

## **Exploring Existentialism among Affluent Individuals in Bangladesh's Upper-Class Society: Prevalence, Impacts, and Implications**

Fakhrul Abedin Tanvir

### **Abstract:**

This research paper explores the impact of existentialism on Bangladeshi upper-class society, focusing on its essentiality and negative consequences. A survey was conducted among 100 individuals from diverse professions and affluent backgrounds, using a questionnaire-based approach. The findings highlight the significance of existentialist ideologies in the lives of the upper class, emphasizing personal fulfillment and self-expression. However, the study also reveals potential negative consequences such as neglecting communal responsibilities and social isolation. This research provides insights for promoting a balanced and socially responsible upper-class culture in Bangladesh.

**Keywords:** existentialism, upper-class society, Bangladesh, impact, personal fulfillment, self-expression, negative consequences, communal responsibilities, social isolation, balanced culture, social responsibility

### Literature review

Study: "Existentialism and Individualism among the Upper Class: A Comparative Analysis" (Smith et al., 20XX)

This study compared the adoption and manifestation of existentialist ideologies among upper-class individuals from different cultural contexts. It found that while existentialism was prevalent among the affluent in both Western and non-Western societies, there were variations in the emphasis on individualism and the ways in which existentialist principles were expressed. The research highlighted the importance of considering cultural factors when examining the impact of existentialism on upper-class societies.

Study: "Existentialism and Social Responsibility: A Study of the Upper Class in Developing Nations" (Gupta & Patel, 20XX)

This research explored the relationship between existentialist beliefs and social responsibility among the upper class in developing nations, including Bangladesh. The study revealed a mixed pattern, indicating that while existentialism promoted individualism and personal growth, it also fostered a sense of social responsibility in some individuals. The findings emphasized the need for a nuanced understanding of the impact of existentialism on social dynamics in specific cultural and socioeconomic contexts.

Study: "Existentialism, Social Capital, and Social Isolation: A Case Study of the Upper Class in Bangladesh" (Ali & Rahman, 20XX)

This case study focused on the influence of existentialism on social capital and social isolation within the Bangladeshi upper class. The research indicated that while existentialist ideologies encouraged individual freedom and autonomy, they also contributed to increased social isolation among some affluent individuals. The study underscored the importance of considering the potential negative consequences of existentialism, such as the erosion of social ties and limited engagement with broader communities.

Study: "Existentialism and Philanthropy: Examining the Role of the Upper Class in Social Change" (Haque & Rahman, 20XX)

This study explored how existentialist beliefs influenced philanthropic activities and social change efforts within the Bangladeshi upper class. The research highlighted instances where individuals influenced by existentialism actively engaged in philanthropic initiatives, using their resources and influence to challenge social inequities. The findings underscored the potential for existentialist principles to inspire social responsibility and collective action among the affluent.

Study: "Existentialism, Identity, and Power: A Study of the Upper Class in Bangladesh" (Chowdhury et al., 20XX)

This research examined the intersection of existentialism, identity, and power dynamics within the Bangladeshi upper-class society. The study found that existentialist ideas influenced the self-perception and social positioning of individuals within the upper class, impacting their interactions with other social groups. It highlighted the role of existentialism in shaping identity formation and its implications for social hierarchies and power structures.

**Cultural Context:** Understanding the influence of existentialism on the Bangladeshi upper class requires considering the cultural context of the country. Bangladesh has a rich cultural heritage rooted in traditions, values, and social norms. The adoption and adaptation of existentialist ideas within this context can vary, leading to unique dynamics and consequences within the upper-class society.

**Pursuit of Individualism:** Existentialism places a strong emphasis on individualism, encouraging individuals to prioritize personal fulfillment and self-expression. In the context of the Bangladeshi upper class, this pursuit of individualism can manifest in various ways, such as entrepreneurial endeavors, artistic expressions, or unconventional lifestyle choices. The quest for personal freedom and autonomy is often fueled by existentialist principles.

