



*The impact of cross-cultural communication among youth
in Dhaka city*

BSS Dissertation

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Supervised By

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Date of Submission: May 20, 2020



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*Submitted to the Department of Journalism and Mass Communication
Daffodil International University in partial fulfillment of the requirements for
the
degree of Bachelor in Social Science (BSS)*

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Application for Approval of the Dissertation

December 28, 2017

Professor Md. Golam Rahman, PhD

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Sub: Application for submission of my dissertation for approval.

Dear Sir,

I have accomplished my dissertation on “The impact of cross-cultural communication among youth in Dhaka city” a partial fulfillment of the course requirement for my graduation programme.

I have tried my level best to work sincerely to cover all aspects regarding the matter which I have been assigned. I believe that this study has enriched both my knowledge and experience.

I hope you will assess my report considering the limitations of the study. I shall be highly grateful if you kindly accept my study. Your kind approval is solicited.

Sincerely yours,

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Letter of Approval

This is to certify that Khondoker Faiza Ahmed ID: 162-24-554 has done her BSS dissertation entitled, “The impact of cross-cultural communication among youth in Dhaka city” under my supervision and guidance.

The study has been undertaken in partial fulfillment of the requirements for the degree of Bachelor in Social Science (BSS) in Journalism and Mass Communication at Daffodil International University.

The study is expected to contribute in the field of Journalism and Mass Communication as well as in further study about Cross Cultural Communication.

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Declaration of Authorship

I do hereby declare that the work presented here is, to the best of my knowledge and belief, original and the result of my own investigations, except as acknowledged, and has not been submitted, either in part or whole, for a degree at this or any other university.

Sincerely,

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Khondoker Faiza Ahmed

Abstract

The study is titled “The impact of cross-cultural communication among youth in Dhaka city”. The impact of cross-cultural communication is inevitable, especially in this era of globalization and mass communication. So, to experience different cultures and contexts we don't need to go to other countries in person. The mass media and the virtual world makes it easier for us. The purpose of this study was to investigate the tendency between how youth in Dhaka city are attracted to different cultural content and how it is having an impact on their daily lives. The objective was to figure out the impact of cross-cultural adaptation in their lifestyle. The study has been conducted using quantitative research methods and 250 respondents underwent questionnaire surveys from all over the city. The study reveals that most of the respondents have access to smartphones (86 percent) and internet connection (93 percent) and they're dependent on the internet the most for various purposes than any other source or media. Young people in Dhaka mostly use the internet and social media for up to 6 hours a day most likely to consume foreign content more than Bangladeshi contents. When we linked their media consumption habit to the findings of their behavioral pattern and we noticed that the tendency of cross-cultural adaptation is noticeable from their food, clothes, choice of contents, thoughts, personal lives, and relationships. Technology, internet, and available foreign content play a big role in cross-cultural communication from their virtual life to real life. So the study elaborately answers the correlation between consuming foreign content and the impact of them regarding cross-cultural communication among the young generation living in Dhaka. So we have found the data to conceptualize cross-cultural adaptation as a continuous and accumulative evolutionary process of internal and external transformation of any individual.

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Chapter I

Introduction

1.1 Introduction

Since the Second World War, the possibility of a global village has slipped into academic conversations at ordinary intervals. In mainstream distributions, this thought has regularly been alluded to as a widespread topic. International connectedness is a key to explain globalization and diversity in this modern world.

The advancement of communication and technologies, the pattern of globalization of economy, and other individuals' political, ideological goals have energized the expansion of communications between individuals from various locales around the globe.

This has been differently named as 'intercultural', 'cross-cultural', or 'international' in the field of intercultural communication since the end of World War II (Ho, 2001)

Despite everything, we live in a socially separated world. The difference in culture and lifestyle around the world is undeniable. Since the beginning, social orders and societies have consistently, somehow, communicated with each other. Without communication, the transmission of social and cultural heritage is not possible.

“Communication is the carrier of the social process. It is the means man has for organizing, stabilizing, and modifying his social life. “The social process depends upon the accumulation and transmission of knowledge. Knowledge in time depends upon communication” (Rivers & Jensen, 1965, p. 16). Culture has been defined in various ways in different timelines. According to (Michael & Minkov, 2010) "Culture is the collective programming of the mind that distinguishes the members of one group or category of people from others". (Ling, 2007)

defined Cross-culture as the association between at least two distinct gatherings that have extraordinary foundation and culture. Social contrasts are ordinarily recorded as divergent language, foundation, recognitions and mindsets.

(Jandt, 2003) defined, in its most broad sense, intercultural communication happens when one culture produces a message for translation by an individual from another culture. It tends to be deciphered that intercultural communication is between individuals whose social recognitions and image frameworks are unmistakable enough to adjust the communication Occasions.

((JICA), 2010) defined Cross-cultural communication as a field of study that sees how individuals from varying social foundations communicate, incomparable and various ways among themselves, and how they attempt to convey across societies.

(Gudykunst, 2003) explained that one major area in broad rubric intercultural communication is cross-cultural communication. (Schmidt, Conaway, Easton, & Ward, 2007) defined it as an acknowledgment process that individuals from various societies arrive at their objectives by attempting to see each other's social mindfulness. He added that the distinction between intercultural communication and different kinds of correspondence is that intercultural communication is interfacing with individuals from various societies.

Globalization is now getting shaped by technological changes and advancement. Innovative advancement has changed the method for information and aptitude around the globe. We no longer need to venture out from the home to encounter new social learning and culturally diverse adjustment. For some individuals in the world, physical separation never again directs the degree of introduction to the pictures and hints of once inaccessible societies. Numerous urban focuses present their own settings of culturally diverse adjustment, the locals are routinely coming into face-to-face contacts with non-locals.

Expanding cultural connections, with ensuing hybridization and the rise of a world framework that infers an interpenetration of the worldwide and the neighborhood, further enhances the multifaceted nature of culture (Kim M. , 2002).

Intercultural communication is the pith of social adjustment (Ruben & Kealy, 1979). It used to appear as national contrasts, as in commonplace conversations of national character or personality. Presently unique types of contrast such as sexual orientation and character legislative issues, ethnic and strict developments, minority rights and others have gone to the frontal area. As (Anderson, 2003) notes that, “Symbols of all kinds have detached themselves from their original roots and float freely, like dandelion seeds, around the world” (2001).

Every individual gains a character and culture in adolescence, before the person in question, is equipped for appreciating both of them. We are modified by culture from the very day we are conceived and are to a great extent unconscious of the shrouded social programming that shapes a significant number of our mentalities and standards of conduct. (Jr., 1988) highlighted cultural literacy and adaptation in this modern world in a way that modern personality ought to be able to comprehend and take an interest smoothly in a given culture.

Moreover, in this continent with very diverse cultures, cross-cultural communication has a deep impact on people, especially among the young generation. People are easily introduced to more than one culture throughout their lives. So the process of acculturation and deculturation is a part of life here. The demonstration of acquiring something new is unavoidably the demonstration of losing something old (Mahan, 1975). So, Identity patterns are getting increasingly perplexing, as individuals state nearby loyalties yet need to partake in worldwide qualities and ways of life.

Different nations, associations, and organizations utilize diverse age extents to characterize the young generation. The United Nations distinguishes the young as people matured 15-24 years. Likewise, the International Labor Organization (ILO) follows a similar age range to characterize the youth. There are numerous different offices/foundations that characterize the age scope of the young marginally in an unexpected way. For instance, the European Union alludes to people maturing 15-29 years as a youth, while the age run utilized by the African Union is 15-35 years. The National Youth Policy 2017 of Bangladesh characterizes youth as people matured 18-35 years, while the Bangladesh Bureau of Statistics considers people matured 15-29 years as a youth for its Bangladesh Labor Force Survey. In this perspective of the analysis, the age group of youth as individuals aged 16-35 years. Youth comprise One-third of the Bangladeshi population. One-third of Bangladeshis are youth somewhere in the range of 16 and 35 years.

Cultural identity presumes an understanding into the essential social occasion, into the strategy and pragmatic choices that are operational in the development of the social framework, and into the world view and ethos that rouse the individuals in question. The enthusiasm for way of life and its interaction with force and imbalance is straightforwardly related to the examination of social consideration and its significance to social cohesiveness, drawing generally, yet not solely (Weber, Max, 1978). The longing of contemplating cross-cultural communication is featured and reinforced by this case which shapes the inspiration for this research. To have the option to concentrate further, the accessibility of various social substances, cultural contents in various media, internet and a globalized way of life of youngsters in Dhaka city are significant viewpoints that may add to this subject examination.

1.2 Rationale

The study is based on the impact of cross-cultural communication among the young generation in Dhaka City. Cross-culture is a genuine piece of conversation right now. Dhaka is a megacity where the internet, remote items, contents, substance and so forth are accessible. We don't have to travel to another country any longer to encounter different cultures. The job of the media is a great deal here. So, the effect of globalization is evolving the way of life, particularly around youngsters. The study seeks to explore the impact of the internet, foreign content and different cultures in the everyday life of youngsters. “cross-cultural plots of music, clothing, behavior, advertising, theatre, body language, or visual communication, spreading multi-ethnic and multi-centric patterns” (Massimo, 1993). People constantly trade data through correspondence exercises. Versatile change happens as long as people are occupied with a given socio social condition through the two fundamental communication processes, the encoding, and decoding of messages. To figure out the impact of cross-culture we simply need to figure out the change of lifestyle in everyday life.

1.3 Objectives

The objectives of the study are:

- To understand the impact of globalization among the young generation in Dhaka city.
- To figure out the habit and lifestyle of young consumers regarding cross-culture in Dhaka city.
- To measure the trend of cross-cultural adaptation among young consumers in Dhaka City.
- To analyze the socio-cultural effect of cultural adaptation on young consumers in Dhaka City.

Chapter II

Theoretical Framework

2.1 Theoretical Framework

The motivation behind this research is to comprehend and make sense of how cross-cultural communication impacts the way of life of youth in Dhaka city. This paper embraced the Integrative Communication Theory of Cross-Cultural Adaptation by Young Yun Kim which clarifies that human change takes just a single way, assimilation. “Cross-cultural adaptation involves both acculturation and deculturation, and eventual possible outcome of which is assimilation” (Kim Y. Y., *Becoming Intercultural, An Integrative Theory of Communication and Cross-Cultural Adaptation*, 2001).

The theory was adopted to explain, although our old personality can never be supplanted by another one, it tends to be changed into something that will consistently contain a portion of the old and the new one next to the other, to frame another viewpoint that permits more receptiveness and acknowledgment of contrasts in individuals, and ability to take an interest in the profundity of scholarly and enthusiastic experience of others. By declining to transform, we can limit the change. By quickening our versatile endeavors, we can amplify it.

The idea, "assimilation," has been reported in various observational studies as a definitive course of change in people experiencing a broad and long haul procedure of diverse adjustment. Mirroring the ideological move in the United States and European social orders toward pluralism and multiculturalism, Kim's theory has been challenged by various researchers (e.g., Curtin, 2010; de la Garza & Ono, 2015; Kraidy, 2005; Kramer, 2008).

2.2 Definitions of Terminology

Acculturation

The word 'acculturation' is the demonstration of change. It means learning or adding new cultural traits and qualities.

Acculturation is a procedure of cultural modification of an individual or group of people by adjusting to or adapting attributes from another culture or environment.

The procedure of acculturation alludes to the socialization process by which remote people blend the qualities, customs, standards, social perspectives, and practices of the overarching host culture. This procedure has been connected to changes in daily behavior and various changes in mental and physical prosperity.

Deculturation

Deculturation explains the situation when a social or cultural component is lost. It explains the term “unlearning” previous cultural qualities due to learning new ones.

It is the process of stripping a group or individuals of their indigenous attributes.

Deculturalization is a moderate procedure because of its broad objective in people's way of life, language, and customs.

Deculturation doesn't imply that a specific culture stops to exist, however, that a few components of a culture are not effective enough to be practiced in the present.

For example, replacement of language or another culture's curriculum in schools.

Assimilation

Assimilation is a state of adaptation that shows how we take in new ideas and fuse that into our current information.

It is a procedure of social, psychological, and cultural change that comes from the adjustment of two societies or cultures while balancing the prevailing culture of the society.

In cultural assimilation, people or individuals resemble the host culture and its values, behaviors, and beliefs. In this process, people progress from their own way of life to moving into a new way of life by adjusting to the new culture's practices, qualities, customs, and language.

This idea was created by Jean Piaget, a Swiss formative analyst who is most popular for his theory of cognitive development in youngsters.

2.3 Literature Review

In this era of globalization, we see that we do not have to go to different countries and experience their culture as immigrants. Different researchers have talked about the relationship between globalization and culture. They also discussed the relation of cross-cultural adaptation at different times. According to these papers, it's clear that an individual experiences cross-cultural barriers at some point in their lives. But the adaptation process is not the same for everyone. It depends on lots of things like circumstances, relationships, social conditions, the relation between new cultures and their own culture and most importantly the person himself or herself. So the explanations about cross-cultural adaptation and its process are not something brand new or surreal. Fast globalization has carried changes to the field of cross-cultural communication that has constrained researchers to look past social monoliths. Cross communication is ostensibly the most genuine of the considerable number of issues defying mankind and is the absolute most indispensable space in sociology.

(Huntington, 1996) guessed that cultural differences between developments as opposed to ideological differences would be the essential wellspring of a future worldwide clash. His focal contention is that culture and social character shape the examples of contention, meeting up, and parting separated from global organizations in the post-Cold War world. The five segments of Huntington's content present various parts of this focal contention regarding the significance of social character. This has been roused to some degree by the distance that can result from modernization; as individuals move away from their family structures and will in general, lose their old faculties of character. He referenced concerning multiculturalism and multi civilizations, "A multicultural world is unavoidable because the worldwide realm is unthinkable. The conservation of the United States and the West requires the restoration of Western identity"(P.318).

(Hofstede , 2011) noticed that culture is a molding of individuals' psyches to help recognize individuals from various groups. The social contrasts are established in various country's psyches and are difficult to be changed and Impacted. In his cultural dimensions theory, he portrays the six various dimensions found in the research into authoritative societies. It finishes up with a look forward to what contrasts in societies and nations have yet It additionally clarified the contrasts at the individual level. All social orders are inconsistent, yet some are more inconsistent than others.

We are modified by culture from the very day we are conceived and are to a great extent unconscious of the shrouded social programming that shapes a considerable lot of our attitudes and personal conduct standards. Every individual procures a character and a culture in youth, sometime before the person is equipped for comprehending both of them (Miho, 1990)

(Katz-Gerro , 2011) mentioned that cultural consumption research isn't generally comparative and that makes a stagnation that forestalls further advancement. Research shows the way of lifestyle has principally been keen on the examples of social utilization, social support, and tastes in the manner in which they are hierarchized in the public eye. All things considered, while general patterns in media utilization, social exercises, and social support can be recognized as national social varieties in explicit practices are available. A cross-national comparative perspective is especially valuable to recognize and test levels of social utilization, cooperation or cultural settings portrayed by various markets. The comparison of cultural consumption patterns is especially significant for the headway of our insight because every national setting offers a unique social lattice that shapes examples of utilization through the impact of class, race, family status, sexual orientation, age, and other individual segments and financial attributes at one level.

(Pieterse, August 4, 2003) clarified in his book globalization and culture that there are just three points of view on cultural differences. These are referenced as three paradigms: cultural differences or lasting difference, cultural convergence or growing sameness and cultural hybridization or ongoing mixing. The third point of view, hybridization, alludes to postmodern reasonableness.

Modernization is eradicating social and natural decent variety in its manner, and now the additions as well as the misfortunes are getting clear. Getting rid of cultural diversity has been a type of upset in the world.

Globalization expanded correspondence, and portability by and large make open doors for new blends among “traditional” and “modern” rehearsals. Globalization is developing overall interconnectedness has been joined by a few conflicting ideas of social distinction. In this way, individuals in the South are inside the range of worldwide mass correspondences and publicizing. The working class in developing nations takes an interest in the worldwide circuits of promoting, brand name commercialization and cutting-edge administrations, which progressively avoid the underclass in advanced economies.

