do you like fast food instead of home made food?

9) Which kind of fast food do you prefer most?

10) What is your opinion about Packet/frozen food?

12) Which restaurant do you prefer for going out?

13) What is your opinion about increasing junk food tendency among the youth?

14) Do you like soft drinks?

15) Which kind of drinks do you prefer most?

18) Do you watch TV?

19) Which TV channels do you watch more?

20) What is your opinion about watching satellite channel?

21) Do you like music?

22) Which kind of music do you hear mostly?

23) What do you think fusion music declines the charm of classical song?

24) Do you think youth are addicted to mobile phone?

26) Do you have any account in social networking site?

27) What is your opinion about this Social networking site?

29) Do you like western dress instead of traditional dress?

30) For shopping do you prefer particular brand/fashion house?

31) What is your opinion about using accessories?

32) Do you think to look cool and stylish being fit and healthy is must?

33) What is your opinion about actress/actor's influence on fashion of youth?

35) Do you celebrate 'various days'/occasions like the western youth?

36) What is your opinion about going to gym?

Appendix 03 – Interviews

Interview- 1

Annun, a 21 years old girl lives at Shamoli in Dhaka with her elder brother away from home town Rangpur, studying in Asa University, English, estimating monthly expenditure 12,000- 15,000 TK.

Based on the question of cultural change in society she stated Attracted by the westernized cultural exposes advertisements, changes are occurred in the daily food habit, consumption of music, entertainment and life style pattern. and describe the changing food habit of young generation she said "I don't like to have breakfast in the early morning. I usually skip my breakfast though our maid served it always on the dining table. I often observed my classmates having breakfast in university canteen more likely chips, cookies, Shingara, Samucha, Burger, Sandwich etc. rather in home so for time consuming, and deliciousness; sometimes we all go to nearby restaurant for lunch in order to pass over the dullness"

In our country fast-food restaurants are the most desired food destination among the young. For this she added that-I just love fast-food. It is yummy & delicious. And it

becomes our routine to go to a restaurant in every month. And I completely agree with that fast food chain like popular restaurants of our city Dhaka are the most preferred place of young for relaxation.

Talking about favorite restaurant she says Most often we all the friends prefer pizza hut to enjoy for it latest pizza edition but Garlic bread spicy and beef lovers are favorite among the entire item. Last week we celebrated the birthday of Tusti at Pizza-hut where waiters cheered her up with applause, singing 'Happy Birthday'. Tusti was so happy and really enjoyed our surprise.

Mentionable changes are occurred in the entertainment sector as a changing lifestyle. In this regard in Annun own words-While at Cantonment College in Rangpur, it was impossible to separate me from television but later on in Dhaka my addiction was replaced by face book. I love to chat with different friends, updating status and check my notification.

Now-a-days Smartphone, Mp3 player, I Pad, mostly the electronic gadgets are popular among the young people as she elaborated that Smartphone's are really good and when I watch the news of new models of mobile. I get excited in spite of wanting to be stylish and look cool. For this Smartphone is necessary. Most often I see that when any of my friend /classmates are using normal phone, having no multimedia option or internet browsing for that they have become object of fun and I don't want to be like them.

As I asked about her lifestyle she answered....

Dhaka University Institutional Repository

I generally do my daily shopping like Salwar kamiz from Chaiti and for party wear prefer Basundhara and Arong. I don't like parlor but before an occasion I prefer to go Persona at Dhanmondi for styling hair, facial and eye makeup as parlor girl helps me preparing well. And about the question of the effect of advertisement she said that... Uff!! Advertisement seems irritating when I watch my favorite TV show. Though it sounds hilarious I truly depend on advertisement when I wish to change my daily moisture cream. The exciting ads change my mood and choice of thought. And because of the advertisement models like karina kapoor (a Bollywood actresses) I like branded purses and lipstick like (lackme Absolute) new arrivals. And for buying this I save money with the cost of hardship

Interview - 02

A 20 years old boy Sohel lives in a flat with his friends at Kalabagan, Lakesircus road studying in Daffodils University, English, has an expenditure about 15,000 -18,000 TK per month.

