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# The Effects of Education, Sex and Residential Background on National Identity of Bangladeshi People

Chowdhury, Quazi Raihanul Mazid

University of Rajshahi

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**THE EFFECTS OF EDUCATION, SEX AND RESIDENTIAL  
BACKGROUND ON NATIONAL IDENTITY OF  
BANGLADESHI PEOPLE**

**A THESIS SUBMITTED FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY IN PSYCHOLOGY**

**BY  
QUAZI RAIHANUL MAZID CHOWDHURY**

Under the Supervision of  
**DR. M. MOZAMMEL HUQ**  
Professor of Psychology



**NOVEMBER, 2003**

**DEPARTMENT OF PSYCHOLOGY  
UNIVERSITY OF RAJSHAHI  
RAJSHAHI, BANGLADESH**

# **DECLARATION**


I solemnly declare that this dissertation for Ph.D. degree entitled “**The Effects of Education, Sex and Residential Background on National Identity of Bangladeshi People**” is an original work of mine. This dissertation has not been submitted to any other University or Institute for any degree or diploma.

Quazi Raihanul Masid Chowdhury  
(Quazi Raihanul Mazid Chowdhury) 2.11.03  
Research Fellow  
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## **CERTIFICATE**

It is my great pleasure to certify that Quazi Raihanul Mazid Chowdhury did his Ph. D. thesis entitled “**The Effects of Education, Sex and Residential Background on National Identity of Bangladeshi People**” under my guidance and it constitutes his own work. I recommend the thesis for evaluation.

**SUPERVISOR**

  
2.11.03

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Professor  
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Rajshahi, Bangladesh.

# **ACKNOWLEDGEMENT**

Many people have helped me in writing this thesis. Some of them helped me in collecting literature through internet, some of them helped me in data collection as agents and some of them helped me as respondents in this study. I am grateful to all of them. I express a deep sense of gratefulness and profound regards for my supervisor Professor Dr. Mohammad Mozammel Huq for his constant encouragement and unobtrusive supervision throughout the period of research work. I like to thank all the professors, in the department of psychology for their sincere cooperation in finishing this work. I am thankful to the members of Academic Committee, department of psychology, Rajshahi University for accepting my research proposal for Ph.D. My special thanks to those students who were enthusiastic for becoming respondents in data collection. I also extend my thanks to the Principals, hall superintendents and Provosts of the institutions who cooperated and provided help for data collection. Finally, my mother sacrificed a lot for my higher education. I humbly dedicate this dissertation to <sup>her</sup> ~~them~~.

*Quazi Raihanul Mazid Chowdhury*  
2.11.03

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# **ABSTRACT**

The present study was an attempt to investigate national identity of Bangladeshi people effected by sex, education and residential background. Several theoretical imports represented the underlying theme of the study. Thus psychoanalytic theory, learning theory, value-motive-trait theory and cognitive theory were interrelated with national identity. The specific objectives aimed at this study were

(i) To provide on analytical presentation of different aspects of national identity in Bangladeshi people.

(ii) To focus on males and females as agents for creating different factors of national identity in Bangladeshi people.

(iii) To reflect on education such as secular education and religious education as agents of national identity

(iv) To study the residential background such as urban and rural for effecting changes in national identity of Bangladeshi people.

(v) To investigate some factors such as helpfulness, ingratiation, internationalism, traditionalism, nationalism democracy, authoritarianism, patriotism, and family togetherness positively correlated with national identity of Bangladeshi people.

Though the study was an explorative in nature, the specific hypotheses were formulated. These were as follows:

(i) Male respondents would show more integrative national identity as compared to female respondents.

(ii) Respondents with religious education would show more integrative national identity as compared to respondents with secular education.

(iii) Respondents with urban residential background would show more integrative national identity as compared to respondents with rural residential background.

A total of 400 respondents constituted the sample of the study. Respondents were students of different institutions situated in Rajshahi city. They were equally divided into two groups. The first group included those students who belonged to institutions with secular education. The second group included those students who belonged to institutions with religious education. Each group was equally divided into males and females. Each category of males and females included equal number of respondents belonging to urban and rural residential background.

A National Identity Scale (NIS) was developed as instrument for data collection. The instrument was constructed using factor analytic method. Statistica programme was used for factor analysis of 90 items with 800 respondents. The principal component analysis was used as a data reduction method. Thus 9 factors were extracted. These were named as (i) traditionalism, (ii) internationalism, (iii) family togetherness, (iv) authoritarianism, (v) democracy (vi) nationalism,(vii) patriotism, (viii) helpfulness and (ix) ingratiation. Final form of the scale included 38 items.

The results of the study was computed in three parts. In the first part, the total score of National Identity Scale (NIS) was subjected to 2X2X2 ANOVA representing 2 levels of sex (male/female), 2 levels of education (secular/religious) and 2 levels of residential background (urban/rural). In the second part, scores of National Identity Scale on each dimension were subjected to 2X2X2 ANOVA representing 2 levels of sex (male/female), 2 levels of education (secular/religious) and 2 levels of residential background (urban/rural). In the third part, inter-dimension comparisons were computed using t-test.

The results obtained strongly supported  $H_2$  and  $H_3$ . But  $H_1$  was partially supported by the findings. Respondents with religious education expressed significantly more integrative national identity as compared to the respondents with secular education. Similarly, respondents with urban residential background expressed significantly more integrative national identity as compared to the respondents with rural residential background. In spite of these findings, a wide array of complex findings have been obtained in this study. It was found that respondents with religious education expressed significantly more traditionalism, more family togetherness, more authoritarianism, and more nationalism. Respondents with secular education, on the other hand, expressed significantly higher attitudinal preference for internationalism and ingratiation. These findings gave the salience of religious education in the formation of attitude structure in the context of Bangladesh. In other words, religious education played a definite role in the formation of national identity.



In conclusion, the findings of the present study revealed with considerable clarity that a phenomenon as complex as national identity is intimately embedded in the matrix of socio-contextual factors such as sex, education and residence. Thus the relative strength of traditionalism, internationalism, family togetherness, authoritarianism, democracy, nationalism, patriotism, helpfulness and ingratiation were mingled together as elements of national identity in the social, cultural and political context of Bangladesh.

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# CHAPTER ONE

## INTRODUCTION

# **INTRODUCTION**

## **1.1 The Conceptualisation of National Identity**

National identity refers to certain distinctive patterns in personality of its members. This pattern is provided by socio-cultural system of the country. It is also known as basic personality structure or modal personality. The consequence of national identity is so widespread that it can provide stability in the societal order. This patterning of personality is important for the growth and development of a nation.

The problems of national identity are many in number. Its development requires a slow and gradual change towards an ideological framework provided by the culture, language, religion, economic system, political structure and many other social variables convenient to the modal personality of a nation. Conceived in this perspective, national identity in contemporary national states and pluralistic society require multi-facet combination of large number of social and cultural variables. In fact national identity looks in the past, lives with the present and thinks for the future. Thus national identity is a unique assemble of traditionalism and modernity in the framework of future aspiration of the people in a country.

Bangladesh is a sovereign state enriched with past heritage. Bangladesh has been invaded by alien forces at the different stages of civilization. The Aryans, the Mughals and the British people came in India

and rushed towards Bengal and invaded the simple minded Bangalis. These foreign invaders have left the traces of their civilization in Bengal. The study of national identity in Bangladesh would appraise these heritage mingled with Bengali culture. Hence, the present study would take into account all these social, cultural, religious, linguistic, political and economic conditions to understand and explain the national identity in context of Bangladesh. The present study would utilize all these variables in the empirical investigation of national identity as related to gender, education and residence of Bangalis in the social context of Bangladesh.

The study of national identity is a multi-disciplinary inquiry. It stands at the interface of psychoanalysis, psychiatry and anthropology. It involves an integration of these disciplines. In spite of that national identity transcends the disciplinary boundaries and establishes its own viewpoints in a unitary form. It helps to the growth of modal personality.

The study of national identity needs an exploration in the field of anthropology, psychology and sociology. The concept of national identity has been borrowed from these disciplines. Hossain and Huq (1996) observed that for many years the study of national identity has played a prominent role in the development of anthropology as a separate discipline in the preceding century. Social anthropology was largely concerned with social norms. It was assumed that all individuals behave in conformity with the prescribed norms of their society. Subsequently, anthropologists became increasingly aware of the individuals both as culture carrier and as culture innovator. The

study of national identity in social psychology has been started on the ground of anthropological studies.

Benedict (1946), Dicks (1950) and Gorer and Rickman (1949) reported that tremendous impetus was given to the study of the national identity during and immediately after World War II. During this period psychologists attempted to explore the psychology of various nations particularly the war time enemies of the United States.

The social psychologists and anthropologists have viewed national identity in various ways. Duijker and Frijda (1960) considered six conceptions of national identity. One of these six conceptions is to treat national identity as a particular way of looking at culture and culturally patterned behaviour of individuals. Benedict (1946) stated that the study of national identity is a study of learned cultural behaviour. Mead (1951<sub>a</sub>, 1951<sub>b</sub>) viewed national identity in a very similar way. She distinguished among three variant approaches. These are: (i) the comparative description of a certain culture configurations, (ii) the analysis of the relationship between the basic learning of the child and other aspects of the culture and (iii) the study of patterning any culture of selected interpersonal relationships such as parent-child and peer-peer relations. Inkeles (1951) defined national identity as a particular way of looking at the coherence of culturally defined values or behaviour patterns. This definition emphasized on the study of regularity with which certain values or patterned behaviour sequences are manifested in any culture. Hence the task of determining

regularity of personality patterns among individual members is manifested in the study of national identity. Inkeles and Levinson (1954) have accepted this definition of national identity as having the reference to personality patterns. Both Mead and Benedict used national identity in the sense of personality patterns.

The common thread running through numerous definitions of national identity refers to characteristics that are common or standardized in a given society. Linton (1945, 1949) conceptualised national identity as modal personality structure. According to Linton, there are a great variety of individual personality characteristics and patternings in any society. Hence modal personality structure should be accepted as the national identity as it appears with considerable higher frequency. Viewed in this perspective, national identity may be conceived as modal personality structure and culturally defined values or behaviour patterns which are shared by majority of the individuals in a given society.

Frequency is not the only defining criterion of national identity. Kardiner (1939, 1945<sub>a</sub>, 1945<sub>b</sub>) used the term basic personality structure in the definition of national identity. The term basic refers to the socio-cultural matrix instead of deepest in the person. Kardiner was psychoanalyst and he collaborated with Linton who was an anthropologist influenced by the psychological and anthropological theory and technique. Kardiner gave emphasis on socio-cultural factors in the development of personality. As a result, Linton (1949) and Kardiner (1939) stated that the basic personality

must be common or modal in the society. It should be psychologically central in the sense that it is a generic source of diverse behaviour manifestations. Hence national identity is conceived as that personality structure which is most congenial to the prevailing institutions and ethos of the society. In a word, the basic personality structure as the manifestation of national identity consists of those dispositions, conceptions and modes of relating to others that make the individual maximally receptive to cultural ways and ideologies and that enable him to achieve adequate gratification and security within the existing order.

National identity may also be defined in terms of social character. The concept of social character has been introduced by Fromm (1949). He defined social character as the nucleus of the character structure which is shared by most members of the same culture. This definition emphasized the aspect of sharedness. Thus the criteria of frequency, modality and sharedness have been used to define the concept of national identity.

Fromm (1949) stated that the primary criterion of social character is not its frequency but rather its requiredness by the social organization. Conceived in this perspective of social character, national identity would consist of those characteristics which would lead people to conform to act as they have to act in the existing milieu. For example, an industrial society with its ever-increasing mechanization and bureaucratisation of the occupational system requires personality traits such as discipline, orderliness and punctuality on a large scale if it is to function effectively.



Thus the term national identity is closely related with national character developed by Linton and Kardiner and social character developed by Fromm. Fromm's conception is based on socially required or socially congenial personality structures which can function optimally in a given setting. The conception of national character is based on the actual, modal personality structures which are maximally found in the members of the society. These two lines of thought may be merged in the conception of national identity. National identity is a compromise between societal requiredness or congeniality with the culture pattern and socially required personality represented by assertive-individualistic social structure. These two independent lines of thought are significantly related with the construct of national identity. Thus national identity refers to the degree of congruence between the modal personality structures and the psychological requirements of the social milieu emerging from the social, political, cultural, linguistic, racial and religious structure of the states.

According to Bateson (1943), Erikson (1942), Crozier (1964) and Hsu (1963), national identity is by-product of collective interprises of culturally significant variables.

There are differences of opinion about the features and general definition of the specific nature of national identity. It is said that relatively enduring personality characteristics should constitute the important component of national identity. It includes character traits, modes of dealing with impulses and affects, conceptions of self and the cultural elements.

These are not phenotypic behaviour in descriptive terms. But they are higher level abstractions and they refer to stable, generalized dispositions or modes of functioning in a great variety of concrete behavioural forms. Thus national identity can be inferred from behaviour of the people and are conceived of several sets of factors that determine actions. Other determinants of national identity includes the socio-cultural framework, immediate situational demands and opportunities, the individual's changing skills, interests and moods, and so on.

It follows from the above analysis that national identity cannot be equated with societal regularities of behaviour. A given behavioural regularity may or may not reflect personal characteristics that are enduring in each individual and common to all individuals. Conversely, behaviours that are superficially different may express a single underline disposition. We must, therefore, make a progress beyond the cataloguing of behaviour items to the psychological analysis of behaviour.

Thus the main analytic functions of the concept of national identity is to determine the role of psychological forces in societal patterning and change. It must be defined conceptually as determinant of behaviour rather than concretely as a form of behaviour. It must have some stability and resistance to change. The characteristics which change easily under situational pressures cannot be regarded as determinant of social stability or organized social change. The contemporary formulation of national identity as a field of study is based on the conception of personality as a relatively

enduring and organized system of disposition and modes of functioning in individual. Given this definition, it is possible to measure national identity empirically. It is also possible to determine whether national identity in terms of modal personalities exists in modern national states. This would help national identity to delineate its manifold determinants, its historical stability and its role in the collective national life.

It should be noted that national identity represents the attitudinal preference of nation. It refers primarily to communalities in adult personality. Adult personality is determined by two theoretical models. First, the role of modal personality in the development of national identity consists in establishing, maintaining and changing collective behavioural-ideological structures. Secondly, the socio-cultural forces in national identity play vital role in producing and changing modal personality trends.

It is important to note that national identity requires the study of psychological development. It consists in the study of childhood experience, youth adjustment and old age problems. In this sense national identity needs exploration in the field of developmental psychology. Childhood to adulthood distinction is the key issue that study national identity. The developmental psychology aims at determining the role of relatively standardized child-rearing procedure and settings. These include both the family and significant extra familial influences. Thus the childhood experiences and family as well as extra familial influences may produce personality regularities in the growing children. The modes of childhood

personality are important from the point of view of national identity. Childhood personality can sanction a limit to the varieties of adult personality. Thus the national identity reflects common elements found in adult personality.

Thus national identity is concerned with the degree of psychological uniformity found within any society. But this should not be used in limited sense. Le Bon (1899), for example, introduced “race theory” in order to explain complex national and ethnic groupings. Brickner (1943) observed that limited and uncontrol generalizations are mainly responsible for stereotypes. Hertz (1944) found relatively high degree of psychological uniformity in ethnographic studies of nonliterate societies. Ethnographers assume that the distribution of personality variants in a given society is strongly unimodal. This single prevailing personality pattern may be regarded as unusual and deviant types. Kaplan (1954), Spindler and Spindler (1961) and Wallace (1952<sub>a</sub>, 1952<sub>b</sub>) found that the degree of intra societal variability is important variability in the study of national identity. This would help to produce the norm-centred descriptions of culture leading to the development of modal personality structures. Thus the concept of the national identity would be developed in the pluralistic society of the present century.

In the complex industrial nation, the study of national identity within the perview of multimodal conception of personality structure would be most meaningful both theoretically and empirically. It is the most realistic

approach to the study of national identity. In a pluralistic society, character types may vary according to different proportions of various settings of people. For example, a specific characteristic may be found in 60 to 70 percent of any modern national population. Again, it is reasonable that a nation may be characterized in terms of a limited number of modes of the total population. Such a conception of national identity can accommodate the subcultural variations of socio-economic class, geosocial region and ethnic group which appear to exist in all modern nations. Kluckhohn (1950), Kluckhohn and Strodtbeck (1961) and Linton (1949) supported the idea of national identity as revealed in pluralistic nation. They called it status personality. Again Kardiner and Ovesey (1951), Dai (1948), Elkins (1959) and Pettigrew (1964) reported on Negro identity. Devereux (1951) traced on a real versus tribal personality. Davis (1941), Davis and Havighurst (1946) and Ruesch (1948) emphasized on class identity. Roe (1947, 1956) and Rosenberg (1957) conducted studies on occupational identity. De Vos (1961), Hallowell (1951) and Spindler (1955) provided informations on the acculturation of migrants advocated for national identity in a pluralistic society.

The greater empirical validity of these studies provide new conception for national identity in the context of pluralistic society. All the investigators cited above have supported multimodal personality structures in the study of national identity. It counteracts the inclination toward the stereotyping and spurious homogenous in the description of national population. It provides a

more adequate psychological basis for understanding the internal dynamics of the society.

The concept of multimodal personality is concerned with the psychological uniqueness of a given society. It attempts to characterize national population in psychologically important and socioculturally relevant terms. Thus the study of national identity may contribute to understand the distinctive characteristic of a single nation as well as the universal elements in human society.

## 1.2 Theoretical Perspectives

The preceding overview about national identity shows that the concept of national identity is a matter of definition as well as matter of empirical demonstration. The concept of social character, modal personality structure, multimodal personality variables, stereotypes and ethnographic studies have provided extensive knowledge for understanding national identity. In the perspectives of these empirical findings as well as theoretical orientations, national identity may be conceived in terms of modal personality. It refers to relatively enduring personality characteristics and patterns that are modal among the adult members of the society. It describes a hypothetical entity that may or may not exist in a given national state. In spite of that the study of national identity may be regarded as a severe blow against popular stereotypes and ethnocentric thinking about nations. The study of national identity would provide new insights into the relations between the individual and society.

The study of national identity can be viewed from several theoretical perspectives. These are given below.

### **1.2.1 Psychoanalytic Theory of National Identity**

Psychoanalysis has played a crucial role in the study of national identity. Psychoanalysis has provided a conception of human nature and human development for its universal application in all societies. Psychoanalytic ideas about identification, introjection and the unconscious operation of moral judgement have greatly influenced the social scientific study of values and social norms (Kluckhohn, 1951; Mead, 1949; Parsons, 1964; Parsons and Shils, 1951). The concept of unconscious and the multiplicity of motives in any human activity has led to a change in the orientation of national identity.

Psychoanalytic theory has contributed a lot to the convergence of human motives with sociocultural elements. Psychoanalysts have recognized that social environment is a decisive factor in personality development. The ego and superego formation are based on the interplay between environmental forces and the unfolding maturational potentials of the organism ( Fenichel, 1945; Freud, 1936). Brunswik (1952) has taken the psychoanalytic concepts in explaining various aspects of national identity. Frenkel-Brunswik (1940, 1942) have conceptualised the environmental forces and person-environment interaction in which an attempt has been made to incapsulate within the individual the instinctual-unconscious processes parallel to cognitive-conative actions leading to social adaptations.

Thus a new era started in the psychoanalytic viewpoint about collective actions of society. Thus a new development within psychoanalysis was noticed. This new approach was concerned with ego processes and social forces with the emergence of various “ neo-Freudian” viewpoints (Freud, 1946; Hartmann and Kris, 1945; Loewenstein, 1950; Reich, 1945 and White, 1963).

The contribution of psychoanalytic theory in the development of national identity can be found in the neo-Freudian viewpoints. It is mainly reflected the study of personality and culture. Linton (1945), for example, found national identity as the organized aggregate of psychological processes and states pertaining to the individual. According to him national identity is reflected in the value-attitude systems in the society. It indicated that personality and culture may be included in defining national identity and this can be characterized in value-attitude terms.

Following the neo-Freudian perspectives, Gorer (1950) has referred national character as a common individual personality structure. These are comprised of motives. The structuring and combination of traits or motives are culminated in the national identity of the people in a country. In this analytical approach national identity has been conceived as the functional interaction of motives and traits. Thus in his study of Japan, Gorer (1943) relates a given adult personality characteristic that may represent national identity. For example, anxiety over uncleanness to specific features of childhood training and certain



behavioural expressions have been regarded as the marker of national identity in Japan.

Margaret Mead (1939,1949) has applied psychoanalytic theory in the study of national characteristics. She regarded sex role as primarily psychocultural components in the composition of national identity. She has emphasized on cultural patterning in understanding national identity. She neglected individual personality theory and modal personality structure and has showed orientation toward characterizing the collective patterning in the concept of national identity. According to her, use of institutional practices, rituals and documents as materials of social analysis may be the major components in the study of national identity.

Erikson (1950) followed Mead's analyses about national identity. In describing conceptual and behavioural configurations in the Sioux and Yurok tribes, Erikson have concentrated on the configurations of these two tribes and has attempted to synthesize their concepts and their ideas in a coherent design for living. These descriptions suggest the psycho-cultural analysis and can be clearly distinguished on each other leading to the identification of separate national identity.

The socially oriented clinical psychoanalysts are more systematic in their attempts to develop a conception of personality and to apply it in the delineation of national identity. Roheim (1943<sub>b</sub>, 1947) is one of the few orthodox Freudian in this field. He used such Freudian terms as Oedipus

complex and emphasized on its universality. According to him, Oedipus complex may be universally used in the maintenance of culture by persisting unconscious processes derived from trauma in early psychosexual development. This approach combines Freudian concepts with socio-cultural process.

Dicks (1950) and Erikson (1950,1958,1964) followed the general framework of psychoanalytic theory concerning psychosexual development, adult personality structure, the dynamics of anxiety, the role of unconscious wishes and conceptions in individual and collective behaviour. Both of them have taken the usual conceptual account of cognitive-conative ego processes and related them to socio-cultural settings leading to the development of definite national identity. They regarded their ego as a starting point for psychological analysis. Then they considered it in relation to underlying instinctual-moral processes as well as the structure of social environment. Thus they attempted to change the older psychoanalytic approach, the instincts and their vicissitudes into a new form, the ego and its instinctual substratum. These are helpful cues for the development of common characteristics, uniform attitudes within a psychocultural setting. These psychocultural setting synthesizes ego's demands in the development of stable concepts, meanings, images or themes. Thus the individual self is turned into a collective entity in the symbolic form of national identity. Erikson's concept of ego identity and his theory of stages in ego development have considerable contribution for the delineation of national identity. Though Dicks (1952) did not develop general personality theory,

his description of German and Russian character reflect a similiar conception leading to the development of national identity.

Fromm (1936, 1941, 1947) and Kardiner (1939, 1945<sub>b</sub>) are two representatives of the neo-Freudian psychoanalytic viewpoints of national identity. They linked psychoanalysis with social science. They established the outlines of psychosocial approach to national identity. Fromm rejected the Freudian theory of sexual and aggressive instinct and psychosexual maturation and has become progressively more ego centred and characterological. His descriptions of human nature are concerned with character traits, generalized orientations such as receptive or marketing and two types of conscience such as authoritarian versus humanistic. He rejected libido theory and proposed self realization as the primarily, maturationally given urge or instinct in human development. In spite of that Fromm regarded himself as the follower of psychoanalytic tradition and utilized many Freudian motivational-developmental concepts leading to the culmination of a unitary system known as national identity.

Kardiner (1939, 1945<sub>b</sub>) also rejected classical libido theory and emphasized on ego centred approach to the study of human development. His main concept is based on individual system. This is the mode of adaptation through which the individual gains group approval and support. This concept is used as a means of linking intrapersonal needs and societal demands. Kardiner retained many Freudian concepts in modified form. He rejected the Freudian theory of psychosexual development. According to

him, there are oral and anal adult character types. Kardiner attempted to seek their origins in corresponding periods of adulthood development. Kardiner proposed that the basic personality structure has four components. These are (i) idea constellations, (ii) individual security system, (iii) superego formation, (iv) attitudes toward supernatural beings. These components merit serious consideration in the development of a conceptual framework for the delineation of national identity.

The psychoanalytic approach in the framework of national identity has several characteristics. It conceives personality as a relatively stable system organized along a peripheral-central depth dimension. At the periphery are the more conscious wishes, beliefs, values, traits or readily apparent modes of adaptive functioning. At the central level are the ego-defensive and ego-integrative processes. These are less conscious drives and conflicts. There are also conceptions of self and other in central levels. These are more archaic form of psychic functioning. These are placed by psychoanalysis within a conceptual framework of dynamic system such as ego, superego and id. There are also structural regions such as conscious, preconscious and unconscious. Each of these systems has its own content, functional properties and role relative to the personality as a total system. The neo-Freudian viewpoints have modified this framework in the direction of simplification and deformatization of intrapersonal analysis with a greater emphasis on interpersonal processes. Thus a generalized personality structure emerges in the society in the form of national identity.

## 1.2.2 Perspectives of Learning Theory in National Identity

A second psychological orientation widely manifested in the study of national identity is closely connected with learning theory. Gorer (1950) extensively used learning theory in the development and formulation of national identity. Gorer conceived adult behaviour as motivated by learned drives or wishes. These are superimposed upon the primary biological drives (Gorer, 1943). According to Gorer, these wishes are unverballed or unconscious. They become established following a pattern of reward and punishment in childhood experiences. These motives and other learn habits are seen uniquely combined, structured or patterned in the national identity of any societal population.

Bateson (1942<sub>b</sub>, 1944) and Ruesch and Bateson (1951) has suggested that an individual may be described in terms of "context of learning". It involves interactions sequences such as dominance-submission and succoring-dependence. This sequence has the definite mark of stimulus-response theory. Using these theoretical perspectives of learning, Bateson described national identity in terms of the distinctive combinations of these interaction sequences. These sequences are combined by linkages in terms of predominance of one or another. Thus the modal response pattern of individuals is established in a given society. Thus the emergence of modal behaviour is established in the form of national identity.

A systematic application of learning theory in the study of national identity has been done by Whiting and Child (1953). The work of this

school has been systematically reviewed by Whiting (1961). Its purpose was to understand how individual differences arise as result of different, culturally patterned child-rearing experiences. The members of this school conducted studies on child-rearing practices such as the abruptness and harshness of weaning. Then the child-rearing techniques were correlated to cultural customs such as the belief that illness caused by the ingestion of purposely tainted substances. The units of analysis were not individuals but two sets of customs. Then personality enters into the equation as the intervening variable linking the two customs. Thus the culture in which individuals are weaned abruptly and harshly may play a negative role in societal framework. It is assumed that oral intake will develop into anxiety. This would persist in the adult as a negative fixation. Thus the customs in Whiting and Child study are interpreted as indices of adult personality traits characteristic of the members of a society. It follows that each characterization of a culture is a statement about modal personality. Thus the customary fear in a given culture is interpreted as the direct expression of aggression. Hence the individual learns aggression in a culturally approved manner. He must therefore strongly control his aggressive wishes by attributing them to others. His aggressive actions are justified on the ground that they are directed against evil and aggressive individuals. It is thus argued that individuals in the society learn culturally approved behaviour leading to the development of national identity.

The learning theory is also called general behaviour theory by the psychoanalyst. It gives prime emphasis to the developmental aspects of

personality. The most explicit focus is on childhood experience. This gives birth to two leading ideas. The first is that the adult personality is essentially a set of residues of earlier childhood experiences. This is delineated through five main drive systems such as oral, anal, sexual, defense and aggression. This reasoning of learning theory has been developed by Whiting's learning theory which stems from the Freudian model. Whiting assumed that an individual can have a fixation. It means that fixation may become a strongly motivated basic interest. Fixation may be positive or negative. The positive fixation is associated with great pleasure of satisfaction with a drive system in infancy and childhood. Negative fixation is associated with markedly painful or unpleasant early experiences with a drive system. Thus the fixation is conceived as a operating force known as motive. Whiting concluded that the operating forces or motives play vital role in individual learning. It gives universality in human behaviour. The universal aspects develop through learning process provide a rationale for the development of national identification of people in a society.

A second major element in the personality theory of Whiting school is a theory of learning by identification. It assumes that we learn the role of another by interacting with him. In this learning process, the socializing agent's control and administration of resources is a crucial determinant. Consequently we enact our roles in a way which reflects earlier behaviour of those who socialized us. It means that as adults we respond in the same way with peers and those dependent on us. Thus adult personality is a set of such roles or dispositions formed by means of childhood identifications. Thus the

generality is achieved and universal elements are found to work as the basis for the growth and development of national identity.

The preceding analysis shows that the various forms of “conditioned-response” learning theory have been used in the analysis of national identity. These viewpoints describe the individual in terms of habits, motives or predispositions to respond to given culturally patterned stimuli in a culturally patterned way. The predispositions are assumed to have been learned in a matrix of reward and punishment. Then the appropriate responses are reinforced by the consistent patterning of the individual’s later cultural experience.

### **1.2.3 Value-Motive-Trait Theories of National Identity**

Value, motive and trait are diverse set of approaches to the study of national identity. But these three terms have been grouped together under a single rubric because of their common emphasis on specific values or motives which form relatively enduring traits in the individual personality and which operate as important factors in societal integration and change. Kluckhohn and Strodtbeck(1961), Mc Clelland (1961), Cantril (1941) and Morris (1942) are four representatives of value-motive-trait theories of national identity.

Kluckhohn and Strodtbeck(1961) identified a limited number of common human problems to which all people at all times must find some solution. This is possible because character of innate human nature is



identical. Moreover the modality of man's relationship to other men becomes possible because of some homogenous elements shared by human beings. According to Kluckhohn, these common relationships constituted a value orientation. For example, man's temporal focus refers to time value orientations to past, present and future. Activity orientations may place primary value on "being", "becoming" or "doing". The man-nature orientation may value man's subjugation to harmony with or mastery over nature. The value-motive-trait theory holds that in each culture most individuals are characterized by some dominant profile of orientations. In United States, for example, the dominant orientations were predicted to be individualism, future time, mastery over nature, doing and a conception of human nature as evil. According to Kluckhohn, each culture assumes a relatively acceptable variants on the dominant patterns. Though Kluckhohn's analysis is applied mainly to the differentiation of cultures, it is clearly in the realm of national identity.

Kluckhohn believes that cultural norms are developed not by the study of institution organization and cultural pattern but by interviewing samples of individuals. Kluckhohn conceived personality as a set or profile of value orientations similar to those which characterize culture. Each individual has within himself a rank order of value orientations as a part of his personality. These orientations are presumed to be laid down in the child's socialization in a particular culture tradition. This helps to build his total appreciative mass through the role expectations imposed on him.

Kluckhohn's approach is valuable in pointing to universal psychological issues which must be found by all societies and individuals. Kluckhohn distinguished between dominant and variant modes of value orientation. However, her approach requires a more inclusive conception of personality for the study of national identity. The conception should encompass other aspects such as motivational, defensive and cognitive areas as well as these should take account of their interrelations. Kluckhohn's primary interest was the role of value in the integration of culture and the process of change.

McClelland's (1961) study of values was more concerned with the need for achievement in economic growth rather than the delineation of national identity. He attempted to develop measures of motive which provide crude estimates of group levels. According to him, the presence and strength of a motive in a particular person is signaled by evidence of a preoccupation with or salience in his fantasy life of certain themes, issues or concerns. These themes, issues and concerns lead the individual to achievement motivation. It refers to some standard of good performance. In this effort of achieving a goal, an individual may react with joy or sadness. The needs of affiliation and power are important motives in McClelland's system for achieving differential rates of national economic growth and the delineation of national identity.

McClelland (1961) has also measured 14 psychocultural characteristics including optimism, self-awareness, self-esteem and impulse

control. The interaction effects of these different components are evidently very powerful. They, taken together, may contribute to form the characteristics of national identity. It is presumed that some significant part of the population are high on both need achievement and other-directiveness. These characteristics of the population may contribute to commonality for the growth and development of national identity in a particular society.

Cantril's (1941) approach to the study of national identity emphasizes both the cognitive-perceptive component and the motivational elements. Cantril rejected the idea of a single source of motivation such as the reflexes or Freud's id. He affirmed the functional autonomy of motives. According to him, man has the ability to experience satisfaction through values. The values propel him to learn and devise new ways of behaving. These enable him to extend the range and heighten the quality of value satisfactions and to insure the repeatability of those value satisfactions already experienced. The pattern of individual value satisfactions is assumed to be laid down in childhood through the objects, people and situations which give comfort and satisfaction or which produce distress in the person.

Cantril (1941, 1965) and Buchanan and Cantril (1953) specified certain needs as central for all individuals such as needs for self-respect and for meaning. These characteristics of people are supposed to have direct bearing on national identity. However, they did not impose any standard value scheme on the people to follow. Cantril hoped that the people will define for themselves what is important.

Morris (1942) distinguished between three basic components of human personality such as Dionysian, Promethean and Buddhistic. Dionysian refers to tendencies to release and indulge existing desires. Promethean refers to active tendencies to manipulate and remake the world and Buddhistic refers to self-regulation and to holding desires in check. Morris (1942) described each component as a tendency in the person in the same way as the psychologists describe a personality disposition. The analysis of Morris (1942) was different from Benedict (1946). Benedict (1946) saw comparable tendencies in culture but Morris saw them in individuals whereas Benedict saw them as distinctive and moralless unitary wholes. Morris (1942) assumed all three components present in each person. Thus individuals differ mainly in the relative strength of the components. Several personality types are then defined by their particular profile of characteristics. In these respects, Morris theory should be considered as the affective and conative modes of functioning rather than a value theory of personality. But Morris claimed his study as part of scientific study of values. His claim seems justified in relation to the measures he used. The measures involve expressing one's preference for 13 different "ways to live". Hence it is evident that Morris has provided a theory of value system that can give a structure for the development of national identity.

The above analytical presentation of value-motive-trait theory shows that there are marked differences among the four representatives. In spite of that their work is characterized by certain common features. All of them emphasized the specific value-motive-trait aspects of the individual. These

may be termed as ego psychology and it focuses on the individual's orientation to his social world.

A second feature of this approach is that each study is highly selective in its choice of values and motives to be investigated. Frequently, variables are chosen on the basis of interest in some problem outside the personality such as the economic development of nations or the integration of culture.

Finally, different values and motives may interact within the individual to produce special adjustment consequences for the individual or the distinctive qualities of his performance in social roles. These produce a web of relationship among the various motivational, valuational and other processes. These dynamic aspects of individual are combined together for the reflection of national identification in a society.

#### **1.2.4 Cognitive Approaches Toward National Identity**

A number of important national identity studies are distinguished by emphasis on the perceptual-cognitive aspects of the personality. Almond and Verba (1963) in their six-nation study "The Civic Culture" stress the dimension of cognition in their description of political styles or orientations. Daniel Learner's (1958) exploration of the modernization of 6 countries of the Middle East stresses the increasing and ever more widely diffused rationality in which ways of thinking and acting are instruments of intention, not articles of faith. For Learner (1958) the key concept is empathy. It means the capacity to see one self in other fellow's situation. It is a skill in imaging

one self as strange persons in strange situations, places and times. The most adaptive person in modern societies is the modal personality. It is distinguished by high capacity for identification with new aspects of his environment. Persons of this personality type are also characterized rationality or the tendency to see the future and their personal prospects in terms of achievement rather than heritage.

Almond and Verba (1963) refer to the subject of their investigation as a political culture. But they are using culture in the sense of psychological orientation. According to them political culture refers to the political system as internalized in the cognitions, feelings and evaluations of its populations. They use this term in place of national identity in order to distinguish between political and non-political attitudes. The political culture is expressed in the prevalence of certain types of orientation. They called it participant, subject and parochial. An individual or group is classified as one or another type on the basis of his knowledge about his nation and his political system. It also depends on his perception of himself as a member of his political system. Almond and Verba (1963) developed the concept of subjective competence. It is the belief of an individual to what extent he can influenced the political process. It also indicates the perception of his ability to exert political influence. Almond and Verba used the cognitive as only one element along with affective and evaluative orientations.

Cantril (1965) showed that the concept of national identity is based on decisive issues. It depends on the process as to how the person organizes

or dimensionalizes the world around him. According to Cantril childhood experiences help to learn certain assumptions concerning the significants of objects to people, sequenced happening actions, temporal and special relations and value standards. These assumptions shape our perceptions and serve as filters for screening out what is apparently relevant. These intensifies other aspects of environment which seem to have a direct bearing on purposes and aspirations. These learned significant acts are recognized and are presumed to endure for a life time and become a central element in the individual leading to the formation of national identity. The filtering of experiences differentiates one individual from another and one national group from another national group.

The preceding overview shows the role of psychological theories in national identity research. Among these theories learning theory and psychoanalytic theory have played a major role. All these theories have provided a relatively integrated conceptual framework for the development of national identity. In general, socio-cultural patterning of the individuals are more concerned with the study of national identity. In a word, with the development of a conception of individual and modal personality, the study of national identity has become more scientific in a pluralistic society. In this perspective, the socio-cultural order exerts influence on and is influenced by the modal presence of certain patterned individual psyche. This patterned individual psyche is what is known as national identity.

## **1.3 Review of Literature**

The concept of national identity is elusive in nature. Its meaning and understanding involve subjectivity depending on the national history of the countries concerned. The complexity in defining and conceptualizing the concept of national identity lies in the fact that a large number of intervening variables are interlinked and account for the elements of subjectivism. The most important factors associated with the growth of national identity may be identified as nationalism. These factors are responsible for the global personality patterns that initiate the structural formation of national identity. The present chapter would report the important findings of relevant studies pertaining to these variables and would review important studies related with the concept of national identity. It is thought that a critical and analytical presentation of the research findings focusing on nationalism would provide a useful background for the study of national identity in the present context.

### **1.3.1 Studies Relating to National Identity**

The development of national identity is relatively a neglected area of research. Previous studies in this area were conducted by Jahoda (1963), Lambert & Klineberg (1967), Middleton, Tajfel & Johnson (1970) and Piaget & Weil (1951). These studies concentrated upon children's geographical knowledge about nations and their attitudes towards foreign nationals. These studies found that knowledge of national territories develops through the early years of schooling. They also indicated the emergence of different attitudes towards specific groups of foreign nationals during the same period. These studies were conducted on children. It was



found that the children expressed strong likings for some foreign groups and some of them expressed strong dislikings for them. The most interesting finding of these studies was that the children had no factual knowledge of those foreign national groups.

However, no significant research work has been carried out after 1970. In recent years, there has been a renewal of interest in this area. This revival has been initiated by Barrett & Short (1992), Barrett (1996, 1997), Barrett & Farroni (1966), Barrett et al., (1996) and Barrett et al., (1997). The interest in the study of national identity has been increased by the application of social-psychological theorising about identity and intergroup relations. This has been initiated by Brown (1995), Hogg & Abrams (1988) and Oakes, Haslam & Turner (1994). However, national identity of adults has been elaborately tested by Brakewell & Lyons (1996) in the perspectives of these empirical studies, the present chapter would attempt a short review of relevant literature of national identity conducted in different countries with different groups and nations.