Technological modernization is a significant power toward culture change and it prompts halfway comparative advancements in various social orders, however, it doesn't clear out assortment on different measurements. It might even expand differences, as based on previous worth frameworks social orders adapt to Technological modernization in various manners. Impacts of innovations will in general influence all nations without essentially changing their relative position or positioning. Two of the measurements, Individualism and little Power

Distance, are essentially associated with riches. Human developments make and structure culture during the advancement procedure.

According to (Liu, 2012) Culture impacts, every part of intercultural communication and intercultural communication are affected by hierarchical, social and national culture at the same time. What's more, culture plays the most significant job in intercultural communication because of its impact on an individual's reasoning and conduct aside from personal contrasts. Values are one of the most profound pieces of the culture, which are ruling individuals' convictions, perspectives, and activities. The values are fundamental judgment for individuals to pass judgment on fortunate or unfortunate and good and bad. The differences in values are considered as one of the significant boundaries in cross-cultural communication. In a specific culture condition, a specific method for communication is directed. In most cases, intercultural communication individuals anticipate what others should do as they do where the mistake would bring about disappointment in culturally diverse communication. Likewise, various convictions contrast in understanding social images and misjudging of setting brings about culturally diverse clashes.

(Servaes, 2016) explained that Various societies and networks have various substances so every culture works out of its coherent structure. Societies determine an "Identity" from the way that a typical perspective and ethos are dynamic in the system of organizations or devices of which they comprise. This "Identity" varies from culture to culture. Moreover, social orders and societies have consistently, somehow, connected since forever. Hence, in the designing of their social presence, individuals persistently settle on mainly oblivious decisions that are coordinated by the applicable intercultural qualities and opinions. Shri Jagdish Prasad (2014)

noted that the accompanying exploration uncovers the major significance, hindrances and different issues identified with cross-cultural communication.

In cross-cultural communication, individuals from one culture share his/her perspectives, data or messages with individuals of another culture. Communication relies upon an individual's social foundation and isn't the equivalent of every individual. Thus, it shows that the more noteworthy the distinction in foundation among senders and collectors, the more prominent the distinction in implications connected to specific words and practices.

Productive cross-cultural communication can inspire the conduct of individuals in regards to adapting to the next condition, society, culture, and individuals. It builds the communication capacity of an individual with other social various people. It assists in creating a worldwide and intercultural understanding level.

(Kim Y. Y., *Becoming Intercultural, An Integrative Theory of Communication and Cross-Cultural Adaptation*, 2000) contends that every single person experiences similarity as they deal with socially new conditions and that they do as such by unlearning who they were initially. The idea, cross-cultural adaptation, alludes to a procedure in what's more, through which an individual accomplishes an expanding level of mental and utilitarian wellness as for the acceptable condition.

As the interaction of acculturation and deculturation proceeds, an individual experiences an inner change. An adjustment in essential qualities is very troublesome, slow, and uncommon. The heading of acculturative(learn) and deculturative (unlearn) change in outsiders is at last toward assimilation. Assimilation is in this way a perfect state portrayed by the most extreme

conceivable assembly of cross-cultural adaptation. As such, assimilation can be situated at the outrageous finish of the cross-cultural adjustment. Since the change in disguised guiding principle convictions is moderate and troublesome, complete assimilation is uncommon.

However, an extensive level of assimilation can be seen as overages. This change raises an intercultural identity, that some way or another exists past all the possibilities of culture and language itself. To (ADLER, P. S, The transitional experience: An alternative view of culture shock, 1975) (ADLER, P. S, Culture shock and the cross-cultural learning experience. , 1987) the cultural-adaptation process is a powerful developmental experience. The way of culture crisis provides the necessity and importance of open the best approach to character advancement, growth, and self-awareness. The change that the diverse experience delivers as awareness which stirs up the person's previously established inclinations, may even prompt deterioration of their character, which is important to permit a transcultural self to be developed for better and increasingly coordinated personality. As indicated by Adler, this recently framing character isn't based on belongingness, which suggests either owning or being possessed by a solitary culture. Yet, on a style of self-consciousness that arranges oneself neither absolutely a piece of nor separated from a given culture. It reflects what (Booth, 1991) quoted, "Identity patterns are becoming more complex, as people assert local loyalties but want to share in global values and lifestyles".

(Anderson, L. E, 1994) Clarified While reconnecting it with its underlying foundations in socio-psychological adjustment theory. It holds that all change is a repetitive and recursive procedure of beating hindrances and taking care of issues in the present situation. In this case, the adjusting includes more than making the new commonplace: It implies tolerating the new, tolerating the evacuating and outsider qualities. The individual picks how to react, and in this

manner makes their change. Adjustment is additionally more than the total of the sub modifications that create it. Working one's way into another culture can create major changes with a procedure of resocialization as though somebody can be "Reborn" by experience and the procedure is a continuum. Effective cross-cultural communication makes discourse, a persistent exchange of data. Having a discourse decreases struggle on the grounds that social mistaken assumptions can be managed when they emerge. This trade of data tends to our assumptions and explains focuses we don't comprehend.

Even in physical appearance, the individual picks how to react to these new environments, and in doing so makes their change. The distinctions in qualities, perspectives, and convictions among home and host culture can appear to be a great deal and combined with the feeling of loss. There are, extensively put, four different ways of responding to new situations: changing the environment, evolving oneself, sitting idle, or keeping away from it. In Anderson's model, cross-cultural adaptation isn't viewed as a progressively propelling convenience to culture however as a non-direct and discontinuous procedure, consisting of a series of changes in accordance with natural or inner obstacles. This is best depicted as far as "transition experiences". Interculturalism, as opposed to multiculturalism, is a keynote of this sort of viewpoint.

(Lee, 2017)explored an entirely systematic way of measuring the effectiveness of the integrative theory of communication and cross-cultural adaptation by Yong Yun Kim. The research tried speculations created from Kim's hypotheses on the connections between ethnic group strength and communication related to individuals. For example, preparedness for change, ethnic proximity, and adaptive personality as exogenous factors impacting the procedure of intercultural communication. Media is a significant segment that directly impacts

the procedure of diverse adjustment. In these cases, the host culture will be encouraged more than ethnic culture, and all things considered, the individual will adjust to the new condition well. The model of cross-cultural adaptation puts communication straightforwardly in the way of cultural assimilation, explicitly, interpersonal communication and mass media usage. Intercultural personality shows a person's capacity to develop past one's unique culture and grasp another culture, increasing extra experiences into the two societies. In particular, expanding utilization of host mass media will encourage multifaceted adjustment, while the utilization of ethnic mass media won't work in a similar way. In this manner, intercultural change infers 'bicultural' aspects. In the procedure of people's personal and social communication can be anticipated whether somebody accomplishes an effective diverse adjustment. The degree of cross-cultural adaptation can be seen through the following three angles: functional fitness, psychological health, and intercultural identity.

So, researches about cross-cultural communication clarify that as a person we should realize how to adjust new things to endure and develop in another culture and another course of events. Because of the assimilation procedure, we make our personality adapt up to the new circumstance relying upon our social resilience and acknowledgment. Some of the time it happens quickly and here and there it requires some investment yet we are unavoidable to adjust.

Chapter III

Methodology of the Study

3.1 Methodology of the Study

In this chapter, research techniques applied in the current investigation have been explained. It clarifies why the researcher has blended the quantitative research to deal with lead study. In this study, a total 250 sample population was covered from Dhaka city from age 16 to 35.

3.2 Research Questions:

The significant research questions are included below.

- **What kind of content do young people consume the most?**
- **Which channels and media are mostly familiar with youth?**
- **How do youth adapt to different cultural sources in their everyday life?**
- **What perceptions do young people have about different cultural values?**
- **What are the cultural preferences of the young generation in the present?**

3.3 Hypothesis

The study explains the impact of cross-cultural communication in the everyday life of youth. In this study, the relationship between the tendency of consuming foreign content through different media and its effect on behavior and lifestyle of youth were exhibited.

Specifically, the study explored the relationship between consuming foreign content and adapting to foreign cultures. The study was a questionnaire survey using an experimental procedure.

Hypothesis 1: young people living in Dhaka are more dependent on the internet than any other source of media.

Hypothesis 2: young people in Dhaka city are more attracted to foreign content than Bangladeshi content.

Hypothesis 3: Young people in Dhaka tend to follow the trend and adapt to a modern lifestyle rather than a traditional life.

Hypothesis 4: foreign culture has a noticeable impact on the lives of young people in Dhaka.

3.3 Quantitative Approach: Questionnaire Survey

In research design, it is a question of what sort of research strategy should be used relying upon the issues the research has. As indicated by (Bryman, A & Bell, E, 2007) there are commonly two recognized research systems: quantitative and subjective. The experimental structure is normally connected with a quantitative research procedure.

(Fink, G, Neyer, A, & Kölling, M., 2006) recommend that researchers engaged with cross-cultural studies ought to build up a comprehension of the interrelations between social-cultural dimensions, cultural standards, and character qualities. In this thesis, research questions are to comprehend the effect of cross-culture among the youth living in Dhaka city.

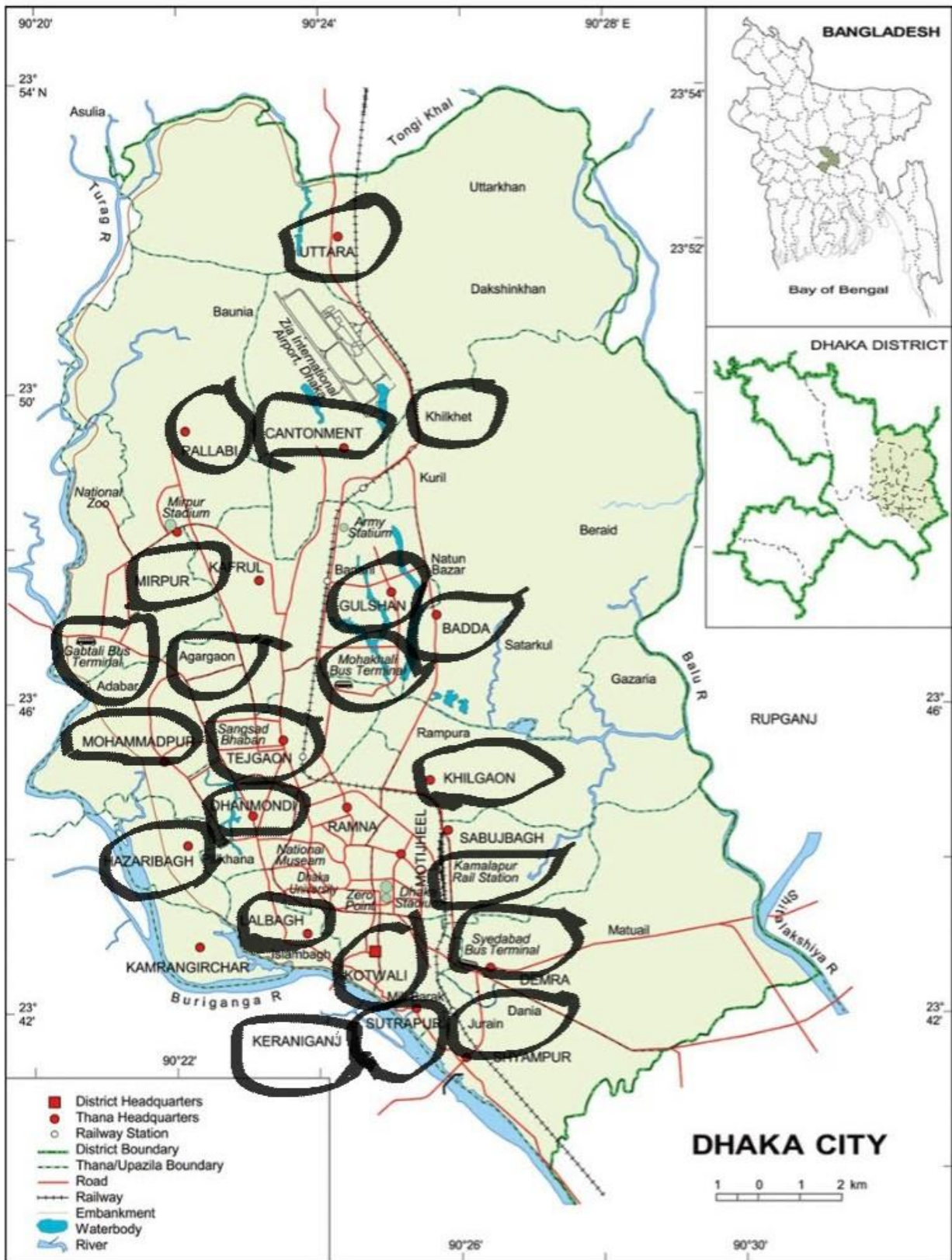
Surveys are the most utilized research strategy. Surveys furnish a lot of information relative to ease from an assortment of individuals. Surveys permit specialists to investigate numerous factors (demographic and lifestyle information, mentalities, thought processes, expectations, etc) and to utilize an assortment of measurements to examine the information (Wimmer & Joseph, 2011)

The purpose of quantitative research is to choose a large number of individuals who speak to a fragment of the population (John & Vicki, 2011) with the key objective to have the option, to sum up, and say something regarding a more extensive population (Vaus, 2002). This study was intended to accumulate data from the young generation living in Dhaka. Right now, a few inquiries were posed to know their assessment and suggestion on the effect of cross-culture in their lives at the present.

3.4 Determining Survey areas

The study was planned to concentrate on the youth living in Dhaka city. In any case, it is hard to incorporate everybody living here under this study. In this way, the purposive random sampling technique was utilized to lead the study. Most zones of the city were covered while gathering samples chosen for the study thinking about their area and the assortment of population. While choosing samples, different areas had been included representing the whole city. They are following:

- Dhaka cantonment
- Uttara
- Pallabi
- Khilkhet
- Gulshan
- Badda
- Mohakhali
- Mirpur
- Gabtoli
- Agargaon
- Mohammadpur
- Tejgaon
- Dhanmondi
- Hazaribag
- Khilgaon
- Lalbagh
- Kamalapur
- Saydabad
- Kotwali
- Sutrapur
- Keraniganj
- Jurain



3.5 Socio-economic characteristics of the sample population

Age Group:

Age Group	
16-20 years	50
21-25 years	80
26-30 years	70
31-35 years	50
Total	250

Table- 1: The ratio of age group

In this study, we have chosen the age group of the Respondents. The age group was 16 to 35 years. What's more, we additionally made a gathering to recognize no problem at all. The gathering was 16 to 20, 21 to 25, 26 to 30 and 31 to 35. There were 50 Respondents in the age group of 16 to 20 years, 80 Respondents are between 21 to 25 years, 70 Respondents between 26 to 30 years, and 50 Respondents between 31 to 35 years of age group. The population was chosen by a random sampling method depending on the availability and presence of the respondents. (Table-1)

Gender:

Gender	
Male	150
Female	100
Total	250

Table- 2: The ratio of male and female

The Table -2 shows 150 respondents of the all out respondents were male while 100 were female. Which means 60% of the respondents were male and 40% of the respondents were female.

Education:

Education	
Up to Primary	26
Up to Secondary	49
Up to Higher Secondary	55
Bachelor Degree	76
Masters Degree	44
Total	250

Table- 3: The ratio of respondents educational background

The respondents were asked some information about their Education. Among the participants, we distinguished about 26 of the individuals were educated upto primary level. Furthermore, 49 of the participants finished their education till secondary level, 55 individuals finished their education till higher secondary level, 76 individuals completed their Bachelor degree and 44 of the participants completed their Masters degree.

Occupation:

Occupation	
Businessman	10
Corporate work	25
Doctor	6
Engineer	2
Freelancer	2
Housewife	20
Journalist	6
Shopkeeper	9
Small business	20
Small job	38
Student	94
Teacher	6
Unemployed	12
Total	250

Table- 4: The ratio of respondents' profession

In this study, the sample population contains people from different occupations.

