



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

When Does Modernization Produce Post-Materialist Values? The Conditional Role of Income Across Generations in Bangladesh

S.M. Shahidul

Department of Education

Pund University of Science & Technology, Bogura-5800, Bangladesh

DOI : <https://doi.org/10.55248/gengpi.06.1226.2837>

ABSTRACT :

This study investigates the relationship between economic security, generational cohorts as well as post-materialist values in Bangladesh using data from the World Values Survey. Drawing on modernization theory, the study clarifies whether economic resources and generational replacement contribute to the emergence of post-material values in a developing nation context. The analysis performs descriptive statistics, bivariate chi-square tests as well as multivariate logistic regression models incorporating interaction effects between income and generational cohorts. The results exhibit that income has a positive and statistically significant effect on post-materialist values, suggesting that economic security remains an important role to value alteration. However, generational cohort does not show a significant independent effect and younger respondents do not exhibit higher levels of post-materialist value. Interaction analysis reveals that the impact of income varies across cohorts: it is stronger among the middle cohort but weaker among the young cohort. These results indicate that value change in Bangladesh is not linear but stratified and conditional upon the distribution of economic security and shaped by structural inequalities. The study contributes to the literature by highlighting how unequal economic security shapes generational value differences in developing societies.

Keywords: Post-materialist values, Modernization, Generational cohort, Income inequality, Conditional modernization

Introduction

A necessary attention been focused in modernization studies based on the relationship between economic development and cultural transformation. Ronald Inglehart (1977) posits that economic progress and increasing existential security facilitate transformation from materialist to post-materialist values eventually. This viewpoint indicates that persons who raised their childhood in an economically steady situations are more prone to put emphasize to self-expression values and quality of life compared to those facing insecurity social environment. Persons who rose in unsecured environment throughout their adulthood tend to concentrate on material issues like economic survival and physical safety. This kind of shift is expected through generational replacement in which if younger cohorts, socialized under improved conditions, hold more post-materialist attitudes instead of material values.

Bangladesh has been improved substantial socio-economic shift in the last thirty years (World Bank, 2013, 2025). This kind of improvements led to remarkable changes in living standards as well as the growth of human capital. However, this improvement has been convoyed by enduring structural inequalities. Now, economic development has become less comprehensive, characterized by increasing income disparity and an uneven distribution of benefits among the people (World Bank, 2025). An important segment of the workforce of Bangladesh is engaged in informal employment which indicates limited absorption capacity within the formal sector (Institute of Microfinance, 2018). At the same time, difficulties in job creation particularly for educated youth and lacks in social protection systems continue in limiting economic security for substantial portions of the population (World Bank, 2024, 2025). This situation exposes a theoretical inquiry concerning the importance of conventional modernization theory in developing settings. The modernization theory suggests a uniform generational shift towards post-materialist values; however data shows that value transformation may be more conditional and contextually influenced. In societies, characterized by unequal economic development and continuing structural uncertainty, younger generations may lack the existential security necessary for the formation of post-materialist values.

In Bangladesh, substantial advancements in poverty lessening and human development, economic security is unequally allocated (World Bank, 2025). Number of persons continue in confronting employment uncertainty, appointment in the informal labor market, as well as restricted access to social support systems (Institute of Microfinance, 2018). The younger cohorts are growing in a situation marked by both increasing opportunities and continuing insecurity. In spite of enhanced access to education and exposure to global concepts, several young individuals encounter brutal competition in the labor market, limited opportunities for employment in permanent nature as well as escalating living expenses (World Bank, 2024, 2025). These circumstances indicate that generational value change may not follow a uniform trajectory toward post-materialist value. In light of this context, this

study examines the following research questions; RQ1: To what extent do income and generational cohort affect post-materialist value orientations in Bangladesh? RQ2: Do younger cohorts in Bangladesh exhibit stronger post-materialist values compared to older cohorts, as predicted by modernization theory? RQ3: To what extent is the effect of income on post-materialist values conditioned by generational cohort membership in Bangladesh?

This study does not challenge the basic proposition that economic security facilitates post-materialist values. Instead, it argues that the mechanisms linking economic resources to value change operate differently across generations in contexts characterized by uneven development. Bangladesh therefore provides an opportunity to examine not whether modernization occurs, but under what conditions and for whom modernization translates into post-materialist value orientations. This study experimentally examines these premises by analyzing data from the World Values Survey (Wave 7) pertaining to Bangladesh. This study analyzes the independent and interactive effects of income and generational cohort on post-materialist values. The study examines interaction between economic resources and cohort membership to directly investigate if the influence of income on value orientations varies over cohorts.

The investigation recovers the literature in three important viewpoints. Primarily, it offers different experimental findings about value alteration in Bangladesh, a context that remains incompetently examined in comparative studies. Secondly, it dealigns the relevance of modernization theory within a developing nation setting marked by rapid yet inconsistent economic alteration. Third, this study indicates that value change is contingent and hierarchical illustrating that the cultural consequences of economic development rely not merely on overall growth but also on the allocation of economic safety across generations in society.

This research contributes to broader discussions regarding the essence of cultural transformation in the modern era. It shows that modernization does not intrinsically lead to a universal progression toward post-materialist principles, but as an alternative results in varied and context-specific outcomes influenced by structural conditions and lived involvements. These findings hold significance for understanding the social and cultural consequences of economic development in Bangladesh as well as other developing nations.