Jahoda (1963) conducted an empirical study of children's idea about country and nationality. In this study the investigator made a profile about children's choice of foreign national. Children's knowledge about own country was also examined. In this study children were found to be developed prejudicial attitudes about foreign nations. It was also found that national identity of children passes through developmental processes. The

more the children acquire knowledge about their country, the more they show maturity in national identity.

Lambert & Klineberg (1967) conducted a cross national study on children's view of foreign peoples. It was found that children expressed prejudicial attitudes and evaluated foreign peoples negatively. On the basis of the results, the investigators concluded that nationalistic attitudes may develop in the schooling process. Children's geographical knowledge about their own country may account for the development of national identity. The consequence is that nationalistic attitudes are helpful for the growth of national identity. The more the children are conscious about their own country and people, the more they express hostile attitudes towards foreign people. Thus the cross national study reflected the national identity in the children at their early age.

Middleton, Tajfel & Johnson (1970) conducted a social-psychological study on the cognitive and affective aspects of children's national identity. The study explored to understand causative factors of children's national identity. It was found that national identity of children developed through the attitudinal preferences for certain objects and persons. In this preference cognitive and affective elements of attitude formation accounted for the development of specific type of preferences. Thus the knowledge of people and about the country motivate the feeling components in the development of national identity.

Piaget & Weil (1951) explored the phenomenon of national identity in children. In their research, the investigators designed a study to explain the developmental process of national identity in children. They asked the children to give specific ideas about their homeland. The children were required to express their opinion about the relationship of their homeland with other countries. It was found that the children with empirical knowledge about their homeland expressed more stereotyping behaviour in relation to other countries.

Barrett & Short (1992) conducted a study to investigate the images of European people in a group of 5 – 10 year old English children. In general, English children disliked Germans more than any other nationality. However, it was found that 10-year old English children evaluated other European people more negatively as compared to 5 year old English children. It indicated that the children learned more about the country and the nation as they grow older. This factual knowledge accounted for the formation of national identity. Thus cognitive factors were found closely associated with the development of national identity. Social categorization, geographical knowledge about the country, peoples nationalistic attitudes and self-esteem were considered as important factors for the development of national identity.

Barrett (1996, 1997) conducted two empirical studies on national identity. In the first study, a comparison were made between English identity and European identity. In this study, changing European identities were

explored. It was found that English children acquired European identity for self-esteem for the greater interest of the country. A change was observed in English identity of the children. The second study was concerned with the development of national identity in childhood and adolescence. A large number of social-psychological factors are found as important elements for the development of national identity both in childhood and adolescence. In spite of identity crisis in adolescence, the subjects contributed positively for the development of national identity.

Barrett & Farroni (1996) designed an experiment to explain the national identity patterns of English and Italian children. It was found that the national identity were embedded in their knowledge of European geography. In a second study, Barrett et al., (1996) conducted similar study on English children to explore their national identity. English children's representations of European geography were accounted for the development of national identity in a broader perspective of the nationhood. In another extended study Barrett et al., (1997) found beliefs and feelings of English children as important factors for the development of national identity. The children were asked about their beliefs and feelings for their own and other national groups in Europe. It was found that most of the children believed their own nation superior to other European nations in respect of culture, education and in other economic activities. However, the British children felt that their achievements as a nation outweighed other European nations. In all these studies, geographical knowledge about the country were found

important and crucial factor for the development of national identity in children.

Several studies showed the application of the theories of social identity and intergroup relations in the development of national identity. For example, Brown (1995) in his book "Prejudice: Its Social Psychology" showed that there are psychological differences between people's behaviour. These differential characteristics explicitly or implicitly become salient and provide the notion of group membership. Hogg & Abrams (1988) explored the phenomenon of social identifications and showed that the social psychology of intergroup relations and group processes are determined by certain salient features of group distinctiveness. This may be racial characteristics such as bodily structure, cultural heritage and belief system. These characteristics are used by the group for maintaining national identity.

Oakes, Haslam & Turner (1994) found stereotyping as the major factor responsible for the development of the national identity in a country. The investigators concluded that group interactions involve social categorization, social conflict, cooperation and competition. These psychological events are the basic elements for the formation of national identity. Its focus is on the group distinctiveness, self-esteem and national integration.

Furthermore, Oakes et al., (1994) postulated three levels of category abstraction. This can be used to categorize the self into personal identity and

social identity. Personal identity represents the self as an individual. Social identity represents the self as a group member. Thus self has been defined both as an individual and as a social group member. This system of self categorization forms the basis of national identity. The investigators concluded that national identity involves the personalization of self perception. Thus self stereotyping occurs and perceived group homogeneity increases. In the formation of national identity, the context contains a comparable national outgroup. As a result the salience of national ingroup increases. Consequently the perceived group homogeneity also increases. In the perspectives of these theoretical formulation, Oakes and his colleagues (1994) conducted empirical studies on English children aged between 5 and 11 years old. The English children were asked to evaluate their own national identity (English) with reference to a liked outgroup (American) or a disliked outgroup (German). The respondents favoured the English identity. Similar findings have been reported by Wilson, Barrett & Lyons (1995). It was found that Americans tended to be the most liked national outgroup amongst English children.

Breakwell & Lyons (1996) also conducted exploratory research in the area of national identity. They provided elaborate description on social psychological analyses of social change in European countries. Different aspects of social changes found varied importance for maintaining the group distinctiveness and self-esteem of the group members. In the perspectives of these changing characteristics of the European countries, the national identity of different European countries become prominent.

Barrett, Wilson and Lyons (1999) conducted an empirical study on the development of national identity in English children. A total of 307 English children aged between 5 years 7 months and 11 years 9 months old participated in this study. All of the children lived in the town of Fleet in the South of England. Among them, 151 were boys and 156 were girls. The children were divided into three age groups according to their school years. These were 1–2 years (N=116), 3–4 years (N=95) and 5–6 years (N = 96). Within each age group, the children were further subdivided randomly into three experimental conditions. Condition 1 (evaluating English alone), Condition 2 (evaluating English and American together) and condition 3 (evaluating English and German together). The experiment used a 3 (comparative context) X 3 (age group) independent groups design. The results showed that the relative importance of the children's national identity increased with age. It was also found that intergroup comparative context did not influence the salience of the children's own national identity, their attributions of ingroup homogeneity or their evaluation of the ingroup. It was also found that the younger children were more positive towards their own national ingroup and more negative to both of the national outgroups, than the older children. The younger children also made more homogeneous evaluations of all the national groups than the older children. In addition, national identity became more salient with age.

According to Rex (1996), a crisis of national identity developed following post-war immigration. Initially, modern states are regarded as industrial societies based upon a national identity. The aims of the states are

universal. These include a modern economy, universal and uniform education, compromise institutions between different classes and status groups. But this universal nature of the states has been changed due to immigration from other states. The immigrant people are found to form a dominant ethnic group with its own values and institutions. The new immigrant ethnic minorities have their own separate sense of identity. All these changes have complicated the formation of national identity in modern states. In some states, the minorities are assimilated on equal terms as citizens. But some states try to subordinate them to a dominant ethnic group as second class citizens. But there are many countries where cultural diversity has been recognized and has maintained a shared public political culture. The national identity, according to Rex (1996), depends upon the outcome of these different policies.

Rex (1996) distinguished between multicultural societies, national identity, nationalism and migrant minorities. He found these variables to account for the emergence of an identity crisis in the nation states of Europe and North America. He observed that European and American people did not talk about national identity in the first half of the 20<sup>th</sup> century. They accepted European political philosophy as the guiding principles of the states. But the globalization of economic institutions and international media have to face intense process of immigration by minority groups with their own culture and social organization. In these circumstances, the established nations have been forced to ask whether they have a distinct identity of their own. Thus the identity is challenged by the forces of globalization and



migration. The development of national identity is essentially a culture of resistance to these forces.

Delanty (1995<sub>a</sub>) conducted a study on the limits and possibility of a European identity. In this study he observed that increased immigration of culturally relatively alien minorities show a tendency for absorption into a larger European entity. He cited the case of French and concluded that new identities of immigrants is not a challenge to French national identity. In fact the new immigrants belong to trans-national organization and seek to deal directly with supra-national organization. In the perspectives of these events, the liberal and social activists in France try to establish an adequate sociology of nationalism. Thus the social identity in France has special characteristics in the European identities.

Schlesinger (1992) reflected on the national identity of the United States. His assumptions was that the original European English-speaking political culture have contributed to the development of national identity in the United States. But the African Americans have developed new radical secessionist ideologies and it has threatened the national identity in the United States. Similarly, the growth of Spanish as an alternative language has introduced diversity and seeds of separation within the fold of American national identity. Furthermore, the researcher found American society dependent upon the European institutions and the dominance of the English language. In fact American national identity is based on three factors. These are (i) Modern democratic welfare state and the identity of citizenship, (ii)

Ethnic mobilization among the minority groups and (iii) Relationship between the dominant nations and minorities.

Gellner (1983) distinguished between modern nations and the modern nation-state and concluded that the national identity of the citizens of a country is the product of industrial as contrasted with traditional societies. It paves the way for the collision of existing ethnicities and the creation of a new society based upon a universal education system.

Radtke (1994) advocated for social democratic system for the formation of national identity. This system is based on the conflicting group interests in the economy. Thus Radtke (1994) found modern social democratic welfare state stemming from a pluralism of a conflicting interests. Such a welfare state was found to reconcile through negotiation and compromise leading to the development of universalism. Modern democratic societies based on the ideas of universalism would ensure equality of opportunity for the individuals to form national identity.

Rex & Drury (1994) found that modern democratic societies tend to establish institutions upholding the public political culture. This type of institution exist in a peculiarly strong form in the United States. American society is based upon the liberation of market forces to a much greater degree than is the case in Europe. It has distinct legal institutions in the Supreme Court and sub-ordinate courts. Thus an attempt is made to resolve conflicting interests by promoting freedom as well as equality. This

opportunity makes it possible for the American citizens to maintain and enjoy freedom and equality at the same time. Thus the national identity of American people is preserved and maintained on the basis of universalism, democracy and personal rights.

Delanty (1996) explained shared political culture of the public domain as misleading. According to him, culture is an ambiguous term and refers to the ways of life which has nothing to do with the market place. National society, he suggested, is controlled by the state religion and official language. Viewed from this perspective, national identity has its own literary and artistic traditions. National identity is constituted by variety of customs and family arrangements which distinguish it from other societies. In this sense, national culture is not completely dominated by the forces of modernization. Modernization demands similar type of legal, economy, political and educational institutions. But national culture has its distinctive feature and produces strong resistance to change. National identity, according to the investigator, is a function of national culture which is opposed to modernization to a large extent.

Furthermore, Delanty (1996) found that a modern nation's identity has a dual reference. Firstly, it refers to the major structuring institutions of the economy and polity. Secondly, it refers to the way of life in a more domestic and communal sense practiced by dominant groups. It is true that the way of life emerges from the major structuring of institutions. But it is also true that such ways of life have at least a relative independence. On the basis of these

arguments, Delanty (1996) concluded that modernization depends upon the liberation of economic and cultural institutions from moral and communal control. Thus moral, social and cultural values may become liberated from the market place and take on a life of their own in an established modern society. In this way modernization as well as moral, social and cultural values may be reflected in the national identity of a country.

Smith (1986) studied the factors of national identity and referred to collective consciousness generated by ways of life as a group's ethnicity or its identity. He said that a modern state is not necessarily the product of some abstract process of modernization. A modern state may also be organized by lateral ethnic groups and they assert their role over other individuals and groups. Thus there may be several contending groups seeking to exercise this control. This is very clearly the case in Quebec in North America. Here two founding nations are in contention. But in Europe one has clearly multinational states in Belgium and Switzerland. Smith (1986) cited these examples to show that national identity is multi facet in nature and it takes various forms depending on the formation of a nation.

Weber (1968) cited a number of cases in which horizontal ethnicity asserts itself. Thus subordinate ethnic groups are found to resist the authority of the national state. In extreme cases, these groups consider their violence as legitimate. This is found in the case of the Catholic republicans of Northern Ireland and Basques in Spain. In such cases national identity is uniquely persist in diversity.

Guibernau (1995) also found extreme cases of ethnic groups. These groups maintain their own ethnic culture. The investigator has called them as a nation without state. This is another extreme case of identity crisis where the ethnic groups are designated as a sub-national ethnic entity. This ethnic groups fight for some sort of political autonomy. Inevitably, the leaders of these sub-nationalisms vary in degree to his they are prepared to accept the settlements with the dominant groups. As a result a degree of violent resistance may occur and national identity may be threatened.

Delanty (1996) found identity of the modern state as the way of life in which its members differentiate themselves and their own state from other states and their members. This is a purely cognitive process in which entities are differentiated in the social world. This refers to an emotional attachment and a sense of belonging of a semi-sacred kind. Such a notion of belonging emerges in the conceptualisation of national identity. There are three ways for acquiring this sense of belongingness in national identity. Firstly, citizens differentiate their own nation state and its way of life from other nation-states and their way of life. Thus they compare own nation favourably with other nations in moral and aesthetic terms. Secondly, the ideology of the nationalism suggest that membership of the nation has moral significant and it is greater than that of the class stratification. Thus national identity competes with class consciousness in its historical and moral perspectives.

Rex (1996) provided analytical review on the ethnic mobilization of immigrant minority groups in the Western Europe and the United States. He

observed that a systematic development of the concept of nation-states, nations, nationalism and national identity has failed to give an adequate account of the structure and consciousness which exist among migrant communities. Recognizing that the concept of national identity is very complex in the most modern states, thousands of immigrants have made it complicated. This complication is obvious in Western Europe where economic and political immigrants are more than 20 million. Similar is the case in the United States which has accepted 7,20,000 legal immigrants and an unknown number of illegal immigrants in the year 1955 –56.

Rex, Joly & Wilpert (1987) have pointed out that the simplest case of migrant communities is the cross-border migrants such as Southern European migrants to North West Europe, the Irish in Britain and the Mexican immigrants or Chicanos in the United States. Such cross-border migrants maintain structural connections with families and communities in their homeland. Many migrants have a dual loyalty to the nations of origin and the nations where they have settled. These settlers are fostered by religious and political organizations as well as by the government in the land of origin. Thus Portuguese immigrant association in France are promoted by the Catholic Church, the Communist Party and the Portuguese government. It is obviously true for Indians, Pakistanis and Bangladeshis who migrate to Britain and the United States. These migrants belong to trans-national communities spread across the world from Fizi to California. A community of this kind has three points of reference. One is the homeland, the second is the land of settlement and the third is the possible countries of onward

settlement. The national identity may be threatened by these immigrants. Because they are treated as inferiors for their racial or colour characteristics and their cultural distinctiveness.

Fostering multiculturalism is an important step towards the development of national identity. Wieviorka (1994) used multiculturalism instead of ethnicity. The term ethnicity connotes inferiority. In several countries like Sweden, Netherlands, France and Britain, multiculturalism has been accepted as a state policy. In Sweden, the minorities are ensured of equal social rights, fair treatment and the right of local franchise. In the Netherlands, the ethnic groups have their own educational institutions, their own media and own trades union organizations. It is true that Britain is a country marked by severe colour discrimination, but the official policy is to combat racial and colour discrimination, the recognition and tolerance of cultural diversity. These multicultural states seek to foster cultural diversity as well as to promote equality in the social sphere. Thus the circumstances of a state in social and intergroup relationship account for the development of national identity depending on the specific geographical position, economic condition and social relationships of the countries concerned.

Delanty (1996) focused on national identity and citizenship in a multicultural society. According to him, the crisis of national identity in Western Europe is related to the rise of a new nationalism. The new nationalism expresses more hostility against immigrants than other nations. It is less motivated by the notions of cultural superiority and states that

multiculturalism has great implication for the welfare state. As a cultural discourse, the new nationalism is a product of social fragmentation. Hence the most important challenge for the democratic multicultural state is to preserve the link between social citizenship and multiculturalism.

Eisenstadt and Giesen (1995) distinguished between social citizenship and multiculturalism. Social citizenship discards universalistic claims and resists new forces such as globalization and increased immigrations. It involves a crisis between nationality and citizenship. Citizenship implies membership of a state while identity implies recognition of common ties.

Gamson (1995) found citizenship embedded in a politics of identity. Thus the multicultural society is fundamentally based on a shared political culture of citizenship. Thus the national identity is the product of shared political culture of citizenship as opposed to the cultural traditions of ethnic groups.

Hobsbawm (1991, 1992<sub>a</sub>, 1992<sub>b</sub>) provided specific definition of new nationalism and distinguished it from the old nationalism. He found the new nationalism primarily as a nationalism of exclusion and the old nationalism as a nationalism of inclusion. Salecl (1993) and Ignatieff (1994) found that the old nationalism includes as much of the population as possible but the new nationalism includes 'significant others'. The 'significant others' refer to the immigrants. Judt (1994) found unification as an important dimension of national identity. According to him, extreme nationalist movements in



Germany as well as the National Front in France and Britain define national identity with reference to the immigrants and not by the reference to other European nationalities.

Billig (1995) distinguished between civic nationalism and ethno-cultural nationalism in the study of national identity. Civic nationalism refers to membership of a political community. It is primarily defined by reference to the state. Ethno-cultural nationalism refers to membership of a cultural and historical community. Billig (1995) observed that the modernizing expressions of civic nationalism has been over-shadowed by ethnic-cultural nationalism. Civic nationalism was historical embodied in the nationalism of the United states and France. In Britain civic nationalism was largely represented by the Whig ideology of the absolute sovereignty of Westminster. It was expressed in the idea of Britishness as opposed to the more cultural idea of Englishness. Thus nationalism no longer refers to ideology but to identity. Thus the predominant form of national identity is that of cultural nationalism.

Balibar (1991) observed that new cultural nationalism does not believe in cultural superiority. It gives emphasis for preserving differences in different types of identities. Thus social insecurity and discontent are found in modern states. The crisis of national identity in different states are due to the separation from traditional functions of the states. As a result social identities and national culture reappear in a variety of ways for the preservation of national identity. In fact new processes of globalization have

uprooted the ideology of old nationalism and have set free whole series of identity politics. Thus a major dimension of national identity is its emphasis on the diversity of national as well as ethnic cultures. National identity in the developed West has articulated in the name of a cultural and social identity. For example Delanty (1995<sub>b</sub>, 1996<sub>a</sub>) cited the case of national identity in the Southern Ireland and Northern Ireland and have suggested that traditional secessionist nationalism has no place in national identity of modern states.

Milward (1993) and Dunn (1995) observed that the decline in the autonomy of the state can provide new opportunity structures for marginalized or suppressed national minorities in the international context. Thus the national identity, according to these investigators, can be interpreted in new light of globalization. Globalization may be vitiated by the rise of new social movement. This can be explained in terms of the internal problems of the states. In many cases it is articulated against immigrants. It may be expressed against marginal groups within the national territory. In many western countries governments attempt to promote a national patriotism but it is found to fail to resonate in the population. For example, neo-fascist nationalism in Germany in 1991-92 were followed by mass public demonstrations against neo-fascism. Thus a defence of multiculturalism and a major understanding for national identity was formed.

Brubaker (1989) defined European identity in terms of cultural identity. The attempt to forge a unified and homogeneous model of

European identity can succeed only by Christendon and its modern secular constructs such as race. European identity is thus more defined in terms of culture than the citizenship. European citizenship is simply derivative of national citizenship. To be a European citizen one must be a citizen of a state. Thus European identity is not an alternative of national citizenship and it is simply a cultural reification.

Therborn (1995) found European identity as a part of multi-identification. The identification is conceived as a set of value orientations. It is diffused and open ended. One can be a European, a member of a state, an ethnic community, a class and social movement at the same time. European identity is not then in opposition to national identity. Thus multiculturalism can be consolidated on the level of political culture in national identity.

Rex (1996) focused on several elements of national identity. These are cultural traditions and modernizations. National identity becomes complex when cultural traditions of the immigrants have their own internal modernizing elements. These communities are internally divided. Then no homogeneous culture is found in the immigrant communities. It makes difficult the articulation of a supra-national identity or a post-national identity or a European identity. It recognizes the reality of diversity. Thus the national culture is not a fixed and homogeneous set of beliefs, ideologies and traditions. It indicates that the framework of cultural choices changes rapidly and it cannot be separated from other cultural developments. In a

word the process of globalization transcends the national state in the creation of social identity with an obvious link with multiculturalism.

Bringa (1993) examined nationality categories, national identification and identity formation in multinational state of Bosnia. He observed that before the referendum on independence in Bosnia-Herzegovina on 31 March 1992 and before the onslaught on the civilian population in the former Yugoslav Republic, Western European powers suggested a Swiss-style cantonization in ethnic lines in Yugoslav Republic. Ethnic nationalist particularly Serb accepted the plan and interpreted it for political dominance in certain parts of Bosnia. But the citizen of the mixed nationality and all the muslims who constituted 44% of B-H's total population rejected the plan. The investigator collected information from remote parts of Bosnia from younger generation and concluded that generation difference in nationality was one of the many differences between people. On the basis of interviews of different section of younger population, the investigator concluded that the Bosnian post-war generation was growing up in a multicultural and multireligious environment. Cultural pluralism was seen as intrinsic to the social order in such environment.

Triandafyllidou et al., (1997) examined the ethno-cultural character of Greek national identity. According to Greek historiography, the inhabitants of this region define themselves primarily as Greeks. Moreover, this region is identified with the dynasty and the accomplishments of origin of Alexander the Great. Therefore Greeks consider the symbols, myths and

traditions relating to Alexander as part of their cultural heritage. The historic and cultural semantics embodied in the national symbols has led the Greeks to form their national identity. They regard classical Greek culture as the intellectual property of the Greek nation. It is mixed with geographical and cultural heritage. Thus culture is defined as an object associated with time and space as the property of a particular community. The possession of these historical, geographical and cultural heritages constitute the fundamental elements of the Greek national identity.

Karakasidou (1993) found that the integration of the past in the present within the Greek concept of national identity is manifested in the Greek language. In Greek, the concept of an ethnic group is described as identical with *ethnos* and it embraces both the pre-modern concept of a homogeneous ethnic community and the modern notion of the nation as a political community. This set of cultural and ethnic features are shared by a community of people in the form of national identity. Thus ethnic customs, linguistic ties and religious beliefs have been transformed into national sentiments. In this way Greek national identity has been reconstructed through the territorialization and politicization of ethnic and cultural traditions.

Doob (1964) observed several elements of national identity in a country. For example, political parties may manipulate the nationalist feelings for keeping the voters' attention of internal economic and social problems. Again nationalist sentiments may be used to unite the people

against corruptions and economic exploitations. Thus national pride may be emphasized in a political discourse which concentrates on the injustice caused by foreigners or international community. In such cases, the glories of the past is used to recompense for the failures and dissatisfaction of the present. Doob (1964) cited these examples that were used for the formation and mobilization of national identity in Greeks. Thus the conditions of socio-economic crisis and political conflict help people to forget their differences and feel united in the face of the common threat leading to the development of national identity.

Friedman (1992) provided a linear interpretation of the past in the new Greek nationalist movement for the formation of national identity. According to him, the discontinuity in the history of national community are reconstructed in such a way that the nation is represented a compact unit. Thus the affirmation of cultural homogeneity in response to the pressure of an external threat becomes apparent. It leads to the neglect of the social and cultural diversity existing among the people living within the national territory. This supposed homogeneous composition of the Greek nation has led to the development of national identity.

Handler (1988) conducted extensive study on nationalism and the politics of culture in Quebec. According to him, cultural heritage is a fundamental element of nation's existence. Contemporary international reality is characterized by the emergence of peripheral nationalisms and the re-ethnicization of politics. Conceived in this sense national identity in

modern states includes intersocieties irrespective of political ideology, ethnicity and cultural differences. These are used as meaningful symbolic frames of reference for the formation of national identity in a country.

Banac (1984) examined ethnicity and nationalism in the Balkan context. According to him, the Balkan region has been characterized by shifting ethnic boundaries, diverse traditions and cultural groups. These created numerous conflicts. The case of Macedonia is typically the ethnic diversity and complexity that characterizes the Balkan peninsula. These raise different political and cultural claims in order to legitimise their national identity.

Adanir (1992) provided explanations for the complex political reality of the Balkans. The investigator found politics, culture and religion inextricably inter-linked in the national identity of the people in this region. For example, the relationships between the Greeks and the Slavs are characterized by a religious affinity. The Greeks share a common Christian-Orthodox traditions with the Slavs. However, a common religion shared by a number of Balkan nations also involves a significant potential for conflict with respect to the Muslim populations. But a region of Cosovo remains under Serbian control though its population is mainly of Muslims of Albanian origin. Thus a new conflict started. The Serbs expressed aggression against Cosovo. Thus the recent history of Balkan region is characterized by political and military intervention of various superpowers. Within this framework, the preoccupations of the Greek government take on

an international–political rather than internal – cultural character. This historical events found as great barrier for the development of national identity in this region at the present situation.

Triandafyllidou (1996) documented that Macedonian cultural heritage aimed at a better understanding of the emergence of a new Greek national identity. The claims of Greece for a new national identity are based on cultural, historical and, to a certain extent, geographical arguments. The use of Greece’s national symbols functions as a catalyst for the national consciousness. This leads the Greek people to redefine their sense of “we” in contrast way to a sense of “they”. This gives birth to a concrete outgroup. The existence of outgroup emphasizes the distinctiveness of their culture and uniqueness of their history. Thus the Greek national identity finds concrete expression in the numerous monuments and “poetic spaces” found within the Greek territory. The ancient ruins become a second nature to the Greek landscape. These were charged with a new function and served as constant reminders of the nation’s descent and culminated in the development of Greek national identity.

Hobsbawm (1983) has suggested that the Macedonian identity centres on the use of a common set of cultural symbols. The classical Greek heritage, according to the Greeks, constitutes an integral part of the Greek national culture. It is now re-invented by the Macedonian state to define its own national identity. The use of the term Macedonia involves a set of cultural elements. These elements are used as distinctive features of the



national identity. It does not mean a simple appropriation of the name 'Macedonia' but it is rather an appropriation of the culture and tradition. Thus the name 'Macedonia' signifies something more beyond the name to be culminated in the national identity of the Greeks.

Mikrakis (1993) observed that the Greek nation survived through the centuries within a number of different political formations. Such as the great Empires of Roman, Byzantine and Ottoman which succeeded each other in the region. Nationality was thus defined as the expression of genealogical descent and in direct reference to the glorious past of Themistocles, Pericles and Alexander the Great. Greeks were distinguished from Turks in terms of ethnicity and religion but they were also contrasted to their neighbouring Slavic populations on the grounds that the latter could not make a claim on classical Greek culture. These evidences show that the extreme sensibility of the Greek population is related to the prominent role given to the past. Thus traditions, myths and collective memories associated with national struggles have played prominent role in the formation of Greek national identity.

In conclusion it can be said that the preceding review has successfully established a direct relationship between nationalism and national identity. Here the cultural diversity has been recognized and has maintained a shared political culture. Thus the multi-cultural societies, national identity, nationalism and migrant minorities have been found to be uniquely united within a geographical boundary of plurastic society. The review has provided a detailed description of multi-culturalism within a national state.

The categories of regional identity have been found to exist within the historiography of the nation. The present study would utilize all these empirical data for the explanation of results and also for a valid conclusion of the present study. In the next section, the developments, objectives and hypotheses of the study have been outlined.

#### **1.4 Development and Objective of the Study**

The present study has been developed in the context of Bangladesh and its political development. Bangladesh has a long political and social history. The people of Bengal right from the past have always look upon the land of Bengal as a special land more than a province of Bengal. They conceived Bengal and its people as a distinct and separate entity. During the British period Bengal was called Bangladesh instead of Bangla province. This indicated that Bengali people love their motherland as a sovereign country quite different from the rest of India. In spite of this integrity, it was unusual that Bengal was divided into two parts in 1947 independence. Thus the geo-political surgery of partitioning the undivided state of Bengal in 1947 resulted in the division of a culturally and ethno linguistically homogeneous group of people into Indian state of West Bengal, comprising of the majority of the Bengali Hindus and the Pakistani state of East Bengal / East Pakistan consisting of majority of Bengali Muslims. But the sharp ethnic, linguistic and national distinctiveness of East Pakistani Muslims from their West Pakistani counterparts culminated in the liberation of

Bangladesh in 1971 as a separate sovereign state. Both Bengali Muslims and Bengali Hindus participated in the nationalist movement for the liberation of Bangladesh. Now Bangladesh is a sovereign state. The national identity of the people of Bangladesh has been shaped by its national history, ethnic identity, linguistic preference, cultural, political and social dominance. Thus the nation state of Bangladesh is quite different in the form of the emergence of Bengali nationalism. The present study has been conducted in the sequence of these nationalistic and ideological development in the country.

### **1.4.1 Racial Origin of Bengalis**

The roots of racial origin of Bengalis can be traced in pre-historic archaeological research. But the anthropological viewpoints about the racial origin of Bengalis state that the confluence of linguistic and ethnic elements in Bengali language and culture has its history in the process of neolithic revolution and peasantization of Ganga-Bangla plains (Maloney, 1977). Guha (1931) did extensive work on the origin of Bengali race. Similar works have been done by Majumdar (1961), Majumdar and Rao (1966), Sen (1962, 1967). Their findings showed that three racial categories of advanced hunters have been submerged in the population of India. These racial groups were Negrito, proto-Australoid and the quasi-Negroid. These racial groups constituted the racial origin of Bengalis. According to Maloney (1977), there was a fusion of proto-Australoid and Mongoloid traits in the people of East Bengal.

Another consideration for locating the origin of Bengali race is based on blood types. D.N. Majumdar (1961) found that sitting height correlates with castes in Bengal. He concluded that Muslims and Namasudra Hindus have a higher average sitting height. But at the other end of the scale are the high caste Hindus. This finding supports the view that most Muslims in East Bengal are more related in origin to the Namasudras. Maloney (1977) suggested that it is possible to trace the sequence of building the population of Bengal through the juxtaposition of ethnology and linguistic with the data collected from archaeology and physical anthropology. He argued that the national elements in Bengali people may be identified in terms of assimilation of several groups such as advanced hunting tribes, Munda-Speaking horticultural from South East Asia, the Bodo groups, the Kuki-Chin groups, early cultivators from the Ganga, later arrival from the Ganga and some coastal intrusions. These historical developments show the way in which Bengali nationalism was formed.

Basically, Bengali nationalism emerged in the fusion of several cultures and languages. Dalton (1973) observed that several of these tribes had somewhat Negroid features and were dark. These tribes according to him had South East Asian culture features which they brought along with their horticulture from the Indo-Burma hills across Bengal. All these tribes had lively traditions of hunting but they yielded to the three major language groups such as Munda language, Indo-Aryan language and Dravian language on this plain.

It is argued that Bengali national identity must have not established by this process by speakers of languages like Munda and Khasi. In fact, Bengali national identity has its racial origin in simplified language of upper Ganga plains. However, many trends of national identity in early Bengali were found in the ancient Magadhan Prakrit and Pali and continued in Maithili, Assamese and Uriya (Grierson, 1968). In spite of that Bengali national identity is demarcated by a clear linguistic boundary from the Magahi dialect of Hindus in Bihar (Vidyarthi, 1969). All these observations lead to the thought that national identity of Bengali has its linguistic basis arose as Pidgin languages while some similarities were borrowed from ancient Magadhan Prakrit (Chatterjee, 1970) and others are due to the common substratum of Munda languages.

#### **1.4.2 Linguistic Differentiation and Nationalism in Undivided Bengal**

A useful way to structure a pattern analysis of Bengali nationalism is to focus on the most influential aspects of the re-vitalization of Bengali language literature. Kopf (1976) made a distinction between Bengali Hindu intelligentsia and Bengali Muslim intelligentsia emerging from 18<sup>th</sup> century universalism. Both the groups were necessarily the product of the interaction between Bengali elites and British Orientalists. Between 1800 and 1830 the Bengali Hindu intelligentsia constituted a group with conscious aim of selecting alien values and ideas to reform indigenous traditions. The Orientalist with whom the Bengali elite associated themselves had already

become sufficiently Indianised. This helped to maintain a good rapport and good will between the representatives of the two civilizations. Thus Bengali national identity was necessarily an offshoot of Western civilization.

In fact, Western culture contributed to the foundation of Bengali nationalism. The Orientalist started schools and systematized languages. It was they who transmitted a new sense of nationalism to Bengalis. It was an instrumental process for the development of Bengali national identity with a modern outlook (Kopf, 1969).

But Bengali Muslims did not participate in this process of social change and modernization of Bengali nationalism simply because they were unable to incorporate within their fold the values and ideas which were quite opposite to their religious ideology. Again, the time was quite immature for the Bengali Muslim intelligentsia to express pride in the Bengali language which was highly sanskritised. Above all this was a period when Bengali language was considered irrelevant among the cluster of Islamic sacred languages such as Arabic, Persian and Urdu. It was the general consensus of Muslim community at that time that Urdu being the lingua franca of Muslim India should be adopted by Muslims of Bengal and Bengali language was not proper medium for communication (Kopf, 1976).

It is thus evident that in early ages of Bengali renaissance, the problem of national identity in terms of Bengali Muslims and Bengali Hindus was crucial. The Muslim intelligentsia of Bengal was unable to find

the converging point between their faith and orthogenetic Bengali identity. Seen linguistically, Muslim intelligentsia was so alienated from Bengal that they failed to consider the importance of Bengali as the mother tongue and medium of communication. Thus Muslims of Bengal advocated for Persian, Urdu and Arabic in preference to the language of their own region and suffered expatriate status and alienated identity. Thus Bengali Hindus were far ahead in the control of social forces through the cultivation of Bengali language and modern Western thought leading to the development of Bengali nationalism.

The Muslim elite of Bengal, in fact, were microscopic in number in comparison to the common people of the vast Muslim society of Bengal. The vast masses constituted peasants, the weavers, the artisans and workers of other kinds and all were productive. As the minority Muslim elite had no direct contact with the masses, they failed to reflect the needs and aspiration of the Bengali Muslims in general. It is with the establishment with the Dhaka University in 1921 that modern higher education began to spread rather rapidly among the Muslims. This group of educated young men discovered to their dismay that their community was too deeply steeped in traditionalism for human potentiality to develop (Joarder, 1977).

Thus the dilemma of the national identity faced by Bengali Muslims found a liberal solution leading through the acquisition of secular knowledge of Western origin. It was too late and by this time the British imperialism had created atmosphere conducive to the rise of Hindu militancy and

aggressive nationalism which dismayed the spirit of universalism and open mindedness of Bengal renaissance creating a perpetual cleavage among Bengali Muslims and Bengali Hindus impossible to bridge over.

Judged from the perspective of Bengal renaissance and mode of modernization, it may be stated that when Muslim turned their gazes towards modernism, they found Bengali Hindus well advanced in this field and creatively engaged in producing a modern Bengali literature after the model of English literature. It was their observation that the modern Bengali literature developed by the Christian missionaries and the Hindu elite was not sympathetic to the feeling of Muslims. This anti-Muslim biasness was conspicuously reflected in the curriculum of the modern Anglo-Bengali schools and it proved a stumbling block for the Muslims for assimilation (Khan, 1977). Consequently they tried to imitate for carving out a modern Bengali literature with an emphasis on Muslim culture which, they thought, might be representative of the common masses of Bengali Muslims. In this way Muslims became increasingly aware of the power of education and able to grasp the enormity of educational problems of the Muslim masses. But instead of assimilation, they became psychologically aware that amidst the spectacular progress of their Hindu neighbours, their national identity is bound to be threatened and they would be left non representative in the face of heavy influx of Indo Aryan culture.

The clash of economic interest is another important factor in determining the patterns of national identity in two communities of Bengal.



The acceptance of English education by the growing body of the Bengali Hindus and its rejection by the Muslims created further antithesis of interest between the two communities. The obvious result was that the Hindus occupied most of the jobs and dominated almost all the professions, when at a much later date, a Muslim middle class slowly emerged, the clash of economic interest became all too apparent. The conflict of communal economic interest persisted all along and came out on the surface in times of crisis. It was the focal point in anti-partition movement of Bengal. It was the underlying force and main motivating factor in the struggle for independence and even in post independence era. All these racial, traditional, religious, cultural and economic events are responsible for the establishment of the foundation of national identity in sovereign and independent Bangladesh.

### **1.4.3 Pattern of Bengali Nationalism In Post-Partition Period**

With the partition of Bengal into East Bengal and West Bengal, the Bengali nationalism developed in the line of linguistic and cultural differentiation. This division created bifurcation into Bengali nationalism in terms of Bengali Muslims and Bengali Hindus. Thus East Bengal joined Pakistan and West Bengal joined India. As a result Bengali nationalism in Pakistan tended to become more Islamicised based on Islamic culture. Bengali nationalism in India, on the other hand, tended to be merged with Indian nationalism with its distinctive features of democracy.

Secularism and Aryan culture. This new dimension of comparison has worked as a strategy of what Tajfel (1974) called “cognitive alternative” on the psychological functioning of Indian Bengalis for fetching self-esteem and prestige within the fold of Indian nationalism. This indicates that Indian Bengalis have accepted their geographical and political reality and searched for cognitive alternative in the new dimension of artistic, literacy and scientific supremacy. Indian nationalism has provided them a safe shelter for a luxuriant growth and social competition.

Bengalis in East Pakistan, on the other hand, considered the geographical and political reality as colonial devices for exploitation by Pakistan and made concerted effort for changing the environment through direct competition and eventually they were successful in finding a new national identity in terms of democracy, secularism, socialism and nationalism with the emergency of Bangladesh. Thus in its early steps of independence of Bangladesh, these four principles dominated the minds of Bengali people with the supremacy of language and culture. But in course of time, the rulers of Bangladesh deviated from these principles to a greater extent and introduced the Islamic elements in Bengali nationalism.

The Muslims of Bangladesh have shifted their genius for creating a new dimension of comparison on linguistic differentiation for maintaining distinctive nationalism quite different from Indian Bengali nationalism. Language policy of the Bangladesh Govt. is indicative of the assimilationistic forces that exist in the society and thus to make a

reconciliation between Bengali and Muslim culture through linguistic modification. This effort is based on the implicit assumption that standard of language developed by Muslims is exhaustive, all-inclusive, dynamic and hence superior. This trend of thought may be regarded as provocative for the development of national identity of Bangladeshi people.

### **1.5 Objective of the Study**

From the preceding overview of background, socio-contextual factors, and the theoretical framework adopted for the present study, it is evident that the broad objective of the study was to conduct an empirical investigation on national identity in Bangladeshi people as related to sex, education and residential background. The specification of broad objective has been stated as follows:

(i) To provide an analytical presentation of different aspects of national identity in Bangladeshi people.

(ii) To focus on males and females as agents for creating different factors of national identity in Bangladeshi people.

