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A Study on Minority Influence in the Context of Majority-Minority Intergroup Relations in Bangladesh

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**A STUDY ON MINORITY INFLUENCE IN THE
CONTEXT OF MAJORITY-MINORITY INTERGROUP
RELATIONS IN BANGLADESH**

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

BY

MD. AMZAD HOSSAIN

**UNDER THE SUPERVISION OF
DR.M. MOZAMMEL HUQ
PROFESSOR OF PSYCHOLOGY**



**DEPARTMENT OF PSYCHOLOGY
UNIVERSITY OF RAJSHAHI
RAJSHAHI, BANGLADESH
AUGUST, 2005**

DECLARATION

I solemnly declare that this dissertation for Ph.D. degree entitled "A STUDY ON MINORITY INFLUENCE IN THE CONTEXT OF MAJORITY-MINORITY INTERGROUP RELATIONS IN BANGLADESH" is an original work of mine. This dissertation has not been submitted to any other University or Institute for any degree or diploma.

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CERTIFICATE

It is my great pleasure to certify that MD. AMZAD HOSSAIN did his Ph.D. thesis entitled “A STUDY ON MINORITY INFLUENCE IN THE CONTEXT OF MAJORITY-MINORITY INTERGROUP RELATIONS IN BANGLADESH” under my guidance and it constitutes his own creative work. I recommend the thesis for evaluation.

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ACKNOWLEDGEMENT

Many people from all walks of lives have helped me in writing this thesis. Some of them helped me is 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, my reverend teachers, in the Department of Psychology, University of Rajshahi, for their sincere co-operation and help in finishing this work successfully. 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 at the time of my data collection. I also extend thanks to the principal, M.M.C. Mahila College, Saver, Dhaka. Superintendents of Halls and Provosts of those institutions who co-operated with me and provided me with necessary help for data collection.

Finally, the inspiration of my parents and wife contributed a lot to my higher education. I dedicate this dissertation to them.

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ABSTRACT

The present study was an attempt to conduct empirical investigation on minority influence in the context of majority-minority intergroup relations in Bangladesh. In addition, internal-external locus of control and conservatism-radicalism were tested. In order to test the minority influence processes, several theories of minority influence were elaborately discussed. These were (1) Moscovici's Theory of Conversion Behaviour; (2) Latane's Social Impact Theory; (3) Social Impact Model of Tanford and Penrod; (4) Tajfel's Theory of Social Identity; and (5) Model of Single Versus Double Minorities proposed by Maass and Clark.

The main objective of the study was to conduct an empirical investigation on majority-minority influence processes of Bengali Muslims and Hindus as related to gender differentiation and residential background. The specific objectives of this study are given below:

1. To provide operational definition of minority influence processes in the study of majority-minority intergroup relations.
2. To highlight the theoretical explanation of minority influence processes in perspectives of intergroup relations of majority-minority intergroup behaviour.

3. To attempt a comprehensive review of empirical study relating to minority influence processes.
4. To conceptualize key words of minority influence processes in relation to social identity, own group minority, out group minority, double minority, negotiation, consistency, rigidity and behavioural style.
5. To reflect on majority-minority influence processes in relation to Muslim-Hindu intergroup relationship.
6. To study minority influence processes involving gender and residential background.
7. To study personality variable in terms of internal-external control of Muslims and Hindus as related to gender and residential background.
8. To study ideological preference in terms of conservatism-radicalism of Bengali Muslims as majority group and Bengali Hindus as minority group in relation to their gender differences and residential background.

A total of 240 respondents constituted the sample of the study. They were equally divided into Bengali Muslims and Bengali Hindus. Each group was again

equally divided into males and females. Each category of male and female was again equally subdivided into urban and rural according to their residential background. The study used three instruments for data collection. These were (1) Minority Influence Test (MIT), (2) Internal-External Control Scale (I-E Control Scale) and (3) Conservatism-Radicalism Scale (C-R Scale). A $2 \times 2 \times 2$ factorial design consisting of two levels of group composition (majority/minority), two levels of gender (Male/Female) and two levels of residents (Urban/Rural).

The study used three specific hypotheses. These are stated below:

H₁ : Muslim respondents as members of majority group would express significantly higher attitudinal preference in favour of majority influence as compared to Hindu respondents as members of minority group.

H₂ : Female respondents would show significantly higher attitudinal preference for minority influence as compared to male respondents.

H₃ : Respondents with rural residential background would express significantly

higher attitudinal preference for minority influence as compared to the respondents with urban residential background.

The findings of the study provided empirical support to all the hypotheses. In addition, the Bengali Hindus as members of a minority group failed to assert their minority position and showed comparatively less minority influence on the decision-making behaviour of the majority. Furthermore, Bengali Muslims appeared more internally controlled and expressed more conservative attitudes as compared to Bengali Hindus.

In conclusion, it can be said that the study provides empirical data reflecting on majority-minority intergroup relations in the interplay of ideology in terms of conservatism and radicalism as well as personality traits in-terms of I-E locus of control. It emerges with considerable clarity and confidence that a phenomenon as complex as minority influence processes is intimately embedded in the matrix of social- economic, cultural, religious and political context of Bangladesh. The religious, political, social, economic and cultural predispositions of Bengali Muslims and Bengali Hindus in Bangladesh may intimate the shifting status and power relations affecting both the groups qualitatively and quantitatively in the existing intergroup relations.

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CHAPTER ONE

INTRODUCTION

INTRODUCTION

Researches on social influence process (Levine, 1980; Moscovici, 1976; Moscovici and Nemeth, 1974) have shown that majority and minority intergroup relationship is a two-way traffic that may induce mutual influence on each other. But the traditional approaches to social influence have shown that the majority is the only source of influence pressure on minority (Allen, 1965; Darley and Darley, 1976; Kiesler and Kiesler, 1969). These researches have reported dependency as the important factor by which influence operates. Thus the mutual influence process between majority and minority group members are conditioned by dependency of each other. If the majority group is dependent on some aspects on the minority group, then there is a possibility of minority influence in the decision-making process of the majority. But if the minority group is dependent on the majority group, then there is a possibility of the majority group to exert influence on the minority group. Thus the social influence process in majority and minority intergroup relations may induce social impact to the extent that the relevant groups are dependent on each other.

The size, status and power of the majority and minority groups have been systematically investigated in the study of social influence process. The findings of empirical studies have reported that if the size of the minority is too small, they fail to induce influence on the majority group. Similarly, if the minority group members have low self-esteem and low social

status in comparison to majority groups, it is a case of non-comparability and as such they cannot exert influence on the majority. Again, if the social powers between majority and minority groups are unequally distributed, the minority group fails to exert influence on the majority. But in a society where size of population, socioeconomic status and social power between majority and minority groups get mutual cognizance, both the groups develop dependency on each other and the minority influence process becomes prominent.

Moscovici (1976) has suggested that individuals as active minority can serve as sources of influence pressure. A minority by definition is a disadvantaged group in comparison to majority. The comparison is made in terms of such characteristics as size, status and power. Viewed from this perspective, traditional dependency model of social influence may not work in minority influence process. Moscovici has argued that behavioural style is the mechanism by which influence operates. This is true in such situations where the influence source is a relatively powerless minority. In such context, the majority has been viewed as the passive recipient of forces emanating from the minority.

The phenomenon of minority influence occupies a central position in the research area of intergroup relations. Moscovici (1976) has dealt with the problem of minority influence in terms of innovation. In fact, innovation may play an important

role in explaining social influence in higher intensity. Social influence process may be viewed from a diverse array of perspectives. For the purpose of present study, the concept of social influence is limited to the theoretical paradigms relating to minority influence process. The theories relating to minority influence processes have been discussed below.

1.1 THEORY OF CONVERSION BEHAVIOUR

This theory of minority influence has been proposed by Moscovici (1976). According to him, the functionalist model views influence as one-sided where majority can exert influence but minorities can not. This is known as conformity behaviour to majority influence. In contrast, Moscovici holds that all group members, whether majority or minority, can exert influence and be influenced. Moscovici has proposed that majority influence leads individuals to comply publicly with the influence source. But they retain their original view-points privately. Thus, minority influence leads to private acceptance of new ideas. This is called the process of conversion behaviour. Conversion behaviour can eventually introduce social change. It is related with behavioural style. Thus, the process of conversion and behavioural style is responsible for minority influence. Moscovici has emphasized investment, autonomy, rigidity, fairness and consistency on the part of the minority as central to the theory.

Moscovici has examined the reciprocal side of the influence processes. In this process of influence, Moscovici has shown that the minority may exert influence on majority. In this respect, a deviant minority can influence a majority even in perceptual judgments.

However, there is a difference in kind between majority and minority influence. This difference involves compliance and conversion.

Moscovici has classified the social influence under the headings of conformity, minority influence and deviant rejection. He has formulated four assumptions to understand the process of minority influence. These assumptions have explained the conversion behaviour. In fact, the majority influence results in compliance but the minority influence results in conversion. For example, social pressures by the majority group on the minority group in terms of punishment and reward lead to public agreement with the group. But this public agreement will be accompanied by private acceptance in case of minority group members. As the social pressure relaxes, the person is not attracted to the group. Then the public agreement will disappear and private acceptance will take place. Thus, compliance and conversion are two key factors in social influence process. The four assumptions of conversion behaviour have been given below:

1.1.1 ASUMPTION-I

This assumption states that both minority and majority groups have privileged field of action. This results from the separation between private and public life. It indicates that people are prepared to live in two lives on a psyche level. One is public life and the other is private life. Education, language and institution justify this split. It is acceptable for the majority to reinforce the norms. But it is also acceptable for the minority to transgress them. When reinforcement of norm by the majority group interferes with personal beliefs of the minority group, it is less acceptable. Transgression of norm calls for an outward manifestation. Thus it involves a generalized double talking and double thinking (Zinoviev, 1976).

Moscovici argued that people refuse to become conformist. Again, they resist to become deviant. This amounts to inconsistency. According to Mosovici, Minority pressures can be tolerated as long as they do not overflow into public life. It means that people are faced with ambivalent attitudes toward a majority and a minority. If no change can be observed on a direct, outward level, some alteration may well take place on an indirect, latent level. Thus assumption-1 states that conversion is produced by a minority consistent behaviour.

1.1.2 ASSUMPTION-II

This assumption states that the stronger the consistency at one pole, the grater the conflict at the other pole. In this social interaction, higher changes are required to reduce the conflict.

In fact, all influence attempts to create a conflict. It is aimed to introduce great consistency between private and public behaviour. Thus dissonance or divergence may occur. Thus a conflict created by individual or group seems to have two main preoccupations; (1) to seem consistent and acceptable, socially, to others and himself; and (2) to make sense out of the confusing physical and social environment.

Behaviour style is an important factor for social influence processes. The minority group members as well as majority group members use this behavioural style to influence each other. It reflects the sense of confidence, commitment and refusal of compromise. It helps to restore consistency and gives a meaning to the social and physical environment. In this way a clear understanding is gained. Thus satisfactory social reactions with the social influence is established. Thus the conversion produced by minority implies a real change of judgments or opinions.

1.1.3 ASSUMPTION- III

Assumption III states that the more intense the conflict generated by the minority, the more radical is the conversion. In other ward, the more rigid is the minority, the greater is its indirect effect on the majority. This involves discrepant majority and discrepant minority. While discrepant majority focuses on others, the discrepant minority focuses on priority. Accordingly minorities are accused of exaggeration and lack of

objectivity. The ideas advanced by minority are regarded as delightful fictions and distorted images of the world.

It should be pointed out that neither a majority nor a minority is completely followed nor entirely rejected. Both the majority and minority can arouse a conflict. But the center of this conflict and its direction may be different due to different interests of the majority and the minority.

According to Moscovici, judgments advanced by the majority are accepted passively. But those emitted by the minority are accepted in an active way. Thus the majority has a credible source and the credibility of the minority is limited. The theory of conversion behaviour states that the judgment expressed by a minority is more likely to raise arguments and counter-arguments than the one expressed by a majority. Hence, the changes induced will be stable and more progressive in the case of minority.

1.1.4 ASSUMPTION-IV

The assumption iv deals with the resolution of a conflict of influence irrespective of the origin. The more is the conflict, the more is the available path. It is easier and more economical from a social psychological view point to change one's opinion or behaviour when one is faced with a normal alternative than with a deviant one. But in case of a minority this is not so simple. In such case, an external social pressure creates a states of tension and the person wants to free himself from it. The

best way for the majority to reduce this tension is to change one's responses in the public life and modify them in the private life. But it is very difficult for a minority to make direct concessions or to change behaviour and judgments in the public life. Because the minority group members are not willing to take risk by becoming deviants in turn. Hence, the only way for resolving conflict in case minority is to take shelter in the private life.

Thus Moscovici concludes that conversion is more pronounced in the absence of the influence source. In a word, origin of conflict and its resolution, nature of influence source and majority-minority intergroup relations are based on the idea that once a conflict is set the presence of the deviant minority prevents acceptance of its position in order to avoid both losing face and recognizing one self as deviant.

On the basis of these four assumptions, Moscovici has made an elaborate description of his theory of conversion behaviour as related to minority influence processes. He declared that the reciprocal influence of a minority is conceivable because of the existence of internal conflicts. But the mere fact of being a minority does not it self transform the individual or the group into a target or a source of influence. What transforms the minority into a passive or an active part of the group or society is determined by the absence or presence of a definite stand, a coherent point of view and a norm of its own.

To be more precise, it is not the sheer distance between positions or the discrepancy between majority and minority judgments or attitudes that determines their respective impact. Moscovici observes that minority influence depends on different directions which exist between the two poles of interaction. One is orthodox and the other is heterodox. The influence process is orthodox when it moves in the same direction as the norm. It is heterodox when it moves against the direction of the norm.

According to Moscovici, a deviant heterodox minority has a good opportunity to influence a group, to attract its members and to win a certain amount of esteem. The orthodoxy can employ a greater uniformity of opinion and beliefs in the groups. It may be regarded as a global influence of the minority's point of view. Heterodoxy can block the communication and interaction in the group members. They make consensus impossible and produce sharp differentiation between opinion and beliefs in the group. They are capable to bring displacement in the direction opposite to the group norm. Such an effect corresponds to a manifest goal or increasing the distance between the heterodox minority and orthodox majority. These conditions for exerting influence may be regarded as cornerstone of the theory of conversion behaviours as proposed by Moscovici.

The theory of conversion behaviours may be regarded as two-step model of minority influence. The first step is that the minority must initially induce a conflict with the majority by challenging majority norm. The second step is that the minority has to provide consistent and stable alternative norm. Both goals are achieved by showing a behavioural style. The behavioural style will indicate certainty and commitment. The relevant behavioural styles are consistency, investment, autonomy, rigidity and fairness. Among these behavioural styles, consistency has become the cornerstone of minority influence research.

1.2 SOCIAL IMPACT THEORY

Social impact theory has been proposed by Latane (1981). This theory explains the minority influence process in inter-group relations. This theory provides a connecting link between traditional dependence model of majority influence and Moscovici's model of minority influence. This theory states that social influence can be understood as resulting from social forces operating in a social environment. The amount of influence produced by either a majority or a minority will be a multiplicative function of the strengths, immediacy and number of its members.

According to Latane, social impact may be caused by the real, implied or imagined presence of other individuals. Latane has expressed his theory of social impact mathematically as follows:

Social Forces: $I = f(SIN)$. Here, I = Intensity or impact of the source person such as status, power and ability.

I = Immediacy or proximity in space or time to the target.

N = Number of source persons present.

Thus the social impact experienced by a target person should be a multiplicative function of these three factors, with I (impact) = $f(SIN)$, suggesting that effect of any one variable will be greater than the value of the other variable. As any one of these variables increases, there should be a corresponding increase in impact.

Latane has reported several social situations for his social impact theory. One such situation is majority influence. According to Latane, when influence pressure is generated by a unanimous majority, all of the social forces acting on an individual target will pull him the same direction. Following the principles of social impact theory, this conformity pressure will increase with increases in the strength, immediacy, and number of individuals advocating the majority position.

Another social influence situation is minority influence. Here influence forces are not unanimous and the forces impinging on the target may pull him in different directions. For example, if the individual become the target of influence, the force exerted by the larger faction will pull the target

toward the majority position while the force of the smaller faction will pull the target toward the minority. According to social impact theory, the magnitude of each force will be a multiplicative function of the strength, immediacy, and number of subgroup members. All else being equal, conformity to the majority position should increase as a power function of majority size and decrease as a power function of minority size.

Thus the social impact theory defines two types of social situations. In the first situation, an individual is the target of social forces emanating from other people. The impact he experiences will be a multiplicative function of the number of people present and the amount of impact generated by each.

In the second situation, an individual stands with others as the target of a social force coming from outside the group. He is in a different kind of force field. The impact will be diffused or divided among the group members. In this situation, each individual will feel less impact than he would if he were alone. As the strength, immediacy or number of other group members increases, the impact of an external source on any individual will decrease.

It may be noted that both types of fields may be operative in a given situation. Thus an individual may be a member of one group that is the target of forces coming from another group. In this situation, the impact experienced by that individual should be a direct function of the strength, immediacy and number of

people in the opposing group and an inverse function of the strength, immediacy and number of people in his own group. Thus if an individual target becomes consistent with target of majority or minority, then this individual will be in both a multiplicative and a divisive force field. This suggests that he will be affected by others in his own subgroup as well as by those in the other subgroup. In such situation, each subgroup will have an effect upon the other. From this perspective, majority and minority influence may be viewed as simultaneous and reciprocal.

The social impact theory developed by Latane (1981) has been further elaborated by Latane and Nide (1980) and Latane and Wolf (1981). They share the common viewpoint that social impact is a multiplicative function of three factors, namely, the strength (status, power and knowledge) and number of group members.

The theory of social impact is based on several predictions. The first predication is that the first minority member will have the greatest impact and each additional minority member will be relatively less than the previous one. The second prediction is that there is no basic difference in mechanism by which majority in conformity paradigm and minorities in minority influence paradigm exert influence. Hence, it necessarily follows that everything else being equal, majorities will have more impact than minorities due to their

grater number. The minority can compensate for its numerical weakness only when displaying considerable greater consistency than the majority.

1.3 SOCIAL IMPACT MODEL

Tanford and Penrod (1984) have presented a more sophisticated format model of social influence known as social impact model. This model assumes that social influence is primarily a function of the minority's and the majority's size and that both minority and majority influence operate by a single process.

The social influence model uses several parameters. Two basic parameters of SIM is :

(i) Transition and (ii) Individual resistance to persuasion. Other parameters include group probability of choosing one of the two dichotomous responses and number of influence sources.

On the basis of above parameters, the SIM formulates several assumptions. These are as follows:

- (1) **Persuasion resistance** : The model assumes that individual group members will differ in their susceptibility to persuasion from other group members.
- (2) **Group size** : SIM can operate with any group size found to operate in social influence processes.

- (3) **Probability of choosing one of two dichotomous responses** : The model assumes that each group member in influence process is assigned an initial response preference based on the probability that a randomly selected group member will vote in one direction or the other.
- (4) **Number of influence sources** : In order to simulate minority and majority influence processes, the model was modified so that one or more group members would, with a specified degree of consistency, vote for the unpopular or deviant response and would not be susceptible to influence by members of the opposing group.

Social impact model differs from Latane's social impact theory. The Theory proposes a negatively accelerating positive power function. Here the additional influence source has relatively less impact than the previous source. But Tanford and Penrod postulate an S-shaped growth function. Here the impact of an additional influence source will initially accelerate, reach a point of inflection around the third influence source and then accelerate. Secondly, social impact theory does not predict a maximum degree of influences, whereas SIM places a ceiling on the amount of influence possible. Thirdly, the social impact theory focuses on variables affecting the strength, immediacy and number of sources and targets of influence. The theory does not itself predict the effect of variables involving the judgmental issue such as stimulus

ambiguity, task difficulty and opinion relevant. Whereas SIM includes a number of additional parameters such as the probability that a group member will choose the deviant minority opinion in the absence of influence, or individual differences in susceptibility to persuasion.

It is true that social impact model and social impact theory have great advantages due to their integrative character. But they have a number of shortcomings when applied to minority influence. Firstly, they cannot explain the minority influence due to rigidity and double minority status. Secondly, they cannot explain the psychological processes by which minority influence may operate. Thirdly, both the models fail to offer a satisfactory explanation for the central determinant of minority influence. Although consistency may be subsumed under the strength factor in Latane's theory (Latane and Wolf, 1981), this does not explain the process by which it may operate. Thus both social impact theory and SIM, at their current stage of development, remain descriptive.

1.4 MODEL OF SINGLE VERSUS DOUBLE MINORITIES

Maass and her co-workers (1982) proposed a model of minority influence popularly known as the formal model of single versus double minorities. Single minorities can be defined as individuals who deviate from the majority only in terms of their beliefs, such as the students of the mid-1960s. Double minorities, in contrast, differ from the majority not only in terms of their beliefs, but also in terms of their ascribed

category membership. In the United States, for example, a black radical differs from a member of the white majority in terms of beliefs as well as membership in a salient racial minority.

This theory is based on ideas developed by Moscovici (1976), Moscovici and Faucheux (1972) and Moscovici and Nemeth (1974). These investigators provided historical examples from actual minority groups. They emphasized that natural social minorities such as Blacks or Jews have direct relevancy to the model of single and double minorities.

Chaiken and Stangor (1987) have provided a critical evaluation of single versus double minorities. They concluded that the theorists supporting single and double minorities have used the same terms differently. According to them, the term "Process" refers to the predictive power of their model. It uses as functional principles of the theory. In its more usual sense, the model of single and double minorities refers to psychological processes. It involves attributional reasoning or issue-oriented thinking. If this be the case, the model of single versus double minorities appears somewhat ambiguous. It cannot explain the influence and impact of minorities on majorities. Moreover, this model fails to predict accurately the equations of influence exerted by both majorities and minorities in their reciprocal relationship. In fact, the model of single and double processes of minority influence is related with a large number of empirical findings. These are related with multiple

motives and mode of processing in a relevant social intergroup relationship. On the basis of these arguments, it is concluded that multiple psychological processes are operative in both majority and minority influence settings.

A related issue with the single versus double minorities is concerned with the nature of majority and minority influence. The conversion behaviour theorists state that the influence is qualitative. But the single versus double process theorists state that the influence is merely quantitative. If the influence is qualitatively different, it reflects different motivational goals. In this sense, it is argued that some processes operative in majority settings are qualitatively different from those operating in minority setting. When similar motivational goals underlie both forms of influence, the qualitative-quantitative distinction becomes irrelevant.

It is important to note that single versus double minority theorists have used attributional reasoning to explain the minority influence processes. This mode of processing involves primarily a quantitative issue. Hence it is reasonably argued that the influence produced by single versus double minority is quantitatively different from the influence exerted by majority groups in relevant social settings.

The concept of single versus double minority influence is related with mechanistic laws of a symmetric intergroup relations marked by power and dominance (Tajfel, 1978).

According to Moscovici (1976), minorities can acquire such influence essentially by systematically organizing their behaviour, maintaining their steadfastness, and by their internal unanimity. The steadfastness refers to diachronic consistency and unanimity refers to synchronic consistency. These behavioural styles are efficient in obtaining social impact. Eventually they generate a social conflict. In such situations, minority may represent a possible alternative (Moscovici et.al, 1984).

Mugny et.al, (1984) explained single and double minority with reference to social categorization. Accordingly they perceived double minority as presenting a stronger self interest. Hence they are found to exert less influence than the single minority. The investigators concluded that the “double” minority status favours the emergence of alternative interpretations of deviant minority behaviours where an attribution of self-interest may be particularly predominant.

Mugny (1982) has distinguished between three social agents in any innovation setting. These are power, population and minority status. Power is understood in the sense of dominant agent. It is a norm within any kind of institutionalized dominance relationship. The population is understood as the target par excellence of majority as well as minority influence attempts. Finally, minority status is understood in respect of the norm and the number of active minorities. Different kind of relationships may coexist simultaneously among these three

entities. Between power and population, domination is the essential form of relationship. Between power and minority, it takes on the form of antagonism. The power of minorities resides in their ability to generate social conflict. Thus a relationship of social influence is found to take place between minority and population.

In such a context, Minority group members must show behavioural consistency in their antagonistic relationship with majority group (Moscovici, 1976; Moscovici and Mugny, 1983). Thus the minority must be firm, stable, self-confident and autonomous in this antagonistic context. In such situations, consistency involves breaking of relationship with the power and refusing to negotiate with the power. Consistency also involves upsetting the established norms and rules so as to create an imbalance in the social system (Nemeth and Wachtler, 1974).

Negotiation style is another important aspect to understand the effects of consistency. In fact, minority consistency generates a conflict with power as well as population. These are the target of potential influence. This is because population shares dominant ideology displayed by the power. In this sense, the population also will be affected by the social conflict (Mugny, 1975). In such situations, the minority will have to show some flexibility not rigidity, in order to exert its influence (Mugny, 1982).

