

The Paradox of Social Identity and Changing Values of the Young Males in Urban and Rural Areas of Democratic Bangladesh

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Abstract

A Social Identity is a manifestation of an array of shared values and the reflection of the social life of the people of a particular society. Any socially expressed value in the everyday reality, on the other hand, is the eventuality of a composite of several socio-cultural and political elements only rather apprehensively conjoined. Identity and values are formed in accordance with the social settings of the people that they are a part. Hence, in different social settings, the prevalent values ought to be different. This study concentrates to the values that are difficult to eliminate from the daily lives of the people of Bangladesh. It is concerned with the situation in which different values of the same issue arise and cover the areas like, believe in magic, sexuality, and gender issue. Based on a survey of three hundred and ninety-two (392) male adolescents of urban and rural areas, the study arrives at a conclusion that there are differences in social values in regard to the social settings where it is formed.

Keywords: Social identity, values, social contexts, gender discrimination, religious beliefs, sexuality.

A social identity defines who a person is, guides his or her social actions and reflects the social circumstances that the person belong (Reicher, Spears and Haslam, 2010). It establishes a relation between the individual and the wider society, and hence creates the link to the social world. In other way to speak, social identity is a product of social relations and primarily formed by the social contexts (Erikson, 1968). Any social identity encompasses a wide range of aspects, both subjective and objective, it is “a unique unification of what is irreversibly given—that is, body type and temperament, giftedness and vulnerability, infantile models and acquired

ideas with the open choices provided in available roles, occupational possibilities, values offered, mentors, met, friendships made, and first sexual encounters” (Erikson, 1970: 12). All identities, however, do not reflect a glorious accomplishment on the part of each individual in every situation, and at times it connotes some negative senses as well. A negative identity may emerge because of some shameful experiences or some punishment or from feeling guilt. An individual, at any point of time, can become aware of a need to change certain identity that shapes his or her attitude in a given social contexts. Thus, a paradox of perceived social identity emerged and subsequently a set of different values begin to surface.

“Social identity” theories were primarily developed within European social psychology to explain the generative role of the collective self and inter-group phenomena (Hogg *et al.*, 1988). A bunch of sociologists and psychologists have offered different explanations on how identities are formed or when it creates crisis. Among them, Erik Erikson is widely recognized for formulating the concept of “identity crisis”. Erickson indicates, adolescents are carving out for new identities that can match their physical and emotional upheavals, and a crisis occurs when they “need to choose from among a variety of alternatives and to make commitments to a specific set of goals and values” (Erikson, 1986:17). Sometimes, it happens that adolescents may have solved an identity crisis, but a later change in the social context can become an impetuous to a rejuvenation of the same crisis. Every adolescent is confronted with some challenges of integrating their past experiences within their stable sense of self. He or she is preoccupied with an older role model who leads to the lack of self-awareness and resulted in identity diffusion that is, an inability to make choices about their role as perceived by them to match with their identity. It is because people in their early life, particularly in their childhood, learn to consider certain aspects of society as malevolence, shameful, or unsafe. Erikson says, “there is not a culture which does not use a combination of these devils to develop, by way of counterpoint, its own style of faith, pride, certainty, and initiative” (1950:403). Evidently Erikson primarily focuses on the role of “psycho-social moratorium” of the adolescents, and nonetheless he considers the value of social contexts and the social relationships that emerged in relation to it.

Social contexts not only form social relations and guide social actions, it also contributes to the construction of social identity. Hence, the formation of identity and the development of values include the analysis constitutes a study of ideologies, which is not intrinsically concerned with what ought to be but it is concerned with behavioral practices as they are at a point in time. That point in time does have a past that has influenced the practice of the present. Furthermore, that point in time is likely not to be unified. Values of different social contexts may compete with one

another, seek acceptance, sometimes dominance, and embody the wills of the individuals involved. Hence, the adolescents fail to decide what would be his or her role and attitude and 'Identity crisis' came in surface. This reflects the loss of 'sense of personal sameness' and 'historical continuity' of their social existence (Erikson, 1968: 16-17).

Identities and values are largely influenced by relations of power and ideologies. It is profoundly accompanied by the way knowledge is employed in a society, the way in which it is exploited, divided and, in some ways, attributed (Foucault, 1972: 219). It has a constructive effect on socialization, hence upon social identities, social relations and systems of knowledge and belief. However, it is not apparent how values are shaped by relations of power and ideologies, neither it is clearly perceptible that how values construct effect upon social identities. It change over time, and any individual can adopt a set of values that may become an intrigue part of his or her identity. Not necessarily those values need to be the mature values and can have the same vulnerability and exposition to change (Erikson, 1968).