94 respondents were students which contained 37.6% of the total participants.

26.8% of them were shopkeepers (9 respondents), working in small jobs (38 respondents) and maintaining small business (20 respondents).

22.8% of the total population are in different jobs and comparatively belong to a higher class of the society. Such as Businessman (10 respondents), Corporate worker (25 respondents),

Doctor (6 respondents), Engineer (2 respondents), Freelancer (2 respondents), Journalist (6 respondents) and teacher (6 respondents).

20 of the participants were housewives which is 8% and 12 of them were unemployed which is 4.8% of the total sample population.

Chapter 4

Findings of the study

4.1 Findings of the study

This chapter presents the findings of the study against the research question. There were several questions asked about the participants personal lives, choices, relationships and opinions. Due to their privacy and personal concerns some of them were not comfortable and chose not to reveal their real name which was respected.

4.2 Media consumption habit

The sum of information and entertainment media have taken in by an individual or gathering is called Media consumption. It incorporates exercises, for example, cooperating with new media, understanding books and magazines, watching TV and film, and tuning in to the radio.

Which ICT tool do you use the most?		% of usage
Computer	32	13%
Laptop	12	5%
Mobile	182	73%
Tv	18	7%
Radio	6	2%
None	0	0%
Total	250	100%

Table- 5: Percentage of using different types of ICTs

From the table above, we can understand that among the respondents the rates of different types of ICTs. We can see 73% of the people use Mobile phones, 7% of the people use TV, 5% of the people use Laptops, 2% of the people use Radio and 13% of the people use computers.

Do you use a smartphone?		% of usage
Yes	214	86%
No	36	14%
Total	250	100%

Table- 6: Percentage of using smartphone

86% of the total participants use smartphones and 14% of them do not.

4.2.1 Newspaper

Not all of the respondents read newspapers daily. The steadiness of reading newspapers is different from person to person.

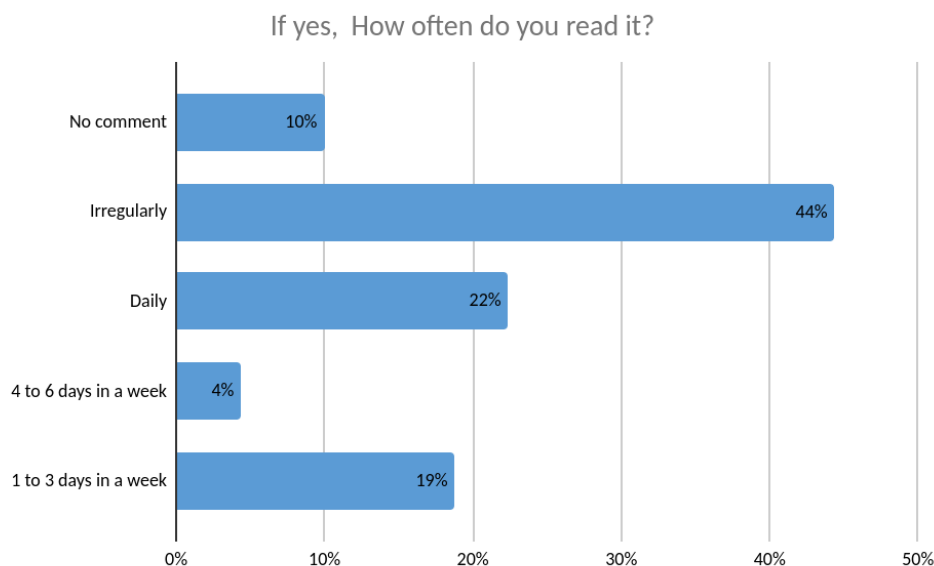


Figure- 1: The steadiness of reading newspaper

From the figure above, we can understand that among the respondents 44% read newspapers irregularly, 22% read the newspaper daily, 19% of them read newspaper 1 to 3 days in a week, 4% of them read newspaper 4 to 6 days a week and 10% of them did not respond to any of the answers.

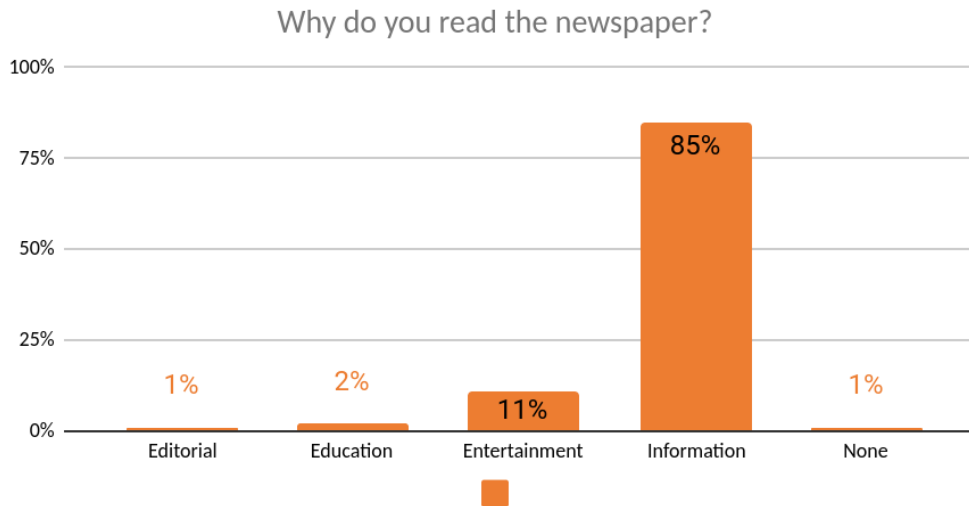


Figure- 2: The reason for reading newspaper

Most of them read newspapers to gain information which is 85% of the total participants. Moreover, 11% of the total respondents read newspapers for entertainment and 2% of the total respondents read newspapers for educational purposes and 1% of them read newspapers for editorial. 1% did not respond to the answer.

The timeline for reading newspapers is also different from person to person.

How much time do you spend reading it in a week?		% of Spending
Up to 2 hours	109	44%
Up to one hour	10	4%
Up to 3 hours	27	11%
More than 3 hours	44	18%
Less than one hour	22	9%
No comment	38	15%
Total	250	100%

Table- 7: The time spent on reading newspaper

From the figure above, we can understand that among the respondents their rates of time spent reading the newspaper weekly. Among them, 44% of people read the newspaper for two hours, 4% of the people read newspapers for one hour and 9% of them read newspapers for less than 3 hours every week. 11% of the total population read newspapers up to 3 hours and 18% of them read newspapers for more than 3 hours weekly. 15 % of the total population did not respond to the question.

4.2.2 Television

All of the respondents do not watch TV on a daily basis. The steadiness is different from person to person.

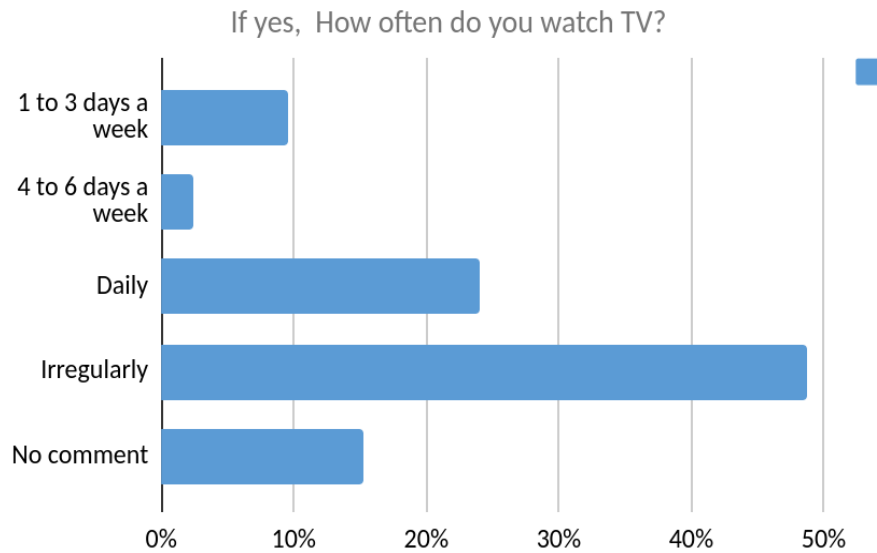


Figure- 3: The steadiness of watching TV

From the table above, we can understand that among the respondents 49% watch TV irregularly, 24% watch TV daily, 10% of them watch TV 1 to 3 days in a week, 2% of them watch TV 4 to 6 days a week and 15% of them did not respond to any of the answers.

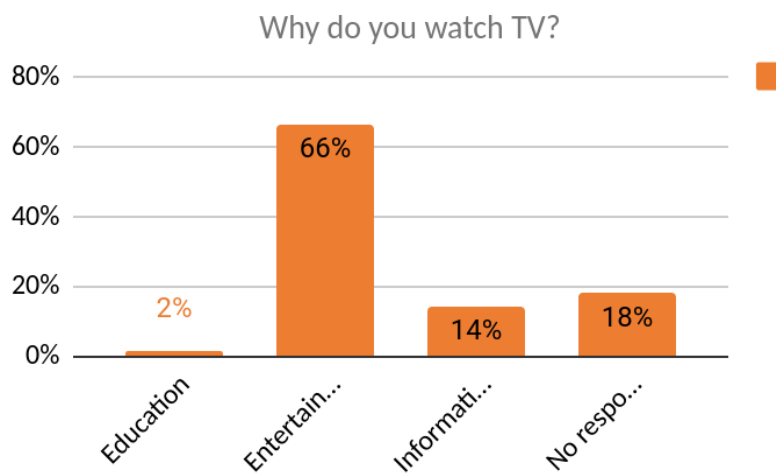


Figure- 4: The reason for watching Television

Most of them watch TV for entertainment purposes which is 66% of the total participants. Moreover, 14% of the total respondents watch TV for information and 2% of the total respondents watch TV for educational purposes. 18% did not respond to the answer. The timeline for watching TV is also different from person to person.

How much time do you spend watching TV in a week?		% of Spending
Up to 2 hours	89	36%
Up to one hour	60	24%
Up to 4 hours	35	14%
UP to 6 hours	22	9%
Up to 8 hours	18	7%
No comment	26	10%
Total	250	100%

Table- 8: The time spent on watching TV

From the table above, we can understand that among the respondents their rates of time spent watching TV weekly. Among them, 36% of people watch TV for two hours, 24% of the people watch TV for one hour and 14% of them watch TV for 4 hours every week. 9% of the total population watch TV up to 6 hours and 7% of them watch TV for more than 8 hours weekly. 10% of the total population did not respond to the question.

What TV channels do you watch mostly?		% of watching
International	158	63%
National	53	21%
Both	39	16%
Total	250	100%

Table- 9: The percentage of watching TV channels of different continents

The table shows that 63% of the total respondents watches International TV channels, 21% of the total respondents watches National TV channels and the rest of the 16% watches both.

4.2.3 Radio

All of the respondents do not listen to the radio daily. The steadiness is different from person to person.

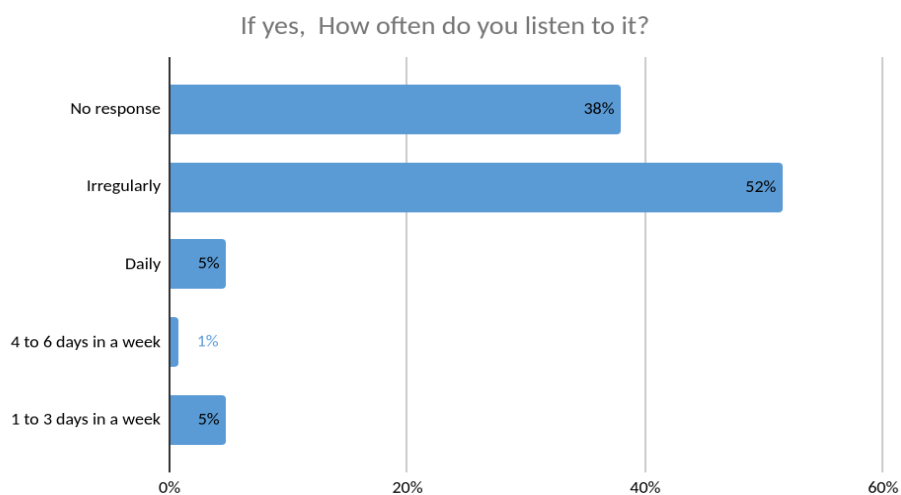


Figure- 5: The steadiness of listening to the radio

From the figure above, we can understand that among the respondents 52% listen to radio irregularly, 5% listen daily, 5% of them listen to the radio 1 to 3 days in a week, 1% of them listen 4 to 6 days a week and 38% of them did not respond to any of the answers.

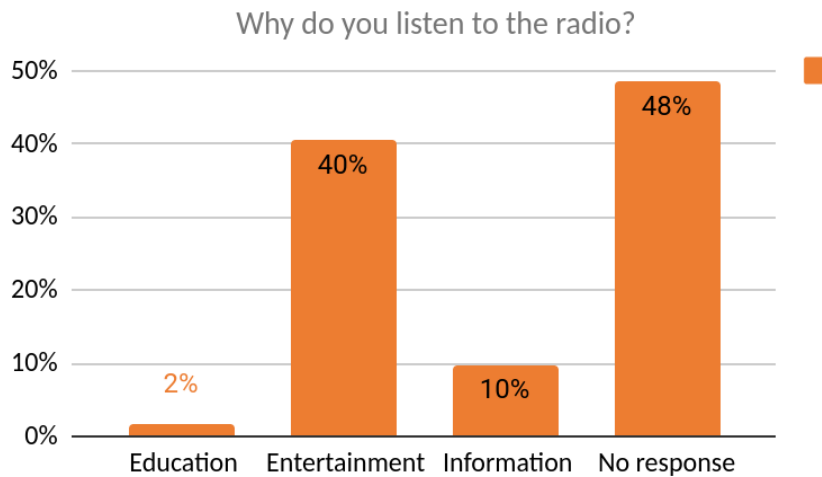


Figure- 6: The reason for listening to the radio

Most of them listen to the radio for entertainment purposes which is 40% of the total participants. Moreover, 10% of the total respondents listen to the radio for information and 2% of the total respondents watch TV for educational purposes. 48% did not respond to the answer.

The timeline is also different from person to person.

How much time do you spend listening to it in a week?		% of Listening
Up to two hours	153	61%
Up to one Hour	83	33%
Up to Four Hours	12	5%
Up to six hours	2	1%
Total	250	100%

Table- 10: The time spent on listening to radio

From the table above, we can understand that among the respondents their rates of time spent listening to the radio weekly. Among them, 61% of people listen to the radio for two hours, 4% of the people listen to the radio for one hour, and 5% of them listen for up to 4 hours and 1% of the total population listen to the radio up to 6 hours every week.

4.2.4 Internet

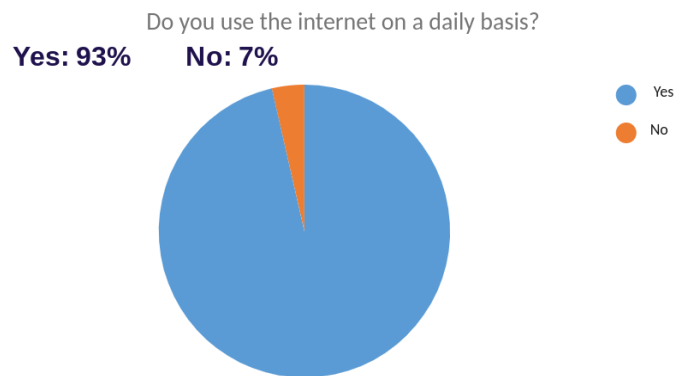


Figure- 7: The percentage of everyday internet use

The respondents agreed that they use the internet for various reasons, Figure- 7 indicates that 93% of them use the internet daily.