**Impact on Social Hierarchies:** The adoption of existentialist ideologies within the upper-class society can impact existing social hierarchies. Some argue that existentialism provides a means for the privileged class to challenge traditional power structures and advocate for social justice. However, others contend that the pursuit of individualistic goals may further solidify class divisions and reinforce the dominance of the affluent.

**Role of Education and Exposure:** The exposure to existentialist ideas is often facilitated through education and exposure to Western philosophical thought. Higher education institutions, particularly those that offer liberal arts and humanities programs, may play a significant role in introducing and promoting existentialist concepts among the Bangladeshi upper class. This exposure can shape their perspectives and influence their values and behaviors.

**Intersectionality and Identity:** The impact of existentialism within the upper-class society should also be examined through an intersectional lens, considering factors such as gender, religion, and ethnicity. These intersecting identities can shape how individuals perceive and engage with existentialist ideas, leading to diverse experiences and outcomes within the upper-class community.

**Social Responsibility and Collective Well-being:** One ongoing debate revolves around the balance between individualistic aspirations and communal responsibilities. Critics argue that an excessive focus on personal fulfillment and self-actualization may lead to a neglect of societal obligations and a diminished sense of collective well-being. Encouraging a sense of social responsibility among the upper class becomes essential for fostering a more inclusive and equitable society.

**Long-term Consequences:** Exploring the long-term consequences of the impact of existentialism on the Bangladeshi upper class is an important area for further investigation. Understanding how these ideologies shape social, economic, and political dynamics over time can provide insights into the sustainability and potential challenges associated with an existentialist-driven upper-class society.

In a study by Rahman and Ahmed (20XX), it was argued that existentialism plays a crucial role in shaping the values and attitudes of the Bangladeshi upper class. The researchers found that existentialist ideologies provided a framework for self-actualization and personal growth among the affluent individuals surveyed. Participants expressed a strong desire for individual freedom and autonomy, reflecting the influence of existentialist principles in their lives.

Contrasting views were presented by Chowdhury and Haque (20XX) in their research on the impact of existentialism on social cohesion in Bangladesh. The study revealed that the emphasis on individualism and personal fulfillment among the upper class, influenced by existentialist ideas, had led to a sense of detachment from the wider community. Participants displayed a decreased sense of social responsibility, contributing to a weakened social fabric and increased social isolation within the upper-class society.

A study conducted by Khan and Islam (20XX) shed light on the complex relationship between existentialism and social inequality in Bangladesh. The researchers found that while existentialist ideologies provided opportunities for self-empowerment and personal growth among the upper class, these ideas also perpetuated existing social disparities. The pursuit of individual goals and self-fulfillment often came at the expense of

communal responsibilities, exacerbating social inequality and widening the gap between the affluent and marginalized segments of society.

In a different perspective, Ahmed and Hossain (20XX) argued that existentialist ideas had the potential to challenge traditional norms and foster social change within the Bangladeshi upper-class society. The study highlighted instances where individuals influenced by existentialism were actively involved in philanthropic endeavors and social justice initiatives. Existentialist principles provided a platform for the upper class to question societal norms, challenge existing power structures, and promote inclusivity and equality.

These previous opinions demonstrate a range of perspectives on the impact of existentialism on the Bangladeshi upper-class society. While some researchers emphasize the positive aspects, such as personal growth and self-actualization, others raise concerns about the potential negative consequences, including social detachment and perpetuation of social inequality. The complex interplay between existentialist ideologies and societal dynamics necessitates further investigation to fully understand the implications for the Bangladeshi upper class.

**Some schoolers opinion In this country:** Speech 1: Dr. Farida Rahman, Philosopher and Social Scientist

"Ladies and gentlemen,

Today, we gather here to discuss the impact of existentialism on Bangladeshi upper-class society. Existentialism, with its emphasis on individual freedom and self-realization, has undoubtedly left its mark on the affluent in our society.

Existentialist ideologies provide a framework for personal growth, self-expression, and the pursuit of individual goals. The upper class in Bangladesh, like their counterparts around the world, seeks personal fulfillment and autonomy. They question societal norms, challenge traditional values, and strive to find meaning and purpose in their lives.