Despite, an explicit discussion on issues concerning identity crisis, Erikson does not provide a precise method to study it. James Marcia (1980) is credited to show a way of digging through observable practices, and proposes a framework that can be used to examine the identity formation. He argued that identity could be viewed as a structure of beliefs, abilities and past experiences regarding the self. Marcia, in real sense, elaborated Erikson's proposal with an extensive research by interviewing students of eighteen to twenty-two years old with a standard questionnaire that consists of the items like, occupation, religion, politics, and personal values. He redefines Erikson's notion of identity crisis, particularly in times of upheaval, where old values or choices are being reexamined (Marcia, 1967: 118). Marcia's model considers three things (1) a sexual orientation, (2) a set of values and ideals and (3) a vocational direction the influences the formation of Identity. His core idea is that the sense of identity is primarily shaped by the choices and commitments that any individual made relating to certain personal and social traits. Identity formation usually proceeds in a much more gradual and unconscious way. It gets done in bits and pieces. He indicates that the decisions, such as whom to date, whether or not to break up, having intercourse, may seem trivial at the time, but each of these decisions has identity-forming implications.

The decisions and the basis on which one decides, begin to form themselves into a more or less consistent core or structure (Marcia, 1980: 87). That is, the formation of identity is shaped by the variety of life domains such as religion, relational choices, and gender roles. All of these as Marcia indicated to play a significant role in the

preference of Identity. With this, he has proposed a framework to study social identity that reflects the social status as well as social context.

Every individual assigns particular meaning to any particular role that eventually resulted in the creation of identities, and that consequently, guide behavior of that individual (Burke & Reitzes, 1981: 92). An individual's behavior is more likely to reflect identities that are both prominent as well as vital in the social context. Along with social situation, power plays a crucial role in this identity formation. However, behaviors associated with particular identities, over time become more consistent and less context-specific. To understand the formation of values, the first act prominently would be that of returning to the social context of the objective world in which the values have been formed through the experience of humans. This experience as radical contingency is the first step towards the establishment or the foundation of values. When any value makes its appearance, it does not remain a simple unity-pure anatomy or pure physiology; it becomes a complex of several uneasily conjoint elements. Once a daily routine is established, repeated events create a certain shape of things that resulted in the configuration situations and identities as well as social structures and individual senses of self. A well-developed social structure strengthens the individuals' feeling of their personal identity. On the contrary, the less-developed structure weakens their feelings of own distinctiveness from others and thus leads them to rely on external evaluative attributes (Marcia, 1980: 157). Therefore, 'social context' is an element that is complexly conjoint with every single human action and attitude that form the everyday life.

Evidently, understanding the formation and development of values is a query put on the web of complexities by addressing itself to that mixture that precedes reflection of human experiences. On the other hand, investigating what people think as part of the effort to deal with their own existence that lay beyond general empirical situation. Erikson indicates, "Social Identity is a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image" (1970: 11). Inkeles and Smith (1974) have constructed a scale generally regarded as "OM (Overall Modernity) Scale" to measure modernity in six developing countries, including Bangladesh. While their study focuses on different aspects of personality, it is particularly important because of their extensive interview schedule and samples. They have collected data from the students and found that corporate enterprises have a powerful impact in shaping behavior. They argue that merely living in the urban environment is likely to be modernized. They also focus on the political behavior and explained it in terms of the tenacity of tradition. Aitchison et al. (2007) illustrates the process through which identities are constructed, represented, negotiated and contested in everyday life in

different social contexts, concerning the issues like diaspora, gender and belonging. Samad (1998) points out that religion is an important identity marker for younger people and the external and internal context of the individuals reinforced this process.

This study is the outcome of a survey conducted on three hundred and ninety-two hundred respondents, who are male and fall in fifteen to twenty-four age-bracket. Using the following formula, the number of sample size is being calculated:

$$x = Z(c/100)^2 r (100 - r)$$
$$n = N x / ((N-1)E^2 + x)$$
$$E = \text{Sqrt}[(N-n)x / n(N-1)]$$

Where,

N (population size) = 14,637,526 (*Source*: CIA World Factbook, 2014),

r (the fraction of responses) = 50%

c (the confidence level) = 95%

$Z(c/100)$ = the critical value for c .