Asking him about his food habit he stated this way— I'm a food lover. Before starting my University life I used to eat homemade food but now I'm craving for fast food specially beef burger all the time. For a birthday treat I prefer pizza hut (Dhanmondi) because Garlic bread spicy and Beef lovers (pizza) are more popular in my friend circle. Sometimes I go to 'Mina Bazaar' of Dhanmondi for buying frozen food like Rich or Aftab's French fry; chicken nugget. The most interesting part is my cooking sensation abducts me for cooking as well. So for this reason, I cook and eat various kinds of dishes.

As a response of my inquiring about his entertainment favorites he described it like that The main source of my entertainment is TV which is being replaced by internet. Gradually it is replaced by Face book, like cow lives on grass, I live on Face book. It is like an energy source to me. It has become duty for me to update status everyday on face book and chat with my friends. Besides these I hear latest mp3 songs everyday. All the time I'm busy with a headphone and for this my mother scolds me as I don't response when she asks me for something.

And for describing other entertainment source he also adds Movie is the best entertainment. I watch basically Hollywood movie. Last week I watched James bond most awaited film Sky fall and 'The Avengers', the most attractive character of this movie was marvel superhero 'Iron Man' as 'Robert Downey Jr. Lifestyle another important part of youth's consumption pattern which is being changed as Sohel elaborates that In talking about lifestyle I like to say that the change is rapid and basically young generation are the follower of the western culture. I'm a simple guy and I love to wear jeans and T shirt and I always wear a wrist watch as I love that. Occasionally when there was a function in our campus then I used to wear formal dress. And my all friends were mocking me as a 'suited booted babu'.

Including other parts of his lifestyle patterns he says In about styling I don't like to be punk. Most of the time I observed that some boys are using Jel or some other stuff for making hair like stick stands. Usually I don't like it but every month I cut my hair and shampooing after two days to make my hair shiny. But I don't like to go to gym or other

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exercises. I think it's a waste of time. And when I have some free time I love to watch a movie with a bowl full of popcorn.

Agreed of my point about changing relational status in every sector such as friendship, love relationship or even the family bond he allures it briefly according his own perspective--I'm basically belongs to a family which is very conservative though I'm a boy child. My father is often busy in his work as he is a businessman. In spite of that when he came home in night always asked mom that how was my study. There is strict restriction for affair or talking to any girl in our family.

Interview- 03

Abid, a 21 years boy who reads in Stamford University ,management, 4th year, lives with his family at Dhanmondi, Dhaka and has a monthly expenditure about 10,000-12,000 thousand tk.

Asking about his food habits and hanging out with friends or family he answered--I'm very much addicted to fast food. First I used to eat in order to live but after having the taste now I live to eat. I like homemade food. My mother is a great cook and she makes lots of delicious items for me. Sometimes when I'm with my friends, for their incitement I often taste the restaurant food. I like the taste very much but don't eat too much.

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Asking him about his preferred restaurant he states

For celebrating any occasion such as birthday treat or going out even also with my cousins we all are prefer Pizza Hut and KFC. Basically I love the pasta of pizza hut and the ice- cream, 'two scoops butter scotch'[awesome cheering with laughter]. Sometimes we go Star Kabab or Lilati; the paratha and Shikh kabab are too good and I like the noodles of Lilati in Dhanmondi. After all that, I want to say that my mother makes the best food which I can't find it anywhere else.

And he also elaborates that entertainment media is the one of the major part of young's life today. In his own words----

You won't believe that how I'm freak about music especially recent song like Rihana's album 'unapologetic' and all the time my mother have scolded me for doing this. Last night she told me that if I was not goanna this addiction off, she would definitely throw out my headphone and mp3. And she's point how a boy is so much freak about listening music because when I'm in home, face booking, eating, or even reading my class books always stuck with a headphone.

