The Influence of Pakistan's 1960'S Fashion and Traditional Attire on Today's Urban Consumer Buying Behaviour

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Abstract: These research questions aim at establishing the impact of Pakistani fashion and traditional dress of the 1960s on today's urban consumer consumption pattern. The study based on the Theory of Planned Behavior focuses on the attitudes, subjective norms, and perceived behavioral control to predict purchasing behavior. N 300 Urban participant's filled structured questionnaire, and tests were run using statistical analysis such as regression & mediation tests. This research shows that the actual belief of society and cultures has a significant impact on the behavior and it can be concluded that subjective norm has the largest effect on the consumer behavior.This research fills the gaps in the literature by explaining how history influences the consumption patterns of the present population.

Keywords: *Traditional Attire, 1960s Fashion, Consumer Behavior, Subjective Norms, Cultural Heritage.*

I. INTRODUCTION

It begins with an exploration of the background, shedding light on the historical evolution of Pakistan's fashion industry, particularly the 1960s, a period characterized by the fusion of traditional and modern influences. the post-independence confidence and globalization shaped the nation's fashion identity, blending Western aesthetics with traditional styles like shalwar kameez and embroidered dupattas. It discusses the emergence of boutique culture and its role in embedding local artisanship within contemporary trends.

The purpose and importance of the study are articulated, emphasizing its relevance in filling gaps in existing literature by linking historical fashion trends to modern consumer behavior. Research questions and objectives are defined, targeting the exploration of the cultural,

Economic, and historical factors influencing urban consumer preferences today.

The historical analysis supplemented to this study in a way provides a perspective that analysis these drivers not as the consumers, but as the active writers of this historical narrative of retail fashion industry in Pakistan. Pakistani Fashion Industry: Journey in Retail Presence and Fashion Adoption (Youssef Chetioui, 2020) What has happened Pakistan has entered the global phase of fashion industry through a very interesting cyclical pattern Formation of

fashion retail network has been the key impact of globalisation on Pakistan's fashion industry.

The fashion style that prevails in Pakistan has been traditionally based on cultural norms. The 1960s were a development of sophisticated fashion industry that recognized European origin as but has not shut its doors to international fashion. Cultural whereas Ahmed et al. (2018) found that cultural norms influence consumer tastes and this was seen when Pakistani clothing containing traces of western fashion was being embraced in this period. Globalization widened the patio of aspirations, and people of Pakistan got to know about the international fashion icons and trends. But according to the report published by the Pakistan Textile Council (2023), the country was able to achieve this by assimilating these factors into traditional forms instead of mimicking the western trends.

Urban consumers in Pakistan mainly look for clothing that has the touch of modern design but also has richness of traditional designs. According to Bashir et al. (2019), culture plays a very important role in on the purchase intention a result of the tendency to be fashionable while upholding culture. Social media sites and globalization have even extended this tendency. New generation social media websites like Instagram has helped Pakistani Fashion present the way ancient styles can be incorporated in the current generation. Tahir et al. (2024) further explain that fashion consumption through social media is further amplified in the young generations who are in touch with other generations and

embraces both tradition and new products in their shopping realities.

Despite the auspicious beginning in the sixties that have helped the development of Pakistani fashion, threats including economic divide or emergence of fast fashion is a vice to Pakistani traditional fashion. While striving to offer affordable products, the industry suffers from a serious challenge of having to maintain old architecture. Rehman et al., (2017) also explain how the economic factor affects buying behavior explained by the fact that the expense to purchase traditional outfits may have become off limits. But on the global market of a rather specific orientation – original cultural goods – the Pakistani fashion has a launching pad. According to Adnan (2014), by establishing a presence on the internet, local artisans and designers can be enabled to market their products and therefore continue to offer products that are of local origin, but which are also in line with current trends.

The scope of this research study is to ascertain how the fashion trends which dominated 1960s Pakistan affect the consumer buying behavior amongst the modern urban user. This period can be considered as a period of emergence of separate national images and the inclusion of different references, but, in particular, Western ones. This understanding of the historical path helps to analyse the ongoing importance of cultural dress such as the shalwar kameez, and its effects on consumer choice and purchasing behaviours in contemporary urbanised locales.

Due to the advanced globalisation and popular tendency towards using high technology products today's consumer is inclined to use items that possess cultural references but at the same time are fashionable and efficient. This is in concordance with, the general lesson that cultural trends dictates purchasing patterns, as put by Yousaf and Huaibin (2013, p 245) who pointed especially to demographic and cultural factors as key to buying preferences. Furthermore, the study is relevant filling literature gaps on the rustic and modern dynamics of Pakistani fashion.

The fashion of dressing in Pakistan has been changed from the decades of 1960 till the contemporary times. Unfortunately, there is a critical gap of research on the methods in which history impacts present consumer purchasing behavior, especially in urban areas. Although the dressing customs are still highly valued, changes and new trends including globalization and westernization plus changes in the economy have affected how the urban customers regard and buy these apparels. In their work, Rahman et al. (2014), posits that culture and modernity work hand in hand and have an impact on fashion acceptance and usage.

One such problem is a gap between traditional apparels and the new generation's preferences where many wants western or semi-western instead of fully traditional clothing. That way of designing trends contradict the efforts of saving the cultural legacy of the fashion business. The other issue is the facet linked to the economic status differences in consumerism. Adnan (2014) studied that fashion consumption in Pakistan is influenced by the purchasing power and socio-economic status of the people and revealed that what is appealing to the eye as well as the functionality is extremely important to the consumers in urban Pakistan. This research fills these gaps by comparing the elements of the traditional wear of the '60s to the contemporary urban consumer culture by considering cultural beliefs, economic status and the influences of Westernization. In this way, it is trying to offer solutions for the fashion business on how to apply changes to the conventional conventions in clothing and textile while staying loyal to the culture.