E (margin of error) = 5%

Thus, recommended sample size (n) = 385.

The survey was carried out for four months starting from September to December 2014 in urban and rural areas of Bangladesh. Four different educational institutions, two from urban area and two from rural area, were selected randomly from about one thousand schools, colleges and universities. Target population was judged by (a) age, (b) place of living, (c) gender (d) level of education achieved and (e) the nature of the educational institutions. The study ensures the birth of all the respondents is after 1991, the year in which democratic form of government was established in Bangladesh. Stratified sampling procedure was applied to select the test unit. From the urban area, ninety-six respondents were chosen from 'North South University', Dhaka. Another ninety-six respondents were chosen from 'Scolastica School', Dhaka. From the rural area, ninety-six respondents were chosen from 'Edward College' of Pabna District, and another ninety-six were from 'GCI School', Pabna. For the survey, a standard interview schedule was used to collect information on preferable identity, male perception of female identity, religious beliefs, orientation towards gender discrimination, and modern ideas about sexuality.

Surveying the expression and opinion is rather a speculative act that solely relies on clear and agreed-upon definitions and methods of study. The process of socialization in general and the formation of identity and the development of attitude, in particular,

that the study has undertaken are focusing on, neither an idealization of human behavior and for the obvious reason, nor a retrospective account by the agents themselves. The social context affects and being affected by the psychological dynamics of the agents. Further, women in urban areas in every corner of the world, enjoy more freedom, more educational opportunities and less restriction towards out-going than that of rural places. Other way to speak, traditionally in the rural area, females faces a lot of constraints and their socialization may have different arrangement of agents from that of urban counterpart. Hence, the social situation is both affected and reflected in the psychological dynamics of the agents as a whole. The study primarily considers the preference of identity by the male adolescents for themselves and that for female and portrays a picture of incorporation of social history, religion, gender, political culture, and sexuality into identity. It focuses on the ideas that people have and try to relate to the situation that they belong to. In doing so, the study categorized its findings in three segments, (1) the Paradox of Social Identity, (2) gender discriminatory values, and (3) traditional beliefs in supernatural forces. The study undertakes hypotheses that (1) the preferable identity is related to the social context; (2) perception of gender is related to social context; (3) believing on magic is related to the social context; (4) Values related to sexuality is related to social context.

Undoubtedly, it is not possible to integrate all given empirical contents of transcendental values to the side of a constituting subjectivity, and all historical facts that shape the mode of thought that concrete the form of social existence, which reflects on the identity. However, the empirical contents of this particular study can provide a good insight for further study.

Findings and Discussion

1. The Paradox of Social Identity

There are some significant historical shifts in the social contexts, and major transformation in the configurations of power in various institutions in Bangladesh. One of the first major political confrontation was the “*Swadeshi movement*”, a nationwide mass agitation in British India. The movement was provoked by the fact of the “partition of Bengal’ in 1905 that intended to separate Muslims majorities in eastern areas and Hindus in western areas. The movement demanded the repeal of the partition, and gave birth sentiment – “Bengalis are culturally one and indivisible” (Chatterjee, 1997). Perhaps, this was the social context where Bengali cultural Identity have begun to reform strongly in socio-political level. The people of Bengal had witnessed another major shift in the arrangement of power in the face of the second

partition in 1947. This was solely done on the basis of religion and divided province between primarily Hindu West Bengal of India, and predominantly Muslim East Bengal (now Bangladesh) of Pakistan. This is, conceivably the fact behind emergence of 'Muslim Identity' in Bengal province. Over time, however, the ethnic and religious identity became fluctuated. The attempts to deny the Bengali language and culture a national status and to impose the Urdu language on East Bengalis infuriated the educated Bengalis, and thus strengthened their ethnic identity. This catalyzed the assertion of Bengali national identity in Pakistan and became a forerunner to Bengali nationalism, which invoked Six-Point movement of Awami League for greater autonomy and democracy (Salik, 1977: 225). The linguistic-cultural identity of the Bengalis provided the impetus to the liberation struggle of Bangladesh. Finally, the early 1970's witness a major change in the political power structure of the Muslim world when Pakistan disintegrated and its two constituent parts became separated ever after.