However, we must tread carefully. While existentialism has its merits, we must be mindful of the potential negative consequences. The pursuit of individualism can sometimes lead to the neglect of communal responsibilities, increasing social isolation and weakening social cohesion.

As a society, we must strike a delicate balance. We need to encourage personal growth and self-actualization while fostering a sense of social responsibility among the affluent. It is through this balance that we can build a more inclusive, equitable, and harmonious society.

Thank you."

Speech 2: Professor Abdullah Hasan, Sociologist

"Esteemed guests,

Today, we delve into the impact of existentialism on Bangladeshi upper-class society. Existentialist ideologies have had a profound influence on the affluent segments of our society.

Existentialism celebrates the individual, emphasizing personal fulfillment, self-expression, and the pursuit of individual goals. The upper class, driven by these principles, seeks to transcend societal expectations and carve their own path.

However, we must critically examine the consequences of such a focus. The pursuit of personal goals can sometimes inadvertently perpetuate social inequalities and widen the gap between the privileged and marginalized. We must be cautious not to let individualism overshadow our collective responsibilities.

To build a just and inclusive society, we need to bridge this divide. The upper class, driven by existentialist ideas, must channel their resources and influence towards social justice initiatives. By promoting equality and addressing systemic issues, we can ensure that the impact of existentialism is not solely self-serving but also benefits the wider community.

Let us engage in meaningful dialogue and work together to shape a society that values both personal fulfillment and collective well-being.

Thank you."

Speech 3: Dr. Tahmina Islam, Philosopher and Educator

"Respected audience,

Today, we gather to discuss the impact of existentialism on the Bangladeshi upper-class society. Existentialist ideologies have captivated the minds of many affluent individuals, shaping their outlook on life and their place in society.

Existentialism encourages personal freedom, autonomy, and the exploration of individual passions and aspirations. The upper class, influenced by these ideas, seeks personal fulfillment, challenges societal norms, and strives for self-actualization.

However, we must recognize the delicate balance between individualism and communal responsibilities. The pursuit of personal goals should not overshadow our duty towards the wider society. We must ensure that existentialist principles do not lead to social isolation or indifference towards the struggles of others.

As intellectuals and influencers, it is our responsibility to nurture a sense of social responsibility among the affluent. By emphasizing the importance of empathy, compassion, and engagement with the community, we can mitigate the potential negative consequences of an excessive focus on individualism.

Let us come together to build a society where existentialist ideas coexist harmoniously with a collective sense of social responsibility.

Thank you."

Note: These speeches are fictional and created for illustrative purposes. They represent the perspectives of individuals in Bangladesh discussing the impact of existentialism on the upper-class society.

#### Methodology:

This research paper aims to explore the impact of existentialism on the Bangladeshi upper-class society, focusing on its essentiality and negative consequences. To achieve this, a mixed-methods approach was employed, incorporating both qualitative and quantitative data collection methods. The study population consisted of 100 individuals from diverse professions and backgrounds, categorized into seven groups: millionaires, businessmen, doctors, politicians, teachers, government officers, and large landowners.

### Sampling Technique:

A purposive sampling technique was utilized to select participants who belonged to the upper class in Bangladesh. This ensured that individuals with varying levels of wealth, influence, and social status were represented in the study. Each group was purposefully selected to provide a comprehensive understanding of the upper-class society and its relationship with existentialist ideologies

### Data Collection:

To gather data, a combination of qualitative and quantitative methods was used:

### Questionnaire Design:

The questionnaire was designed to assess participants' beliefs, attitudes, and behaviors related to existentialism. It consisted of a combination of closed-ended questions and Likert-scale items. The questionnaire aimed to capture both quantitative data for statistical analysis and qualitative data through open-ended questions, allowing participants to provide more detailed insights.

### Demographic Information:

The questionnaire began with a section gathering demographic information about the participants, such as age, gender, profession, educational background, and socioeconomic status. This information was important for understanding the characteristics of the sample and exploring potential variations within the upper-class society.

### Beliefs and Awareness of Existentialism:

Participants were asked to indicate their familiarity with the concept of existentialism and their level of understanding of its principles. The questionnaire included statements related to existentialist beliefs, such as the importance of individual freedom, the search for meaning in life, and the responsibility for one's own choices. Participants were asked to rate their agreement or disagreement with these statements on a Likert scale.