In brief, although Ronald Inglehart's theory forestalls a generational drive towards post-materialist values alongside economic development, growing data from developing countries stimulates critical inquiries over the acceptance of this conversion. In circumstances marked by inadequate development and continuing insecurity, younger cohorts may not necessarily display post-materialist values. This investigation clarifies one of the few individual-level analyses of post-materialist value formation in Bangladesh using nationally representative World Values Survey data.

Literature Review

Lot of studies have expanded the investigation of value change by exploring how cultural transitions occur across various socio-economic contexts. Ronald Inglehart and Wayne E. Baker's fundamental study (2000), demonstrates that modernization typically transitions countries from traditional and survival values to secular-rational and self-expression values. Pippa Norris and Ronald Inglehart (2019), examined that generational and educational disparities in value orientations may lead to ideological polarization within societies. Persons that are younger and more educated tend to favor advanced ideas, while older and less educated demographics commonly priorities traditional norms and materialist matters.

Studies into transitional and developing societies yield more understanding of these perspectives. Zoran Pavlović (2016), observes that post-materialist beliefs are more common among those with higher education, income as well as urban living conditions. The investigation focuses that economic uncertainty and institutional variability can obstacle the spread of post-materialist values, highlighting the significance of structural factors in influencing cultural alteration. Likewise, Thomas Strenze (2021), posits that economic modernization is not produce reliable changes across all spheres of social values. Cultural revolution naturally occurs selectively, depending upon certain socio-economic situations. Current global study underlines the complex nature of modernization in society. For example, Andrey Korotayev and associates (2019), applying cross-national survey data, demonstrate that higher levels of education, technological advancement as well as economic development are significantly correlated with progressive value orientation outcomes. Hamid Yeganeh (2024) investigates cultural alteration in the modern era is influenced by economic development, population changes as well as worldwide cultural interactions. These kinds of procedures regularly produce hybrid cultural patterns where old and modern values coexist rather than one completely replacing the other.

Jian Gao, Wang, and Tam (2024), reveal that modernization in China fosters the development of post-materialist values, while deep-rooted cultural traditions continue. Dragos Homocianu (2024), employs World Values Survey data to establish that economic progress alone cannot entirely explain cultural alteration. Outsets of autonomy and social opportunity are also crucial factors. Rigoli Riccardo in (2025), opposes that stages of rapid modernization commonly provide ideological variety when various social groupings embrace conflicting value systems. In these situations, traditional, materialist, and post-materialist values may coexist within a single culture.

Investigations in South Asia explains the relationship between modernization as well as cultural traditions. Dipankar Gupta (2019) posits, nonetheless rapid economic growth and urbanization in India, continuing social hierarchies and familial structures persist in influencing value orientations, leading to the concurrent incidence of modern and traditional values. Ronald Inglehart and Pippa Norris (2019) observe that South Asian communities demonstrate more pronounced survival values compared to the Western settings due to continuing economic uncertainty and social inequality. Their findings imply that while modernization in countries like India and Pakistan has enhanced support for self-expression values among younger generations, traditional norms continue to apply significant impact. In this regard Ali Raza (2021) indicate that although urbanization and economic development in Pakistan have fostered more progressive attitudes in urban areas, religious and cultural traditions continue influencing predominant social and political beliefs. In this respect Mahendra Lawoti (2020) also proves that political changes and educational growth in Nepal have refined

more participative and equitable attitudes, while the alteration of values is regular and changeable. Arjun Appadurai (2021), emphasizes that inequalities in education, income as well as urbanization create varied value systems among social groups.

Several of studies have clearly investigated cultural values and social attitudes in Bangladesh. Hasan, Jayasinghe, and Selvanathan (2024), utilise World Values Survey data to develop a multidimensional well-being index, demonstrating that socio-economic factor such as gender, education as well as income substantially affect value orientations. In this respect Mostari (2025) emphasizes the import of value-based education and governance in fostering social development. Cultural individuality and inheritance are important factors of value systems; for instance, Islam (2020), highlights the importance of linguistic diversity and cultural traditions in maintaining social cohesiveness and collective identity. Studies on youth and education underscore the significance of socialization processes in forming cultural values.

Although lot of former studies examine that modernization is not a uniform process, they largely examine the independent effects of income, education, or age on post-materialist values. Much less attention has been paid to whether the influence of economic resources varies across generations in developing societies characterized by uneven development. Consequently, the mechanism through which economic security produces post-materialist values under different generational experiences remains underexplored. This study addresses that gap by explicitly modelling the interaction between income and generational cohort.

Theoretical Framework

This study is theoretically based on modernization theory, namely the contributions of Ronald Inglehart. This approach postulates that economic growth results in a transition of value priorities from materialist apprehensions, such as economic survival and physical security, to post-materialist values that priorities self-expression, involvement as well as quality of life (Inglehart, 1977, 1997). This alteration mostly occurs through generational replacement, since those socialized in environments of enhanced economic and existential security are more inclined to adopt post-materialist perspectives than those who faced scarcity.