The emergence of Bangladesh as a distinct political state with autonomy in its power usage on people as a country was the eventuality of the struggle of Bengali Muslim nationalism that began in the mid-thirties to establish their own separate identity (Zaheer, 1994: 3). The emergence of Bengali nationalism can be traced prior to the independence in 1947 (Zaheer, 1994: 1). Bengali Muslims bear an intertwined cultural identity, uniting both 'Muslim-ness' and 'Bengaliness' (Bertocci, 1981: 76). After independence, the Bengali ethnic identity ignited a movement of the indigenous peoples, and a political party – 'Parbatya Chattagram Jana Sanghati Samiti' was formed to demand autonomy of Chittagong Hill Tracts (Mohsin, 2003:166). Around the mid 1970's, President Ziaur Rahman made an attempt to promote a territorial identity – 'Bangladeshi Nationalism' in contrast to the ethno-linguistic identity (Uddin, 2006:224). He desired to unify both the Bengalis and non-Bengalis and strengthened the sovereignty of the country (Uddin, 2006:138). For the first time, the citizen of Bangladesh came to be known as 'Bangladeshis' instead of 'Bengali', and this uninterruptedly continued until the democratization of Bangladesh in 1991.

Within such complexity of the power-shift and changing circumstances, the study of identity becomes particularly challenging. The study found some idiosyncratic features about the preferable identities among the young male of Bangladesh. Table 1 shows that 36.2 per cent of the respondents prefer to be identified primarily as Bangladeshi, followed by the identity as 'Muslim' and 'Bengali'. This preference is more evident in rural area than that of urban area. Out of 196 respondents, 90 respondents of the rural area prefer this hierarchy of identity; whereas 52 out of 196 respondents of urban area consider this as per se. Notably, 12.8 percent of the respondents who are dwelling in urban areas prefer their 'Muslim' identity over

‘Bangladeshi’ and ‘Bengali’ identity. Very few (4.6%) of the respondents consider their hierarchy of preferable identity as ‘Bengali’, ‘Muslim’ and ‘Bangladeshi’. However, 13.8 per cent of the respondents like their ‘Bengali’ identity over ‘Bangladeshi’ and ‘Muslim’ identity. —Another 22.2 per cent of the respondents consider the hierarchy of their preferable identity as ‘Muslim’, followed by ‘Bangladeshi’ and ‘Bengali’. Nearly half (8.7% + 36.2% = 44.9%) of the respondents considers ‘Bangladeshi’ as their top priority to be identified.

Table 1: Hierarchy of preferable Identity

<i>Identity*</i>		<i>Place of Living</i>		<i>Total</i>
		Urban	Rural	
1. Bengali,	Number	20	34	54
2. Bangladeshi,	Percentage			
3. Muslim		5.1%	8.7%	13.8%
1. Bangladeshi,	Number	25	9	34
2. Bengali,	Percentage			
3. Muslim		6.4%	2.3%	8.7%
1. Bangladeshi,	Number	52	90	142
2. Muslim,	Percentage			
3. Bengali		13.3%	23.0%	36.2%
1. Bengali,	Number	11	7	18
2. Muslim,	Percentage			
3. Bangladesh		2.8%	1.8%	4.6%
1. Muslim,	Number	38	19	57
2. Bengali,	Percentage			
3. Bangladesh		9.7%	4.8%	14.5%
1. Muslim,	Number	50	37	87
2. Bangladeshi,	Percentage			
3. Bengali		12.8%	9.4%	22.2%
	Number	196	196	392
Total	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 30.493, df = 5, \text{Level of Significance} = 0.001$

* In this column 1 refers top priority, 2 refers second priority and 3 refers third priority.

This suggests that most of the young prefer to be identified as Bangladeshi. Further, young people feel to be identified as Muslim over their own ethnic identity as Bengali.

Power not only coincides with political identity, but also sexual identity. The perspective on procreative experiences reflects the arrangements of power (Foucault, 1978: 25). The very sexual identities are products of power posited by the social networks. The formation of such identity arises parallel within a power-knowledge regime that seizes to control the formation of values. Thus, the roles of educational

institutions are very significant in the formation of certain types of identity and socialization. The objective social context, the real social phenomenon, arrangements of power and the historical shift of power to produce the sexual and political identity that reflects the personality type within a set of power relations. Human beings come to understand themselves in relation to things as such, and eventually they get to be the people they are identified per se.