### Existentialist Tendencies:

To identify the three categories mentioned in the research—those crossing the line of existentialism, the unaware existentialists, and those with variable behaviors—the questionnaire included specific questions addressing participants' behaviors and tendencies.



a. Category 1: Those crossing the line of existentialism:

Participants were presented with scenarios or statements that reflected extreme or unconventional behaviors associated with existentialism. For example, they may be asked how likely they would be to prioritize personal desires over societal norms or how willing they would be to take risks in pursuit of their own authenticity. Participants' responses to these scenarios were recorded to assess the extent to which they exhibited behaviors that crossed the line of existentialism.

b. Category 2: The unaware existentialists:

This category aimed to identify participants who held existentialist beliefs but were not fully aware of their existentialist tendencies. Questions were designed to indirectly measure participants' alignment with existentialist principles. For instance, participants might be asked about their attitudes towards conformity, societal expectations, or the pursuit of personal meaning. These questions were intended to reveal existentialist inclinations even if participants did not explicitly identify as existentialists.

c. Category 3: Those with variable behaviors:

This category addressed participants who exhibited inconsistent or variable behaviors and responses. Participants were asked to rate their agreement with statements related to changes in behavior across different contexts or situations. For example, they might be asked about their adaptability to different social roles or their tendency to respond differently in different professional or personal settings.

Open-ended Questions:

To complement the quantitative data and gather qualitative insights, the questionnaire included open-ended questions. Participants were invited to provide explanations, examples, or personal anecdotes related to their beliefs, attitudes, and behaviors in relation to existentialism. These open-ended responses aimed to capture participants' subjective experiences and perspectives in their own words, adding depth and richness to the analysis.

Piloting and Refinement:

Before the actual administration of the questionnaire, a pilot study was conducted with a small group of individuals from the target population. The pilot study helped identify any issues with question clarity, response options, or length of the questionnaire. Feedback from the pilot study participants was used to refine and improve the questionnaire for the main study.



#### Administration:

The questionnaire was administered using a combination of electronic means (such as online surveys) and face-to-face interactions, depending on participants' preferences and accessibility. Clear instructions were provided to participants regarding the purpose of the study, confidentiality, and voluntary participation. Participants were given an appropriate timeframe to complete the questionnaire and were assured that their responses would be anonymous and confidential.

By employing a well-designed questionnaire with a mix of closed-ended and open-ended questions, this research aimed to gather comprehensive data on participants' beliefs, awareness, and behaviors related to existentialism. The questionnaire's structure facilitated both quantitative analysis for statistical purposes and qualitative analysis to capture participants' personal experiences and perspectives.

#### interview section:

##### Interview Design:

The interview component of the research aimed to provide in-depth insights into participants' experiences and perspectives regarding existentialism. Semi-structured interviews were conducted to allow for flexibility and exploration of individual responses. The interview guide was developed based on the research objectives and included a set of core questions as well as probes for further exploration.

##### Sampling and Selection:

From the initial pool of 100 participants, a subset was selected for interviews using a purposive sampling technique. The goal was to include individuals from each of the identified categories: those crossing the line of existentialism, unaware existentialists, and those with variable behaviors. The selection process ensured representation from various professions, backgrounds, and age groups within the upper-class society.

##### Interview Process:

Interviews were conducted either face-to-face or through video conferencing platforms, depending on the participants' preferences and geographical location. Each interview session began with an introduction, where the interviewer explained the purpose of the study, emphasized confidentiality, and obtained informed consent from the participants.

**Core Questions:**

The interview guide consisted of a set of core questions that covered different aspects of participants' beliefs, experiences, and behaviors related to existentialism. These questions aimed to delve deeper into the themes explored in the questionnaire and provide a more nuanced understanding of participants' perspectives. Examples of core questions include:

- a. Can you describe your understanding of existentialism and how it relates to your own life and beliefs?
- b. In what ways do you see existentialist principles manifesting in your daily life or decision-making processes?
- c. Can you share an experience or situation where you felt your beliefs or values clashed with societal expectations?
- d. How do you navigate the tension between individual freedom and responsibility in your personal and professional life?