This argument is additionally expanded by Christian Welzel (2013), who propositions that economic development expands individuals' capabilities and resources, fostering advanced values such as freedom, equality as well as civic participation. From this viewpoint, value change is closely linked to broader processes of human development and democratization. Nevertheless, the applicability of these theories to developing contexts remains disputed. In several societies, economic growth has been irregular as well as developments in collective indicators do not necessarily translate into widespread experiences of safety. Consequently, value change becomes conditional rather than uniform. Persons facing economic insecurity may continue to prioritize material matters despite broader modernization procedures.

This study adopts a conditional modernization perspective, which postulates that the relationship between economic resources and value orientations is shaped by structural inequalities and differential access to security. In such settings, post-materialist values are more likely to emerge among individuals with better economic resources while others remain oriented toward material existence.

Additionally, this study claims that economic resources and generational cohort interact in shaping value orientations. On the other hand, modernization theory predicts that younger cohorts should exhibit stronger post-materialist values, this anticipation may not hold where economic insecurity persists across age cohorts. Under such conditions, value change may follow a stratified pattern, in which the effect of income on post-materialist values varies across generational cohorts.

By investing these perspectives in Bangladesh using data from the World Values Survey, this study provides a direct test of whether value change follows a linear generational model or a more conditional and stratified procedure.

Hypothesis Development

Generational Cohort Effect

Modernization theory underlines generational shift as a essential driver of cultural transformation. Younger groups who socialized in more enhanced socio-economic conditions, are expected to show more pronounced post-materialist attitude than older cohorts that faced delicate economic uncertainty. The early hypothesis examines the generational aspect of value transformation which leads to the following expectation;

H1: Younger cohorts are more likely to exhibit post-materialist value orientations than middle-aged and older cohorts.

Income Effect (Economic Resources)

According to Ronald Inglehart's modernization perspective, value change is intricately associated with individuals' level of economic and existential security. When economic properties increase, individuals become less focused on material survival and more tending to priorities post-materialist values such as self-expressions. This anticipation gives rise to the second hypothesis:

H2: Persons with higher levels of income are more likely to show post-materialist values compared to those with lower level of income.

Conditional (Interaction) Effect

The conditional modernization perspective highlights that the relationship between economic development and value change may vary among different social age cohorts. In the circumstances marked by structural inequalities and disparate economic security, the influence of income on value orientations is expected to differ among generational cohorts. The young individuals with labor market uncertainty and economic precocity may not completely realize post-materialist values, in spite of predominant modernization activities. This terminates in the third and principal hypothesis of this study:

H3: The positive relationship between income and post-materialist values varies across generational cohorts, such that the effect of income is conditioned by cohort membership.

Conceptual Framework

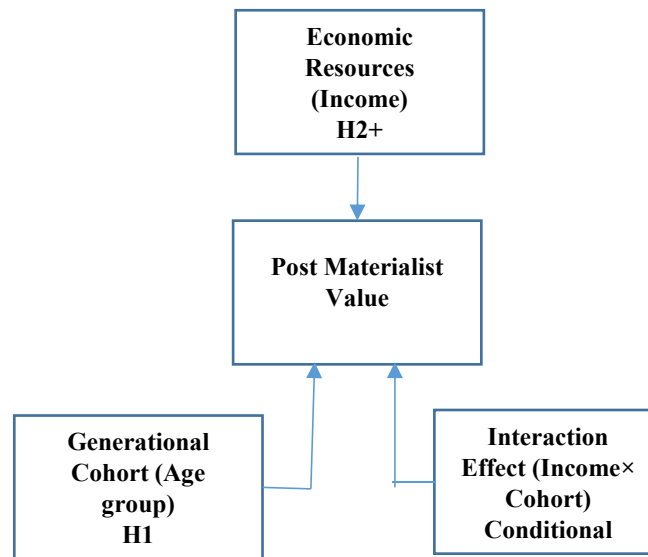


Figure 1. Conceptual Framework of the Study

Data and Methods

6.1 Source of Data

This study employs data from the World Values Survey (WVS), (<https://www.worldvaluessurvey.org>), which is a prominent cross-national survey program for examining cultural values, political views, and social change. Since the early 1980s, the WVS has executed nationally representative surveys in more than 100 countries, yielding similar data on a wide array of value orientations and socio-economic characteristics. This investigation examines the Bangladesh sample from Wave 7 of the World Values Survey, accomplished in 2018. The dataset encompasses adult participants aged 16 and above with a desired sample size of around 1,200 respondents.

6.2 Measurement of Variables

6.2.1 Dependent Variable: Post-Materialist Values

The dependent variable is post-materialist value orientation. This research operates the conventional four-item index devised by Ronald Inglehart, in accordance with known methodologies in the literature. Participants are requested to select the two dominant objectives for their nation from the following alternatives: (i) maintaining order in the nation, (ii) controlling rising prices, (iii) giving people greater influence in government decisions, and (iv) protecting freedom of speech. Participants are categorized into three categories:

- Materialists: Those select “maintaining order” and “fighting rising prices”
- Post-materialists: Those choose “greater say in government” and “freedom of speech”
- Mixed: Those choose one materialist and one post-materialist option

6.2.2 Independent Variable: Income

In WVS income is measured as an ordinal variable as respondents' relative position within the national income distribution. For analytical purposes, it is classified into three categories: low, middle, and high income. Although it has an ordinal structure, income is considered a continuous predictor in regression models to clarify the directional effect of economic resources on value orientations. Higher values indicate increased economic resources and, thus, enhanced material security.