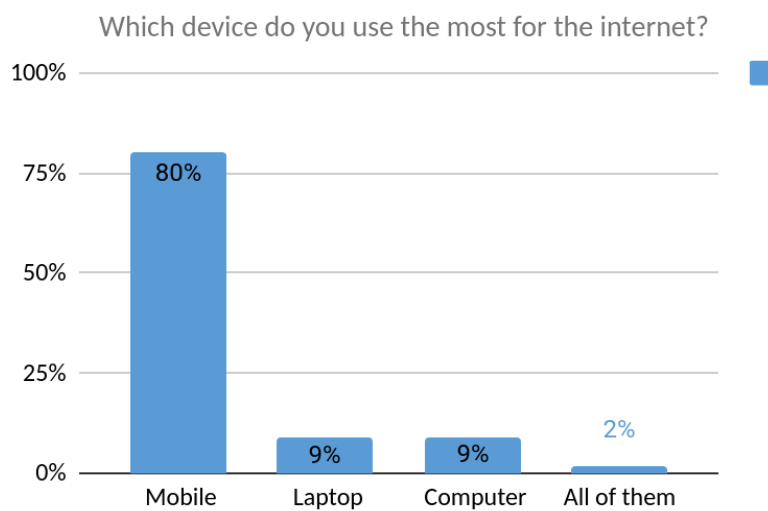


Figure- 8: Percentage of using devices for internet

The availability and usage of the internet are different from person to person. Figure- 8 exhibits the percentage of devices used for the internet in the everyday life of the respondents. From the figure above we can understand that 80% of people use mobile, 9% of people use computers, 9% of people use laptops and 2% of people use all three of these devices for internet use every day.

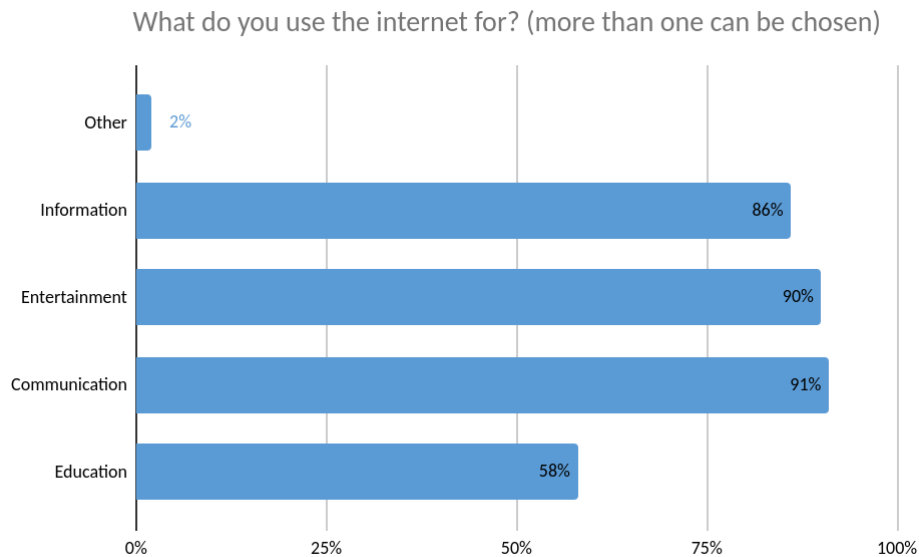


Figure- 9: The reason for using internet everyday

NB: (Multiple responses was acceptable for this question)

Figure- 9 shows that among the respondents 86% of people use the internet for information, 90% of people use the internet for entertainment, 88% of people use the internet for education, 91% use the internet for communication and 2% people use the internet for other reasons.

if yes, How much time do you spend on the internet in a day?

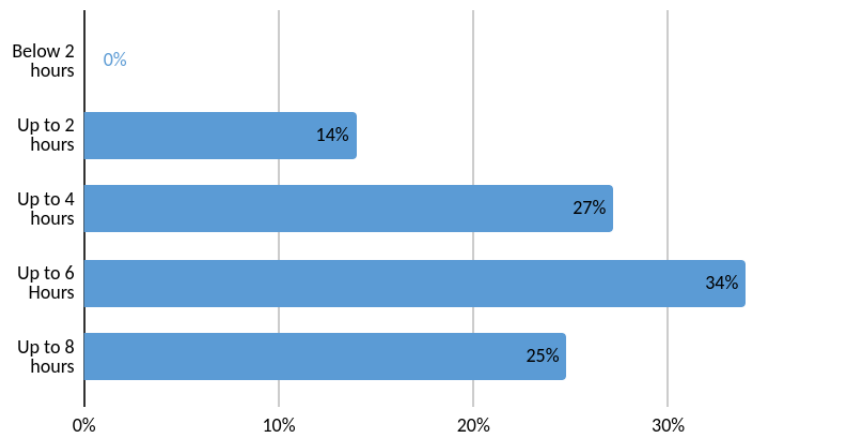


Figure- 10: The time spent on using the internet

Figure- 10 indicates the rates of time spent by the respondents using the internet on a daily basis. 14% of them use the internet for up to 2 hours, 27% of them use the internet for up to 4 hours, 34% of them use the internet for up to 6 hours and 25% of them use the internet for up to 8 hours every day. None of them use the internet less than 2 hours a day.

On the basis of analyzed data and findings, the overall rate of using the internet is quite high compared to other media and communication processes. In fact, the usage of the internet on a daily basis was a lot as well as the time spent on the internet.

The implementation of using the internet in a descriptive way was helpful to understand the impact of foreign content and the influence of cross-culture in the everyday life of youth in a more highlighted way.

What time of the day do you prefer to use the internet mostly?
(more than one can be chosen)

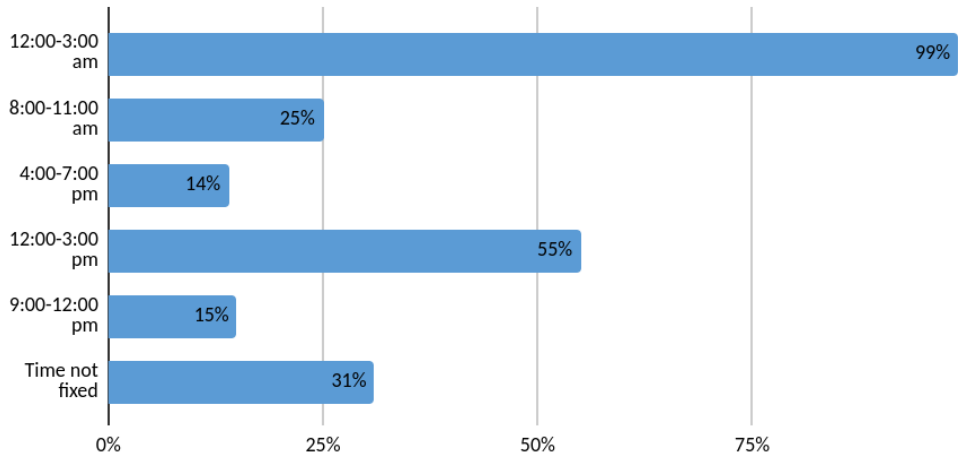


Figure- 11: Time preference to use internet

NB: (Multiple responses was acceptable for this question)

Figure- 11 exhibits the time preference by the respondents to use the internet everyday. 99% of them use internet from 12:00- 3:00am, 25% of them use internet from 8:00- 11:00am, 14% of them use internet from 4:00- 7:00pm, 55% of them use internet from 12:00- 3:00pm, 15% of them use internet from 9:00- 12:00pm, 31% of them said they do not have any fixed time to use internet.

Do you maintain your confidentiality on the internet?		% of maintain
Yes	232	93%
No	18	7%

Table- 11: The tendency of maintaining privacy on the internet

Table-12 exhibits if the respondents maintain their confidentiality on the internet or if they are comfortable enough to use the internet without maintaining any privacy. According to their answer, 93% of people maintain their confidentiality on the internet and 7% of them do not maintain any confidentiality.

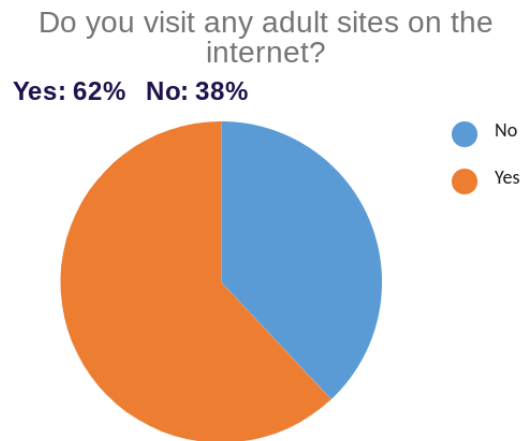


Figure- 12: The tendency of visiting adult sites

The respondents were asked about their choices regarding using or visiting any adult sites. According to figure-12, 62% of them agreed to visit adult sites and 38% disagreed with the question.

Do you use any social networking sites on a daily basis?		% of Usage
Yes	236	92%
No	14	8%

Table- 12: The tendency of using social networking sites

Table- 12 shows the tendency of the respondents of using social networking sites on a daily basis. 92% of them answered that they use social networking sites regularly and 8% of them don't.

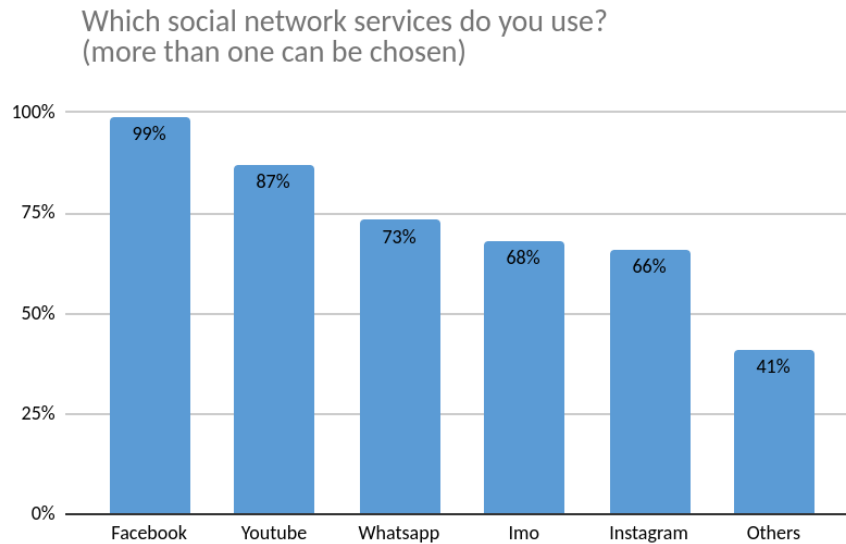


Figure- 13: Mostly used social network sites

NB: (Multiple responses was acceptable for this question)

Figure- 13 explains which social networking sites the respondents use the most. 99% of the total respondents use Facebook, 87% of them use youtube, 73% of them use WhatsApp, 68% of them use Imo, 66% of them use Instagram and 41% of them use other social networking sites like Snapchat, Twitter, Viber, LinkedIn, Reddit, etc.

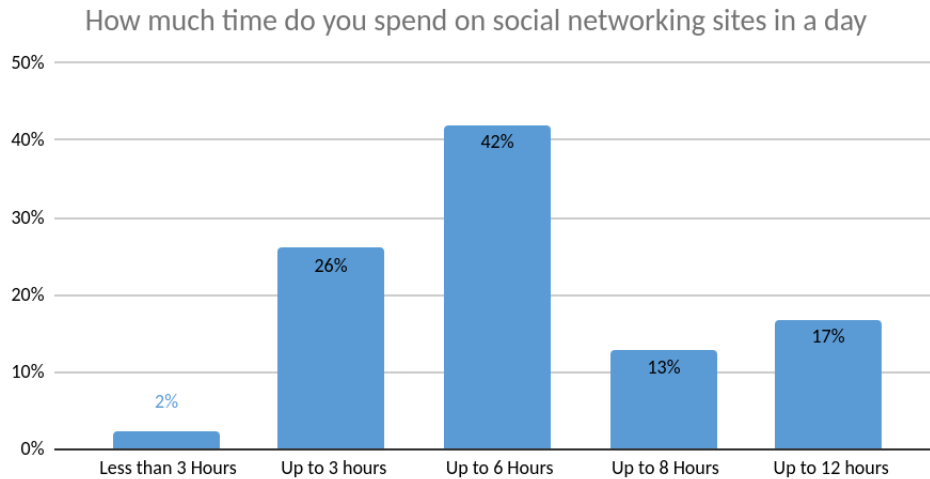


Figure- 14: The time spent on using social networking sites everyday

Figure- 14 explains how much time the respondents spend everyday in social networking sites everyday. 42% of them spend up to 6 hours, 26% of them spend up to 3 hours, 17% of them spend up to 12 hours, 13% of them spend up to 8 hours and 2% of them spend less than 3 hours.

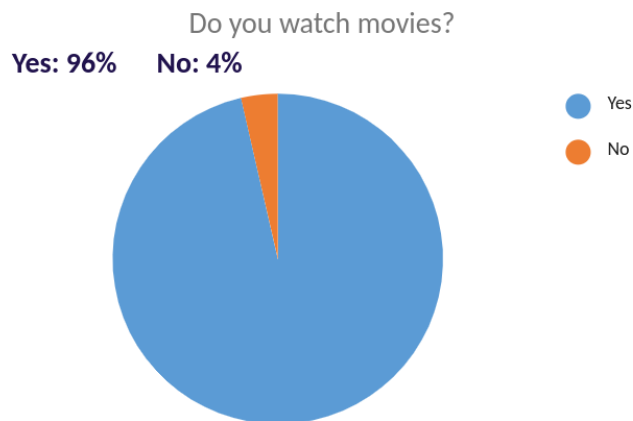


Figure- 15: The tendency of watching movies

Figure- 15 shows the tendency of watching movies among the respondents. 96% agreed that they watch movies on a regular basis and 4% disagreed.

If yes, What kind of movies or animated movies do you watch the most?

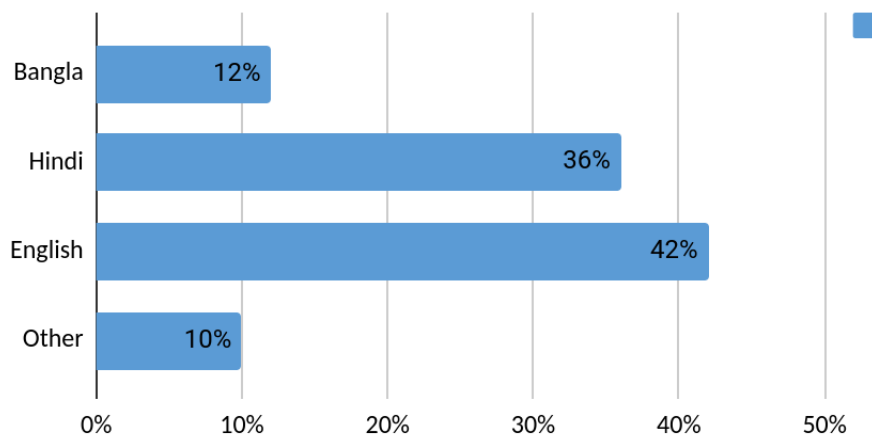


Figure- 16: Mostly watched movies

Figure-16 explains what kind of movies the respondents watch mostly. 42% of them said that they watch English movies, 36% of them said that they watch Hindi movies, 12% of them said that they watch Bangla movies and 10% of them said others like Chinese, Japanese, Korean, Spanish and Tamil.

What was the last movie you watched in a Cineplex?