Other sources of entertainment he addsSounds like hilarious; apart from that when there is a discussion about my choice of gadgets; first word comes to my mind that I'm crazy. Last two months I'm just like a baby made my mother crazy for buying a PSP station or an I Pad.

Asking him about reading newspaper or magazine, the answer is Basically I don't like to read newspaper but magazines a bit. But likely the entertaining after passing two /three months we friends plan for night out or bike riding.

And he exposed his life style features is being captured by my interest of it like a way--

I think a prominent life style is not for me. Because never and ever I remembered any fashion style I have followed. Generally I wear t-shirt, jeans, normal pants, and for occasion just like

university function I prefer Panjabi. As you know that how's Dhaka weather this year I can definitely say that winter is very much knocking at the door because most of my lecture class is in morning and it's very painful to attend. But in this season I like to say that Hoodi and blazer with jacket only save you to cope up with this cold. Huh!

Using about accessories like wrist watch and bracelets he says I don't like accessories, but shoe is mine favorite. When comes to the question of choosing I prefer canvas shoes because of classy. Normally I wear ordinary Pam shoe or sandal for attending my lecture. And I don't like wrist watch and bracelets. I think these accessories it's not my type.

Interview- 04

Sazid studies in Daffodils lives at Uttara with his family age 21 years read in political science 3rd year has a monthly expenditure approximately 10,000- 12,000 Tk but most of the time it exceeds.

When I asked him about his food habit he answered this way ---

Fast food, my first choice, no doubt of course to be said 'FFF'(Fast food freak). My favorite restaurants are KFC, Pizza hut. I also love the food Of Baskins Robins. Many times I go to restaurant with my close friends and in the weekend with my family.

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Usually I ordered pizza for home delivery to enjoy it with full family. I also like juice and soft drinks. Ice-cream especially Moven pic is my favorite.

To be asked about entertainment medium he expounds his doings---

I like most Hollywood movie especially action movie such as Iron Man, Thor, Avenger because of the action sequence is mind-blowing and visualization is joss. For fun I like to hang out with friends and family. Last month some of mine friends of Bardem planned for watching a 3D movie 'Amazing Spiderman' showed in Bashundhara Cineplex. It was really very enjoyable to watch 3D movie where everything seemed realistic and we were gone through immense thrill.

He also adds-Sports are my first choice, all kinds of outdoor sports. I was champion in co-curricular activities at my school life and I maintained that every time as we formed a club. We organize many sporting events for ourselves and enjoy playing together. Sports are both entertaining and keep you fit and healthy.

Asking him about other modern technology oriented medium he elaborates Besides I'm also active in facebook, mobile and computer games are also another source for my entertainment. Mp3 songs especially the recent bollywood movie songs and English music album such as Tylor swift, Britney spears.

As to be told about his lifestyles and fashion he described as well---

I'm a sensitive about styles and don't want to be interfered by anyone. My mother often told me that there's a huge mistake that I'm a boy child, because of my fashion freakiness like a girl. I think I've a nice fashion sense that's why everybody has called me 'smart

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dude'. I wear fashionable cloths like jeans, lavishes t-shirts and in winter blazer, jackets and maflar [of course branded, laughing]

When there is question about having obsession for famous brand product he says

I buy from the' Ecstasy' and 'Yellow' a famous fashion house in the city and as because I'm obsessed for 'brand' products most often my brother who lives in Germany has brought for me. Perfume and basically body spray like Axe (because of awesome advertisement) is my favorite and I never go out from home before applying this.

Asking him about the importance of being fit and healthy he tells that Now days, it is necessary to keep fit. And to be fit I also workout at home through treadmill and app.-king-pro because I don't like to go to Jim.

Interview- 05

Rita islam, a 23 years old girl just completed her Honors course in Management from Edan College, lives in shamoli with her aunt (Khalamoni & khalu). Her monthly expenditure is approximately six to ten thousand TK.