6.2.3 Generational Cohorts

Generational cohort is included as a key explanatory variable. Cohorts are created based on respondents' age at the time of the survey and grouped into three categories reflecting different socialization contexts:

- Young cohort: 16–29 years
- Middle-aged cohort: 30–49 years
- Older cohort: 50 years and above

In the regression analysis, the older cohort is used as the reference category.

6.2.4 Control Variables

To explain the potential confounding effects, some control variables are included. These variables capture demographic and social characteristics that may influence value orientations:

- Age (continuous), to control for life-cycle effects
- Gender (binary: male/female)
- Place of residence (urban vs. rural)
- Religion (Muslim vs. non-Muslim)

Religious affiliation is included given its potential influence on social norms and cultural attitudes.

Analytical Strategy

The analysis explicates in three phases. First, descriptive statistics are employed to analyses the distribution of value orientations and essential socio-economic factors. Second, bivariate analyses are executed by means of cross-tabulations and chi-square tests to evaluate the relationship between value orientations and explanatory variables. Third, multivariate logistic regression models are performed to estimate the separate impacts of income and generational cohort on post-materialist values. Logistic regression is assigned as the dependent variable is defined as a binary outcome reflecting whether respondents possess post-materialist values. The analysis proceeds through a series of nested models:

7.1 Model Specification and Estimation Strategy

To investigate the relationship between socio-economic factors and post-materialist values it is estimated a series of binary logistic regression models. Y_i denote whether individual i holds post-materialist values (1 = yes, 0 = no). The likelihood is modeled as follows:

$$P(Y_i = 1) = \frac{1}{1 + e^{-Z_i}}$$

Where Z_i represents the linear predictor.

Model 1: Baseline Model

The first model includes only control variables:

$$Z_i = \beta_0 + \beta_1 \text{Age}_i + \beta_2 \text{Gender}_i + \beta_3 \text{Resident}_i + \beta_4 \text{Religion}_i + e_i$$

Model 2: Main Effects Model

The second model introduces income and generational cohort:

$$Z_i = \beta_0 + \beta_1 \text{Income}_i + \beta_2 \text{Cohort}_{Mi} + \beta_3 \text{Cohort}_{Yi} + \sum \beta_K \sum X_{Ki} + e_i$$

Model 3: Interaction Model

The third model comprises interaction terms between income and generational cohort:

$$Z_i = \beta_0 + \beta_1 \text{Income}_i + \beta_2 \text{Cohort}_{Mi} + \beta_3 \text{Cohort}_{Yi} + \beta_4 (\text{Income}_i \times \text{Cohort}_{Mi}) + \beta_5 (\text{Income}_i \times \text{Cohort}_{Yi}) + \sum \beta$$

This condition allows the effect of income on post-materialist values to vary across cohorts. Statistically significant interaction term implies that the relationship between economic resources and value orientations differ by generational cohorts. Models are assessed using maximum likelihood estimation as well as robust standard errors employed.

Predicted Probabilities

Lastly, predicted probability plots are created based on the regression models to visually demonstrate the interaction between income and generational cohort. Plots in this regard show how the probability of holding post-materialist values varies across income levels for different cohorts, offering a clear and instinctive interpretation of the conditional relationships identified in the investigation.

Results

8.1 Descriptive Statistics

Table 1 shows the descriptive statistics of the major variables employed in the analysis. The distribution of value orientations exposes that most respondents possess a combination of value priorities. Approximately 65.0% of respondents belong to the mixed category, whereas 27.2% demonstrate materialist orientation. A relatively little segment of the sample (7.8%) is categorized as post-materialist. This pattern indicates that while post-material values exist in Bangladesh, mixed value preferences continue to prevail.

Table 1: Descriptive Statistics of Variables. N=1200

Variable	Category	Frequency (N)	Percentage (%)
Value Orientations	Post-Materialist	327	7.8
	Mixed	780	65.0
	Materialist	93	27.2
	Total	100	100
Income	Low	206	17.2
	Middle	786	65.5
	High	208	17.3
	Total	100	100
Education	Low	943	78.6
	Middle	153	12.8
	High	103	8.6
	Total	100	100
Generational Cohort	Old cohort	234	19.5
	Middle cohort	559	46.6
	Young cohort	407	33.9
	Total	100	100
Sex	Male	592	49.3
	Female	608	50.7
	Total	100	100
Residence	Urban	280	23.3
	Rural	920	76.7
	Total	100	100
Religion	Muslim	1081	90.1
	Other	119	9.9
Total		100	100

Source: Bangladesh sample from Wave 7 of WVS

The mainstream of the respondents, encompassing 65.5 percent of the sample, belong to the middle-income group in terms of socioeconomic factors. Low-income and high-income groups account for 17.2% and 17.3% of respondents respectively reflecting somewhat even distribution between the lower- and upper-income tiers, although representing a significant concentration in the intermediate category. A different pattern arises in educational attainment: a substantial majority of respondents (78.6%) are classified under the low education category, whereas only 12.8% and 8.6% are categorized as middle and high education respectively. This distribution indicates the constrained growth of higher educational attainment within the sample. The dataset's generational makeup exposes that the middle cohort is the largest part (46.6 %), succeeded by the young cohort (33.9 %) and the old cohort (19.5%). This distribution offers adequate diversity among generational cohorts to analyze differences in value orientations.