Special attention must be paid to how minority behaviour is perceived and interpreted. These social representations have been shown to be heavily dependent on the social context of innovation.

1.5 SOCIAL IDENTITY AND SOCIAL INFLUENCE MODEL

Minority influence is related with status difference. The majority group possesses higher status and the minority group possesses a comparatively lower status in social stratification. Tajfel (1978) introduced a theory of social identity and found several factors working in the process of social influence. According to Tajfel, status differences are based on secure and insecure comparisons. A completely secure comparison would imply a relationship between two or more groups in which “a change in the texture of psychological distinctiveness between them is not conceivable.”

In such a case, a complete psychological objectification of a social status quo would exist and there would be no cognitive alternatives of any kind available to challenge the existing social reality.

Thus the problems of social identity and social influence are closely associated with the awareness about existing social reality. It is based on the belief that alternatives to existing social order are conceivable and attainable.

The relation between social identity and social influence is very important for understanding minority influence processes.

It is true that numerical minority can modify the attitudes and beliefs of a majority group . The modification becomes possible when the minority group members consistently argue for an alternative view point. What is less clear is how minority influence operates when the influence attempt comes from an outgroup minority representing a distinctly social category. Tajfel's Theory of social Identity makes an attempt in understanding how category membership may affect social influence processes and to what degree out-group membership may undermine the minority's persuasive power.

Tajfel's social identity theory may be explained from a theoretical perspective. Tajfel's social identity theory allows predictions about the relative persuasiveness of in-group and out-group minorities. According to Tajfel's theory, different social categories are sufficient to induce in-group favoritism and out-group discrimination. Thus, out-group minorities who are perceived as belonging to distinctly different social category are likely to be derogated. Furthermore, since individuals strive to maintain a positive identity, they will be less likely to leave their existing group and to identify with an out-group.

Turner (1987) has provided a self categorization analysis to social influence. He has argued that people will be more susceptible to influence from in-group than from out-group members. It is true that individuals expect similar people to display similar behaviour in identical situations. Hence they will expect agreement on a given issue from those who are considered an appropriate reference group for social comparison. In contrast, they will not expect agreement from out-group members who are a priori assumed to be dissimilar. As a result, they will experience greater uncertainty and doubt in their own position when they find themselves in disagreement with similar ingroup members than when they find themselves in disagreement with out-group members.

Mugny (1981) has emphasized a complementary aspect of self- stereotyping. He has pointed out that agreement with the outgroup would imply a psychological shift from an ingroup to an outgroup identity. Since the characteristics associated with an outgroup are usually less positive than the characteristics associated with one's own in-group, the individual will be more reluctant to adopt the opinion of an outgroup than that of an ingroup minority. Taken together, all these assumptions clearly predict that out-group minorities will be less influential than ingroup minorities.

The theory of social identity has provided several explanations of Moscovici's (1985) provocative idea about an influence source. The influence source may have low

credibility as well as high credibility. Low credibility induces a conflict of perceptions between the majority and minority groups. It will elicit more careful cognitive processing. Thus a source of low credibility will produce greater private attitude change than a highly credible source. Thus influence source of low credibility may have greater and longer lasting latent influence than highly credible source.

It is important to know that low credibility is related with minority source and high credibility is related with majority source. This distinction between high and low credibility sources can easily be applied to ingroup and outgroup minorities. In fact, ingroup minorities enjoy greater a priori credibility than outgroup minorities. It is expected that outgroup minorities induce greater cognitive activity. They are more influential than ingroup minorities on private, indirect and delayed measures but ingroup minorities may have a relative advantage over outgroup minorities on public, direct, or immediate measures.

In conclusion, it can be said that the social identity theory has introduced great innovation in the study of identity processes in intergroup behaviour involving minority influence, persuasiveness, credibility aimed at attitude change. The theory suggests that people may be reluctant to adopt the opinion of an out-group minority even under conditions of anonymity. Minority's persuasive effect, on the other hand, may lead to unconscious attitude change in the dominant majority group members.

1.6 REVIEW OF LITERATURE

The study on majority and minority influence requires empirical support from the existing literature. It is thought that an analytical presentation of various studies on minority influence would provide support for the development of issues relating to majority-minority intergroup relation. Thus an array of experimental findings have been reported below.

A classic study on majority-minority influence was done by Asch (1951). Sherif (1935) also conducted experiments on majority influence and provided an analytical overview on conformity behaviour. Asch and Sherif worked on conformity behaviour. They showed that minority members are found to converge with the decision of the majority.

It is, therefore, evident that the classic experiments on conformity behaviour done by Sherif and Asch initiated research on social influence. It was not until 1969 that Moscovici and his co-authors pointed out that social influence is by no means limited to a one-direction dependency of the minority on the majority. Reversing the usual conformity paradigm, Moscovici, Lage, and Naffrechoux (1969) demonstrated that a consistent minority is able to exert a remarkable degree of influence even when it is not equipped with such characteristics as

power, status, competence, or idiosyncrasy credits. In this experiment six naive Ss were used. In a simple colour perception task, Ss were asked to judge the colour of blue slides that differed only in terms of their luminance. Two phases were used. One was experimental phase and the other was control phase .

In this experiment (Moscovici et. al., 1969), slides of a blue colour, differing in luminance, were shown to subjects. Each subject responded by stating the colour he saw as well as estimating the luminance on a scale from 1 to 5. Two subjects out of a group of six were paid confederates and responded “green” rather than “blue” on every trial. Such a manipulation led to 8.42% green responses by the naive subjects, a percentage significantly greater than a control group which gave essentially no green responses (0.25%) to the slides. Thus, there is some evidence that a consistent minority may influence the majority in a direction contrary to their own senses.

This study (Moscovici et al., 1969) becomes particularly important in that attention is being paid to the possible influence exerted by an active “deviate.” Most of the conformity research has considered the lone individual or the minority as a recipient of group pressure, and in keeping with this orientation, data have usually been collected on the extent to which the minority says “Yes”

or “no” to the will of the majority. In Contrast to this approach, the Moscovici et. al., (1969) study allowed the deviate to have a system of answers of his own and shows that he is able to exert influence back on the majority by a vehicle similar to that used by a majority to induce conformity. This study demonstrates that, at least under some conditions, the consistency of the deviate over time may be sufficient to exert influence on the majority

Moscovici (1976) and Moscovici and Faucheux (1972) reported similar findings in their experimental studies. For example, Moscovici (1976) in his empirical research listed a number of potentially relevant behavioural styles. These are consistency, investment, autonomy, rigidity and fairness. Among these variables, Moscovici found consistency as most important factor for minority influence in changing the decision of the majority. Moscovici and Nemeth (1974) also conducted experimental study on minority influence and their findings supported the view that consistent minority has great impact on majority’s decision. Steiner (1974) also reported that minority influence with conformity processes has enormous impact in changing the attitudes and perception of the majority.

Maass and Clark (1983) conducted experiment for explaining underlying minority influence processes and

conformity behaviour. They used 326 females and 96 males undergraduate students. A 3×2 factorial design was used. The results showed that both majority and minority expressed their opinion towards the minority in private but towards the majority in public.

In another experiment, they used a $2 \times 2 \times 2 \times 2$ factorial design. The factors were majority-minority condition, minority VS majority source of influence, order of presentation and public VS private assessment respectively. The results showed that persons who are simultaneously exposed to majority and minority influence tend to move towards the minority position in private but towards the majority position in public. Thus Maass and Clark distinguished between two social influence situations. In one situation, individual is independent while two forces of majority and minority are simultaneously impinging on him. In such a condition, the individual is neither a part of the majority group. In the other situation the individual is either a part of the majority or a part of the minority. In such conditions the majority induced and minority induced cognitive activities appear as powerful forces to exert influence on the decision of the group members. These findings recognize two-way influences in majority-minority intergroup relationships.

Latane and Wolf (1981) has made a critical review of research tradition regarding social influence processes. They conducted an investigation to examine the underlying forces operating in social influence processes. On the basis of their empirical data, they concluded that influence by either majority or minority is a multiplicative function of the strength, immediacy and number of its members. This study explained conformity and innovation and showed that conformity looks at the influence at the majority on a passive minority, whereas innovation considers the influence of active minority on a salient majority.

Jones and Gerard (1967) made extensive investigation on the role of dependency in influencing attitudes and perceptions of the individuals in their majority–minority intergroup behaviour. They identified two types of dependence such as information dependence and effect dependence. Information dependence occurs when an individual relies upon others for information about the environment or its meaning. Effect dependence exists when an individual relies upon others for the direct satisfaction of needs. On the basis of these findings, Jones and Gerard concluded that the greater an individual's dependence upon another individual or group, the more he will conform to that individual's position or to the group's norms.

Festinger (1954) conducted a classic experiment regarding the impact of dependence on social influence. He showed that a majority is better able to satisfy the conditions associated with dependence needs than a minority. The majority is capable to attain this position by virtue of its superior size. Festinger found that the greater the number of individuals who exposes position, the better basis they provide for establishing social reality. Further, the greater the number of people advocating a position, the greater are their resources for rewarding these who conform to that position and punishing those who deviate.

On the basis of above findings, Festinger supported the increased effectiveness of larger numbers and concluded that conformity to the majority position increased with increasing majority size. Thus Festinger in his study considered the majority as the source and the minority as the target of influence pressure. Thus Festinger used the traditional dependence model of majority influence and as such he found it difficult to account for influence produced by a numerically disadvantaged minority.

Consistency in attitudinal preference and perceptual organization is another behavioural style in social influence. Wolf (1979) conducted an experiment in this area. He found that a consistent behavioural style emerged

as focal point in influence process. Thus the investigator showed that the effectiveness of consistence as a source of influence pressure is not determined by dependence relations and concluded that consistent behavioural style would be a potent source of influence only when the influence agent is a minority.

Nemeth, Swedlund and Kanki (1974) reported similar findings. They showed minority's numerical disadvantage does not preclude it from exercising influence. They found that minority's smaller size may indirectly increase the influence by fostering attributions of confidence and commitment.

Similarly, Nemeth, Wachtler, and Endicott (1977) suggest that a minority has two stylistic advantages inversely related to its size. By standing out against the crowd, the minority gains visibility and becomes the focus of attention in the group. As minority size increases, the majority's attention becomes divided and individual minority members become less salient. Second, by advocating its position consistently in the face of possible sanctions, the minority forces the attribution that it is confident and committed to its position. As minority size increases, the potential for ostracism and rejection is reduced, resulting in a decrease in perceived confidence and commitment and consequently in influence.

Latane (1981) provided empirical verification to minority influence processes. According to him, minority influence may be effected by the real, employed or imagined present of other individuals. He observed that minorities are inherently disadvantaged in respect of size, status and power.

Latane and Davis (1974) conducted a study at Ohio State University Campus. They used college students as respondents. The sample was composed of 1008 students. The results showed that 68% of the respondents adopted with majority position. The relationship between majority size and conformity accounted for 88% of the variance.

Wolf and Latane (1981) noted the existence of consistent sex differences in conformity behaviour. They found that persons with female names were more influenced (42%) than persons with male names (30%).

A more precise investigation of the effect of minority size was conducted by Davis and Latane (1974). The study used the technique of impression formation. They asked the participants to integrate information from several sources. Then they were asked to form a coherent impression of another person. Each respondent rated 216 different target persons. An adjective check-list containing 36 positive and 36 negative traits was used. It was found

that minority size effected higher influence in rating the target person.

Nemeth and Wachtler (1974) and Arbuthnot and Wayner (1982) conducted similar studies to manipulate the confident of the minority. They found that minorities of two consistent confederate were more influential whereas a single minority confederate was less influential. Findings of this study demonstrated that a single minority source is less influential than a minority source of two members. Thus the findings of these empirical investigations has suggested that minority influence is attenuated in larger groups.

Doise and Moscovici (1970) examined the effects of response shift on the part of the minority. In this study 89 stimulus words were used. The subjects were asked to choose between two types of verbal association. In this study, deviant minority was found to exert stronger influence than the consistent minority. Thus a minority who initially confirmed to the known majority and later become deviant were found to exert stronger influence than a minority who consistently supported the position of his own group.

Bray, Johnson and Chilstrom (1982) conducted an experiment on minority influence processes. In this study

Ss were divided in group of six. Two confederates were used. They advocated a minority position on all opinion items except the last one. Thus they deviated on the final item. The results showed that deviant minority exerted greater influence than the consistent minority.

Bray et. al. (1982) used Ss in groups of four with a single confederate. The results showed that competent minority displayed higher influence than the incompetent minority. In another study, Levine, Saxe and Harris (1976) reported similar findings and concluded that minority source was an important condition for influence. They found that shifting to a deviant position was more influential than a neutral position. Similar findings have been reported by Levine and Ranelli (1978).

They conducted experiment on disagreeing minority as well as a shifting minority. It was found that the effect of size for the consistent minority condition was more influential in the influence processes of majority-minority intergroup relations.

Maass, Clark and Haberkorn (1982) found that a minority was influential on an opinion issue and the effect of influence was greater for men than women. They investigated the questions of single and double minorities. It was a case of single minority when conservative male Ss

were exposed to male confederates. It was a case of double minority. When conservative male Ss were exposed to female confederates it was a case of double minority. There were two issues. One was the case of abortion and the other was the case of death penalty. The results showed that interest of the group was important factor for minority influence. Abortion issue was supported by the double minority because it was a feminist issue. But death penalty issue was ran counter to the minority position. Similar results were obtained in a modified replication study by Mass and Clark (1982). They found gay minority arguing for gay rights. Thus more self-interest was found to exert considerably less influence than the consistent minority.

Mugny, Kaiser and Papastamou (1983) observed similar findings in minority influence processes due to double-minority status. They suggested that the processes of minority influence are somewhat different when actual minority groups are involved. Double minority status was found to facilitate the minority's deviance in favour of self-interest. On the basis of their findings, investigators concluded that the degree of innovation introduced by the single minority will determine the actual minority influence.

Doms, Van Avermaet and Sas (1980) conducted a study influence processes in which there were two majority source conditions and one minority source condition. The results obtained statistically significant influence only in the majority condition. This effect was large in magnitude. However, they also obtained moderate influence in the conformity and minority conditions.

Wolf (1983) found that a unanimous majority exerted strong effects and a single minority source exerted moderate-sized effects. Moscovici and Lage (1976) found that minority and majority sources produced similar results. It was found that a majority of three confederates was much more influential than all other conditions. However, a minority of one exerted no influence.

Mugny (1976) compared the influence of majority sources with a minority source on a perceptual task. The results indicated very strong majority base rate effects on both public and private judgments and much weaker minority source effects on public responses only. Investigator concluded that both majority and minority sources may influence subjects' direct judgments. Majority sources exert large effects on a single target and moderate-sized effects on more than one target. These empirical findings support the view that the amount of influence produced by either a majority or a minority will

be a function of the number of members in each group. It was also found that majority source effects had stronger influence on direct perceptual judgments than minority source effects. But in case of indirect perceptual judgment, minority source effects were more influential than the majority source effects.

Mugny (1975a) conducted a study on negotiations, image of others and the processes of minority influence. Two experiments were conducted. The first experiment showed that the minority with a flexible style of negotiation has more influence than the more rigid minority. The second experiment was conducted on the subjects' perception of the source of influence. The results clarified the effects of minority negotiation.

Nemeth and Wachtler (1983) conducted a study for examining differential contributions of majority and minority influence. The results showed that the form of the influence exerted by the majority was quite different from the form of influence exerted by the minority.

Tanford and Penrod (1984) conducted an experiment for determining the relative importance of majority and minority influence. The results showed that the nature of influence process was different when the source was a

majority than when the source was a minority. The results also reported interaction between influence processes and provided some additional confirmation for differential processes induced by majority versus minority influence. It was also found that the minority stimulates novel problem solving but the majority stimulates the solving of the problem more efficiently, rapidly and correctly. Thus the correct solution of the problem is encouraged by the majority. But novelty is encouraged by the minority.

Nemeth and Kwan (1985a) conducted a study on majority-minority influence processes. They reported that the majority prefers problem solving whereas the minority prefers both novelty and greater problem solving. In another study, Nemeth and Kwan (1985b) provided evidence that majority and minority influence processes differ primarily in the form that the influence takes. It was found that the majorities exert more influence and people are much more likely to adopt their position. But minority view points were stimulated to think in more divergent ways. On the basis of these findings, Nemeth and Kwan concluded that the minorities are more original and they use a greater variety of strategies. They detect novel solutions and importantly, they detect correct solutions.

Mugny (1975b) conducted similar study and suggested a theoretical differentiation between

behavioural style and style of negotiation. The behavioural style refers to the logical consistency of the minority position and is described by the consistency-inconsistency dimension. The style of negotiation refers to the form in which the arguments are presented and is reflected by the flexibility-rigidity dimension. The results showed that a consistent, flexible minority was able to convince 70% of the majority, whereas the consistent, rigid minority brought about a bipolarization effect. On the basis of these findings, Mugny concluded that the style of negotiation will be more effectively dependent on a number of situational characteristics.

Moscovici (1980) examined minority influence processes and showed that the minority influence is motivated by raising arguments and counter arguments. Maass and Clark (1986) conducted experiment on private acceptance of a minority opinion under simultaneous majority/minority influence. The results showed that consistent minorities can exert a hidden influence on people's private opinions even in the presence of an opposing minority.

Clark and Maass (1988a) conducted three experiments in order to compare the influence of ingroup and outgroup minority. The results of this study indicated that the minority members were perceived as significantly more consistent than the majority members. On the basis

of experimental findings, Clark and Maass made three conclusions. First, outgroup minorities encounter greater difficulty in exerting social influence than do ingroup minorities. Secondly, ingroup minorities mediate minority influence through the technique of person's perception. Thirdly, outgroup minorities were perceived as having a greater self interest than ingroup minorities. This indicated that the arguments of an outgroup minority may be discounted because they are perceived as being an expression of the minority's personal interest.

A large number of studies demonstrated how minority influence operates when influence comes from an outgroup minority. Maass and Clark (1984) showed that numerical minorities can modify the attitudes and beliefs of majority when consistently arguing for an alternative viewpoint. Similarly, Maass, West and Cialdini (1987) found that outgroup minority representing a distinctly social category can influence the majority decision.

Mugny (1981) also conducted empirical research on minority influence and reported that category membership may affect social influence processes in intergroup relations. Nemeth (1986), on the other hand, made it clear that outgroup membership may undermine the minority's persuasive power.

Heesacker, Petty and Cacioppo (1983) showed that people engage in more thinking when confronted with a source of low credibility. Similar findings have been reported by Mugny (1985) and Moscovici (1985). They showed that ingroup minorities enjoy greater credibility than outgroup minorities and outgroup minorities can exert greater cognitive activity. Furthermore, Mugny (1985) distinguished between low credibility and high credibility representing minority and majority groups respectively and showed that ingroup minorities have a relative advantage over out-group minorities. Similar results were obtained by Perez and Mugny (1987). They found outgroup minorities (males) to be more persuasive than ingroup minorities (females). Similarly, Perez, Mugny and Moscovici (1986) observed a greater long term effect when the minority opinion was advocated by ingroup members.

Clark and Maass (1988b) conducted a study on perceived source credibility in minority influence. The study used 150 female and 70 male respondents as Ss. A 7-Point attitude scale ranging from strongly disapproved to strongly approved with six items on abortion was constructed. The attitude scale assessed the subjects attitudes toward abortion in general and toward abortion under specific circumstances. The specific circumstances were stated as follows: (1) health of mother is in danger,

(2) child can be expected to be born with severe birth defects, (3) pregnancy resulted from rape, (4) mother has enough children, and (5) whenever a woman desires during the first three months of pregnancy. Subjects were asked to read and study for 10 minutes the summary of an ostensible 60-minute group discussion on abortion involving six college-age students. Four of the six participants in the summary were described as consistently presenting one side of the abortion issue while the remaining two persons were consistently defending the opposite side.

Subjects were asked to indicate their perception of the minority's and the majority's credibility and to respond to an attitude measure. Half of the Ss were asked to express their opinion on abortion in public, while the remaining half indicated their opinion under conditions of privacy and confidentiality.

On the basis of the findings obtained in this study, Clark and Maass (1988b) found that Ss move toward the majority position in public and toward the minority position in private. Again, outgroup minorities exerted less influence than did ingroup minorities. Ss who were exposed to an outgroup minority arguing for abortion maintained ~~ed~~ original position in private and they actually became more favorable toward abortion when the

outgroup minority argued against abortion. So the investigators concluded that the minority's social category membership has a powerful effect on its persuasive capacities. Furthermore, the data of this study strongly support the view that ingroup minorities are more credible than outgroup minorities.

In recent years, Huq (1990) conducted an empirical study on minority influence in Bangladesh. A total of 80 Ss equally divided into High Caste Hindus and Scheduled Caste Hindus were utilized in the study. A factorial design involving two levels of minority status (high caste/scheduled caste), two levels of sex (male/female) and two levels of residential background (urban/rural) was used for the analysis of data. A measure of Minority Influence Test was used for data collection. High caste Hindus were identified as active minority group and the scheduled caste Hindus as passive minority group. The high caste Hindus were found to possess positive social identity and the scheduled caste Hindus showed negative social identity. It was found that high caste Hindus with positive social identity were able to exert significantly more influence on majority group's decision as compared to the scheduled caste Hindus with negative social identity.

Sachdev and Bourhis (1985) conducted an empirical study on social categorization and power differentials in group relations. They investigated the independent effects of power differentials intergroup behaviour. In this study, 200 undergraduates were used as Ss. The subjects were arbitrarily categorized into groups of differing power (0-100%) at two levels of salience. They were asked to distribute resources to in-group and out-group others. The results showed that dominant group members were more discriminatory and felt more comfortable and satisfied than subordinate group members.

Papastamou (1985) made a study to explain the effects of psychologization on the influence exerted by minority groups and leaders. The study used 160 female secondary school students as Ss. The Ss were exposed to four conditions. This was achieved by crossing two independent variables.

It is true that minority influence process have received strong support from different experimental conditions. But these experiments have several shortcomings. Firstly, all studies on minority influence have used minimal group paradigm. They constituted a one-shot experiment. The groups have no previous history and they do not expect any future interaction. Most experiments do not even provide the option of rejecting or

excluding unwanted group members. So these studies have neglected that group interaction can change dramatically when future interactions are expected. Secondly, the concept of consistency in minority influence has been neglected and has not been defined in any precise manner. Thirdly, most research design have ignored interpersonal processes underlying minority influence. Fourthly, a lack of interest in statistical treatment of experimental variables is observed in most of the studies on minority influence. Finally, minority influence research has stimulated little theoretical controversy. Hence few attempts have been made to integrate empirical findings into consistent theoretical frameworks.

Thus minority influence research can be criticized on both empirical and theoretical grounds. Empirical problems include the exclusive use of the minimal group paradigm, inconsistent operationalizations of key concepts, the omission of process-oriented methodologies, and inadequate treatment of mediating variables and group effects. Theoretical problems arise from the overall scarcity of theoretical integrations.

In the preceding review literature on minority influence, attempt was made to explore the relevant studies involving compliance and internalization,

attributional accounts, discounting principles, active and passive minorities, single and double minorities and other related variables such as group size, rigidity, dependency, and consistency. However, most of the studies were conducted in experimental situations using artificial groups and confederates. A few studies reported here used social categories as groups in the process of minority influence.

Here it should be pointed out that review of the minority influence literature suggests that the central propositions of the theory have generally been supported. Minorities would exert influence on the majority when showing a consistent behavioural style. It allows the majority to infer certainty and confidence. At the same time, a number of qualifying conditions have been identified under which minority influence is likely to fail. These include (a) a rigid style of negotiation in situations in which the minority's behaviour can easily be ascribed to its idiosyncratic psychological characteristics, (b) discordance of the minority's position, (c) double-minority status.

1.6.1 STUDIES RELATING TO I-E LOCUS OF CONTROL

Gore and Rotter (1963) conducted an empirical study which focused on the locus of I-E control as personality

correlate of social action. Sixty two males and 54 females constituted subjects in this study. The subjects were collected from Southern Negro College students who prominently participated in social protest movements. I-E control of reinforcement scale and the Maslow-Crowney Social Desirability scale were administered. Data concerning socio-economic status and religious preferences of the subjects were also collected. The subjects were divided into groups according to the category of social action, such as, from the highest commitment to the lowest. The results showed a significant relationship between the scores on I-E scale and social action taking behaviour. It was found that individuals who see themselves as the determiner of their own fate tended to commit themselves to more personal and decisive social action. The same trend was observed in both males and females. On the basis of these findings, Gore and Ratter concluded that individuals are conceived to vary along a locus of control dimension with two end points, internal and external.