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Asking her about the food habit she sates Usually in the morning I take two handmade 'ruti' prepared of flour with vegetables but cornflakes, bread with butter or jam in breakfast is good for breaking the monotonousness.

About the favorite food and preference of fast food restaurant she replies Most of the time I have my breakfast at college canteen instead of home because of hurriedness; students eat the nation's favorite snacks, shingaras and samossas which are available at six taka each. A number of other fast food items are also available including, beef and chicken roll, pasta, noodles, sandwich, pizza and some others. Sometimes we plan for going to a restaurant such as pizza-hut for hanging out.

Replying to my question about dressing style she says that Salwar kameez is my common dress for going out like university or other occasion. And for buying this I prefer 'Chaiti' (Deshi brand) of Bashundhara city, also Arong, Sada-mon of Navana (shopping mall), Matching fair of Rapa plaza is my favorite place. Now-a-days unstitched three pieces, "Goj kapor" such as linen, Pakistani lawn, Indian dress, "lace, chumki" is very much in fashion thus we are willingly to adapt this.

Furthermore conversations are given below Me: Are you allowed for wearing western dress? Rita:" Em.. Of course, western dress is my favorite especially in winter though I don't like be a Zombie with layers of warm cloth draped in. This year Turtleneck sweater with jeans, jaggings or formal pants are in the fashion. For classy appearance I love to wear turtleneck or hoody sweater in this winter.

And she added for buying dresses her preferences are basically bashundhara city, Shoppers world and pink city. I love to buy dresses from these places because of variations. I just hate to wear common dress though I know sounds hilarious.

About asking her favorite TV channels she answers I don't like to watch TV. But listening to music is my favorite pass time. Besides reading novel listening music especially Rabindro shangeet is my passion though others pop music singer Rihana and psy is my favorite.

When I'm asking her about the importance of appearance and the beautification of body she smiles softly and says "I think one can't be so causal about his/her appearance in now-a-days. Sometimes I go to parlor especially Farzana Shakills Makeover Salon at Dhanmondi thus for facial, hair treatment as ozone treatment or hair spa. And i really do care my skin by some home remedies like Upatan (made of halud poeder) of Aarong which is (the damn) good."

Interview- 06

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Bithi Ahmed 23 year's old girl lives in Dhanmondi 28 with her parents, studying in 5th semester at North South University in BBA. Recently she has got a part time job in Call center reputedly she is able to bear her all expenses which are approximately 12,000 to 15,000 thousand TK.

Asking about and fast food restaurant, our conversation is given below

Me: which restaurant do you prefer most? Bithi: I prefer Pizza-hut. I have been eating here for over three years now and every weekend I try to drag all my friends to Pizza-hut.

Me: which food do you like most? Bithi: Golden surprise pizza is filled with golden cheddar melted on top and tempting marinated spiced chicken sausage make your mood good.

She also added that Tv watching is my favorite hobby. But now-a- days besides watching TV; net browsing, chatting face-booking is my favorite work hence my mother always scolds me for this.

When I asked her about clothing as daily wear she says Normally I prefer to wear jeans and top because of comfortless but for outgoing such as party, wedding ceremony I like to wear printed shalwar with embroidered back Motif, lace and chiffon dupatta (orna) which is very much in fashion.

She also adds Sometimes I purchase dress through on-line as there's many online shopping site You can't believe that how young people shop from CD shoes BD.com, a first online shoe store in Bangladesh as featured is cash on delivery, flexible Exchange & Return Policy, door to Door Delivery. Questioning about having boy friend she smiles softly and says

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Oh! That's a very good question and seems that now-a-days 'yes' is very common answer. But sorry to say that I don't have a friend and I'm not regarding for this. Though many people think that I'm just pretending to be good that's why I'm telling these kinds of things. But it's quite good feeling that I'm still single. In-spite of that it doesn't mean that I will not marry. For this instance I prefer arrange marriage.