(iii) To reflect on education such as secular education and religious education as agents of national identity.

(iv) To study the residential background such as urban and rural for effecting changes in national identity of Bangladeshi people.

(v) To investigate some factors such as helpfulness, ingratiation, internationalism, traditionalism, nationalism, democracy, authoritarianism,

patriotism and family togetherness positively correlated with national identity of Bangladeshi people.

## **1.6 Need of the Study**

The present study would provide a modern approach towards the understanding of national identity in the context of Bangladesh in its various aspects. In particular, the study would fulfil the following requirements.

(i) It is an empirical research in the area of psychological perspectives of national identity.

(ii) The study provides an extensive review of literature in the area of national identity highlighting its constituent factors.

(iii) It gives a proper theoretical approach about the development of the concept of national identity in the perspectives of Bangladesh.

(iv) The finding of the study would be empirical in nature and would provide insights to understand the nature of national identity and its orientation in the national history of Bangladeshi people.

(v) The study would give some realistic explanations about the conceptualisation of national identity closely connected with the emergence of Bangladesh as a sovereign state.

(vi) The study of national identity in Bangladesh in the arena of psychology seems to be a neglected area of research and the present study would be an effort for integration of various concepts developed in political science, anthropology, sociology and other disciplines.

(vii) The study provides a scientific approach towards understanding the nature of national identity in the perspectives of Bangladesh.

(viii) The study would be an empirical investigation in natural field of Bangladeshi population and would add new knowledge to the existing literature of nationalism, democracy, authoritarianism, patriotism, family togetherness, traditionalism, internationalism, ingratiation and helpfulness.

## **1.7 Formulation of Hypotheses**

It is necessary to note that the present study constitutes a pioneering work where some specific socio-cultural and politico-economic variables have been integrated to investigate national identity in Bangladeshi people in a real life social settings. Viewed from these perspectives, some predictions have been formulated. The predictions with their justifications from these perspectives of social, political, economic, culture and historical development of Bangladesh. These have been enumerated below.

*H<sub>1</sub> : Male respondents would show more integrative national identity as compared to female respondents.*

The above prediction is based on several research findings which show that national identity is characteristically involved with individual differences arising from cultural patterns and child rearing experiences. Whiting and Child (1953) developed a theory of national identity involving these psychological patterning of experiences. It is found that child rearing techniques correlate to cultural customs. In our society males and females are reared in different ways. Parents are found to discriminate between their male and female children. In general, male children are favored in comparison to female children. As a result male and female children enter

into the society not as co-equals but with distinct personality patterns. Again male and female children are characteristically different and they account for two distinct sub-cultures. Societal discrimination imposed on male and female children gives rise to different types of national identity. In general, males have broader perspectives of movement and social mobility while female have limited scope for movements and social mobility. All these activities may be regarded as key point for making differential affects in males and females in the societal context of Bangladesh. It is, therefore, hypothesized that male respondents would show more integrative national identity as compared to female respondents.

**H<sub>2</sub>** : *Respondents with religious education would show more integrative national identity as compared to respondents with secular education.*

The above prediction is based on several research findings conducted by Jahoda (1963) and Middleton, Tajfel and Johnson (1970). These studies explored the development of national identity based on cultural, religious and factual knowledge about the nations and their attitudes towards foreign nations. They also indicated the emergence of different attitudinal preference towards specific aspects of nationalism during the early years of schooling. Respondents with secular education and religious education have different types of schooling. They are taught from two different types of ideological preference. While secular education gives emphasis on universalism, religious education gives emphasis on a particular way of living sanctioned

by Islamic cultural and religious thought. It is, therefore, expected that two types of schooling would produce two different way of livings. Respondents with religious education being more unified in their thought towards religious teaching, it seems logical that they would express more integrative national identity. Respondents with secular education are taught factual knowledge about the world and its implication in everyday life. They are expected to favour universalism instead of particular way of living and thinking. These broader outlook seems to impose some restrictions to regional feelings. On the basis of these arguments, it is thought that respondents with religious education would have more regional thinking and respondents with secular education would have more universal thinking. Because of these differences of their way of living and thought process, the psychological functioning of these two groups show difference on some basic issues pertaining with their national attitudes. In the perspective of these theoretical orientation and empirical observation, it has been hypothesized that respondents with religious education would show more integrative national identity as compared to respondents with secular education.

**H<sub>3</sub>** : *Respondents with urban residential background would show more integrative national identity as compared to respondents with rural residential background.*

The above prediction is based on the theoretical assumption of national identity developed by Erikson (1942) and Crozier (1964).

According to them, a given behavioural regularity may reflect personal characteristics leading to the development of national identity. This theoretical viewpoint provides the main analytic function to the concept of national identity and it determines the role of psychological forces in societal patterning and change. In the present study, respondents with urban residential background may be said to have more psychological forces as determinant of behaviour. It leads to some stability and resistance to change. Respondents with rural residential background, on the other hand, have characteristics which change easily under situational pressures. They lack in social stability and organize social change. Furthermore, it is important to note that the national identity requires the study of psychological development. It is based on childhood experience and youth adjustment. Both the respondents with urban and rural residential background show different types of psychological patterning of attitudinal preference in these respects. In other words, childhood and adulthood experiences are regarded as the key issue in national identity. Urban and rural experiences being different in nature, respondents with these two residential background show differences in national identity which is characteristically opposed to each other. Respondents with rural residential background lead a simple way of life and they have limited resources for the development of national identity on a broader perspective. Respondents with urban residential background, on the other hand, are concerned with varieties of cultural experiences which are concerned with the degree of psychological uniformity found within any



society. Because of these variations in childhood and adulthood experiences, respondents reared in these two sub-cultures found different ideological preference culminated in the formation of national identity. In the perspectives of these arguments, it has been hypothesized that respondents with urban residential background would show more integrative national identity as compared to respondents with rural residential background.

# CHAPTER TWO

## METHOD AND PROCEDURE

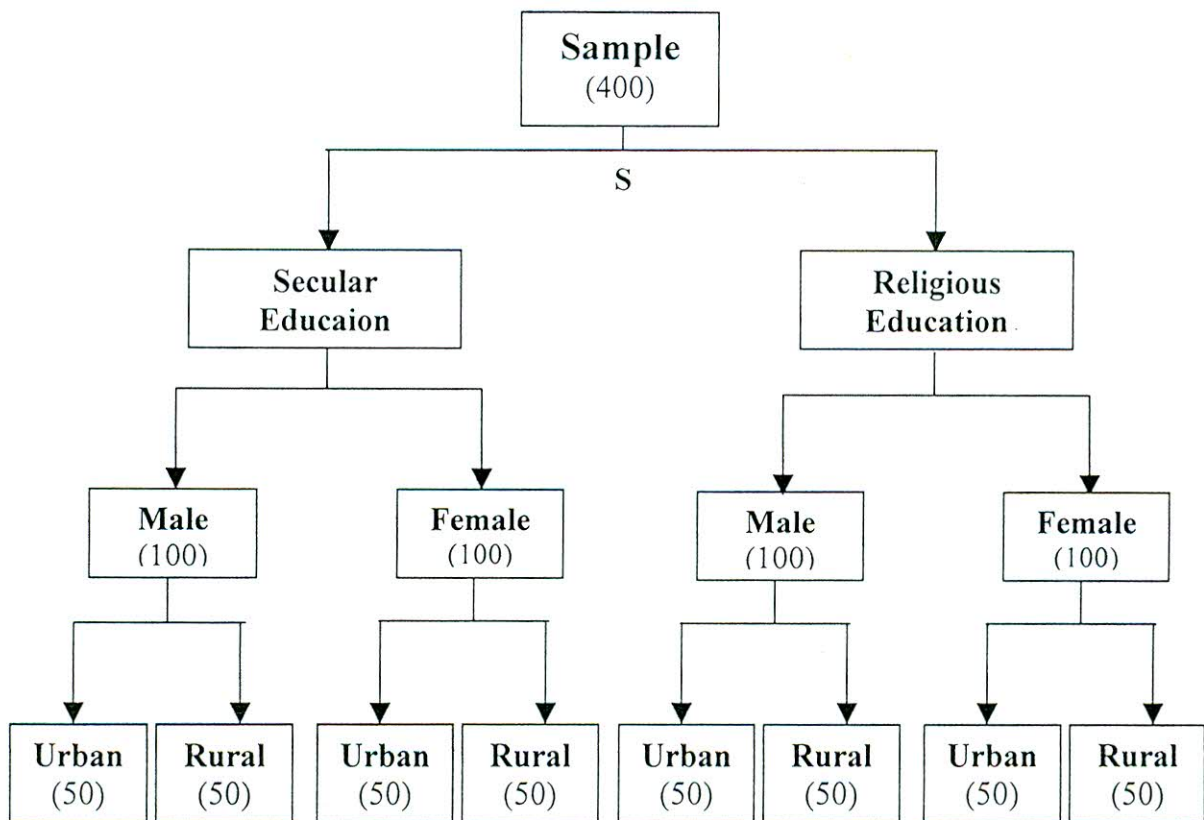
# **METHOD AND PROCEDURE**

The present study was designed to explore the phenomenon of national identity. The independent variables used in this study were education, sex, and residential background. The dependent variable was the pattern of national identity of identity of Bangladeshi people. Hence special care was adopted for the selection of appropriate sample and appropriate instrument. Thus the present chapter describes the sample, mode of sample selection and the development and description of instrument used for collection of data. The design of the study and the procedure of data collection were also described in this section.

## **2.1 Sample**

A total of 400 respondents constituted the sample for the present study. An incidental procedure was adopted for sample selection. The respondents were students of different institutions situated in the Rajshahi City. The sample was equally divided into two groups. The first group included those students who belonged to institutions with secular education. The second group included those students who belonged to institutions with religious education. Each group was again equally divided into males and females on the basis of their sex identity. Each category of males and females included equal number of respondents belonging to urban and rural residential background. This distribution of sample is shown in the form of schematic diagram below.

**Table 1:** Shows a schematic diagram of sample distribution.



### 2.1.1 Characteristics of Sample Setting

The dichotomy of sample was based on secular education and religious education. Hence the sample was characteristically different due to secular teaching and religious teaching. In order to maintain the secular and religious identity, definite institutions were identified on the basis of their nature of education. Thus the respondents with secular identity were selected from such institutions as Rajshahi Govt. College, Rajshahi Medical College and from the different halls situated in the Rajshahi University Campus. The respondents with religious identity were selected from such institutions as Rajshahi Modinatul Ulum Kamil Madrasa, Rajshahi Darus Salam Aliya Madrasa and Rajshahi Mohila Alim Madrasa. Religious education is

distinguished from the secular education by its religious flavour. The students admitted in the Colleges and Universities are taught secular education. The main characteristics of secular education is universalism. Humanistic approach plays an important role in these secular institutions. This education encourages the students to broaden their outlook about the universe and people as a whole. This education is mainly influenced by western knowledge about science, arts, medicine and engineering. These institutions try to maintain link programme with the other universities of the world.

The institutions which impart religious teachings in the form of Quranic thought are known as Madrasa in the context of Bangladesh. The main purpose of Madrasa education is to teach their students the Quran and the Hadith in details. Now a days, Government has introduced the teaching of Bengali, English, Arts and Science as supplementary to religious education. In spite of that the main focus of Madrasa education is to build up their students in the line of Islamic thought. The students in Madrasa environment are found to observe the Islamic practices in their day to day lives. The students in Madrasa are taught Islamic thought and they are compelled to practice the rules and regulations both in thought and action. All these characteristics of religious education in Madrasa are quite different from the secular education given in colleges and universities.

Keeping in view all these differential characteristics of religious education and secular education, respondents were selected from the respective institutions to meet the requirements of the present study.

Thus the study utilized two samples. One from secular institutions and the other from religious institutions. Two samples were comparable in respect of age and levels of education as well as place of residence.

The investigator preferred student sample for the following reasons:

- (i) Students represent the educated section of population.
- (ii) They are conscious part of population. They will follow some political ideology.
- (iii) They are able to express their experiences, ideas and thoughts more accurately.
- (iv) They can express their ideas freely and without fear.
- (v) Students are marginal groups. They stay between traditionalism and modernity. Hence they are capable to control their own affairs relating to social, economic and political inequalities.
- (vi) Students in general do not look after their family and as such they are less concerned with mundane affairs.
- (vii) In Bangladesh, students are regarded as political force who can bring about necessary changes in social system following a democratic method.
- (viii) Students can protest against corruption in the society.
- (ix) Students can visualize future, can recall the past and are capable to work for the present.

In consideration of above positive aspects of students in our country, the present study utilized students for the present investigation of national identity.

### **2.1.2 Mode of Sample Selection**

The sample of present study was selected from different institutions situated in Rajshahi City. The institutions were divided into two categories.

The first category was identified as those institutions where secular education is given. The second category was identified as those institutions where religious education is given. The investigator contacted the students of those institutions individually. First, the secular institutions were categorized. These were Rajshahi Govt. College, Rajshahi Medical College and Rajshahi University. The investigator visited the hostels and halls of these institutions. The students residing in the halls and hostels were enthusiastic. They showed interests about research work. They came forward willingly and participated as respondents. The students were identified as males and females. Then they were asked about their residential background. A student who had permanent residence in town was regarded as urban people. A student who came from villages and had no permanent residence in town was regarded as rural people. They were also asked about their educational background. A student with school and college background was selected as respondents with secular education. Following this procedure, 100 males and 100 females were selected as respondents to be used in this study. Male students were contacted through their male friends. Female students were contacted through female agents engaged for this purpose. The respondents were properly motivated for helping in this psychological research. When proper rapport was established, the respondents were given the booklet containing National Identity Scale (NIS). The NIS contained 38 items and the respondents were asked to read the instruction on the booklet carefully and to give their opinions about each item by giving a tick (✓) mark on the appropriate answer. The respondents expressed their opinions by giving a tick (✓) mark on any one point of the scale ranging from strong agreement to strong disagreement. Thus 100 males and 100 females

participated in this process of data collection. As soon as the respondents completed the acts of answering all the items, they handed over the response sheet as well as the booklet to the investigator. Thus the first phase of data collection was completed.

Immediately after finishing data collection from the students with secular education, the second phase of data collection began. In this phase, the investigator made contact with the institutions with the background of religious education. These institutions are traditionally known as Madrasa in the context of Bangladesh. There are two types of Madrasa education. One is called Khariji Madrasa. These Madrasas are not recognized by the Government. People with religious flavour establish these Madrasa at their own initiative. No financial assistance are given by the Government to these Madrasas. Private organizations take care of these institutions. There are also Hafizia Madrasas where students memorize the Holy Quran by heart. These are also self-financing institutions. Government recognized Madrasas are known as Dhakhil, Alim, Fazil and Kamil Madrasas. These institutions are recognized by the government. Government provides grants and salaries to these institutions. These Madrasas are like schools and colleges. Students are taught according to a definite syllabus. There are also routine classes in these institutions. The present study identified these Madrasas as institutions with the background of religious education.

The second phase of data collection began with the students of religious education. It was difficult job to collect data from the students with religious education. Because students are directly supervised by the teachers



in these institutions. Most of the students were found to stay in hostels and it was not possible to contact them without the help of the hostel superintendent who was also supposed to be a teacher in the same institution. Hence the investigator had to contact the superintendent of the hostels for permission. Again, the investigator had to seek permission from the principal of the Madrasa for making a connection with the students. After maintaining all these formalities, the investigator managed to convince the authorities of the religious institutions for collection of data from their students.

The same procedure was adopted for the collection of data from the students belonging to religious education. In the first phase, 100 males and 100 females were selected on the basis of their urban and rural residential background. However, the students willingly participated for becoming respondents in this research work. The students were contacted through their teachers. All the teachers were cooperative and helped the investigator to collect the data from their students.

The selected respondents were properly instructed about their task in this research. They were requested to read the instructions given on the top of the booklet. They were asked to read the instruction on the booklet attentively and to express their opinion by giving a tick (√) mark on any one of five alternative answers given against each statement. The investigator contacted these respondents in the evening and at night at their leisure time. The respondents showed interests in answering the questions of National Identity Scale (NIS). Male respondents were contacted through male agents

especially engaged for the data collection. Female respondents were contacted through their teachers during daytime. Thus the investigator successfully finished the act of data collection.

This is to note that the age range of the respondents with secular and religious education was between 18 to 22 both for males and females. The mean age of the respondents was 19.8 .

The task of data collection started in the month of January 2002 and ended in the month of April 2002.

## **2.2 Selection of Instruments**

The selection of instrument is a difficult job. It requires several considerations. The first consideration is the objective of the study. This is the basic consideration for instrument selection. Because instrument will help to attain the objective of the study. The second consideration in the selection of instrument is the nature of sample. The investigator must bear it in mind that the nature of the sample will provide same directions about the basic element of the instrument. The third consideration is the amount of time at the investigator's disposal. This should get priority in selecting measuring instruments. The fourth consideration is the personal competence of the investigator. The fifth consideration is the involvement of ethical principles. Ethical principles will determine the type of instruments that may be applicable without harming others privacy and rights as to their liking and disliking. Lastly, attainment of accuracy for scoring the data, feasibility of

using appropriate statistical techniques and interpretation of results may influence the mode of instrument selection in a psychological study.

In view of these considerations, selection of appropriate measure was done. In order to achieve this goal various methods of test construction regarding national identity were reviewed and National Identity Scale (NIS) was found appropriate for collection of data in the present study. Among the factors taken into consideration in the selection of the test were : (i) adaptability of the test, (ii) efficiency of the test, (iii) suitability of the test, (iv) practicability of administration and scoring and (v) educational level of the respondents and residential background, age and sex of the respondents.

In the perspectives of these rationale, the investigator constructed National Identity Scale (NIS) to be used in the present study.

### **2.2.1 National Identity Scale**

The study of national identity has been approached from various theoretical orientations. Traditionally, national identity is the outcome of the study of national character introduced by anthropologists in 1920's. For example, Kluckhohn (1945) attempted to measure national character through biographical studies. Earlier to Kluckhohn, Ruth Benedict (1934) attempted to measure national character through the study of individual's internalization of cultural values and his learning of appropriate behavior. Thus national identity came to be seen as an indicator of personality. Consequently the sources of data for the study of national character became equivalent to arts, rituals and other traditional foci of anthropological

investigation. Gorer (1950) gave emphasis on the psychological coherence of varied institutions for the measurement of national identity. Tremendous impetus was given to the measurement of national identity during and immediately after World War II.

Kuhn and McPartland (1954) introduced Twenty Statements Test (TST) as a means of assessing the significance of various concepts of national identity. Responses to TST typically include personality traits, accomplishment, attitudes and social groupings such as “an American”. Subsequent attempts to derive a taxonomy for TST responses were made by Gordon (1972) and Kuhn (1963). Here national identity was considered as a major category. More recently Jackson (1983) investigated commitment to various role identities including national identity. Respondents answered question about involvement, interests and attitudes toward seven pre-selected role identities. These attempts to measure self-concept, social identity, personality and culture reflected basic element of national identity,

Tajfel (1974, 1978, 1981, 1982) proposed a multidimensional approach to study national identity. Similar method was also used by McGuire, Child and Fujioka (1978). In these methodological procedures, the investigators examined interrelationships among multiple identities of individuals. These methodology reflected ethnicity and nationalism. Conceived in this way, national identity construct provides a bridge between ethnicity and nationalism in pluralistic society.

National Identity Scale(NIS) was developed as instrument for data collection in the present study. This instrument has been constructed using

factor analytic method. The details about the construction of National Identity Scale has been described below.

The study of national identity has some methodological implications. National identity is determined to the study of the modes of distribution of individual personality variance. In this sense, the study of national identity would require the psychological investigations of adequately large and representative sample of persons studied individually. But most assessments of national identity have not proceeded along these lines. These realizations have led the present study to collect data from a large number of samples. This is largely based on the analysis of collective policies and products. These include rituals, institutional structures, folklore, media of mass communication and the like. Psychological analysis of these phenomena has contributed significantly to the overall psychological characterization of a society culminating in the form of national identity.

Bateson & Mead (1942) and Metraux & Mead (1954) found methodological problems very important in the study of national identity. According to them the study of national character and social character should be a supplementary one. The primary method is the large scale study of individuals for the study of national identity.

Following above methodological procedures about the construction of National Identity Scale, 90 items were collected from literature concerning national identity in Bangladesh. These books were concerning Bengali folklore, sociological survey and anthropological description, political

development and literatures of Bengali writers. Statements were made of these items and a five point scale of Likert type were used. The subjects were given proper instruction. They were asked to express their agreements about each statement. It was ranged from strong agreement to strong disagreement. Strong agreement was given 5 points, agreement was given 4 points, neutral was given 3 points, disagreement was given 2 points and strong disagreement was given 1 point. The statements were constructed in Bengali and the instruction was given in Bengali. The statements and the instruction in Bengali has been given in Appendix A and its English version has been given in Appendix B.

The questionnaire constituting of 90 statements was given the name National Identity Scale (NIS). Then the questionnaire was administered on 800 subjects randomly selected from different institutions in Rajshahi city. The institutions were Rajshahi University, BIT, Rajshahi Medical College, Rajshahi Govt. College and Rajshahi Govt. Women's College. As soon as the data collection was completed, the raw data were analysed using computer. The data were rotated using varimax method.

The term factor analysis was first introduced by Thurstone (1931). The main applications of factor analytic techniques are (i) to reduce the number of variables, (ii) to detect structure in the relationship between variables. Thus the general purpose of factor analysis is to classify variables. In other words, factor analysis is applied as a data reduction or structure detection method. The principal component analysis is an important aspect of factor analysis. Its purpose is to combine two correlated variables into one

factor. The extraction of principal components amounts to a variance maximizing (varimax) rotations of the original variable space. For example, the regression line or the original X axis is so rotated that it approximates the regression line. This type of rotation is called variance maximizing or varimax. The criterion for the rotation is to maximize the variance (variability) of a new variable called factor.

In principal component analysis, the line is computed on which the variance is maximal. When the first factor is extracted, the data are drawn through first line. Then it continues and defines another line that maximizes the remaining variability and so on. In this manner consecutive factors are extracted. Each consecutive factor is defined to maximize the variability that is not captured by the preceding factor. Consecutive factors are independent of each other. In other words, consecutive factors are uncorrelated or orthogonal to each other.

The principal component analysis is used as a data reduction method. It is a method for reducing the number of variables. The standard results from a principal component analysis constitute in extracting factors that account for less and less variance. This method is usually starts with the correlation matrix where the variances of all variables are equal to 1.0. Therefore, the total variance in that matrix is equal to the number of variables. The variance in the new factors that are successively extracted constitute Eigen values. This is the second column of factor analysis. In the third column, these values are expressed as the percent of the total variance.

Principal factor analysis is introduced to examine the different aspects of the typical output from a principal components analysis. The subject's responses may be depended on two components. First, there are some underlying common factors. Each item measures some part of this common factors. Second, each item captures a unique aspect that is not addressed by any other item. Thus it should not be expected that the factors will extract all variance from the items. Rather, it will extract that proportion of the item which is due to the common factors and shared by several items. The proportion of variance of a particular item that is due to common factors (shared with other items) is called communality. The proportion of variance that is unique to each item is the respective item's total variance minus the communality. A common starting point is to use the squared multiple correlation of an item with all other items as an estimate of communality. The difference between principal factors and principal components is that in principal component all variability in an item is used in the analysis, while in principal factor analysis only the variability in an item which is common with all other items are used. However, principal components analysis is preferred as a method for data reduction but principal factors analysis is preferred when the goal of the analysis is to detect structure.

Statistica programme was used for factor analysis of 90 items with 800 subjects. The factor analysis results have been reported in Table 2. The first column of the table contains the components. The second column contains initial Eigenvalues with its total and percentage of variance. In the third column, these values are expressed as the percent of the total variance. Thus factor 1 accounts for 7% of the variance, factor 2 for 6% and so on.



The sum of the Eigenvalues is equal to the number of variable. The fourth column contains cumulative variance extracted.

Table 3 contains the factor loadings (varimax normalized). The cluster of loadings are marked those clusters which determine the oblique factors for hierarchical analysis. Thus 9 factors were extracted. The cluster loadings of these factors have been reported in Table 3.

Table 4 contains the significant correlations of 9 clusters. It has been shown that cluster 1 contains 5 items clustered together. This cluster has been given the name traditionalism. The cluster 2 contains 4 items clustered together. This cluster has been given the name internationalism. The cluster 3 contains 3 items clustered together. This cluster has been given the name family togetherness. The cluster 4 contains 4 items clustered together. This cluster has been given the name authoritarianism. The cluster 5 contains 4 items clustered together. This cluster has been given the name democracy. The cluster 6 contains 4 items clustered together. This cluster has been given the name nationalism. The cluster 7 contains 3 items clustered together. This cluster has been given the name patriotism. The cluster 8 contains 7 items clustered together. This cluster has been given the name helpfulness. The cluster 9 contains 4 items clustered together. This cluster has been given the name ingratiation. Thus 9 factors were extracted on the basis of cluster loadings. The naming of these factors with items are given in Appendix C (Bengali version) and Appendix D (English version).

### **2.3 Administration of the Test**

The National Identity Scale (Appendix E) was administered on 400 respondents selected for the study. The questionnaire was distributed to the

respondents with proper instructions. The respondents were asked to evaluate each statement on 5-point scale ranging from strong agreement to strong disagreement. The instruction for the test was as follows. The instruction was given in Bengali.

“নিম্নে প্রদত্ত বাক্যগুলো মনোযোগ সহকারে পড়ুন এবং প্রত্যেক বাক্যের অন্তর্নিহিত ধারণাটি বুঝতে চেষ্টা করুন। মনে রাখবেন প্রত্যেক ধারণা আপনার জীবনের সঙ্গে সম্পর্কিত হতে পারে অথবা সম্পর্কিত নাও হতে পারে। সুতরাং প্রত্যেক ধারণা সতর্কতার সঙ্গে বিবেচনা করুন। অতঃপর ধারণাটি সম্পর্কে আপনার মতামত পার্শ্বে প্রদত্ত পাঁচটি বিকল্পের যে কোন একটিতে টিক (✓) চিহ্ন দিয়ে প্রকাশ করুন। মনে রাখবেন, এখানে সত্য বা মিথ্যা বলে কিছুই নেই। আপনার উত্তরকেই যথার্থ মনে করা হবে। গবেষণা কর্মে সহায়তার জন্য আপনাকে বিশেষ ধন্যবাদ।”

The English rendering of Bengali version is given below.

“Please read attentively the statements given below and try to understand the inner concept of each statement. Remember that each concept may be related or may not be related with your lifestyle. Hence consider each statement carefully. Then give your opinion about the concept by putting a tick (✓) mark on anyone of five alternatives given against each statement. Please remember that there is nothing like true or false. Thank you for providing cooperation in this research work.”

Following this procedure, each respondent was approached individually. As soon as the answering of questionnaire was completed, the investigator collected these questionnaires from the respondents. Thus data collection was completed and the investigator coded the raw data of each

respondent properly in a separate sheet for the analysis of data and computation of results.

## 2.4 Method of Analysis

Scoring was made for each statement and coding was done for final analysis of results. The statistical technique of analysis of variance (ANOVA) was used for the computation of results. The results were computed in three parts. In the first part, the total score of National Identity Scale was subjected to 2×2×2 analysis of variance. In the second part, analysis of Variance was computed on each dimension separately. In the third part, inter-dimension comparisons were worked out using t-test.

**Table 2:** Factor Analysis of 90 items with 800 respondents using Statistica Programme.

### Factor Analysis Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.5920	7.3250	7.3250	6.5920	7.3250	7.3250
2	5.5510	6.1670	13.4920	5.5510	6.1670	13.4920
3	3.6670	4.0740	17.5660	3.6670	4.0740	17.5660
4	3.0970	3.4410	21.0070	3.0970	3.4410	21.0070
5	2.5580	2.8420	23.8490	2.5580	2.8420	23.8490
6	2.3920	2.6580	26.5070	2.3920	2.6580	26.5070
7	1.9990	2.2210	28.7290	1.9990	2.2210	28.7290
8	1.7670	1.9630	30.6920	1.7670	1.9630	30.6920
9	1.7040	1.8930	32.5850	1.7040	1.8930	32.5850
10	1.6530	1.8370	34.4220	1.6530	1.8370	34.4220
11	1.5940	1.7710	36.1930	1.5940	1.7710	36.1930
12	1.5410	1.7130	37.9060	1.5410	1.7130	37.9060
13	1.4780	1.6430	39.5480	1.4780	1.6430	39.5480
14	1.4400	1.6000	41.1480	1.4400	1.6000	41.1480

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
15	1.4190	1.5770	42.7250	1.4190	1.5770	42.7250
16	1.3770	1.5300	44.2550	1.3770	1.5300	44.2550
17	1.3240	1.4710	45.7260	1.3240	1.4710	45.7260
18	1.2940	1.4380	47.1640	1.2940	1.4380	47.1640
19	1.2580	1.3970	48.5610	1.2580	1.3970	48.5610
20	1.2210	1.3570	49.9180	1.2210	1.3570	49.9180
21	1.2110	1.3450	51.2630	1.2110	1.3450	51.2630
22	1.1980	1.3320	52.5950	1.1980	1.3320	52.5950
23	1.1800	1.3110	53.9060	1.1800	1.3110	53.9060
24	1.1430	1.2700	55.1760	1.1430	1.2700	55.1760
25	1.1020	1.2250	56.4010	1.1020	1.2250	56.4010
26	1.0830	1.2040	57.6040	1.0830	1.2040	57.6040
27	1.0570	1.1750	58.7790	1.0570	1.1750	58.7790
28	1.0450	1.1610	59.9400	1.0450	1.1610	59.9400
29	1.0280	1.1420	61.0820	1.0280	1.1420	61.0820
30	1.0140	1.1270	62.2090	1.0140	1.1270	62.2090
31	0.9930	1.1040	63.3130			
32	0.9820	1.0910	64.4040			
33	0.9550	1.0610	65.4650			
34	0.9350	1.0390	66.5040			
35	0.9270	1.0300	67.5340			
36	0.9070	1.0070	68.5410			
37	0.8950	0.9940	69.5350			
38	0.8560	0.9510	70.4860			
39	0.8310	0.9240	71.4100			
40	0.8310	0.9230	72.3330			
41	0.8000	0.8890	73.2220			
42	0.7810	0.8680	74.0900			
43	0.7630	0.8470	74.9370			
44	0.7580	0.8420	75.7800			
45	0.7330	0.8140	76.5940			
46	0.7270	0.8080	77.4020			
47	0.7040	0.7820	78.1850			
48	0.7030	0.7810	78.9660			
49	0.6800	0.7550	79.7210			
50	0.6670	0.7410	80.4620			
51	0.6640	0.7380	81.2000			
52	0.6550	0.7280	81.9290			
53	0.6390	0.7090	82.6380			
54	0.6250	0.6950	83.3330			
55	0.6220	0.6910	84.0240			
56	0.6100	0.6770	84.7010			
57	0.5940	0.6600	85.3620			

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
58	0.5780	0.6420	86.0040			
59	0.5680	0.6310	86.6340			
60	0.5460	0.6070	87.2410			
61	0.5280	0.5870	87.8280			
62	0.5190	0.5770	88.4050			
63	0.5080	0.5640	88.9700			
64	0.5020	0.5570	89.5270			
65	0.4890	0.5430	90.0700			
66	0.4820	0.5350	90.6050			
67	0.4780	0.5320	91.1370			
68	0.4700	0.5220	91.6590			
69	0.4450	0.4950	92.1530			
70	0.4360	0.4840	92.6370			
71	0.4260	0.4730	93.1110			
72	0.4210	0.4680	93.5790			
73	0.4050	0.4500	94.0290			
74	0.3950	0.4390	94.4680			
75	0.3860	0.4290	94.8970			
76	0.3770	0.4190	95.3160			
77	0.3730	0.4150	95.7310			
78	0.3680	0.4080	96.1390			
79	0.3600	0.4000	96.5390			
80	0.3430	0.3810	96.9200			
81	0.3300	0.3670	97.2870			
82	0.3070	0.3410	97.6280			
83	0.3030	0.3370	97.9650			
84	0.2940	0.3260	98.2920			
85	0.2870	0.3190	98.6110			
86	0.2760	0.3070	98.9180			
87	0.2690	0.2990	99.2170			
88	0.2510	0.2790	99.4950			
89	0.2330	0.2590	99.7550			
90	0.2210	0.2450	100.0000			

Extraction Method: Principal Component Analysis.

**Table 3:** Factor Loadings (Varimax normalized)

Clusters of loadings are marked, those clusters determine the oblique factors for hierarchical analysis.

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9
VAR 1	0.18782								
VAR 2	*.396461								
VAR 3	*.555434								
VAR 4	*.425635								
VAR 5	-0.16850								
VAR 6	0.14559								
VAR 7	0.05810								
VAR 8	*.491336								
VAR 9	*.610163								
VAR 10	0.17104								
VAR 11		*.335590							
VAR 12		0.04714							
VAR 13		-0.21993							
VAR 14		0.29429							
VAR 15		0.05062							
VAR 16		*.329097							
VAR 17		*.490353							
VAR 18		-0.32265							
VAR 19		0.22607							
VAR 20		*.496369							
VAR 21		0.14834							
VAR 22					*.437266				
VAR 23					0.23541				
VAR 24					-0.22679				
VAR 25					*.445839				
VAR 26					*.531407				
VAR 27					-0.19792				
VAR 28					-0.06308				
VAR 29					-0.13953				
VAR 30					0.13753				
VAR 31					0.20387				
VAR 32							*.530269		
VAR 33							-0.06610		
VAR 34							*.435787		
VAR 35							-0.34221		
VAR 36							0.18777		
VAR 37							*.418482		
VAR 38							0.29200		
VAR 39							*.486175		
VAR 40							0.34314		
VAR 41						0.10775			
VAR 42						*.435111			
VAR 43						0.34377			
VAR 44						*.454154			
VAR 45						*.57223			
VAR 46						-0.06887			
VAR 47						-0.12175			
VAR 48						0.00720			
VAR 49						*.434310			
VAR 50						-0.01107			
VAR 51			-0.15304						
VAR 52			0.14922						
VAR 53			-0.11550						
VAR 54			*.640022						
VAR 55			-0.24528						
VAR 56			0.01151						
VAR 57			-0.08892						

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9
VAR 58			*.654707						
VAR 59			*.312375						
VAR 60			*.758912						
VAR 61								0.28783	
VAR 62								*.427192	
VAR 63								0.16832	
VAR 64								-0.18276	
VAR 65								0.06432	
VAR 66								*.516884	
VAR 67								*.448283	
VAR 68								0.16023	
VAR 69								0.13152	
VAR 70								-0.08784	
VAR 71				0.32524					
VAR 72				*.386086					
VAR 73				*.368945					
VAR 74				-0.04099					
VAR 75				*.578090					
VAR 76				*.587552					
VAR 77				-0.20024					
VAR 78				-0.28362					
VAR 79				*.419533					
VAR 80				*.242182					
VAR 81				*.546160					
VAR 82									*.528507
VAR 83									0.20181
VAR 84									-0.10952
VAR 85									*.424956
VAR 86									*.302824
VAR 87									-0.10996
VAR 88									-0.28931
VAR 89									0.13399
VAR 90									*.420372

**Table 4:** Cluster loadings of 9 factors.

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6	Cluster 7	Cluster 8	Cluster 9*
VAR 2	VAR 11	VAR 22	VAR 32	VAR 42	VAR 54	VAR 62	VAR 72	VAR 82
VAR 3	VAR 16	VAR 25	VAR 34	VAR 44	VAR 58	VAR 66	VAR 73	VAR 85
VAR 4	VAR 17	VAR 26	VAR 37	VAR 45	VAR 59	VAR 67	VAR 75	VAR 86
VAR 8	VAR 20		VAR 39	VAR 49	VAR 60		VAR 76	VAR 90
VAR 9							VAR 79	
							VAR 80	
							VAR 81	

# CHAPTER THREE

## RESULTS AND INTERPRETATION



# **RESULTS AND INTERPRETATION**

The results of the present study have been presented in three parts. In the first part, the total score of National Identity Scale (NIS) was subjected to 2X2X2 ANOVA representing 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). In the second part, scores of National Identity Scale on each dimension were subjected to 2X2X2 ANOVA representing 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). In the third part, inter-dimension comparisons were computed using t-test.

## **3.1 Part 1: ANOVA on Total Score**

In this part, scores of nine dimensions of National Identity Scale were summated for computation of results. National Identity Scale was constituted of nine dimensions. These were (i) traditionalism (5 items), (ii) internationalism (4 items), (iii) family togetherness (3 items), (iv) authoritarianism (4 items), (v) democracy (4 items), (vi) nationalism (4 items), (vii) patriotism (3 items), (viii) helpfulness (7 items) and (ix) ingratiation (4 items). Thus the National Identity Scale contained 38 items. Total score on National Identity Scale indicated overall national identity showing integrative attitudes as a nation. Each statement of National Identity Scale had five points. These were strongly agree, agree, neutral, disagree and strongly disagree. Strongly agree was assigned five points, agree four points, neutral three points, disagree two points and strongly disagree one point.

Thus the Highest Possible Score was  $38 \times 5 = 190$  and the Lowest Possible Score was  $38 \times 1 = 38$ . The following formula was adopted to calculate the National Identity Score.

$$\begin{aligned} \text{NIS} &= \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score} \\ &= \frac{190 - 38}{2} + 38 = \frac{152}{2} + 38 = 76 + 38 = 114 \end{aligned}$$

Hence a score falling on 114 and above was considered as national identity score.

Statistical technique of Analysis of Variance was applied on the total score of National Identity Scale. Thus a 2X2X2 ANOVA representing 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural) was computed with the total score of National Identity Scale. The summary of Analysis of Variance is given in table 5.

**Table 5:** Shows summary of ANOVA involving sex, education and residential background on the total score of National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	148.84	1	148.84	0.95
Education (B)	5126.56	1	5126.56	32.79**
Residence (C)	1772.41	1	1772.41	11.34*
AB	2894.44	1	2894.44	18.51**
AC	30.25	1	30.25	0.19
BC	222.01	1	222.01	1.42
ABC	20.25	1	20.25	0.13
W. Cell	61286.28	392	156.34	
Total	71501.04	399		

P\*\* < 0.001, P\* < 0.005

The results (table 5) indicated that main effects for education and residential background were statistically significant. Interaction effect on sex and education was also statistically significant.

## **Main Effect**

### **Education**

The results of ANOVA (table 5) reported significant main effect for education ( $F = 32.79$ ,  $df = 1/392$ ),  $P < 0.001$ ).

**Table 6:** Shows overall mean scores and significant mean differences between secular education and religious education on the total score of National Identity Scale.