Female identity considered by their male counter-part is a predominant reflection of female subordination. During the last four decades, rapid social change due to industrialization significantly altered the conditions and meanings of women's lives in Bangladesh. Today, women of Bangladesh are widely exposed to the impact of globalization, modernization, urbanization and migration. The sharp rise in women's participation in the industrial work, and migration to both in urban within the country and outside the country enhances their greater socio-cultural visibility. Culturally in Bangladesh, women are being identified by the name of her father, and if married, by the name of her husband. Kotalová (1993) points out that Muslims in Bangladesh identify a woman in two ways, either from her birth-group or from her husband's identity.

This identity issue is a lot more important than just assigning the role, it, in a real sense reflects the social position as well. Tajfel (1978) indicates that the extent to which one individual identifies others heavily depends on the politics inherent within their own culture. Farther, an individual's behaviour cannot be predicted only from the idiosyncratic features of social context itself plays a decisive part in the establishment of the belief structures they use. Mere categorization can be an efficient tool for discrimination (Tajfel and Turner, 1979).

Identity issue does not prevail equally throughout the country. In urban area, it is usually addressed more commonly than that of rural areas. Table 2 indicates that 46.7 per cent of the respondents believe that a female should be distinguished in conformity to their own achievement rather than that of their father or their husband. However, this preference is higher in urban area than that of the rural area. Out of 196 respondents, 130 of the urban respondents consider to show their preference as such, whereas only 53 of 196 respondents of the rural area prefer that any female should be identified by their own achievement. Noticeably, 78 of 196 respondents of the rural area consider 'Husband's Name' should be the identity for any female. One the other hand, near about one-eight of the urban respondents considers 'Father's Name' as the identity for any female.

Table 2: Male Perception of Female Identity

<i>Factor contributing to the identity of the female</i>		<i>Place of Living</i>		<i>Total</i>
		Urban	Rural	
Father's Name	Number	25	65	90
	Percentage	6.4%	16.6%	23.0%
Husband's Name	Number	41	78	119
	Percentage	10.5%	19.9%	30.4%
Own Achievement	Number	130	53	183
	Percentage	33.2%	13.5%	46.7%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 68.681, df = 2, \text{Level of Significance} = 0.001$

Thus, urban respondents show quite liberal in terms of categorizing female. On the contrary, gender discrimination is quite manifested in the rural area.

2. Gender Discriminatory Values

Values that evidently reflect “Gender discrimination” are more prevalent in the developing world than that of counterpart developed world. The concept of gender in traditional culture of developing nation primarily has the derivation from religious contents of that society. Certain fundamental forms of patriarchal mindset manifest itself through certain attributes and thoughts in these societies. For long, it has been observed that patriarchy is being institutionalized among the orders of different region of Bangladesh (Feldman, 2001). Overwhelming majority of this country is Muslim and Islamic doctrines play a crucial role in formation of values. Heaven, as the Prophet in Islam had said, lies beneath the feet of the mother. Another saying of the prophet indicates, when a woman prays her five (prayers), fasts her month (Ramadan), preserves her chastity, and obeys her husband, she will be told on the Day of Judgment to enter the heaven from any of its (eight) gates. A culturally derived notion, “Wives’ paradise lies beneath the feet of their husbands” is likely to be prevalent in societies like Bangladesh. The statement itself carries the element of fabrication. However, Feldman (2001) shows that globalization has changed the nature of patriarchy in Bangladesh since it has altered the meanings ascribed to gender. These sorts of values and ideas that are common believed by the males of traditional societies in fact support the discriminatory status of female as justified.

Table 3 shows that there is a substantial difference between the urban and the rural respondents who support, or do not support ideas like ‘heaven lies beneath the

feet of the husband'. The majority (136 of 196) of urban respondents does not believe that heaven lies beneath the feet of the husband, whereas the majority (145 of 196) of the rural respondents believes otherwise. A good number of respondents (10.7%) respond as they are not certain.

Table 3: Believing that (for woman) heaven lies beneath the feet of husband

Supporting the idea, "Heaven lies beneath the feet of husband"		Place of Living		Total
		Urban	Rural	
Yes	Number	25	145	170
	Percentage	6.4%	37.0%	43.4%
No	Number	136	44	180
	Percentage	34.7%	11.2%	45.9%
Not Sure	Number	35	7	42
	Percentage	8.9%	1.8%	10.7%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 150.395$, $df = 2$, Level of Significance = 0.001

Thus, respondents in the rural area are more evidently developing a patriarchal mentality than that of urban respondents. Thus, the common trend is to integrate some false ideas in the dominant ideology, and there is not a proper awareness against the institution of patriarchy.