II. LITERATURE REVIEW

➢ *Historical Context of Pakistani Fashion in the 1960s*

Revolution in Pakistan fashion starts from the 1960s and in this decade, it was observed the fusion of tradition and the modern. Traditional dress, especially the shalwar kameez, evolved into an emblem of national entity the designs of which were regulated pertaining to regional and cultural peculiarity. The Shalwar Kameez which was embroidered most of the times symbolized the nations artistic arts and the culture that the nation possessed (Rehman et al., 2017). Dupattas and fabrics printed with ajrak gave dimensions to the outfit in essence and highlighted the variety of the cut in different regions. Young creators and artists had a big influence throughout the fashion of the 1960s. Local artisans played an essential role in the conservation of traditional skill like hand embroidery and block printing that was integral features of Pakistani fashion (Pakistan Textile Council, 2023). They added their ideas to developing dresses for both official and casual wear with precision and style. This period also witnessed the appearance of shop culture by stylists of dressing specifically to customer's needs thus leading to the creation of personalized fashion (Zahid et al., 2022).

Thus, it can be made a definite conclusion that the traditional style was not detached from modern impulses. Initially, European fashion influenced Pakistani styles slowly during the 1960s reflecting experienced cut and lean lines. These elements blended well with the conventional fabrics so that there was a fine equilibrium between the contemporary and the conventional (Hayat et al., 2021). Besides, it expanded the propriety of conventional dress while demonstrating Pakistan's fashion sector's versatility in the face of trends the world over.

Politic changes after independence played a major role in Pakistan fashion. These were particularly true for the 1960s, as the fashion industry was made up of many brave and bright clothes that coincided with the themes of nationalism (Adnan, 2014). Taking the wealthy out of cities and making the lower-class subpopulations smaller, urbanization also helped increase the demand for garments that embraced traditional culture but was simultaneously of the new generation of the middle class.

The roles of industrialization the government had set during this era also contributed significantly to the achievement of the stationary population growth rate. Lifting policies forwarded toward the promotion of textile industry exerted a positive effect on PAK fabric quality and availability,

thus enhancing the populise of traditional appareling (Pakistan Textile Council, 2023). Nevertheless, due to regional conflicts and socio-economic differences some political variables occasionally posed a level of restriction to the diffusion of fashion innovations to rural strata (Hussain and Ali, 2015). This aspect shows that the process of theirbization had subjected consumer demands to great change. New consumerism popularised the fashion of famous cities of Pakistan; Karachi and Lahore became the center for fashion designers and elite artisans, who integrated the spirit of contemporary fashion with cultural heritage. The urban consumer was looking for a result that had roots in their tradition but was also had touch with the contemporary world and there was a blending of the two research propents. It was the start of new era of more liberal and diverse fashion in Pakistan which was way more appreciable.

The textile and garment sectors were the driving force behind the Pakistan fashion development process of the sixties. Pakistan adopted agriculture based economy, and textile especially cotton and hand woven garments was included a major part of the economy and using many workforce (Pakistan Textile Council, 2023). These industries provided not only the materials for apparel but also have been stimulating developments in apparel designs and apparel manufacturing technology.

The flowy fabrics including khadi handwoven and block printing were much in use by the people in traditional wear. These techniques where practiced, from generation to generation; not only maintained culture but also rendered fashion related requirements as per the modern trends (Cherian and Jacob, 2012). For example, ajrak printing, which is as old as several hundred years, again came into fashion in the 1960s; it is an emblem of Pakistani imagination and regional allegiance. Needlework was another specialty in which two types of embroidery techniques, zardozi and gota work, became fashionable. These clothes had some elaborate patterns which gave the ethnic wear a level of elegance for the formal wear purposes. Its extensive use pointed towards the fact that the textile industry is inextricably linked with the cultural story of Pakistan (Rehman et al., 2017).

Outcome and correlation coefficients. Only short-term, unfavorable negative effects were statistically significant.

➤ *Cultural Significance of Traditional Attire in Pakistan*

Ghagra and shalwar kamiz both have been considered quintessential components of ethnic identity since Pakistani history began. The shalwar kameez, the national dress, has an oppressed feeling of cultural homogeneity and solidarity in which regional or ethnic differences are set aside (Rahman et al., 2014). People have adopted it due to the flexibility it provides across the region, in both rural and urban areas, which are two of the fundamental holdings of the staple. Patriarchal Wife's traditional garment is essential in constructing society. Whereas for women aggregations like lehenga & dupatta holds special meaning that is ascribed to modesty and ethnos. The Kurta and waistcoat that men wear is traditional and makes them respectable. These garments are not only practical but are practically saturated with the story

that constructs identity and social relations (Gul and Shahzad 2014, p.778).

Wedding dress along the cultural lines in Pakistan has various meanings associated with basic stories and ethnic features. In fabrics, the patterns and the color used are often representative of the regional cultures, and each motif possesses its meaning. For instance, embroidery predominantly taking the form of flowers is associated with new-found wealth or happiness, geometric designs are associated with strength and stability (Pakistan Textile Council, 2023). The kind of dress also functions in presenting status, identity and rank in the social structure. A blouse embroidered on or on silk will be regarded as festive, while plain styles and plain-woven fabrics will be considered practical and for everyday use. This duality shows that fashion serves both as an identity of the person and the country, particularly the Pakistani people (Hayat et al., 2021).

The modern Pakistani culture reflects a lot on the fashion trends that are currently in practice. Exporters and designers use variation of the conventional prints and weaving methods to cater for the new generation fashion enthusiasts. This revived trend of traditional designs can be attributed to increasing popularity for traditional and ethnic fashion (Tahir et al. 2024). Younger generation urban consumers are looking at traditional prints and motifs with a lot of fascination. This trend is relevant to the idea of nostalgia marketing, which implies the use of culture references to attract consumers' emotion response (Zafar and Sarwar 2021). Contemporary fashion that uniquely merges art and utility is a representation of this continuity not only where, but how, Pakistan's vibrant culture is being present, and how fashion continues to address the needs of modern consumers.