<b>Education</b>	<b>Mean Score</b>
Secular	126.24
Religious	133.40

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 6) indicated differential finding between the respondents with secular education and religious education in their attitudinal preference for national integration. It was found that regardless of sex and residential background, respondents with religious education ( $M = 133.40$ ) expressed significantly more integrative national identity as compared to the respondents with secular education ( $M = 126.24$ )

### **Residential Background**

The results of ANOVA (table 5) reported significant main effect for residential background ( $F = 11.34$ ,  $df = 1/392$ ,  $P < 0.005$ ).

**Table 7:** Shows overall mean scores and significant mean differences between urban and rural residential background on the total score of National Identity Scale.

Residential Background	Mean Score
Urban	131.93
Rural	127.72

N.B. Mean difference was computed using Newman-Keuls formula.  
 $P^* < 0.01$ .

The results (table 7) showed that regardless of sex and education, the respondents with urban residential background ( $M = 131.93$ ) exhibited significantly more integrative national identity as compared to the respondents with rural residential background ( $M = 127.72$ ). It means that urban residents indicated more attitudinal preference for national integration in comparison to rural residents.

### Interaction Effect

#### Sex X Education

A two-way interaction involving sex and education was statistically significant ( $F = 18.51$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 8.** Shows cell means and significant mean differences representing two-way interaction between sex and education on the total score of National Identity Scale.

Sex	Education	
	Secular	Religious
Male	124.16 <sub>a</sub>	136.70 <sub>b</sub>
Female	128.32 <sub>c</sub>	130.10 <sub>d</sub>

N.B. Common subscripts do not differ significantly. Mean differences were computed using Newman-Keuls formula.  $P^* < 0.01$ .

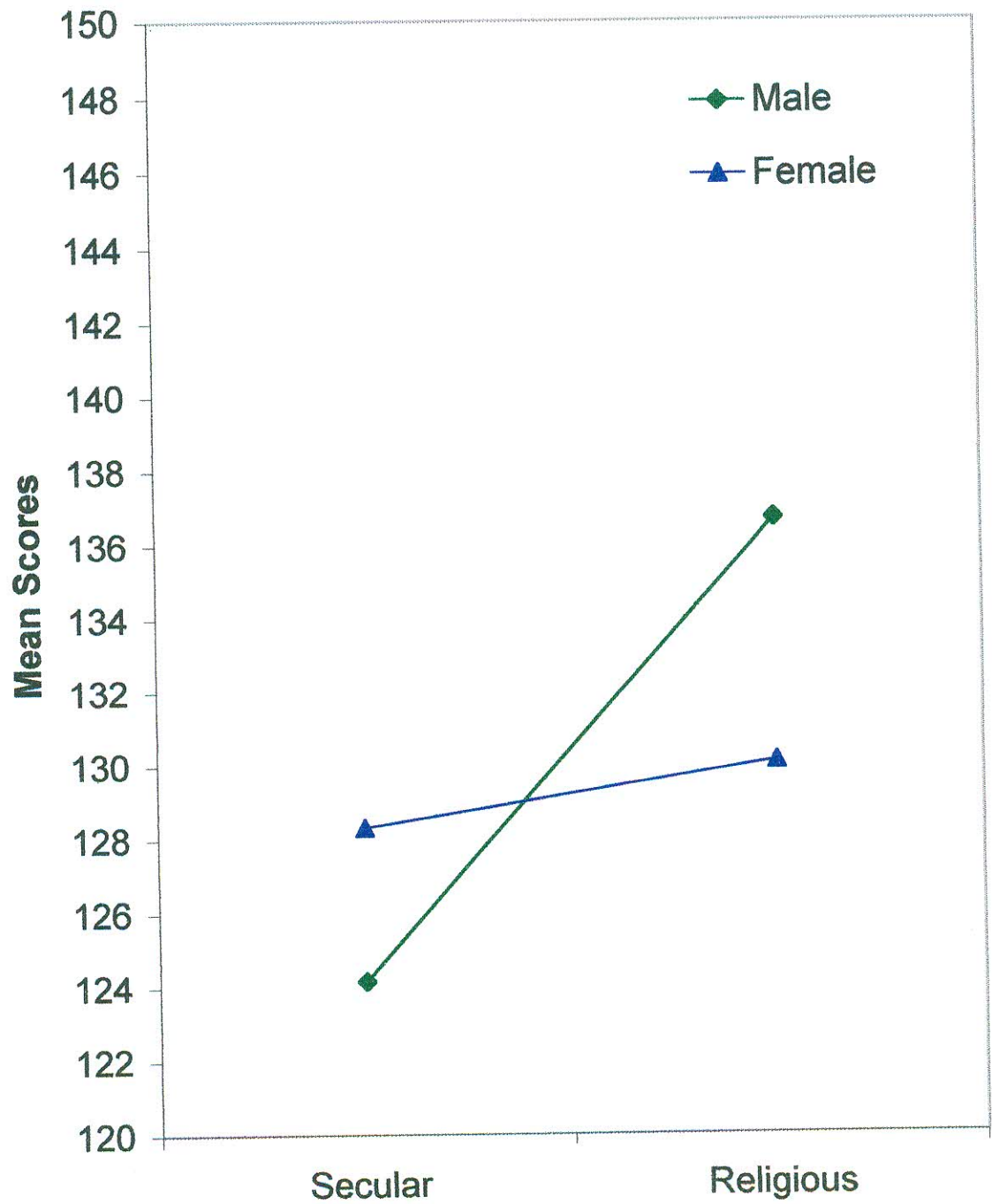
An inspection of mean scores and their significant mean differences (table 8) showed that male respondents with religious education ( $M = 136.70$ ) expressed significantly higher integrative national identity as compared to male respondents with secular education ( $M = 124.16$ ). Similarly, female respondents with religious education ( $M = 130.10$ ) expressed significantly higher integrative national identity as compared to female respondents with secular education ( $M = 128.32$ ). Again, between-group comparison showed that female respondents with secular education expressed significantly higher integrative national identity ( $M = 128.32$ ) as compared to male respondents with secular education ( $M = 124.16$ ). But male respondents with religious education ( $M = 136.70$ ) expressed significantly higher integrative national identity as compared to female respondents with religious education ( $M = 130.10$ ). This has effected interaction. The interaction effect has been plotted graphically in figure 1.

## **3.2 Part 2: Dimension-wise Analysis of Variance**

In this part, dimension-wise Analysis of Variance was computed on the scores of National Identity Scale. Thus ANOVA was computed for each dimension representing 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural).

### **3.2.1 Traditionalism**

The scores of National Identity Scale on traditionalism was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale Contained 5 items on traditionalism. Hence the Highest Possible Score on traditionalism would be  $5 \times 5 = 25$  and the Lowest Possible Score would be  $1 \times 5 = 5$ .



**FIG. 1: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE TOTAL SCORES OF NATIONAL IDENTITY SCALE.**

Thus a Traditionalism Score (TS) would be calculated using following formula.

$$TS = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{25 - 5}{2} + 5 = \frac{20}{2} + 5 = 10 + 5 = 15$$

Hence a score falling on 15 and above would be regarded as traditionalism score and a score falling below 15 would be regarded as anti-traditionalism score.

**Table 9:** Shows summary of ANOVA involving sex, education and residential background on the scores of traditionalism in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	8.71	1	8.71	0.80
Education (B)	248.07	1	248.07	22.80*
Residence (C)	14.83	1	14.83	1.36
AB	126.55	1	126.55	11.63*
AC	21.61	1	21.61	1.99
BC	18.05	1	18.05	1.66
ABC	2.12	1	2.12	0.19
W. Cell	4265.54	392	10.88	
Total	4705.48	399		

P\* < 0.001

The results (table 9) indicated that main effect for education was statistically significant. Interaction effect involving sex and education was also statistically significant.

### **Main Effect**

#### **Education**

The results of ANOVA (table 9) reported significant main effect for education ( $F = 22.80$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 10.** Shows overall mean scores and significant mean differences between secular education and religious education on the scores of traditionalism in the National Identity Scale.

<b>Education</b>	<b>Mean Score</b>
Secular	13.97
Religious	15.55

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 10) showed that irrespective of sex and residential background respondents with religious education ( $M = 15.55$ ) scored higher than the respondents with secular education ( $M = 13.97$ ) indicating significantly more elements of traditionalism in national identity. It means that education in Bangladesh played an important role in the formation of national identity. In this respect religious education contributed more for the development of national identity in the form of traditionalism. In other words, secular education contributed more anti-traditional elements in national identity.



## Interaction Effect

### Sex X Education

A two-way interaction between sex and education on the scores of traditionalism was statistically significant ( $F = 11.63$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 11:** Shows cell means and significant mean differences between sex and education on the scores of traditionalism in the National Identity Scale.

Sex	Education	
	Secular	Religious
Male	13.26 <sub>a</sub>	15.96 <sub>b</sub>
Female	14.68 <sub>b</sub>	15.13 <sub>b</sub>

N.B. Common subscripts do not differ significantly. Mean differences were computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores and their significant mean differences showed that female respondents with secular education ( $M = 14.68$ ) expressed significantly more traditional attitudes in the formation of national identity as compared to male respondents with secular education ( $M = 13.26$ ). But no significant mean difference was obtained in traditional attitudes between male and female respondents with religious education. However, between-group comparisons showed that male respondents with religious education ( $M = 15.96$ ) expressed significantly more traditionalism in the formation of national identity as compared to male respondents with secular education ( $M = 13.26$ ). Similarly, female respondents with religious education ( $M = 15.13$ ) expressed significantly more traditionalism in the

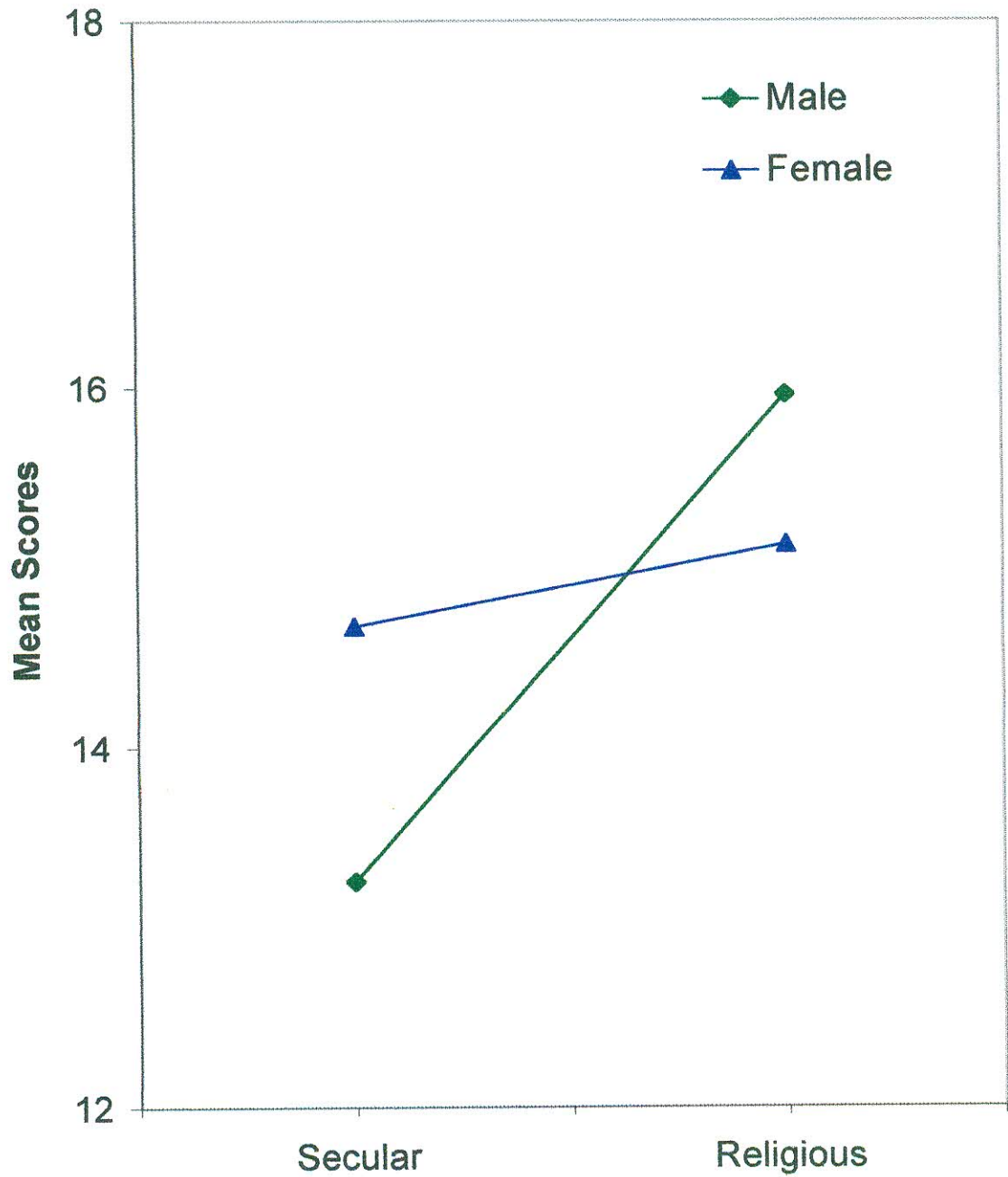
formation of national identity as compared to male respondents with secular education ( $M = 13.26$ ). This has effected interaction. The interaction effect has been plotted graphically in figure 2. But no significant mean difference was obtained between female respondents with religious education as well as secular education in traditionalism in the development of national identity.

### 3.2.2 Internationalism

The scores of National Identity Scale on internationalism was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 4 items on internationalism. Hence the Highest Possible Score on internationalism would be  $5 \times 4 = 20$  and the Lowest Possible Score would be  $1 \times 4 = 4$ . Thus an Internationalism Score (IS) would be calculated using following formula.

$$\begin{aligned} \text{IS} &= \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score} \\ &= \frac{20 - 4}{2} + 4 = \frac{16}{2} + 4 = 8 + 4 = 12 \end{aligned}$$

Hence a score falling on 12 and above would be regarded as internationalism score and a score falling below 12 would be regarded as anti-internationalism score.



**FIG. 2: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF TRADITIONALISM IN THE NATIONAL IDENTITY SCALE.**

**Table 12:** Shows summary of ANOVA involving sex, education and residential background on the scores of internationalism in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	0.31	1	0.31	0.04
Education (B)	189.07	1	189.07	26.86**
Residence (C)	24.51	1	24.51	3.48*
AB	9.91	1	9.91	1.41
AC	9.91	1	9.91	1.41
BC	2.39	1	2.39	0.34
ABC	26.54	1	26.54	3.77*
W. Cell	2761.34	392	7.04	
Total	3023.98	399		

P\*\* < 0.001, P\* < 0.10

The results (table 12) indicated that main effects for education and residential background were statistically significant. Interaction effect involving sex, education and residential background was also statistically significant.

### Main Effect

#### Education

The results of ANOVA (table 12) reported significant main effect for education (F = 26.86, df = 1/392, P < 0.001).

**Table 13:** Shows overall mean scores and significant mean differences between secular education and religious education on the scores of internationalism in the National Identity Scale.

Education	Mean Score
Secular	16.18
Religious	14.81

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 13) showed that regardless of sex and residential background respondents with secular education ( $M = 16.18$ ) scored higher than the respondents with religious education ( $M = 14.81$ ) indicating significantly more elements of internationalism in national identity. It means that respondents with secular education favoured internationalism in the formation of their national identity. In other words, the types of education in terms of religious education and secular education have great impact in the national life of the people.

### **Residential Background**

The results of ANOVA (table 12) reported significant main effect for residential background ( $F = 3.48$ ,  $df = 1/392$ ,  $P < 0.10$ ).

**Table 14:** Shows overall mean scores and significant mean differences between urban and rural residential background on the scores of internationalism in the National Identity Scale.

Residential Background	Mean Score
Urban	15.74
Rural	15.25

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 14) showed that irrespective of sex and education respondents with urban residential background ( $M = 15.74$ ) scored higher than the respondents with rural residential background ( $M = 15.25$ ) indicating significantly more elements of internationalism in the formation of national identity. It means that respondents with urban residential background favoured internationalism. However, respondents with rural residential background also favoured internationalism. But respondents with urban residential background had higher intensity on internationalism and the respondents with rural residential background had lower intensity on internationalism. It is, therefore, obvious that regardless of sex and education, residential background had great impact on the development of internationalism in the context of the formation of national identity in Bangladesh.

### **Interaction Effect**

#### **Sex X Education X Residential Background**

A three-way interaction representing sex, education and residential background on the scores of internationalism was statistically significant ( $F = 3.77$ ,  $df = 1/392$ ,  $P < 0.10$ ).

An inspection of mean scores (table 15) showed that male secular urban (MSU) respondents ( $M = 16.38$ ), female secular urban (FSU) respondents ( $M = 16.32$ ), male secular rural (MSR) respondents ( $M = 16.24$ ), female secular rural (FSR) respondents ( $M = 15.78$ ), male religious urban (MRU) respondents ( $M = 15.36$ ), female religious rural (FRR) respondents ( $M = 15.08$ ) and female religious urban (FRU) respondents

**Table 15:** Shows cell means and significant mean differences involving sex, education and residential background on the scores of internationalism in the National Identity Scale.

Comparison Groups	Mean Score	13.88 (MRR)	14.90 (FRU)	15.08 (FRR)	15.36 (MRU)	15.78 (FSR)	16.24 (MSR)	16.32 (FSU)	16.38 (MSU)	r	q.99	$\sqrt{MS/n}$	Critical Value
MRR	13.88		1.02*	1.20*	1.48*	1.90*	2.36*	2.44*	2.50*	8	4.99	0.13	0.65
FRU	14.90			0.18	0.46	0.88*	1.34*	1.42*	1.48*	7	4.88	0.13	0.63
FRR	15.08				0.28	0.70*	1.16*	1.24*	1.30*	6	4.76	0.13	0.62
MRU	15.36					0.42	0.88*	0.96*	1.02*	5	4.60	0.13	0.60
FSR	15.78						0.46	0.54	0.60*	4	4.40	0.13	0.57
MSR	16.24							0.08	0.14	3	4.12	0.13	0.54
FSU	16.32								0.06	2	3.64	0.13	0.47
MSU	16.38												

N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195).  $P^* < 0.01$ .

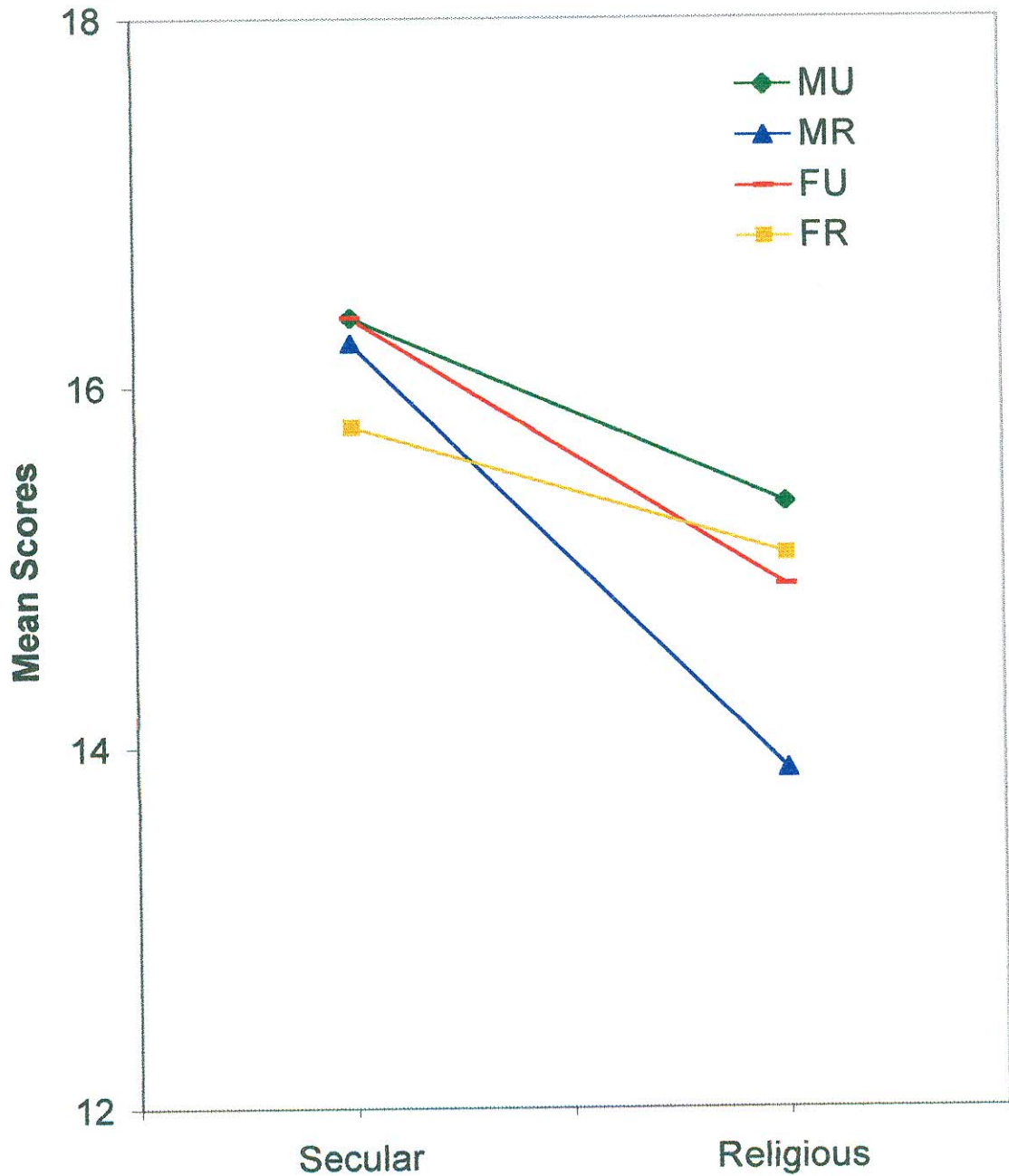
- i) r = Number of steps between ordered scores.
- ii) The Critical Values of q.99 has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.

(M = 14.90) expressed significantly more preference for internationalism in the formation of national identity as compared to male religious rural (MRR) respondents (M = 13.88). Again, male secular urban (MSU) respondents (M = 16.38), female secular urban (FSU) respondents (M = 16.32), male secular rural (MSR) respondents (M = 16.24) and female secular rural (FSR) respondents (M = 15.78) expressed significantly more internationalism in national identity as compared to male religious urban (MRU) respondents (M = 15.36). Male secular urban (MSU) respondents (M = 16.38), female secular urban (FSU) respondents (M = 16.32), male secular rural (MSR) respondents (M = 16.24) and female secular rural (FSR) respondents (M = 15.78) showed significantly higher preference for internationalism in national identity as compared to male religious urban (MRU) respondents (M = 15.36). Furthermore, male secular urban (MSU) respondents (M = 16.38), female secular urban (FSU) respondents (M = 16.32) and male secular rural (MSR) respondents (M = 16.24) showed significantly higher preference for internationalism as compared to female secular rural (FSR) respondents (M = 15.78). Lastly, male secular urban (MSU) respondents (M = 16.38) exhibited significantly more internationalism in national identity as compared to female secular urban (FSU) respondents (M = 16.32). A three-way interaction has been plotted graphically in figure 3.

### **3.2.3 Family togetherness**

The scores of National Identity Scale on family togetherness was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 3 items on





**FIG. 3: SHOWS THREE-WAY INTERACTION INVOLVING SEX, EDUCATION AND RESIDENTIAL BACKGROUND ON THE SCORES OF INTERNATIONALISM IN THE NATIONAL IDENTITY SCALE.**

family togetherness. Hence the Highest Possible Score on family togetherness would be  $5 \times 3 = 15$  and the Lowest Possible Score would be  $1 \times 3 = 3$ . Thus a Family Togetherness Score (FTS) was calculated using following formula.

$$\begin{aligned} \text{FTS} &= \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score} \\ &= \frac{15 - 3}{2} + 3 = \frac{12}{2} + 3 = 6 + 3 = 9 \end{aligned}$$

Hence a score falling on 9 and above would be regarded as family togetherness score and a score falling below 9 would be regarded as anti-family togetherness score.

**Table 16:** Shows summary of ANOVA involving sex, education and residential background on the scores of family togetherness in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	9.93	1	9.93	1.79
Education (B)	241.81	1	241.81	43.49 <sup>***</sup>
Residence (C)	16.41	1	16.41	2.95 <sup>*</sup>
AB	21.61	1	21.61	3.89 <sup>**</sup>
AC	8.69	1	8.69	1.56
BC	8.11	1	8.11	1.46
ABC	16.42	1	16.42	2.95 <sup>*</sup>
W. Cell	2179.46	392	5.56	
Total	2502.44	399		

$P^{***} < 0.001$ ,  $P^{**} < 0.05$ ,  $P^* < 0.10$

The results (table 16) indicated that main effects for education and residential background were statistically significant. A two-way interaction between sex and education was also statistically significant. Furthermore, a three way interaction involving sex, education and residential background were also statistically significant.

## **Main Effect**

### **Education**

The results of ANOVA (table 16) reported significant main effect for education ( $F = 43.49$ ,  $df=1/392$ ,  $P < 0.001$ ).

**Table 17:** Shows overall mean scores and significant mean differences between secular education and religious education on the scores of family togetherness in the National Identity Scale.

<b>Education</b>	<b>Mean Score</b>
Secular	8.59
Religious	10.14

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 17) showed that irrespective of sex and residential background respondents with religious education ( $M = 10.14$ ) scored higher than the respondents with secular education ( $M = 8.59$ ) indicating significantly more elements of family togetherness in national identity. It means that respondents with religious education favoured family togetherness in the formation of their national identity. Respondents with

secular education, on the other hand, showed anti-family togetherness in the development of their national identity. In other words, respondents with religious education found family togetherness an important dimension in the constituent element in national identity. But respondents with secular education failed to justify family togetherness to form the national identity in the context of Bangladesh.

### **Residential Background**

The results of ANOVA (table 16) reported significant main effect for residential background ( $F = 2.95$ ,  $df = 1/392$ ,  $P < 0.10$ ).

**Table 18:** Shows overall mean scores and significant mean differences between urban and rural residential background on the scores of family togetherness in the National Identity Scale.

<b>Residential Background</b>	<b>Mean Score</b>
Urban	9.57
Rural	9.16

N.B. Mean difference was computed using Newman-Keuls formula.  
 $P^* < 0.01$ .

The results (table 18) showed that irrespective of sex and education, respondents with urban residential background ( $M = 9.57$ ) scored higher than the respondents with rural residential background ( $M = 9.16$ ) indicating significantly more elements of family togetherness in the development of national identity. It means that respondents with urban residential background expressed more attitudinal preference for family togetherness in the formation of national identity as compared to the respondents with rural

residential background. In other words, family togetherness was highly accepted by the respondents of the urban residential background. But respondents with rural residential background expressed comparatively less likeness for family togetherness in the context of the development of national identity.

## Interaction Effect

### Sex X Education

A two-way interaction involving sex and education was statistically significant ( $F = 3.89$ ,  $df = 1/392$ ,  $P < 0.05$ ).

**Table 19:** Shows cell means and significant mean differences representing two-way interaction between sex and education on the scores of family togetherness in the National Identity Scale.

Sex	Education	
	Secular	Religious
Male	8.51 <sub>a</sub>	10.53 <sub>c</sub>
Female	8.66 <sub>a</sub>	9.75 <sub>b</sub>

N.B. Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

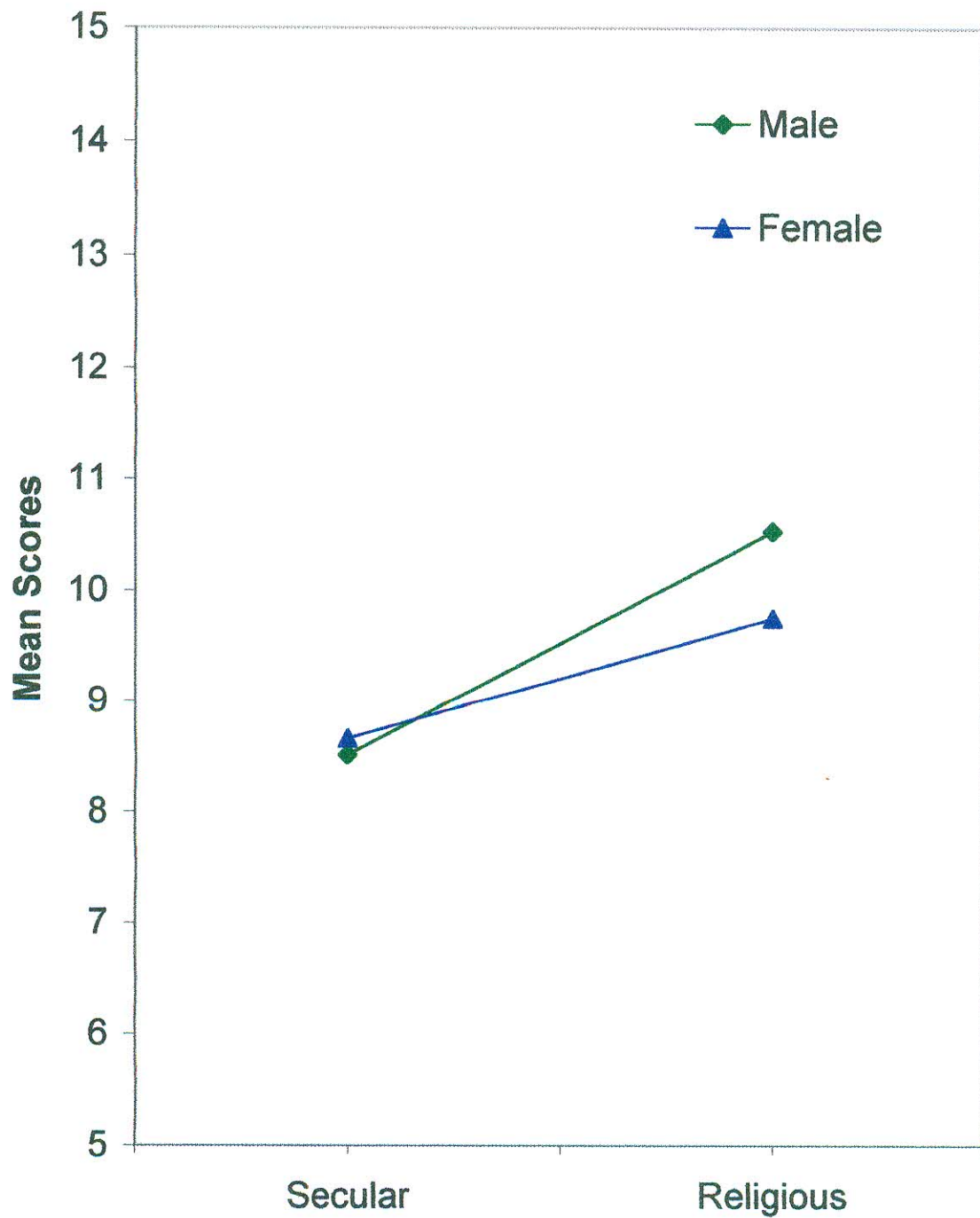
An inspection of mean scores and their significant mean differences (table 19) showed that male respondents with religious education ( $M = 10.53$ ) scored higher as compared to male respondents with secular education ( $M = 8.51$ ) indicating more attitudinal preference for family togetherness. Again, female respondents with religious education ( $M = 9.75$ ) scored higher as compared to female respondents with secular education ( $M = 8.66$ ) indicating more attitudinal preference for family togetherness in the

development of national identity. Furthermore, male respondents with religious education ( $M = 10.53$ ) scored higher as compared to female respondents with religious education ( $M = 9.75$ ) indicating higher attitudinal preference for family togetherness as constituent elements of national identity. This has effected interaction. The interaction effect has been plotted graphically in figure 4. However, no significant mean difference was obtained between male respondents and female respondents with secular education indicating homogeneous attitudinal preference for family togetherness in the formation of national identity in the context of Bangladesh.

### **Sex X Education X Residential Background**

A three-way interaction (table 16) involving sex, education and residential background on the scores of family togetherness was statistically significant ( $F = 2.95$ ,  $df = 1/392$ ,  $P < 0.10$ ).

An inspection of mean scores and significant mean differences showed that male religious urban (MRU) respondents ( $M = 10.94$ ), male religious rural (MRR) respondents ( $M = 10.12$ ), female religious rural (FRR) respondents ( $M = 10.04$ ), female religious urban (FRU) respondents ( $M = 9.46$ ) and female secular urban (FSU) respondents ( $M = 9.06$ ) exhibited significantly higher attitudinal preference for family togetherness as compared to male secular urban (MSU) respondents ( $M = 8.80$ ), female secular rural (FSR) respondents ( $M = 8.26$ ) and male secular rural (MSR) respondents ( $M = 8.22$ ). Again, male religious urban (MRU) respondents ( $M = 10.94$ ), male religious rural (MRR) respondents ( $M = 10.12$ ), female religious rural (FRR) respondents ( $M = 10.04$ ), female religious urban



**FIG. 4: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF FAMILY TOGETHERNESS IN THE NATIONAL IDENTITY SCALE.**

**Table 20:** Shows cell means and significant mean differences involving sex, education and residential background on the scores of family togetherness in the National Identity Scale.

Comparison Groups	Mean Score	8.22 (MSR)	8.26 (FSR)	8.80 (MSU)	9.06 (FSU)	9.46 (FRU)	10.04 (FRR)	10.12 (MRR)	10.94 (MRU)	r	q.99	$\sqrt{m/s/n}$	Critical Value
MSR	8.22		0.04	0.58	0.84*	1.24*	1.82*	1.90*	2.72*	8	4.99	0.12	0.60
FSR	8.26			0.54	0.80*	1.20*	1.78*	1.86*	2.68*	7	4.88	0.12	0.59
MSU	8.80				0.26	0.66*	1.24*	1.32*	2.14*	6	4.76	0.12	0.57
FSU	9.06					0.40	0.98*	1.06*	1.88*	5	4.60	0.12	0.55
FRU	9.46						0.58	0.66*	1.48*	4	4.40	0.12	0.53
FRR	10.04							0.08	0.90*	3	4.12	0.12	0.49
MRR	10.12								0.82*	2	3.64	0.12	0.44
MRU	10.94												

N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195). \*P < 0.01.

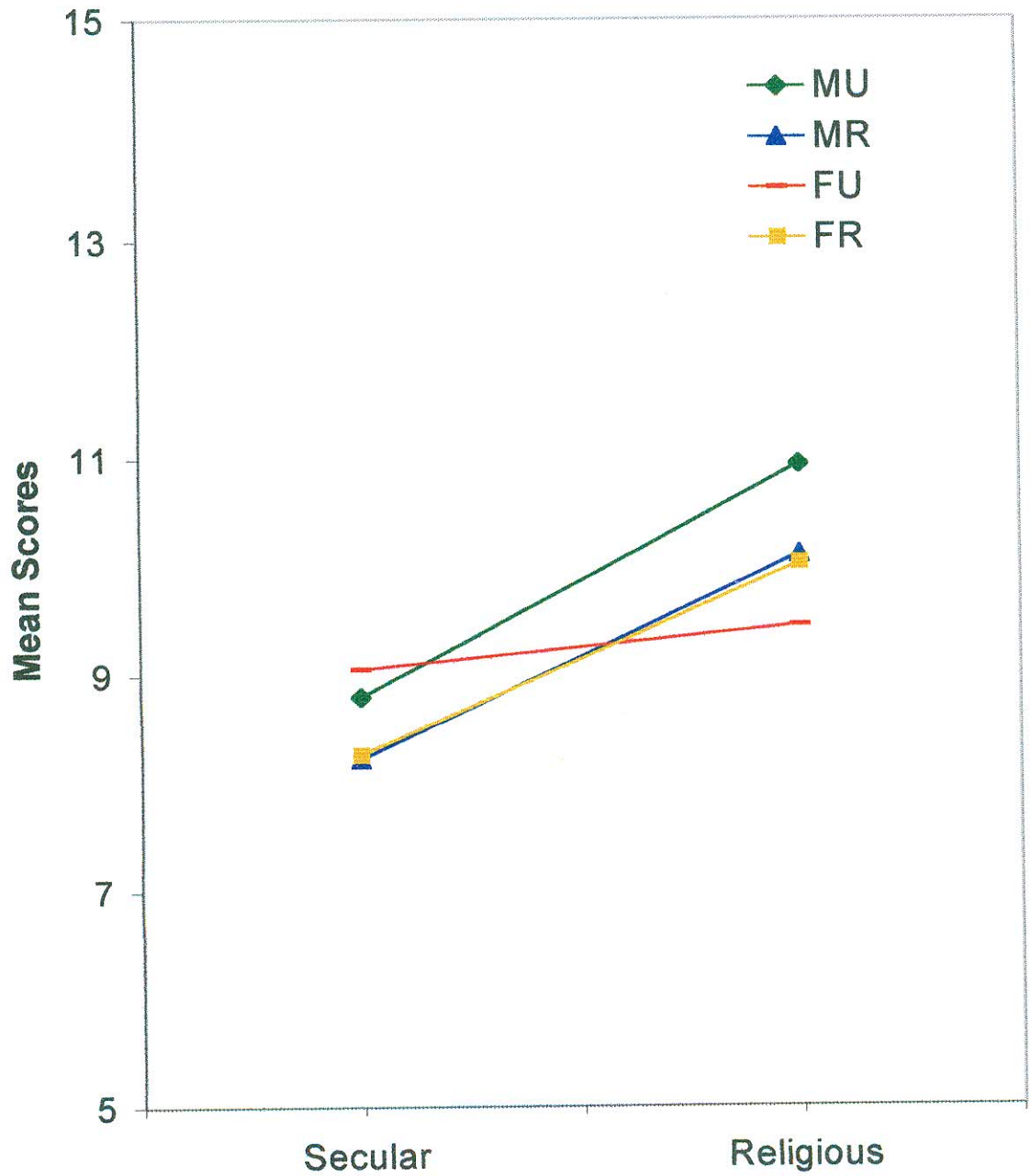
- i) r = Number of steps between ordered scores.
- ii) The Critical Values of q.99 has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.



(FRU) respondents (M = 9.46) and female secular urban (FSU) respondents (M = 9.06) showed significantly higher preference for family togetherness in national identity as compared to male secular urban (MSU) respondents (M = 8.80), female secular rural (FSR) respondents (M = 8.26) and male secular rural (MSR) respondents (M = 8.22). Similarly, male religious urban (MRU) respondents (M = 10.94), male religious rural (MRR) respondents (M = 10.12), female religious rural (FRR) respondents (M = 10.04) and female religious urban (FRU) respondents (M = 9.46) showed higher preference for family togetherness in national identity as compared to other comparison groups. Male religious urban (MRU) respondents (M = 10.94), male religious rural (MRR) respondents (M = 10.12) and female religious rural (FRR) respondents (M = 10.04) showed significantly more preference for family togetherness as compared to female religious urban (FRU) respondents (M = 9.46). Lastly, male religious urban respondents (M = 10.94) showed significantly more preference as compared to female religious rural (FRR) respondents (M = 10.04) and male religious rural (MRR) respondents (M = 10.12). The interaction effect caused by these comparison groups has been plotted graphically in figure 5.