Strickland (1965) also investigated the phenomenon of I-E control using two personality inventories such as I-E scale and Maslow-Crowney Social Desirability scale. The sample was a group of 53 Negroes who actively participated in civil rights movements in the south. A control group of 105 Negroes who were not active was

also used in the study. It was found that active group members were more internally controlled than the non-active group members. Thus the study showed that personality characteristics in terms of internally control may lead the individual to take part in political and social action.

Sanger and Alker (1972) tried to show the relationship of I-E control and attitudes towards women's liberation movement. The sample of this study was composed of 50 women who participated in liberation movement and another 50 women who did not participated in this movement. Rotter's I-E scale were used. The data were factor analyzed and three dimensions emerged. These were personal control, protestant ethnic ideology and feminist Ideology. The results showed that the participants of the women's Liberation movements were more internally controlled in the senses of personal control and more external and protestant ethnic ideology and feminist ideology. Thus the study indicated that personality of the individual may play a vital role in determining the direction of political action.

Abramowitz (1973) also conducted useful investigation on internal-external control in the context of socio-political activism. The sample was 160 college students. More than one third of them were the members

of campus social action groups. Rotter's I-E scale and Kerpelman's political activity scales were administered on the subjects. The results showed that political items were the predictor of political commitment but non-political items were not able to make any prediction about political commitment. On the basis of these findings, the investigator concluded that socio-political actions are externally controlled.

Another study using the concept of internal-external control was conducted by Parsons and Schneider (1974). In this study a cross-cultural comparison was made between Western and Eastern country. Western countries were United States, Canada, West Germany, Italy and French. Eastern countries were Japan, India and Israel. This study showed that Japanese were significantly more externally control than the Ss from other countries. This suggested that higher externality appears in those societies where value and personal initiative are predominant.

1.6.2 STUDIES RELATING TO CONSERVATISM-RADICALISM ATTITUDES

In order to make a systematic linkage between conservative and radical attitudes, it is necessary to make a reference to the work of Adorno et. al. (1950). They conducted a pioneering work in the field of socio-political attitudes. Subsequent work on value and ideology, in fact,

is the derivation of Adorno's concept of Authoritarian Personality. They found that individual's susceptibility to ideology was dependent upon psychological needs in terms of values and ideological frame of reference. Following this line of thought, Eysenck (1954) introduced his concept of 'Tendermindedness-Toughmindedness' and 'Radicalism-Conservatism' in the study of socio-political attitudes. According to Eysenck, attitudes are structured around two orthogonal dimensions of 'Radicalism versus Conservatism' and 'Toughminded versus Tender minded.' The findings showed marked differences between communists and fascists. Communists were the least ethnocentric group while fascists were found to be highly ethnocentric. Again communists were more radical but fascists were more conservative.

In continuation to his earlier work Eysenck (1975) made a factor-analytic study into the structure of social attitudes. The results of the study were used to interpret- (1) general conservative-radical ideology, (2) socio-economic conservatism versus socialism, (3) tough mindedness versus Tender mindedness.

The finding indicated that these attitudes were completely orthogonal and independent of each other. Furthermore, it revealed that there are two kinds of conservatism, independent of each other and related in

different ways to social class. The first type of conservatism represents a philosophical conservatism characterized by anti-progressive attitudes which look back to the past. The second type of conservatism is characterized by class-consciousness attitudes aimed at increasing the financial and other rewards expected by the middle class. Middle class people are marginally more radical on the first type and less radical on the second type as compared with working class people.

A large number of studies have shown that value is an essential causative factor in the development of ideology and political behaviour. Smith (1949), for example, attempted in his study to specify political attitudes in relation to personal values. The data analysis showed that four values were stressed by every fifth person in a sample of 250 Ss. These were economic security, home and family life, liberty and freedom, and health. Two of these values such as liberty and economic security were found to be potentially related to attitudes. On the basis of his findings, Smith concluded that a person would perceive and judge an attitude in terms of his personal values to the extent that the value was important to him occupying a central position in his value hierarchy.

Evans (1952) also investigated personal values using Allport-Vernon value Inventory and Levinson-Sanford

Anti-Semitism Scale. The results showed significant positive relationship between political and economic values and Anti-Semitism. A hierarchy of values emerged from his findings where political value is on the top in high anti-semitic group. But it is at the bottom in low anti-semitic group.

In the context of these findings, Rokeach explored the relationships that exist among value, attitude and behaviour. He introduced the concept of instrumental and terminal values in his study. The distinctive feature of his study was his findings of two political values of equality and freedom. In collaboration with James Morrison, Rokeach (1968) conducted a study on two value model of equality and freedom to identify the nature of political ideology. The findings revealed that socialists ranked freedom 1st and equality 2nd, fascists ranked freedom 16th and equality 17th, capitalists ranked freedom 1st and equality 16th and communists ranked freedom 17th and equality 1st.

In order to make a systematic linkage between attitudes and values, it is necessary to review some empirical studies on political ideology. Ringer and Shils (1952) reported a study showing important differences between the attitudes, goal-values and expectations of the politically right and the politically left. Extreme rightists

expressed nationalistic characteristics while extreme leftists were found to desire a classless society. Again, rightists thought of themselves as member of true elite but leftists expressed their values to be realized through revolution. These findings have a direct relationship to ideologies that political extremists receive and evaluate in their social attitudes.

Recognizing the common ideological space of progressivism and conservatism, Dator (1969) found that Eysenck's inventory could be used in different countries for cross-cultural comparison. Accordingly he administered Eysenck's inventory of conservative and progressive ideology in Japan and showed that the inventory is a satisfactory measure for classifying people as conservative and progressive. The replication of Eysenck's inventory in Sweden, Germany and the United States was also satisfactory. These cross-cultural studies revealed the pattern differences in the arrangement of ideological space among the various groups. Another important finding was reported by Smithers and Loblely (1978). They examined the phenomenon of dogmatism and radicalism/conservatism and provided clear support to Rokeach's claim that dogmatism is a measure of authoritarianism of both right and left. Their findings further suggested that conservatives are more dogmatic in their attitudes to tolerance and authority and the radicals

were more likely to feel isolated, to fear the future and to possess a restricted time perspective. Thus the study reveals a closure relationship between dogmatism and conservatism than radicalism and dogmatism.

In Indo-Bangladesh context, a wide variety of studies has been conducted relating to conservative-radical attitudes. Vasudeva (1976), for example, conducted a study to investigate the relationship between conservatism and radicalism and certain Personality traits and concluded that conservatives differed significantly from radicals. However, personality traits were found to be the best predictors of attitudes.

Liberal-conservative ideological distinction is an important step for understanding political phenomena. A person fits himself in a political world through his concept of an ideological left or right. To this direction Eakin (1972) conducted an empirical survey. He found most of the students to reject both an extreme left or extreme right ideology. This has been explained by the investigator as an effect of demographic variables.

Socio-political attitudes has also been studied by Sinha (1972) on traditionalism and conservatism-progressivism continuum. The study reflected the attitude of two generations and provided information regarding

intergeneration gap. The findings revealed that the younger teachers displayed higher progressive attitudes followed closely by the students and older teachers. Regarding value pattern, the author reported that the young were significantly less religious, more social, less aesthetically oriented and slightly more political. However, both the young and older groups gave first and second priority in their preference for theoretical and social values respectively.

Realizing that socio-economic-political beliefs can be arranged along a single dimension with democratic ideology at one pole and anti-democratic ideology at the other pole. Hasan (1974) carried out an investigation with different samples. The findings showed that the leftists were significantly lower than the rightists on dogmatism. Dogmatism was found to be related with such personality variables like ego-strength, neuroticism, internal-external control, intolerance of ambiguity and originality. Thus the study indicated that dogmatism is characterized by a particular pattern of personality.

The phenomenon of socio-political attitudes in Bangladesh context has been extensively studied by Ara (1984). In a research programme on cross-cultural comparison, she tried to integrate a large number of variables in a single study. She found that right-left

ideology is associated with student activism encompassing such factors as conservatism-radicalism, values, personality correlates and demographic variables. This research programme was followed by several studies reflecting value system, demographic variables, personality correlates and ideology in the interplay of student activism and socio-political attitudes.

In recent years, Huq and Ara (1985) designed an empirical study for investigating functional relationship between ethnicity and socio-political attitudes in the national context of Bangladesh. They focused on such socio-political attitude like nationalism, democracy, socialism and secularism. The findings provided confirmation to the hypothesis that individuals with high ethnicity would have conservative attitudes and low in ethnicity would exhibit radical attitudes.

Impact of sex differentiation on right-left ideology has also been empirically investigated by Ara, Huq and Jahan (1985). The study utilized student sample. The measures of C-R scale and I-E control were used for the collection of data. The findings showed that conservatism as an ideological framework is comparatively less influenced by social reality than radicalism. Male and female rightist, in general, differed significantly on all variables except nationalism. Male and female leftist, on

the other hand, expressed coherent attitude and consistently followed the radical ideological frame of reference.

The review of literature stated above reflects important findings relating to minority influence, I-E locus of control and conservatism-radicalism. These findings provide an array of divergent factor importantly linked with majority-minority influence process. In fact, a critical estimate of these empirical findings would provide a theoretical basis for the study of influence processes exerted by majority and minority groups in their interpersonal behaviour. Further more, the review would provide an integrative interpretation for the framework of multidimensional approach in the study of such complex phenomena as minority influence, ingroup and outgroup minorities, I-E locus of control conservatism-radicalism in the social context of Bangladesh. In the following chapters, therefore, these empirical knowledge would be utilized for the development of the study and to make appropriate design of conducting an empirical study in the real life social context of Bangladesh.

1.7 OBJECTIVE OF THE STUDY

From the preceding over view, theoretical orientation, and socio-contextual background adopted for the study, several objectives have been stated below. However, the

present study has utilized two socio-religious groups such as Bengali Muslims representing majority group and Bengali Hindus representing minority group. Hence the study has aimed at investigating mutual influence processes in decision-making involving majority-minority intergroup relations.

According to Tajfel (1978), the minority group members even devoid of all powers are competent to break the apparently mechanistic laws of asymmetric intergroup relations marked by power and dominance. Moscovici (1976) has suggested that minorities can acquire such influence essentially by systematically organizing their behaviour, maintaining their steadfastness (diachronic consistency), and by their internal unanimity (Synchronic consistency). These behavioural styles are efficient in obtaining a social impact in that they generate a social conflict where the minority may represent a possible alternative.

It is important to note that Bengali Hindus represent the upper position of Hindu society in terms of ascribed religious status. Similarly, Bengali Muslims represent the upper position in Muslim society in terms of religious status. Both the groups have enjoyed political and social supremacy in the history of India. Both the groups are accorded high social status due to their political,

social and religious dominance. But due to division of India and independence of Bangladesh, the Bengali Muslims in Bangladesh achieved majority status and the Bengali Hindus in Bangladesh became minority. In such a socio-political situation, present study have selected the social phenomenon of minority influence on the decision-making of the majority group as the subject of investigation.

In Bangladesh, however, there is no constitutional recognition of Hindus as a minority group. Nevertheless, it is a truism that Hindus in Bangladesh are treated as minority group in social, economic, political and religious spheres. This is more apparent by the fact that several Hindu organizations are actively engaged to safeguard the interest of Hindu community. In such social situations, it has been assumed that Hindu members with minority status would make effort to exert influence on the decision-making behaviour of Muslims with majority status in the social context of Bangladesh.

In the present study, the main objective was to conduct an empirical investigation on majority-minority influence processes of Bengali Muslims and Hindus as related to gender differentiation and residential background. Furthermore, personality in terms of internal and external control has been taken into consideration.

Also the study focused on conservatism and radicalism as ideological preference of Bengali Muslims and Bengali Hindus. Specific objectives of the study have been stated in the sequel.

1. To provide operational definition of minority influence processes in the study of majority-minority intergroup relations.
2. To highlight the theoretical explanation of minority influence processes in perspectives of intergroup relations of majority-minority intergroup behaviour.
3. To attempt a comprehensive review of empirical study relating to minority influence processes.
4. To conceptualize key words of minority influence processes in relation to social identity, own group minority, outgroup minority, double minority, negotiation, consistency, rigidity and behavioural style.
5. To reflect on majority-minority influence processes in relation to Muslim-Hindu intergroup relationship.
6. To study minority influence processes involving gender and residential background.

7. To study personality variable in terms of internal-external control of Muslims and Hindus as related to gender and residential background.
8. To study ideological preference in terms of conservatism-radicalism of Bengali Muslims as majority group and Bengali Hindus as minority group in relation to their gender differences and residential background.

1.8 NEED OF THE STUDY

The present study would provide a scientific explanation towards the understanding minority influence processes in the context of Bangladesh in its various aspects. In particular, the study would fulfill the following requirements.

1. It is an empirical investigation in the field of psychological research about minority influence processes.
2. The study would make an attempt to integrate the various theoretical approaches of minority influence processes.

3. The study would provide an extensive review of literature in the area of minority influence processes highlighting its constituent factors.
4. The findings of this study would be empirical in nature and would provide insights to understand the minority influence processes in the context of majority dominance.
5. The study would give some realistic explanations about the conceptualization of majority-minority influence processes due to the emergence of Bangladesh as a sovereign state.
6. The study on minority influence processes in the context of Bangladesh seems to be a neglected area and the present study would be an effort for integration of various concepts developed in political science, anthropology, sociology and other disciplines.
7. The study would provide a scientific approach towards understanding the concept of minority influence processes in inter-ethnic relationships of Bengali Muslim and Bengali Hindu intergroup negotiations.
8. The study would be an empirical investigation in natural social settings of Bangladeshi population

and it would add new knowledge to the existing literature relating to minority influence, double minority, negotiation, minority rigidity, consistency and behavioural style.

9. The findings of the present study would provide new insight for the solution of minority problems in Bangladesh.
10. The present study would be a novel approach for providing solutions for inter-ethnic conflict towards national integration.

1.9 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 selected to investigate minority influence processes in Bengali Muslims as members of majority groups and Bengali Hindus as members of minority groups in their real life of social settings. Viewed from these perspectives, some predictions have been formulated. The predictions with their justifications from the view points of social, political, economic, cultural and historical development of Bangladesh have been stated below:

H₁ : Muslim respondents as members of majority group would express significantly higher attitudinal

preference in favour of majority influence as compared to Hindu respondents as members of minority group.

The above prediction is based on several research findings which show that minority influence processes are characteristically related with majority-minority intergroup relations. A large number of research findings (Meyers, Brashers and Hanner, 2000; Gordijn et. al., 2002) have provided arguments in favour of minority influence processes. According to them, majority and minority communication in small group decision-making situations is characterized by patterns of arguments. Thus majority-minority influence occurs. In the present situation, Muslims as majority group members would show higher consistency in arguments. This may be regarded as a strong predictor for group influence in decision-making. In the perspectives of these arguments, it is hypothesized that Muslim respondents as members of majority group would express significantly higher attitudinal preference in favour of majority influence as compared to Hindu respondents as members of minority groups.

H₂ : Female respondents would show significantly higher attitudinal preference for minority influence as compared to male respondents.

This hypothesis involves the problems of double minority. Influence processes are two-way traffic. It is traditionally believed that the members of the majority group may exert direct influence in the decision-making process of minority group members. But Moscovici (1976) introduced the novel concepts of influence processes. According to the theoretical perspectives of Moscovici, it is believed that the minority members may also exert influence on the decision-making processes of the majority. So the minority group members do not remain passive (Sorrentino, 2004). In the present situation, females are regarded to possess the status of double minority. Firstly, ~~they are~~ they are minority as the members of a minority group. Secondly, they are regarded to have minority status in relation to their male counterparts. On the basis of these arguments, it is hypothesized that female respondents would show significantly higher attitudinal preference for minority influence as compared to male respondents.

H₃ : Respondents with rural residential background would express significantly higher attitudinal preference for minority influence as compared to the respondents with urban residential background.

This hypothesis is based on the theoretical construct of minority influence processes involving conversion

behaviour (Moscovici, 1976). According to Moscovici, conversion and compliance are two key factors in social influence processes. Conversion is produced by consistent behaviour of the minority group. It involves a generalized double talking and double thinking (Zinoviev, 1976). In the present situation, differences in minority thinking may occur due to residential background. It is believed that minority influence in work teams is higher than small group decision-making (Moreland, Levine and McMinn, 2001, Zdaniuk and Levine, 2001). In fact, rural people are disadvantaged group and as such they believe in team work. As a result, the conversion is highly workable than compliance in rural areas. On the basis of these theoretical explanations and personal observations, it is hypothesized that respondents with rural residential background would express significantly higher attitudinal preference for minority influence as compared to the respondents with urban residential background.

CHAPTER TWO

METHOD AND PROCEDURE

METHOD AND PROCEDURE

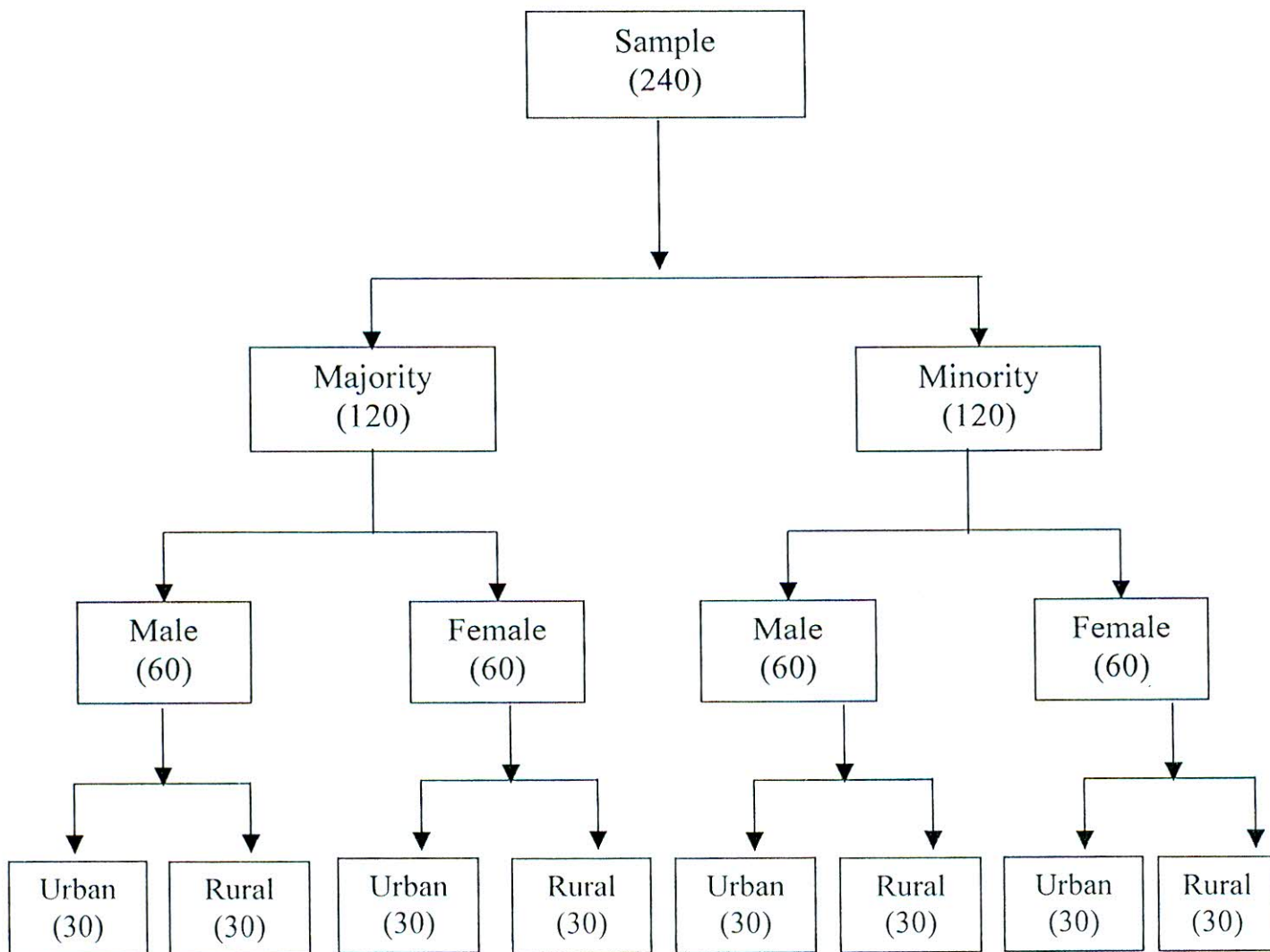
The present study was design to investigate the phenomenon of minority influence processes in Bangladesh. Three independent variables such as group composition, gender and residential background were used. The dependent variable was amount of influence expressed by the majority and minority group members in relation to their gender identification and residential differentiation. Moreover, personality traits in terms of internal-external control as well as ideological preference in terms of conservatism-radicalism of the selected respondents were also measured. Hence special care was taken for the selection of representative sample and appropriate instrument. Thus the present chapter describes the sample, model of sample selection and the development and description of instruments used for the 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 240 respondents constituted the sample of the present study. The respondents were students of different institutions situated in Savar Upazilla and Kalyanpur areas of Dhaka city. Moreover, students from Dhaka University and Dhaka college also participated in this study as respondents. The sample was equally divided

into Muslims as members of majority groups and Hindus as members of minority groups. Each group was again equally divided into males and females on the basis of their gender identification. 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.

Table1: Showing schematic diagram of sample distribution.



Thus the study utilized student sample. The respondents were comparable in respect of age, education as well as **Place** of residence. The student sample was preferred ~~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 has **used students as sample** in the investigation of minority influence processes in the socio- political context of majority-minority intergroup relations.

2.2 SELECTION OF INSTRUMENTS

Selection of measuring instruments for a study depends on several considerations. Firstly, objective of the study is the basic consideration for instrument selection. Secondly, the samples used in the study may be the determining factor that the investigator might take into account. Thirdly, the amount of time at the investigator's disposal should get priority in selecting measuring instruments. Fourthly, personal competence of the investigator and ethical consideration for using the scale may account for selecting a particular type of measuring instrument. On the basis of these rationales, the investigator selected the following measures of which Minority Influence Test (MIT) was constructed by the investigator for the present study.

- (1) Minority Influence Test (MIT).
- (2) Internal- External Control Scale (I-E Control Scale).
- (3) Conservatism- Radicalism Scale (C-R Scale).

2.3 CONSTRUCTION OF THE MINORITY INFLUENCE TEST

The study of Minority Influence in Bangladesh is difficult due to non-availability of a suitable test. For this reason, the need for the construction of a Minority Influence Test arose. Numerous issues related to Minority Influence in Bangladesh were studied. Special emphasis was given on social, political, economic and religious matters, Items were constructed covering such dimensions as (1) Investment, (2) Autonomy, (3) Rigidity, (4) Fairness, (5) Consistency, (6) Social pressure in terms of punishment and rewards, (7) Private acceptance, (8) Liking, (9) Private and public life; and (10) Generalized double talking and double thinking.

2.3.1 CONCEPTUALIZATION OF MINORITY INFLUENCE

The concept of Minority Influence is associated with the area of intergroup relations. The phenomenon of intergroup relations is closely related with two types of social influence. One is conformity behaviour and the other is deviant behaviour. Minority influence falls in deviant behaviour. In the present study, minority influence has been conceived as a function of the minority's behavioural style. It refers to the inference that minority can induce a conflict with the majority by insisting on an alternative position. It refers to the fact that the minority

adopts certain behavioural style in favour of consistent support of the minority position. Thus consistent minorities are likely to produce private acceptance even when no public compliance occurs. In a word, minority influence indicates that (a) publicly expressed changes in opinions are generalized to private assessments, (b) attitude changes on reactive measures are generalized to non- reactive assessment and (c) opinion changes on a target issue are generalized to related issues. These aspects of minority influence suggest that compliance in minority influence paradigm is paralleled by private acceptance.

While conceptualizing the term minority influence, certain assumptions are found pertinent to the study of minority influence. These are as follows:

- (1) A minority's consistent behaviour would produce conversion.
- (2) Stronger the consistency at one pole of the social interaction, the greater the conflict at the other pole.
- (3) The more intense the conflict generalized by the minority, the more radical is the conversion.
- (4) The more rigid is the minority, the less is its direct effect on judgments and opinions.

In the study of minority influence, behavioural styles, consistency, investment, autonomy, rigidity and fairness have become the important dimensions (Moscovici, 1976). Strong socio- historical orientation (Moscovici and Nemeth, 1974) and cognitive- attributional bias (Steiner, 1974) have also been studied in minority influence. In addition, rigidity, discrepancy of opinion and double minority status have been considered in minority influence study. Some of these conceptions have been operationalized below.

(1) Rigidity:

Rigidity refers to behavioural style and style of negotiation. Rigidity may be operationalized as mere repetition. It is the consistency of argumentation. Rigidity may be contrasted with flexibility. A rigid minority is more dogmatic and would exert less influence. A rigid minority would be perceived as less confident and competent and would produce less change in the majority's response than a flexible minority.