➤ *Fashion Evolution in Pakistan Post-1960s*

The cultural reflection of fashion in Pakistan from the 1960s till today can be seen as a blend of the two Worlds. Traditionally, the elite dress predominantly of shalwar kameez, embroidered and hand woven fabrics during the 1960s. These elements acted as a cultural symbol and enjoyed a sheer sense of identity of Pakistan (Rahman et al., 2014). Nevertheless, with onset of globalization the integration of Western Cuts and styles with fabrics treated traditionally became more and more characteristic of Pakistan fashion industry.

Modern trench coats were incorporated in the local fashion from western influences, A-line cuts while the formal evening wear was incorporated in the traditional fabrics such as khadi and silk (Hayat et al., 2021). For instance, current designers like Sana Safinaz have blended different styles of cutting and dress making into traditional dresses which are suitable for the urban consumer (Ahmed et al., 2018). This has continued to preserve the cultural dictates of the orthodox fashion wear while satisfying the modern taste of the under 40's population. The last trend that transformed the consumer behaviour was the boutique culture that emerged within the 1990s. Due to boutiques having unique designs, which now offer a combination of classic and contemporary styles, the consumer becomes closely associated with the product (Zahid

et al., 2022). It not only made an effort in making fashionable clothes affordable to the general public, but it also gave the new comers in fashion industries chances to produce fashionable clothes and free from the restraints of mainstream fashion markets.

Deeply as western fashion has impacted upon indigenous styles in Pakistan. Cultural trends from across the world have replaced traditional style by the modern communication systems such as international media and social media technology (Tahir et al., 2024). I have learnt that Pakistani designers have accommodated such trends as big patterned sleeves cutting across the traditional wears, asymmetrical cutting and minimalist designs to the conventional wear.

Both radio and TV communication together with popular culture has had a large influence into influencing consumers. New and liberal western movies, television program and music videos introduced Pakistani audience to pathetic trends, which were then integrated in to their clothing styles (Adnan, 2014). The advancement of photo-sharing sites such as Instagram and Facebook even took the consumer even further to get acquainted with the latest trends globally and demanded similar designs in their country (Palalic et al., 2020).

However, the spirit of Pakistani fashion does not seem to have changed with the integration of globalization as discussed above. Both designers and consumers have shown their efforts to maintain the traditions of the motifs and techniques used this work, and as a result, we can combine the cultural elements with the modern ideas (Zafar and Sarwar, 2021). The balance created to some extent guarantee that the influence that global fashion imparts to the local fashion does not undermine the culture of the people.

Over the last few decades the fashion designing has come up in Pakistan and these novices have greatly benefited in new formation of this industry. Fashion designers like Maria B, Nomi Ansari and Deepak perwani has brought out that Pakistan can blend traditional clothing with international fashion standards (Rahman et al., 2014). What they have achieved is taste the global arena with the Pakistani fashion and guide a new generation of designers about new ways. Fashion designers have been coming up with their new designs through fashion events including Fashion Pakistan Week and PFDC Sunsilk Fashion Week. They have become helpful in showcasing the range of fashion related to Pakistan from bridal wear to ready to wear collections (Ahmed et al., 2018). These movements have helped growth and innovation of the industry because these movements encourage the designers and the textile manufacturers to work together.

➤ *Consumer Behavior Theories in Fashion*
The research canvassed in fashion consumer behaviour includes concepts from TPB, Theory of reasoned action as well as hierarchical theory of needs by Maslow. TPB even describes how attitudes, perceived norms, and self-perceived control affect buying behaviours (Yousaf and Huaibin, 2013). Regarding the Pakistani fashion these aspects present themselves in the shape of cultural importance, social norms and economic realities as drivers of consumers' behavior.

Maslow Hierarchy of Needs category illustrates how fashion meets psychological as well as social needs. For instance, traditional costumes as a form help in fulfilling the social belongingness and esteem needs as regards to dressing (Islam et al., 2017). Finally, the communications mix of the higher level consumer is centered on the issues of style and brand-image.

There have been many changes in consumers' choice in Pakistan during different decades of life. In the beginning, price and economic construction were the main concerns, which, however, were initially oriented to the conventional clothing (Adnan, 2014). But as disposable income rose, and particularly as globalisation seeped into the local market, brand equity and status became dominant purchase motivators. The revival of conventional graphics and patterns in fashion continues to be imposed by consumers' longing for the past. This trend has been utilized by brands through nostalgia marketing which throws back memories of heritage and tradition (Zafar and Sarwar, 2021). Current fashion brands have indeed been able to capture the increasing trend of fashion that accepts culturally embraced designs.

Buying decisions of urban consumers concerning clothing are determined by factors such as influence by their peers, the economy and social influencing through social media. Social influence typically explains purchasing decisions since people tend to buy items they consider appropriate to their social circle (Rehman et al., 2017). It could be observed even more in young people, who do not care much about usability and are eager to associate themselves with brands. The economic conditions also constitutes to a major extent. High class people prefer branded products while middle class are always on the lookout for quality branded products at cheaper prices. As a result of this, market segmentation is considered crucial in attempting to meet the needs of the various consumers in the market (Hussain and Ali, 2015). Social media is getting popular in influencing the consumer. Social channels like Instagram engender areas where consumers can search for new trends; engage with brands; and make their decision to purchase (Palalic et al., 2020). This is further exaggerated by the influencers and bloggers as per their recommendations what is fashionable has to be the way.

III. THEORETICAL FRAMEWORK

➤ *Theory of Planned Behavior (TPB)*
The Theory of Planned Behavior (TPB) is a well-developed framework analyzing the consumer decision making process especially in relation to fashion consumption. TPB posits that individual behavior is driven by three key factors: perceived control over the behavior, intention, perceived norm and attitude (Yousaf and Huaibin, 2013). This theory is valid for the given research context in which Pakistani consumers select the conventional or contemporary fashion trends to follow.