The sample exhibits almost equal distribution of males (49.3%) and women (50.7%). The high portion of the respondents (76.7%) resides in rural regions in which only 23.3% inhabit in urban regions. The vast majority of respondents identify as Muslim (90.1%) in which only 9.9% adhere in other religions.

8.2 Bivariate Association between Socioeconomic Variables and Value Orientations

Table 2 demonstrates the outcomes of the bivariate relationships between socioeconomic variables and value orientations through Pearson's chi-square tests. The results demonstrate that only income exhibits a statistically significant correlation with value orientations ($\chi^2 = 16.50$, $p = .002$). The data implies that those in the high-income exhibit a greater percentage of post-materialist views (12.5%) than those in the low-income (8.7%) and middle-income (6.2%) categories. On the other hand, the incidence of materialist attitudes decreases with increasing income indicating that economic resources may affect value priorities. This form aligns with the concept that increased economic security may correlate with a stronger tendency for post-materialist values.

Table 2. Bivariate Association between Socioeconomic Variables and Value Orientations

Variable	Material (%)	Mixed (%)	Post-Material (%)	χ^2	p
Income level				16.50	.002
Low	31.6	59.7	8.7		
Medium	28.2	65.5	6.2		
High	19.2	68.3	12.5		
Age Cohort				7.00	.136
Old	21.8	68.8	9.4		
Middle	29.3	62.4	8.2		
Young	27.5	66.3	6.1		
Education level				3.23	.520
Lower	28.4	64.2	7.4		
Middle	22.9	68.0	9.2		
Higher	23.3	68.0	8.7		
Sex				4.75	.093
Male	24.5	67.1	8.4		
Female	29.9	63.0	7.1		
Residence				.896	.639
Urban	27.5	66.1	6.4		
Rural	27.2	64.7	8.2		
Religion				.576	.750
Muslim	27.6	64.8	7.7		
Other					

Source: Bangladesh sample from Wave 7 of WVS

The analysis of other factors indicates that generational cohort does not have a statistically significant relationship with value orientations ($\chi^2 = 7.00$, $p = .136$). In spite of modest differences within cohorts, the shares of materialist, mixed, and post-materialist attitudes continue largely consistent across the elderly, middle-aged, and younger cohorts. The absence of a statistically significant correlation indicates that generational inequalities in value orientations are not distinctly observable at the bivariate level.

Correspondingly, education also has not a statistically significant correlation with value orientations ($\chi^2 = 3.23$, $p = .520$). Participants with middle (intermediate) and higher education levels exhibit slightly greater magnitudes of mixed value orientations. However, the distribution of post-materialist values stays largely consistent throughout educational classifications.

Gender differences do not attain for statistical significance ($\chi^2 = 4.75$, $p = .093$) while the tendency indicates that male display a slightly greater proportion of post-materialist values (8.4%) compared to female respondents (7.1%). However, this difference remains statistically insignificant.

Housing locality also demonstrates no substantial correlation with value orientations ($\chi^2 = 0.896$, $p = .639$). Both urban and rural participants exhibit similar distributions across the three value categories, indicating that residency does not significantly differentiate value priorities within the sample. Finally, religion is not significantly correlated with value orientations ($\chi^2 = 0.576$, $p = .750$).

The bivariate analysis exposes that income is the only variable exhibiting a statistically significant correlation with value alignments, whereas other socioeconomic and demographic factors do not demonstrate meaningful correlations at this stage. Hence, the findings indicate that economic resources may be more significant compared to the demographic features influencing value orientations in Bangladesh. However, as bivariate analysis fails to account for other variables or explore conditional correlations, multivariate regression analysis is performed in the following phase to further evaluate the forms.

8.3 Multivariate Logistic Regression

Results in table 3 exhibit the outcomes of three logistic regression models predicting the probability of possessing post-materialist values. Model 1 includes fundamental socio-demographic variables, Model 2 incorporates generational cohort and income, and lastly Model 3 integrates interaction effects between cohort and income in the regression analysis.

Model 1, incorporating education, sex, age, residential location and religion, but none of the factors exhibit a statistically significant correlation with post-materialist values. Age shows positive effect ($B = .010$; Odds = 1.010), suggesting that a one-year increase in age slightly increases the odds of holding post-materialist values, however the effect is not statistically significant. The level of education demonstrates a positive as well as non-significant correlation ($B = .141$; Odds = 1.152), suggesting that persons with higher educational attainment may be marginally more inclined to display post-materialist values. Females have marginally greater odds than males (Odds = 1.109), however the disparity is insignificant. Living in rural regions (Odds = .779) and belonging to Islamic religion (Odds = .990) correlate with reduced likelihood of post-materialist values, however both effects are statistically insignificant. Model 1 accounts for a slight fraction of the variance (Nagelkerke $R^2 = .007$).