(2) Consistency:

Consistency may be operationalized as the manifestation of a well-defined position due to repetition. A minority may present its position consistently using either a flexible or rigid style of argumentation. A consistent, flexible minority

may be able to convince the majority to a great extent while the consistent, rigid minority would bring about a bi-polarization effect.

(3) Behavioural style:

The behavioural style refers to the logical consistency of the minority position and is described by the consistency- inconsistency dimension.

(4) Style of negotiation:

The style of negotiation refers to the form in which the arguments are presented and is reflected by the flexibility- rigidity dimension. The style of negotiation would be more effective on a number of situational characteristics. A rigid style of negotiation appears to counteract minority influence whenever the minority's behavioural style can be easily ascribed to its idiosyncratic psychological characteristics (Mugny, 1982).

(5) Single minority:

Single minorities can be defined as the individuals who deviate from the majority only in terms of their beliefs.

(6) Double minority:

Double minorities differ from the majority not only in terms of their beliefs but also in terms of their ascribed category membership or social categorization. Double- minority status seems to facilitate the generation of alternative explanations for the minority's deviance, particularly the attributor of self- interest.

In the light of the above description of various dimensions, the present investigation have conceptualized minority influence as follows:

Minority influence involves behavioural style in terms of consistency, rigidity, flexibility, private acceptance, conversion behaviour, private and public life, generalized double talking and double thinking, single and double minorities, investment, autonomy, fairness resulting in various type of style of negotiations in a conflicting situation in intergroup behaviour.

Keeping in mind all these ideas, the investigator of the present study has constructed a measure called the Minority Influence Test to be used for the collection of data in the present investigation.

2.3.2 TECHNIQUE AND METHOD USED

Certain methods for the measurement of social attitudes have been suggested (Bird, 1940). The two

frequently used methods are the 'Methods of Equal Appearing Intervals' developed by Thurstone and Chave (1929) and the 'Methods of Summated Ratings' developed by Likert (1932). Both the methods have been widely used and both of the methods yield high correlation (Edwards and Kenney, 1946). Investigators who have used the Likert method seem to be in agreement that it is simpler than the methods of Equal Appearing Intervals. It has also been found that reliability coefficient could be computed even with using fewer number of items in Likert's method whereas Thurstone's method requires relatively more of items. Likert technique is also less time consuming and less labourious than the Thurstone technique. In this light it was thought best to use Likert technique and method for the construction of Minority Influence Test (MIT). In the Likert method five alternatives are provided and the subject is asked to choose one alternative, ranging from "strongly agree" to strongly disagree, for each statement. Thus each item in the test is a rating device designed to reveal both the direction of the individual's stand on the issue and intensity with which he holds it.

2.3.3 INITIAL ITEM CONSTRUCTION AND SELECTION

The next step was to formulate and construct items for the minority influence test. This step involved gathering a large number of statements of opinion relating to the selected ten dimension of minority influence test.

Initially 100 statements were constructed related to (1) investment, (2) autonomy, (3) rigidity, (4) fairness, (5) consistency, (6) social pressure in terms of punishment and rewards, (7) private acceptance, (8) Liking, (9) private and public life, and (10) generalized double talking and double thinking. The items were chosen on the basis of reviews of literature, observations and personal contact with the people in the socio-economic, political, religious and cultural context of Bangladesh. Initially, ten items were included in each dimension.

These initial list of 100 statements underwent revisions many times. Three teachers and two research scholars of the Psychology Department of Rajshahi University scrutinized the statements. Unimportant and irrelevant items were discarded. For each item the investigator first decided whether it indicates a favorable or unfavorable attitude concerning the issue in question. The items, which were ambiguous or appeared to indicate a neutral attitude, were eliminated. Thus 32 items remained for further analysis. These items were distributed in Table 2.

Table 2 : Showing dimension-wise distribution of items of Minority Influence Test.

Sl. No.	Dimension	Initially selected items	Retained items after scrutiny
1.	Investment	10	2
2.	Autonomy	10	3
3.	Rigidity	10	2
4.	Fairness	10	5
5.	Consistency	10	3
6.	Social pressure	10	8
7.	Private acceptance	10	3
8.	Liking	10	3
9.	Private and public life	10	1
10.	Generalized double talking and double thinking	10	2

2.3.4 PILOT STUDY

The retained 32 items were administered directly on an incidental sample consisting of 80 Ss. The Ss were equally divided into Bengali Muslims and Bengali Hindus. Subjects were asked to respond to each item in terms of five point scale ranging from strongly agree to strongly disagree.

The following is the English rendering of the instruction given to the subjects in the pilot study:

“I am interested to know for my research purpose what you think about a number of social, political, religious and cultural issues which are very much important for the society. Please read **each** statement carefully and express your opinion in terms of percentage ranging from highest possibility to no possibility. There is no right or wrong responses. The best answer is your own personal opinion. You can be sure that whatever your opinion may be on a certain issue, there will be many people who will agree, and many who will disagree with it. This is what I want to find out how is the opinion really divided on each of these important issues. If any of the statements or meaning of words is not clear, please feel free to ask me. Please be sincere and accurate as far as possible.”

After obtaining the data from the subject, the scoring was done. Highest possibility was given a score of 10 and no possibility was given a score of 0. Thus for 32 items the scores ranged from $(32 \times 0) = 00$ to $(32 \times 10) = 320$. Thus the highest score indicated minority influence.

Based on the informal criteria as suggested by Wang (1952), Bird (1940), Edwards and Kilpatric (1948), Krech and Crutchfield (1947), the following precautions were taken while editing these statements.

1. The statements which referred to the past rather than the present were avoided.

2. Factual statements were not included.
3. The statements irrelevant to the psychological object under consideration were not included.
4. Such statements were chosen as were believed to cover the entire ranges of the effective scale of interest.
5. Those statements were not included which were likely to be endorsed by almost every one or by almost none.
6. The statements which might be interpreted in more than one way were avoided.
7. The language of the statements were very simple, clear and direct.
8. Statements were short and rarely exceeded twenty words.
9. Statements containing universals such as all, always, none never were avoided as they often cause ambiguity.
10. Attention was given to sentence structure and proper choice of words.
11. Uncommon vocabulary words were not used.
12. Double negatives were avoided.
13. Double- barreled statements were not included in the list.

14. Words, such as only merely, just, and others of similar nature were avoided.

Following these principles of test construction, investigator formulated 32 statements. The statements were randomly ordered and were administered on each subject individually on a 10 point scale ranging from “highest possibility to” no possibility.” Scores on each item were summated separately with utmost care for statistical analysis. In scoring the items, 100% possibility was given 10, 90% possibility was given 9, 80% possibility was given 8, 70% possibility was given 7, 60% possibility was given 6, 50% possibility was given 5, 40% possibility was given 4, 30% possibility was given 3, 20% possibility was given 2, 10% possibility was given 1 and 0% possibility was given zero. The items falling below the mean of 5 were rejected. Hence only those items which were above the mean of 5 and were common in both Bengali Muslim and Bengali Hindus group were included in the final form of Minority Influence Test (MIT). Following this principle items Nos. 1, 4, 10 ,

Table 3: Showing mean and SD of 32 items of Bengali Muslims and Bengali Hindus.

Items	Bengali Muslim		Bengali Hindus	
	Mean	S.D.	Mean	S.D.
1.	2.24	1.82	2.02	2.42
2.	6.54	2.08	7.00	2.04
3.	7.30	2.12	6.10	2.09
4.	3.62	2.01	4.02	2.04
5.	6.60	2.61	6.40	2.62
6.	7.04	1.12	8.24	2.91
7.	6.80	2.50	6.54	2.24
8.	4.20	2.23	4.94	2.15
9.	9.20	1.76	8.80	2.00
10.	5.18	2.32	4.55	1.89
11.	6.94	2.33	7.14	2.63
12.	8.74	1.08	8.94	1.38
13.	9.20	1.07	9.20	1.29
14.	4.14	2.45	4.94	2.82
15.	8.80	1.47	7.84	2.34
16.	9.50	1.85	8.74	2.06
17.	7.70	2.83	7.74	2.83
18.	4.84	2.31	4.62	2.52
19.	7.44	2.71	7.64	2.20
20.	9.14	1.48	7.74	2.34
21.	4.22	2.32	4.26	1.58

22.	8.40	1.46	8.20	1.89
23.	7.34	2.40	8.00	2.12
24.	3.70	1.87	4.02	2.50
25.	4.22	2.01	4.02	1.87
26.	4.24	1.39	3.16	2.01
27.	7.60	2.23	7.24	2.24
28.	8.50	1.89	8.14	2.02
29.	7.54	2.12	7.04	2.34
30.	2.88	2.08	4.58	2.24
31.	8.80	1.07	8.54	1.09
32.	8.64	1.49	8.54	2.12

21, 24, 25, 26 and 30 were dropped. Thus the final form of Minority Influence Test was composed of 21 items. Consequently 24 statements were constructed using these 21 items. Nature of each item is given below.

Table 4: Showing nature of each item of Minority Influence Test.

	Nature of item	Number of items
1.	Investment	22,
2.	Autonomy	3, 15,
3.	Rigidity	12,
4.	Fairness	6, 9, 13, 16,
5.	Consistency	19, 20, 23,
6.	Social pressure	2, 28, 29, 31,
7.	Private acceptance	27, 32
8.	Liking	7, 11, 17,
9.	Private and public life	x
10.	Generalized double talking and double thinking	5.

2.3.5 ITEM ANALYSIS

Likert scale requires the elimination of items that do not reflect the attitude aimed to be measured. To be retained, an item must meet Likert's criterion of internal consistency. Item consistency data can be scored in two ways either by computing the correlation between each item and the total scores or by comparing item scores of highest 25% and lowest 25% Ss. The investigator used the former method of analysis i.e. by computation of the correlation between each item and the total scores.

Thus a given item meets the criteria of internal consistency if the item score correlates significantly with the total attitude score. According to this criterion, the more favorable a person's attitude, the more likely he should be endorsed favourable items and the less likely he should be to endorse unfavourable items. Therefore, the biserial correlation between each item score and total test score was computed.

In order to find out the internal consistency of Minority Influence Test, inter-item and item-total correlations were computed with selected 21 items. The correlation matrix of inter-item correlation of Bengali Muslim Ss has been reported in Table 5. It has been found that the coefficient correlation ranged from $-.02$ to $+.76$. Inter- item correlations for Bengali Hindu Ss has been reported in Table 6. It has been found that the coefficient correlation ranged from $-.02$ to $+.75$. The comparable nature of the test has been further shown statistically by computing inter- item correlations combining the scores of Bengali Muslim and Bengali Hindu Ss together ($N=80$). The inter- item correlation matrix for the scores of all the Ss of Bengali Muslim and Bengali Hindu has been reported in Table 7. The coefficient correlation was found to range from $-.02$ to $.65$.

Table 5: Showing inter-item correlation matrix for Bengali Muslim Ss (N = 40).

Corr.	X ₁	X ₂	X ₃	X ₄	X ₅	X ₆	X ₇	X ₈	X ₉	X ₁₀	X ₁₁	X ₁₂	X ₁₃	X ₁₄	X ₁₅	X ₁₆	X ₁₇	X ₁₈	X ₁₉	X ₂₀	X ₂₁
X ₁		.26	.35	-.36	.22	.08	-.04	0.17	.24	.14	-.29	.31	-.03	-.14	.16	.21	.42*	-.30	.05	.28	.18
X ₂			-.12	-.04	-.29	.11	.24	-.11	-.13	.31	.15	.23	.19	.18	.09	.42*	-.05	.09	.15	.14	.24
X ₃				-.25	-.16	-.27	.09	.24	-.04	.05	-.26	-.09	.13	-.39*	-.31	-.15	.09	-.21	-.03	.24	.09
X ₄					.04	.19	.40*	-.02	.42*	.43*	.17	.15	.45*	-.12	.06	.26	-.04	.69**	.03	.18	.13
X ₅						.23	.03	.41*	.21	-.03	.09	.18	-.08	.14	.17	-.21	.08	.10	.30	-.32	-.02
X ₆							.40*	.02	.15	.17	.18	.21	.25	.33	.20	.05	.44*	.26	-.16	.26	.21
X ₇								-.11	.40*	.64**	.11	.50**	.67**	.15	.05	.33	.30	.33	-.25	.39*	.49*
X ₈									-.11	.26	.02	.05	.04	-.28	-.16	-.03	.21	.33	.27	-.18	-.09
X ₉										.33	.03	.32	.38	-.11	.15	.21	.03	.22	-.13	.07	.21
X ₁₀											.13	.53**	.76**	.11	-.09	.56**	.33	.31	-.18	.34	.43*
X ₁₁												.14	.05	.46*	-.23	.18	-.28	.16	.26	-.21	.12
X ₁₂													.25	.13	.29	.47*	.42*	.38	-.07	.18	.60**
X ₁₃														.13	.03	.51**	.21	.22	-.21	.41*	.42*
X ₁₄															.08	.09	-.03	-.10	.40*	.09	.21
X ₁₅																.14	.31	-.13	-.05	-.03	-.25
X ₁₆																	.05	.16	-.15	.31	.53**
X ₁₇																		.09	-.21	.33	.22
X ₁₈																			.27	-.21	.16
X ₁₉																				-.22	-.05
X ₂₀																					-.48*
X ₂₁																					

* P < 0.05

** P < 0.01

Method and Procedure

Table 6: Showing inter-item correlation matrix for Bengali Hindu Ss (N = 40).

Corr.	X ₁	X ₂	X ₃	X ₄	X ₅	X ₆	X ₇	X ₈	X ₉	X ₁₀	X ₁₁	X ₁₂	X ₁₃	X ₁₄	X ₁₅	X ₁₆	X ₁₇	X ₁₈	X ₁₉	X ₂₀	X ₂₁
X ₁		.47*	.30	.22	-.23	-.05	.27	.45*	.21	.20	-.03	.19	.47*	-.33	-.13	.63**	-.04	.42*	.58**	.24	.39
X ₂			-.03	.27	-.22	-.05	.22	.23	.06	.12	.35	.02	.42*	-.17	.09	.49*	-.07	.14	.24	.16	.29
X ₃				.31	-.24	-.02	.06	.49**	.15	.09	.10	.11	.17	-.30	-.06	.36	-.02	.23	.17	.38	.41*
X ₄					.15	.03	.46*	.55**	.62**	.43*	.31	.27	.24	-.06	.08	.44*	.09	.61**	.40*	.13	.27
X ₅						.34	.08	.12	.09	.10	.04	-.08	-.11	.16	.29	.13	.18	.09	-.10	-.37	-.27
X ₆							.26	.17	.25	.30	.31	.24	-.04	.44*	-.22	.07	-.14	.19	.04	-.10	.02
X ₇								.15	.71**	.56**	.33	.43*	.42*	-.09	-.06	.41*	.22	.47*	.34	.18	.43*
X ₈									.34	.37	.31	.07	.15	-.13	-.05	.31	-.21	.35	.33	-.05	.30
X ₉										.75**	.30	.56**	.45*	-.11	-.11	.30	.05	.54**	.42*	.18	.38
X ₁₀											.46*	.35	.48*	.17	-.12	.32	-.04	.43*	.32	.14	.34
X ₁₁												-.16	.11	.07	-.15	.30	-.09	.21	.09	-.06	.25
X ₁₂													.29	.25	-.22	.14	.10	.42*	.30	.29	.16
X ₁₃														-.34	.12	.27	-.23	.37	.17	.18	.55**
X ₁₄															-.15	-.22	-.05	-.17	-.13	-.22	-.27
X ₁₅																-.23	.21	-.11	.13	-.31	.05
X ₁₆																	.06	.41*	.42*	.56**	.47*
X ₁₇																		.14	.15	.04	-.12
X ₁₈																			.54*	.16	.40*
X ₁₉																				.20	.38
X ₂₀																					.25
X ₂₁																					

* P < 0.05

** P < 0.01

Table 7: Showing inter-item correlations Combining the scores of Bengali Muslim and Bengali Hindu Ss (N = 80)

Corr.	X ₁	X ₂	X ₃	X ₄	X ₅	X ₆	X ₇	X ₈	X ₉	X ₁₀	X ₁₁	X ₁₂	X ₁₃	X ₁₄	X ₁₅	X ₁₆	X ₁₇	X ₁₈	X ₁₉	X ₂₀	X ₂₁
X ₁		.36**	.34*	-.05	-.02	.04	.14	.31*	.23	.17	-.16	.20	.27	-.22	.03	.41**	.13	.13	.31*	.25	.28*
X ₂			-.05	.17	-.25	.03	.23	.08	-.05	.17	.24	.10	.33*	.02	.09	.46**	-.05	.12	.19	.15	.27
X ₃				.05	-.20	-.13	.06	.35*	.08	.07	-.11	-.04	.03	-.34	-.10	.10	-.04	.04	.10	.29*	.23
X ₄					.10	.08	.45**	.31*	.53**	.42**	.22	.26	.31*	-.09	.08	.36*	.09	.63**	.22	.09	.25
X ₅						.28	.07	.11	.16	.06	.06	.05	-.08	.15	.24	-.17	.15	.09	.12	-.34*	-.15
X ₆							.29*	.10	.21	.25	.25	.19	.05	.38**	-.05	.04	.06	.21	.06	.08	.09
X ₇								.05	.58**	.65**	.20	.46**	.50**	.02	-.03	.36	.27	.43**	.09	.26	.46**
X ₈									.15	.32*	.16	.04	.09	-.20	-.20	.15	-.07	.33*	.31*	-.12	.13
X ₉										.52**	.17	.44**	.40**	-.10	.02	.26	.02	.48**	.18	.12	.31*
X ₁₀											.29*	.39**	.54**	.14	-.11	.42**	.11	.39**	.11	.22	.37**
X ₁₁												-.08	.05	.30*	-.19	.23	-.21	.30*	.20	-.15	.17
X ₁₂													.32*	.18	-.04	.24	.25	.42**	.12	.26	.31*
X ₁₃														-.18	.09	.32*	-.05	.34*	-.03	.26	.52**
X ₁₄															-.06	-.07	-.06	-.14	-.05	-.09	-.07
X ₁₅																-.07	.25	-.11	.05	-.17	.14
X ₁₆																	.04	.30*	.19	.42**	.48**
X ₁₇																		.13	-.07	.16	.05
X ₁₈																			.40**	.04	.32*
X ₁₉																				-.04	.18
X ₂₀																					.35*
X ₂₁																					

* P < 0.05

** P < 0.01

Table: 8 Showing item- total correlations of Bengali Muslim Ss (N=40) Bengali Hindu Ss (N=40),and combined Bengali Muslim and Hindu Ss (N=80).

Items	Bengali Muslim (N=40)	Bengali Hindu (N=40)	Combined Bengali Muslim and Hindu (N=80)
1	.38	.60**	.49**
2	.45*	.40*	.42**
3	.04	.37	.20
4	.32	.68**	.56**
5.	.24	.11	.16
6	.45	.31	.36*
7	.63**	.65**	.64**
8	.19	.55**	.38**
9	.36	.72**	.58**
10	.67**	.72**	.70**
11	.25	.40*	.31*
12	.71**	.44*	.52**
13	.55**	.60**	.58**
14	.21	.07	.07
15	.32	.03	.15
16	.62**	.63**	.62**
17	.41*	.13	.23
18	.39*	.73**	.62**
19	.14	.62**	.39**
20	.37	.28	.32*
21	.72**	.55**	.61**

* $P < 0.05$

** $P < 0.01$

Thus the items in the Minority Influence Test were found to meet the criterion of internal consistency.

In order to find out the homogeneity of Minority Influence Test, the item- total correlations were also computed. Table 8 contains the item- total correlations of Bengali Muslim Ss (N=40) Bengali Hindu Ss (N=40) and combined Bengali Muslim and Hindu Ss (80).

An inspection of item- total correlation matrix shows that the size of correlation values ranged from .04 to .72 for Bengali Muslim .03 to .73 for Bengali Hindu and .07 to .70 for combined scores of Bengali Muslim Hindu. Thus the inter- item correlations yielded positive correlations and each item differentiated in the same direction. This indicated the homogeneity of items in the Minority Influence Test.

2.3.6 RELIABILITY OF MINORITY INFLUENCE TEST

In order to find out the reliability of Minority Influence Test, the method of split- half reliability was adopted. In this method the reliability of the test can be ascertained by preparing two parallel forms from the same material. For the determination of reliability of Minority Influence Test, the criterion of split-half was attained with odd and even numbers of the 21 items. Firstly, coefficient for reliability of 21 items of Bengali Muslim Ss (N=40) were computed using split-half method and the correlation between forms was obtained .54. Using equal- length Spearman-Brown formula the coefficient correlation was found to raise from .54 to .71. Guttman split-half

reliability was also computed and the correlation was .70. Using unequal- length Spearman-Brown formula, the correlation obtained was .71. Alpha coefficient for reliability was also computed. Alpha was .71. Standardized item Alpha was .79. Alpha for first 12 items was .44 and Alpha for final 12 items was .65. Secondly, coefficient for reliability was computed for Bengali Hindu Ss (N=40) of 21 items. The split- half reliability was found out between the forms of odd and even numbers and the correlation was .68. Using equal length Spearman- Brown formula, the correlation was found to raise from .68 to .81. Guttman split- half reliability was worked out and the correlation was .81. Using the unequal length spearman- Brown method, the correlation obtained was .81. Alpha coefficient for reliability was .82 and standardized item Alpha was .85. Alpha for first 12 items and final 12 items were .72 and .68 respectively. Thirdly, coefficient for reliability was also computed combining the scores of Bengali Muslim and Bengali Hindu Ss (N=80) of 21 items. The split- half reliability technique was used and the Spearman 'r' was .61. When equal- length Spearman- Brown formula was applied, the correlation raised from .61 to .76. Guttman split- half method was also used and the correlation was .76. Unequal- length Spearman- Brown formula was also used and the correlation was .76. Alpha coefficient for reliability was also worked out and the correlation was .78. The standardized item Alpha was .82. Alpha for first 12 items and final 12 items were also

computed and the correlations were .62 and .67 respectively. Fourthly, the coefficient for reliability of Minority Influence Test was computed with the scores of final study (N=240). The correlation for split-half reliability was done using odd and even numbers and the product-moment correlation was .29. When Spearman-Brown prophecy formula was used, the correlation coefficient was found to increase from .29 to .44. Guttman split-half technique was used and the correlation was .43. The unequal-length Spearman-Brown method was also used and the 'r' was .44. Alpha coefficient for reliability was computed and the correlation was .63. Standardized item Alpha was also .63. Alpha for first 12 items and final 12 items were .46 and .58 respectively. The coefficient for reliability of Minority Influence Test has been reported in Table 9.

All these statistical analyses for the computation of coefficient for reliability of Minority Influence Test have been done using computer in the computer center of Rajshahi University and a sophisticated statistical technique was used for the analysis of data. Thus it can be said that the reliability of the Minority Influence Test is statistically sound and it is highly reliable.

Table9: Showing coefficient for reliability variables (21 items) for Minority Influence Test.

	Based on the data of pilot study			Based on the data of final study (N=240)
	Bengali Muslim Ss (N=40)	Bengali Hindu Ss (N=40)	Combined Bengali Muslim & Bengali Hindu Ss (N=80)	
Correlation Between forms	.56	.70	.63	.29
Equal-Length Spearman- Brown	.73	.83	.78	.44
Guttman Split-Half	.72	.83	.78	.43
Unequal- Length Spearman –Brown	.73	.83	.78	.44
Alpha for first 12 items	.46	.73	.64	.46
Alpha for final 12 items	.67	.70	.69	.58
Standardized item Alpha	.81	.87	.84	.63
Alpha coefficient for reliability	.73	.84	.80	.63

2.3.7 VALIDITY OF MINORITY INFLUENCE TEST

The underlying principle for the validity of a scale is that the scale must transcend the group which it measures. The objectivity of a psychological test is closely associated with the validity of the test. Thus, the validity of a test refers to the degree which the test actually measures what it wants to measure. The determination of

bi-serial of each dimension with the total scores both in pilot study

Table10: Showing inter- dimensional correlation (N=80).

	1	2	3	4	5	6	7	8	9
1. Investment		.31**	.10	.64**	.21	.35**	.37**	.07	.09
2. Autonomy			.43**	.36**	.59**	.19	.41**	.31**	.21
3. Rigidity				.15	.71**	.23**	.13	.24**	.21
4. Fairness					.64**	.25**	.10	.29**	.07
5. Consistency						.13	.19	.23*	.08
6. Social pressure							.35**	.33**	.31**
7. Private acceptance								.61**	.39**
8. Liking									.43**
9. Generalized double talking and double thinking									

* $p < 0.05$

** < 0.01

Table 11: Showing correlation of scores of each dimension with the total scores in the pilot study (N=80) and in the final study (N=240).