About celebrating various occasion she deliberately says Every year we celebrated Pahela Baishakh. On the very morning we all were including my mother, khalamoni, and cousin went to Ramna Botomul at 6.00 am for enjoying the programme of Baishakh, the faint sounds of music and Tagore songs from Shahbag chattar lured us towards the main stage. After coming back home we all were craving to eat "Panta Ilish", a traditional food of Baishakh.

In replying about family bonds are breaking she says

Of course! The bonds of family members are weakening because of many hurdles that come to our life. But I believe that there's still hope.

Interview- 07

Sumana, a 32 years old girl completed her MSS in Sociology from Eden Mohila College.Her father was a Govt. employee and mother is a housewife.

Considering the monthly expenditure during her college life specifically when she was completing her graduation her estimating monthly expenditure was 30,000-5,000 TK.

To describe the changing food habit of young generation she said -

Food habit of young generation is changing in a noticeable ratio. There are so many restaurants, fast food shops as well as so many occasions such as first date, first meeting etc which pave the way for going to restaurants.

Based on the question of her food habit during her time she said -

When I was at graduation level at the year 2003 – 05 I liked regular food items like rice, fish, curry, chicken, roti etc. There was not so much fast food restaurant as like today. There were some specified places where we went occasionally as like valentines day or birthday of a friend.

Regarding the day to day usable electronic gadgets she replied -

Well, I had a Pantium 4desktop which I used to do my assignments but there was no internet connection. Sometimes I used it to watch hindi movies. I used to communicate with my far staying friends over mobile phone but not so much as the call rate was high at that time.

Talking about the entertainment at that period she said I used to like reading novels and watching T.V and my favorite channels were hindi movie and music channel.

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As I asked about her lifestyle she answered....

I used to do my daily shopping like Salwar kamiz from Chaiti and for party wear prefer Arong.Regarding day to day usable products Sumana relied on Bangladeshi products but regarding cosmetics she preferred Indian products. She also added today's generation is so much fascinated by new things and foreign products.

Based on the question about hanging out with friends or going to parties she said –

Ohoo! No, not at all. This kind of behavior was strictly restricted from my family. Even I never heard about DG party at that time.

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Interview- 08

Rony , a 29 years boy who completed his MBA from South East University, lives at Dhanmondi , Dhaka and had a monthly expenditure about 9,000-14,000 thousand tk. His father is a business man and mother is a housewife.

Asking about his food habits and hanging out with friends or family he answered ---

I liked homemade food. My mother is a great cook and she used to make lots of delicious items for me. Sometimes when I was with my friends, for their incitement I often taste the restaurant food. I like the taste very much but don't eat too much.

Asking him about his preferred restaurant he states

For celebrating any occasion such as birthday treat or going out even also with my cousins we preferred Helvetia and KFC. Sometimes we went to Star Kabab or Lilati;

And he also elaborates that entertainment media was one of the major part of my life. I had a computer that I used to play games. As there was the broadband connection with my computer I used to play on line games also. I used to communicate with my friends over mobile but sometimes I communicated with my aboard settled friends through e mail.

Asking him about reading newspaper or magazine, the answer is –

Yes, though I didn,t like reading news paper very much but every morning I used to have a look at daily newspaper.

Using about accessories like wrist watch and bracelets he says

I didn't like accessories at that time and now also but I liked to wear branded wrist watch and sun glasses. Regarding the clothing jeans and T shirt was my first choice but on occasions like Eid , Marriage function I used to wear Panjabi and payjama and I preferred shopping these items from Ecstasy, Cats eye.

Regarding the appearance issue Rony said –

I was not so much bothered about my out looking and body. I never went to gents parlor or places like that but I used to had my hair cut from nearby saloon.

Based on the question of favorite channel or movie as well as going to cinema hall he replied-

Well My favorite channels were Sports and music channels . Bollywood movies were my first choice but never went to cinema hall.

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Interview- 09

Mr. Rahman is now a 44 year old banker who completed his graduation from Dhaka University at 1995. His father was a govt. officer and his monthly expenditure was about 2500 – 3000 taka.