### **3.2.4 Authoritarianism**

The scores of National Identity Scale on authoritarianism was subjected to Analysis of Variance representing 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 4 items on authoritarianism. Hence the Highest Possible Score on authoritarianism would be  $5 \times 4 = 20$  and the Lowest Possible Score  $1 \times 4 = 4$ .



**FIG. 5: SHOWS THREE-WAY INTERACTION INVOLVING SEX, EDUCATION AND RESIDENTIAL BACKGROUND ON THE SCORES OF FAMILY TOGETHERNESS IN THE NATIONAL IDENTITY SCALE.**

Thus an Authoritarianism Score (AS) would be calculated using following formula.

$$AS = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{20 - 4}{2} + 4 = \frac{16}{2} + 4 = 8 + 4 = 12$$

Hence a score falling on 12 and above would be regarded as authoritarianism score and a score falling below 12 would be regarded as anti-authoritarianism score.

**Table 21:** Shows summery of ANOVA involving sex, education and residential background on the scores of authoritarianism in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	21.63	1	21.63	2.54
Education (B)	1139.07	1	1139.07	133.69*
Residence (C)	18.07	1	18.07	2.12
AB	447.31	1	447.31	52.50*
AC	0.05	1	0.05	0.0059
BC	0.55	1	0.55	0.065
ABC	0.32	1	0.32	0.038
W. Cell	3341.38	392	8.52	
Total	4968.38	399		

P\* < 0.001

The results (table 21) indicated that main effect for education was statistically significant. A two-way interaction between sex and education was also statistically significant.

## Main Effect

### Education

The results of ANOVA (table 21) reported significant main effect for education ( $F = 133.69$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 22:** Shows overall mean scores and significant mean difference between secular education and religious education on the scores of authoritarianism in the National Identity Scale.

Education	Mean Score
Secular	11.08
Religious	14.46

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores showed that respondents with secular education ( $M = 11.08$ ) obtained mean score below 12 indicating anti-authoritarianism score. But respondents with religious education ( $M = 14.46$ ) obtained mean score above 12 indicating authoritarianism score. It means that respondents with secular education reported anti-authoritarianism and respondents with religious education reported authoritarianism score. The results showed that regardless of sex and residential background respondents with religious education ( $M = 14.46$ ) expressed significantly more authoritarian attitude as compared to respondents with secular education ( $M = 11.08$ ). Thus the respondents with secular education expressed anti-authoritarian attitudes.

## Interaction Effect

### Sex X Education

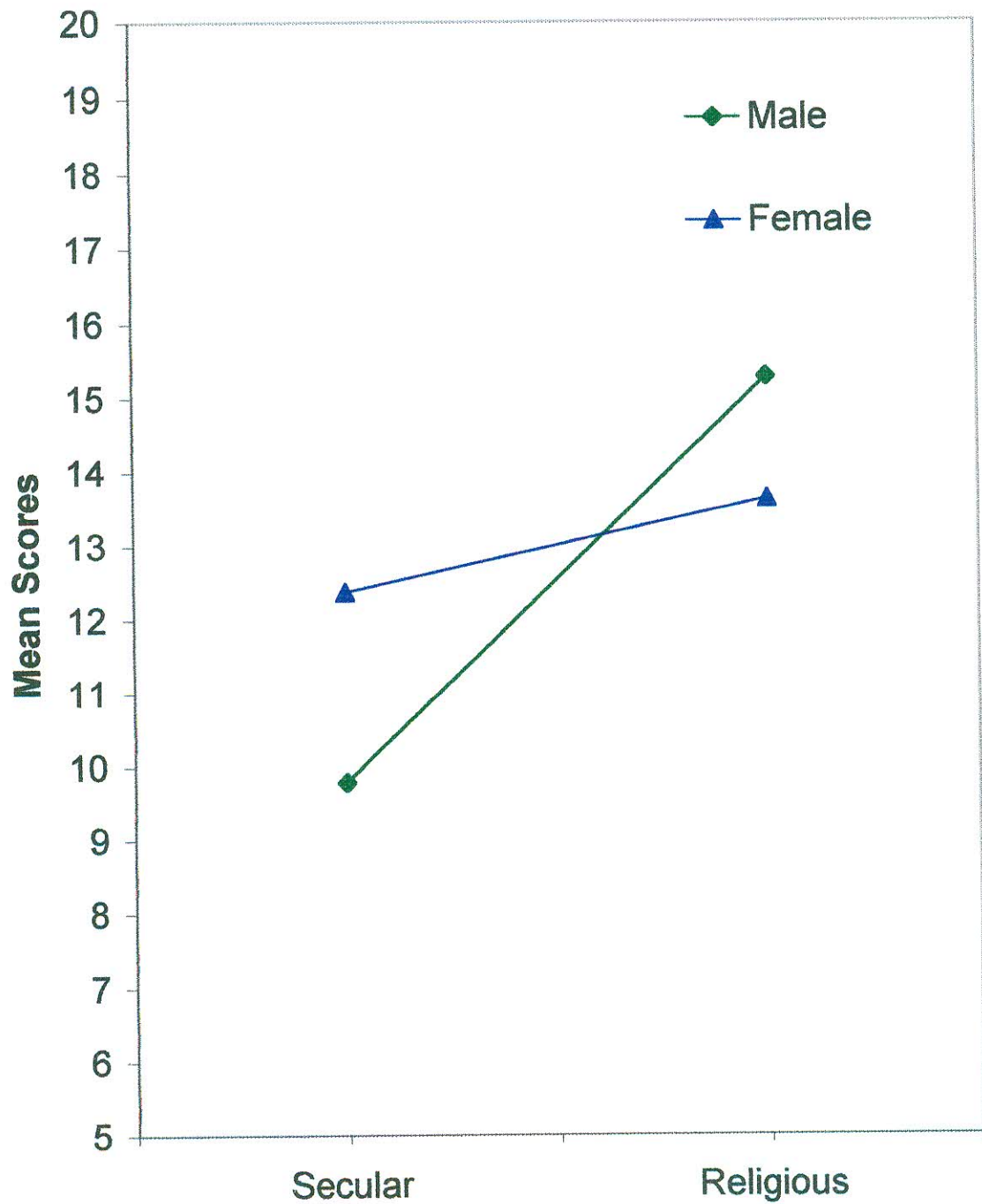
A two-way interaction representing sex and education was statistically significant ( $F = 52.50$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 23:** Shows cell means and significant mean differences representing two-way interaction between sex and education on the scores of authoritarianism in the National Identity Scale.

Sex	Education	
	Secular	Religious
Male	9.79 <sub>a</sub>	15.28 <sub>d</sub>
Female	12.37 <sub>b</sub>	13.63 <sub>c</sub>

N.B. Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores showed that male respondents with religious education ( $M = 15.28$ ) expressed significantly higher score as compared to male respondents with secular education ( $M = 9.79$ ) indicating higher authoritarian elements in the formation of national identity. The lower score obtained by male respondents with secular education indicating anti-authoritarianism element in the formation of national identity. Female respondents with religious education ( $M = 13.63$ ) expressed significantly more authoritarianism as compared to female respondents with secular education ( $M = 12.37$ ). It indicated that female respondents with secular education as well as religious education showed authoritarian attitudes in the development of national identity. Intergroup comparisons showed that female respondents with secular education ( $M = 12.37$ ) expressed significantly more authoritarianism as compared to male respondents with secular education ( $M = 9.79$ ). But male respondents with religious education ( $M = 15.28$ ) expressed significantly more authoritarian attitudes as compared to female respondents with religious education ( $M = 13.63$ ). This has effected interaction. The interaction effect has been plotted graphically in figure 6.



**FIG. 6: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF AUTHORITARIANISM IN THE NATIONAL IDENTITY SCALE.**

In conclusion it can be said that all the comparison groups except male respondents with secular education reported mean score above 12 indicating authoritarianism in the formation of national identity. However, male respondents with secular education reported mean score below 12 indicating anti-authoritarian elements in the formation of national identity.

### 3.2.5 Democracy

The scores of National Identity Scale on democracy was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 4 items on democracy. Hence the Highest Possible Score on democracy would be  $5 \times 4 = 20$  and the Lowest Possible Score  $1 \times 4 = 4$ . Thus a Democracy Score (DS) would be calculated using following formula.

$$DS = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$
$$= \frac{20 - 4}{2} + 4 = \frac{16}{2} + 4 = 8 + 4 = 12$$

Hence a score falling on 12 and above would be regarded as democracy score and a score falling below 12 would be regarded as anti-democracy score.

**Table 24:** Shows summary of ANOVA involving sex, education and residential background on the scores of democracy in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	0.36	1	0.36	0.054
Education (B)	1.44	1	1.44	0.22
Residence (C)	0.16	1	0.16	0.024
AB	0.16	1	0.16	0.024
AC	21.16	1	21.16	3.21*
BC	6.76	1	6.76	1.02
ABC	60.84	1	60.84	9.22**
W. Cell	2586.56	392	6.60	
Total	2677.44	399		

P\*\* < 0.005, P\* < 0.10

The results (table 24) showed that main effects for sex, education and residential background were not statistically significant. However, three way interaction involving sex, education and residential background was statistically significant.

**Table 25:** Shows mean scores of sex, education and residential background on the scores of democracy in the National Identity Scale.

Sex		Education		Residential Background	
Male	Female	Secular	Religious	Urban	Rural
13.61	13.55	13.64	13.52	13.56	13.60

N.B. Mean difference was computed using Newman-Keuls formula.  
P\* < 0.01.

An inspection of mean scores reported in table 25 showed that all the comparison groups reported mean scores above 12 indicating democratic attitudes in the formation of national identity. The results of ANOVA (table 24) reported non-significant main effects on sex, education and



residential background. It means that all the comparison groups showed democratic elements in the development of their national identity.

## Interaction Effect

### Sex X Residential Background

A two-way interaction (table 24) involving sex and residential background was statistically significant ( $F = 3.21$ ,  $df = 1/392$ ,  $P < 0.10$ ).

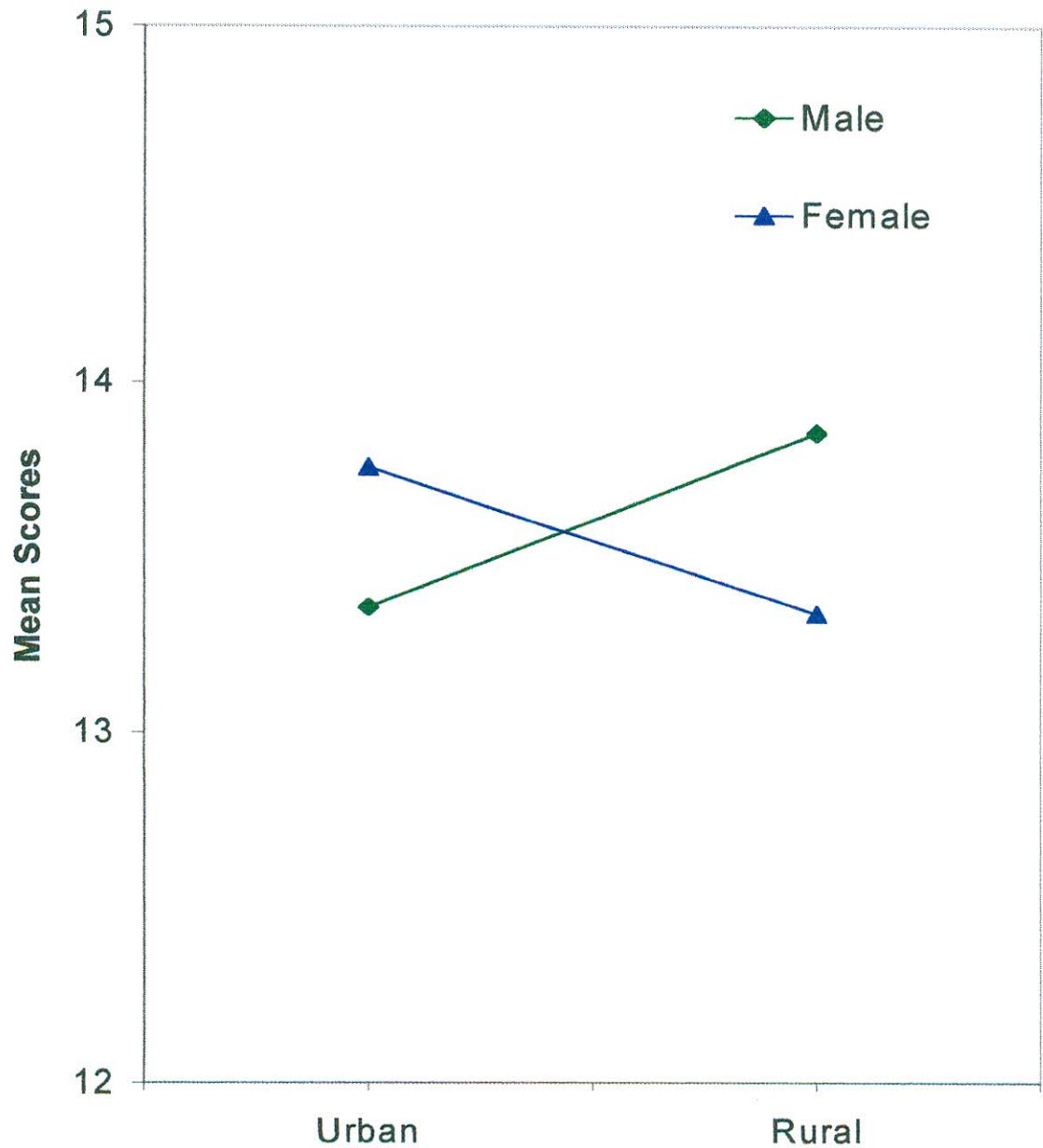
**Table 26:** Shows cell means and significant mean differences representing two-way interaction between sex and residential background on the scores of democracy in the National Identity Scale.

Comparison Groups	Mean Score	13.34 (FRR)	13.36 (MUR)	13.76 (FUR)	13.86 (MRR)	r	q.95	$\sqrt{ms/n}$	Critical Value
FRR	13.34		0.02	0.42	0.52*	4	3.63	0.14	0.51
MUR	13.36			0.40	0.50*	3	3.31	0.14	0.46
FUR	13.76				0.10	2	2.77	0.14	0.39
MRR	13.86								

N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195).  $P^* < 0.01$ .

- i)  $r$  = Number of steps between ordered scores.
- ii) The Critical Values of  $q.95$  has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.

An inspection of mean scores (table 26) showed that all the comparison groups reported mean scores above 12 indicating democratic elements in the development of national identity. However, it was found that significantly more democratic attitudes as compared to respondents ( $M = 13.34$ ) with female rural residents (FRR). Similarly, respondents ( $M = 13.86$ ) with male rural residents (MRR) expressed significantly more democratic attitudes as compared to respondents ( $M = 13.36$ ) with male urban residents (MUR). This has effected interaction. The interaction effect has been plotted graphically in figure 7.



**FIG. 7: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND RESIDENTIAL BACKGROUND ON THE SCORES OF DEMOCRACY IN THE NATIONAL IDENTITY SCALE.**

**Table 27:** Shows cell means and significant mean differences representing three-way interaction involving sex, education and residential background on the scores of democracy in the National Identity Scale.

Comparison Groups	Mean Score	12.78 (FRR)	13.02 (MRU)	13.28 (FSU)	13.68 (MSR)	13.70 (MSU)	13.90 (FSR)	14.04 (MRR)	14.24 (FRU)	r	q.99	m s/n	Critical Value
FRR	12.78		0.24	0.50	0.90*	0.92*	1.12*	1.26*	1.46*	8	4.99	0.14	0.70
MRU	13.02			0.26	0.66	0.68*	0.88*	1.02*	1.22*	7	4.88	0.14	0.68
FSU	13.28				0.40	0.42	0.62	0.76*	0.96*	6	4.76	0.14	0.67
MSR	13.68					0.02	0.22	0.36	0.56	5	4.60	0.14	0.64
MSU	13.70						0.20	0.34	0.54	4	4.40	0.14	0.62
FSR	13.90							0.14	0.34	3	4.12	0.14	0.58
MRR	14.04								0.20	2	3.64	0.14	0.51
FRU	14.24												

N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195).  $P^* < 0.01$ .

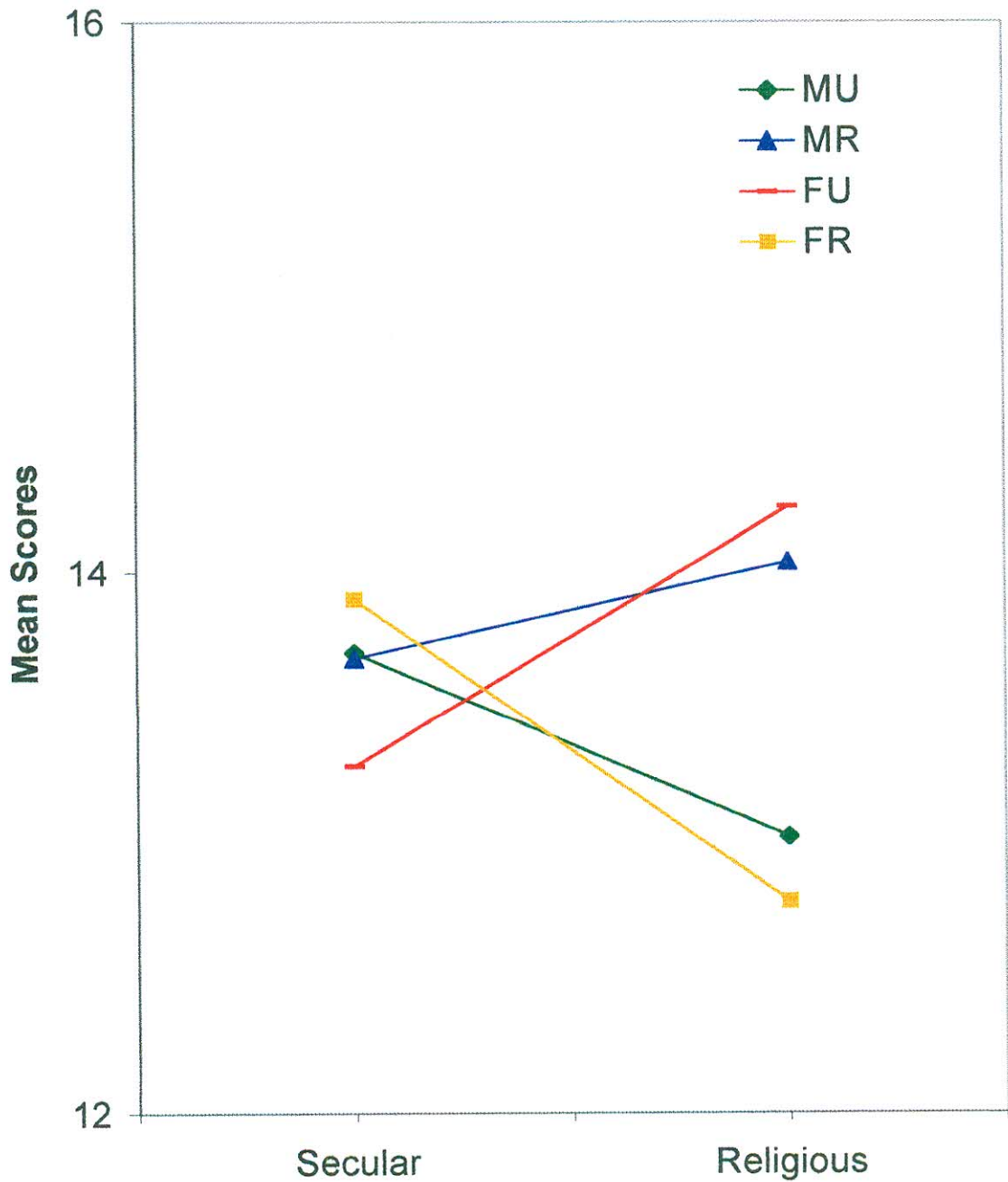
i) r = Number of steps between ordered scores.

ii) The Critical Values of q.99 has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.

## **Sex X Education X Residential Background**

A three-way interaction (table 24) involving sex, education and residential background was statistically significant ( $F = 9.22$ ,  $df = 1/392$ ,  $P < 0.005$ ).

An inspection of mean scores (table 27) showed that all the comparison groups reported mean scores above 12 indicating overall democratic elements in the formation of national identity. It was found that female religious urban (FRU) respondents ( $M = 14.24$ ), male religious rural (MRR) respondents ( $M = 14.04$ ), female secular rural (FSR) respondents ( $M = 13.90$ ), male secular urban (MSU) respondents ( $M = 13.70$ ) and male secular rural (MSR) respondents ( $M = 13.68$ ) expressed significantly more democratic attitudes as compared to female religious rural (FRR) respondents ( $M = 12.78$ ). Similarly, female religious urban (FRU) respondents ( $M = 14.24$ ), male religious rural (MRR) respondents ( $M = 14.04$ ), female secular rural (FSR) respondents ( $M = 13.90$ ) and male secular urban (MSU) respondents ( $M = 13.70$ ) expressed significantly more democratic attitudes as compared to male religious urban (MRU) respondents ( $M = 13.02$ ). Again, female religious urban (FRU) respondents ( $M = 14.24$ ) and male religious rural (MRR) respondents ( $M = 14.04$ ) identified significantly more democratic elements as compared to female secular urban (FSU) respondents ( $M = 13.28$ ) in the formation of national identity. The interaction effect caused by these comparison groups has been plotted graphically in figure 8.



**FIG. 8: SHOWS THREE-WAY INTERACTION INVOLVING SEX, EDUCATION AND RESIDENTIAL BACKGROUND ON THE SCORES OF DEMOCRACY IN THE NATIONAL IDENTITY SCALE.**

### 3.2.6 Nationalism

The scores of National Identity Scale on nationalism subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 4 items on nationalism. Hence the Highest Possible Score on nationalism would be  $5 \times 4 = 20$  and the Lowest Possible Score  $1 \times 4 = 4$ . Thus a Nationalism Score (NS) would be calculated using following formula.

$$\text{NS} = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{20 - 4}{2} + 4 = \frac{16}{2} + 4 = 8 + 4 = 12$$

Hence a score falling on 12 and above would be regarded as nationalism score and a score falling below 12 would be regarded as anti- nationalism score.

**Table 28:** Shows summary of ANOVA involving sex, education and residential background on the scores of nationalism in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	91.21	1	91.21	9.92*
Education (B)	861.43	1	861.43	93.74**
Residence (C)	81.91	1	81.91	8.91*
AB	100.99	1	100.99	10.99*
AC	11.89	1	11.89	1.29
BC	11.21	1	11.21	1.22
ABC	1.12	1	1.12	0.12
W. Cell	3602.14	392	9.19	
Total	4761.90	399		

$P^{**} < 0.001, P^* < 0.005$

The results (table 28) indicated that main effects for sex, education and residential background were statistically significant. Furthermore, a two-way interaction involving sex and education was also statistically significant.

### **Main Effect**

#### **Sex**

The results of ANOVA (table 28) reported significant main effect for sex ( $F = 9.92$ ,  $df = 1/392$ ,  $P < 0.005$ ).

**Table 29:** Shows overall mean scores and significant mean differences between male and female on the scores of nationalism in the National Identity Scale.

<b>Sex</b>	<b>Mean Score</b>
Male	15.05
Female	14.10

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores (table 29) showed that mean scores of the comparison groups fall above 12 indicating nationalistic elements in the formation of national identity. The results showed that regardless of education and residential background, male respondents ( $M = 15.05$ ) expressed significantly more nationalistic preference as compared to female respondents ( $M = 14.10$ ) in the formation of national identity.

#### **Education**

The results of ANOVA (table 28) reported significant main effect for education ( $F = 93.74$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 30:** Shows overall mean scores and significant mean differences between secular education and religious education on the scores of nationalism in the National Identity Scale.

Education	Mean Score
Secular	13.11
Religious	16.04

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores (table 30) reported that the mean scores of the comparison groups fall above 12 indicating overall nationalistic elements in the formation of national identity. Mean comparisons showed that regardless of sex and residential background, respondents with religious education ( $M = 16.04$ ) expressed significantly more nationalistic attitudes as compared to respondents with secular education ( $M = 13.11$ ).

### Residential Background

The results of ANOVA (table 28) reported significant main effect for residential background ( $F = 8.91$ ,  $df = 1/392$ ,  $P < 0.005$ ).

**Table 31:** Shows overall mean scores and significant mean differences between urban and rural residential background on the scores of nationalism in the National Identity Scale.

Residential Background	Mean Score
Urban	15.03
Rural	14.12

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.10$ .



An inspection of mean scores (table 31) showed that all the mean scores of the comparison groups fall above 12 indicating overall nationalistic elements in the development of national identity. Mean comparisons reported that irrespective of sex and education, respondents with urban residential background (M = 15.03) expressed significantly more nationalistic preference as compared to respondents with rural residential background (M = 14.12).

### Interaction Effect

#### Sex X Education

A two-way interaction (table 28) involving sex and education was statistically significant ( $F = 10.99$ ,  $df = 1/392$ ,  $P < 0.005$ ).

**Table 32:** Shows cell means and significant mean differences representing two-way interaction between sex and education on the scores of nationalism in the National Identity Scale.

Sex	Education	
	Secular	Religious
Male	13.08 <sub>a</sub>	17.02 <sub>b</sub>
Female	13.13 <sub>a</sub>	15.06 <sub>c</sub>

N.B. Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores showed that all the comparison groups reported mean scores above 12 indicating overall nationalistic elements in the formation of national identity. Mean comparisons (table 32) showed that male respondents with religious education (M = 17.02) expressed significantly more nationalistic preference as compared to male respondents

with secular education (M = 13.08). Similarly, female respondents with religious education (M = 15.06) expressed significantly more nationalistic attitudes as compared to female respondents with secular education (M = 13.13). In case of religious education, male respondents (M = 17.02) expressed significantly more nationalism as compared to female respondents with religious education (M = 15.06). However, no significant mean difference was found between male respondents and female respondents in case of secular education. The interaction effect caused by the comparison groups has been plotted graphically in figure 9.

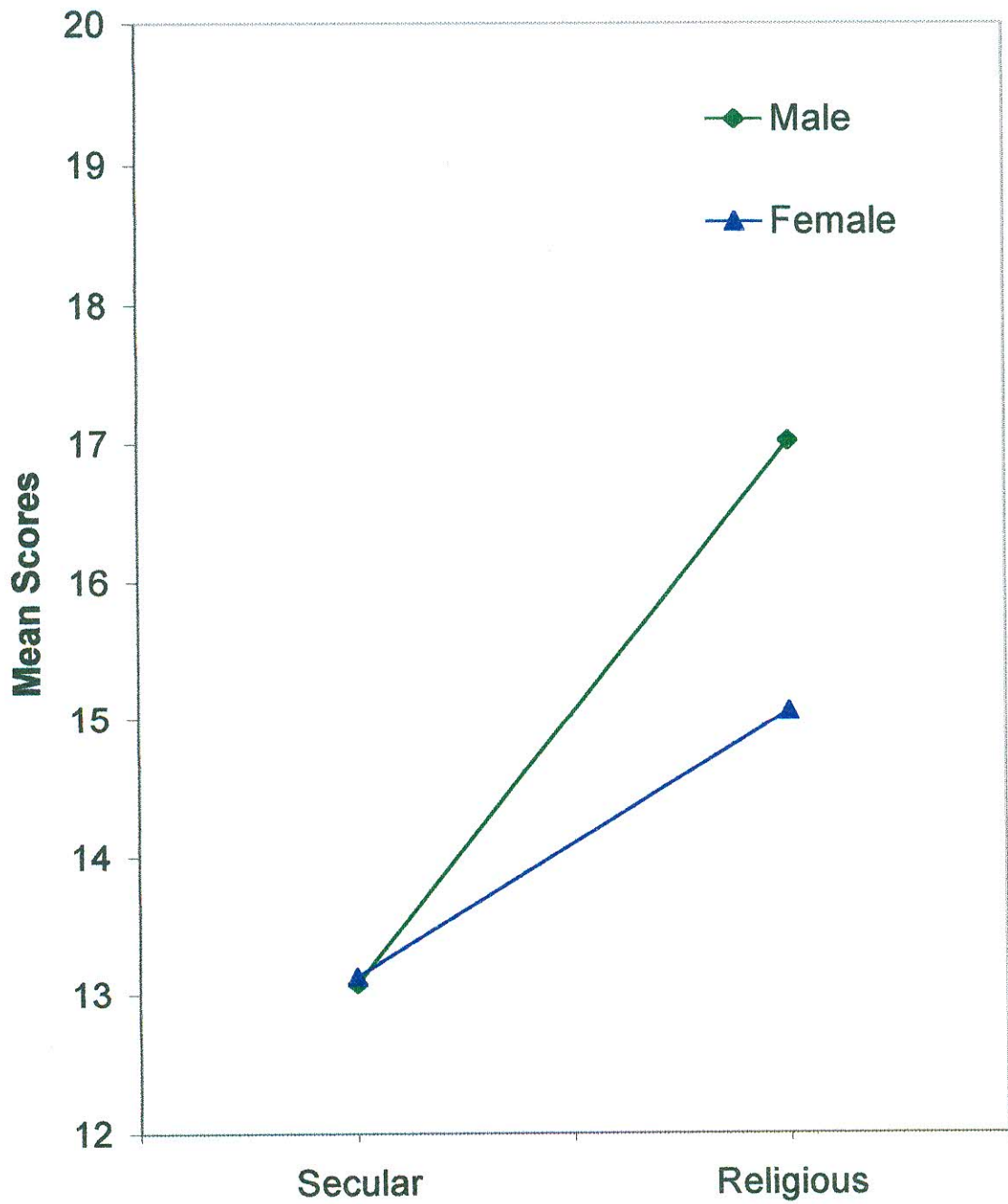
### 3.2.7 Patriotism

The scores of National Identity Scale on patriotism was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). The National Identity Scale contained 3 items on patriotism. Hence the Highest Possible Score on patriotism would be  $5 \times 3 = 15$  and the Lowest Possible Score  $1 \times 3 = 3$ . Thus a Patriotism Score (PS) would be calculated using following formula.

$$PS = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{15 - 3}{2} + 3 = \frac{12}{2} + 3 = 6 + 3 = 9$$

Hence a score falling on 9 and above would be regarded as patriotism score and a score falling below 9 would be regarded as anti- patriotism score.



**FIG. 9: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF NATIONALISM IN THE NATIONAL IDENTITY SCALE.**

**Table 33:** Shows summary of ANOVA involving sex, education and residential background on the scores of patriotism in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	0.16	1	0.16	0.04
Education (B)	1	1	1	0.23
Residence (C)	10.24	1	10.24	2.34
AB	22.09	1	22.09	5.04*
AC	2.89	1	2.89	0.66
BC	6.25	1	6.25	1.43
ABC	2.56	1	2.56	0.58
W. Cell	1715.20	392	4.38	
Total	1760.39	399		

$P^* < 0.05$

The results (table 33) indicated that two-way interaction between sex and education was statistically significant. However, no significant main effects for sex, education and residential background were obtained. Similarly, no significant interaction effect involving sex and residential background, education and residential background and sex, education and residential background were obtained.

### **Interaction Effect**

#### **Sex X Education**

A two-way interaction (table 33) between sex and education was statistically significant ( $F = 5.04$ ,  $df = 1/392$ ,  $P < 0.05$ ).

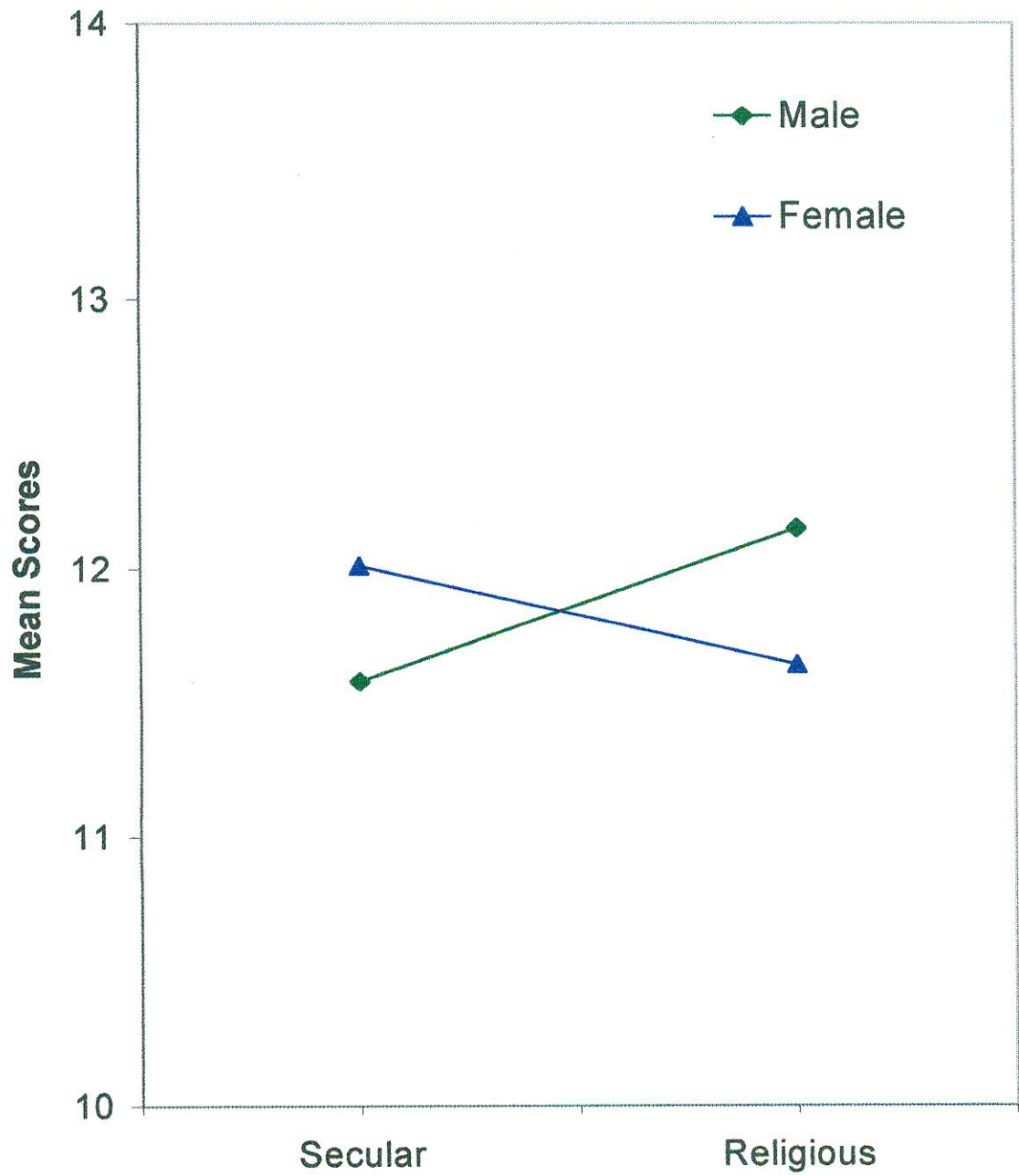
**Table 34.** Shows cell means and significant mean differences representing two-way interaction between sex and education on the scores of patriotism in the National Identity Scale.

Comparison Groups	Mean Score	11.58 (MSE)	11.64 (FRE)	12.01 (FSE)	12.15 (MRE)	r	q.99	$\sqrt{ms/n}$	Critical Value
MSE	11.58		0.06	0.43	0.57*	4	4.40	0.11	0.48
FRE	11.64			0.37	0.51*	3	4.12	0.11	0.45
FSE	12.01				0.14	2	3.64	0.11	0.40
MRE	12.15								

N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195).  $P^* < 0.01$ .

- i)  $r$  = Number of steps between ordered scores.
- ii) The Critical Values of q.99 has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.

An inspection of mean scores showed that all the comparison groups obtained mean scores above 9 indicating overall patriotism in the formation of national identity. The results (table 34) showed that respondents ( $M = 12.15$ ) with male religious education (MRE) expressed significantly more patriotism as compared to respondents ( $M = 11.58$ ) with male secular education (MSE). Similarly, respondents ( $M = 12.15$ ) with male religious education (MRE) expressed significantly more patriotism as compared to respondents ( $M = 11.64$ ) with female religious education (FRE). The interaction effect caused by the comparison groups has been plotted graphically in figure 10.



**FIG. 10: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF PATRIOTISM IN THE NATIONAL IDENTITY SCALE.**

### 3.2.8 Helpfulness

The scores of National Identity Scale on helpfulness was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). ). The National Identity Scale contained 7 items on helpfulness. Hence the Highest Possible Score on helpfulness would be  $5 \times 7 = 35$  and the Lowest Possible Score  $1 \times 7 = 7$ . Thus a Helpfulness Score (HS) would be calculated using following formula.

$$\text{HS} = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{35 - 7}{2} + 7 = \frac{28}{2} + 7 = 14 + 7 = 21$$

Hence a score falling on 21 and above would be regarded as helpfulness score and a score falling below 21 would be regarded as anti- helpfulness score.

**Table 35:** Shows summary of ANOVA involving sex, education and residential background on the scores of helpfulness in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	0.73	1	0.73	0.03
Education (B)	1.11	1	1.11	0.05
Residence (C)	217.57	1	217.57	10.11 <sup>***</sup>
AB	0.05	1	0.05	0.00
AC	78.31	1	78.31	3.64 <sup>*</sup>
BC	109.19	1	109.19	5.08 <sup>**</sup>
ABC	3.82	1	3.82	0.18
W. Cell	8430.62	392	21.51	
Total	8841.40	399		

$P^{***} < 0.005, P^{**} < 0.05, P^* < 0.10$

The results (table 35) indicated that main effect for residential background was statistically significant. Furthermore, two-way interactions involving sex and residential background as well as education and residential background were also statistically significant.

## **Main Effect**

### **Residential Background**

The results of ANOVA (table 35) reported significant main effect for residential background ( $F = 10.11$ ,  $df = 1/392$ ,  $P < 0.005$ ).

**Table 36:** Shows overall mean scores and significant mean differences between urban and rural residential background on the scores of helpfulness in the National Identity Scale.

<b>Residential Background</b>	<b>Mean Score</b>
Urban	22.42
Rural	20.94

N.B. Mean difference was computed using Newman-Keuls formula.  
 $P^* < 0.10$ .

The results (table 36) showed that regardless of sex and education, respondents with urban residential background ( $M = 22.42$ ) expressed significantly more helpfulness as compared to respondents with rural residential background ( $M = 20.94$ ). It was found that respondents with urban residential background obtained mean score above 21 indicating helpfulness attitudes in the formation of national identity. Respondents with rural residential background, on the other hand, obtained mean score below 21 indicating anti-helpfulness attitudes in the formation of national identity.