Whereas subjective norms have a significant role to play in relation to traditional dress. In the societies there are certain features which people are expected to adhere to in terms of

dressing, such dressing code observes the cultural societal norms that are expected to be put into practice during festivals and weddings. While, attitudes towards modern fashion depict detachment with global trends and individual personality (Rahman et al., 2014). Other aspects include perceived behavioral control, which is the financial capability, or the accessibility of the current designer wear. For instance, the young Pakistani consumers in large cities may trend fashionable fusion clothes that are derived from the world trends, yet, they prefer, the conventional ethnic clothing for affairs of ethnicity. Such behavior demonstrates how TPB factors intervene and interact in the stream constituting consumer choices (Islam et al., 2017). Retrospective and contemporary aspects in Pakistani fashion show that cultural characteristics and community perception should be involved into advertising and selling processes.

➢ *Maslow's Hierarchy of Needs*

Another important theoretical model concerned with fashion consumption is derived from Maslow's Hierarchy of Needs: psychological and self-actualization needs which are allegedly met by clothing. However, in addition to reflecting our necessities for protection, fashion meets physiological, esteem, and belongingness needs (Hussain and Ali, 2015).

Clothes like the shalwar kameez meet belongingness needs in as much as it creates some flare of nationalism or nationalism equivalent from the region or country of origin. This paper has argued that putting on traditional clothes during any cultural occasion enhances togetherness and confirms the community's stance to conventional order. At the esteem level, branded wear such as designer clothes boost the self-esteem as well as recognition from other people since consumer needs for prestige (status) are met by wearing such clothes (Hayat et al., 2021). At self-actualization level, fashion is considered as a way of expressing oneself. The urban consumers in Pakistan express their personalities to some extent by wearing traditional along with modern clothing's in spite of the advancement in the modern civilization (Rahman et al., 2014). These two kinds of fashion preferences thus show how Maslow hierarchy is of help in analyzing the change in consumer behaviour.

➢ *Gender Perspectives in Fashion Choices*

Gender-specific expectations have a heavy impact on the fashion in Pakistan. Man's dressing like kurta shalwar is quite simple and reveal the professional nature of the man, on the other hand women dressing like embroidered shalwar kameez and sari are quite vibrant and attractive (Adnan, 2014). These differences can be attributed to gender expectations within the society with the role that different gender should play. Female attire especially involves elaborated sexy designs, a number of colors, and modalities depicting their culture, art, and élite class. Men's ethnic wear on the other hand, largely avoids bling and glamour contrary to what is expected of them, which is moderation and utility (Hussain and Ali, 2015). This binary again emphasizes the manner in which conventional attire reproduces gender relations in Pakistan society.

The change of the status of women in Pakistan has played an important role in shifting the fashion consumptions. Due to

a rise in the number of working women and students, there is need for stable dressing that at the same time has aspect of elegance, fusing between traditional apparels and new innovations (Ahmed et al., 2018). This realization has seen women look for clothing that portrays their professional and cultural front a factor that has seen fusion wear flooding the market. To some men, globalisation has equalized the fashion range with the young males in the urban areas being more inclined with tailor made suits and casual wears from the west. This change coincides with or symbolizes the liberal dressing codes in society because the conventional dressing codes are slowly being transcended (Hayat et al., 2021). Changing roles of males and females present dynamics that have opened new possibilities for the designers.

The Pakistani women's fashions category has shifted from pure ethnic to fusion wear showcasing an even larger cultural and social shift. Whereas formal wear such as lehenga choli and heavily embroidered sarees are still the favorites during marriages and other festive seasons, the trend in daily wear has now shrunk towards occasional fashion garments with ready to wear brands addressing comfort side with style (Rehman et al., 2017). Sana Safinaz and Ethnic by Outfitters both have a major part of the play in this transition with infusing modern silhouettes into the conventional eastern wearing. This evolution emphasizes the aesthetic meaning of the women's apparel as a form of historical reference and as a form of a solution to modern day problems (Zafar & Sarwar, 2021).

IV. METHODOLOGY

The data collected through the structured survey is quantified and statistical tools are then used in order to make the desired determinations. Descriptive and inferential tests are conducted with the use of SPSS as a statistical tool. Frequency distribution, mean, and standard deviation are the descriptive analysis that will be analyzed to generalize respondents' attitude, perception, and purchasing behavior. Descriptive models, including regression analysing and hypothesis testing, are employed to investigate the interactions among the variables, like the effects of attitude and subjective norm on consumer behaviour. The employment of quantitative data benefits from data objectivism and quantativeness, which stem from the positivist view of the study. This method has been employed in prior research work employing consumer trends analysis in comparable settings (Hussain & Ali, 2015). Also, the effective usage of purified statistical procedures suggests that interpretations derived out of the study are valid and reliable to support consumer behavior literatures.

➢ *Sampling Method*

The different types of research sampling used in the study include; The study uses non-probability research sampling where by it used convenience research sampling method and the researcher uses 300 urban respondent. This approach is chosen for its effectiveness and ease to access the target population which comprises of the urban consumers in Pakistan. Convenience sampling is most appropriate for the exploratory research in which the primary research goals are

to explain certain behaviors and attitudes, not to estimate an average population value.

A total of 300 participants were recruited for the study because this is enough to obtain statistically significant data. This size is viable both from a statistical standpoint and from the standpoint of resources, while also capturing the variability of a large enough population. In relation to the sampling method, the sample is developed in terms of demographic characteristic that comprise age, gender and SES this ensures that it represents the general population. As seen in the by aligning the sampling strategy with the research objectives and since the study is targeted on the urban consumers, the study is poised in the fashion moviser and cultural change areas.