When I asked him about his food habit he answered this way ----**At** that time there was not so much variety of food items. As I was a residential student of DU most often I used to take food at hall canteen. Some times with friends we used to go to Puran Dhaka restaurants to take Biryani, Shikh Kabab, Morog Polao etc. About the drinks he said obviously tea was the first choice

. To the changing food habit pattern he states that as there are so many chain shops, fast food restaurants, so much food verities its obvious that young generation food habit will change and is changing.

Based on the causes of this kind of change he said its totally the effects of western culture which we all are observing through medias. He added at our time there were only few channels and we could just watch TV for a certain period. There were no computer, Tab, i- pod, most importantly no facebook. So there was limited scope to observe and communicate with whole world.

About his favorite movie or music he said we used to watch bangla movies at cinema hall and Tagore songs was my favorite.

Regarding fashion or attires he said

Well, half shirt and pant was my favorite. At that time there was not so many shopping malls or branded shops so I used to buy it from new market and other local shops.

Based on the question about favorite occasion he said obviously two Eid s were the occasion which we celebrated and that was the opportunity to meet with friends who stayed far away.

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Interview- 10

Fatema is an private employee and 41 year old lady. She had completed her graduation from national university and her session was 1993- 94. Her father was a business man and mother was a housewife. Her monthly expenditure was near about 2000 – 3000 tk.

In every day life regular food was her first preference and except this samosa and Ring chips were her most favorite food items. About going to restaurant for taking food she said in a month not more than once if any special occasion was there and for that Chinese restaurant was the best.

In response of changing food habit of youth she said

Our whole society is changing so its obvious young generation food habit is also changing .From my point of view tendency of new kind of food as well as availability and affordability is the main causes of replacement of regular food with first food item.

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Regarding the issue of communicating with friends and entertainment she replied-

At that time land phone was the best option and except this I used to write letters to my friends. There were only two channels BTV and Dorsorshan. I used to watch Saptahik Natok on BTV and sometimes hindi movies. Occasionally we went to cinema with friends but it was very rear. Besides reading novel was my favorite source of entertainment and classical music was my first choice.

Regarding the attire she said –

At our time both salwer Kamiz and sari were popular. I preferred sari for any kind of gathering but usually I wore salwar kamiz for classes. There were only few markets and no shopping malls at that time . Generally I had my shopping from Mouchak and Gawsia and sometimes went to Aarong. There were not so many foreign products available . So I had to buy Bangladeshi products but for cosmetics I preferred Indian items. Kacher churi and earring were the accessories for girls but I didn't like churis but I had a great collection of matching earrings.

Based on the question of beautification she replied –

Ohhhh! Going to parlor on a regular basis was a luxurious thing and for girls going to gym was not a well accepted option. On Eid me with some of my cousins used to go to parlor for some beautifications.

Hanging out with friends, attending parties, concerts were not my cup of tea as well as this kind of activities were not used to take place on a regular basis like today. Fast food

culture, DG party, valentine day, friendship day, face booking all of these things are the result of satellite as well as is the reflection of western culture. These was not the culture of our country.

Interview- 11

Sufia Begum is a lecturer at a govt. college and living at Mohammadpur Shekartak. She is 33 years old. She had completed her graduation from University of Dhaka and her session was 2001 – 2002. Her father was also at same occupation and mother is a housewife. Her monthly expenditure was about 5000 to 6000 thousand.

When she was asked about her favorite food items during her varsity level she said –

Rice and meat is my all time favorite. Besides that at versity I used to take Khichuri at Madhur canteen and Valpuri in-front of Kolabhaban. I also liked fast food items but not on a regular basis. Occasionally with friends I used to go to Shawarma house to take pizzaas and off course with coke. Coke was my favorite. There was not a single day that I spent without having a coke.

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About her favorite form of entertainment she said

Well… gossiping with friends was my most favorite. Besides I liked to read books actually romantic novels. Regarding the T.V programs I used to watch Hindi serials and hindi movies.