## Interaction Effect

### Sex X Residential Background

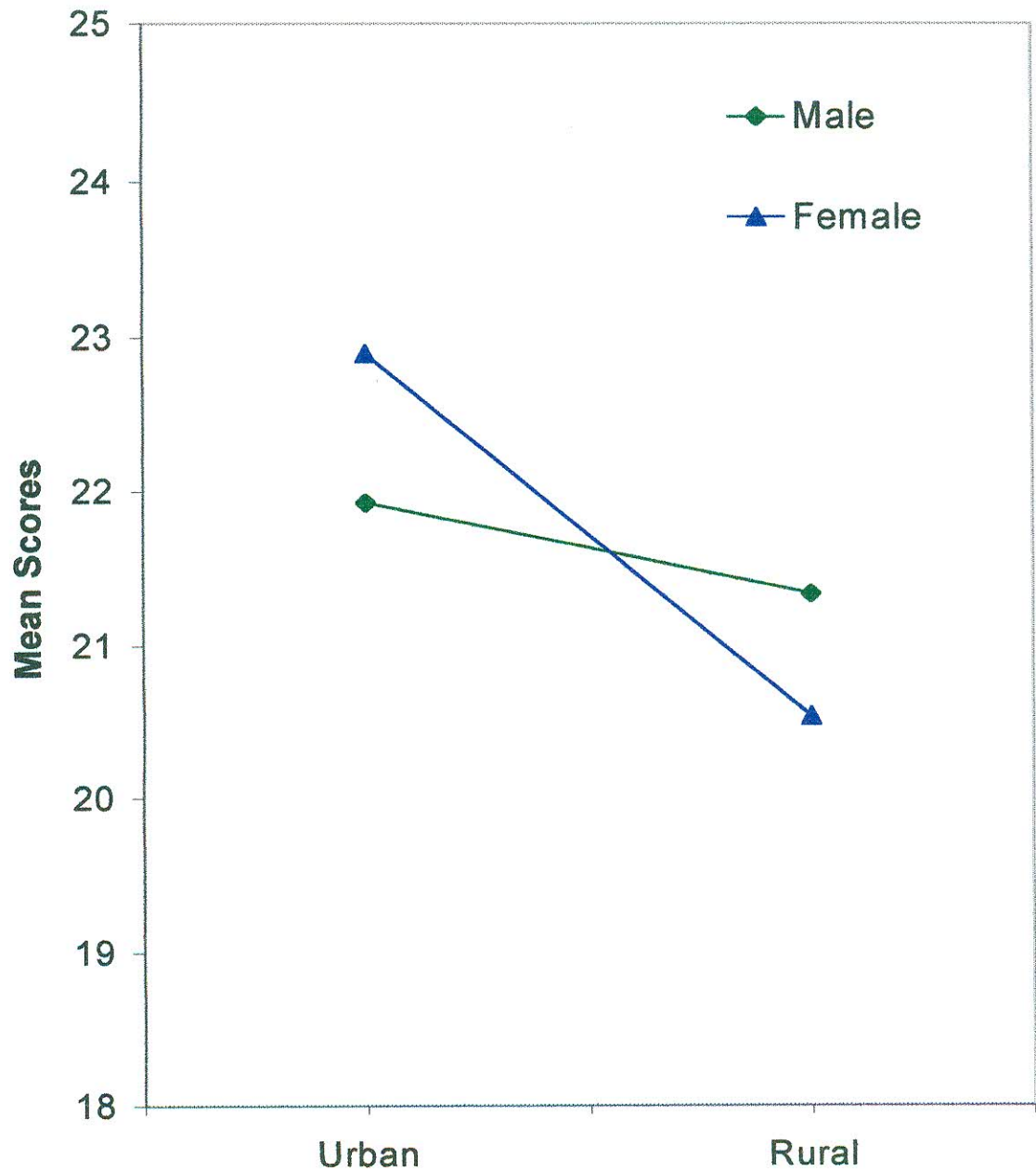
Results (table 35) reported that two-way interaction between sex and residential background was statistically significant ( $F = 3.64$ ,  $df = 1/392$ ,  $P < 0.10$ ).

**Table 37:** Shows cell means and significant mean differences representing two-way interaction between sex and residential background on the scores of helpfulness in the National Identity Scale.

Sex	Residential Background	
	Urban	Rural
Male	21.93 <sub>a</sub>	21.34 <sub>a</sub>
Female	22.90 <sub>b</sub>	20.54 <sub>c</sub>

N.B. Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores showed that female respondents with urban residential background ( $M = 22.90$ ) expressed significantly more helpfulness elements in the formation of national identity as compared to female respondents with rural residential background ( $M = 20.54$ ). Intergroup comparisons showed that female respondents with urban residential background ( $M = 22.90$ ) expressed significantly more helpfulness attitudes as compared to male respondents with urban residential background ( $M = 21.93$ ). But male respondents with rural residential background ( $M = 21.34$ ) expressed significantly more helpfulness attitudes as compared to female respondents with rural residential background ( $M = 20.54$ ). This has effected interaction. The interaction effect has been plotted graphically in figure 11.



**FIG. 11: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND RESIDENTIAL BACKGROUND ON THE SCORES OF HELPFULNESS IN THE NATIONAL IDENTITY SCALE.**

## Education X Residential Background

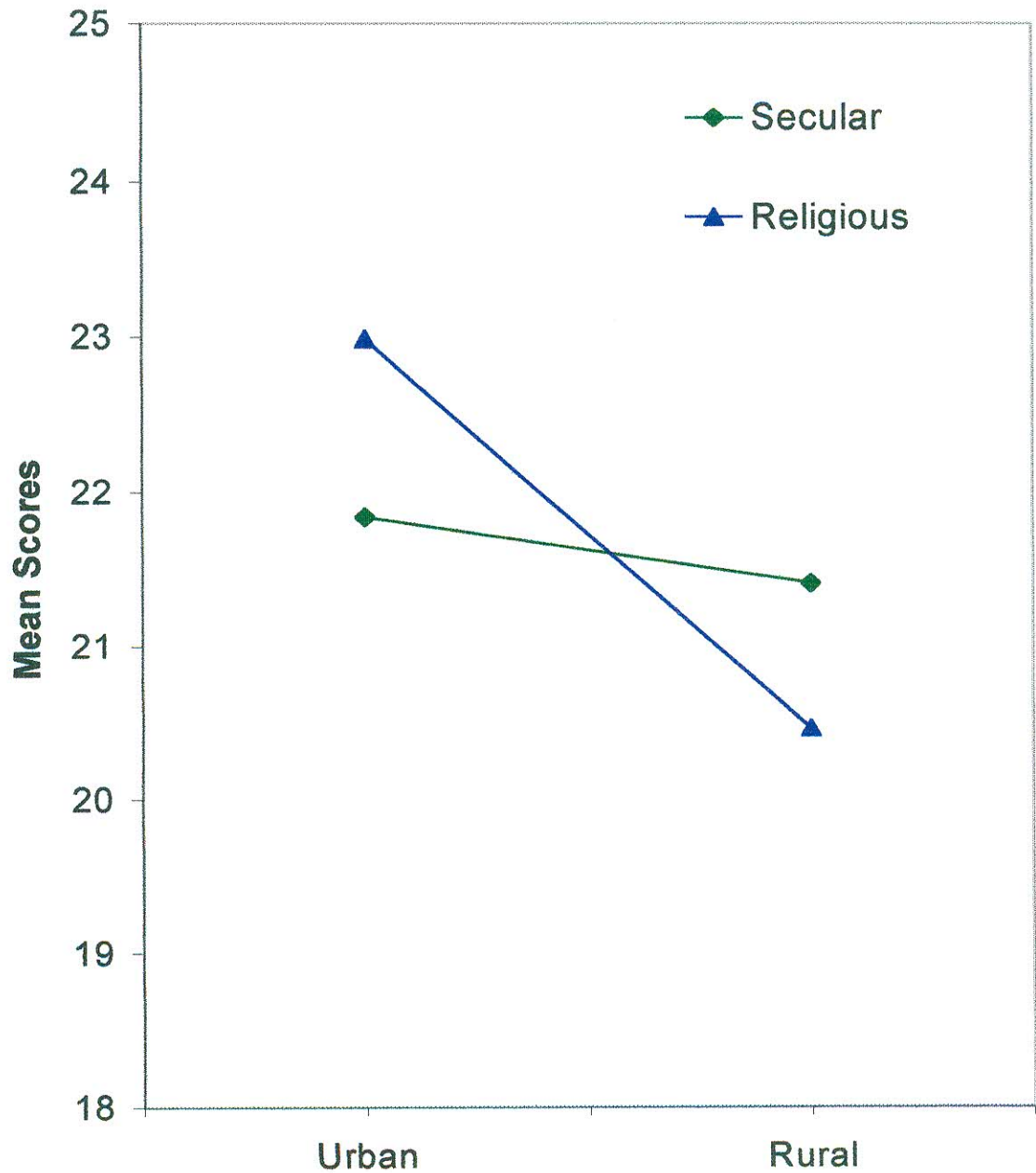
Results of ANOVA (table 35) reported significant interaction effect between education and residential background ( $F = 5.08$ ,  $df = 1/392$ ,  $P < 0.05$ ).

**Table 38:** Shows cell means and significant mean differences representing two-way interaction between education and residential background on the scores of helpfulness in the National Identity Scale.

Education	Residential Background	
	Urban	Rural
Secular	21.84 <sub>a</sub>	21.41 <sub>a</sub>
Religious	22.99 <sub>b</sub>	20.47 <sub>c</sub>

N.B. Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

An inspection of mean scores (table 38) showed that urban respondents with religious education ( $M = 22.99$ ) expressed significantly more helpfulness attitudes as compared to rural respondents with religious education ( $M = 20.47$ ). Intergroup comparisons showed that urban respondents with religious education ( $M = 22.99$ ) expressed significantly more helpfulness attitudes as compared to urban respondents with secular education ( $M = 21.84$ ) and rural respondents with secular education ( $M = 21.41$ ). But urban respondents with secular education ( $M = 21.84$ ) and rural respondents with secular education ( $M = 21.41$ ) expressed significantly more helpfulness attitudes as compared to rural respondents with religious education ( $M = 20.47$ ). This has effected interaction. The interaction effect has been plotted graphically in figure 12.



**FIG. 12: SHOWS TWO-WAY INTERACTION BETWEEN EDUCATION AND RESIDENTIAL BACKGROUND ON THE SCORES OF HELPFULNESS IN THE NATIONAL IDENTITY SCALE.**

### 3.2.9 Ingratiation

The scores of National Identity Scale on ingratiation was subjected to Analysis of Variance involving 2 levels of sex (Male/Female), 2 levels of education (Secular/Religious) and 2 levels of residential background (Urban/Rural). ). The National Identity Scale contained 4 items on ingratiation. Hence the Highest Possible Score on ingratiation would be  $5 \times 7 = 35$  and the Lowest Possible Score  $1 \times 7 = 7$ . Thus an Ingratiation Score (Ing. S) would be calculated using following formula.

$$\text{Ing. S} = \frac{\text{Highest Possible Score} - \text{Lowest Possible Score}}{2} + \text{Lowest Possible Score}$$

$$= \frac{20 - 4}{2} + 4 = \frac{16}{2} + 4 = 8 + 4 = 12$$

Hence a score falling on 12 and above would be regarded as ingratiation score and a score falling below 12 would be regarded as anti- ingratiation score.

**Table 39:** Shows summary of ANOVA involving sex, education and residential background on the scores of ingratiation in the National Identity Scale.

Sources of Variance	Sum of Squares	df	Mean Squares	F
Sex (A)	56.25	1	56.25	6.84 <sup>***</sup>
Education (B)	98.01	1	98.01	11.92 <sup>****</sup>
Residence (C)	37.21	1	37.21	4.53 <sup>**</sup>
AB	28.09	1	28.09	3.42 <sup>*</sup>
AC	1.69	1	1.69	0.21
BC	5.29	1	5.29	0.64
ABC	2.25	1	2.25	0.27
W. Cell	3221.12	392	8.22	
Total	3449.91	399		

$P^{****} < 0.001, P^{***} < 0.01, P^{**} < 0.05, P^* < 0.10$

The results (table 39) indicated that main effects for sex, education and residential background were statistically significant. Furthermore, a two-way interaction between sex and education was also statistically significant.

### **Main Effect**

#### **Sex**

The results of ANOVA (table 39) reported significant main effect for sex ( $F = 6.84$ ,  $df = 1/392$ ,  $P < 0.01$ ).

**Table 40:** Shows overall mean scores and significant mean differences between male and female on the scores of ingratiation in the National Identity Scale.

<b>Sex</b>	<b>Mean Score</b>
Male	16.14
Female	15.39

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 40) showed that regardless of education and residential background, male respondents ( $M = 16.14$ ) expressed significantly more ingratiation as compared to female respondents ( $M = 15.39$ ). An inspection of mean scores showed that both the comparison groups reported mean scores above 12 indicating ingratiation in the formation of national identity.

#### **Education**

The results of ANOVA (table 39) reported significant main effect for education ( $F = 11.92$ ,  $df = 1/392$ ,  $P < 0.001$ ).

**Table 41:** Shows overall mean scores and significant mean differences between secular education and religious education on the scores of ingratiation in the National Identity Scale.

Education	Mean Score
Secular	16.26
Religious	15.27

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.01$ .

The results (table 41) showed that regardless of sex and residential background respondents with secular education ( $M = 16.26$ ) expressed significantly more acts of ingratiation in the formation of national identity as compared to respondents with religious education ( $M = 15.27$ ). An inspection of mean scores showed that both the groups reported mean scores falling above 12 indicating ingratiation.

### Residential Background

The results of ANOVA (table 39) reported significant main effect for residential background ( $F = 4.53$ ,  $df = 1/392$ ,  $P < 0.05$ ).

**Table 42:** Shows overall mean scores and significant mean differences between urban and rural residential background on the scores of ingratiation in the National Identity Scale.

Residential Background	Mean Score
Urban	16.07
Rural	15.46

N.B. Mean difference was computed using Newman-Keuls formula.  $P^* < 0.10$ .

The results (table 42) showed that irrespective of sex and education respondents with urban residential background ( $M = 16.07$ ) expressed significantly more acts of ingratiation as compared to respondents with rural residential background ( $M = 15.46$ ). An inspection of mean scores showed

that both the groups exhibited mean scores above 12 indicating acts of ingratiation as an important element in the formation of national identity.

## Interaction Effect

### Sex X Education

A two-way interaction (table 39) between sex and education was statistically significant ( $F = 3.42$ ,  $df = 1/392$ ,  $P < 0.10$ ).

**Table 43.** Shows cell means and significant mean differences representing two-way interaction between sex and education on the scores of ingratiation in the National Identity Scale.

Comparison Groups	Mean Score	14.63 (FRE)	15.91 (MRE)	16.15 (FSE)	16.37 (MSE)	r	q.99	$\sqrt{ms/n}$	Critical Value
FRE	14.63		1.28*	1.52*	1.74*	4	4.40	0.14	0.62
MRE	15.91			0.24	0.46	3	4.12	0.14	0.58
FSE	16.15				0.22	2	3.64	0.14	0.51
MSE	16.37								

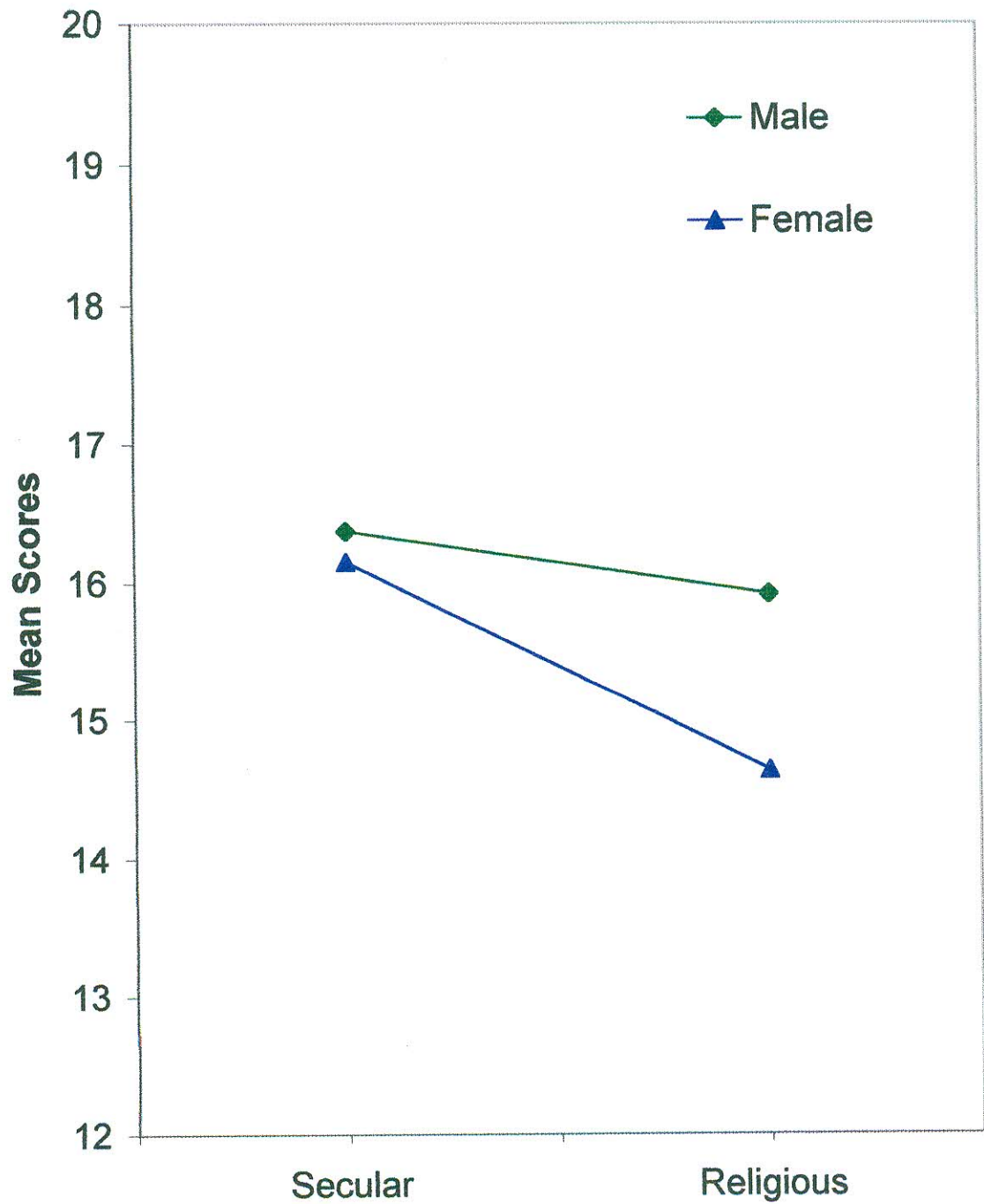
N.B. The mean differences were computed using Newman-Keuls formula (Winer, 1977, pp.191-195).  $P^* < 0.01$ .

i)  $r$  = Number of steps between ordered scores.

ii) The Critical Values of  $q.99$  has been obtained from the distribution of Studentized Range Statistic prepared by Leon Harter, Donald S. Clemm and Eugene H. Guthrie and reproduced in Winer, 1971.

An inspection of mean scores showed that respondents ( $M = 16.37$ ) with male secular education (MSE), respondents ( $M = 16.15$ ) with female secular education (FSE) and respondents ( $M = 15.91$ ) with male religious education (MRE) expressed significantly higher attitudinal preference for ingratiation as compared to respondents ( $M = 14.63$ ) with female religious education (FRE). This has effected interaction. The interaction effect has been plotted graphically in figure 13. In other words, male respondents with secular education expressed highest preference for ingratiation followed by female respondents with secular education, male respondents with religious education and least by female respondents with religious education.





**FIG. 13: SHOWS TWO-WAY INTERACTION BETWEEN SEX AND EDUCATION ON THE SCORES OF INGRATIATION IN THE NATIONAL IDENTITY SCALE.**

### 3.3 Part 3: Inter-Dimension Comparison

In this part, inter-dimension comparisons were computed using t-test.

**Table 44:** Shows mean scores and significant mean differences between different dimensions of National Identity Scale (N = 400 for each group).

	Mean	S.D.	Helpfulness	Ingratiation	Internationalism	Traditionalism	Nationalism	Democracy	Authoritarianism	Patriotism	Family togetherness
1. Helpfulness	21.68	4.72		21.11*	22.11*	23.07*	23.70*	28.93*	29.70*	37.81*	44.00*
2. Ingratiation	15.77	2.94			1.40	4.59*	5.45*	10.95*	13.64*	23.06*	32.05*
3. Internationalism	15.49	2.75				3.32*	4.18*	9.55*	12.36*	21.41*	30.65*
4. Traditionalism	14.76	3.43					0.79	5.36*	8.29*	14.55*	24.55*
5. Nationalism	14.57	3.45						4.50*	7.50*	13.60*	23.68*
6. Democracy	13.58	2.59							3.68*	10.18*	21.10*
7. Authoritarianism	12.77	3.56								4.60*	15.50*
8. Patriotism	11.85	2.10									14.65*
9. Family togetherness	9.36	2.50									

An inspection of mean scores showed that the respondents showed highest attitudinal preference for helpfulness ( $M = 21.68$ ) followed by ingratiation ( $M = 15.77$ ), internationalism ( $M = 15.49$ ), traditionalism ( $M = 14.76$ ), nationalism ( $M = 14.57$ ), democracy ( $M = 13.58$ ), authoritarianism ( $M = 12.77$ ), patriotism ( $M = 11.85$ ) and least by family togetherness ( $M = 9.36$ ). Mean differences were computed using t-test.

The computation of t-value between different dimensions has been reported in table 44. It was found that the respondents expressed significantly more attitudinal preference for helpfulness ( $M = 21.68$ ) as compared ( $t = 21.11$ ,  $df = 399$ ,  $P < 0.001$ ) to ingratiation ( $M = 15.77$ ). Similarly, the respondents expressed significantly more attitudinal preference for helpfulness ( $M = 21.68$ ) in comparison ( $t = 22.11$ ,  $df = 399$ ,  $P < 0.01$ ) to internationalism ( $M = 15.49$ ), traditionalism ( $M = 14.76$ ,  $t = 23.07$ ,  $df = 399$ ,  $P < 0.01$ ), nationalism ( $M = 14.57$ ,  $t = 23.70$ ,  $df = 399$ ,  $P < 0.01$ ), democracy ( $M = 13.58$ ,  $t = 28.93$ ,  $df = 399$ ,  $P < 0.01$ ), authoritarianism ( $M = 12.77$ ,  $t = 29.70$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $M = 11.85$ ,  $t = 37.81$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $M = 9.36$ ,  $t = 44$ ,  $df = 399$ ,  $P < 0.01$ ).

Mean comparisons between ingratiation and other dimensions were also computed using t-test. It was found that the respondents showed significantly more attitudinal preference for ingratiation as compared to traditionalism ( $t = 4.59$ ,  $df = 399$ ,  $P < 0.01$ ), nationalism ( $t = 5.45$ ,  $df = 399$ ,  $P < 0.01$ ), democracy ( $t = 10.95$ ,  $df = 399$ ,  $P < 0.01$ ), authoritarianism ( $t = 13.64$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $t = 23.06$ ,  $df = 399$ ,  $P < 0.01$ ) and

family togetherness ( $t = 32.05$ ,  $df = 399$ ,  $P < 0.01$ ). However, no significant mean difference was obtained between ingratiation and internationalism in their attitudinal preferences.

Mean differences between internationalism and other dimensions were also computed using t-test. It was found that respondents exhibited significantly more attitudinal preference for internationalism as compared to traditionalism ( $t = 3.32$ ,  $df = 399$ ,  $P < 0.01$ ), nationalism ( $t = 4.18$ ,  $df = 399$ ,  $P < 0.01$ ), democracy ( $t = 9.55$ ,  $df = 399$ ,  $P < 0.01$ ), authoritarianism ( $t = 12.36$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $t = 21.41$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $t = 30.65$ ,  $df = 399$ ,  $P < 0.01$ ).

Mean differences between traditionalism and other dimensions have showed that respondents expressed significantly more attitudinal preference for traditionalism as compared to democracy ( $t = 5.36$ ,  $df = 399$ ,  $P < 0.01$ ), authoritarianism ( $t = 8.29$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $t = 14.55$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $t = 24.55$ ,  $df = 399$ ,  $P < 0.01$ ). However, no significant mean difference was obtained between traditionalism and nationalism in their attitudinal preferences.

Mean differences between nationalism and other dimensions were also computed using t-test. It was found that respondents showed significantly more attitudinal preference for nationalism as compared to democracy ( $t = 4.50$ ,  $df = 399$ ,  $P < 0.01$ ), authoritarianism ( $t = 7.50$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $t = 13.60$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $t = 23.68$ ,  $df = 399$ ,  $P < 0.01$ ).

Mean differences between democracy and other dimensions have showed that respondents exhibited significantly more attitudinal preference

for democracy as compared to authoritarianism ( $t = 3.68$ ,  $df = 399$ ,  $P < 0.01$ ), patriotism ( $t = 10.18$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $t = 21.10$ ,  $df = 399$ ,  $P < 0.01$ ).

Mean differences between authoritarianism and other dimensions have been reported in table 44. It was found that respondents expressed significantly more attitudinal preference for authoritarianism ( $M = 12.77$ ) as compared to patriotism ( $M = 11.85$ ,  $t = 4.60$ ,  $df = 399$ ,  $P < 0.01$ ) and family togetherness ( $M = 9.36$ ,  $t = 15.50$ ,  $df = 399$ ,  $P < 0.01$ ).

Lastly, significant mean difference was obtained between patriotism and family togetherness. It was found that respondents expressed significantly more attitudinal preference for patriotism ( $M = 11.85$ ) as compared ( $t = 14.65$ ,  $df = 399$ ,  $P < 0.01$ ) to family togetherness ( $M = 9.36$ ).

### **3.4 Summary of the Main Findings**

#### **Comparison on Total Score of National Identity**

1. Regardless of sex and residential background, respondents with religious education expressed significantly more attitudinal preference for national integration as compared to the respondents with secular education.
2. Regardless of sex and education, respondents with urban residential background exhibited significantly more attitudinal preference for national integration as compared to the respondents with rural residential background.
3. Male respondents with religious education expressed significantly higher attitudinal preference for national integration as compared to male respondents with secular education.

4. Female respondents with religious education expressed significantly higher attitudinal preference for national integration as compared to female respondents with secular education.
5. Female respondents with secular education expressed significantly higher attitudinal preference for national integration as compared to female respondent with religious education.
6. Male respondents with religious education expressed significantly higher attitudinal preference for national integration as compared to female respondents with religious education.

### **Traditionalism**

7. Irrespective of sex and residential background, respondents with religious education expressed significantly more elements of traditionalism in national identity as compared to respondents with secular education.
8. Female respondents with secular education expressed significantly more traditionalism in national identity as compared to male respondent with secular education.
9. Male respondents with religious education expressed significantly more traditionalism in national identity as compared to male respondent with secular education.
10. Female respondents with religious education expressed significantly more traditionalism in national identity as compared to male respondent with secular education.

### **Internationalism**

11. Regardless of sex and residential background, respondents with secular education expressed significantly more elements of

internationalism in national identity as compared to the respondents with religious education.

12. Irrespective of sex and education, respondents with urban residential background expressed significantly more element of internationalism in national identity as compared to the respondents with rural residential background.
13. Both male and female respondents with secular education and urban residential background, both male and female respondent with secular education and rural residential background, both male and female respondents with religious education and urban and rural residential background and female respondent with religious education and urban and rural residential background expressed significantly more preference for internationalism in national identity as compared to male respondents with religious education and rural residential background as well as male respondents with religious education and urban residential background.
14. Male respondents with secular education and urban and rural residential background as well as female respondents with secular education and urban and rural residential background showed significantly higher preference for internationalism in national identity as compared to male respondents with religious education and urban residential background.
15. Male secular urban, female secular urban and male secular rural respondents showed significantly higher preference for internationalism as compared to female secular rural respondents.
16. Male secular urban respondents exhibited significantly more internationalism in national identity as compared to female secular urban respondents.

## **Family togetherness**

17. Irrespective of sex and residential background, respondents with religious education showed significantly more preference for the elements of family togetherness in national identity as compared to respondents with secular education.
18. Irrespective of sex and education, respondents with residential background showed significantly higher preference for the family togetherness in national identity as compared to respondents with rural residential background.
19. Male respondents with religious education showed significantly more attitudinal preference for family togetherness in national identity as compared to male respondent with secular education.
20. Female respondents with religious education showed significantly more attitudinal preference for family togetherness in national identity as compared to male respondent with secular education.
21. Male respondents with religious education showed higher attitudinal preference for family togetherness in national identity as compared to female respondent with secular education.
22. Male religious urban and rural, female religious urban and rural and female secular urban respondents showed significantly higher attitudinal preference for family togetherness as compared to male secular urban, female secular rural and male secular rural respondents.
23. Male religious urban and rural, female religious urban and rural as well as female secular urban respondents showed significantly higher attitudinal preference for family togetherness in national identity as compared to male secular urban, female secular rural and male secular rural respondents.



24. Male religious urban and rural as well as female religious urban and rural respondents showed higher attitudinal preference for family togetherness as compared to other comparison group.
25. Male religious urban and rural as well as female religious urban and rural respondents showed higher attitudinal preference for family togetherness as compared to female religious urban respondents.
26. Male religious urban respondents showed higher attitudinal preference for family togetherness as compared to female religious rural as well as male religious rural respondents.

### **Authoritarianism**

27. Irrespective of sex and residential background, respondents with religious education expressed significantly more authoritarian attitudes as compared to respondents with secular education.
28. Male respondents with religious education expressed significantly higher score as compared to male respondents with secular education indicating higher authoritarian elements in the formation of national identity.
29. Female respondents with religious education expressed significantly more authoritarianism as compared to female respondents with secular education.
30. Female respondents with secular education expressed significantly more authoritarianism as compared to their male counterparts.
31. Male respondents with religious education expressed significantly more authoritarian attitudes as compared to their female counterparts.

## **Democracy**

32. An inspection of mean scores of national identity scale on democracy showed that all the comparison groups expressed democratic attitudes in the formation of national identity.
33. Male respondents with rural residential background expressed significantly more democratic attitudes as compared to female respondents with rural residential background.
34. Male respondents with rural residential background expressed significantly more democratic attitudes as compared to male respondents with urban residential background.
35. Female religious urban, male religious rural, female secular rural, male secular urban and male secular rural respondents expressed significantly more democratic attitudes as compared to female religious rural respondents.
36. Female religious urban, male religious rural, female secular rural and male secular urban respondents expressed significantly more democratic attitudes as compared to male religious urban respondents.
37. Female religious urban and male religious rural respondents expressed significantly more democratic attitudes as compared to female secular urban respondents.

## **Nationalism**

38. Regardless of education and residential background, male respondents expressed significantly more nationalistic attitudes as compared to female respondents.

- 39.Regardless of sex and residential background, respondents with religious education expressed significantly more nationalistic attitude as compared to respondents with secular education.
- 40.Regardless of sex and education, respondents with urban residential background expressed significantly more nationalistic attitudes as compared to respondents with rural residential background.
- 41.Male respondents with religious education expressed significantly more nationalistic attitudes as compared to male respondents with secular education.
- 42.Female respondents with religious education expressed significantly more nationalistic attitudes as compared to female respondents with secular education.
- 43.Male respondents with religious education expressed significantly more nationalistic attitudes as compared to their female counterparts.

### **Patriotism**

- 44.The scores of national identity scale on patriotism fall above 9 indicating overall patriotism for all the comparison groups.
- 45.Respondents with male religious education expressed significantly more patriotism as compared to respondents with male secular education.
- 46.Respondents with male religious education expressed significantly more patriotism as compared to respondents with female religious education.

## **Helpfulness**

- 47.Regardless of sex and education, respondents with urban residential background expressed significantly more helpfulness as compared to respondents with rural residential background.
- 48.In case of urban residential background, female respondents expressed significantly more helpfulness as compared to male respondents.
- 49.In case of rural residential background, male respondents expressed significantly more helpfulness as compared to female respondents.
- 50.Female respondents with urban residential background expressed significantly more helpfulness as compared to male and female respondents with rural residential background.
- 51.Female respondents with urban residential background expressed significantly highest attitudinal preference for helpfulness followed by urban male and rural male and the least by rural female respondents.
- 52.In case of urban residential background, respondents with religious education expressed significantly more attitudinal preference for helpfulness as compared to respondents with secular education.
- 53.In case of rural residential background, respondents with secular education expressed significantly more helpfulness as compared to respondents with religious education.
- 54.Respondents with religious education and urban residential background expressed highest attitudinal preference for helpfulness followed by secular urban, secular rural and the least by religious rural respondents.

## **Ingratiation**

55. Regardless of education and residential background, male respondents expressed significantly more ingratiation as compared to female respondents.
56. Regardless of sex and residential background, respondents with secular education expressed significantly more acts of ingratiation as compared to respondents with religious education.
57. Regardless of sex and education, respondents with urban residential background expressed significantly more acts of ingratiation as compared to respondents with rural residential background.
58. Respondents with male secular education, female secular education and male religious education expressed significantly highest attitudinal preference for ingratiation as compared to respondents with female religious education.

## **Inter-Dimension Comparison**

59. An inspection of mean scores showed that respondents showed highest preference for helpfulness followed by ingratiation, internationalism, traditionalism, nationalism, democracy, authoritarianism, patriotism and the least by family togetherness.
60. Respondents showed significantly more attitudinal preference for ingratiation as compared to traditionalism, nationalism, democracy, authoritarianism, patriotism and family togetherness.
61. Respondents showed significantly more attitudinal preference for internationalism as compared to traditionalism, nationalism, democracy, authoritarianism, patriotism and family togetherness.

62. Respondents expressed significantly more attitudinal preference for traditionalism as compared to democracy, authoritarianism, patriotism and family togetherness.
63. Respondents showed significantly more attitudinal preference for nationalism as compared to democracy, authoritarianism, patriotism and family togetherness.
64. Respondents exhibited significantly more attitudinal preference for democracy as compared to authoritarianism, patriotism and family togetherness.
65. Respondents expressed significantly more attitudinal preference for authoritarianism as compared to patriotism and family togetherness.
66. Respondents expressed significantly more attitudinal preference for patriotism as compared to family togetherness.

# CHAPTER FOUR

## DISCUSSION AND CONCLUSION

## **DISCUSSION AND CONCLUSION**

The present chapter is an integrative attempt to highlight the implications of the findings of the present study. Furthermore, the theoretical import of these findings would be evaluated to relate national identity with its various components in the context of Bangladesh. In general, the findings of the study would provide some cues for understanding psychosocial aspects of national identity with reference to male-female categories, secular-religious education and urban-rural residential background. Lastly, the components of national identity such as traditionalism, internationalism, family togetherness, authoritarianism, democracy, nationalism, patriotism, helpfulness and ingratiation would be explained in details for providing reflective thought and understanding of the findings of the present study.

It is important to note that the present chapter tries to interrelate the national identity of Bangladeshi people to real life socio-cultural variables derived from the Bengali context of nationhood. In fact the independence of Bangladesh represents a case of shifting status of nationalism quite different from far earlier Indian and Pakistani nationalism. Hence the present situation in Bangladesh offers a somewhat unique context of nationalism where Bengali nationalism with Islamic elements have provided new impetus for the development of national identity of Bengali people within the geographical area of sovereign Bangladesh. Thus Bengali nationalism shares a common racial, cultural and linguistic history but has been categorized more recently by religious distinctiveness and shifting status relations due to



historical, economic, political and social change. The findings of the present study would be explained, analysed and discussed in the perspectives of new nationhood of Bangladeshi people within the territory of Bangladesh.

A wide array of complex findings have been obtained through the present study. We shall now attempt to examine some of the main findings and point out their implications, possible explanations and applied values. It is true that the whole range of integrative and specific findings have emerged from the study. But it is neither practical nor feasible to evaluate each of the significant findings exhaustively within the confines of the present discussion. It is, therefore, proposed to examine those main findings which have a higher theoretical relevance or display critical effects of the socio-contextual factors underlying the design of the present study. For convenience sake, discussion is divided under following sub-divisions.

- (i) Findings relating to predictions.
- (ii) Findings relating to total scores of national identity.
- (iii) Findings relating to each dimension of national identity.
- (iv) Findings relating to inter-dimension comparisons.

#### **4.1 Findings Relating to Predictions**

The analyses of the results showed that the hypothesis that male respondents would show more integrative national identity as compared to female respondents was not supported by the findings. This is, perhaps, for the reason that the social and economic organizations of the society may also shape some aspects of individual attitudes and beliefs leading to the

formation of national identity. In fact, both males and females in Bangladesh are facing difficulties in changing social atmosphere. Again the economic condition prevailing in the society are not congenial for the growth of national identity within the purview of geographical condition of the country (Munroe and Munroe, 1972). Due to these difficulties, there is little evidence to support this hypothesis in the present situation. Differences in sex role (Barry, Bacon and Child, 1957), intergroup attitudes (Edgerton, 1965), outgroup attitudes (Berry, 1973), traditional as well as modern attitudes (Dawson, 1974) and child-training beliefs and practices (Barry, Child and Bacon, 1959) have been attributed to differences in the formation of national identity. These findings appear to have a plausible theoretical basis in which sex role differences appear important factor to introduce differences in national identity. But in present situation, it is important to note that social and economic functions of males and females have failed to organize national identity in separate dimension. All these theoretical explanations and situational factors in Bangladesh seem to be responsible to provide adequate data in support of the hypothesis that male respondents would show more integrative national identity as compared to female respondents. However, results showed that male respondents with religious education expressed significantly higher integrative national identity as compared to female respondents with religious education. On the basis of this finding, it is, perhaps, plausible to conclude that the finding of the present study have provided partial support to the hypothesis that male respondents would show more integrative national identity as compared to female respondents.

The second hypothesis has stated that respondents with religious education would show more integrative national identity as compared to respondents with secular education. The results obtained in this study have provided empirical support to this hypothesis. It was found that regardless of sex and residential background, respondents with religious education expressed significantly more integrative national identity as compared to respondents with secular education. Several theoretical basis may be cited in support of this hypothesis. The methodologically strongest and scientifically more meaningful research have found that secular and religious education have tremendous impact for differentiating between attitudes and beliefs (Lambert et al. 1959). They investigated specific hypotheses based on the theory that parental behaviour is the model for an adult's beliefs. Beliefs regarding the contingent nature of supernatural nurturance is nurturance is supposed to be related early dependence on religious education (Spiro and D'Andrade, 1958). These findings are consistent with the findings of the present study in the sense that religious education provides beliefs about deity. Since deity is seen as supernatural, the behaviour of the adults should be seen as consistent with the behaviour of their parents who are supposed to provide religious education to their children. Thus religious education makes the people short-sighted and also to overlook the environmental conditions of the society. Secular education, on the other, is related with the improvement of skills in a scientific way so that an industrial society may emerged with a global outlook. Secular education impart scientific outlook and universalism. In case of Bangladesh, it is true that it is a traditional society and moving slowly towards industrial society. This has created a vacuum in societal life and most of the people have become apathetic

towards modern life. Their poverty have made them to depend on religious style of life and religious education has provided them a meaning for living a simple and traditional way of life. It is, perhaps, these theoretical basis and personal observation of the society in the context of Bangladesh that respondents with religious education have shown more integrative national identity as compared to respondents with secular education.