Dimensions	Pearson's r (N=80)	Pearson's r (N=240)
1. Investment	.33**	.13*
2. Autonomy	.81**	.23**
3. Rigidity	.29**	.21**
4. Fairness'	.83**	.55**
5. Consistency	.95**	.81**
6. Social pressure	.53**	.29**
7. Private acceptance	.25**	.17**
8. Liking	.39**	.12
9. Generalized double talking and double thinking	.21	.09

*P <0.05

** P <0.01

And final study were computed which ranged from .21 to .95 (N=80) and .09 to .81 (N=240) respectively (Table 11). The significant positive correlations in the final study prove the predictive validity of the test.

Thus the final form of Minority Influence Test contained 21 items. The highest possible score was

$21 \times 10 = 210$ and the lowest possible score was $21 \times 0 = 00$. The Minority Influence Score was obtained by using the formula:

$$MIS = \frac{HPS - LPS}{2} + LPS$$
$$= 105$$

Where, MIS= Minority Influence Score,
HPS= Highest Possible Score,
LPS= Lowest Possible Score,

Following this principle, a subject falling on 105 or above would be assumed to have Minority Influence Score.

2.4 INTERNAL-EXTERNAL CONTROL SCALE (I-E CONTROL SCALE)

Ratter's internal-external control inventory measures generalized beliefs in internal versus external control of events. Internal control refers to the perception of positive and/ or negative events as being a consequence of one's own action and therefore under personal control. External control refers to the perception of positive and negative events and being unrelated to one's own behaviour to certain situations and therefore beyond personal control (Rotter, 1954).

Bengali adaptation of Ratter's Internal- External Control Scale was done by S. Ara (1983). The reliability of I-E Control Scale was estimated by three methods

namely the split- half, the Kuder- Richardson, and the test-retest. The coefficients were found to be .65 to .79, .69 to .73; and .55 to .83 respectively in different samples.

Ara's Bengali adaptation of I-E control scale was modified by the investigator for the purpose of present study. Ara's I-E control scale contained 23 items of which 6 was filler items. She used the forced choice technique. The modified form of the Bengali adaptation of Ara's I-E control scale contained 18 items of which 9 were concerning internal and 9 were concerning external control. Likert technique was used. Thus Ss were asked to rate each statement on a five- point scale ranging from total agreement to total disagreement. High score indicated external control and low score indicated internal control. For external control, total agreement was assigned 5 points, partial agreements 4, do not know 3, partial disagreement 2 and total disagreement 1. The coding was reversed for the items of internal control. For the determination of reliability of modified form of Bengali adaptation of I-E control scale, the criterion of split- half reliability was computed with odd and even numbers of 18 items as used in the final study and the correlation was found .68. After applying Spearman- Brown prophecy formula, the coefficient was found to raise from .68 to .81 which was very high. Thus it can be said that the reliability of I-E control scale in the present form is statistically sound and it is highly reliable.

Concerning the overall validity of the I-E scale, it may be stated that "A series of studies provides strong support for the hypotheses that the individual who has strong belief that he can control his own destiny is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behaviour; (b) take steps to improve his environmental conditions; (c) place greater value on skill or achievement reinforcement and to be generally more concerned with his ability, particularly his failures; and (d) be resistive to subtle attempt to influence him," (Ratter, 1966)

2.5 CONSERVATISM- RADICALISM SCALE (C-R SCALE)

S. Ara (1988) developed Conservatism- Radicalism Scale in Bengali. The scale covers numerous issues related to social, political, economic and religious areas representing six major dimensions like nationalism, democracy, minority attitude, religiosity, violence and social change. This is a Likert- type attitude inventory.

The concept of conservatism- radicalism is associated with the arena of socio- political attitudes. The components of conservatism includes the belief that inequality is a natural and inevitable phenomenon and as such they support the existing inequality. The constituent property of radicalism consists in the explicit intellectualization of human action and experiences and as

such they tend to favour modification and reformation of existing inequalities. Thus conservatism- radicalism constitutes a continuum of the ideology ranging from extreme support for conventionalism to extreme support for social change.

The original form of C-R scale contained 40 items of which 20 items were selected for the purpose of the present study. The construction of C-R scale passes through several stages. The scale was confirmed by validation at each stage. Items were constructed in the light of existing literature and scrutiny of each item was done by the judges. This procedure provided face validity for the proposed scale. Item selection was based on the strength of correlations between each item with the total score. Thus homogeneity of scale was established. It indicates the content validity of the C-R scale. In order to achieve concurrent validity of the scale, biserial correlation was done between Bengali version of the C-R scale versus authoritarianism scale ($r= 0.41$). Hindi version authoritarianism scale ($r=0.69$) and combined scores of C-R scale ($N=180$) versus authoritarianism scale ($r=.58$). These correlation coefficients indicate high validity of the C-R scale. In order to test the reliability of C-R scale, the method of split- half reliability was adopted. The split- half reliability was computed using odd and even number and the correlation was .89. After

applying Spearman- Brown formula, the coefficient was found to raise from .89 to .94 which is very high.

The C-R scale was used for the collection of data in the present study. It was a five point scale ranging from strong agreement to strong disagreement. Strong agreement was given 5 points, agreement 4, neutral 3, disagreement 2 and strong disagreement 1. High score indicated conservative attitude. The scale contained both positive and negative statements. Scoring was reversed in case of negative statements.

2.6 ADMINISTRATION OF THE TEST

The present investigation utilized Minority Influence Test, Internal-External Control Scale and Conservatism-Radicalism Scale. These three measure were administered on each of the 240 respondents separately for Bengali Muslim (M=120) and Bengali Hindu (M= 120). Data collection was started in March, 2005 and it was continued unto April, 2005. All the respondents were students. However, it was a hard job. The Bengali Hindus were not easily available and some times they were very much suspicious and doubtful about the data collection job. Therefore, the investigator needed some agents to work in favour of data collection. The Bengali Hindus were contacted through some agents who are Hindus also. So the investigator engaged his Hindu friends as agents for data collection. These agents assured them that these

information would be kept secret. After that assurance, the respondents agreed to fill up those test materials. Each test was administered at the interval of one week in order to avoid the practice effect. However the Bengali Muslim respondents accepted the offer for becoming respondents without hesitation. The investigator approached them individually and they sincerely co-operated with the task of data collection. Similar procedure was adopted in case of data collection from Bengali Muslim. All the three scales with instructions are given in the appendix.

2.7.DESIGN OF THE STUDY

The present study has taken group composition, gender and residence as independent variables. The dependent variables were quantitative amount of minority influence, personality traits in terms of I-E control and ideological preference in terms of conservative or radical attitudes. Thus for each specific scale of Minority Influence Test, Internal- External Control Scale and Conservatism- Radicalism Scale, the independent variables were tested. Thus, on the whole, a $2 \times 2 \times 2$ factorial design consisting of two levels of group composition (Majority/Minority), two levels of gender (Male/ Female) and two levels of residence (Urban/ Rural) was used.

CHAPTER THREE

RESULTS AND INTERPRETATION

RESULTS AND INTERPRETATION

This chapter gives the analysis of results and their interpretations. The method of scoring, the arrangement of data for ANOVA and the interpretations of the findings are described separately for each test. Thus the results have been presented in three parts. In the first part, the total score of Minority Influence Test has been subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of group (Majority/ Minority), two levels of gender (Male/Female) and two levels of residential background (Urban/Rural). In the second part, the total score of Internal-External Control Scale was subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of group (Majority/Minority), two levels of gender (Male/Female) and two levels of residential background (Urban/Rural). In the third part, the total score of Conservatism-Radicalism Scale was subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of group (Majority/Minority), two levels of gender (Male/Female) and two levels of residential background (Urban/Rural). Finally, a summary of main findings is presented for an overall and integrated view of the results.

3.1 PART-I : MINORITY INFLUENCE TEST

The Minority Influence Test contained 21 statements. The test was administered on 120 Muslim respondents as members of majority group and 120 Hindu respondents as members of minority group. Each group was equally divided

into males and females. Equal number of respondents from urban and rural residential background were included in each group. Questionnaires were distributed to the respondents with proper instruction. The test was developed in Bengali and as such the instruction to the respondents was given in Bengali. Original Bengali form of the test is given in appendix A. Each respondent was asked to read the instruction given on the front page of the questionnaire with proper attention. Then the respondent was required to express his attitudinal preference on each statement on a 10-point scale ranging from 0% to 100%. Minority Influence Score was worked out using the following formula.

$$\begin{aligned}
 MIS &= \frac{\text{HighestPossibleScore} - \text{LowestPossibleScore}}{2} + \text{LowestPossibleScore} \\
 &= \frac{HPS - LPS}{2} + LPS \\
 &= \frac{210 - 0}{2} + 0 \\
 &= 105
 \end{aligned}$$

It means that a score of 105 or above would be considered as Minority Influence Score. Thus a high score of Minority Influence Test for Hindu respondents indicated that the respondents as the member of the minority group capable to influence the decision of the majority. Again, a score of 105 or above for Muslim respondent indicated that the respondent as the member of the majority group is capable to influence the decision of the minority. A score below 105 for the members of

the minority groups indicated that they are not capable to influence the decision of the majority in their favour. Similarly, a score below 105 for majority group members indicated that they are not capable to influence the minority decision in their favour.

In order to obtain statistical significance of the effect of independent variables, score of Minority Influence Test were subjected to a $2 \times 2 \times 2$ factorial ANOVA involving two levels of group composition (Majority/Minority), two levels of gender (Male/Female) and two levels of residential background (Urban/Rural). The summary of ANOVA has been reported in table 12.

Table 12: Showing summary of ANOVA involving group composition, gender and residential background on the total score of Minority Influence Test (N = 240).

Sources of Variance	Sum of Square (SS)	df	Mean of Square (MS)	F	Level of Significance
Group (A)	13298.28	1	13298.28	*** 19.58	0.001
Gender (B)	2650.92	1	2650.92	* 3.90	0.05
Residence (C)	4901.78	1	4901.78	** 7.22	0.01
AB	2661.58	1	2661.58	* 3.92	0.05
AC	2688.57	1	2688.57	* 3.96	0.05
BC	2773.5	1	2773.5	* 4.08	0.05
ABC	337.66	1	337.66	0.49	n.s
W. Cell (Experimental Error)	157544.57	232	679.10		
Total	186856.80	239			

The results reported in table 12 indicated that the main effects for group composition, gender and residential background were statistically significant. Again two-way interaction between group and gender, group and residential background as well as gender and residential background were statistically significant.

Main Effect

Group Composition

The results of ANOVA (Table 12) reported significant main effect for group composition (F=19.58, df=1/232, P < 0.001)

Table 13 : Showing overall mean scores and significant mean differences between majority and minority group members on the score of MIT (N = 120 for each group).

Group	Mean Scores
Majority	98.70 _a
Minority	84.35 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula P <0.01.

The results (Table 13) contains mean score of Bengali Muslims as members of majority group and Bengali Hindus as

members of minority group. An inspection of mean score showed that the comparison groups reported mean score below Minority Influence Score (105) indicating minimum influence for each other. In other words, minority influence was found non-working in the intergroup relations. In spite of this observation, It was found that majority group members obtained higher score than the minority group members. Thus it was found that regardless of gender and residential background, Muslim respondents as members of majority group ($M = 98.70$) expressed significantly higher attitudinal preference in favour of minority influence as compared to Hindu respondents as members of minority group ($M = 84.35$). It seems to convey that minority influence process is not working in the socio cultural context of Bangladesh. Muslim members of the majority group, on the other hand, are found to exert influence on the Hindu members from minority group. It is plausible to argue that Hindus as members of minority group have accepted their minority status in the intergroup relations. In other words, Hindus as members of minority group have failed to maintain rigidity, consistency and relevancy in their group identity. Moreover, they did not show investment for group wellbeing and interest in a meaningful way. Thus the agenting factors of minority influence have become neutralized in the present political, social and cultural context of Bangladesh.

Gender

Results of ANOVA reported in table 12. Showed that the main effect for gender was statistically significant ($F = 3.90$, $df = 1/232$, $P < 0.05$).

Table 14 : Showing overall mean score and significant mean difference between male and female respondents on the score of Minority Influence Test (N = 120 for each group).

Male	89.36 _a
Female	93.69 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

The results (Table 14) contain mean score of male and female respondents on the score of Minority Influence Test. An examination of mean score revealed that regardless of group composition and residential background, female respondents showed significantly higher attitudinal preference for minority influence as compared to male respondents ($M = 89.36$). It indicates that female respondents are capable to exert significantly more influence in intergroup relations as compared to their male counterparts.

This finding seems to indicate that females as members of society may exert more social pressure in a meaningful way for the execution of a decision as compared to male respondents. It indicates the dominating status of females resulting in higher score in minority influence processes.

A plausible explanation for obtaining higher score by the females in the influence processes may stem from the phenomenon of liking. It is important to note that personality traits of females are task-oriented. Because of this task-oriented personality, people in society are found to express their liking for the females. It is, perhaps, this psychological functioning in people that they are influenced by their likings and dislikings. As a results, influence process in society is highly dominated by the females than the males. It is the inherent and constitutional disposition for the females to exert more influence in intergroup relation than the males.

Residential Background

The results reported in table 12 showed that the main effect for residential background was statistically significant ($F = 7.22$, $df = 1/232$, $P < 0.01$).

Table 15: Showing overall mean scores and significant mean differences between the respondents with urban and rural residential background on the score of Minority Influence Test (N = 120 for each group).

Urban	87.72 _a
Rural	95.33 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score (Table 15) showed that regardless of group composition and gender, respondents from rural residential background (M = 95.33) expressed significantly higher attitudinal preference for minority influence as compared to respondents from urban residential background (M = 87.72). It indicates that respondents from rural residential background are capable to exert higher influence in decision making phenomenon than the respondents from urban residential background. This is, perhaps, due to social pressure stemming from rural composition of society. It is true that socialization process may exert differentiation in decision making due to urban and rural origin of the people. In general, the people of rural origin are more culture-bound. Societal values impose restrictions in the psychological function of rural people. Moreover, certain limitations are imposed on the belief system of rural population. Thus social pressures are more prominent in the intergroup relation of rural population. Due to these social pressures, respondents from rural residential background may exert higher influence in decision making

activities than the respondents from urban residential background.

It is reasonable to argue that influence process is a two-way traffic. Hence, a person may influence another person. In this process of influence for decision making activities, the person is also influenced by that person. In this process of mutual influence, cost and investment should be proportionately distributed. If the cost is high and return is low, the person will not be interested in investment. This involves the consideration of private and public life. In rural population, the differences between private and public life is at the minimum. As a result, cost, investment and reward are not differentiated to a greater extent. But the private and public life in urban population create great cleavage in the intergroup relations for mutual influence. Thus the cost, investment and reward in social activities are not duly proportionate in urban population. It is, perhaps, due to these psychological functioning of people that the respondents from rural population showed higher score for minority influence process than the respondents from urban population. This finding seems to indicate that rural respondents as privileged category in comparison to urban respondents have definitely dominating status in minority influence process emerging from value patterns and cultural domination in the society at large.

Interaction Effect

Group X Gender

Summary of ANOVA reported in table 12 showed that a two-way interaction representing group and gender was statistically significant ($F = 3.92$, $df = 1/232$, $P < 0.05$).

Table 16 : Showing overall mean scores and significant mean differences involving two-way interaction between group and gender on the scores of Minority Influence Test (N = 60 for each group).

	Majority	Minority
Male	97.42 _a	81.31 _c
Female	100.00 _b	87.38 _d

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score (Table 16) showed that in case of males, it was found that Muslims as members of majority group ($M=97.42$) expressed significantly higher attitudinal preference for minority influence as compared to Hindu members of minority group. Similarly in case of females, Muslims as members of majority group ($M = 100.00$) expressed significantly higher attitudinal preference for

minority influence process as compared to Hindus as members of minority group ($M = 87.38$).

Between-group comparisons showed that female Muslims as members of majority group expressed significantly higher attitudinal preference ($M = 100.00$) as compared to male Muslims as members of majority group ($M=97.42$). Also female Hindus as members of minority group ($M = 87.38$) expressed significantly higher attitudinal preference for minority influence as compared to male Hindus as members of minority group ($M = 81.32$). Thus a linear relationship was obtained between males and females as members of majority and minority groups. However, within-group comparisons also revealed linear relationship between male Muslims as members of majority group and male Hindus as members of minority group. Female Muslims as members of majority group and female Hindus as members of minority group also revealed linear relationship. These comparisons effected interaction. The interaction effect has been graphically plotted in figure 1.

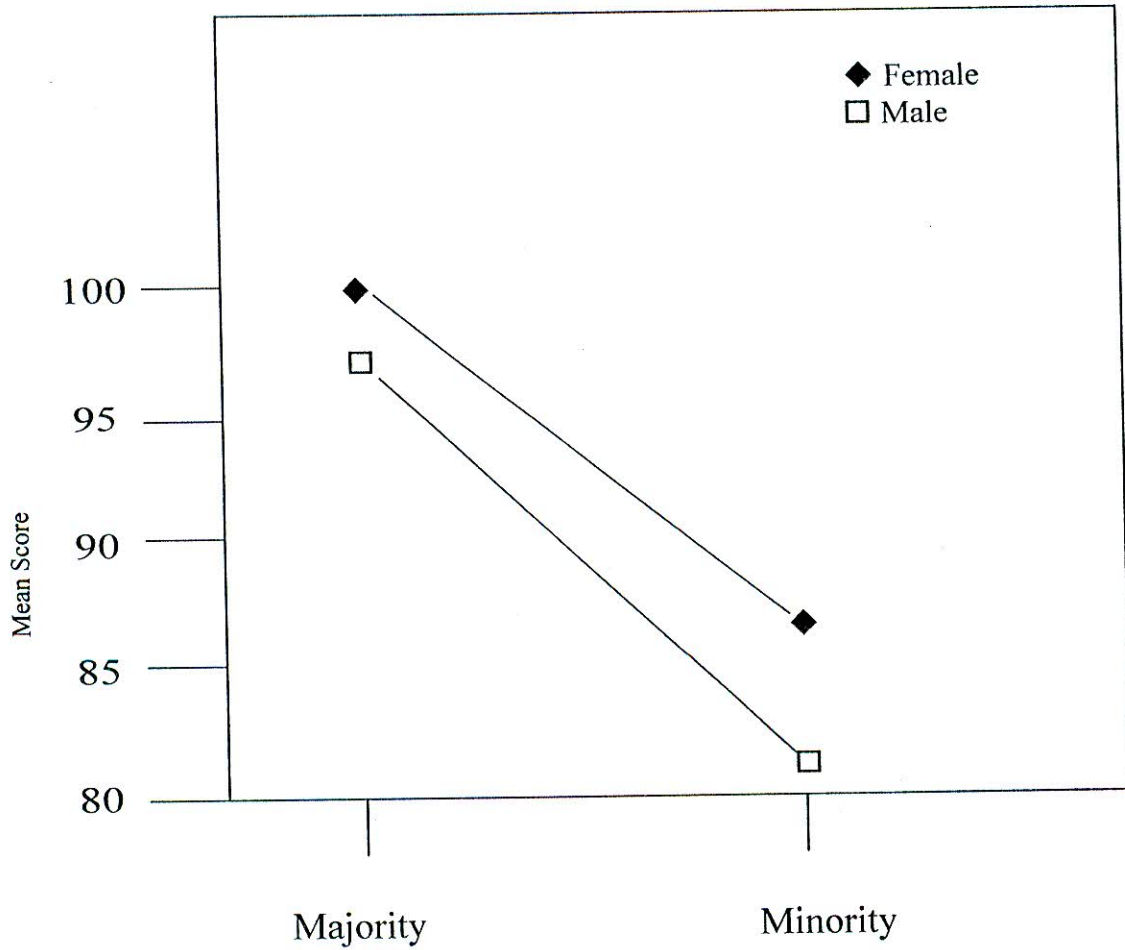


Figure 1: Showing two-way interaction representing group and gender on the scores of MIT.

Group X Residence

The results reported in table 12 showed that a two-way interaction between group and residential background was statistically significant ($F = 3.96$, $df = 1/232$, $P < 0.05$).

Table 17: Showing overall mean score and significant mean differences involving two-way interaction between group and residence on the score of Minority Influence Test ($N = 60$ for each group).

	Majority	Minority
Urban	97.45 _a	82.98 _b
Rural	104.95 _c	85.72 _d

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score and significant mean differences showed that Muslim members of majority group from urban residential background ($M=92.45$) exhibited significantly higher attitudinal preference for minority influence as compared to Hindu members of minority group from urban residential background ($M=82.98$). Similarly, Muslim members of majority group from rural residential background ($M=104.95$) exhibited significantly higher attitudinal preference in favour of minority influence as

compared to Hindu members of minority group from rural residential background ($M = 85.72$).

In case of Muslim members belonging to majority group, it was found that respondents with rural residential background ($M=104.95$) expressed significantly higher attitudinal preference in favour of minority influence as compared to the respondents with urban residential background. Similarly, in case of Hindu belonging to minority group, it was found that respondents with rural residential background ($M=85.72$) expressed significantly higher attitudinal preference in favour of minority influence as compared to respondents with urban residential background ($M = 82.98$).

Thus a linear relationship was obtained between different comparison groups effecting interaction. The interaction effect has been graphically plotted in figure 2.

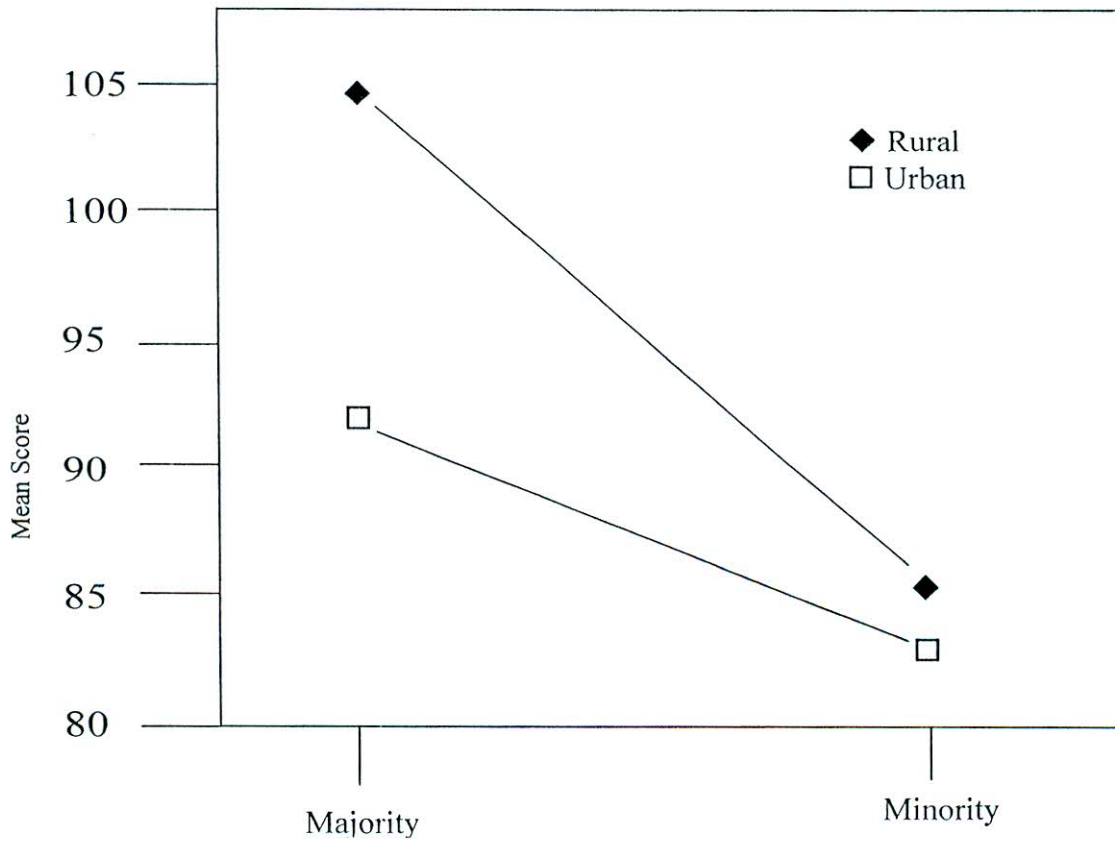


Figure 2: Showing two-way interaction representing group and residence on the scores of MIT.

Gender X Residence

The summary of ANOVA reported in table 12 showed that a two-way interaction between gender and residence was statistically significant ($F = 4.08$, $df = 1/232$, $P < 0.05$).

Table 18: Showing overall mean score and significant mean differences involving two-way interaction between gender and residence on the score of Minority Influence Test (N = 60 for each group).

	Male	Female
Urban	87.10 _a	88.35 _a
Rural	91.63 _b	99.03 _c

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An examination of mean scores and significant mean differences (Table 18) showed that male respondents with urban residential background and female respondents with urban residential background failed to obtain statistically significant difference for minority influence. But female respondents with rural residential background (M=99.03) expressed significantly higher attitudinal preference for minority influence as compared to male respondents with rural residential background (M=91.63).