About the uses of electronic gadgets she replied-

I had a Samsung color monitor mobile but I forgot the model. Sometimes I used to play games at the mobile but playing games at the computer was more entertaining. I had pantium 4 computer at that time which I mainly used to complete my assignments and to get information regarding my studies. Well ! sometimes I used it to watch movies also (hiiii. hiiiiii)

Based on the question about her dress up at that time she replied-

Obviously salwar kamiz was my favorite and most comfortable dress. On occasions such Pohala Falgun, Boishak I used to wear saris .

For shopping she said

For regular uses I used to do my shopping from Gawsia and Newmarket but for cosmatics I relied on branded shop like Jordana, Revlon etc. and obviously after getting the latest information from the advertisement.

Regarding the beautification query she replied –

To maintain the beauty I didn't do any special thing like facial, spa treatment manicure, pedicure, hair treatment etc but I used to go to parlor for eye brow plucking and on some special occasion for facial.

Interview- 12

Abdur Gaffar is a private service holder and he is 46 years old. His father was a businessmen and he had two shops at new market. Mr. Gaffar's mother was a housewife. He completed his graduation from Jagannath College in Accounting.

In response of the question about his monthly expenditure he said –

In our time there was not so much expenses. I used to get around 3000 thousand taka as monthly pocket money.

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About his favorite food at that time he replied –

"Rice and Hilsha fish is my all-time favorite . I didn't like chips, cookies etc and there was not so many fast food items as today. Tea was my favorite drink along with Bakhorkhani as my campus was situated at old Dhaka. Usually I didn't like to go to restaurants for taking food but accompanying with friend sometimes I went to restaurants for taking Biryani specially Fakruddin's biryani. That was awesome at that time.

In response about his dress up he said –

Balbotom pant with full sleeve shirt was on fashion at that time. But I also liked to wear Panjabi and payjama at summer. There was not as many accessories as today but wrist watch was a fashionable accessory. I used to buy these things from Gulistan market as there was not high rising shopping malls at that time.

Regarding the entertainment issue he added –

Our only source of entertainment was watching movies at cinema halls. Because there was no satellite connection, no internet connection and no mobile phones which are the main source of entertainment of today's generation. Sometimes there was weekly drama at BTV and that was another favorite program for me.

In response to going to gents parlor or Gym he found it very funny. Beauty is the word related with girls and they should maintain it. Off course I went to gym but not for maintain the body just for good health.

New – Maket Local shops

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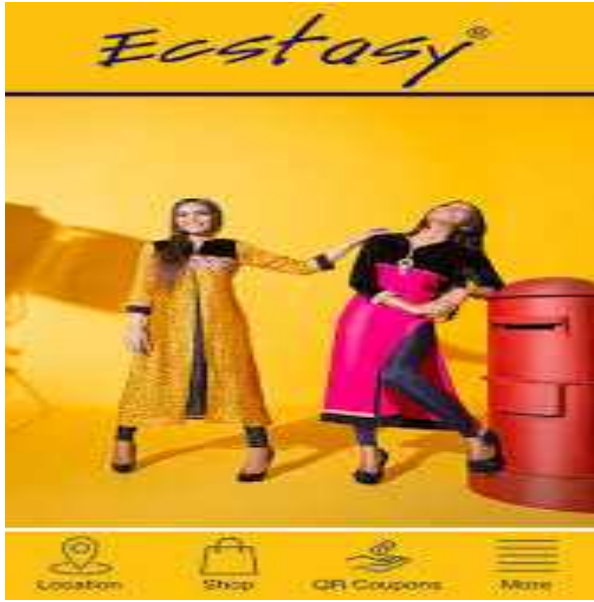At Bashundhara City Shopping Mall

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At Gents' Parlor

A Boy with Spiked Hair & Ear Accessory

At Womens' Parlor

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A lot of offers for Internet and Facebook

One of the most popular brand among youth

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Most Common Picture of today's youth busy with Facebook