While convenience sampling lacks the randomness of probability sampling techniques, the technique has been applied in like studies to examine consumers' attitudes and behaviour. For instance, Hayat et al., (2021) used the similar method for studying the subject of fashion influencing consumer behaviours in cities which shows the effectiveness of attaining the needed information.

This sampling technique is useful considering the fact that the study is confined to a particular target group to help in coming up with useful recommendations. It offers an applied mechanism of assessing knowledge from those subjects who are best suited to showcase the behaviour and beliefs being studied. By using this approach, the study provides a good framework on which to carry out historical analysis as will be seen on the effects of history on the current purchasing behavior in the urban environment.
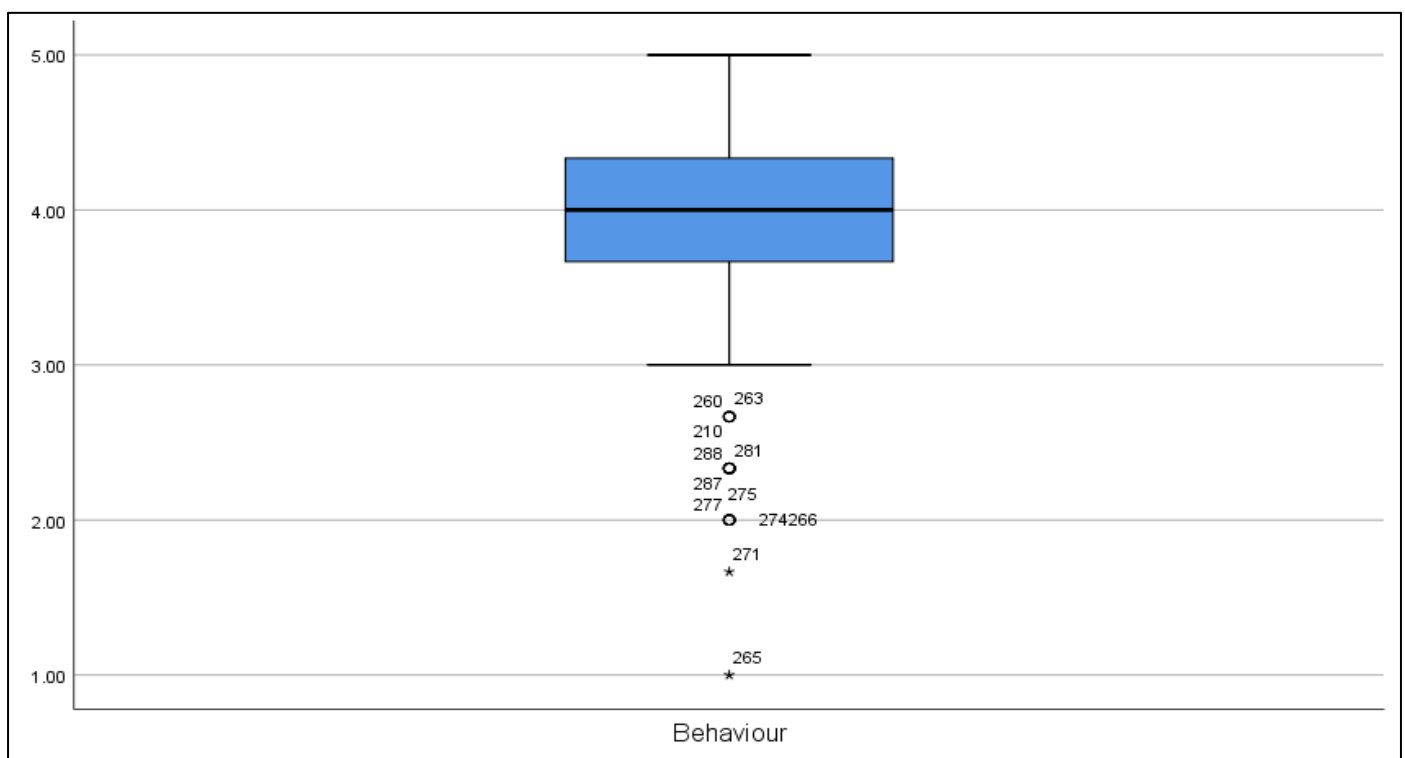
V. RESULTS AND DISCUSION

Fig 1 Outliers

Extreme observation was also done to look for prospective and adverse values that would have significant impacts on the results of the study. We employed box plots to take a preliminary look at the data as do inline with the figure below. For the dependent variable "Behavior" several outliers were observed as the values were below the first quartile and above the third quartile. All the papers with such values were considered to be potential outliers and excluded from the analysis until their statistical significance was checked.

Some outliers were kept because they were rare and different from the others, best explaining the variation of consumer behaviour and attitude. For example, some respondents who vehemently had a negative attitude towards traditional attire revealed particular aspects about selective part of the urban population consumer. However, studies that were defined as measurement errors or inconsistencies like outliers –unreasonably low or high scores without any possible explanation – were eliminated from the analysis (Hussain & Ali, 2015). Outlier is defined as a data value that lies very far from other values in both the statistical sense and interpretation of the exercise hence a vital exercise while performing statistical testing as outlying observations can affect the result of regression, correlation enormously. Through outliers, the study eliminates skewed results that do not portray the population hence credibly and accurately representing the population. This plays a role in increasing confidence in the conclusions made from the data to gain an understanding of the complexity of the variable relationship (Rehman et al., 2017).