Table 3: Logistic Regression Predicting Post-Materialist Values. N=1200

Variables	Model-1		Model-2		Model-3	
	B	Odds	B	Odds	B	Odds
Age	.010	1.010	-.006	.994	-.006	.994
Education	.141	1.152	.129	1.137	.132	1.141
Sex, Male (ref.)						
Female	.103	1.109	.099	1.105	.096	1.101
Resident, Urban (ref)						
Rural	-.250	.779	-.209	.811	-.213	.808
Religion, Muslim (ref)						
Other	-.010	.990	-.012	.988	-.024	.977
Old cohort (reference)						
Young Age Cohort	-	-	-.210*	.810	-.596*	.551
Middle Age Cohort	-	-	-.617*	.540	-.112*	.894
Income	-	-	.209*	1.232	.177*	1.194
Young age cohort×income	-	-	-	-	-.256**	.774
Middle age cohort×income	-	-	-	-	.093**	1.097
-2 Log likelihood	650.63			648.31		647.35
R ² (Nagelkerke)	.007			.012		.013

***p < 0.01; **p < 0.05; *p < 0.1.

(Model Fitness: Overall, the logistic regression models show modest explanatory power. The Nagelkerke R² increases slightly from .007 in Model 1 to .013 in Model 3, indicating that the models explain a small proportion of the variance in post-materialist values. The -2 Log Likelihood decreases across the models (650.63 → 648.31 → 647.35), suggesting a gradual improvement in model fit with the inclusion of income, generational cohort, and interaction terms. Although the overall fit is limited, Model 3 provides the best fit among the three models).

Model 2 incorporates generational cohort and income variables. The coefficient for the younger cohort is negative and statistically significant (B = -.210*, p < .05; Odds = .810), indicating that the younger cohort is less likely to exhibit post-materialist values compared to the older cohort. This finding remain consistent in Model 3 (B = -.596*, p < .05; Odds = .551), indicating that the negative correlation between the youthful cohort and post-materialist value orientation is durable. H1 proposed that younger cohorts would demonstrate more pronounced post-materialist attitudes than older cohorts. However, the results do not fully support this expectation.

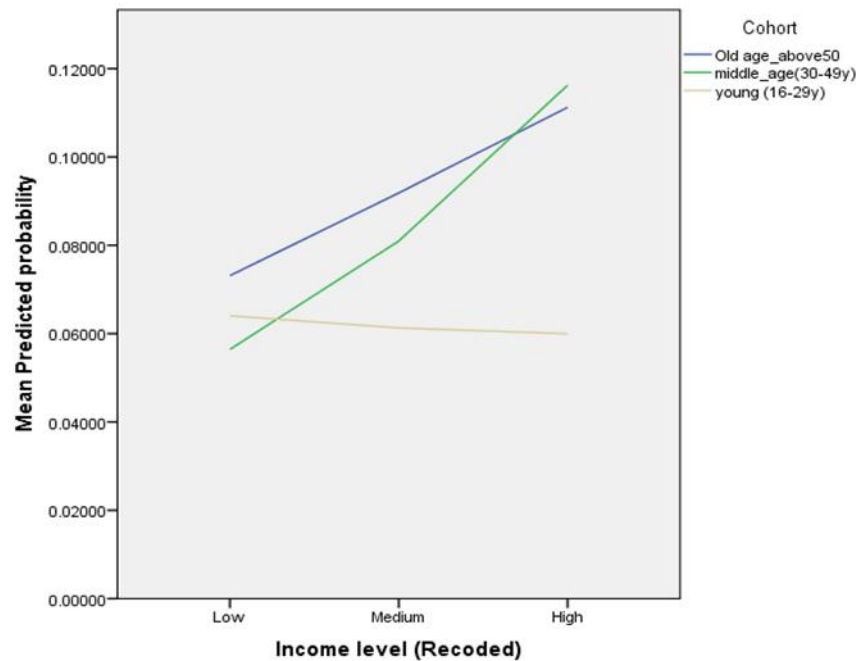
In contrary, income exhibits a positive and statistically significant effect (B = .209*, p < .05; Odds = 1.232). This kind of results suggests that increased income enhances the likelihood of embracing post-materialist values. The security statement of modernization theory which asserts that economic safety raises the development of post-materialist values. This result persists in Model 3 following the inclusion of the interaction term (B = .177*, p < .05; Odds = 1.194), implying that the association between economic resources and value orientations is robust. H2 posited that persons with higher income levels are more inclined to demonstrate post-materialist values. Hence, the results from Model 2 provide support for this proposition.

In model 3 it was additionally incorporated interaction variables between generational cohort and income to examine whether the effect of income varies between generations. Result shows that the relationship between the young cohort and income is negative and statistically significant (B = -.256, p < .05; Odds = .774). The finding indicates that the adverse effect of income on post-materialist values is less pronounced among younger participants. The interaction between the middle cohort and income is positive and statistically significant (B = .093, p < .01; Odds = 1.097), indicating that income enhances the likelihood of post-materialist values within the middle age group. Hence, the findings indicate that the correlation between economic resources and value orientation differs among age cohorts. H3 posited that the correlation between income and post-materialist values would differ among generational cohorts; therefore the findings support this hypothesis.

Therefore the overall regression results indicate that income is a more consistent predictor of post-materialist values than generational cohort, with the effect of income differing among cohorts. This pattern approves the concept of conditional or stratified value transformation, wherein economic resources interact with generational experiences to influence value orientations.