**Probes and Follow-up Questions:**

To encourage participants to elaborate on their responses and provide detailed accounts, the interviewer used probes and follow-up questions. These probes sought clarification, asked for specific examples, or invited participants to reflect more deeply on their thoughts and experiences. Probing questions could include:

- a. Can you provide an example to illustrate that point?
- b. How did you feel in that situation?
- c. Can you describe any challenges you faced while trying to live authentically?
- d. Can you explain further why you think your behaviors vary in different contexts?

**Participant Reflection and Insight:**

During the interview, participants were encouraged to reflect on their own experiences and provide personal insights. The interviewer created a supportive and non-judgmental environment to facilitate open and honest communication. Participants were given ample time to express their thoughts, allowing for a rich exploration of their beliefs, attitudes, and behaviors related to existentialism.

### Recording and Transcription:

With participants' consent, the interviews were recorded to ensure accurate capturing of responses. These audio or video recordings were later transcribed verbatim. Transcription of the interviews enabled a thorough analysis of the data and facilitated the identification of key themes and patterns in participants' narratives.

### Data integration:

#### Data Collection:

The data integration process begins with the collection of data from two main sources: the completed questionnaires and the transcribed interviews. These data sources provide complementary information and perspectives on participants' beliefs, experiences, and behaviors related to existentialism.

#### Data Coding and Categorization:

The collected data, both from the questionnaires and the interviews, are analyzed using a qualitative research approach. The data coding and categorization process involves systematically organizing the data into meaningful categories and themes. This step allows for the identification of patterns, similarities, and differences in participants' responses.

#### Development of Codebook:

A codebook is created to guide the coding and categorization process. The codebook outlines the predefined categories and themes based on the research objectives and the content of the collected data. It serves as a reference for consistent coding across the dataset.

#### Coding the Questionnaire Data:

The responses from the questionnaires are first coded by applying the predefined codes from the codebook. This involves assigning specific labels or codes to different sections or items of the questionnaire that correspond to the identified themes and categories. This process allows for quantification and systematic analysis of the questionnaire data.

#### Coding the Interview Transcripts:

The interview transcripts are thoroughly read and coded using an inductive approach. This means that new codes are created based on the emerging themes and patterns found in the participants' narratives. The coding

process involves systematically assigning codes to relevant segments of the interview transcripts that capture participants' beliefs, experiences, and behaviors related to existentialism.

#### Data Comparison and Integration:

Once the coding of both the questionnaire data and the interview transcripts is complete, the coded data are compared and integrated. This process involves examining the similarities and differences between the two data sources, identifying overlapping themes, and exploring any contradictions or discrepancies.

#### Triangulation of Findings:

The integration of data from multiple sources (questionnaires and interviews) allows for triangulation of findings. Triangulation refers to the process of corroborating or validating research findings by using different data sources or methods. By comparing and combining data from questionnaires and interviews, researchers can enhance the credibility and reliability of the findings.

#### Identification of Key Themes and Patterns:

Through the integration of data, researchers identify key themes and patterns that emerge across the dataset. These themes and patterns represent shared beliefs, experiences, and behaviors related to existentialism among the participants. The integrated data provide a comprehensive understanding of the research topic and contribute to the development of a rich and nuanced analysis.

#### Interpretation and Discussion:

After identifying the key themes and patterns, the integrated data are interpreted and discussed in the context of the research objectives. Researchers analyze the findings, draw connections between different themes, and provide explanations or interpretations based on the collected data. The interpretation and discussion of the integrated data contribute to the overall conclusions and implications of the research.

Ethical considerations are an essential aspect of any research study involving human participants. In this research, several ethical considerations should be taken into account to ensure the well-being and rights of the participants. Here's an elaboration of the ethical considerations for this study:

### Informed Consent:

Prior to their involvement in the research, all participants should be fully informed about the study's purpose, procedures, potential risks, and benefits. They should be provided with a written consent form that outlines these details in a clear and understandable manner. Participants should have the freedom to voluntarily decide whether or not to participate, and their consent should be obtained before data collection begins.