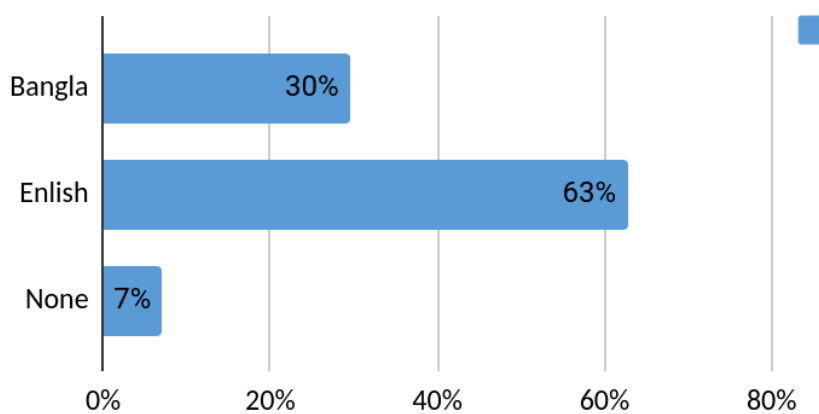


Figure- 17: The last movie watched in Cineplex

Figure- 17 exhibits what was the last movie the respondents watched in a cineplex. 63% of them answered English, 30% of them answered Bangla and 7% of them did not respond to the question.

Do you watch any series(drama/series/animation)?		% of watch
Yes	188	86%
No	62	14%
Total	250	100%

Table- 13: The tendency of watching drama or series

The respondents were asked if they watch any drama/ series or animation series regularly.

Table- 13 shows that 86% of them answered yes and 14% of them answered no.

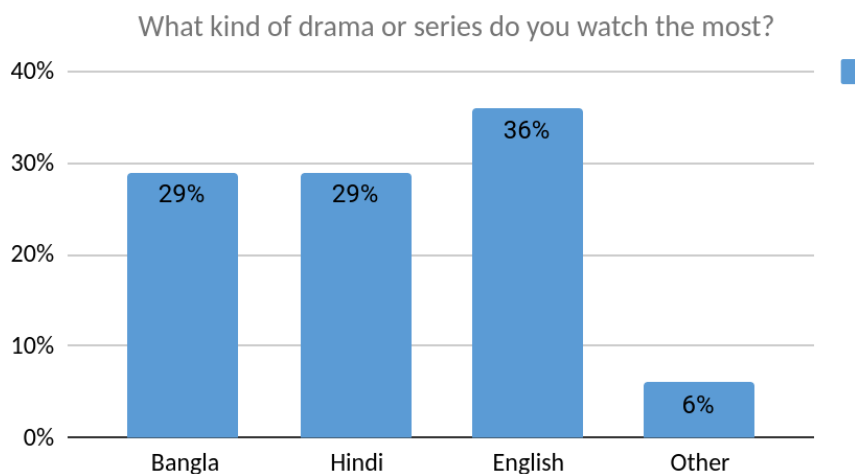


Figure- 18: Mostly watched drama or series

Figure-18 explains what kind of drama or series the respondents watch mostly. 36% of them said that they watch English, 29% of them said that they watch Hindi, 29% of them said that they watch Bangla movies and 6% of them said others like Chinese, Japanese, Korean and Spanish.

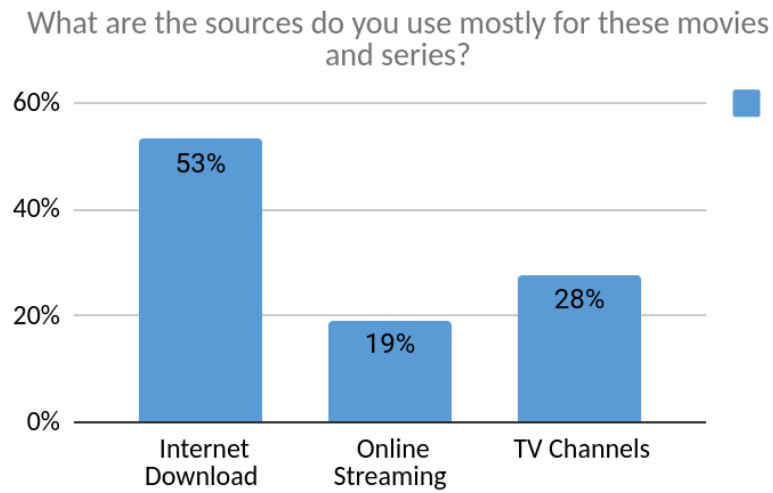


Figure- 19: mostly used sources for movies and series

Figure- 19 shows what are the sources they use to watch content like movies and dramas. 53% of them use the internet to download, 19% of them do online streaming and 28% of them watch

on television channels.Do you Listen Music?		% of Listen
Yes	245	98%
No	5	2%
Total	250	100%

Table- 14: The tendency of listening to music

Table- 14 shows the tendency of the respondents to listen to music. 98% of them said they do and 2% of them said they do not listen to music

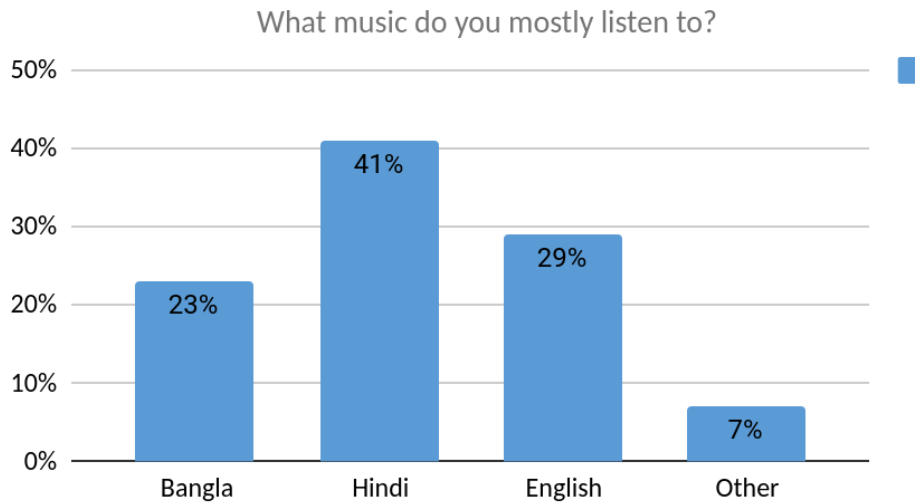


Figure- 20: mostly listened music

Figure-20 explains what kind of music the respondents listen to mostly. 29% of them answered English, 41% of them answered Hindi, 23% of them answered Bangla and 7% of them answered others.

4.3 Behavioral Pattern

4.3.1 Food and drinks

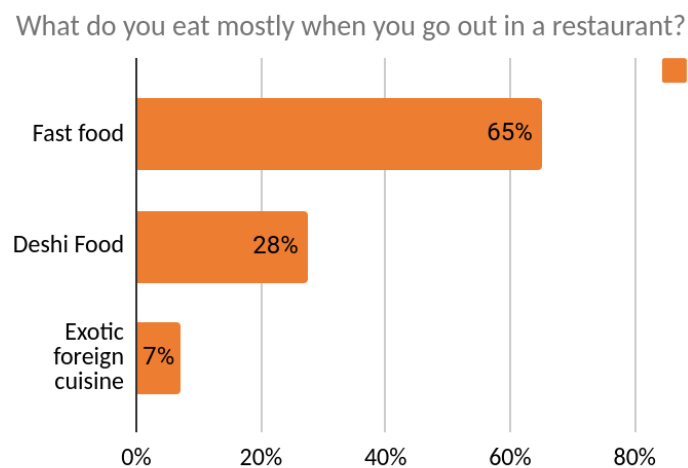


Figure- 21: Preference for food

Figure- 21 shows what kind of food the respondents prefer when they go out to a restaurant. 65% of them prefer fast food, 28% of them prefer desi Bengali food and 7% of them like to enjoy exotic foreign cuisine.



Figure- 22: The steadiness of eating fast food

Figure- 22 explains how often the respondents eat fast food. 50% of them answered irregularly, 31% of them answered 1 to 3 days a week, 11% of them answered daily and 8% of them answered 4 to 6 days a week.

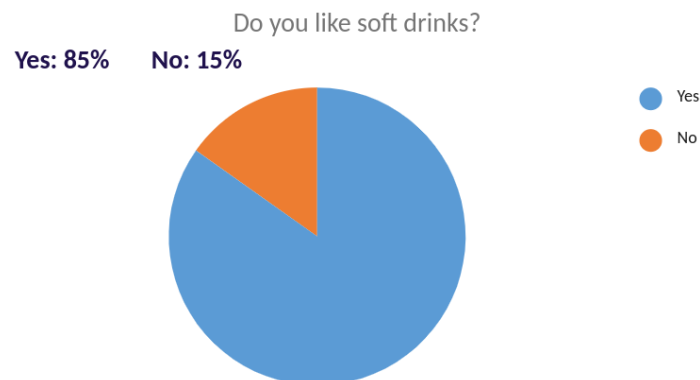


Figure- 23 The tendency of liking soft drinks

The respondents were asked if they like soft drinks. The figure above shows that 85% of them answered yes and 15% of them answered no.

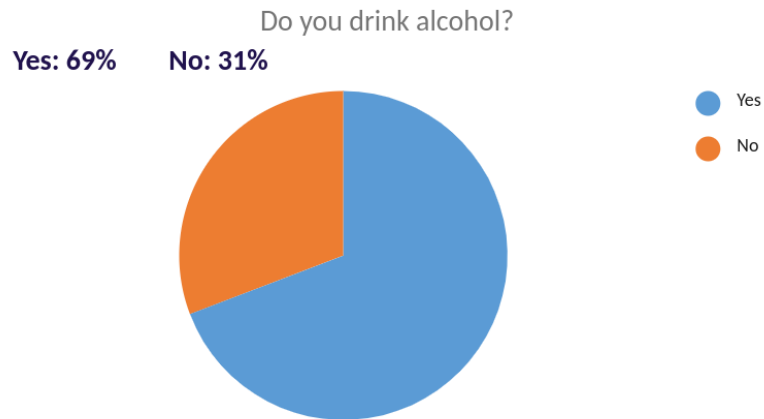


Figure- 24: The tendency of drinking alcohol

The respondents were asked if they drink alcohol. The figure above shows that 69% of them answered yes and 31% of them answered no.



Figure- 25: The steadiness of drinking alcohol

Figure- 25 explains the steadiness of drinking alcohol of the respondents. 82% of them said they drink alcohol irregularly, 14% of them said 1 to 3 days a week and 4% of them said 4 to 6 days a week.

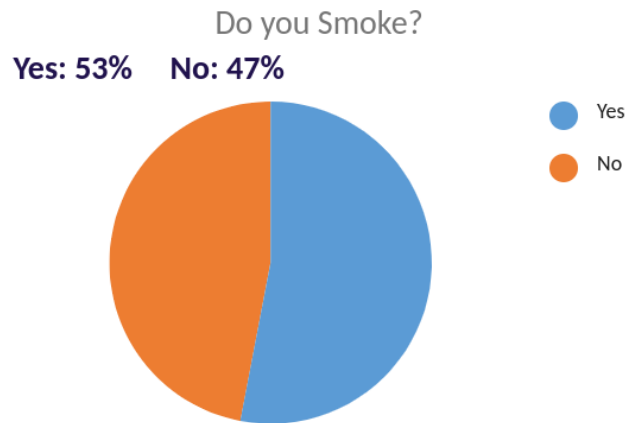


Figure- 26: The tendency of smoking

The respondents were asked if they smoke(nicotine). The figure above shows that 53% of them answered yes and 47% of them answered no.

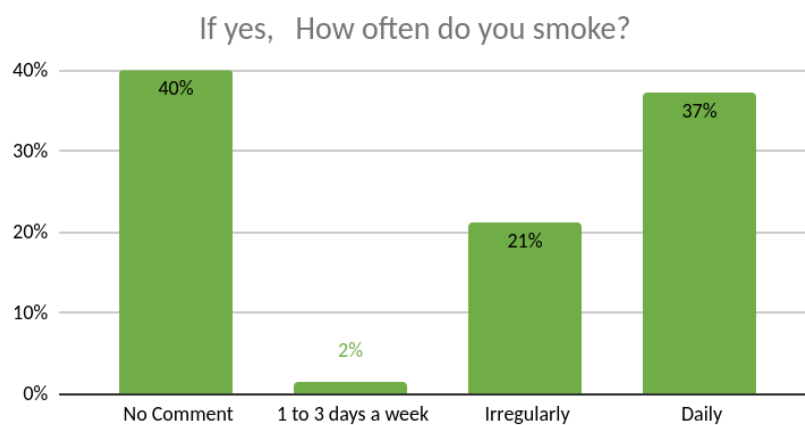


Figure- 27: The steadiness of smoking (nicotine)

The figure -27 explains the steadiness of smoking nicotine of the respondents. 21% of them said they drink alcohol irregularly, 2% of them said 1 to 3 days a week, 37% of them said daily and 40% chose not to respond to this question.

4.3.2 Personal life

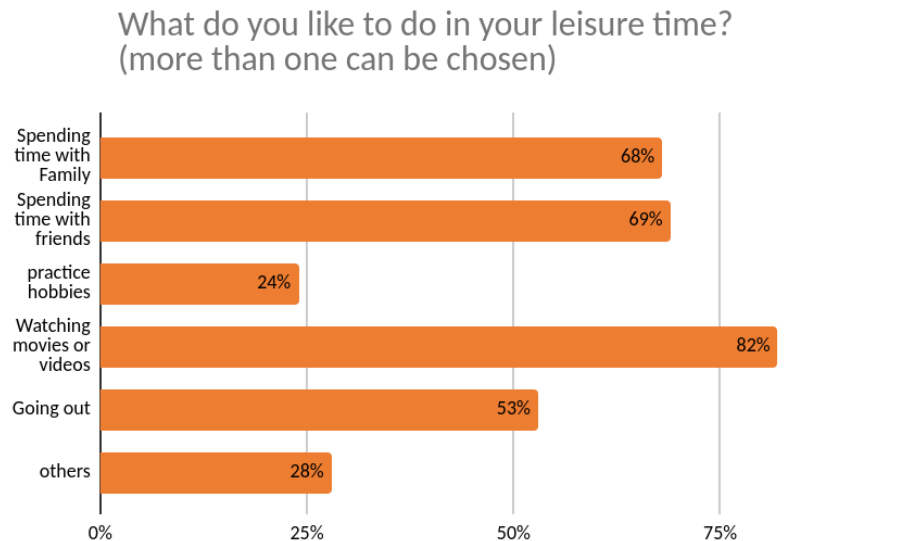


Figure- 28: Activities during leisure time

NB: (Multiple responses was acceptable for this question)

The figure above explains the activities the respondents like to do in their leisure time. 68% of them answered they like to spend time with their family, 69% of them answered they like to spend time with their friends, 24% of them answered they like to practice their hobbies, 82% of them answered they like to watch movies and entertaining videos, 53% of them answered they like to go out and 28% of them answered they like to do other things like listen to music, play video games, talking over the phone and chatting on the internet.

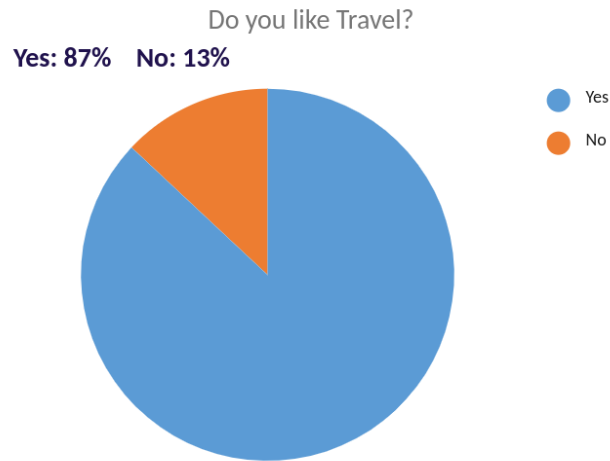


Figure- 29: The tendency of travelling

The respondents were asked if they like to travel. The figure above shows that 87% of them answered yes and 13% of them answered no.