8.4 Predicted Probability of Post-Material Values

To further interpret the interaction, predicted probabilities were added in figure 1. This pattern indicates that income has a stronger effect among middle age and older cohorts and weaker among younger cohorts, suggesting that economic resources do not influence all generations equally. These patterns support the argument that the impact of economic resources on value orientation is conditional on generational experiences, indicating a stratified or cohort-specific process of value change.



Discussion

This research clarifies whether value transformation in Bangladesh aligns with the views of modernization theory or indicates a more conditional and context-specific approach. The study used Ronald Inglehart's theoretical framework to observe the effect of economic resources, generational cohort, and their interplay on the formation of post-materialist value orientations. Results provide a valuation of the theory offering partial support while also revealing important deviations in the Bangladeshi setting.

Generational Dynamics and the Limits of Modernization

Results do not support H1 when younger cohorts do not exhibit more diverse post-materialist values compared to the older age cohort. This kind of outcome weakens a fundamental assertion of modernization theory specifically that generational replacement drives a gradual shift toward post-materialist values.

Bangladeshi condition offers significant insight into this discrepancy. In spite of being raised in an era of economic development, younger generations bear considerable uncertainty in their survives. Higher rate of youth unemployment rates, strong competition within the labor market, the proliferation informal jobs as well as increasing living expenditures especially in urban regions constrain the degree to which young individuals attain existential security. Consequently, younger persons may prioritize material concerns like job stability and financial security over shifting to post-materialist values.

This result suggests that generational replacement does not inherently result in value change when enhancements in macroeconomic conditions are not accompanied by widespread and secure individual opportunities. The Bangladeshi condition underlines a significant weakness of modernization theory in relation to underdeveloped cultures.

Economic Resources and Existential Security

The results strongly approve H2, indicating that participants with higher income levels are more tending to demonstrate post-materialist values. This finding strongly corresponds with Inglehart's principal declaration that economic security reduces the focus on material existence, allowing individuals to prioritize raised demands such as freedom of expression and quality of their life.

In Bangladesh, however, this relationship must be interpreted in light of the unequal distribution of economic resources. In spite of the country's incessant economic expansion, access to stable income and secure livelihoods remains restricted for substantial portions of the inhabitants. Economic benefits are unevenly distributed among social groups and generations (Hossain, 2017). Subsequently, post-materialist values are mostly found among relatively privileged people that enjoy enhanced economic constancy. This indicates that, even in a developing context, the core mechanism of modernization theory linking economic security to value change retains explanatory power, but operates in a socially stratified way.

Conditional Modernization and Stratified Value Change

The results of this study strongly approve H3 which implying that the influence of income on post-materialist values significantly differs among generational cohorts. This interaction effect indicates that the relationship between economic resources and value orientations is conditional rather than uniform. Investigation approves an adjustment of modernization theory towards a conditional modernization pattern, wherein value transformation is contingent upon both structural conditions and individual involvements. In Bangladesh, individuals' economic resources seem to significantly influence the adoption of post-materialist values, although their effects vary throughout generations. For example, income exert a more distinct effect on persons adept at transforming economic resources into stability and safety for future. Whereas its effect may reduce for those experiencing continuing

uncertainty. The significant interaction effect indicates that value change is differentiated among social groups or age cohorts. The results suggest a diverse pattern of value orientations influenced by economic status and generational involvement rather than a uniform transition to post-materialism values. This highlights the necessity of exceeding additive models and examining how various elements of inequality influence cultural value orientation.

Implications for Modernization Theory in the Bangladesh Context

Findings indicate that modernization theory demands contextual adaptation for application in the society of Bangladesh. The positive correlation between income and post-materialist values strengthens the theory's essential evidence. Bangladesh's rapid economic expansion has been accompanied by enduring labor market limitations as well as inadequate social protection (Rahman, 2019). These factors provide a scenario where existential security is inequitably allocated, thereby influencing value orientations in a unequal manner. Accordingly, post-materialist values do not manifest as an extensive societal movement but are rather confined to particular cohort or group of the community. Modernization in Bangladesh manifests as a mixture pattern of values, characterized by the coexistence of materialist and post-materialist values, which are unequally dispersed throughout social groupings, rather than following a straight and widespread tendency.

The study contributes to modernization theory not by proposing a new theoretical paradigm, but by specifying how modernization operates under conditions of uneven development in society. The results or findings indicate that economic growth solely does not produce post-materialist values; rather, the relationship between economic resources and value change is conditioned by generational involvement. This delivers a more context-sensitive understanding of value transformation in developing societies such as Bangladesh.

Limitations of the Study

This research has certain limitations that must be recognized. Firstly, the research is based on cross-sectional data from the World Values Survey (Wave 7) which makes the capacity to make causal inferences or comprehensively assess generational change across time period. Secondly, cohort variances may partly reflect life-cycle effects rather than true generational replacement.

Thirdly, the measurement of post-materialist values is conducted through the four-item index established by Ronald Inglehart. When extensively used, this measure has been criticized for its limited scope and sensitivity to contextual factors and potentially constraining the interpretation of value orientations. Fourth, income is considered as a proxy for economic security. However, it may not adequately reflect individuals' subjective perceptions of uncertainty. Lastly, the emphasis on Bangladesh restricts the applicability of the findings to other social contexts. The findings yield significant insights on conditional modernization, however comparative assessments across nations are essential to evaluate the wider pertinence of these findings.