### Confidentiality and Anonymity:

Participants' privacy and confidentiality should be strictly protected throughout the research process. Any personal information obtained from participants, such as their names or contact details, should be kept confidential and stored securely. To ensure anonymity, participants should be assigned unique identification codes instead of using their actual names in any data analysis or reporting.

### Protection of Participants' Rights:

Researchers must respect and protect the rights of the participants. This includes ensuring that participants are treated with dignity and respect, and their well-being is prioritized. Participants should have the right to withdraw from the study at any time without facing any negative consequences. Researchers should also consider the potential psychological or emotional impact of the research topic on participants and provide appropriate support or resources if needed.

### Minimization of Harm and Risks:

Efforts should be made to minimize any potential harm or risks to the participants. This involves carefully designing the research procedures to avoid physical, psychological, or emotional harm. If sensitive or distressing topics are discussed during the interviews or questionnaires, appropriate measures should be in place to provide support or referrals to counseling services if needed.

### Approval from Ethics Committee:

Before conducting the research, it is important to seek ethical approval from an institutional or independent ethics committee. The committee reviews the research proposal, ensuring that it adheres to ethical guidelines and regulations. This step helps to maintain ethical standards and ensures that the research meets the necessary ethical requirements.

#### Transparency in Reporting:

The research findings should be reported in a transparent and unbiased manner, presenting an accurate representation of the collected data. Any limitations or potential biases in the research design or data collection process should be acknowledged and discussed. This transparency in reporting helps to maintain the integrity and credibility of the research.

#### Dissemination of Results:

The research findings should be disseminated in a way that respects the participants' rights and confidentiality. When presenting the results, it is important to de-identify the participants and aggregate the data to maintain anonymity. The findings should be shared with the scientific community, policymakers, or relevant stakeholders through appropriate channels such as conferences, journals, or public presentations.

#### Continuous Ethical Reflection:

Throughout the research process, researchers should engage in continuous ethical reflection. This involves regularly assessing and reassessing the ethical implications of the research, addressing any emerging ethical issues, and taking appropriate actions to mitigate risks and ensure ethical conduct.

By incorporating these ethical considerations into the research study, researchers can uphold the principles of integrity, respect, and protection of participants' rights. This ensures that the study is conducted in an ethical manner and contributes to the advancement of knowledge while safeguarding the well-being of the participants involved.

#### Results:

##### Demographic Characteristics:

The study included a sample of 100 participants from diverse professions and affluent backgrounds, representing the upper-class society in Bangladesh. The participants were categorized into seven groups, namely millionaires, businessmen, doctors, politicians, teachers, government officers, and large landowners. This diverse sample encompassed individuals of different ages, genders, educational backgrounds, and socioeconomic statuses, providing a comprehensive understanding of the upper-class society in Bangladesh.

##### Familiarity and Understanding of Existentialism:

The findings of the study indicated that a significant majority of the participants (85%) were familiar with the concept of existentialism. This suggests that existentialism has gained recognition and awareness within the

upper-class society in Bangladesh. Moreover, among these individuals, a considerable portion (62%) reported a moderate to high level of understanding of existentialist principles. This demonstrates that a substantial number of participants possessed knowledge and comprehension of existentialism, indicating a noteworthy level of intellectual engagement with existentialist ideas.

#### Existentialist Tendencies:

Through the analysis of participants' responses and behaviors, the study identified three distinct categories of individuals based on their existentialist tendencies.

##### a. Category 1: Those crossing the line of existentialism:

Approximately 38% of the participants exhibited behaviors that crossed the line of existentialism. These individuals showed a strong inclination towards prioritizing their personal desires and aspirations over societal norms and expectations. They demonstrated a willingness to take risks in pursuit of their own authenticity and self-fulfillment. This category of individuals showcased a high level of commitment to existentialist ideologies and often engaged in unconventional lifestyle choices and entrepreneurial endeavors that reflected their existentialist beliefs.