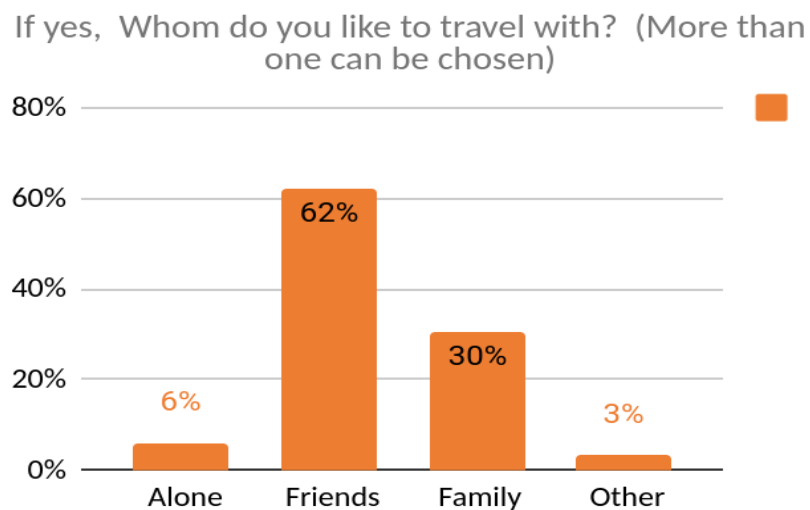


Figure- 30: Preference of traveling partner

Figure- 30 explains who is the preferred company for the respondents to travel with. 62% of them like to travel with friends, 30% of them like to travel with family, 6% of them like to travel alone, 3% of them like to travel with others.

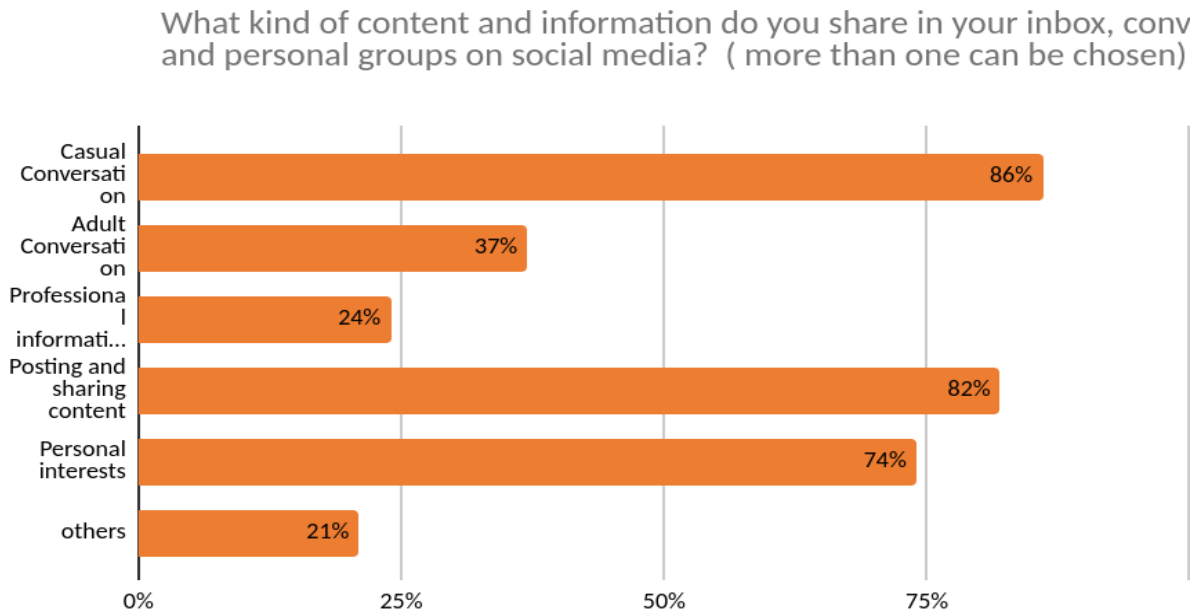


Figure- 31: The shared content in social networking sites

NB: (Multiple responses was acceptable for this question)

Figure- 31 exhibits the kind of information the respondents like to share on the social networking sites regularly. 86% of them answered they make casual conversations, 37% of them answered they make adult conversations, 24% of them answered they share professional information, 82% of them answered they like to post and share different contents including photos and videos, 74% of the respondents search and share their personal interest and 21% of them answered others.

How do you maintain your relationship with your social media friends?

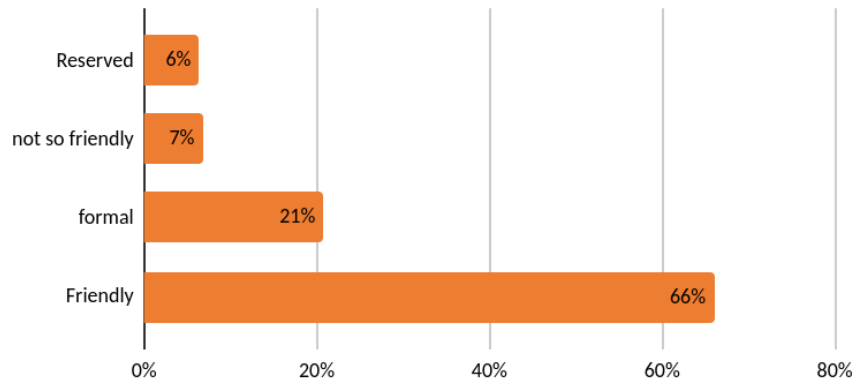


Figure- 32: The relationship with social media friends

The figure above shows the kind of relationship the respondents like to maintain with their social media friends. 66% of them answered friendly, 21% of them answered formally, 7% of them answered not so friendly, 6% of them answered reserved.

How do you think your relationship is with your parents?

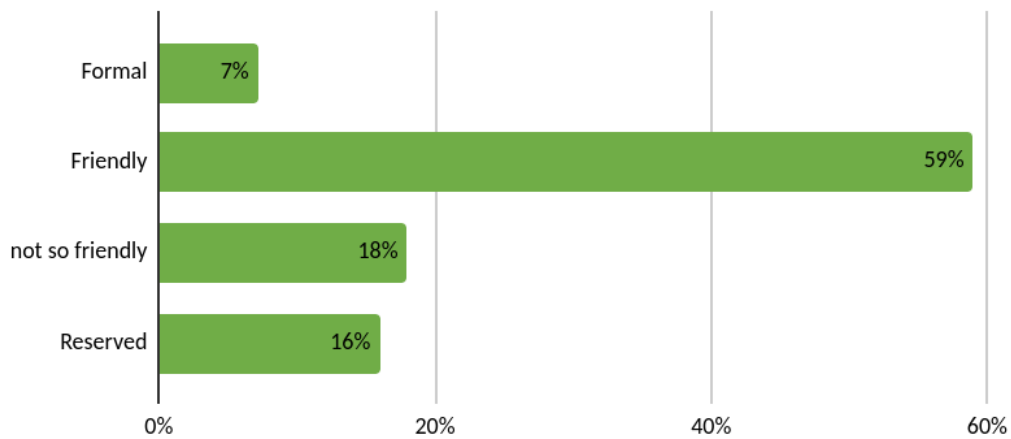


Figure- 33: The relationship with parents

The figure above explains the kind of relationship the respondents like to maintain with their parents. 59% of them answered friendly, 7% of them answered formally, 18% of them answered not so friendly, 16% of them answered reserved.

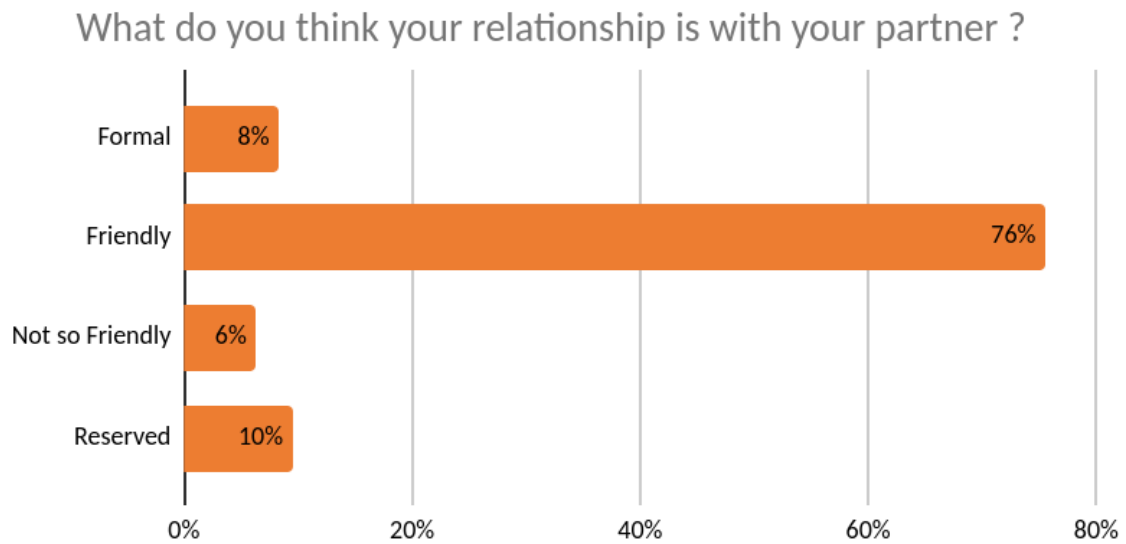


Figure- 34: The relationship with partner

The figure above explains the kind of relationship the respondents like to maintain with their partner. 76% of them answered friendly, 8% of them answered formally, 6% of them answered not so friendly, 10% of them answered reserved.

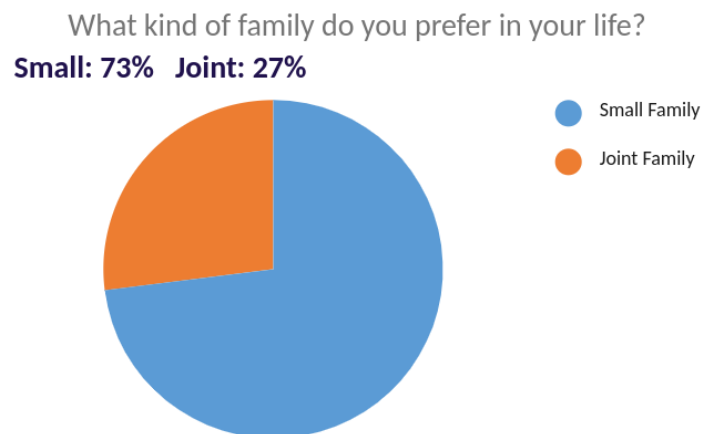


Figure- 35: Preference of family

The figure above shows what kind of family the respondents prefer in their life. 73% of them answered a small family and 27% answered a joint family.

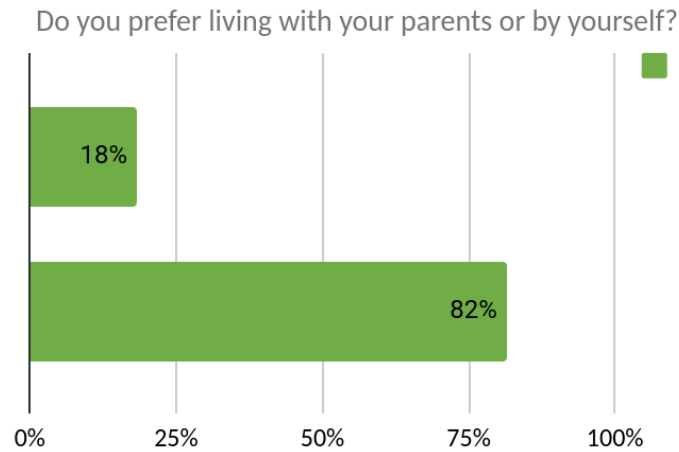


Figure- 36: Preference of accommodation

The figure above shows what if the respondents prefer to live with their parents or by themselves. 82% of them answered with parents and 18% answered by themselves.

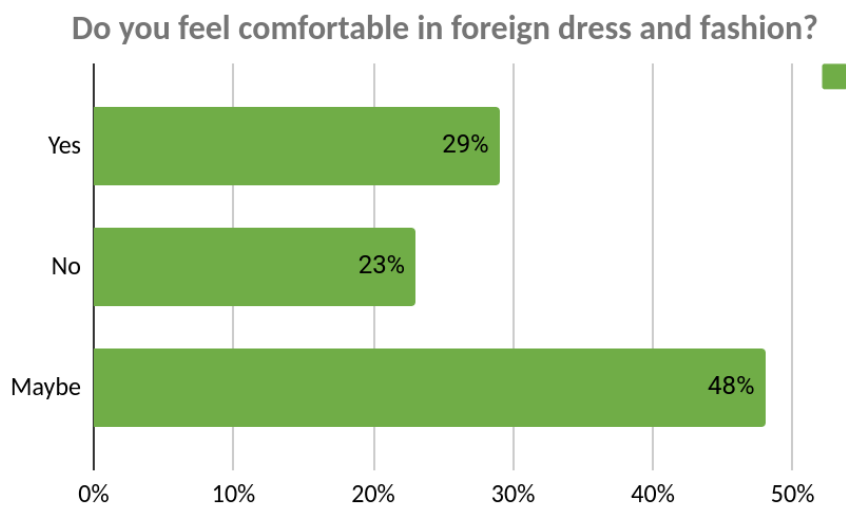


Figure- 37: Comfort zone for outfit

The respondents were asked if they're comfortable in foreign dress and fashion. 29% of them answered yes, 23% of them answered no and 48% of them answered maybe.

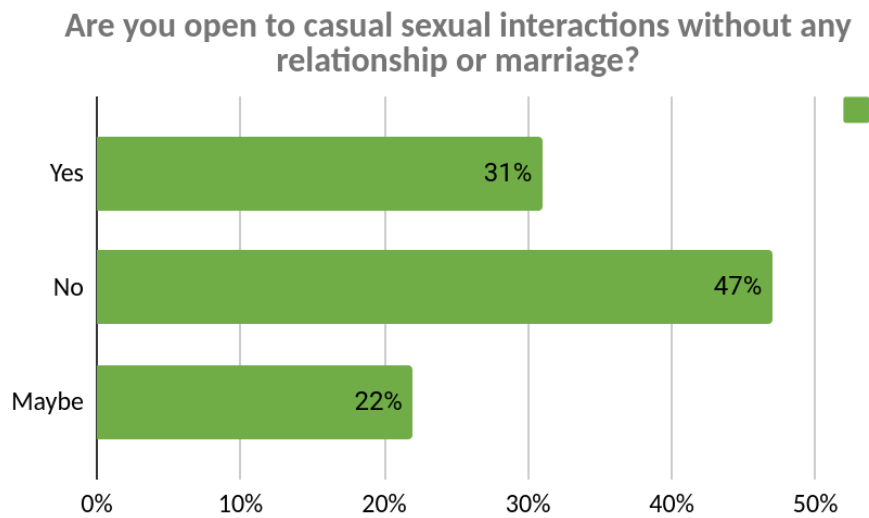


Figure- 38: Comfort zone for casual intimacy

The respondents were asked if they're open to casual sexual interactions without any relationship or marriage. 31% of them answered yes, 47% of them answered no and 22% of them answered maybe.

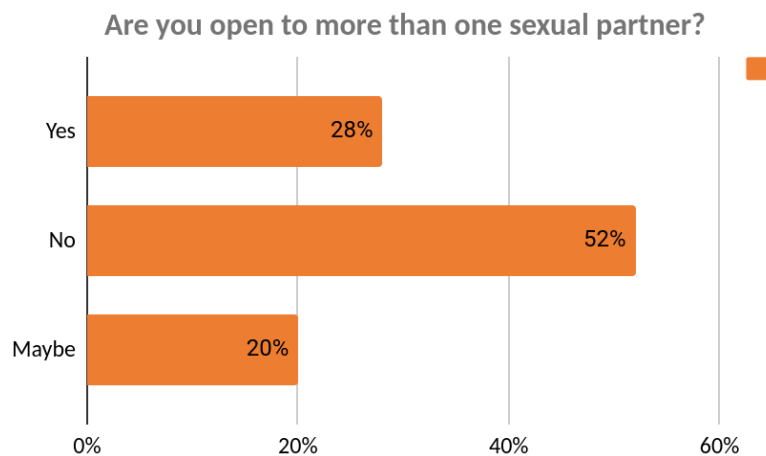


Figure- 39: Comfort zone for several sexual partner

The respondents were asked if they're open to more than one sexual partner. 28% of them answered yes, 20% of them answered maybe and 52% of them answered no.