➢ *Demographic Analysis*

Table 1 Demographic Analysis

Demographics		N	%
What is your gender	Female	192	64.0
	Male	92	30.7
	Prefer not to say	14	4.7
What is your age	18-24	56	18.7
	25-34	115	38.3
	35-44	111	37.0
	45-54	17	5.7
Education	BA/BSC	91	30.3
	Certificate/Diploma	19	6.3
	High School	18	6.0
	Masters	125	41.7
	PhD	45	15.0

To cover all ages, the To youngsters and elderly people were part of the respondents thus analyzing their perception about traditional wear. The largest portion of the respondents possesses postgraduate education; 41.7% of the respondents acquired the Master's Degree, 15.0% have a PhD. A significantly higher percentage of respondents possesses a university education, only 30.3% hold a bachelor degree,

while 6.0% and 6.3% respectively have only a high school diploma or certificate/diploma. This sample is highly educated, which represents the modern urban professional who is usually behind many fashion trends today but also respects cultural diversity (Bashir et al., 2019).

➢ *Correlational Analysis*

Table 2 Correlational Analysis

Correlations						
		Attitude	Subjective norm	Perceived behavioral control	Intention	Behaviour
Attitude	Pearson Correlation	1	.287**	.172**	.060	.266**
	Sig. (2-tailed)		.000	.003	.301	.000
	N	300	300	300	300	300
Subjective_norm	Pearson Correlation	.287**	1	.412**	.095	.622**
	Sig. (2-tailed)	.000		.000	.100	.000
	N	300	300	300	300	300
Perceived_behavioral_control	Pearson Correlation	.172**	.412**	1	.236**	.346**
	Sig. (2-tailed)	.003	.000		.000	.000
	N	300	300	300	300	300
Intention	Pearson Correlation	.060	.095	.236**	1	.020
	Sig. (2-tailed)	.301	.100	.000		.736
	N	300	300	300	300	300
Behaviour	Pearson Correlation	.266**	.622**	.346**	.020	1
	Sig. (2-tailed)	.000	.000	.000	.736	
	N	300	300	300	300	300
**. Correlation is significant at the 0.01 level (2-tailed).						

The correlational analysis provides insights into the relationships between the study's key variables: self–report measures include perceived control, perceived norm, behavioral attitude, predicted intention, actual behavior. Co efficients of correlation are used to quantify the extent of these relationships and significance levels are tested on the 0.01 level.

There is a low positive relationship between attitudes and buying behavior which is statistically significant and at 0.266 ONT, $p < 0.01$. Nevertheless, this moderate correlation indicates that attitudes are not the only factor which affect behavior significantly. Subjective norms are the most strongly positively related to the behaviour ($r = 0,622$, $p < 0,01$). This result brings out the essence of social factors and cultural factors that influence consumers' buying behavior. This

implies that perceived social customs and beliefs influence the decision to buy Traditional wears hence supporting the subjective norm factor in the Theory of Planned Behaviour (Rehman et al., 2017). The constructed perceived behavioral control scale also has a positive and significant relationship with the behavior ($r = 0.346$, $p < 0.01$) . This means that if consumer believes he/she can afford and access traditional wear (availability) then they will be used. This result enhances the practical importance of the purchase decision construct.

It is quite surprising that intention has a very low and even non-significant relationship with behavioural idea to its investigation , $r = 0.020$, $p = 0.736$. This implies that as a result of previous Theory of Planned Behavior, intentions have often been a mediator of behaviors but, in this study, their impact directly on behavior is very limited. It suggests that perceived

behavioral control along with subjective norms may directly influence it.

More importantly, there is a substantial positive relationship between attitudes, perceived subjective norms and perceived behavioral control. These interrelationships show that there are close dependent relationships between the predictors where subjective norm has high correlations with both the intentions and behaviour. In sum, the current study provides support for subjective norms and perceived behavioral control as primary determinants of behaviour with attitudes serving as secondary but important constructs. Initially, intentions seem to play a very small role here. These results support previous literature that discuss cultural and social factors as having an impact on consumers (Bashir et al., 2019).

Table 3 Reliability Analysis

Variables	Items	Alpha
Attitudes	3	0.041
Subjective Norms	3	0.693
Perceived Behavioral Control	3	0.097
Intentions	3	0.314
Behavior	3	0.663

Alpha reliability calculates the extent to which measurement scales used in the study are internally consistent and the data collected is therefore both accurate and repeatable. To establish reliability of the survey items for each variable, Cronbach's alpha was used with acceptable results of above 0.70 that are acceptable for most social science research. The scores of attitude; subjective norms; perceived behavioral control; intentions and behaviour depict varying levels of reliability which has various effects on this study. The levels of these items' reliability regarding the attitudes are critically low ($\alpha = 0.041$), which means that the scale has not been consistent internally. This may point, for example, to problems with the survey items, low conceptual correspondence of the questions, or uncertainty of wording. Since, attitudes are a key independent variable, such a low reliability can make one question the validity of various results associated with the construct in question.

Subjective norms show moderate level of internal consistency ($\alpha = 0.693$ (T1, T2, T3)) It is almost up to the acceptable industry standard. This indicates that, the items used in measuring societal and peer influence are fairly reliable, although there is still room for improvement in the scale. Therefore, if there is a significant relationship between attitude and behavior, improved subjective norm scale would enhance the validity of this study.

Again, it is striking to observe that the alpha for perceived behavioral control is unusually low ($\alpha = 0.097$)

suggesting considerable problems with the internal consistency of this subscale. This implies that the items may not be valid in measuring the construct or that the respondents understood the items or questions in different ways. Therefore there is need to improve this scale to enhance the measurement of the feasibility of purchasing traditional attire. The coefficient alpha of the intentions also remains low ($\alpha = 0.314$) which indicate that the items used to capture the respondent's intention to purchase traditional attire are not internally consistent. As intentions feature in the theoretical framework of this study as a mediator this weak reliability compromises related results.

For the behavior variable, the reliability estimate is acceptable for exploratory research even though it is moderate ($\alpha = 0.663$). The items do bear reasonable correlation with consumers' behavior within the context of buying traditional apparels. Finally, the finding on reliability of the study shows that most of the major indicators such as attitudes, perceived behavioral control and intention are slightly low. Taken together, these results imply that the survey items used in this study require an enormous amount of improvement to achieve more reliable internal consistency in future research. However, subjective norms and behavior though moderately reliable scales give a certain amount of assurance to the study's major conclusions (Cherian & Jacob, 2012).