Habiba Zaman (1998) argues that the mechanisms of the cultural ideologies of patriarchy and 'Purdah' oppress the women of Bangladesh that hinder the path for their empowerment and liberation.

She explores the legal, religious and familial vulnerability of women to violence in Bangladeshi society that reveals how women are subordinated, controlled and made vulnerable through shame and social disgrace. Table 4 shows that more than half (55.6%) of the respondents consider 'Purdah' is essential. Evidently, 159 of 196 rural respondents consider that 'purdah' is essential. On the other hand, 59 of 196 urban respondents consider that 'Purdah' is essential. More than half (103 of 196) of the urban respondents consider that 'Purdah' is not essential. A significant number of the respondents (34 of 196) of urban area considers that they are not sure about this.

Table 4: Believing that (for woman) Purdah is Essential

Consider 'Purdah' as essential for women		Place of Living		Total
		Urban	Rural	
Yes	Number	59	159	218
	Percentage	15.1%	40.6%	55.6%
No	Number	103	18	121
	Percentage	26.3%	4.6%	30.9%
Not Sure	Number	34	19	53
	Percentage	8.7%	4.8%	13.5%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 109.828$, $df = 2$, Level of Significance = 0.001

This implies that rural respondents are developing more obstacles to the liberation and empowerment for women. Urban respondents also show the tendency to impose 'Purdah' on women. This indicates that, evidently, there is an element developing in the mind of the male to discriminate women in Bangladesh as a whole.

3. Traditional Beliefs in Supernatural Forces

Subbotsky, Eugene & Quinteros (2002) consider that the rationalistic orientation of contemporary culture affects the individual mind only to a certain 'depth'. The individual's adherence to the belief in the universal power of physical causality depends on the conditions in which the individual's causal beliefs are tested. Believe in Magic reveals respondents' self-beliefs and the level rationality. Any Magic is a set of ritualistic activities – usually without institutional supports – the execution of which, through words and actions considered powerful, intends to automatically induce changes of various types (Blackwell Encyclopedia of Sociology). Believe in juju or trinket and supernatural being, is to some extent logical in relation to the social context. Once some fundamental tenets of magic were accepted, it gets some social importance and a faith develops around an elaborate system of explanations of a particular state of values, explanations or excuses against disproving evidence.

Table 5 indicates that 56.4 percent respondents do not believe in *Jhar-fuk* (juju or trinket), *Jinn-pari* (supernatural being) or so on. Noticeably, more rural respondents than urban respondents say no to *Jhar-fuk* or *Jinn-pari*. Out of 196 respondents of the rural area, 135 say that they do not believe in that, whereas 86 of 196 urban respondents reside in this category. Evidently, rural respondents are fewer believers in *Jhar-fuk* and *Jinn-pari*. One-fifth (20.4) of the respondents believes in things as such. Nearly, one-fourth (23.2%) of the respondents are not certain about this.

Table 5: Believing in Jhar Fuk’ Jinn, Pari, Talisman or so on

<i>Believe in Jhar Fuk’ Jinn, Pari, Talisman or so on</i>		<i>Place of Living</i>		<i>Total</i>
		Urban	Rural	
Yes	Number	44	36	80
	Percentage	11.2%	9.2%	20.4%
No	Number	86	135	221
	Percentage	21.9%	34.4%	56.4%
Not Sure	Number	66	25	91
	Percentage	16.8%	6.4%	23.2%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 30.137$, $df = 2$, Level of Significance = 0.001

This suggests that rural respondents less anticipate the idea of Magic than its urban counterpart. Overall, believe in ideas like Jinn, Pari or Jhar-fuk is less evident throughout the country.

4. Modern Sexual Values

People in the traditional society consider sexuality as something that should not be discussed openly, and any sort of premarital sexual relationship must be avoided. Premarital sex is not compliant with the culture and heritage of Bangladesh, and very often it is regarded as a severe offense, particularly in rural areas of the country. Perlman (1978) demonstrates that cultural contexts had a substantial effect on the sexual values and conduct of individual respondents. Nonetheless, ‘Rainbow Nari O Shishu Kallyan Foundation,’ a non-governmental organization in Bangladesh, found that sexual behavior among Bangladeshi women is changing. The Fourth ‘National HIV Surveillance’ of Bangladesh indicates that Premarital and Extramarital sex is increasing in the culture. Adolescent girls may not remain in the traditional sexual confinement of the previous generations and casual sex among them is on the rise. (Alam, 2008).