4.3.3 Perceptions and opinions

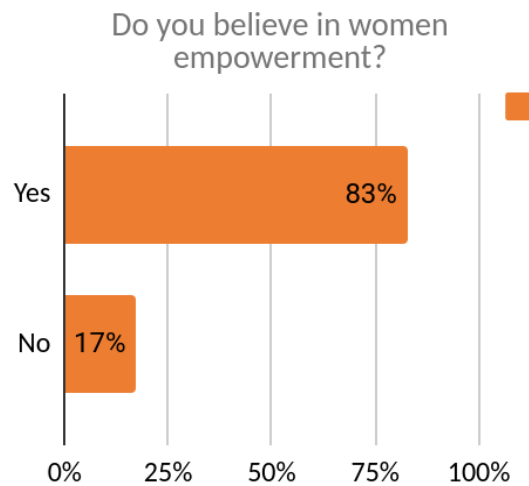


Figure- 40: Point of view in women empowerment

Figure- 40 shows if the respondents believe in women empowerment. 83% of them answered yes and 17% of them answered no.

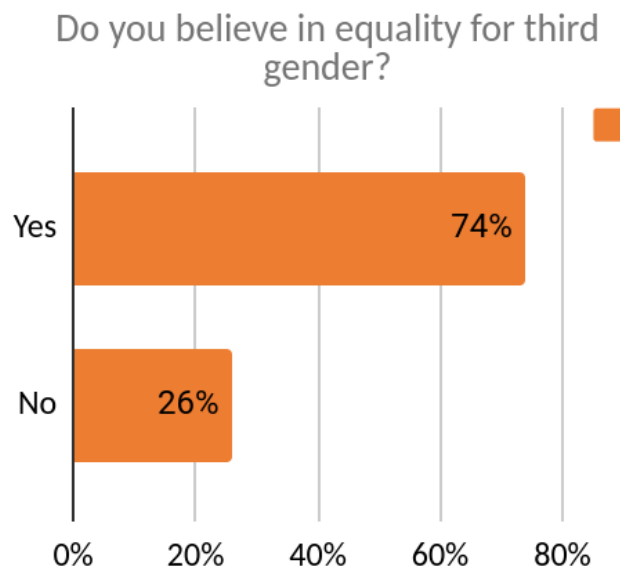


Figure- 41: Point of view in third gender

Figure shows if the respondents believe in equality for third gender. 74% of them answered yes and 26% of them answered no.

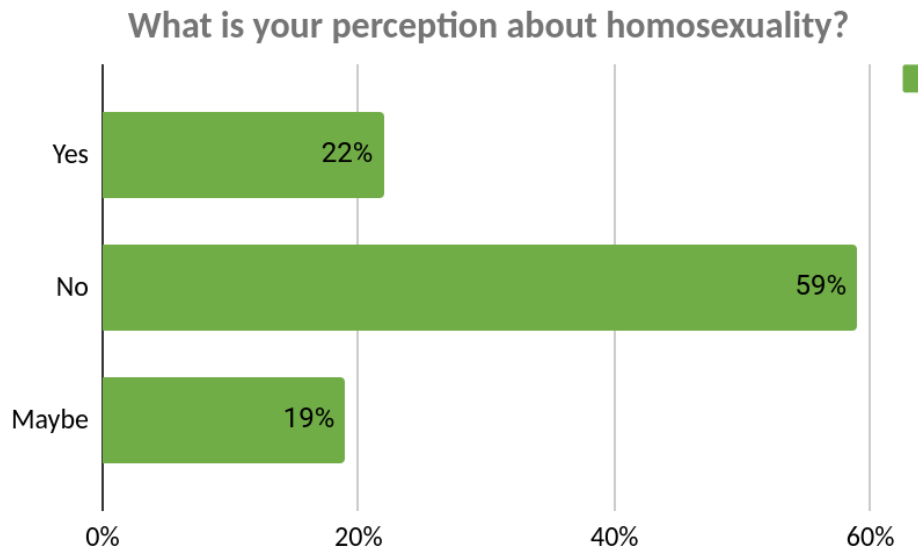


Figure- 42: Point of view in homosexuality

Figure- 42 shows the perception the respondents have regarding homosexuality. 22% of them answered it's okay, 19% of them answered maybe and 59% of them answered it's not okay.

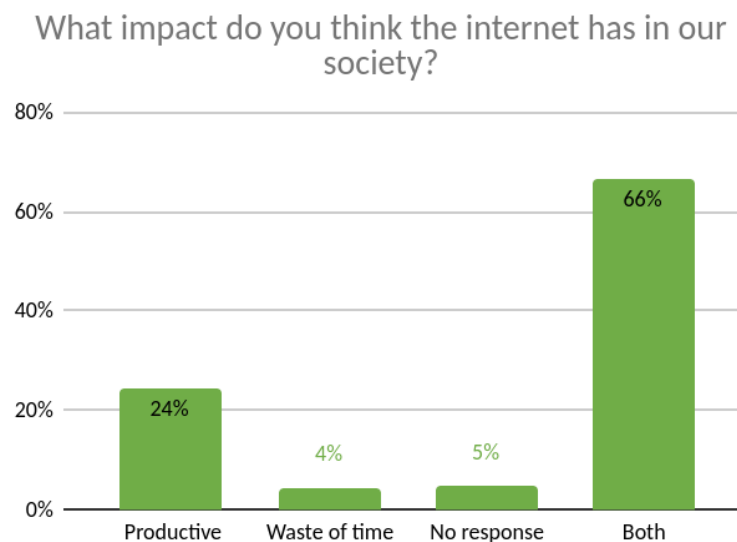


Figure- 43: Point of view in the influence of internet in the society

The respondents were asked about what kind of impact they think the internet has in our society. 24% of them answered productive, 4% of them answered it's a waste of time, 66% of them answered both and 5% of them did not respond to the question.

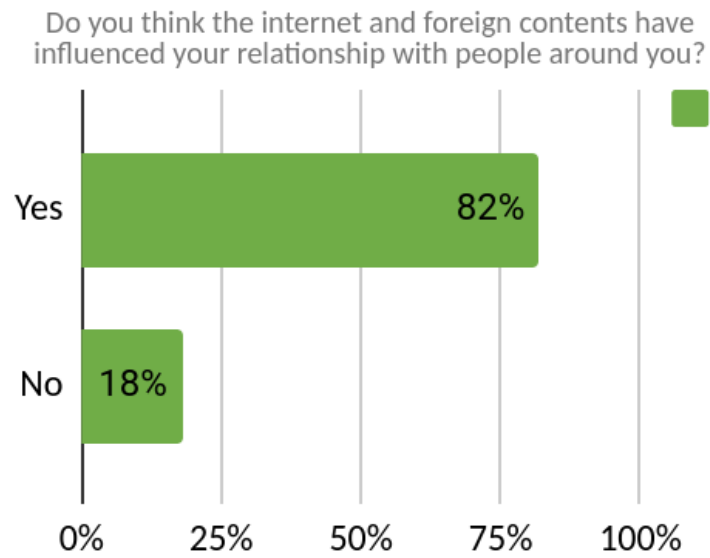


Figure- 44: Point of view in the influence of relationships

The respondents were asked if they think the foreign contents and internet have influenced their relationships with people around them. 82% of them answered yes and 18% of them answered no.

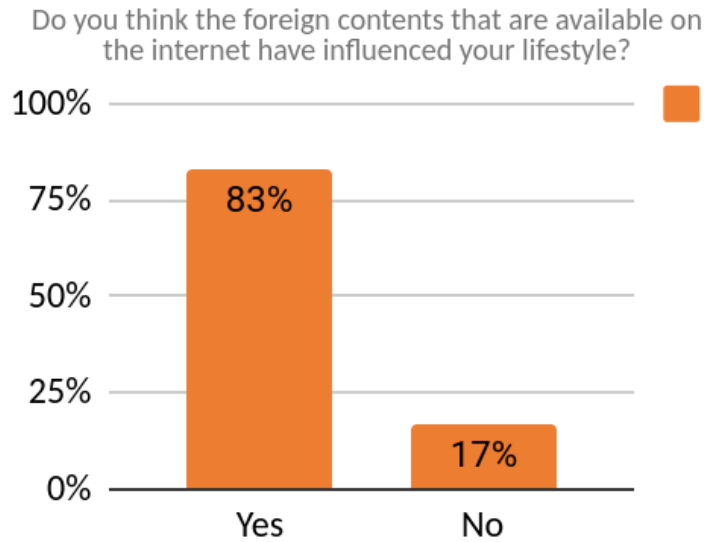


Figure- 45: Point of view in the foreign contents and internet have influenced

The respondents were asked if they think the foreign contents and internet have influenced their lifestyle. 83% of them answered yes and 17% of them answered no.

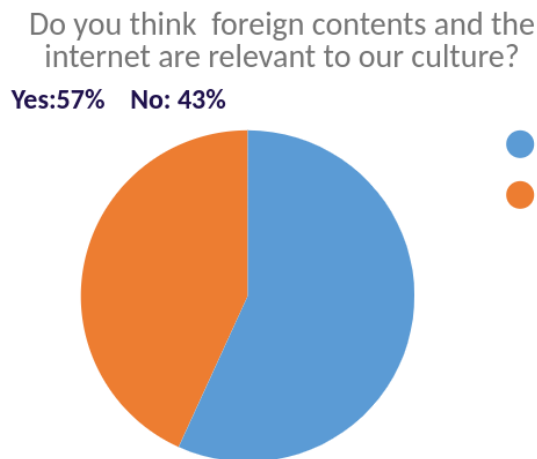


Figure- 46 Point of view in the relevance of foreign content

The respondents were asked if they think the foreign contents and internet is relevant to our culture. 57 % of them answered yes and 43% of them answered no.

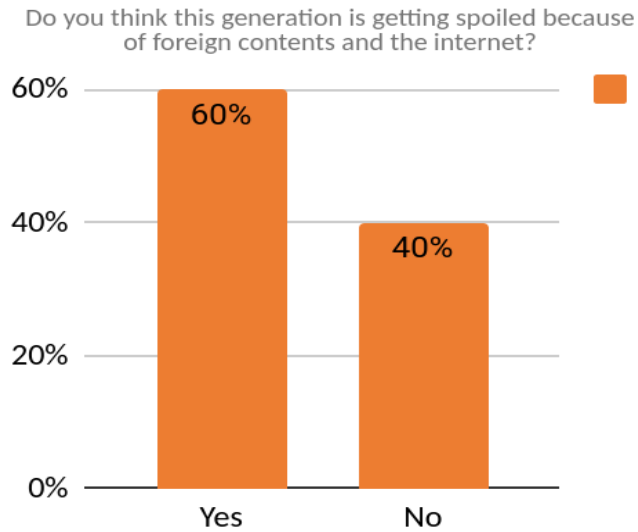


Figure- 47: The tendency of young generation getting spoiled

The respondents were asked if they think the foreign contents and internet has spoiled this generation. 60% of them answered yes and 40% of them answered no.

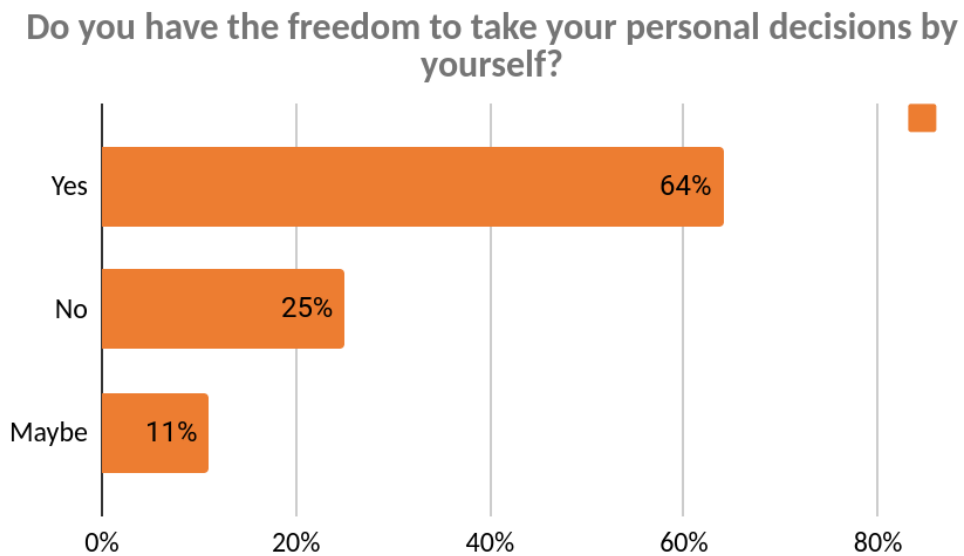


Figure- 48: Freedom to take personal decisions

The respondents were asked if they have the freedom to take their personal decisions by themselves. 64% of them answered yes, 11% of them answered maybe and 25% of them answered no.

Chapter 5

Discussion

5.1 Discussion

5.1.1 Research Questions analysis

The discussion of the integrated results is structured around the research questions that are based on my key objectives on the impact of cross-culture among the youth. The key questions of the study are:

- 1. What kind of content do young people consume the most?**
- 2. Which channels and media are mostly familiar with youth?**
- 3. How do youth adapt to different cultural sources in their everyday life?**
- 4. What perceptions do young people have about different cultural values?**
- 5. What are the cultural preferences of the young generation in the present?**

The key questions explain the impact of foreign culture among youth at the present. To find the answers to research questions the following data would be helpful.

From the newspaper, television, and radio the youth seems to be more attracted to television. They watch television most frequently among these three forms of media. Most of them watch TV for entertainment (66%). Most of them read newspapers for information which is 85% and they listen to the radio mostly irregularly and they do it for entertainment (40%).

Young people are dependent on the internet much more than any other form of media. From entertainment, education, personal and professional lives they cannot plan their day without the internet. 93% of the total respondents use the internet daily for information (86%), entertainment (90%), education (58%), and communication (91%) and spend from 2-8 hours a

day online. They even use the internet as the most common source for their entertaining content which is internet download (53%) and online streaming (19%).

When it comes to adapting to foreign culture the youth are quite comfortable. They seem to use foreign content mostly to experience a foreign culture through virtual life and content than real-life experience. Most of them like to watch foreign movies, dramas or music but when it comes to being comfortable in foreign fashion 48% of them answered maybe. This explains that they wear foreign clothes sometimes or based on the situation but only 23% said no to foreign fashion. For foods or drinks 65% of them prefer fast food when they go out to a restaurant and 85% of them drink soft drinks, not a traditional food.

When it comes to accepting foreign cultural values, the youth in Dhaka are open and adaptive. 83% of them think that foreign contents have a major influence on their lifestyle and thoughts. But 57% of them think that all these contents and changes are relevant to our culture and it's inevitable. Despite everything they also think that young people have a massive chance to get spoiled because of the availability of the internet and foreign content (60%).

Though young people are aware of these changes they seem to be attracted to the modernized lifestyle. 66% of them think that the internet and foreign contents have both positive and negative impacts on society based on our actions and intentions. 82% of them think that our relationships and surroundings are being affected by these cross-cultural influences. Though our tradition talks about having joint families, young people in Dhaka mostly seem to prefer smaller families (73%). They're also open to casual intimacy and they seem to spend time with their friends more when they travel or have time to themselves (62%). Even when it comes to

maintaining the relationship with their partner both males and females answered they like to be friendly and open to each other (76%).

In the questionnaire, different questions were focused on different parts of their everyday life. And the study shows that the life of young people in Dhaka is quite modernized compared to what it used to be years ago. The first part of the questionnaire was focused on the media consumption habit of the youth and the second part was focused on the behavioral pattern of the participants.

The summary of the 5 key questions of this research is,

- **Technology and media consumption plays a big role in cross-cultural communication from virtual life to real life, mostly the internet.**
- **The impact of cultural adaptation is noticeable from their food, clothes, choice of contents, thoughts, personal lives, and relationships.**

However, other than these necessary quantitative research findings, one additionally needs progressively detailed data. As such, most dependents underestimate that along with the immense volume of Western communication messages, a traditionalist and industrialist belief system and immoderate culture will be presented all the while.