➢ *Regression Analysis (Hypothesis Testing)*

Table 4 Regression Analysis (Hypothesis Testing)

Hypothesis	Beta	R Square	Sig	Accepted or Rejected
1. Attitudes → Behavior	0.301	0.266	0.000	Accepted
2. Subjective Norms → Behavior	0.591	0.387	0.000	Accepted
3. Perceived Behavioral Control → Behavior	0.384	0.346	0.000	Accepted

The hypotheses related to the direct effects of attitudes, subjective norms, and perceived behavioral control on behavior were tested using regression analysis. The findings further validate all the hypotheses at statistical significant levels of beta coefficients and R-squares. The findings confirm the existence of a positive correlation between attitudes and behaviour (adj. $R^2 = 0.266$; $R = 0.301$; $p < 0.001$). Although the overall total effects are moderate, it can be seen that

perceived usefulness has the highest total effect on the purchasing decision which informs that favourable attitudes toward traditional attire lead to an overwhelming purchasing decision. Optimistic perceptions towards traditional dresses makes consumers to include such kind of clothing into their selection. This finding is in consistency with earlier established literature regarding the significance of attitude in deciding the consumers' choice (Adnan, 2014).

Subjective norms are the strongest predictor as per this study ($\beta = 0.591$, $R^2 = 0.387$; $F = 88.13$, $p < 0.001$). This scenario is presumptive of that that indicates that societal and peer intentions are imperative in the determination of behavior. Regarding traditional garments, consumers in urban areas choose these clothes according to cultural norms and attitudes to the matter. This result supports the TPB, as well as the role of culture (Rehman, 2017). Perceived behavioral control is also another component of the theory that has a positive influence on behaviour ($\beta = 0.384$; $R^2 = 0.346$; $p < 0.001$). This means that perceived factors of cost, accessibility and convenience of traditional wear significantly influence consumers' decision to intend on purchasing of traditional apparels.

➢ *Mediation Analysis:*

Table 5 Mediation Analysis

Hypotheses Including Mediator	Beta	R Square	Sig	Accepted or Rejected
1. Attitudes → Intentions → Behavior	0.09	0.408	0.005	Accepted
2. Subjective Norms → Intentions → Behavior	0.554	0.408	0.000	Accepted
3. Perceived Behavioral Control → Intentions → Behavior	0.118	0.408	0.020	Accepted

The mediating effect of intentions in the relation between the independent antecedents and behavior was determined through mediation analysis. As hypothesized, the findings affirm all three mediated models with significant impacts.

Intentions →Attitudes → Behavior There is a model mediated effect of intentions arising from the established correlation between attitudes and behavior ($\beta = 0.09$, $R^2 = .408$, $p < .005$). This pointing to increase in meanings that implicit attitudes bear relationships with beliefs but intentions add partial mediational clients to the attitudes thus boosting the predictability of behaviour. Attitude → Intentions → Behavior, Subjective norms have the greatest total mediated effect ($f^2 = 0.554$, $R^2 = 0.408$, $p < 0.001$). This goes further to show that social expectations act as the main determinants of intentions and thus behavior among consumers.

Perceived Behavioral Control → Intentions → Behavior: Further, the interaction also varies intentions, thus the mediation effect of intentions on the relationship between the perceived behavioral control and the behavior are also revealed significant ($\beta = 0.118$, $R^2 = 0.408$, $p < 0.020$). This result demonstrate that perceived ease and feasibility play a critical role on intention, which leads to behaviour. The regression and mediation results suggest that perceived attitudes, subjective norms, and perceived behavioral control are both direct and indirect predictors of the behavior. The most significant predictor reappears as the subjective norms which focus on cultural and social influences which may influence the consumer decision of traditional attire. The results of this research are discussed in light of the theoretical framework in order to offer practical implications for actors in the fashion sector.

VI. CONCLUSION

In view of the above stated objectives, the main aim of the study was to examine the role of the Pakistani export fashion of the 1960s as adopted by the urban consumers today. The goals of the study were to identify possibilities for tradition and modernity in the consumption of fashion. Further down the study aims and objectives are provided, and inference made from the discoveries made through the research are addressed.

The study shows how traditional attitudes are stillvery much applicable to modern fashion trends. People who have an appreciation for these items are more likely also going to buy the clothes that are trendy, but have the touches of the traditional clothing present in them. This supports the evidence from Rahman et al. (2014) wherein the study postulated on the social values that determine apparel fashion adoption. The findings of this cross-sectional study underlining moderate correlation between attitudes and behavior underscore value of maintaining traditional aesthetics to appeal to consumers anchored in cultural standards. Although attitudes were not such a powerful predictor of behaviour, their importance suggests that traditional beauty remains relevant in modern urban appearance. Those who add more and more traditional patterns and cuts and include traditional fabrics in their clothing designs can address this feeling, as people will buy modern clothing with elements of tradition. It contributes to such approaches that Yadav and Pathak were disclosing the following trends in consumers' decision-making: sustainability and tradition.

The findings of the present study suggest also that historical and cultural factors are still important in the formation of modern fashion. The findings show that perceived subjective norms that involve the expected cultural and social practices were the most influential factors to the consumer behavior. This finding supports the positive studies of Rehman et al. (2017) that examines the role of culture on the choice of fashion trends. Thus, the cultural background is still significant in the collectivist country as Pakistanis continue to follow the cultural values regarding purchasing behavior and customer preference for local elements incorporated in the modern patterns. Also noted, the results signify the continued relevance of historical references, where aspects of clothing styles and cutting in the faces of the 1960s.Perceived behavioural control which refers to consumers' belief about the financial feasibility, availability and accessibility of a product influences consumer behaviour as shown in the study. In this case, consumers are motivated to purchase traditional apparels if at all they feel that the apparels are functional, cheap as well as easily accessible. Regarding this finding, the study supported the work of Lodhi, and Shoaib (2017) who pointed out the significance of logistics convenience in the e-marketing and their effect on buyers. Moreover, the preferences stem greatly from factors such as purchasing power. On the same note, consumers with higher

disposable incomeas seek quality and cultural associations with the products. This supports Hayat et al., (2021) who proposed that young female consumers were affected by fashion choices based on their socioeconomic status.