Results (Table 18) also showed that male respondents with rural residential background (M=91.63) expressed significantly higher attitudinal preference for minority influence as compared to male respondents with urban residential background (M = 87.10).

Similarly, female respondents with rural residential background (M=99.03) expressed significantly higher attitudinal preference for minority influence as compared to female respondents with rural residential background. The differential attitudinal preference for minority influence produced interactive effect.

The interaction has been graphically plotted in figure 3.

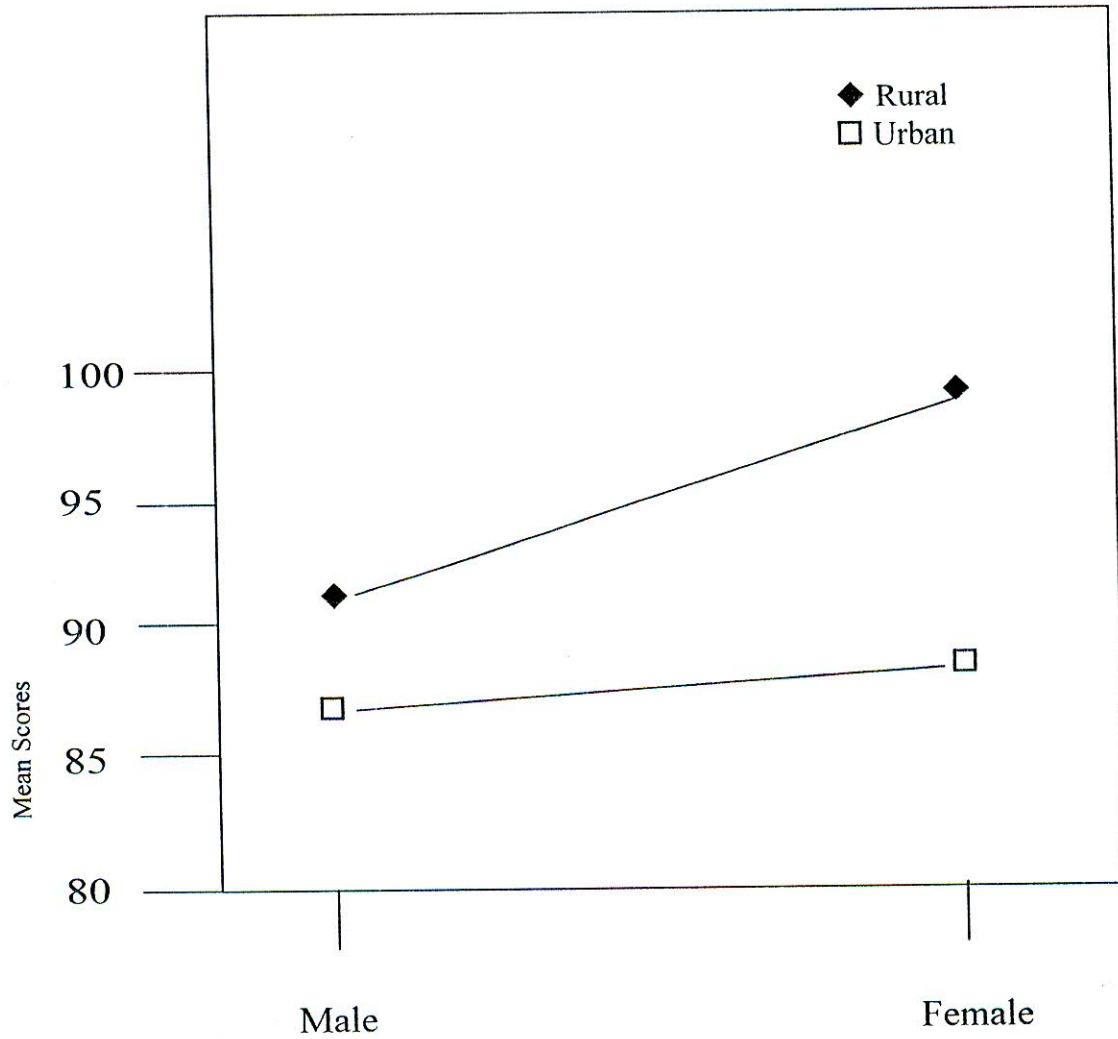


Figure 3: Showing two-way interaction representing gender and residential background on the scores of MIT.

3.2 PART II : INTERNAL-EXTERNAL CONTROL SCALE

The I-E Control Scale contained 18 statements. The scale was administered on 120 Muslim respondents as members of majority group and 120 Hindu respondents as members of minority group. Each group was equally divided into males and females. Equal number of respondents from urban and rural residential background were included in each group. Questionnaires were distributed to the respondents with proper instruction. The scale was developed in Bengali and as such the instruction to the respondents was given in Bengali. Original Bengali form of the scale is given in appendix B. Each respondent was asked to read the instruction given on the front page of the questionnaire with proper attention. Then the respondent was required to express his attitudinal preference on each statement on a 5-point scale ranging from 1 to 5.

Internal- External Control Scales score was worked out using the following formula.

$$\begin{aligned}
 \text{Externally Control Score} &= \frac{HPS - LPS}{2} + LPS \\
 &= \frac{90 - 18}{2} + 18 \\
 &= 54
 \end{aligned}$$

A score on and above 54 indicates that the person is externally controlled. A score below 54 indicates that the person is internally controlled.

In order to obtain statistical significants of the effect of independent variables, score of Internal-External Control Scale were subjected to a 2×2×2 factorial ANOVA involving two levels of group composition (Majority/Minority), two levels of gender (Male/Female) and two levels of residential background (Urban/Rural). The summary of ANOVA has been reported in table 19.

Table 19 : Showing summary of ANOVA involving group composition and gender on the total score of Internal-External Control Scale.

Sources of Variance	Sum of Square (SS)	df	Mean of Square (MS)	F	Level of Significance
Group (A)	127.6	1	127.6	4.59*	0.05
Gender (B)	222.34	1	222.34	8.00**	0.01
Residence (c)	139.54	1	139.54	5.02*	0.05
AB	343.21	1	343.21	**** 12.35	0.001
AC	283.84	1	283.84	*** 10.21	0.005
BC	45.94	1	45.94	1.65	n.s
ABC	63.03	1	63.03	2.26	n.s
Within Cell (Experimental Error)	6447.3	232	27.79		
Total	7672.8	239			

The results (Table 19) showed that the main effects for group, gender and residence was statistically significant. Moreover, a two way interaction involving group and gender was statistically significant. Similarly a two-way interaction between group and residential background was statistically significant.

Main Effect Group Composition

The summary of ANOVA reported in table 19 showed that the main effect for group composition was statistically significant ($F=4.59$, $df = 1/232$, $P < 0.05$)

Table 20: Showing mean score and significant mean differences between majority-minority groups on the score of I-E Control Scale.

Majority	42.80 _a
Minority	44.20 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

The results (Table-20) showed that regardless of gender and residential background, Muslim members from majority group expressed significantly lower score ($M=42.80$) indicating higher internally control as compared to Hindu members from minority group ($M=44.28$). It is important to note that a score on 54 and above may be regarded as externally controlled. But a score below 54 was regarded as internally controlled.

In view of this analysis of results, it is argued that both Muslim and Hindu members from majority and minority groups obtained mean score indicating internally controlled. But Muslims from majority group were more internally controlled than the Hindu members from the minority group. In other words, both Muslims from majority group and Hindus from minority group believe in personal competence, effort, task difficulty and personal skill.

Gender

The results reported in table 19 showed that the main effect for gender was statistically significant ($F = 8.00$, $df = 1/232$, $P < 0.01$).

Table 21 : Showing mean score and significantly mean differences between males and females on the score of I-E Control Scale.

Male	42.57 _a
Female	44.49 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

Inspection of mean score and significant mean differences (Table 21) showed that regardless of group composition and residential background, male respondents expressed significantly lower score indicating higher internally controlled (M=42.57) as compared to female respondents (M=44.49). This indicates that both male and female respondents exhibited internally controlled score. An examination of mean score revealed that both males and females obtained score less than 54 indicating higher internally controlled personality. It means that the respondents belonging to male and female categories were supposed to believe in task difficulty, personal effort, individual skills and efforts in their accomplishment of task.

Residential Background

The summary of ANOVA reported in table 19 showed that the main effect for residential background was statistically significant ($F=5.02$, $df = 1/232$, $P < 0.05$)

Table 22: Showing mean score and significant mean differences between urban and rural residence on the score of I- E Control Scale.

Urban	44.29 _a
Rural	42.76 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An examination of mean score reported in table 22 showed that regardless of group composition and gender, respondents with rural residential background expressed significantly lower scores ($M=42.76$) indicating higher internal control of personality as compared to the respondents with urban residential background ($M=44.29$).

The mean score reported by urban and rural respondents showed that both the respondents with urban and rural residential background obtained score less than 54. This indicates that both urban and rural respondents believe in task difficulty, personal efforts, personal skills and individual efforts as the main criteria for the execution of task.

Main Effect

Group X Gender

Summary of ANOVA results reported in table 19 showed that a two way interaction representing group and gender was statistically significant ($F= 12.35$, $df = 1/232$, $P < 0.001$). The analysis of data and significant mean differences have been reported in table 23.

Table 23: Showing cell means and significant mean differences of two-way analysis of variance between group and gender on the score of I-E Control Scale.

	Majority	Minority
Male	43.03 _a	42.10 _a
Female	42.57 _a	46.42 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score showed that all the comparison groups obtained mean score below 54 indicating internally controlled score. However, the respondents were found to express internally controlled personality at differential amount. Thus in case of male respondents, the members of majority Muslim group and the members of minority Hindu group failed to obtain statistically significant differences in their personality characteristics in terms of internally controlled. In other words, both majority members of Muslim males and minority members of Hindu males expressed identical personality characteristics on the dimension of internally and externally control personality make-up. It is important to note that these comparison groups did not exhibit externally control personality. It is, therefore

clear that both the Muslim members of majority group and Hindu members of minority group in their male category believe in personal effort and individual skill. In addition, they showed adherence for significant others and fate as the determining factors for success and failure. In case of female respondents, it was found that Muslim members of majority group ($M=42.57$) expressed statistically significant lower I-E control mean score as compared to members of minority group ($M=46.42$). This indicated that male Muslim members from majority group exhibited internally control personality characteristic significantly in higher amount than the male Hindu members from the minority group.

In case of Muslim members from the majority group, it was found that both male and female respondents failed to obtain statistically significant mean differences in their internally control scores. This seems to indicate that both male and female members of Muslim community with majority status believe in personal effort, task difficulty, individual skill and environmental conditions as the positive factors for successes or failures in significant life events.

In case of Hindu members from the minority group, it was evident that male respondents obtained statistically significant lower score ($M=42.10$) as compared to the female respondents ($M=46.42$). This indicated that male Hindu members from minority group expressed significantly higher

internally control personality characteristics as compared to female Hindu members with minority group status. In other words, male Hindu respondents from minority group status believe in their personal effort, individual skill and task difficulty as the agentic factor of success or failure in the execution of task considered to be turning point of life events. This has effected interaction. The interaction effect has been graphically plotted in figure 4.

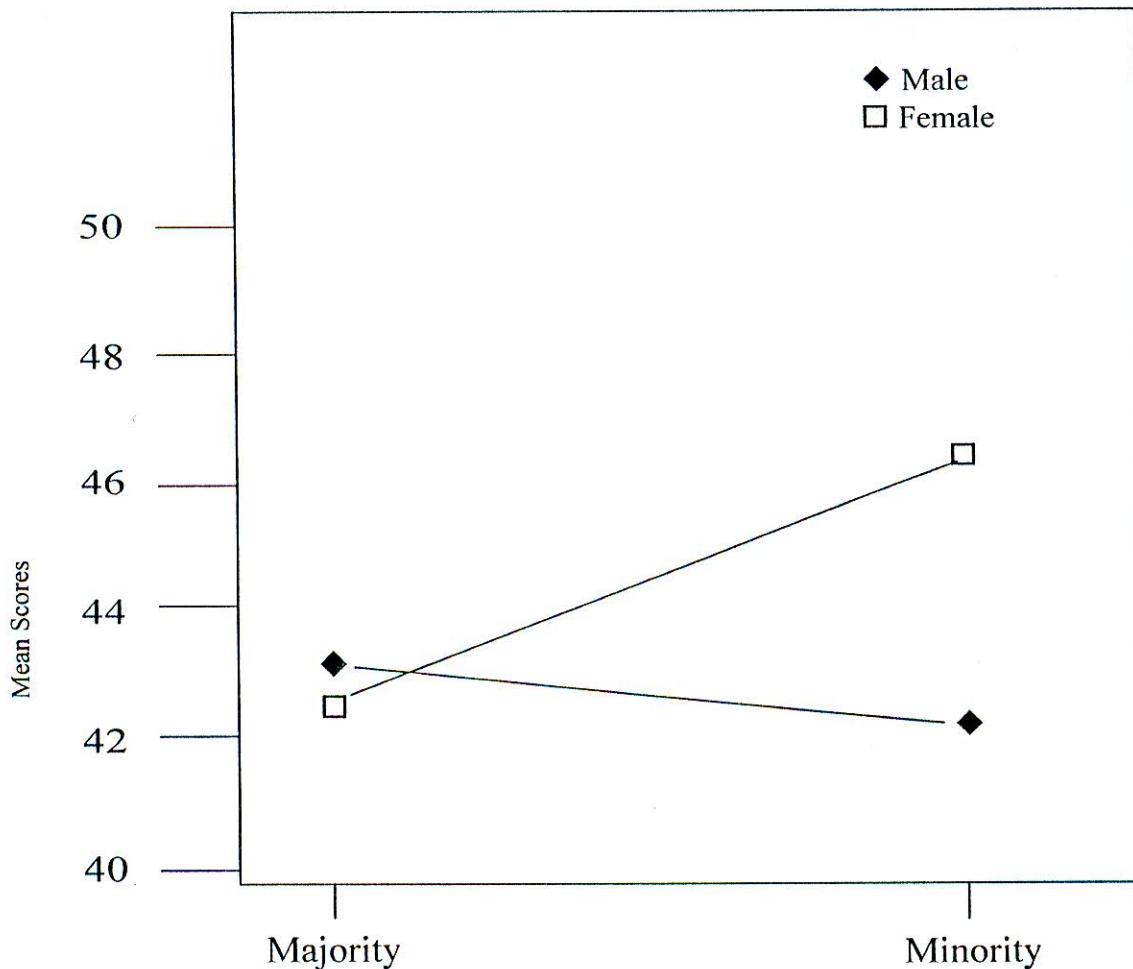


Figure 4 : Showing two-way interaction representing group composition and gender on the score of I-E Control Scale.

It is important to note that no difference in personality characteristics was found between male and female respondents in case of Muslim with majority status. But it was surprising to observe that male respondents showed significantly higher internally control characteristics in personality make-up than their counterpart female respondents with minority status. In other words, males with minority status was more internally control than the female with minority status. One probable reason for this differential personality characteristics with the traits of internally control might be inherent in culture. It is popularly believed that Hindu woman have to perform various ritualistic functions related with religious and social customs, It might be that Hindu women become fatalistic in response to social demand and cultural realities. It is, perhaps, these differences between Hindu males and Hindu females in their societal and religious roles that might be responsible for creating differential personality characteristics relating the male members of Hindu community with minority status in comparison to their counterpart female members of Hindu community with minority status.

Group X Residential Background

The summary table of ANOVA (Table 19) contains a two-way interaction effect involving group composition and residential background. It was found that a two-way

interaction between group composition and residential background was statistically significant ($F=10.21$, $df= 1/232$, $P < 0.005$).

Table 24: Showing cell means and significant mean differences involving two-way interaction between group composition and residential background on the score of I-E Control Scale.

	Majority	Minority
Urban	44.65 _a	43.93 _a
Rural	40.95 _b	44.58 _a

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An examination of mean score showed that all the comparison groups obtained mean score below 54 indicating internally control personality traits. However, significant variations were found between comparison groups in their personality. Thus it was found that in case of urban residential background, members of Muslim community with majority status as well as members of Hindu community with minority status revealed no statistically significant mean differences in personality characteristics. But in case of rural residential background, members from Muslim community with majority status expressed significantly lower score ($M=40.95$) indicating higher internally controlled personality

characteristics as compared to members of Hindu community with minority status (M=44.58)

In case of Muslim with majority status, it was found that rural respondents (M=40.95) expressed significantly lower internal control indicating higher internal control personality characteristics as compared to urban respondents (M=44.65). Thus interaction effect was produced. It is graphically plotted in figure 5.

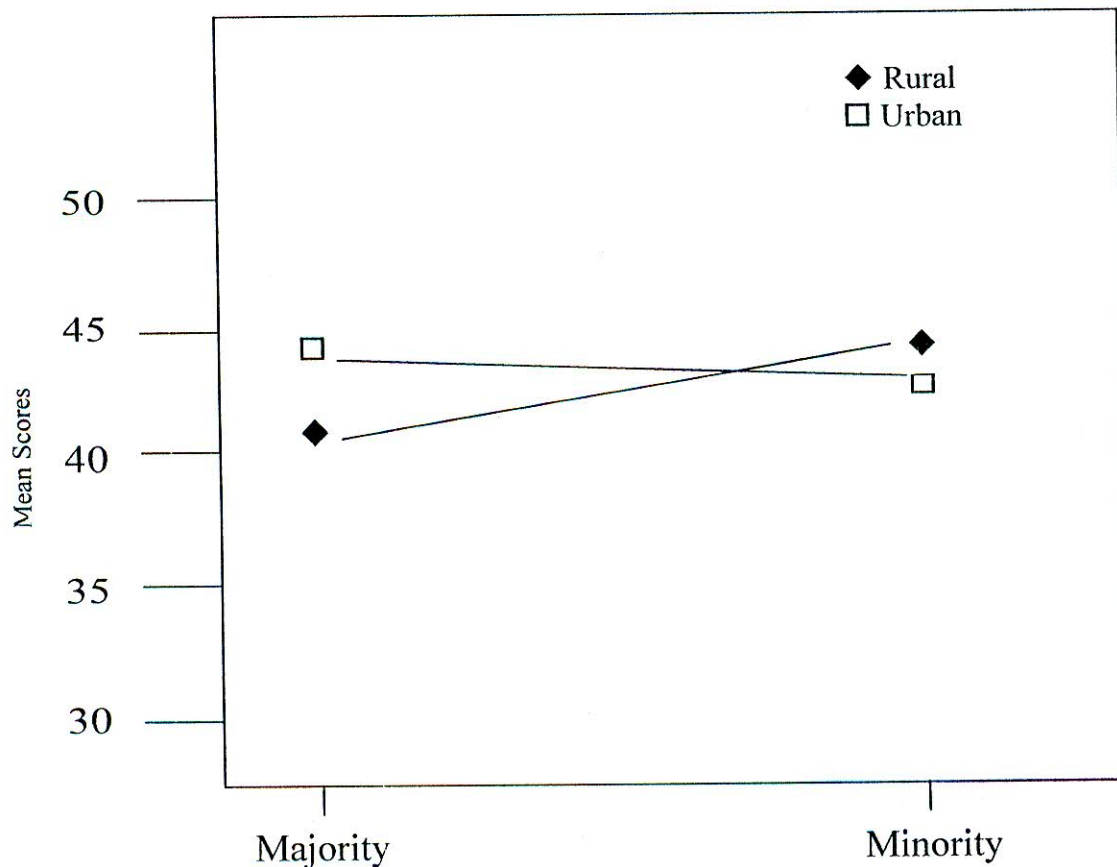


Figure 5 : Showing two-way interaction representing group composition and residence on the scores of I-E Control Scale.

But no such difference was found in personality characteristics between urban and rural respondents in case of Hindu members with minority status.

It seems reasonable to argue that personality difference in terms of I-E control between urban and rural respondents in Muslim community with majority status was due to cultural difference between urban and rural population. It is believed that residential background may be treated as an influential subculture. In this case, Muslim culture may have great impact on the psychological functioning of people living in urban areas. Again, the people in urban areas enjoy the prevalence of higher political, social and economic development. These social, political and economic movement make the urban people more dependent on environmental and situational factors. It is, perhaps, this dependency of urban population from Muslim community with majority status that might be responsible to express lower externally control personality traits. But in case of rural population of Muslim community with majority status, a completely different social, economic, political and cultural atmosphere prevails. They have less social demands and economic requirements leading to the development of higher internally control personality traits.

3.3 PART III: CONSERVATISM- RADICALISM SCALE

The conservatism-Radicalism Scale contained 20 statements. The scale was administered on 120 Muslim respondents as members of majority group and 120 Hindu respondents as members of minority group. Each group was equally divided into males and females. Equal number of respondents from urban and rural residential background were included in each group. Questionnaires were distributed to the respondents with proper instruction. The scale was developed in Bengali and as such the instruction to the respondents was given in Bengali. Original Bengali form of the scale was given in appendix-C. Each respondent was asked to read the instruction given on the front page the questionnaire with proper attention. Then the respondent was required to express his attitudinal preference on each statement on a 5- point scale ranging from 1 to 5.

Conservatism – Radicalism score was worked out using the following formula.

$$\begin{aligned}\text{Conservatism Score} &= \frac{HPS - LPS}{2} + LPS \\ &= \frac{100 - 20}{2} + 20 \\ &= 60\end{aligned}$$

A score on and above 60 indicates that the person is conservative. A score below 60 indicates that the person is radical.

In order to obtain statistical significance of the effect of independent variables, scores of Conservatism-Radicalism Scale were subjected to a 2×2×2 factorial ANOVA involving two levels of groups composition (Majority/Minority), two levels of gender, (Male /Female), and two levels of residential background (Urban/Rural). The summary of ANOVA has been reported in table 25.

Table 25: Showing summary of ANOVA involving group composition and gender on the total score of Conservatism- Radicalism Scale.

Sources of Variance	Sum of Square (SS)	df	Mean of Square (MS)	F	level of Significance
Group(A)	440.1	1	440.1	47.94***	0.001
Gender (B)	258.34	1	258.34	28.14***	0.001
Residence (C)	171.7	1	171.7	18.70***	0.001
AB	78.21	1	78.21	8.52**	0.005
AC	59.02	1	59.02	6.42*	0.05
BC	127.61	1	127.61	13.90***	0.001
ABC	80.49	1	80.49	8.76**	0.005
Within Cell (Experimental Error)	2130.83	232	9.18		
Total	3346.3	239			

The results (Table 25) revealed that the main effects for group composition, gender and residential background were statistically significant. Two- way interactions representing group composition and gender, group composition and residential background as well as gender and residential background were statistically significant. A three-way interaction involving group composition, gender and residential background was also statistically significant. The analysis of results, presentation of cell means and their significant differences have been discussed below with necessary table and figures.

Main Effect

Group Composition

The summary of ANOVA reported in table 25 showed that the main effect for group composition was statistically significant ($F = 47.94$, $df = 1/232$, $P < 0.001$).

Table 26: Showing overall mean score and significant mean differences between Muslims with majority status and Hindus with minority status on the score of C-R Scale .

Majority	64.08 _a
Minority	61.37 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An examination of mean score (Table 26) showed that both the respondents with majority status and minority status reported mean score above 60. This indicates that Muslims as Members of majority group as well as Hindus as members of minority group conveyed conservatism. Thus the results (Table 26) showed that regardless of gender and residential background, Muslim members with majority status ($M=64.08$) expressed significantly higher conservative attitudes as compared to the Hindu members with minority status ($M = 61.37$).

Gender

The summary of ANOVA (Table 25) revealed that the main effect for gender was statistically significant ($F= 28.14$, $df = 1/232$, $P < 0.001$).

Table 27 : Showing overall mean score and significant mean differences between males and females on the score of C-R Scale.

Male	61.68 _a
Female	63.76 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score showed that regardless of group composition and residential background, female respondents expressed significantly higher score ($M = 63.76$) indicating greater attitudinal preference for conservatism as compared to male respondents. In other words, males and females obtained conservative score. But female respondents appeared as more conservative than male respondents.

Residential Background

The summary of ANOVA (Table 25) showed that the main effect for residential background was statistically significant ($F = 18.70$, $df = 1/232$, $P < 0.001$).

Table 28 : Showing overall mean score and significant mean differences between urban and rural on the score of C-R Scale.

Urban	61.88 _a
Rural	63.57 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score (Table 28) showed that regardless of group composition and gender, respondents with rural residential background (M=63.57) expressed significantly higher conservatism as compared to the respondents with urban residential background (M=61.88).

Interaction Effect

Group X Gender

A two-way interaction involving group composition and gender was statistically significant ($F= 8.52, df = 1/232, P < 0.005$). This result has been reported in the summary of ANOVA (Table 25). The cell means and significant mean differences between group composition and gender has been shown in table 29.