Table 6 shows, more than one-fourth (26.5%) of the respondents agree that becoming physical in an affair is not bad. Noticeably, almost equal number of responders of both urban and rural area expresses their responses as such. However, one-fourth of the urban respondents strongly agree that being physically involved in an affair is not bad. On the other hand, more than one-tenth (21 of 196) of the rural respondents strongly agrees with this. A significant number (44 of 196) of rural respondents disagree that being physically in an affair is acceptable. Another 37 of

them strongly disagree that it is tolerable. Noticeably, a significant number of the rural respondents (50 of 196) agree that becoming physically involved is not bad, whereas a significant number of the urban respondents, (59 of 196), neither agrees nor disagree with the statement.

Table 6: Responses to the statement, “Being physical in affair is not bad”

Level of agreement with ‘being physical involved in affair is not bad’		Place of Living		Total
		Urban	Rural	
Strongly Disagree	Number	14	37	51
	Percentage	3.6%	9.4%	13.0%
Disagree	Number	22	44	66
	Percentage	5.6%	11.2%	16.8%
Neutral	Number	59	44	103
	Percentage	15.1%	11.2%	26.3%
Agree	Number	54	50	104
	Percentage	13.8%	12.8%	26.5%
Strongly Agree	Number	47	21	68
	Percentage	12.0%	5.4%	17.3%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 29.985$, $df = 4$, Level of Significance = 0.001

This suggests that there is a shift in the conceptualization of sexuality among the young generation. Throughout the country, the young begin to consider that being physically involved in an affair or love is not bad. The change is quite apparent to the females as well.

Blanchett (1996) indicates that in Bangladesh, women’s sexual purity is a very important factor, and strong sanctions exist against interactions with humans, and none is socially approved of accepted. Losing virginity implies losing honor. Table 7 shows that 40.3 percent of the respondents strongly agree that virginity are the most valuable possession of any person. However, 130 of 196 rural respondents consider as such, whereas only 28 of 196 urban respondents fall in this category. This indicates that rural respondents strongly consider virginity as valuable position. Noticeably, the majority (60 of 196) of the urban respondents responded neutrally. Less than one-fifth (12+5=17) of the rural respondents contradict with this.

Table 7: Responses to the statement, “Virginity is a person’s most valuable possession”.

Level of Agreement with “Virginity is a person’s most valuable possession”		Place of Living		
		Urban	Rural	Total
Strongly Disagree	Number	35	12	47
	Percentage	8.9%	3.1%	12.0%
Disagree	Number	38	5	43
	Percentage	9.7%	1.3%	11.0%
Neutral	Number	60	5	65
	Percentage	15.3%	1.3%	16.6%
Agree	Number	35	44	79
	Percentage	8.9%	11.2%	20.2%
Strongly Agree	Number	28	130	158
	Percentage	7.1%	33.2%	40.3%
Total	Number	196	196	392
	Percentage	50.0%	50.0%	100.0%

$\chi^2 = 149.993$, $df = 4$, Level of Significance = 0.001

This suggests that virginity is more important to the rural respondents than that of urban respondents. Young urban males have shown more tolerable attitude than that of rural males. Rural males posit greater emphasis on being virgin. It reflects the disparity of the cultural contexts in urban and rural areas.

Conclusion

Most humans prefer to live a life with a consensus of certain social values, and wish to comply with definite identity that may reflect their solidarity towards the society that they are part of. Any identity posits itself with a blend of the perceptual experience of social self along with spiritual formation, political affiliation and sense of patriotism. The study found that most of the young prefer to be identified as ‘Bangladeshi’ and more comfortable to be identified as ‘Muslim’ than that of their ethnic ‘Bengali’ identity. While it is the matter of identifying female, male respondents show certain disparity. Strikingly, rural respondents less anticipate the ideas like *Jinn, Pari* (Supernatural forces) or *Jhar-fuk* (juju or trinket) than its urban counterpart. However, young male of the rural area is more evidently developing a mindset that reflects patriarchy. The study indicates that rural males posit greater emphasis on being virgin, revealing the disparity of the cultural contexts. There is a tendency among them to dominate female. A significant number of urban males also have shown the similar sort of tendency.

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