Conclusion

This study investigated the relationship of income, generational cohort, and post-materialist values in Bangladesh, utilizing Ronald Inglehart's modernization theory as a framework. The findings, derived from the World Values Survey offer partial support for the theory. A higher income correlates positively with post-materialist values, affirming that economic security is a significant compound for value alteration. Generational transition is not evident as younger cohorts do not have post-materialist values. The results indicate a significant interaction between income and cohort demonstrating that value change in Bangladesh adheres to a conditional and stratified pattern rather than a uniform line. The works of this study have multiple opportunities for future investigation. Comparative studies among South Asian nations could produce thoughtful insights into how varying institutional and cultural environments influence the link between economic progress as well as value alteration.

Acknowledgement

The author would like to express his gratitude to Pundra University of Science & Technology, Bogura, Bangladesh, for providing the academic support that enabled him to write the present paper.

REFERENCES

1. Appadurai, A (2021) *The future as cultural fact: Essays on the global condition*. London: Verso Books.
2. Gao, J, Wang, H and Tam, T (2024) 'Value change and modernization in contemporary China: Evidence from longitudinal survey data', *Chinese Sociological Review*, 56(1): 1–25.
3. Gupta, D (2019) *Modernization and social change in contemporary India*. Oxford: Oxford University Press.
4. Hasan, MS, Jayasinghe, M and Selvanathan, E (2024) 'Multidimensional well-being and social values in Bangladesh: Evidence from the World Values Survey', *Social Indicators Research*.
5. Homocianu, D (2024) 'Determinants of subjective well-being across societies: Evidence from the World Values Survey', *Societies*, 14(7): 119. Available at: <https://doi.org/10.3390/soc14070119>
6. Inglehart, R (1977) *The silent revolution: Changing values and political styles among Western publics*. Princeton, NJ: Princeton University Press.
7. Inglehart, R (1997) *Modernization and postmodernization: Cultural, economic, and political change in 43 societies*. Princeton, NJ: Princeton University Press.

8. Inglehart, R and Baker, WE (2000) 'Modernization, cultural change, and the persistence of traditional values', *American Sociological Review*, 65(1): 19–51. Available at: <https://doi.org/10.2307/2657288>
9. Institute of Microfinance (2018) *Informal economy and economic inclusion: Policy options for Bangladesh*. Available at: <https://inm.org.bd/informal-economy-and-economic-inclusion-policy-options-for-bangladesh/>
10. Islam, MM (2020) 'Cultural identity and linguistic diversity in Bangladesh: Implications for social values and cohesion', *Religación: Journal of Social Sciences*.
11. Korotayev, A, Zinkina, J, Goldstone, JA and Shulgin, S (2019) 'Economic development and sociocultural change: Global perspectives from the World Values Survey', *Sociological Research*, 58(3): 181–207.
12. Lawoti, M (2020) 'Social change and democratic transformation in Nepal', *Asian Survey*, 60(4): 645–668. Available at: <https://doi.org/10.1525/as.2020.60.4.645>
13. Mostari, S (2025) 'Values education, governance, and national development in Bangladesh', *International Journal of Research and Innovation in Social Science*.
14. Norris, P and Inglehart, R (2019) *Cultural backlash: Trump, Brexit, and authoritarian populism*. Cambridge: Cambridge University Press.
15. Pavlović, Z (2016) 'Individual and country-level determinants of post-materialist values: A multilevel analysis', *Social Indicators Research*, 128(2): 851–870.
16. Raza, A (2021) 'Urbanization, religion, and value change in Pakistan', *Asian Journal of Social Science*, 49(3): 245–263.
17. Rigoli, R (2025) 'Ideological diversity and socio-economic transformation in developing societies', *Comparative Political Studies*. Advance online publication.
18. Strenze, T (2021) 'Value change in the Western world: The rise of materialism, post-materialism, or both?', *International Review of Sociology*, 31(3): 457–480. Available at: <https://doi.org/10.1080/03906701.2021.1996761>
19. Welzel, C (2013) *Freedom rising: Human empowerment and the quest for emancipation*. Cambridge: Cambridge University Press.
20. Welzel, C and Dalton, RJ (2017) 'From allegiant to assertive citizens', *Journal of Democracy*, 28(2): 43–57.
21. World Bank (2013) *Bangladesh: Bolstering economic growth to reduce poverty*. Washington, DC: World Bank Group. Available at: <https://www.worldbank.org/>
22. World Bank (2024) 'Bold and timely reforms will help Bangladesh create quality jobs and achieve inclusive growth', 15 October. World Bank Group.
23. World Bank (2025a) *Bangladesh poverty and equity assessment 2025*. Washington, DC: World Bank Group.
24. World Bank (2025b) 'Job creation key to equality and faster poverty reduction in Bangladesh', World Bank Group.
25. Yeganeh, H (2024) 'Globalization, demographic shifts, and cultural value change', *Social Sciences*, 13(9): 439. Available at: <https://doi.org/10.3390/socsci13090439>