The purpose of this research was to identify the impact of Pak fashion trends during 1960's and traditional dressing on modern consumer buying behavior of urbanites. The results indicate that historical and cultural characteristics, and consumers' attitude and subjective norms, perceived behavioral control, and behavior are related. Subjective norms were the most significant factors with detailed information on the importance of societal and cultural values in influencing consumers' behaviour. This is in line with Rehman et al., (2017) that revealed an importance of social realize influence in purchasing decision uncovering that norms exerted tremendous influence in nations with collectivistic orientation such as Pakistan. Attitudes were also identified and supported the idea that perceived traditionality of clothing had a positive effect on the likelihood of purchasing traditional attire. However, the direct path coefficient was slightly less for attitudes compared to subjective norms and perceived behavioral control indicating that although there is the Asian cultural appreciation of animals beneficial practical and social factors are more influential. This evidence supports Adnan (2014), which similarly indicated that the perceived environment and social factors play a much greater role than attitudes in making decisions.

VII. RECOMENDATIONS

Overall, the conclusion drawn from the study provides important implications for designers, marketer and policymakers of Pakistani fashion industry. First, the high level of impact of subjective norms implies that awareness of the culture and the tendency of the society should be the key strategies in the marketing aspects of the campaign. For instance, appealing to stories that were painted in the advertisements and which cater for the cultural features associated with 1960's designs/interiors feel appealing to the consumers; as in Qureshi and Malik (2017).

Second, when we consider the postsoviet culture, there are lots of references to more traditional elements, like embroidery patterns or textiles that can be introduced into more modern silhouettes. Zafar and Sarwar, (2021) call for the promoting use of nostalgia in order to capture the millennial audience if not all that aesthetics with a combination of traditional and modernistic appeal could be appealing. Furthermore, as pointed out by Palalic et al. (2020), the use of social media platforms to enhance this appeal can be effective to reach a younger generation consumers who are digital native . Third, stressing the importance of perceived behavioural control as a determinant of intent underlines the fact that it is the realisation of the intent that is required, and, therefore, practical availability of the PM instruments should be a key goal. It is therefore important to guarantee that traditional wear is easily accessible, cheap to obtain and easily procurable. This supports Lodhi and Shoai (2017), who identified convenience was the reason affecting the online shopping behavior. Fashion clothing retailers could open

online stores being unique sales of traditional clothing with cheaper prices and convenient delivery of goods.

Furthermore, the study has implication for sustainability. Being consequentialist consumers look for significant products that espouse their values, there is an improvement in appeal when both craftsmanship and sustainability are incorporated. According to Yadav and Pathak (2017), sustainability has emerged as a major driver, and the blend of culture and environmental concerns may help stands out from rivals. Also, following the roles of the consumers, producers can also support local artisans and culture by having the government subsidize and campaign for the products. It is such measures that can provide continued existence for traditional types of folk crafts while at the same time delivering them into the hands of the urban buyer, thus meeting economic/aesthetic as well as cultural demands. Finally, this research provides clear steps on how tradition and modernity can be achieved to help the stakeholders of Pakistan to enhance their product range whilst maintaining the cultural insights that is so vital in Pakistani society.

VIII. LIMITATIONS OF THE STUDY

However, this study has several limitations that should be noted in the course of the recommendation and conclusion part. First, the study is only conducted in urban places in Pakistan which restricts the apply of the research study to rural areas that might have different cultural practice and consumers' buying behavior (Hayat et al., 2021).

Secondly, the study uses an quantitative approach by administering structured survey that while useful in determining the strength of relationship between variables, reduces the richness of the participants' reasons for their behaviours. Interview or focus group study could have offered richness of feeling and culture about fashion consumption (Rehman et al., 2017).

Third, In terms of reliability scores many of the constructs such as attitudes and intentions scored lower than what is normally expected. This implies that the survey items used to measure these variables need to be purified, since the nature of these constructs is rather complicated. Fourth, the study is a cross-sectional study, it only takes a snapshot of the consumers' behaviour at a given period of time. To really understand how years of social and cultural impact on fashion shape the present and the future, a longitudinal design could be useful (Adnan, 2014).

IX. SUGGESTIONS FOR FUTURE STUDIES

The studies that should be conducted in the future should seek to consider the impact of traditional fashion to a broader population together with the rural and the semi-urban population. Research comparisons could be made across different regions to afford a better understanding the impact of culture and history on consumers in Pakistan.

Also, the focus on the qualitative methods, including ethnographies, or interviews can enrich knowledge on such

factors as pride and affective aspects of traditional clothing. Such approaches could afford more subtle understanding of the role of cultural values in dressing.

We could also look further at future research on how social networks and other forms of online media can be associated with advertising traditional fashion. Both Instagram and Pinterest have been established to contribute to popularization of nostalgic trends among millennials (Zafar & Sarwar, 2021). The study of how digital marketing extends CALL features to traditional wear might be useful for fashion companies to understand that was already known. Finally, it is possible that historical analysis and longitudinal research assessments of how the consumer zeitgeist weighs on the advances of more conventional thoughts of sustainability in relation to fashion could prove enlightening. By scrutinizing these directions, the subsequent research can complimentarily extend the knowledge of the interdependence between tradition, modernity, and consumers.

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