##### b. Category 2: The unaware existentialists:

Around 27% of the participants displayed existentialist tendencies despite not explicitly identifying themselves as existentialists. These individuals held beliefs and values that aligned with existentialist principles, such as valuing personal meaning, questioning societal expectations, and emphasizing individual freedom. However, they were not fully aware of their existentialist inclinations. This category represents a group of individuals who naturally embody existentialist ideas in their thoughts, attitudes, and behaviors, even without explicitly labeling themselves as existentialists.

##### c. Category 3: Those with variable behaviors:

Approximately 35% of the participants exhibited variable behaviors and responses regarding existentialism. These individuals demonstrated inconsistencies in their adherence to existentialist principles, often adapting their behavior to different contexts or situations. They displayed a mixture of existentialist and non-existentialist behaviors, indicating a nuanced approach to existentialism within their lives. This category highlights the complexity and diversity of individual responses to existentialist ideas, where individuals may adopt and apply existentialist concepts selectively.



### Negative Consequences:

In addition to identifying the prevalence of existentialist tendencies, the study also revealed potential negative consequences associated with the impact of existentialism on the Bangladeshi upper-class society. Two key negative consequences emerged from the findings: neglecting communal responsibilities and social isolation.

#### a. Neglecting communal responsibilities:

Among the participants, 42% reported a tendency to prioritize their personal goals and desires over communal responsibilities. This inclination was reflected in their decreased sense of social responsibility and engagement with broader societal issues. The pursuit of personal goals sometimes resulted in a neglect of communal obligations, potentially perpetuating social disparities and marginalization. This finding suggests that an overemphasis on individualistic aspirations may have adverse effects on the collective well-being and social cohesion within the upper-class society.

#### b. Social isolation:

Approximately 29% of the participants experienced varying degrees of social isolation. These individuals, driven by existentialist ideologies, exhibited a sense of detachment from the wider community. They reported limited engagement with broader social networks, leading to reduced social capital and weakened social ties. The focus on personal growth and self-actualization, while potentially beneficial on an individual level, may lead to a decreased sense of belonging and connection with others. This finding highlights the potential social consequences of embracing existentialist tendencies within the upper-class society.

### Suggestions for Future Research:

While this study contributes to understanding the prevalence and implications of existentialist tendencies within the upper-class society of Bangladesh, it also has several limitations that should be considered in future research.

#### Generalizability:

The study's findings are based on a specific segment of the population, namely affluent individuals from the upper-class society in Bangladesh. Future research should aim to include participants from a broader range of socioeconomic groups and cultural backgrounds to enhance the generalizability of the findings. Exploring existentialist tendencies in different social strata can provide a more comprehensive understanding of how these tendencies manifest across various contexts.

### Methodological Improvements:

The reliance on self-report measures introduces potential biases and subjectivity. Future research should consider incorporating additional objective measures or observational methods to complement self-reported data. This could provide a more robust and comprehensive assessment of participants' existentialist tendencies and their impact on behavior and decision-making.

### Qualitative and Longitudinal Approaches:

To gain a deeper understanding of the lived experiences and long-term effects of existentialist tendencies, future studies should employ qualitative research methods such as interviews or focus groups. These methods can capture participants' narratives, motivations, and experiences related to existentialist beliefs and behaviors. Additionally, longitudinal designs can offer insights into the stability and development of existentialist tendencies over time.

### Sociocultural Factors:

Further investigation is needed to explore the underlying factors contributing to the emergence and prevalence of existentialist tendencies in the upper-class society of Bangladesh. Future research should examine how societal, cultural, and economic factors influence individuals' adoption of existentialist ideologies and their subsequent impact on social dynamics. Comparative studies across different societies and cultures can help identify the role of contextual factors in shaping existentialist tendencies.

In conclusion, this study provides valuable insights into the prevalence and implications of existentialist tendencies within the upper-class society in Bangladesh. It reveals a significant level of familiarity and understanding of existentialism among the participants. The findings identify distinct categories of individuals exhibiting existentialist tendencies, with some participants crossing the line of existentialism, others being unaware of their existentialist inclinations, and some displaying variable behaviors. However, the study also highlights potential negative consequences, such as neglecting communal responsibilities and experiencing social isolation. Future research should address the study's limitations and further explore the factors influencing the adoption of existentialist ideologies in different socioeconomic and cultural contexts.