The third hypothesis that the respondents with urban residential background would show more integrative national identity as compared to the respondents with rural residential background. It has also been supported by the findings of the present study. The results showed that regardless of sex and education, the respondents with urban residential background exhibited significantly more integrative national identity as compared to the respondents with rural residential background. It means that the urban dwellers indicated more attitudinal preference for integrative national identity in comparison to the rural dwellers. This finding may be explained with reference to the theoretical structure of cue utilization developed by Slovic and Lichtenstein (1971). This theory has stated that the primary concern of inferential belief is connected with the process of trait inference using cue utilization. Cue utilization is involved with a variety of context domains for responses to a separate content domain. Several studies (Triandis, 1963, Triandis and Vassiliou, 1972) have investigated the effects of such cues as sex, residence, religion, race and occupation on social distance. Triandis et al. (1965) studied the effects of information about residence, religion and nationality in Germany, the United States and Japan. It was found that in their preference for national identity, the United States

gave the highest preference for race and the lowest preference for nationality. Germany gave the highest preference for occupation followed by religion and the least for nationality. Japan, on the other hand, gave the highest preference for occupation followed by race, nationality and the least for religion. These findings may be utilized to explain the findings on national identity to residential background. In the context of Bangladesh, residence of the people have both descriptive and evaluative connotation. Occupation may be regarded as important cue for distinguishing urban people from their rural counterparts. It is, perhaps, the differences in occupation that have distinguishing marks between urban and rural dwellers leading to the development of differences in the formation and growth of national identity in the context of Bangladesh.

It is important to note that the rural dwellers are mainly agriculturists. Agriculture is their main occupation. It is a worldwide conviction that the farmers in each country have to work dawn to dusk and as such they find less time for making organization with a definite purpose. Hence they have less information about events of the country and the world. The urban dwellers, on the other hand, are mainly job oriented. A good number of them are labourers and they work for 8 hours in a day. They get ample time for getting together and making organization with a purpose of gaining political and economic profit. They are exposed to mass media such as newspaper, radio and television. They are politically organized with a definite party. All these events are responsible for making the urban residents more conscious about the national and international events. It is plausible that these differences between the urban and rural dwellers account for differences in

holding national image. On the basis of these arguments, it may be said that the urban dwellers possess higher integrative national identity as compared to the rural dwellers.

## **4.2 Findings Relating to the Total Scores of National Identity**

The most extensive study on national identity is closely related with the study of attitude structure. In the preset study 9 dimensions such as traditionalism, internationalism, family togetherness, authoritarianism, democracy, nationalism, patriotism, helpfulness and ingratiation have been integrated in the broader concept of national identity. Thus the findings on national identity attempt to correlate these dimensions with the attitude structure in the formation of integrative national identity.

It is, therefore, necessary to report the inner meanings underlying national identity and its attitude structure. Osgood (1977) and Osgood, May and Miron (1975) conducted several studies to test the cross-cultural generality of effective meaning of attitude structure in the formation of national identity. These are evaluation, potency and activity. The researchers have demonstrated the evaluation, potency and activity in 21 language/culture communities highlighting measuring aspects of subjective culture in each community. The findings on integrative national identity in the present study may be said to demonstrate an atlas of affective meaning in the subjective culture of Bangladeshi people. In short, sex, education and residence of Bangladeshi people denote the subjective culture which has been culminated in the formation of national identity. In case of gender, the findings of the present study have made a distinction between the societal

functions and other behaviours prescribed for males and females. Since these distinctions have followed similar patterns related to the reproductive role of each sex, it is not surprising to find some attitudes and beliefs that exhibit consistent sex differences within the same culture (Smith, Ramsey and Castillo, 1963).

Another distinctive feature of the present study is the differential findings for residence. Beg (1966) has found urban and rural differences in attitudinal structure and belief system leading to differential life style. However, education and occupation are closely related for creating differences in integrative national identity for urban and rural people (Inkeles, 1977). However, some measures of residential background were not controlled in the present study. For example, current residence may not clearly differentiate groups according to experiences associated with long-term versus short-term residence in a locality. Secondly, experiences associated with a particular preference associated with a particular residential area may create different attitudinal preference for a particular dimension of national identity.

Lastly, education is found to be differentially associated with occupational prestige and social class. The findings on national identity in the present study have shown that education is highly intercorrelated with the various dimensions on national identity and the respondents with secular education have expressed similar experiences. Again the respondents with religious education are found to share similar experiences. Thus the attitudinal preferences for national identity have been conditioned by the

concept of modernity in case of secular education. But the respondents with religious education have been found to experience traditional way of life. These findings have been supported by earlier investigators. For example, Schuman, Inkeles and Smith (1967) suggest that literacy opens one's mind to new ideas, so that when social change occurs, "The more literate man will be quicker to perceive the change and will find it easier to redefine his beliefs in ways that fit his new needs and interests." Thus the findings on national identity of the present study have firmly established that the strongest predictor of national identity is education. This positive relation is moderated by age, urban and rural residence, length of urban residence, status of dwelling, agricultural and non-agricultural employment and exposure to mass media. Traditional beliefs, on the other hand, is maintained through religious education. In a word, national identity is formed by implied social pressures created by personal characteristics and belief system. On the basis of these theoretical perspectives and observations from the present study, it may be assumed that national identity can serve to protect the self-esteem and to support the situational factors. Thus national identity is supposed to reflect life experience in the context of culture, language, religion and other psychosocial factors necessary for creating image of the nation.

### **4.3 Findings Relating to Each Dimension of National Identity**

Results reported in this study showed that the respondents with religious education expressed significantly more traditionalism, more family togetherness, more authoritarianism, more nationalism. Respondents with secular education, on the hand, expressed significantly higher attitudinal



preference for internationalism and ingratiation. These findings give the salience of religious education in the formation of attitude structure in the context of Bangladesh. In other words, religious education has a definite role to play in the formation of national identity. As the results of the present study showed, religious education may be regarded as the main agent for the nurturance of traditional way of life. Similarly the more the people are religiously educated, the more they maintain family togetherness to a greater extent. Authoritarian way of thinking may also be regarded as the offshoot of religious education. The results also showed a contrast between nationalism and internationalism. People with religious education uphold the view of nationalistic ideology whereas people with secular education nurture internationalism as the ideology in the formation of national identity. Nationalism has also been found to be favoured by male respondents at a higher degree as compared to female respondents. Similarly male respondents were found to express higher attitudinal preference for ingratiation as compared to their female counterparts. In other words, both nationalism and ingratiation as components of national identity were highly favoured by male respondents. This differential expression by males and females for nationalism and ingratiation may be embedded in human nature (Buchanan and Cantril, 1953) as well as in cultural variation (Lindgren and Vu, 1975). Every society makes some distinctions between males and females and prescribes some societal functions that they should express in their behaviour. It is, perhaps, due to these prescribed behaviours and styles of life that are responsible for the males to favour nationalism and ingratiation in a greater extent than the females as elements of national identity.

Another important finding of the present study is related with residential background. It was found that the respondents with urban residential background showed their preference for internationalism, family togetherness, nationalism, helpfulness and ingratiation in a higher intensity as compared to the respondents with rural residential background. Thus the dwelling place emerged as motivating factors for the preference of various elements of national identity in the context of Bangladesh. Investigators (Fawcett et al., 1974, Kahl, 1967, Miller and Inkeles, 1974) on residence found urban-rural differences in the attitude structure and belief system of people with a definite life style and value system. In the present study urban people favoured internationalism, family togetherness, nationalism, helpfulness and ingratiation. These findings are embedded in the cultural elements of Bangladeshi people. Both urban and rural residential background may be conceived as two separate but uniquely identified sub-cultures. Many of the urban people are found to possess some experiences of rural sub-culture. These people may be regarded as marginal men who work as connecting link between two sub-cultures. It seems to be plausible that these psychological events are responsible for the urban dwellers to express higher attitudinal preference for internationalism, family togetherness, nationalism, helpfulness and ingratiation as elements of national identity.

#### **4.4 Findings Relating to Inter-Dimension Comparisons**

The results on inter-dimension comparisons expressed the attitude structure for national identity of Bangladeshi people. In general, helpfulness was identified as the most preferred dimension for Bangladeshi people in their composition for national identity. It means that helpfulness is the

distinctive characteristic of personality component of people in the national context of Bangladesh. The second important dimension of national identity in Bangladeshi people was characterized by ingratiation. It is observed that Bangladeshi people follow the path of ingratiation for attaining a goal at the cost of lowered self-esteem. Thus they are induced to accept the lowered self-esteem. Thus they are induced to accept the ethical consideration that end justifies the means. This pragmatic ethical standard may be identified as major reason for ingratiation. Internationalism occupies the third position as the element of national identity. In fact, internationalism is a neglected area for the people to view a definite way of life. Traditionalism, on the other hand, may be regarded as the fourth element for national identity in Bangladeshi people. In fact, Bangladesh emerged as an independent state against the traditional society based on Islamic culture and values. Since her independence, Bangladesh is gradually changing its place from traditionalism to modernity. Nationalism as elements of national identity has been found to occupy the fifth position. In fact, the emergence of Bangladesh as a sovereign state was due to the development of Bengali nationalism in terms of linguistic and cultural development. But in course of time Bengali nationalism was disowned by a large number of people who preferred to introduce Islamic culture and values in the composition of Bengali language. It is, perhaps, these phenomenal changes that might account for lowering down nationalism originally based on Bengali language and culture.

It is the irony of fate that democracy occupied the sixth position as the element of national identity of Bangladeshi people. In fact, democracy was

the main aspiration of Bengali people during the fight for freedom but immediately after independence, democracy got a great shock by the introduction of presidential form of government instead of parliamentary system of government. It is true that democracy is nurtured and nourished during parliamentary form of Government. People's voice are echoed here in its true sense. But in the initial stage of democracy in Bangladesh, there were many upheavals for the proper nurturing of democracy. So democracy appeared in its distorted form. This is, perhaps, the reason that people expressed democratic values at a lower level in the formation of national identity.

The results showed authoritarianism at the seventh place as the element of national identity. The history of Bengal showed that the Bengali people are by nature anti-authoritarianism. The results of the present study may be cited supporting the historical events in the political arena of Bangladesh.

It is important to note that the respondents scored lower an patriotism as the element of national identity. It is very difficult to comment on this point. Patriotism may be regarded as the essence of national identity. A nation with its political flavour should give priority in patriotism. But for some historical reasons, the findings of the present study gave less emphasis on patriotism. In fact, Bangladeshi people are bifurcated by religious faith as dominating group of Muslims and subordinate group of Hindus. Thus there is Bengali Muslim social identity and Bengali Hindu social identity (Huq, 1985). The present study has dealt with the dominating group of Muslims

living within the territory of Bangladesh. Again this group was divided into people with religious education and people with secular education. In fact, Bengali Muslims in Bangladesh are haunted by Islamic way of life leading to the development of pan-Islamic ideology. It transcends the geographical territory and makes the people to think in terms of Islamic brotherhood. It is, perhaps, this ideological preference of pan-Islamism that the people expressed lower patriotism confined within the territory of Bangladesh.

The least preferred element in national identity is family togetherness, Bangladesh is a developing country and it is one of the poorest country in South-East Asia. Due to economic constraint, people of Bangladesh are found to move towards upward mobilization for economic gain. As a result, family erosion occurs leading to alienation. It is because of these economic constraint and family erosion, people of Bangladesh are found to show least preference for family togetherness.

#### **4.5 Concluding Remarks**

The present study has been designed to explore the national identity of Bangladeshi people in the context of sex, education and residential background. Our sincere efforts seem to be rewarded as several contrasting findings have emerged. Thus an array of empirical findings have been found to locate the relative strength of traditionalism, internationalism, family togetherness, authoritarianism, democracy, nationalism, patriotism, helpfulness and ingratiation as elements of national identity in the social, cultural and political context of Bangladesh.

The basic concern in the present study was to locate national identity and some desirable variables that influence behaviour. In fact, national identity research still remains an eventual focus of interdisciplinary efforts, oriented to the study of individual and social action. Thus the study of national identity is set against a background of historical and cultural differences. It is true that the study of the national identity in Bangladesh is relevant due to its shifting status in the perspectives of social and historical development. The emergence of Bangladesh as an independent state has great impact on the psychological functions of her people as a new nation. The geo-political surgery of undivided Bengal into West Bengal and East Bengal and the former joining India and the later joining Pakistan has great turmoil and tremendous change in the ideological preferences of Bengali people. Furthermore, Bangladesh started struggle for independence from Pakistan and eventually her success as a sovereign state has also differential effects in the thinking of Bangladeshi people. All these historical events and political changes have provided impetus for the growth and development of national identity in the changing circumstances of this subcontinent.

It is important to note that during the last decade, different features of social action, political activities and individual identity have emerged in Bangladesh that are relevant to the study of national identity in the context of cultural development in Bangladesh. As a result the articulation among different ideological agents such as traditionalism, internationalism, family togetherness, authoritarianism, democracy, nationalism, helpfulness and ingratiation is likely to change. The findings of the present study have provided to these theoretical orientations.

The present study have provided empirical findings to support the view that the political agents, ideological factors, cultural elements and social values may be regarded as the integrative forces in society for the development of a special kind of national identity. Thus national identity appears more as the expression of conflicting interests than as reflecting identity pattern which are differentiated in terms of role expectations. Viewed in this perspective, the present study upholds the view that society is seen as a field of creation of conflicting ideology and value system dominated by opposing cultural agents and thus reproducing and creating incompatible choices in the fold of national identity. Similarly the findings reported in the study assume an isomorphism among different dimensions. This tendency for convergence appears more convincing as the common body of ideology constituting national identity of Bangladeshi people.

Another aspect of the present study is embedded in the cultural outcomes due to socialization processes. In Bangladesh society teaches traditional values and these values are reproduced from generation to generation. Thus the societal teachings, motives and activities of cultural agents have tremendous effects on the process of socialization leading to the creation and development of various social movements and culminating in the national identity of Bangladeshi people.

Furthermore, Bangladesh is a country enriched with cultural heritage and political movements. It is probable that these social agents are seen as the target of multiplicity of social influences. These social elements emanate from a general consensus among groups in society and introduce changes in national identity in the socio-political, economic and cultural context of

Bangladesh. These antecedents elements have been identified in some demographic or ecological variables. Thus several parallel developments may occur in the organization of national identity. This may be regarded as symbolic interactionism and national identity may be regarded as emergent product. Viewed from these perspectives of social, political and anthropological viewpoints, national identity may be conceived as mediated by cultural agents as part of the political process of a society.

An important insight gained from this study is the shifting form of socialization introduced by Moscovici (1972). It is the question that ranges from “Who socializes the individual?” to “Who socializes society?” In fact, in the midst of drastic social change as happened in the case of Bangladesh, the interest of the people focuses on the development of new values, as a result of both social interaction and intrapsychic processes. The research on national identity will thus be a part of research from social influence. In this process the shift of emphasis in the study of national identity changes from cultural reproduction to cultural creation. This change occurs within a context of social conflicts and in a climate of struggle for influence. These theoretical perspectives have been reflected in the present study of national identity and it appears that religious education has dethroned the secular education as the causal agents of behaviour and it works as links to transmit social reality from generation to generation. Thus the roots of social order, cultural elements and value system reappear as a major focus in the study of national identity. In other words, anthropological roots, language, religion and cultural development may become the mediating factors through which social influence operates in the growth and development of national identity in a national state like Bangladesh.



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# **APPENDICES**

# APPENDIX A

## Original Items (Bengali Version)

নাম :- শিক্ষা প্রতিষ্ঠানের নাম :-  
 বয়স :- স্থায়ী ঠিকানা :-  
 শিক্ষাগত যোগ্যতা :-

### নির্দেশনা

নিম্নে প্রদত্ত বাক্যগুলো মনোযোগ সহকারে পড়ুন এবং প্রত্যেক বাক্যের অন্তর্নিহিত ধারণাটি বুঝতে চেষ্টা করুন। মনে রাখবেন প্রত্যেক ধারণা আপনার জীবনের সঙ্গে সম্পর্কিত হতে পারে অথবা সম্পর্কিত নাও হতে পারে। সুতরাং প্রত্যেক ধারণা সতর্কতার সঙ্গে বিবেচনা করুন। অতঃপর ধারণাটি সম্পর্কে আপনার মতামত পার্শ্বে প্রদত্ত পাঁচটি বিকল্পের যে কোন একটিতে টিক (✓) চিহ্ন দিয়ে প্রকাশ করুন। মনে রাখবেন, এখানে সত্য বা মিথ্যা বলে কিছুই নেই। আপনার উত্তরকেই যথার্থ মনে করা হবে। গবেষণা কর্মে সহায়তার জন্য আপনাকে বিশেষ ধন্যবাদ।

(১) আমাদের পল্লী সাহিত্যে জাতীয় ঐতিহ্য বহন করে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(১১) বিশ্বের সকল জাতিকে সম্মান প্রদর্শন করলে জাতি হিসাবে আমাদের মর্যাদা বৃদ্ধি পাবে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(২২) অধিক সন্তান পারিবারিক নিরাপত্তা নিশ্চিত করে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৩২) সামরিক শক্তি বৃদ্ধির মাধ্যমে দেশ স্বনির্ভর হতে পারে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৪১) দেশের রাজনৈতিক শূন্যতা দূর না হলে অর্থনৈতিক মুক্তি সম্ভব নয়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৫১) বাংলাদেশের নাগরিকগণের জাতীয়তাবাদের সর্বসম্মত কোন পরিচিতি নেই।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৬১) দেশের জনগন কুসংস্কারাচ্ছন্ন বলে তাদের মধ্যে দেশপ্রেমের ধারণা স্বচ্ছ নয়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না

(৭১) কোন আগন্তুক অপরিচিত শহরে এসে কোন অফিসের খোঁজ জানতে চাইলে লোকেরা তাকে সাহায্য করতে চেষ্টা করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮২) দেশের অধিকাংশ লোক ব্যক্তিগত উন্নতির জন্য প্রয়োজনবোধে তোষামোদের আশ্রয় নেয়।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২) বিদেশী সাহিত্যের অনুকরণের মাধ্যমে আমাদের সাহিত্যের সমৃদ্ধি সম্ভব।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(১২) মুসলিম রাষ্ট্রগুলোর সংগে বন্ধুত্ব করলে আমাদের জাতীয় পরিচিতির পূর্ণ বিকাশ হবে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২৩) কন্যা সন্তান পরিবারে জন্মগ্রহণ করলে মাতাপিতা দুঃশ্চিন্তা গ্রস্ত হয়ে পড়ে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৩৩) দেশের গৌরব অর্জন অত্যাধুনিক অস্ত্র তৈরীর ফলে সম্ভব।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৪২) গনতন্ত্রের পূর্ণ বিকাশের জন্য দেশে একাধিক রাজনৈতিক দল থাকা প্রয়োজন।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৫২) জাতীয় স্বার্থে আমি বাংলাদেশী জাতীয়তাবাদের সমর্থক।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৬২) দারিদ্রতার কারণে দেশের জনগন ব্যক্তিস্বার্থ চরিতার্থ করার জন্য দেশপ্রেমকে বিসর্জন দিতে বাধ্য হয়।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৭২) বাংলাদেশের লোক বৈশিষ্ট্যগত ভাবেই তাদের কোন বন্ধুর বিপদের সময় সাহায্যের জন্য এগিয়ে আসে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮৩) বাঙ্গালীরা জাতিগতভাবে খোশ গল্প করে অপরকে আনন্দ দিতে পছন্দ করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৩) রবীন্দ্র সংগীত আমাদের জাতীয় চেতনার উৎস।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(১৩) অমুসলিম রাষ্ট্রগুলোর সংগে বন্ধুত্ব করলে তারা আমাদের জাতীয় পরিচিতির স্বীকৃতি দিবে না।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২৪) পুত্র সন্তান মাতা পিতার বৃদ্ধ বয়সে নিরাপত্তা বিধান করতে পারে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৩৪) জাতীয় বাজেটে প্রতিরক্ষা খাতের ব্যয় ক্রমশঃ বৃদ্ধি করা উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৩) জনগন তাদের রাজনৈতিক অধিকার সম্পর্কে সচেতন না হলে গণতান্ত্রিক পদ্ধতি কার্যকরী হতে পারে না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৩) আমাদের স্বাধীনতা অর্জনে বাংলা ভাষার অবদান সর্বাধিক বলে আমাদের জাতীয় পরিচিতি বাঙ্গালী জাতীয়তাবাদের উপর প্রতিষ্ঠিত হওয়া উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৩) দীর্ঘদিন বিদেশী শাসনের অধীনে থাকার ফলে আমাদের জনগণের মধ্যে দেশপ্রেমের জন্মলাভ করতে পারেনি।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৩) আমাদের দেশের আর্থিক স্বচ্ছল ব্যক্তিগণ গরীবদের অর্থ দান করে থাকে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৪) বাংলাদেশের অফিস সমূহে পদোন্নতি কর্মদক্ষতার উপর ভিত্তি করে হয়ে থাকে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪) নজরুল গীতির মাধ্যমে আমাদের সংস্কৃতি যথার্থ স্বীকৃতি লাভ করেছে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৪) আমাদের জাতীয় সমৃদ্ধি অর্জনের জন্য উন্নত দেশগুলোর সংগে বন্ধুত্ব করা উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২৫) যৌথ পরিবার সামাজিক নিরাপত্তা দিতে পারে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৫) জাতীয় স্বার্থে প্রতিরক্ষা খাতে খরচ কমানো বাঞ্ছনীয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৪) দেশে শিক্ষিতের হার বৃদ্ধি না পেলে গনতান্ত্রিক পদ্ধতিতে ভোট গ্রহণের ব্যবস্থা জাতীয় অর্থের অপচয় মাত্র।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৪) দেশের জনগন সংখ্যা গরিষ্ট অংশ মুসলমান হবার কারণে আমাদের জাতীয় পরিচিতি ইসলাম ধর্ম ভিত্তিক হওয়া উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৪) দেশের সকল লোকই দেশ প্রেমিক।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৪) দরিদ্র ব্যক্তিগণকে সাহায্য করা আমাদের সামাজিক দায়িত্ব।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৫) বাংলাদেশের লোকেরা তোষামোদ পছন্দ করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫) পপ সংগীতের জনপ্রিয়তা বিস্তার পেলে আমাদের সামাজিক পরিচিতির অবক্ষয় হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৫) অর্থনৈতিক মুক্তির জন্য সমাজতান্ত্রিক দেশগুলো হতে সাহায্য গ্রহণ করতে হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২৬) একক পরিবার নিরাপত্তাহীনতার জন্ম দেয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৬) দেশের জাতীয় ইতিহাসে সামরিক বাহিনীর অবদান অবিস্মরণীয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৫) দেশের জনগণ রাজনৈতিকভাবে সচেতন হওয়া সত্ত্বেও সাম্রাজ্যবাদ চক্রের চক্রান্তের ফলে সুষ্ঠু ভোট গ্রহণ সম্ভব হয় না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৫) দেশের জনগণ নিজেদেরকে মুসলমান/হিন্দু বলে পরিচয় দানে গর্ববোধ করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৫) জাতীয় ইতিহাসে স্বাধীনতা সংগ্রামের তথ্য সঠিকভাবে পরিবেশিত না হওয়ার কারণে জনগণের মধ্যে দেশপ্রেমের প্রতিফলন ঘটেনি।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৫) কোন মুমূর্ষ রোগীর রক্তদানের জন্য আবেদন জানালে জনগণ স্বতঃস্ফূর্তভাবে সাড়া দেয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৬) ব্যক্তিগত সম্পর্ক থাকলে আমাদের দেশের অফিস সমূহের যে কোন কাজ ত্বরান্বিত করা যায়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬) পল্লীগীতির মাধ্যমে আমাদের জাতীয় পরিচিতি প্রকাশ পায়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৬) স্বনির্ভর বাংলাদেশ গড়তে হলে উন্নয়নশীল দেশ গুলোর সহযোগিতা প্রয়োজন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২৭) দাম্পত্য জীবনে শান্তি বজায় রাখার জন্য স্বামী স্ত্রী পরস্পরের প্রতি শ্রদ্ধাশীল হওয়া উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৭) দেশের সামরিক বাহিনী দুর্বল হলে বিদেশীরা আমাদের আভ্যন্তরীণ রাজনীতিতে হস্তক্ষেপ করবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৬) দেশের রাজনৈতিক দলগুলো আন্তর্জাতিক রাজনৈতিক চক্রান্তের শিকার।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৬) দেশের সংখ্যালঘু সম্প্রদায় ধর্মভিত্তিক পরিচিতি পছন্দ করেনা।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৬) বিদেশী সংস্কৃতির প্রভাবে আমাদের দেশের জনসাধারণ নিজস্ব সংস্কৃতিকে নিম্নমানের মনে করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৬) গ্রাম থেকে আগত কোন ব্যক্তি শহরে অবস্থানরত তার আত্মীয়ের বাড়ীতে রাতে অবস্থানের জন্য গেলে তাকে সাদরে গ্রহণ করা আমাদের দেশের লোক কর্তব্য বলে মনে করেন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৭) আমাদের দেশে কার্য সম্পাদন ন্যায় নীতির উপর প্রতিষ্ঠিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭) আধুনিক গান আমাদের জাতীয় চরিত্রে অবক্ষয় নিয়ে আসবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৭) আঞ্চলিক সহযোগীতার মাধ্যমে আমাদের জাতীয় পরিচিতি গৌরবময় হতে পারে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২৮) দাম্পত্য জীবনে কলহের প্রধান কারণ হলো স্বামী স্ত্রীকে যথার্থ মর্যাদা দেয় না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৮) সামরিক বাহিনীর অফিসারগণের দেশের রাজনীতিতে অংশগ্রহণ করা উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৭) দেশের রাজনীতিতে জাতীয় স্বার্থের চেয়ে ব্যক্তি স্বার্থ অগ্রাধিকার পেয়ে থাকে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৭) আমাদের জাতীয় পরিচিতি বাঙ্গালী হলে আন্তর্জাতিক ক্ষেত্রে দেশের গৌরব বৃদ্ধি পাবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৭) দেশপ্রেম বিকাশের জন্য উপযুক্ত পরিবেশ সৃষ্টির প্রয়াস গ্রহণ একান্ত প্রয়োজন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৭) শহরে চাকুরীজীবী কোন ব্যক্তির ঘনিষ্ঠ গরীব আত্মীয়ের ছেলেকে লেখা পড়ার জন্য বাসায় রাখা আমাদের জাতিগত বৈশিষ্ট্য বলে আমার ধারণা।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৮) জনগনের সেবার পরিবর্তে প্রধানমন্ত্রীর সম্ভ্রুটি অর্জন আমাদের দেশের মন্ত্রীগনের প্রধান লক্ষ্য।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮) ভাস্কর্য শিল্প উন্নত না হলে আমাদের জাতীয় পরিচিতি বিনষ্ট হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৮) অনুন্নত দেশগুলোর সঙ্গে বন্ধুত্ব আমাদের জাতীয় চরিত্রে কলঙ্ক বয়ে নিয়ে আসবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২৯) স্বামী-স্ত্রীর মধ্যে কর্তব্য ও দায়িত্ব পালনে সমতা থাকা বাঞ্ছনীয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৯) স্বাধীন দেশের নাগরিক হিসাবে সামরিক বাহিনীর লোকদের দেশের রাজনীতি নিয়ন্ত্রণের অধিকার আছে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৮) আমাদের রাজনৈতিক নেতাগণের মধ্যে দেশপ্রেমের অভাব আছে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৮) ইসলামিক জাতীয়তাবাদের ভিত্তিতে আমাদের জাতীয় পরিচিতি স্বীকৃতি লাভ করলে আমাদের বৈদেশিক নীতি আরও শক্তিশালী হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৮) আন্তর্জাতিক মনোভাবের কারণে দেশপ্রেমের বহিঃপ্রকাশ ঘটে না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৮) আমাদের দেশের প্রতিষ্ঠিত ব্যক্তিগন বৃদ্ধ পিতা অথবা বৃদ্ধা মাতাকে আপন পরিবারে রাখা পছন্দ করে না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮৯) আমাদের দেশে শিক্ষা প্রতিষ্ঠানের মেধাবী ছাত্র-ছাত্রীগণ প্রভাবশালী শিক্ষকগণকে বিভিন্ন প্রকার উপটোকন প্রদানের মাধ্যমে খুশী রাখতে চেষ্টা করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৯) নৃত্যের অনুশীলনের মাধ্যমে আমাদের সংস্কৃতি পূর্ণতা লাভ করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৯) যে সকল দেশ আমাদের দেশে অর্থনৈতিক সাহায্য দান করে তারাই আমাদের প্রকৃত বন্ধু।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩০) স্বামীরা তাদের স্ত্রীগণের কাছ থেকে অধিক প্রত্যাশা করার কারণে দাম্পত্য জীবনে অশান্তি নেমে আসে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪০) দেশের দুর্নীতি দমন করতে হলে বিভিন্ন প্রতিষ্ঠানের উচ্চ পদগুলোতে সামরিক বাহিনীর অফিসারদের নিয়োগ প্রয়োজন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৯) নিঃস্বার্থভাবে জনগনের সেবা করার লক্ষ্যে আমাদের দেশের রাজনৈতিক দলগুলো সরকার গঠনের জন্য নির্বাচনে অংশগ্রহণ করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৫৯) দেশের অবাঙ্গালী ও উপজাতীয় নাগরিকদের সম্ভৃষ্টি বিধানের জন্য আমাদের জাতীয় পরিচিতি বাংলাদেশী হওয়া উচিত।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৬৯) দেশপ্রেম তীব্র জাতীয়তাবাদের জন্ম দেয় বলে তা মানবতা বিরোধী।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৭৯) বিধবা বোনের ভরন পোষনের দায়িত্ব গ্রহণ করা ভাইদের একটি সামাজিক দায়িত্ব বলে আমাদের দেশের লোক বিশ্বাস করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৯০) কোন চাকুরীর সাক্ষাতকারে উপস্থিত হয়ে চাকুরীর প্রত্যাশায় প্রার্থীগণ সদস্যদের ব্যক্তিগত সম্ভৃষ্টি বিধানে চেষ্টা করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(১০) ধর্মীয় চেতনা আমাদের জাতীয় চরিত্রকে সমগ্র বিশ্বে সম্মানের আসনে প্রতিষ্ঠিত করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২০) নিরপেক্ষ বৈদেশিক নীতি আমাদের জাতীয় গৌরব বৃদ্ধি করবে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৫০) রাজনৈতিক অঙ্গনে দুর্নীতির কারণে দেশপ্রেমিক ব্যক্তিগণ রাজনীতিতে অংশগ্রহণের সুযোগ হতে বঞ্চিত হয়।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৬০) বিশ্বের মুসলিম দেশগুলোর সমর্থন লাভের জন্য আমাদের জাতীয় পরিচিতি ইসলামিক জাতীয়তাবাদেও ভিত্তিতে হওয়া উচিত।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৭০) দেশপ্রেম বিশ্ব রাষ্ট্র গঠনে পরিপন্থী।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮০) ধর্মীয় অর্থে পুণ্য অর্জনের জন্যই আমাদের দেশের ধনীরা গরীবদের আর্থিক সহায়তা দিয়ে থাকে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২১) একটি অনুগত দেশ হিসেবে নিরপেক্ষ বৈদেশিক নীতি অনুসরণ আমাদের পক্ষে সম্ভব নয়।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৩১) নিঃসন্তান দম্পতির নিরাপত্তাহীনতায় ভোগে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮১) মানবতার কারনেই নিপিড়িতদের সাহায্য করা সামাজিক কর্তব্য বলে আমাদের দেশের লোক মনে করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

# APPENDIX B

## Original Items (English Version)

Name:

Name of the Institution:

Age:

Permanent Address:

Educational Qualification:

### Instruction

Read the following statements attentively and try to understand the inner meaning of each statement. Keep it in mind that each idea may be related to your life style or may not be so. So consider each idea with care. Then express your verdict by giving tick (✓) mark in any one of the five alternatives given against each statement. Also remember that there is no true or false statement here. Your opinion will be treated as final. Thank you very much for helping in research work.

1. Our folk literature bears National Tradition.

Strong Agreement	Agreement	Neutral	Disagreement	Strong Disagreement

11. If respect is shown to all nations of the world, our dignity will be increased.

Strong Agreement	Agreement	Neutral	Disagreement	Strong Disagreement

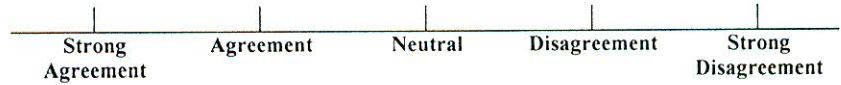
22. Large number of children ensures family security.

Strong Agreement	Agreement	Neutral	Disagreement	Strong Disagreement

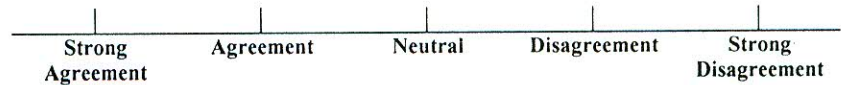
32. Country may be self-dependent through enhancement of military force.

Strong Agreement	Agreement	Neutral	Disagreement	Strong Disagreement

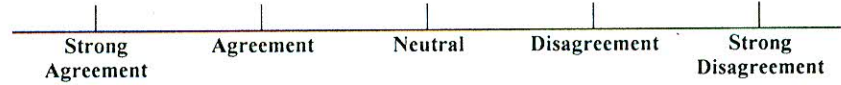
41. Economic freedom will not be assured if political vacuum is not removed.



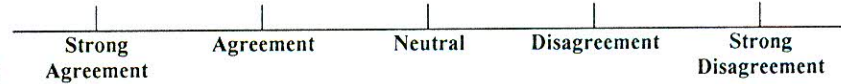
51. The citizens of Bangladesh has no identical nationalism.



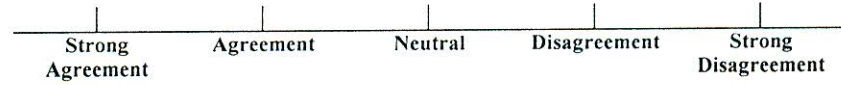
61. As the people of the country are submerged in prejudice, their patriotism is difficult to define.



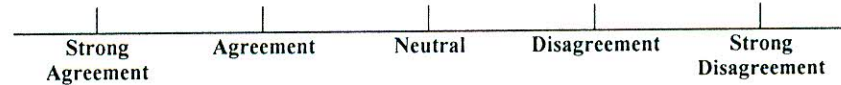
71. If any stranger comes to an unknown city and looks for an office, people extends their help to him.



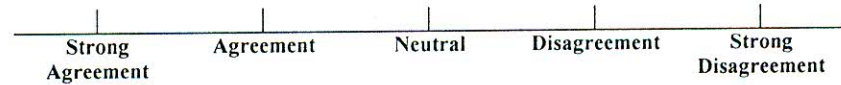
82. Majority of the countrymen take shelter of flattery for their personal gain.



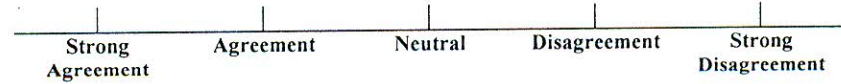
2. Our literature may be enriched by importing foreign literature.



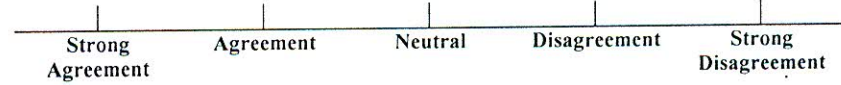
12. Friendship with the Muslim states will unfold our national identity fully.



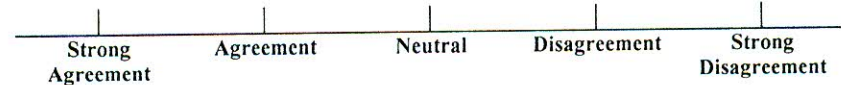
23. Birth of a daughter makes the parents sad.



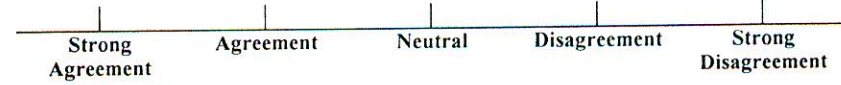
33. Possession of most modern weapons will increased the prestige of the country.



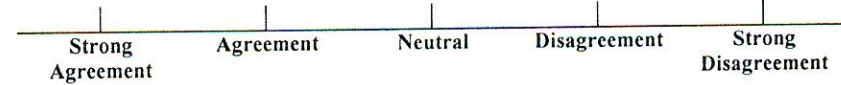
42. Participation of more political parties are necessary for balanced development of democracy in the country.



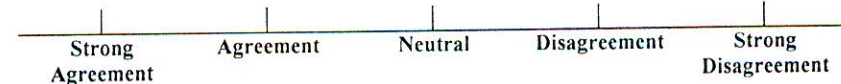
52. I support Bangladeshi Nationalism for the national interest.



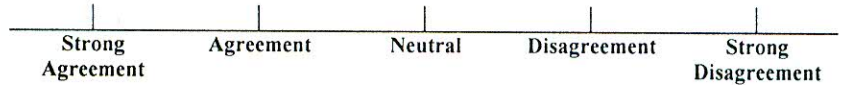
62. Poverty leads people to fulfil self-interest at the expense of patriotism.



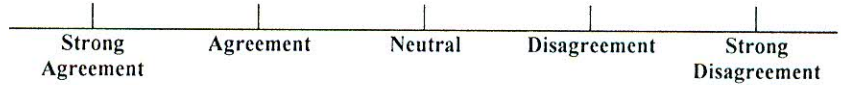
72. It is the characteristic nature of Bangladeshi people to help their friends in danger.



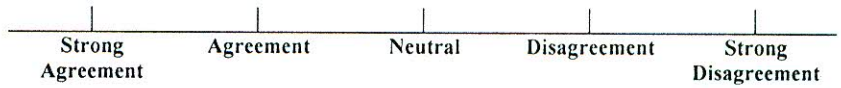
83. Bangalis are humorists by nature.