Table 29 : Showing cell means and significant mean difference between group composition and gender on the score of C-R Scale.

	Majority	Minority
Male	62.47 _a	60.90 _a
Female	65.68 _b	61.83 _a

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score revealed that all the comparison groups obtained mean score above 60. This indicates that all the comparison groups expressed attitudinal preference for conservatism. The results showed that in case of male respondents, no significant mean difference was obtained between the Muslim members with majority status and Hindu members with minority status. But regarding female respondents, it was found that Muslim members with majority status ($M = 65.68$) expressed significantly higher attitudinal preference for conservatism as compared to Hindu members with minority status ($M=61.83$). Similarly, regarding Muslim members with majority status, it was found that female respondents expressed significantly higher attitudinal preference for conservatism ($M=65.68$), as compared to male respondents ($M=62.47$) as compared to female respondents. But no such differences in attitudinal preference for conservatism was visible between males and females in case of Hindu members with minority status. Thus female members from Muslim community with majority status expressed highest preference for conservatism as compared to male members from Muslim community with majority status. These differential amount of conservative attitudes between males and females in Muslim members with majority status conveyed interaction effect. The interaction effect has been graphically plotted in figure 6.

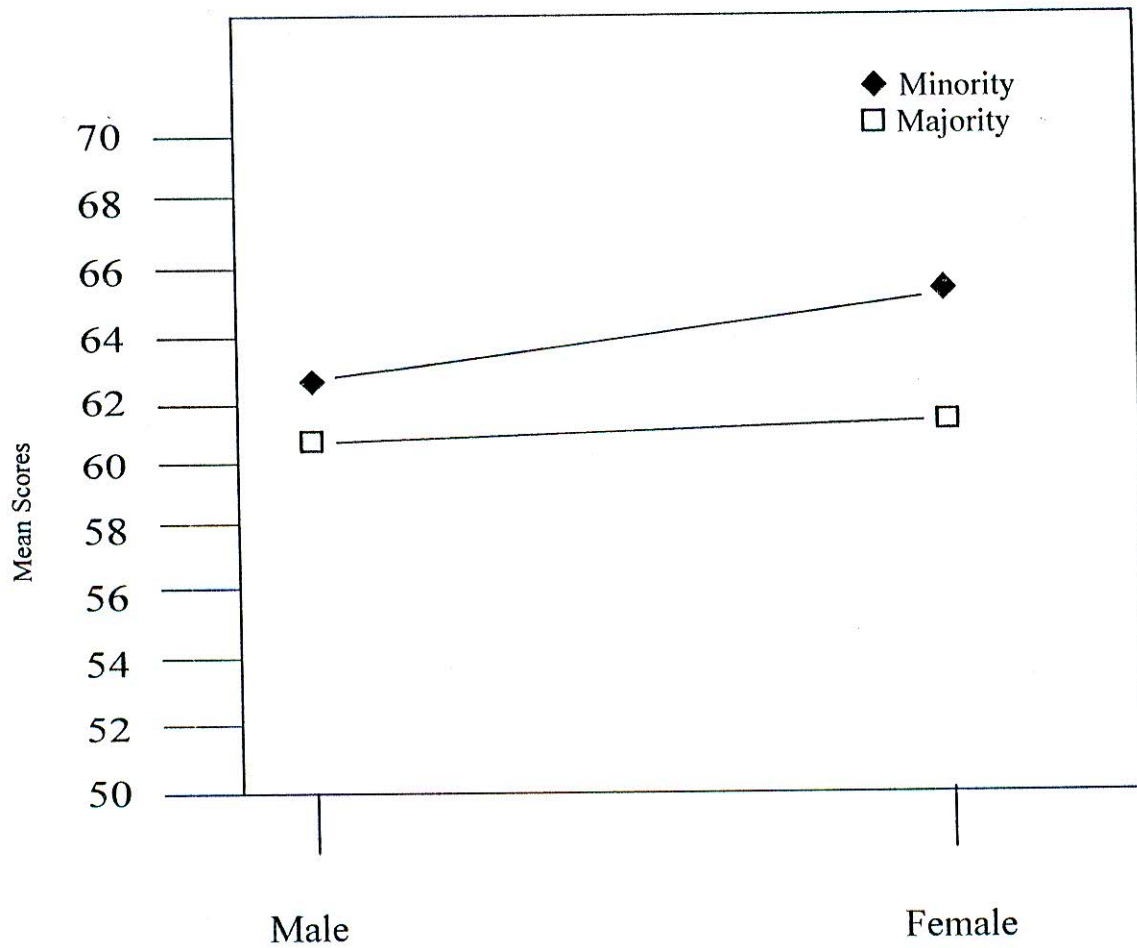


Figure 6 : Showing two-way interaction representing group composition and gender on the scores of C-R Scale.

Group Composition X Residential Background

A two-way interaction representing group composition and residential background was statistically significant ($F=6.42$, $df = 1/232$, $P < 0.05$). This result has been showed in summary of ANOVA given in table 25. The cell means and significant mean differences between group composition and residential background have been reported in table 30.

Table 30 : Showing cell means and significant mean differences between group composition and residential background on the score of C-R Scale.

	Majority	Minority
Urban	62.73 _a	61.02 _a
Rural	65.47 _b	61.71 _a

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

The results (Table 30) showed that in case of urban residential background, no significant mean difference was obtained in the attitudinal preferences in conservatism between Muslim members with majority status and Hindu

members with minority status. However, the comparison groups were found to show their attitudinal preference for conservative ideology in an identical way.

However, in case of the respondents with rural residential background, it was found that majority group members expressed significantly higher attitudinal preferences for conservative ideology ($M=65.47$) as compared to the minority group members ($M=61.71$). Similarly, in case of majority group, it was found that rural respondents ($M=65.47$) expressed significantly higher attitudinal preference for conservative ideology as compared to the urban respondents ($M=62.73$). But no such difference in conservatism was found between the respondents with urban and rural residential background. Thus rural respondents from Muslim community with majority status expressed highest conservative attitudes followed by urban respondents from Muslim community with majority status, urban respondents from Hindu community with minority status as well as rural respondents from Hindu community with minority status. This has effected interaction effect.

The interaction has been graphically plotted in figure 7.

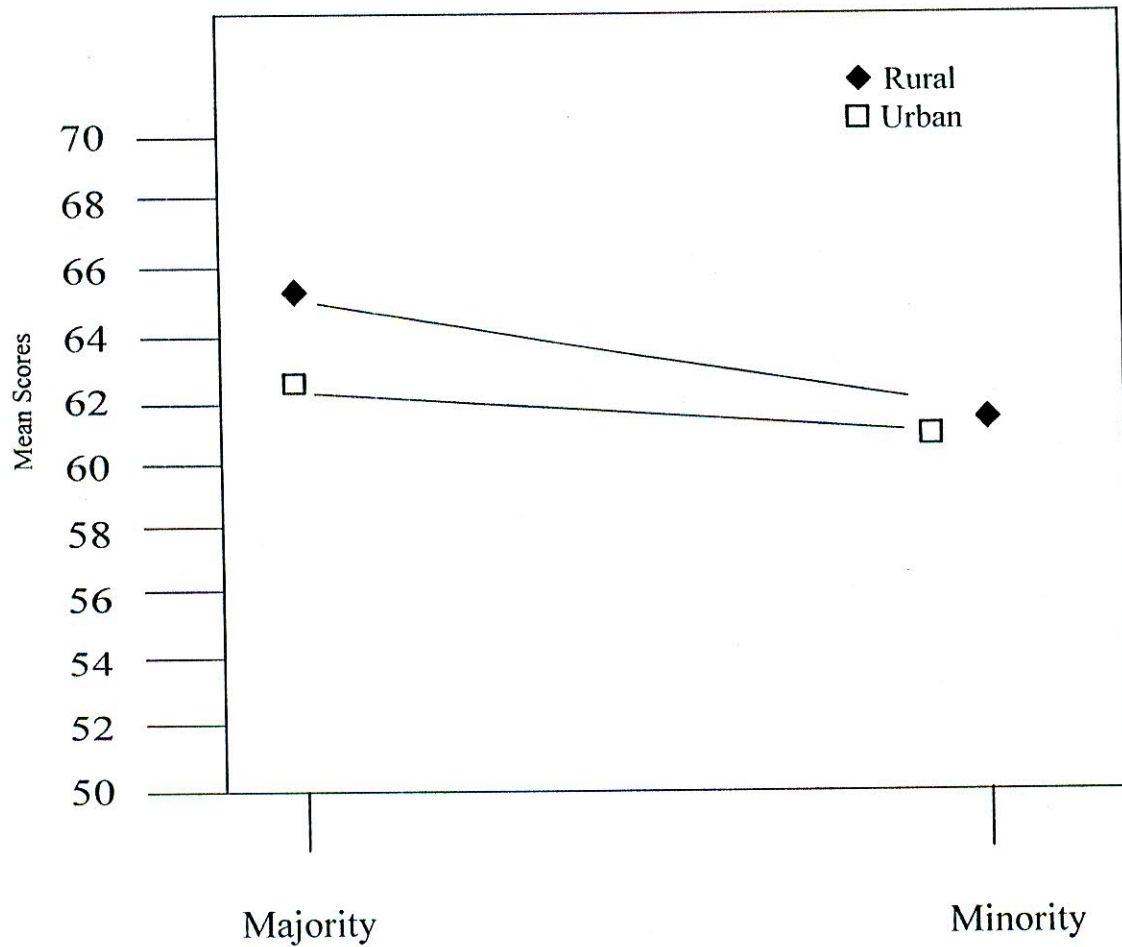


Figure 7 : Showing two-way interaction representing group composition and residential background on the scores of C-R Scale.

Gender X Residential Background

A two-way interaction representing gender and residential background was statistically significant ($F = 13.90$, $df = 1/232$, $P < 0.001$) This has been shown in summary of ANOVA reported in table 25. The cell means and significant mean differences between gender and residential background has been reported in table 31.

Table 31: Showing cell means and significant mean differences between gender and residential background on the score of C-R Scale.

	Male	Female
Urban	61.57 _a	62.18 _a
Rural	61.80 _a	65.33 _b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score (Table 31) showed that all the comparison groups obtained mean score above 60 indicating conservative attitudes. Thus it is evident that in case of urban residential background, male and female respondents failed to obtain significant mean difference in

their attitudinal preference for conservative ideology. In other words, urban male and urban female respondents reported identical attitudinal preferences in the sphere of conservative ideology.

However, in case of rural residential background, it was found that female respondents expressed significantly higher conservative attitudinal preferences ($M=65.33$) as compared to male respondents ($M=61.80$).

Between-group comparisons showed that female respondents with rural residential background ($M=65.33$) expressed significantly higher attitudinal preference for conservative ideology as compared to female respondents ($M=62.18$) and male respondents ($M=61.57$) with urban residential background. These differentials have produced interaction. The interaction effect has been graphically plotted in figure 8.

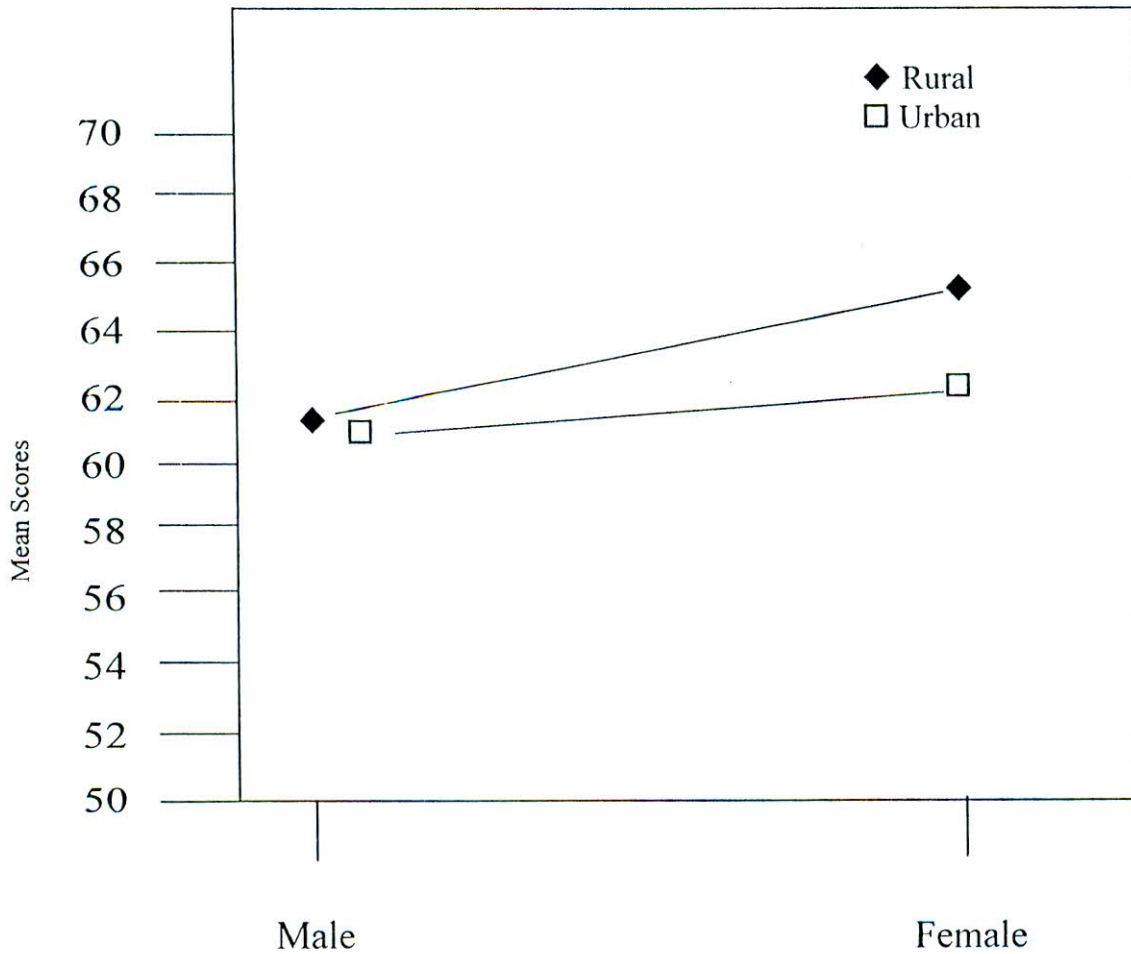


Figure 8 : Showing two-way interaction representing gender and residential background on the scores of C-R Scale.

Group X Gender X Residence

A three-way interaction representing group, gender and residential background was found statically significant on the score of C-R scale ($F = 8.76, df = 1/232, P < 0.005$). This is evident from the examination of summary of ANOVA reported in table 25. In addition, the cell means and significant mean differences on three-way interaction involving group, gender and residence have been shown in table 32.

Table 32: Showing cell means and significant mean differences on three-way interaction involving group, gender and residence on the score of C-R Scale.

		Majority	Minority
Male	Urban	62.43a	60.70b
	Rural	62.50a	61.10b
Female	Urban	63.03a	61.33b
	Rural	68.33c	62.33a

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $P < 0.01$.

An inspection of mean score and mean differences (Table 32) showed that in case of male respondents, it was found that urban Muslim members with majority status (M=62.43) expressed significantly more conservative attitudes as compared to urban Hindu members with minority status (M=60.70). Similarly rural Muslim members with majority status (M=62.50) expressed significantly more conservative attitudes as compared to rural Hindu members with minority status (M = 61.10).

In case of females, it was found that urban Muslim respondents with majority status (M=63.03) expressed significantly more conservative attitudes as compared to urban Hindu respondents with minority status (M=61.33). Similarly rural Muslim respondents with majority status (M=68.33) expressed significantly more conservative attitudes as compared to rural Hindu respondents with minority status (M=62.33).

Between-group comparisons showed that male respondents from urban residential background with majority status as well as male respondents from rural residential background with majority status failed to obtain significant differences in their attitudinal preference for conservatism. But female respondents from rural residential background

with majority status ($M=68.33$) expressed significantly higher attitudinal preference for conservatism in comparison to female respondents from urban residential background with majority status ($M = 63.03$).

Similar patterns of relationship was obtained in case of minority group. It was found that male respondents from urban residential background with minority status as well as male respondents from rural residential background with minority status failed to obtain significant differences in their attitudinal preference for their conservative attitudes. But female respondents from rural residential background with minority status ($M=62.33$) expressed significantly more attitudinal preference for conservative attitudes as compared to female respondents from *urban residence*, with minority status ($M = 61.33$).

Above analytical explanation of results has revealed differential pattern of conservative attitudes between majority and minority groups. It was also found that rural female respondents of majority as well as minority groups showed significantly more conservatism than other comparison groups. Thus conservative attitudes of majority and minority group members have become moderated by the influence of gender and residential background. Thus a differential pattern

of conservative attitudes was obtained. An interaction effect was produced due to the influence of rural residential background in female category both in majority and minority groups. The interaction effect has been graphically plotted in figure 9.

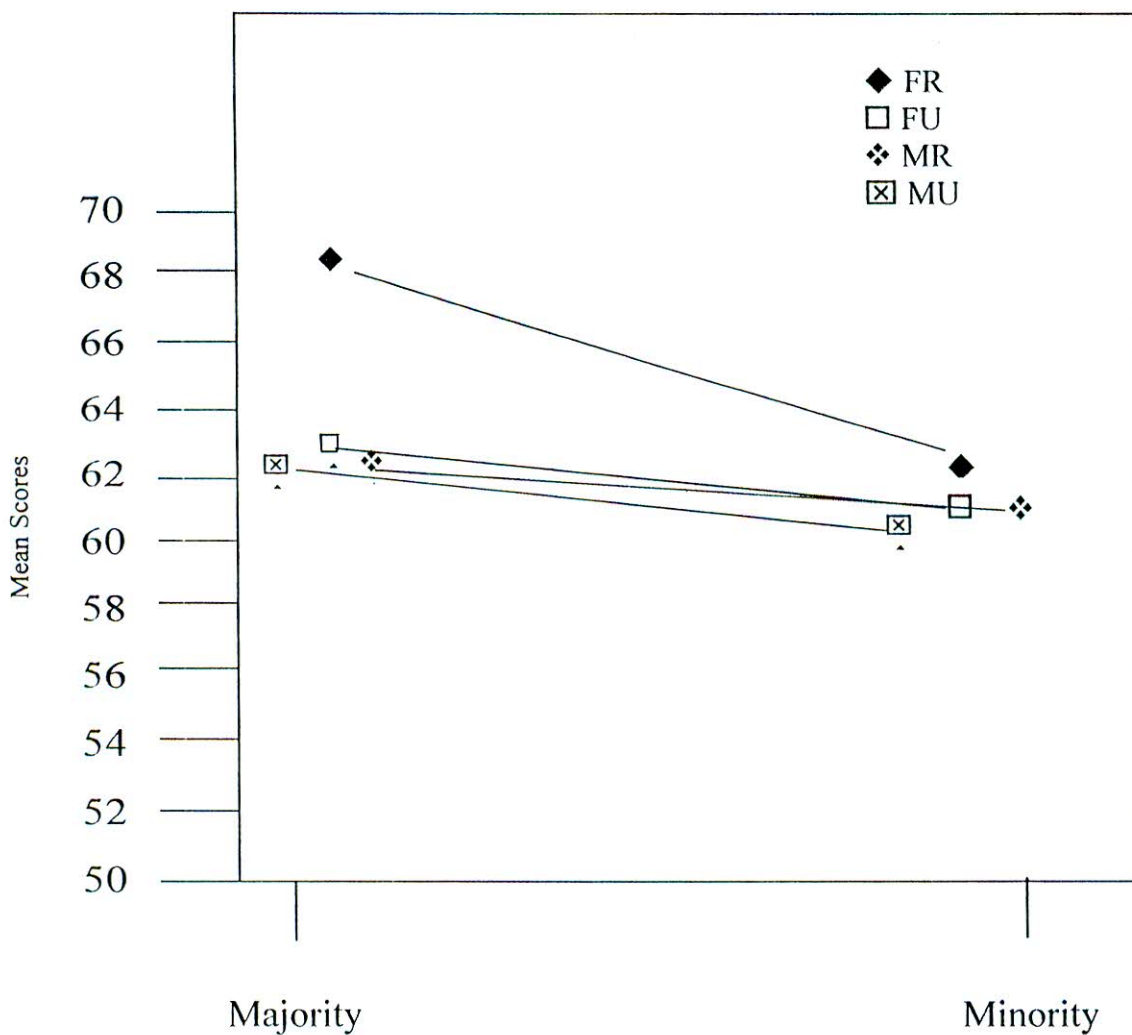


Figure 9 : Showing three-way interaction representing group composition, gender and residential background on the scores of C-R Scale.

3.4 SUMMARY OF MAIN FINDINGS

3.4.1 MINORITY INFLUENCE TEST

1. Regardless of gender and residential background, Muslim respondents with majority status expressed significantly higher attitudinal preference in favour of minority influence as compared to Hindu members with minority status.

2. Regardless of group composition and residential background, female respondents expressed significantly higher minority influence as compared to male respondents.

3. Regardless of group composition and gender, respondents with rural residential background expressed significantly higher minority influence as compared to respondents with urban residential background.

4. In case of males, it was found that respondents with majority status expressed significantly higher minority influence as compared to the respondents with minority status.

5. In case of females, it was found that respondents with majority status expressed significantly higher minority influence as compared to the respondents with minority status.

6. In case of majority group, it was found that female respondents expressed significantly higher minority influence as compared to male respondents.

7. In case of minority group, it was found that female respondents expressed significantly higher minority influence as compared to male respondents.

8. In case of urban residential background, it was found that respondents with majority status expressed significantly more minority influence than the respondents with minority status.

9. In case of rural residential background, it was found that respondents with majority status expressed significantly more minority influence than the respondents with minority status.

10. In case of majority group, it was found that respondents with rural residential background expressed significantly higher attitudinal preference for minority influence as compared to the respondents with urban residential background.

11. In case of minority group, respondents with rural residential background expressed significantly more minority influence as compared to respondents with urban residential background.

12. In case of urban residential background, no significant mean difference was found between male and female respondents in their attitudinal preference for minority influence processes.

13. In case of rural residential background, it was found that female respondents expressed significantly more minority influence than male respondents.

14. In case of females, it was found that respondents with rural residential background expressed significantly more minority influence than the respondents with urban residential background.

15. In case of females, it was found that respondents with rural residential background expressed significantly more minority influence as compared to the respondents with urban residential background.

3.4.2 INTERNAL-EXTERNAL CONTROL SCALE

16. Regardless of gender and residential background, the respondents with majority status expressed significantly higher personality traits for internally control as compared to the respondents with minority status.

17. Regardless of group composition and residential background, male respondents expressed significantly higher personality traits for internally control as compared to the female respondents.

18. Regardless of group composition and gender, the respondents with rural residential background expressed significantly higher personality traits for internally control as compared to the respondents with urban residential background.

19. In case of male respondents, the Muslim members with majority status and the Hindu members with minority status showed no significant difference in their personality characteristics for internal and external locus of control.

20. In case of female respondents, Muslim members with majority status expressed significantly higher personality characteristics for internal control as compared to the Hindu members with minority status.

21. In case of majority group, no difference was obtained between male and female respondents in their personality characteristics for internal and external locus of control.

22. In case of minority group, male respondents expressed significantly higher personality characteristics for internal control as compared to the female respondents.

23. In case of urban residential background, no significant difference was found between the Muslim members with majority status and Hindu members with minority status in their personality characteristics for internal and external locus of control.

24. In case of majority group, rural respondents expressed significantly higher personality characteristics in favour of internal control as compared to urban respondents.

25. In case of minority group, no difference was obtained between the respondents with urban and rural residential background in their personality characteristics for internal and external locus of control.

3.4.3 CONSERVATISM-RADICALISM SCALE

26. Regardless of gender and residential background, Muslim respondents with majority status expressed significantly higher conservatism as compared to Hindu respondents with minority status.

27. Regardless of group and residential background, female respondents expressed significantly higher conservative attitudes as compared to male respondents.

28. Regardless of group and gender, respondents with rural residential background expressed significantly higher conservative attitudes as compared to the respondents with urban residential background.

29. In case of females, no significant difference was found between the members of majority and minority groups in their attitudinal preference for conservatism-radicalism.

30. In case of females, respondents with majority status expressed significantly higher attitudinal preference for conservatism as compared to the respondents with minority status.

31. In case of urban residential background, no significant mean difference was obtained between the members of majority and minority groups in their attitudinal preference for conservatism-radicalism.

32. In case of rural residential background, respondents with majority status expressed significantly higher attitudinal preference for conservatism as compared to the respondents with minority status.

33. In case of majority group, respondents with rural residential background expressed significantly higher attitudinal preference for conservatism as compared to the respondents with urban residential background.

34. In case of minority group, no significant mean difference was obtained between the respondents with urban and rural residential background in their attitudinal preference for conservatism-radicalism.