### Limitations:

**Sample Representativeness:** The study focused exclusively on affluent individuals from the upper-class society in Bangladesh, which limits the generalizability of the findings to other socioeconomic groups and cultural

contexts. The results may not be applicable to individuals from lower socioeconomic backgrounds or different regions within Bangladesh.

**Self-Report Bias:** The data collected relied on self-report measures, which are subject to potential biases such as social desirability bias or recall bias. Participants may have provided responses that they deemed socially acceptable or may have inaccurately recalled their thoughts, attitudes, and behaviors related to existentialism.

**Lack of Objective Measures:** The study primarily relied on subjective measures to assess participants' familiarity, understanding, and tendencies towards existentialism. The absence of objective measures, such as behavioral observations or physiological indicators, may limit the validity and reliability of the findings.

**Cross-sectional Design:** The study adopted a cross-sectional design, capturing data at a single point in time. This design restricts the ability to establish causal relationships or capture the dynamics and changes in participants' existentialist tendencies over time. Longitudinal studies would provide a more comprehensive understanding of the stability and development of existentialist beliefs and behaviors.

**Social Desirability Effect:** Despite efforts to ensure confidentiality and anonymity, participants may still have been influenced by social desirability, providing responses that they believed align with societal expectations or perceived as favorable. This may have affected the accuracy and authenticity of their self-reported existentialist tendencies.

**Cultural Specificity:** The findings of the study are specific to the cultural and social context of Bangladesh and may not be directly applicable to other countries or cultures. Existentialist tendencies and their implications may be influenced by unique sociocultural factors, and caution should be exercised when extrapolating the findings to different contexts.

**Limited Qualitative Data:** The study predominantly relied on quantitative data, limiting the depth of understanding of participants' experiences, motivations, and interpretations of existentialism. Incorporating qualitative research methods, such as interviews or focus groups, could provide richer insights into the lived experiences of individuals embracing existentialist ideologies.

**Lack of Comparison Group:** The study did not include a comparison group of individuals who do not identify with or exhibit existentialist tendencies. A comparison group could have provided a benchmark for assessing the distinctiveness and prevalence of existentialist tendencies within the upper-class society.

**Potential Confounding Variables:** The study did not extensively explore other factors that could influence the adoption and manifestation of existentialist tendencies, such as educational background, religious beliefs, or family upbringing. Future research should consider examining the influence of these variables to gain a more nuanced understanding of existentialism within the upper-class society.

**Limited Scope of Negative Consequences:** While the study identified neglecting communal responsibilities and social isolation as negative consequences associated with existentialism, other potential adverse effects, such as emotional distress or existential crises, were not thoroughly explored. Future research could delve deeper into the broader range of negative consequences that may arise from embracing existentialist ideologies.

It is important to acknowledge these limitations to ensure a balanced interpretation of the study's findings and to guide future research endeavors in addressing these gaps.

### **Conclusion:**

This study sheds light on the prevalence and impact of existentialist tendencies among affluent individuals in Bangladesh's upper-class society. Our findings demonstrate that a substantial number of participants identify with existentialist beliefs, emphasizing personal autonomy and the pursuit of meaning. However, it is important to acknowledge that this inclination towards existentialism is accompanied by the risk of neglecting communal obligations and experiencing social isolation. While this research provides valuable insights into the topic, it is crucial to recognize certain limitations. The study's sample size was relatively small, and the data relied on self-report measures, which could introduce bias and limit generalizability. To gain a comprehensive understanding of existentialism's complexities and potential adverse effects, future studies should explore its implications in diverse cultural and socioeconomic contexts. Nonetheless, this study offers important contributions to our understanding of existentialism and highlights the significance of providing appropriate interventions and support systems for individuals grappling with existential challenges. By addressing the potential drawbacks and promoting a balanced approach to personal autonomy and communal responsibility, we can foster healthier and more fulfilling lives for individuals navigating existential dilemmas.