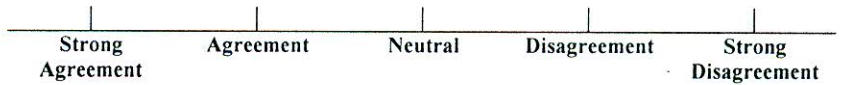
3. Songs of Rabindranath are the sources of our national awakening.



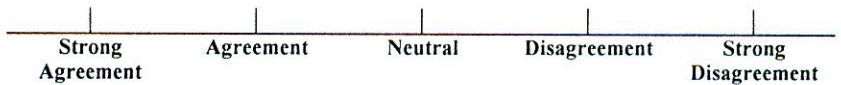
13. If we make friendship with non-Muslim countries, they will not give recognition to our national identity.



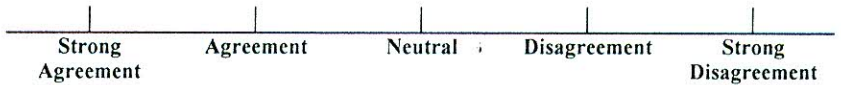
24. Male issue can give security to parents in old age.



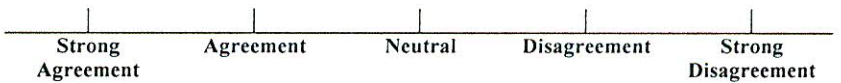
34. National budget for defence should be increased gradually.



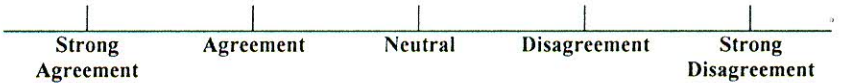
43. If the people are not conscious about their political rights, democratic system cannot work.



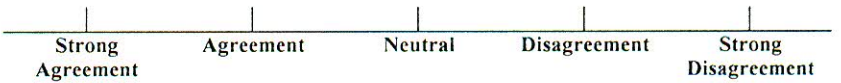
53. Our national identity should be based on Bengali nationalism as the contribution of Bengali language is the greatest in achieving our freedom.



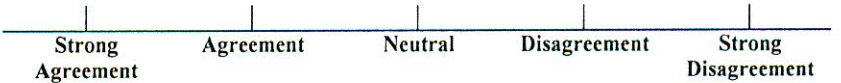
63. Colonial rule for a long time was on the way for the growth of patriotism in our people.



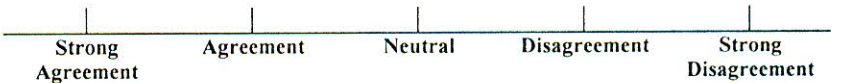
73. Economically solvent people of our country give financial assistance to the poor.



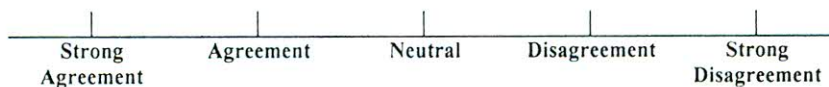
84. Promotion is given on the basis of job experience in the offices of Bangladesh.



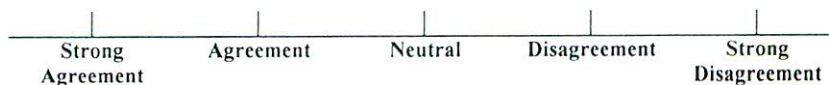
4. We have achieved cultural recognition properly through the lyrics of Nazrul.



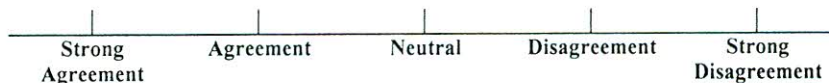
14. We should make friendship with developed countries for achieving our national prosperity.



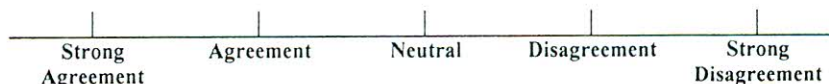
25. Joint family can ensure social security.



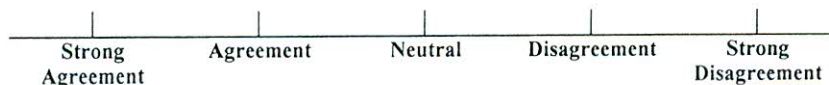
35. It is desirable to minimize expenditure in defence for national interest.



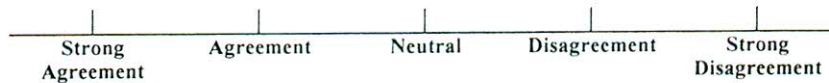
44. If the literacy rate is not increased in the country, adult franchise is a mere wastage of national interest.



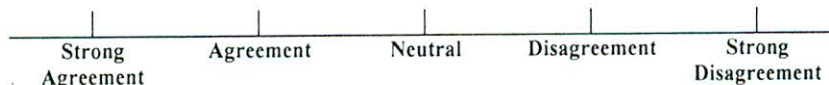
54. Our national identity should be based on Islamic religion as majority of the people of our country are Muslims.



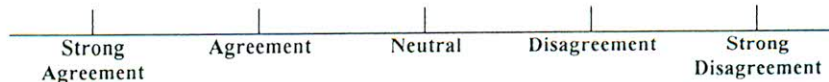
64. All the people of the country are patriotic.



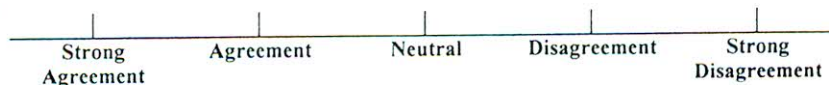
74. It is our social responsibility to help the poor.



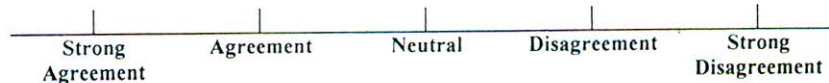
85. The people of Bangladesh are fond of flattery.



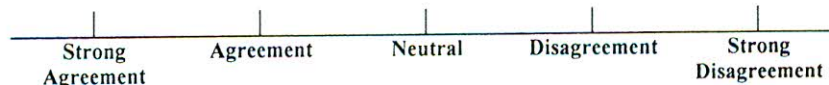
5. Our social identity will be ruined if popularity of pop-song spreads.



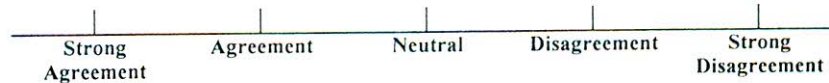
15. Assistance should be taken from the socialistic countries for economic salvation.



26. Nuclear family breeds insecurity.

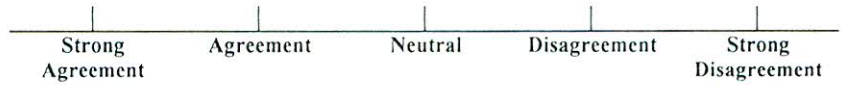


36. Contributions of the army are immemorable in the national history of the country.





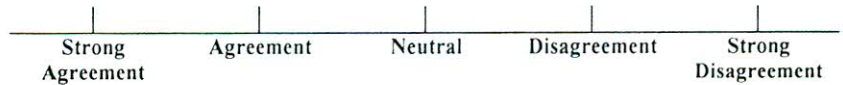
45. Though the people are aware politically, they cannot vote freely due to conspiracy of the imperialists.



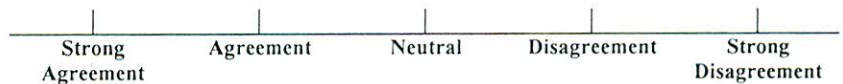
55. The people of the country take pride in identifying themselves as Muslims/Hindus.



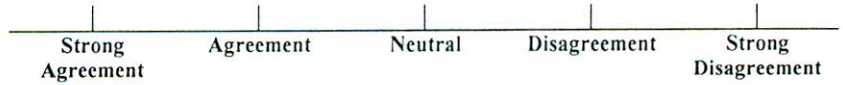
65. Patriotism did not grow in the general people as correct information of freedom fighting was not written in the national history.



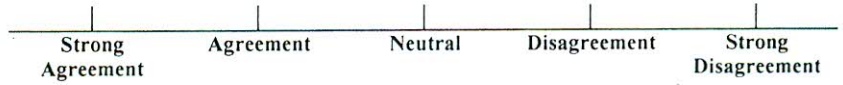
75. General people come forward spontaneously if they are asked to donate blood for the dying patients.



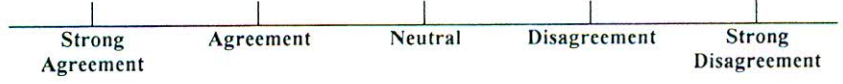
86. Any work can be expedite in the offices of our country if there is any personal relations.



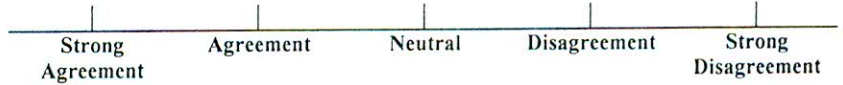
6. Our national identity is expressed through folk-songs.



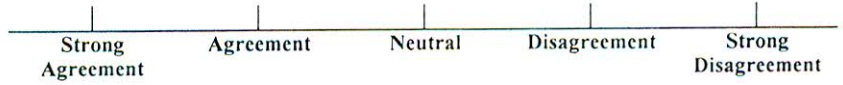
16. Co-operation with the developing countries is needed to build up self-dependent Bangladesh.



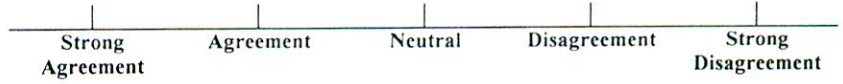
27. Mutual respect between husband and wife will lead to happy conjugal life.



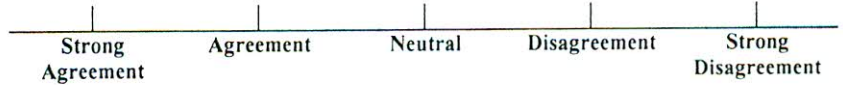
37. The foreigners will intervene in our internal politics if the military force becomes weak.



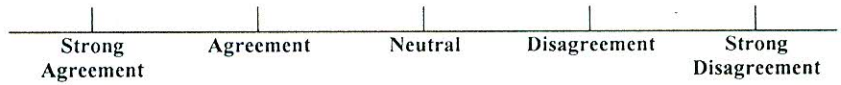
46. The political parties of the country are victimised by international political conspiracy.



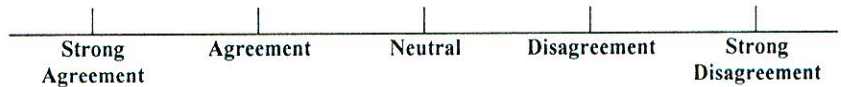
56. Minority community of the country does not like religion based identity.



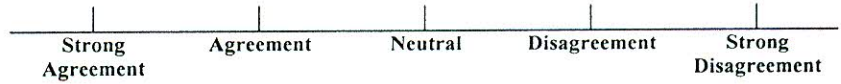
66. The impact of alien culture leads our people to consider their own culture inferior.



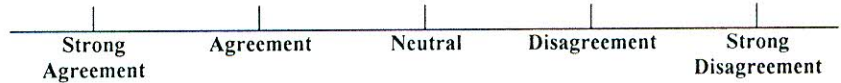
76. Urban people consider it their duty to receive cordially their rural relatives who come to pass night.



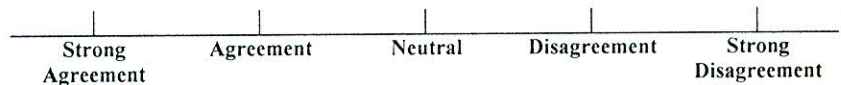
87. Accomplishment of works in our country is based on right principle.



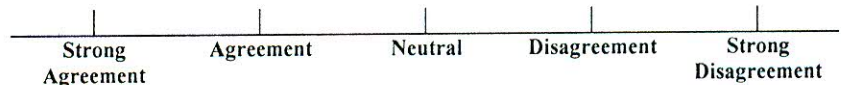
7. Modern songs will ruin our national character.



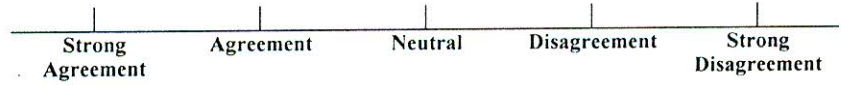
17. Our national identity may be dignified through regional co-operation.



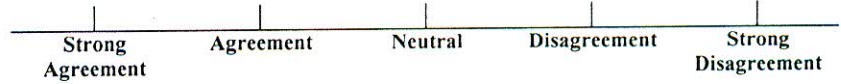
28. The main reason of conflict in conjugal life is that husband does not give due honour to wife.



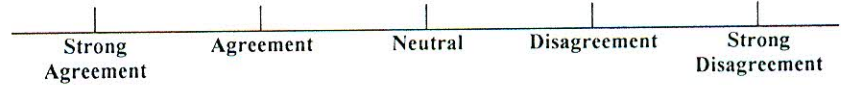
38. Army personnel should participate in the political activities of the country.



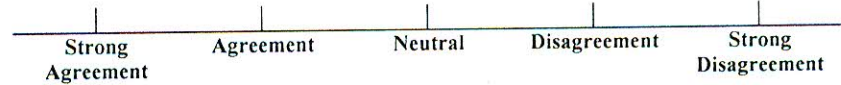
47. Personal interest is given priority to national interest in the politics of the country.



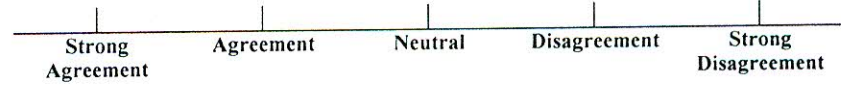
57. If our national identity is Bangalis, the glory of our country will be increased in international levels.



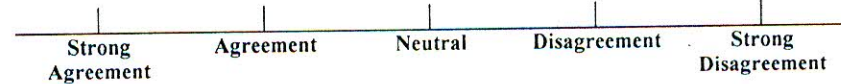
67. It is essential to create suitable atmosphere for the development of patriotism.



77. It is a national characteristics for the service men living in town to give shelter to sons of poor relatives who come for education.



88. The main duty of the ministers of our country is to obey the Prime Minister instead of rendering services to the people.



8. Our national identity will be ruined if sculpture industry is not developed.

18. Making friendship with underdeveloped countries will bring scandals to national character.

29. It is desirable that the husband and wife should perform their duties and responsibilities on equal status.

39. Army personnel have the right to control national politics as they are citizens of an independent country.

48. Our political leaders lack patriotism.

58. Our foreign policy will be more strengthened if our national identity gains recognition on the basis of Islamic nationalism.

68. Patriotism does not develop due to international attitudes.

78. The well to do persons of our country do not like to live with their old parents.

89. The meritorious students of the educational institutions of our country try to please the influential teachers by offering different gifts to them.

9. Our culture develops by practicing dances.

19. The donor countries are our real friends.

30. Conjugal life becomes unhappy due to high expectation of the husband from his wife.

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

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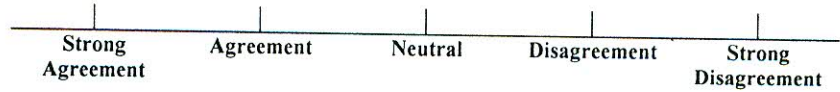
Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

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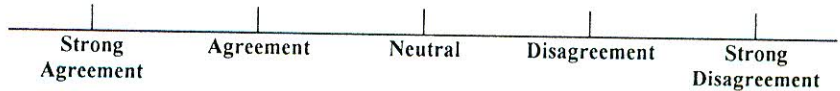
Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

Strong Agreement    Agreement    Neutral    Disagreement    Strong Disagreement

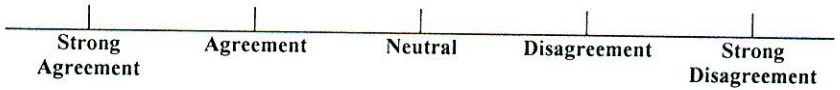
40. It is necessary to deploy military officers in the top posts of different offices in order to prevent corruption.



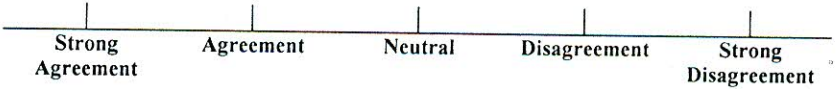
49. The political parties of our country participate in the election to form government with a motive to serve the people selfishlessly.



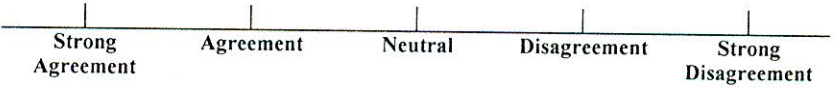
59. Our national identity should be Bangladeshi for the satisfaction of non-Bangali and tribal citizens.



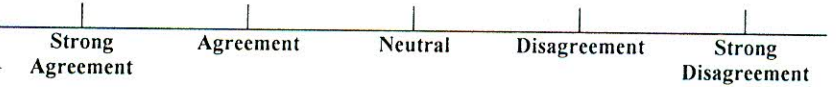
69. As patriotism breeds extreme nationalism, it is anti-humanity.



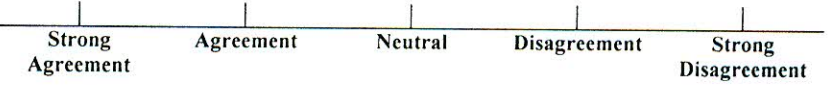
79. The people of our country believe that it is the social responsibility of the brothers to maintain their widow sisters.



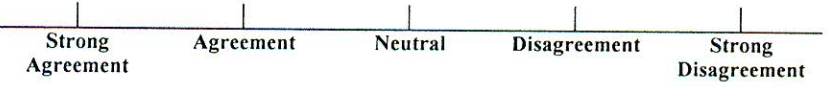
90. In the hope of getting service, the candidates try to please and fulfil the personal interest the members of the interview board.



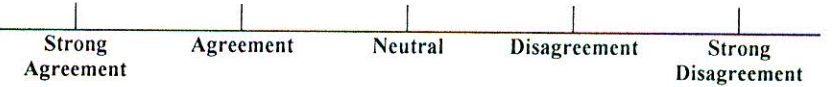
10. Religious thinking will make our national character honourable throughout the world.



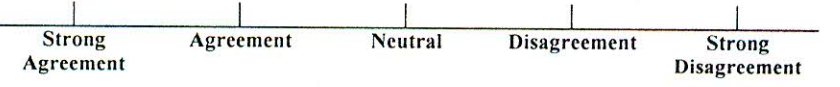
20. Impartial foreign policy will increase our national dignity.



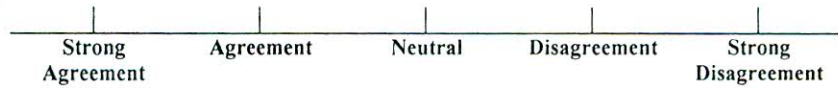
50. The patriots are deprived of participating in politics due to corruption in the political fields.



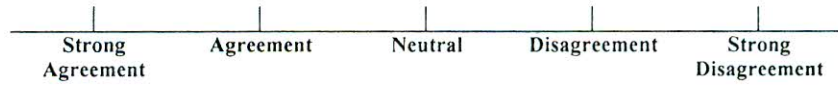
60. Our national identity should be based on Islamic nationalism in order to get support of the Muslim countries of the world.



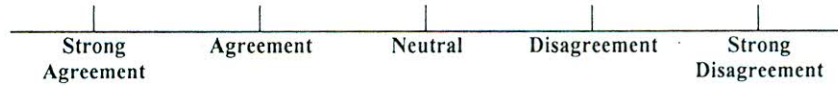
70. Patriotism is a hindrance to form world-state.



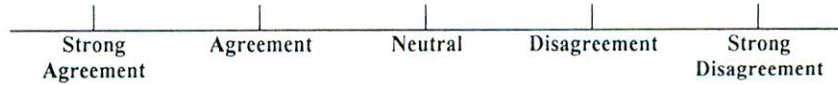
80. The rich of our country give financial donation to the poor for gaining good return in the sense of religion.



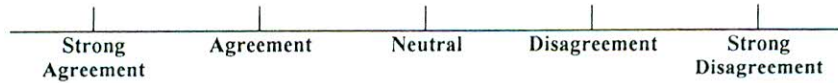
21. As a dependent country, it is not possible for us to follow neutral foreign policy.



31. Childless couple suffers from insecurity.



81. The people of our country think it their social responsibility to help the distressed for the sake of humanity.



# APPENDIX C

## Final Selection of Items (Bengali Version)

### Traditionalism (Factor 1)

- (i) বিদেশী সাহিত্যের অনুকরণের মাধ্যমে আমাদের সাহিত্যের সমৃদ্ধি সম্ভব।
- (ii) রবীন্দ্র সংগীত আমাদের জাতীয় চেতনার উৎস।
- (iii) নজরুলগীতির মাধ্যমে আমাদের সংস্কৃতি যথার্থ স্বীকৃতি লাভ করেছে।
- (iv) ভাস্কর্য শিল্প উন্নত না হলে আমাদের জাতীয় পরিচিতি বিনষ্ট হবে।
- (v) নৃত্যের অনুশীলনের মাধ্যমে আমাদের সংস্কৃতি পূর্ণতা লাভ করে।

### Internationalism (Factor 2)

- (i) বিশ্বের সকল জাতিকে সম্মান প্রদর্শন করলে জাতি হিসাবে আমাদের মর্যাদা বৃদ্ধি পাবে।
- (ii) স্বনির্ভর বাংলাদেশ গড়তে হলে উন্নয়নশীল দেশগুলোর সহযোগিতা প্রয়োজন।
- (iii) আঞ্চলিক সহযোগিতার মাধ্যমে আমাদের জাতীয় পরিচিতি গৌরবময় হতে পারে।
- (iv) নিরপেক্ষ বৈদেশিক নীতি আমাদের জাতীয় গৌরব বৃদ্ধি করে।

### Family togetherness (Factor 3)

- (i) অধিক সন্তান পারিবারিক নিরাপত্তা নিশ্চিত করে।
- (ii) যৌথ পরিবার সামাজিক নিরাপত্তা দিতে পারে।
- (iii) একক পরিবার নিরাপত্তাহীনতার জন্ম দেয়।

### Authoritarianism (Factor 4)

- (i) সামরিক শক্তি বৃদ্ধির মাধ্যমে দেশ স্বনির্ভর হতে পারে।
- (ii) জাতীয় বাজেটে সামরিক খাতের ব্যয় ক্রমশ বৃদ্ধি করা উচিত।
- (iii) দেশের সামরিক বাহিনী দুর্বল হলে বিদেশীরা আমাদের আভ্যন্তরীণ রাজনীতিতে হস্তক্ষেপ করবে।
- (iv) স্বাধীন দেশের নাগরিক হিসাবে সামরিক বাহিনীর লোকদের দেশের রাজনীতি নিয়ন্ত্রণের অধিকার আছে।

## Democracy (Factor 5)

- (i) গণতন্ত্রের পূর্ণ বিকাশের জন্য দেশে একাধিক রাজনৈতিক দল থাকা প্রয়োজন।
- (ii) দেশে শিক্ষিতের হার বৃদ্ধি না পেলে গণতান্ত্রিক পদ্ধতিতে ভোট গ্রহণের ব্যবস্থা জাতীয় অর্থের অপচয় মাত্র।
- (iii) দেশের জনগন রাজনৈতিকভাবে সচেতন হওয়া সত্ত্বেও সাম্রাজ্যবাদ চক্রের চক্রান্তের ফলে সুষ্ঠু ভোট গ্রহণ সম্ভব হয়না।
- (iv) নিস্বার্থভাবে জনগনের সেবা করার লক্ষ্যে আমাদের দেশের রাজনৈতিক দলগুলো সরকার গঠনের জন্য নির্বাচনে অংশগ্রহণ করে।

## Nationalism (Factor 6)

- (i) দেশের জনগনের সংখ্যাগরিষ্ঠ অংশ মুসলমান হবার কারণে আমাদের জাতীয় পরিচিতি ইসলাম ধর্মভিত্তিক হওয়া উচিত।
- (ii) ইসলামিক জাতীয়তাবাদের ভিত্তিতে আমাদের জাতীয় পরিচিতি স্বীকৃতি লাভ করলে আমাদের বৈদেশিক নীতি আরও শক্তিশালী হবে।
- (iii) দেশের অবাঙ্গালী ও উপজাতীয় নাগরিকদের সম্বন্ধি বিধানের জন্য আমাদের জাতীয় পরিচিতি বাংলাদেশী হওয়া উচিত।
- (iv) বিশ্বের মুসলিম দেশগুলোর সমর্থন লাভের জন্য আমাদের জাতীয় পরিচিতি ইসলামিক জাতীয়তাবাদের ভিত্তিতে হওয়া উচিত।

## Patriotism (Factor 7)

- (i) দারিদ্রতার কারণে দেশের জনগন ব্যক্তিস্বার্থ চরিতার্থ করার জন্য দেশপ্রেমকে বিসর্জন দিতে বাধ্য হয়।
- (ii) বিদেশী সংস্কৃতির প্রভাবে আমাদের দেশের জনসাধারণ নিজস্ব সংস্কৃতিকে নিম্নমানের মনে করে।
- (iii) দেশপ্রেম বিকাশের জন্য উপযুক্ত পরিবেশ সৃষ্টির প্রয়াস গ্রহণ একান্ত প্রয়োজন।

## Helpfulness (Factor 8)

- (i) বাংলাদেশের লোক বৈশিষ্টগত ভাবেই তাদের কোন বন্ধুর বিপদের সময় সাহায্যের জন্য এগিয়ে আসে।
- (ii) আমাদের দেশের আর্থিক স্বচ্ছল ব্যক্তিগন গরীবদের অর্থ দান করে থাকে।
- (iii) কোন মুমূর্ষ রোগীর রক্তদানের জন্য আবেদন জানালে জনগন স্বতঃস্ফূর্তভাবে সাড়া দেয়।

- (iv) গ্রাম থেকে আগত কোন ব্যক্তি শহরে অবস্থানরত তার আত্মীয়ের বাড়ীতে রাতে অবস্থানের জন্য গেলে তাকে সাদরে গ্রহন করা আমাদের দেশের লোক কর্তব্য বলে মনে করেন।
- (v) বিধবা বোনের ভরনপোষণের দায়িত্ব গ্রহন করা ভাইদের একটি সামাজিক দায়িত্ব বলে আমাদের দেশের লোক বিশ্বাস করে।
- (vi) ধর্মীয় অর্থে পূন্য অর্জনের জন্যই আমাদের দেশের ধনীরা গরীবদের আর্থিক সহায়তা দিয়ে থাকে।
- (vii) মানবতার কারনেই নিপিড়তদের সাহায্য করা সামাজিক কর্তব্য বলে আমাদের দেশের লোক মনে করে।

### **Ingratiation (Factor 9)**

- (i) দেশের অধিকাংশ লোক ব্যক্তিগত উন্নতির জন্য প্রয়োজনবোধে তোষামোদের আশ্রয় নেয়।
- (ii) বাংলাদেশের লোকেরা তোষামোদ পছন্দ করে।
- (iii) ব্যক্তিগত সম্পর্ক থাকলে আমাদের দেশের অফিসসমূহের যে কোন কাজ তরান্বিত করা যায়।
- (iv) কোন চাকুরীর সাক্ষাৎকারে উপস্থিত হয়ে চাকুরীর প্রত্যাশায় প্রার্থীগণ সদস্যদের ব্যক্তিগত সম্ভৃষ্টি বিধানের চেষ্টা করে।



# **APPENDIX D**

## **Final Selection of Items (English Version)**

### **Traditionalism (Factor 1)**

- (i) Our literature may be enriched by importing foreign literature.
- (ii) Songs of Rabindranath are the sources of our national awakening.
- (iii) We have achieved cultural recognition properly through the lyrics of Nazrul.
- (iv) Our national identity will be ruined if sculpture industry is not developed.
- (v) Our culture develops by practicing dances.

### **Internationalism (Factor 2)**

- (i) If respect is shown to all nations of the world, our dignity will be increased.
- (ii) Co-operation with the developing countries is needed to build up self-dependent Bangladesh.
- (iii) Our national identity may be dignified through co-operation.
- (iv) Impartial foreign policy will increase our national dignity.

### **Family togetherness (Factor 3)**

- (i) Large number of children ensures family security.
- (ii) Joint family can ensure social security.
- (iii) Nuclear family breeds insecurity.

### **Authoritarianism (Factor 4)**

- (i) Country may be self-dependent through enhancement of military force.
- (ii) National budget for defence should be increased gradually.

- (iii) The foreigners will intervene in our internal politics if the military force becomes weak.
- (iv) Army personnel have the right to control national politics as they are citizens of an independent country.

#### **Democracy (Factor 5)**

- (i) Participation of more political parties are necessary for balanced development of democracy in the country.
- (ii) If the literacy rate is not increased in the country, adult franchise is a mere wastage of national interest.
- (iii) Though the people are aware politically, they cannot vote freely due to conspiracy of the imperialists.
- (iv) The political parties of our country participate in the election to form government with a motive to serve the people selfishlessly.

#### **Nationalism (Factor 6)**

- (i) Our national identity should be based on Islamic religion as majority of the people of our country are Muslims.
- (ii) Our foreign policy will be more strengthened if our national identity gains recognition on the basis of Islamic nationalism.
- (iii) Our national identity should be Bangladeshi for the satisfaction of non-Bengali and tribal citizens.
- (iv) Our national identity should be based on Islamic nationalism in order to get support of the Muslim countries of the world.

#### **Patriotism (Factor 7)**

- (i) Poverty leads people to fulfil self-interest at the expense of patriotism.
- (ii) The impact of alien culture leads our people to consider their own culture inferior.
- (iii) It is essential to create suitable atmosphere for the development of patriotism.

### **Helpfulness (Factor 8)**

- (i) It is the characteristic nature of Bangladeshi people to help their friends in danger.
- (ii) Economically solvent people of our country give financial assistance to the poor.
- (iii) General people come forward spontaneously if they are asked to donate blood for the dying patients.
- (iv) Urban people consider it their duty to receive cordially their rural relatives who come to pass night.
- (v) The people of our country believe that it is the social responsibility of the brothers to maintain their widow sisters.
- (vi) The rich of our country give financial donation to the poor for gaining good return in the sense of religion.
- (vii) The people of our country think it their social responsibility to help the distressed for the sake of humanity.

### **Ingratiation (Factor 9)**

- (i) Majority of the countrymen take shelter of flattery for their personal gain.
- (ii) The people of Bangladesh are fond of flattery.
- (iii) Any work can be expedite in the offices of our country if there is any personal relations.
- (iv) In the hope of getting service, the candidates try to please and fulfil personal interest the members of the interview board.

# APPENDIX E

## National Identity Scale (NIS)

নাম :-

শিক্ষা প্রতিষ্ঠানের নাম :-

বয়স :-

স্থায়ী ঠিকানা :-

শিক্ষাগত যোগ্যতা :-

### নির্দেশনা

নিম্নে প্রদত্ত বাক্যগুলো মনোযোগ সহকারে পড়ুন এবং প্রত্যেক বাক্যের অন্তর্নিহিত ধারণাটি বুঝতে চেষ্টা করুন। মনে রাখবেন প্রত্যেক ধারণা আপনার জীবনের সঙ্গে সম্পর্কিত হতে পারে অথবা সম্পর্কিত নাও হতে পারে। সুতরাং প্রত্যেক ধারণা সতর্কতার সঙ্গে বিবেচনা করুন। অতঃপর ধারণাটি সম্পর্কে আপনার মতামত পার্শ্বে প্রদত্ত পাঁচটি বিকল্পের যে কোন একটিতে টিক (✓) চিহ্ন দিয়ে প্রকাশ করুন। মনে রাখবেন, এখানে সত্য বা মিথ্যা বলে কিছুই নেই। আপনার উত্তরকেই যথার্থ মনে করা হবে। গবেষণা কর্মে সহায়তার জন্য আপনাকে বিশেষ ধন্যবাদ।

(১১) বিশ্বের সকল জাতিকে সম্মান প্রদর্শন করলে জাতি হিসাবে আমাদের মর্যাদা বৃদ্ধি পাবে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২২) অধিক সন্তান পারিবারিক নিরাপত্তা নিশ্চিত করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৩২) সামরিক শক্তি বৃদ্ধির মাধ্যমে দেশ স্বনির্ভর হতে পারে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮২) দেশের অধিকাংশ লোক ব্যক্তিগত উন্নতির জন্য প্রয়োজনবোধে তোষামোদের আশ্রয় নেয়।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(২) বিদেশী সাহিত্যের অনুকরণের মাধ্যমে আমাদের সাহিত্যের সমৃদ্ধি সম্ভব।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৪২) গনতন্ত্রের পূর্ণ বিকাশের জন্য দেশে একাধিক রাজনৈতিক দল থাকা প্রয়োজন।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৬২) দারিদ্রতার কারণে দেশের জনগন ব্যক্তিগত চরিতার্থ করার জন্য দেশপ্রেমকে বিসর্জন দিতে বাধ্য হয়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৭২) বাংলাদেশের লোক বৈশিষ্টগত ভাবেই তাদের কোন বন্ধুর বিপদের সময় সাহায্যের জন্য এগিয়ে আসে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৩) রবীন্দ্র সংগীত আমাদের জাতীয় চেতনার উৎস।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৩৪) জাতীয় বাজেটে প্রতিরক্ষা খাতের ব্যয় ক্রমশঃ বৃদ্ধি করা উচিত।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৭৩) আমাদের দেশের আর্থিক স্বচ্ছল ব্যক্তিগণ গরীবদের অর্থ দান করে থাকে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৪) নজরুল গীতির মাধ্যমে আমাদের সংস্কৃতি যথার্থ স্বীকৃতি লাভ করেছে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(২৫) যৌথ পরিবার সামাজিক নিরাপত্তা দিতে পারে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৪৪) দেশে শিক্ষিতের হার বৃদ্ধি না পেলে গনতান্ত্রিক পদ্ধতিতে ভোট গ্রহণের ব্যবস্থা জাতীয় অর্থের অপচয় মাত্র।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৫৪) দেশের জনগন সংখ্যা গরিষ্ঠ অংশ মুসলমান হবার কারণে আমাদের জাতীয় পরিচিতি ইসলাম ধর্ম ভিত্তিক হওয়া উচিত।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৮৫) বাংলাদেশের লোকেরা তোষামোদ পছন্দ করে।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(২৬) একক পরিবার নিরাপত্তাহীনতার জন্ম দেয়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৪৫) দেশের জনগন রাজনৈতিকভাবে সচেতন হওয়া সত্ত্বেও সাম্রাজ্যবাদ চক্রের চক্রান্তের ফলে সুষ্ঠু ভোট গ্রহণ সম্ভব হয় না।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৭৫) কোন মুমূর্ষ রোগীর রক্তদানের জন্য আবেদন জানালে জনগণ স্বতঃস্ফূর্তভাবে সাড়া দেয়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
(৮৬) ব্যক্তিগত সম্পর্ক থাকলে আমাদের দেশের অফিস সমূহের যে কোন কাজ ত্বরান্বিত করা যায়।	সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না

(১৬) স্বনির্ভর বাংলাদেশ গড়তে হলে উন্নয়নশীল দেশ গুলোর সহযোগিতা প্রয়োজন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৭) দেশের সামরিক বাহিনী দুর্বল হলে বিদেশীরা আমাদের আভ্যন্তরীণ রাজনীতিতে হস্তক্ষেপ করবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৬) বিদেশী সংস্কৃতির প্রভাবে আমাদের দেশের জনসাধারণ নিজস্ব সংস্কৃতিকে নিম্নমানের মনে করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৬) গ্রাম থেকে আগত কোন ব্যক্তি শহরে অবস্থানরত তার আত্মীয়ের বাড়ীতে রাতে অবস্থানের জন্য গেলে তাকে সাদরে গ্রহণ করা আমাদের দেশের লোক কর্তব্য বলে মনে করেন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(১৭) আঞ্চলিক সহযোগীতার মাধ্যমে আমাদের জাতীয় পরিচিতি গৌরবময় হতে পারে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৬৭) দেশপ্রেম বিকাশের জন্য উপযুক্ত পরিবেশ সৃষ্টির প্রয়াস গ্রহণ একান্ত প্রয়োজন।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৮) ভাস্কর্য্য শিল্প উন্নত না হলে আমাদের জাতীয় পরিচিতি বিনষ্ট হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৩৯) স্বাধীন দেশের নাগরিক হিসাবে সামরিক বাহিনীর লোকদের দেশের রাজনীতি নিয়ন্ত্রণের অধিকার আছে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৮) ইসলামিক জাতীয়তাবাদের ভিত্তিতে আমাদের জাতীয় পরিচিতি স্বীকৃতি লাভ করলে আমাদের বৈদেশিক নীতি আরও শক্তিশালী হবে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৯) নৃত্যের অনুশীলনের মাধ্যমে আমাদের সংস্কৃতি পূর্ণতা লাভ করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৪৯) নিঃস্বার্থভাবে জনগনের সেবা করার লক্ষ্যে আমাদের দেশের রাজনৈতিক দলগুলো সরকার গঠনের জন্য নির্বাচনে অংশগ্রহণ করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৫৯) দেশের অবাঙ্গালী ও উপজাতীয় নাগরিকদের সম্ভ্রুতি বিধানের জন্য আমাদের জাতীয় পরিচিতি বাংলাদেশী হওয়া উচিত।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৭৯) বিধবা বোনের ভরন পোষনের দায়িত্ব গ্রহণ করা ভাইদের একটি সামাজিক দায়িত্ব বলে আমাদের দেশের লোক বিশ্বাস করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(৯০) কোন চাকুরীর সাফাতকারে উপস্থিত হয়ে চাকুরীর প্রত্যায়ণ প্রার্থীগণ সদস্যদের ব্যক্তিগত সম্ভ্রুতি বিধানে চেষ্টা করে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত না	মোটাই একমত না
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(২০) নিরপেক্ষ বৈদেশিক নীতি আমাদের জাতীয় গৌরব বৃদ্ধি করবে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৬০) বিশ্বের মুসলিম দেশগুলোর সমর্থন লাভের জন্য আমাদের জাতীয় পরিচিতি ইসলামিক জাতীয়তাবাদেও ভিত্তিতে হওয়া উচিত।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮০) ধর্মীয় অর্থে পুন্য অর্জনের জন্যই আমাদের দেশের ধনীরা গরীবদের আর্থিক সহায়তা দিয়ে থাকে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না

(৮১) মানবতার কারনেই নিপিড়িতদের সাহায্য করা সামাজিক কর্তব্য বলে আমাদের দেশের লোক মনে করে।

সম্পূর্ণ	একমত	নিরপেক্ষ	একমত না	মোটাই
একমত				একমত না