5.1.2 Hypothesis Analysis

This study was conducted to see the cross-cultural adaptation among youth and how foreign contents and the internet is playing a role as a medium behind this. This study is not about determining whether the impact is affirmative or negative.

The impact of the internet is a lot in the young generation of Dhaka city regardless of gender. The availability of the internet is also massive. Most of the respondents use smartphones (86%) and 80% of them use mobile phones as an ICT tool to use the internet. Because of using smartphones mostly the portability and availability seem to be drastic. 92% of the participants use different social networking sites where 99% of them use Facebook and 83% Of them use Youtube to consume video content where they spend up to 6 hours a day (42%). Most of them have a friendly relationship (66%) with their social media friends and like to have casual conversations (86%). 82% of youth like to spend their leisure time watching movies or videos on the internet and most of them like to use the internet from 12:00 am to 3:00 am (99%) which explains their comfort zone for internet use is quite high and not conservative.

These data and findings prove that hypothesis 1 about the dependency of the internet was accurate.

In hypothesis 2, it was said that the young people living in Dhaka are more attracted to foreign content than Bangladeshi contents. they tend to watch international content on foreign channels for entertainment mostly which is 63%. When they were asked about their preference in movies only 12% of them answered Bangla movies and the rest of the 88% preferred Hindi, English, and different foreign movies. 63% of them answered that the last movie they watched in the cineplex was an English movie which explains their attraction towards foreign content easily.

Even when it comes to watching drama and series only 29% of them preferred Bengali dramas and the rest of the people preferred foreign content. When it comes to music 23% of them prefer Bangla music and the rest of them prefer foreign music, where the impact of Hindi (41%) and English (29%) music seemed more. This status makes it clear that youth in Dhaka city is quite comfortable with foreign music, movies, and content.

Hypothesis 3 mentioned that young people tend to follow foreign trends and tend to live a modern life. The second part of the questionnaire was focused on the behavioral pattern focused on their choices of food, clothes, drinks, personal life, relationships, and point of view.

It is known that fast food has a dominating impact on western society. There are also available food chains in Dhaka like KFC and pizza hut. International brands for soft drinks like coca-cola and many more are easily available and affordable here. 65% of them prefer fast food when they go out to a restaurant, 85% of them drink soft drinks. 69% of them drink alcohol and 53% of them smoke nicotine where 37% of them smoke daily. They seemed to be comfortable in a foreign fashion because only 23% of them said no to foreign clothes but the rest of them seemed comfortable in them in different circumstances.

Most of them have the freedom to make personal decisions on their own (64%) and like to travel with their friends (62%). Young people in Dhaka seem to be quite celebrating in different both traditional and western occasions. They tend to have a friendly relationship with their parents (59%) and also a friendly relationship with their partners (76%). Youth living in Dhaka city tends to have a smaller family (73%). In their social media accounts, most of them maintain a friendly relation with social media friends. Moreover, conduct casual conversations (86%), post and share content (82%), and focus on their personal interests (74%). Most of them maintain their confidentiality on the internet which is 93%. The data and information show that

young people tend to have an open mind about their personal life rather than being traditional and backdated.

Adaptation comes from accepting something new and out of the box, which is not familiar or traditional. When it comes to having an opinion on different gender 83% of them agreed to believe in women empowerment, 74% of them agreed to believe in equality for the third gender, and 22% of them said that it's ok to accept homosexuality and 19% answered maybe but in different circumstances. 62% of them tend to visit adult sites regularly regardless of their gender, and 37% of them conduct the adult conversation on social media. When it comes to their intimate lives, 31% of them agreed that they are comfortable in casual sexual interactions without marriage or any committed relationship but also 22% answered maybe and 28% of them are comfortable with having more than one intimate partner where also 20% of them answered maybe regarding the situation.

There were few questions in the end regarding their point of view on different aspects of culture and its barriers. Most of them think that the internet and the availability of foreign content has both positive and negative impacts on our society. They think that it has an impact on the lifestyle (83%) and relationships around us (82%). Despite agreeing that the contents we consume every day are relevant to our culture (57%), 60% of the young people in Dhaka city tend to think that these contents have an impact to spoil this generation in a way. Hypothesis 4 has already highlighted the fact that young people have a noticeable impact of these foreign content and foreign cultures on their lives. Cross-cultural communication works as a catalyst when it comes to making even a small decision in life. That is how effective adaptation and assimilation is.

So all the 4 hypotheses were approved by the data and findings in this research.

Such a view commands some of the fundamental certainties about communication as they are created in a variety of worldviews. A long way from being a top-down marvel, in particular, foreign mass media and communications interact with nearby systems in what can be named an appealing way, and, along these lines, have drastically extraordinary impacts and implications in various social settings. A long way from being detached, audiences and consumers are effectively engaged with the construction and development around the media they devour.

5.2 Conclusion

Communication is never flawless between individuals since all individuals are extraordinary, distinctive characters, diverse childhood or societies that as a result may prompt individuals deciphering messages in different manners, while due to individuals' normal qualities; Communication between individuals is conceivable to be directed to a degree (Burke, 1996) . Globalization has become one of the most important things in our lives. Because these cultures collide and we tend to experience different cultures and effects of them through virtual and real life. Being Global is not just a buzzword, it's a lifestyle. It means making connections and expressing yourself in front of the world. To do that we must encode and decode information.

In this content I have contended analysis that should include the relative force connected the sources of cross-cultural elements and its impact among young people only living in Dhaka, Bangladesh. According to Harold and Lasswell, two of the major functions of communication are the transmission of social heritage and maintaining the correlation of social activities. Culture is not something static, it's infinite. Culture is not limited to someone particular, and communication plays a major role in that. So in this changing process, people tend to adapt and make a habit of new things, sometimes by choice and sometimes by choice. Because we cannot

forget our roots and we cannot deny what's new we adapt and grow towards assimilation. Small things and small changes that happen every day around us make a huge difference when we talk about culture.

In this perspective of analysis, cultural identity includes practical options, basic policy, cultural events, social cultivation, and the point of view of the world. As a sociological researcher, focusing on various components of life usually gives us a clearer image. From the perspective of social policy, cultural utilization and investment can be conceptualized as a last stage in the social cycle that incorporates the creation and utilization of social items, symbols, and encounters by social makers and social buyers(e. g.audiences) (UNESCO, 2009)

All the research questions and analysis were targeted to figure out the most possible impact on cultural adaptation and change in lifestyle. What kind of content youth consume the most through what media and channels were helpful to know the sources of different cultural contexts. Through these questions, the media consumption habit of youth in their daily life was easy to understand. By discussing their perceptions, points of view, relationships, and choices in life, the impact of cross-culture seems more highlighted.

In this sense, societies can be characterized as social settings in which a certain reference structure has taken solid structure or has systematized, what's more, situates and structures the collaboration and correspondence of individuals inside this authentic setting.

The great qualification among structure and culture as an experimental duality gets pointless. All structures are social items and all culture gives structure. This inherent bond with a society in which activities are loaded with esteem makes every social actuality social products.

Social realities, similar to establishments, standards of conduct, regularizing frameworks, structures, and cultural models, are understood and developed in the light of certain qualities, inclinations, or choices that have been created in the public arena because of certain regular

needs or issues. With the idea of culture, one subsequently additionally implies material and insignificant parts of a specific way of life, passed on also, certified through socialization procedures to the individuals from that society.

5.3 Recommendations

This study exhibits the current situation of a society that is going under some changes known as modernization or globalization. So, researchers should always focus on the surroundings for a better output about cultural studies.

This study will also help to understand intercultural relations, which is taking the place is a procedure of social blending or hybridization across locations and identities.

Cross-cultural studies help us to understand the trend of society's norms and values that take shape. This study explains the importance of the environment in a society that can be influenced widely by the media, communication system, and also the choices of the individual can lead to their adaptation. The influence of technology is ever-changing so the impact on society will, both positively and negatively.

This study also mentioned that various purposes behind crossing cultures go with various degrees of duty that people feel toward their new surroundings. How many individuals experience such diverse challenges broadly, depending upon their circumstances including international migration and their thought processes in moving in another culture?

This study will help shape further studies on the topic of cross-cultural adaptation in the perception of south Asia, especially Bangladesh. it also indicates that regardless of circumstances, everybody is constrained to make modifications in their ongoing methods of completing their life activities.

There is a need to focus on the area more often than the present study has attempted it as a part of the fulfillment of a bachelor's degree program.

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5.5 Appendix

The Impact of Cross Cultural Communication Among Youth in Dhaka City

Name: _____

Age group:

- a. 16-20 years
- b. 21-25 years
- c. 26-30 years
- d. 31-35 years

Gender: a. Male b. Female c. Others

Education: a. Primary level b. upto Secondary c. upto Higher Secondary
d. Bachelor degree e. Masters degree

Occupation: a. Student b. Corporate work c. Businessman
d. Small business e. Small job f. shopkeeper
G. part time job h. Unemployed i. Others (specify)

Location: _____

Part 1- media consumption habit

1) What ICT tool do you use the most?

- a. Computer b. Tv c. Radio d. Mobile
- e. None f. Laptop g. Others (specify)

2) Do you use a smartphone?

- a. Yes b. No

3)Do you read the newspaper?

- a.Yes b.No

If yes,

● **How often do you read it?**

- a.Daily b. 1 to 3 days a week
c. 4 to 6 days a week d. Irregularly
e. No comment

● **How much time do you spend reading it in a week?**

- a. Upto one hour b. upto 2 hours c. upto 3 hours
d. Upto 4 hours e. Upto 10 hours f. upto 12 hours
g. Upto 14 hours h. Less than one hour i. others(specify)

● **Why do you read the newspaper?**

- a.information b.Education c.Entertainment
d.others(specify)

4)Do you watch TV?

- a.Yes b.No

If yes,

● **How often do you watch TV?**

- a.Daily b. 1 to 3 days a week
C. 4 to 6 days a week d.Irregularly
e. No comment

● **How much time do you spend watching it in a week?**

- a. Upto 2hour b. upto 4hours c. upto 6hours
d. Upto 8 hours e. Upto 10 hours f. upto 12 hours
g. Upto one hours h. No comments i. others(specify)

● **Why do you watch TV?**

- a.information b.Education c.Entertainment
d.others(specify) e. No response

● **What TV channels do you watch mostly?**

- a.National b.International

5) Do you listen to the radio?

- a. Yes b. No

If yes,

● **How often do you listen to it?**

- a. Daily b. 1 to 3 days a week
c. 4 to 6 days a week d. Irregularly e. No response

● **How much time do you spend listening to it in a week?**

- a. Upto 1 hour b. upto 2 hours c. upto 4 hours
d. Upto 6 hours e. No response f. others(specify)

● **Why do you listen to the radio?**

- a. information b. Education c. Entertainment
d. others(specify) e. No response

a. **6) Do you use the internet on a daily basis?**

- Yes b. No

● **How much time do you spend on the internet in a day?**

- a. Upto 2hour b. upto 4hours c. upto 6hours
d. Upto 8 hours e. Upto 10 hours f. others(specify)

● **Which device do you use the most for the internet?**

- a. Computer b. Mobile c. Laptop
d. all of the above e. others(specify)

● **What do you use the internet for? (more than one can be chosen)**

- a. Information b. Education c. Entertainment
d. Communication e. others(specify)

● **What time of the day do you prefer to use the internet mostly? (more than one can be chosen)**

- a. 12am to 3 am b. 4am to 7am c. 8am to 11am
d. 12pm to 3pm e. 4pm to 7pm f. 8pm to 11pm
g. No fixed time

● **Do you visit any adult sites on the internet?**

- a. Yes b. No

- **Do you maintain your confidentiality on the internet?**
 - a. Yes b.No

- **Do you use social networking services on a daily basis?**
 - a. Yes b.No

- **Which social network services do you use? (more than one can be chosen)**
 - a. Facebook b. Instagram c. WhatsApp
 - d. YouTube e. Imo f. Others (specify)

- **How much time do you spend on social networking sites in a day?**
 - a. Less than 3 hours b. upto 3hours c. upto 6hours
 - d. Upto 8 hours e. Upto 12 hours f. others(specify)

8)Do you watch movies?

- a. Yes b.No

If yes,

- **What kind of movies(or animated movies)do you watch the most?**
 - a. Bangla b. Hindi c. English
 - d. Others (specify)

- **What was the last movie you watched in a cineplex?**
 - a. Bangla b. English c. others(specify)

9)Do you watch any series(drama/series/animation)?

- a. Yes b.No

If yes,

- **What kind of series do you watch the most?**
 - a. Bangla b. Hindi c. English
 - d. Others (specify)

- **What are the sources you use mostly for these movies and series?**
 - a. Television channels b. Internet download c. Online streaming
 - d. others (specify)

10)Do you listen to music?

- a. Yes b.No

If yes,

- **What music do you mostly listen to?**
a. Bangla b. Hindi c. English
d. others (specify)

Part 2- Behavioral Pattern

11) What do you eat mostly when you go out in a restaurant?

- a. Traditional Desi food b. Fast food
C. exotic foreign cuisine d. others(specify)

12) How often do you eat fast food?

- a. Daily b. 1 to 3 days a week
C. 4 to 6 days a week d. Irregularly

13) Do you like soft drinks?

- a. Yes b. No

14) Do you drink alcohol?

- a. Yes b. No

If yes,

- **How often do you drink alcohol?**
a. Daily b. 1 to 3 days a week
C. 4 to 6 days a week d. Irregularly

15) Do you smoke?

- a. Yes b. No

If yes,

- **How often do you smoke?**
a. Daily b. 1 to 3 days a week
C. 4 to 6 days a week d. Irregularly

16) How do you maintain your relationship with your social media friends?

- a. Friendly b. not so friendly c. formal
d. Reserved

17)What do you like to do in your leisure time? (more than one can be chosen)

- a.Going out
- b.spending time with family
- c.spending time with friends
- d.watching movies or videos
- e.Practice hobbies
- f.others (specify)

18)Do you like to travel?

- a.Yes
- b.No

If yes,

● **Whom do you like to travel with? (add to leisure)**

- a.Family
- b.friends
- c.partner
- d.others

19)What kind of content and information do you share in your inbox, conversations and personal groups on social media? (more than one can be chosen)

- a.Posting and sharing content
- b. Professional life
- c. casual conversation
- D. adult conversation
- e. Personal interest
- f. Others (specify)

20)How do you think your relationship is with your parents?

- a.Friendly
- b.not so friendly
- c. formal
- d. Reserved

21)What do you think your relationship is with your partner ?

- a.Friendly
- b.not so friendly
- c. formal
- d. Reserved

22)What kind of family do you prefer in your life? (add to parents)

- a.small family
- b.joint family

23)Do you prefer living with your parents or by yourself? (add to parents)

- a.With parents
- b.alone

24)Do you believe in women empowerment?

- a.Yes
- b.No

26)Do you believe in equality for the third gender?

- a.Yes
- b.No

26)What is your perception about homosexuality?

- a.it's ok b.it's not ok c. maybe

27)Are you open to casual sexual interactions without any relationship or marriage?

- a.Yes b.No c. maybe

28)Are you open to more than one sexual partner? (add on)

- a.Yes b.No c. maybe

29)Do you feel comfortable in foreign dress and fashion?

- a.Yes b. No c. maybe

30)Do you practice enough freedom to make personal decisions for yourself?

- a.Yes b.No

31)Do you think the internet and foreign contents have influenced your relationship with people around you?

- a.Yes b.No

32)What impact do you think the internet has in our society?

- a. Productive b. Waste of time c. both d. No response

33)Do you think the foreign contents that are available on the internet have influenced your lifestyle?

- a.Yes b.No

34)Do you think foreign contents and the internet are relevant to our culture?

- a.Yes b.No

35)Do you think this generation is getting spoiled because of foreign contents and the internet?

- a.Yes b.No