35. In case of urban residential background, it was found that male and female respondents failed to obtain significant mean difference in their attitudinal preference for conservatism-radicalism.

36. In case of rural residential background, it was found that female respondents reported significantly higher attitudinal preference for conservatism as compared to male respondents.

37. In case of males, it was found that respondents with urban and rural residential background failed to obtain significant difference in their attitudinal preference for conservative or radical ideology.

38. In case of females, it was found that respondents with rural residential background reported significantly higher attitudinal preference for conservatism as compared to the respondents with urban residential background.

39. It was found that male respondents from urban residential background with majority status showed higher preference for conservatism than their counterpart male respondents from urban residential background with minority status.

40. Male respondents from rural residential background with majority status expressed significantly higher preference for conservatism as compared to the counterpart male respondents from rural residential background with minority status.

41. Female respondents from urban residential background with majority status expressed significantly more attitudinal preference for conservatism as compared to their counterpart female respondents from urban residential background with minority status.

42. Female respondents from rural residential background with majority status expressed significantly higher attitudinal preference for conservatism than their counterpart female respondents from rural residential background with minority status.

CHAPTER FOUR

DISCUSSION AND CONCLUSION

DISCUSSION AND CONCLUSION

This section is an attempt for the integration, explanation and elaboration of the findings on minority influence in the interplay of majority-minority intergroup relations in the socio-cultural and socio-economic context of Bangladesh. Moreover, the study has reported important findings about personality traits in terms of internal-external locus of control as well as ideological preference in terms of conservatism and radicalism. These findings would be elaborated and their implications and theoretical imports would be discussed with greater emphasis on differential attitudinal preferences of the respondents. Thus the phenomenon of minority influence, internal-external locus of control and conservatism-radicalism as psychological variables would be treated in their totality for proper understanding of attitudinal preference, power of minority and action tendency with reference to social behaviour. Furthermore, the theoretical imports of the findings would be evaluated as the guidelines for future research.

Additionally, the present section would make an effort to inter-relate the experimental findings of laboratory situations about minority influence to real life socio-structural variables.

The socio-economic and political environment in Bangladesh provide a somewhat unique intergroup

situations where Bengali Muslims belonging to majority group and Bengali Hindus belonging to minority group as two distinct categories are exposed to an identical social situations. This unique intergroup situation creates identity crisis in minority group members and the findings of the present study would reflect on relevant and significant influences of real life social processes for redefining the status of the respective comparison groups.

It is realistically thought that some kind of group identification is a pre-requisite for the stability and continuity of any specific group in a multi-group environment of a pluralistic society. In this respect, the quotation from Bierstedt (1963) is worth mentioning. According to him, "It is unreasonable to ask us both to take pride in our own groups and their accomplishments and at the same time to refrain from considering them superior. It is the superiority in which we take the pride and if our groups are superior they must be superior to something that is inferior." (P. 473).

Following such a theoretical contention, the present study has focused on minority influence processes where the minority group members are supposed to posit an association between ingroup glorification and outgroup rejection. In fact, several distinctive features about minority influence processes in majority-minority intergroup relations have emerged from the findings of the present study.

Firstly, it was predicted that Muslim respondents as members of majority group would express significantly higher attitudinal preference in favour of majority influence as compared to Hindu respondents as members of minority group . This prediction was supported by the findings of the study. It was found that regardless of gender and residence, Muslims as members of majority group exerted significantly higher influence than the Hindus as members of minority group. It indicates that minority influence processes did not find proper treatment due to several reasons. One important reason might be identified as the size of population. If a minority group becomes numerically small, it has less power to exert influence on the decision of the majority. Again, active as well as consistent minority group can exert more power to influence the majority. It is, perhaps, these behavioural styles that were not sufficiently present in the minority group resulting in comparatively lower intensity for exerting minority influence.

It is important to note that the elite portion of minority group develop false consciousness (Tajfel, 1982; Turner, 1987). They enjoy facilities provided by the society at the cost of deprivation of other group members. So the deprived members of minority group identify the elite members of the groups as traitors (Turner and Giles, 1981). In the present situation, it is arguable that the elite members of the minority group prefer migration and as

such they have less investment for the benefit of the group. It is, perhaps, these phenomenon changes in the minority group that may be responsible for exerting less social power for influencing the decisions of the majority. In a word, the geographical position of Bangladesh has unique advantage for providing cultural supports to the minority group from the neighboring country. As a result, the minority group members in Bangladesh find cognitive alternative for maintaining social identity at the cost of group erosion (Tajfel, 1978).

It is to note that both Bengali Muslims as members of majority group and Bengali Hindus as members of minority group are very much clear about their position in social hierarchy and as such they have differentiated on minority influence processes. In other words, Bengali Muslims are found to demonstrate the basic intergroup processes in terms of realistic social competition (Levine and Campbell, 1972). Bengali Hindus as members of minority group, on the other hand, attempt for the preservation of self-esteem and group distinctiveness in the wider society for attaining political, economic and social status as co-equals with the majority groups. This social comparison processes in Bengali Muslims and Bengali Hindus as members of majority and minority groups provide a parameter for intergroup competition leading to the emergence of higher influence for the Muslims and the Hindus.

There are several theoretical supports in favour of above findings. Kidder and Stewart (1975), Billig (1976), Austin and Worchel (1979) have shown that outgroup consensus about the group identity can mobilize and help the group members to adopt different strategies for exerting influence on outgroup members. Outgroup consensus is lacking in case of minority group in Bangladesh. As a result, minority influence process is somewhat a misnomer. In this respect, Ehrlich's (1973) theoretical perspective is more relevant. According to him:

“Two types of theory are required to explain the state of ethnic group relations in a society. One must be a theory of intergroup behaviour, sociological in orientation and using for its evidence materials that are primarily historical. The other theory is social psychological. Its concern is primarily cognitive factors and the relations of these factors with the interpersonal behaviour of individuals.”

Thus the findings of the present study relating to reciprocal influence processes by Bengali Muslims and Bengali Hindus may be supported by sociological, historical and social psychological theories of intergroup relations.

On the basis of these theoretical viewpoints, we may claim that Bengali Muslims as members of majority groups are more concerned with their group identity than the

Bengali Hindus as members of the minority group. Hence, it is reasonable to conclude that the differentials in influence processes for Bengali Muslims and Bengali Hindus may account for their position in social hierarchy. Thus differentials in minority influence processes might be due to variations in the social identity of the respective groups.

Furthermore, the findings of the present study relating to minority influence processes may be supported by previous studies. For example, Clark and Maass (1988b) reported that credibility may play an important role in minority influence processes. It is the perceived sources of credibility that may be regarded as the turning point in minority influence. When the minority group members lack in credibility, the minority influence processes may not be directed towards the expected goal.

The second prediction was that female respondents would show significantly higher attitudinal preference for minority influence as compared to male respondents. The findings of the present study have provided empirical support to this hypothesis. It was found that female respondents obtained higher score than the male respondents. This indicates that irrespective of group composition and residential background, female respondents attempted to exert influence in higher intensity than the male respondents.

Another probable reason for higher tendency of minority influence in females might be that virtually they are subject to double minority. In our country, females do not enjoy equal opportunity in social, economic and political fields. Moreover, females from Hindu community are deprived of equal right in comparison to females from Muslim community. Thus females, in general, may be regarded to have double minority status. This finding finds support from Moscovici's conversion theory of minority influence. According to this theory, minority influence processes operate by different psychological processes such as comparisons between deprived group versus non-deprived group, legitimate group versus illegitimate group, secure group versus insecure group. From the viewpoints of social identity theory (Tajfel, 1978; Perez and Mugny, 1987; Taylor, 1982), it is argued that these comparisons involve dissatisfaction leading to qualitatively different types of social influence. Hence, it is possible that females perceive their social status as illegitimate and insecure in comparison to males. It is, perhaps, this psychological functioning that is responsible for higher minority influence in females than males.

The third hypothesis of the present study was related with residential background. It was hypothesized that respondents with rural residential background would express significantly higher attitudinal preference for minority influence as compared to the respondents with

urban residential background. The findings of the present study have provided supports to this hypothesis.

It is plausible to state that residential background may be treated as subculture. People from urban residential areas are qualitatively different in their cultural background from the people of rural residential area. Urbanization is characteristically individualistic, self-centered and task-oriented. People from villages are, on the other hand, characterized by collectivism, open-mindedness and simplicity. Hence group cohesiveness is operating in higher order in rural areas as compared to urban areas. It is, perhaps, these differences that are responsible for providing group solidarity for rural respondents than the urban respondents. Thus cross-category membership is prominent in urban population. As a result, the social identity can hardly be considered without simultaneously taking into account the nature of the relations between the individuals' membership group and other groups which are interdependent with (Tajfel, 1982). In the perspectives of these theoretical analysis of intergroup behaviour, it is possible to make generalization that the respondents from urban residential background are capable to exert higher influence in decision-making behaviour as compared to the respondents with urban residential background. This finding lends some support to Mugny's (1982) notion of auto-attribution.

In addition to minority influence processes, the study investigated personality traits in terms of Internal- external locus of control and ideological preferences in terms of conservatism- radicalism in Bengali Muslim as members of majority group and Bengali Hindus as members of minority group. The results of these studies have provided a array of findings relevant to the socio-cultural and socio-economic context of Bangladesh. Some distinctive features of these findings have been discussed below.

It was found that regardless of gender and residential background, respondents from majority group expressed internally controlled personality traits significantly in higher degree as compared to the respondents from minority group. An inspection of mean scores revealed that both the groups were internally controlled. In other words, Muslim respondents as members of majority group and Hindu respondents as members of minority group believe in their own ability. They think that task difficulty is the major cause of failure. Thus efforts and skills may be regarded as the determining factors for the achievement of success. They believe that fate and significant others can seldom be the key to success. This finding has its direct relevancy to social identity in majority-minority intergroup relations. A large number of studies (Heaven, Rajab and Bester, 1986; Kirton and Deciantis, 1986; Goldsmith,1984; Rotter,1966) have provided theoretical frameworks that may give analytical

explanations for understanding the findings regarding Internal- external locus of control of the present study.

Accordingly, it is thought that perceived egoistic as well as fraternal relative deprivation may lead people to raise protest against social injustice. Consequently people come to believe in individual efforts and collective actions for bringing social change. In fact, Gore and Rotter (1963) used the concept of internal versus external control of reinforcement to predict social action behaviour. They found that internals tended to commit themselves to more personal and decisive social action than externals. Strickland (1965) also found that the more internal the subject, the more likely was he to be a member of the active group. These findings of the previous studies provide empirical supports to the findings of the present study.

It is, therefore, important to note that socio-cultural context of the society may account for differences in personality of the individuals in terms of internal-external locus of control. Thus it might be that Bengali Muslim respondents as members of a majority group have expressed significantly higher internally controlled personality traits due to their positive social identity. This tended to the more externally controlled aiming at social action and collective effort for the preservation of positive social identity. Bengali Hindu respondents as members of minority groups, on the other hand, were aware about their

disadvantaged position with their minority status and as such their concerted efforts towards attaining self-esteem and group prestige led them to take decisive social action. Thus both Bengali Muslims as members of majority group and Bengali Hindus as members of minority group emerged as internally control individuals. But Bengali Muslims as members of majority group appeared as more internally control group due to their higher confidence in social actions. But Bengali Hindus as members of minority group appeared comparatively less internally control because of their less confidence in social actions.

Furthermore, the results showed that regardless of group composition and residential background, male respondents emerged as highly internally control group as compared to female respondents. In general, the results showed that both males and females expressed internally control personality traits. But males were more internally control than females. This finding is based on the conviction that our society has imposed numerous restrictions on females. Due to these restrictions, females have to depend on males in many respects. This barrier on the part of the females has led them to submit their wishes to the will of the males. Thus the males in the society enjoy guardianship over the females. This is sufficient to curtail the social power of the female. It is due to these phenomenal changes that have presented the females to

emerge as a comparatively less internally control individual in respect of their personality traits.

The theory of intergroup behaviour as proposed by Tajfel (1978) seems to provide a theoretical framework for explaining the phenomenon of internal-external locus of control in gender discrimination. According to this theory, unfavorable comparison between groups lead to the emergence of fraternal relative deprivation. There are three strategies that are generally adopted by a disadvantaged group in social comparison processes. These are individual mobility, social creativity and social competition. In the present study the females as members of a disadvantaged group were, perhaps, subjected to the strategy of individual mobility. This seems to be responsible for comparatively lower internal locus of control as compared to their male counter parts. In fact, females prefer social competition as a strategy for achieving self-esteem and prestigious position in the society. It is likely that this strategy would promote conflict between advantageous male members and disadvantageous female members of the society. Necessarily then reciprocal hostile attitudes and mutual mistrust may prevail among these social groups. It is plausible to argue that differentiation in psychological functioning between males as members of advantaged group and females as members of disadvantaged group has created a cleavage in the personality traits of males and females in terms of internal-external locus of control. It is, perhaps, these

psychological thinking that have led the males to become more internally control in their personality traits as compared to their females counterparts.

The results relating to residential background have reported that regardless of group composition and gender, respondents from urban residential background were found significantly more internally control than the respondents from **rural** residential background. These findings may be supported by the findings of previous studies (Abramowitz, 1973 ; Parsons and Schneider, 1974). They have pointed out that commitment to particular value system may work as indicator of personality traits. In Bangladesh, values, cultures, religion and political commitment are more evident in rural people. Moreover, majority of the population in rural areas are working class. They believe in their own ability. They are more task-oriented. In many cases, children and old people are found to earn their livelihood through hard physical labour. These phenomenon activities in rural population lead them to believe that skill and ability may dominate the fate. It is, perhaps, these realistic views about daily livings in villages that might account for higher externally control personality traits in rural respondents as compared to urban respondents. These findings support the theoretical perspective that higher externality appears in those societies where value and personal initiative are predominant (Parsons and Schneider, 1974).

Conservative and radical ideological preference of Bengali Muslims as members of majority group and Bengali Hindus as members of minority group with reference to their gender discrimination and residential background were examined. It was found that regardless of gender and residential background, Bengali Muslims as members of majority group expressed significantly higher conservative ideological preference as compared to Bengali Hindus as members of minority group. This finding is explainable in the perspective of several theoretical imports. For example, Levitin and Miller (1979) have demonstrated that ideological preference containing areas issues reflect individual's inner dispositions for the choice and ideology. In the perspectives of these theoretical interpretations of ideological identifications, it may be said that both Bengali Muslims and Bengali Hindus expressed issue oriented ideological preferences leading to the development of conservatism. The conservatives give higher emphasis on past heritage, cultural values and religious commitment.

Both Bengali Muslims and Bengali Hindus in Bangladesh take into consideration their old heritage of traditional society. It is, perhaps, these thinking of Bengali Muslims and Bengali Hindus that might be responsible for their ideological preference in the continuum of conservatism. But in this continuum of conservative scale, Bengali Muslims expressed significantly more

conservative attitudes than Bengali Hindus. It is, therefore, reasonable to argue that there is no qualitative difference between these two groups but they differ in quantity only where Bengali Muslims as members of a majority group were significantly more conservative than Bengali Hindus as members of a minority groups. Thus the ideological position of the groups provides inner dispositions that have been utilized for the polarization towards conservatism. In other words, both the groups have accepted ideological levels based on symbols rather than issues.

Another important finding on conservatism-radicalism is based on gender discrimination. It was found that regardless of group composition and residential background, females expressed significantly higher conservative ideological preference as compared to male respondents. This finding gets support in the study of McClosky, (1964). According to him, males have more possibility of welcoming reform and adopting themselves swiftly to the changing world as a personality variable. In fact, general information about world perspective might lead the males to wider perspective, insight, open mindedness, receptiveness to scientific knowledge and rejection of mystical explanation of events. This may account for differences between males and females in their ideological preference.

It is plausible to argue that women are carrier of values and as such they are supposed to submerge in traditionalism. They are not able to accommodate for rapid social change. These social events may account for higher conservatism in females as compared to males.

Another important finding on conservatism-radicalism is related with residential background. It was found that regardless of group composition and gender, respondents with rural residential background expressed significantly higher conservative ideological preference as compared to respondents with rural residential background. It seems to indicate that social changes in terms of socio-political, economic and religion are more pronounced in urban areas than the rural areas. This may cause a division in psychological functioning of rural people culminating *in* higher attitudinal and ideological preference for conservatism. Thus it might be argued that rural people differ from urban people in their preference for scientific beliefs as well as religious beliefs. The bifurcation between religious and scientific beliefs for urban and rural population are highly differentiated in several aspects. Conceived in this perspective, it might be argued that the urban and rural people as two distinct categories have shifted their ideological preferences from religion to science. But it is observed that the inherent structure of belief system was basically *in* favour of religion than science resulting in higher conservative ideological preference for the respondents with rural

residential background than the respondents with urban residential background. Such a finding has several implications for belief congruence theory (Rokeach, 1979; Insko, Nacoste and Moe, 1983; Taylor and Guimond, 1978) and relative saliency between religious and scientific beliefs in intergroup preference. It appears that the nature of belief systems preferred by urban and rural population reflect the influence of wider social contextual antecedent variables. It is, therefore, evident that social issues, socio-economic conditions of a specific cultural group may provide important barriers and hindrances for the development of ideology in terms of conservatism and radicalism.

Above findings on conservatism- radicalism in the context of urban and rural residential background may be explained with reference to what Hyland (1974) has called the problem of belief content. Hyland approaches this problem from the perspective of a process called 'assimilation'. Hyland notes that his concept of assimilation is similar to the concept of projection as proposed by Triandis (1961). Thus agreement or disagreement with belief system is projected in the ideological preference of urban and rural respondents.

4.1 CONCLUDING REMARKS

The present investigation on minority influence processes involves majority-minority intergroup relations in the social, political, economic and cultural context of

Bangladesh. The results reported several unique features of the study. In general, the findings on minority influence processes showed that Bengali Hindus in Bangladesh seldom think in terms of their minority status. It is, perhaps, due to their broader perspective of national identity. In fact, it is a realistic contention that Bengali Hindus and Bengali Muslims have racial affinity. But they are identified on the basis of religious division. Hence ~~race~~ homogeneity of Bengali people is likely to decrease the severity of ethnic conflict due to religious minority. Hence it is believable that Bengali Hindus confined in the territory of Bangladesh may be regarded as numerical minority. But, viewed from a broader perspective, it is true that Bengali Hindus of Bangladesh get highest coverage in cultural areas from the neighboring country. Additionally, Bengali Hindus in Bangladesh live a unhampered, undisturbed and anxiety-free life due to democratic political system operating in the country. It is, perhaps, these events in the lives of the Bengali Hindus in Bangladesh that have led them to think in terms of broader Bengali identity at the cost of minority status.

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APPENDICES

APPENDICES

APPENDIX-A

MINORITY INFLUENCE TEST

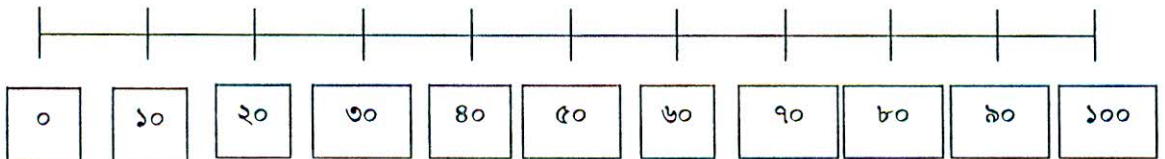
নামঃ..... পিতার নাম ঃ.....

বয়সঃ..... শ্রেণী ঃ.....

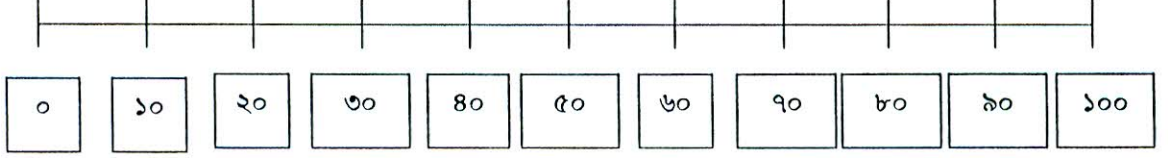
নির্দেশনা

একটি মনোবৈজ্ঞানিক গবেষণায় অংশ গ্রহনের জন্য আপনাকে কতগুলো সমস্যা দেওয়া হয়েছে। এ সমস্যাগুলো মনোযোগ দিয়ে পড়ুন এবং বাংলাদেশের প্রেক্ষাপটে সংখ্যাগুরু ও সংখ্যালঘু সম্প্রদায়ের সম্পর্ক নির্ণয়ের চেষ্টা করুন। সমস্যাগুলো সংখ্যালঘু সম্প্রদায়ের দৈনন্দিন জীবন, কর্মজীবন, অর্থনৈতিক জীবন, ধর্মীয় জীবন, সাংস্কৃতিক জীবন, রাজনৈতিক জীবন ও বিভিন্ন সম্প্রদায়ের সদস্যদের পারস্পরিক বিশ্বাস সম্পর্কে উপস্থাপন করা হয়েছে। প্রত্যেক সমস্যাকে বাক্যের মাধ্যমে বর্ণনা করা হয়েছে। প্রত্যেক বাক্যের নিচে সম্ভাবনার একটি স্কেল দেয়া হয়েছে। ইহা ০ হতে ১০০ ভাগ পর্যন্ত বিস্তৃত। আপনি প্রত্যেক সমস্যা মনোযোগ সহকারে পড়ুন এবং আপনার সুচিন্তিত মতামত প্রত্যেক বাক্যের নিচে প্রদত্ত সম্ভাবনাগুলো যে কোন একটিতে (✓) টিক চিহ্ন দিয়ে শতকরা হারে প্রকাশ করুন। আপনার মতামত মনোবৈজ্ঞানিক কাজে ব্যবহার করা হবে এবং ইহার গোপনীয়তা রক্ষা করা হবে। আপনার সক্রিয় অংশগ্রহনের জন্য ধন্যবাদ।

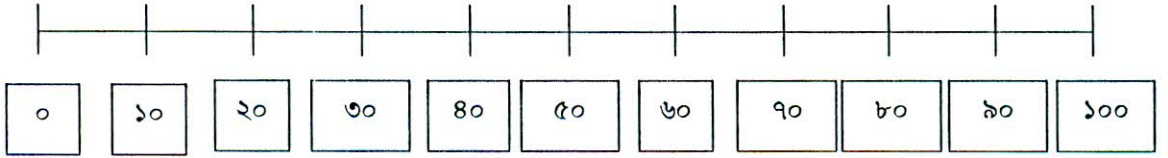
০১। কর্তৃপক্ষ প্রতিরক্ষাবাহিনীতে কিছু শূন্যপদ পূরণের জন্য বিজ্ঞপ্তি দিয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের দাবীর প্রেক্ষিতে উক্ত পদগুলো সংখ্যালঘু সম্প্রদায়ের সদস্যদের মধ্য হতে পূরণ করা হবে?



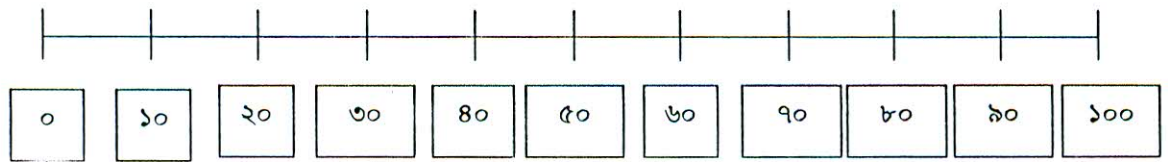
০২। বাংলাদেশের পাবলিক সার্ভিস কমিশনে সদস্য পদ শূণ্য হয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের আস্থা অর্জনের জন্য উক্ত পদে একজন সংখ্যালঘু সম্প্রদায়ের ব্যক্তিকে সদস্য হিসাবে নিয়োগ দেয়া হবে?



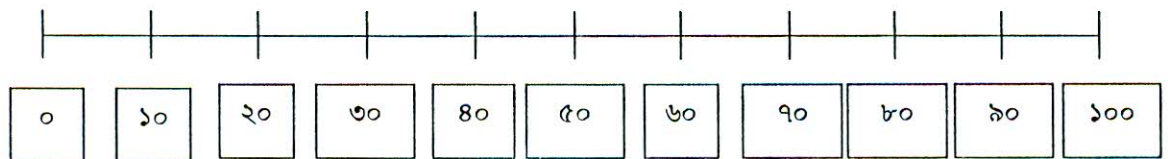
০৩। দেশের রাষ্ট্রপতির একান্ত সচিবের পদটি শূণ্য হয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সঙ্গে সংখ্যাগুরু সম্প্রদায়ের সম্প্রীতি রক্ষার জন্য উক্ত একান্ত সচিবের পদটিতে সংখ্যালঘু সম্প্রদায়ের একজন সদস্যকে নিয়োগ দেয়া হবে।



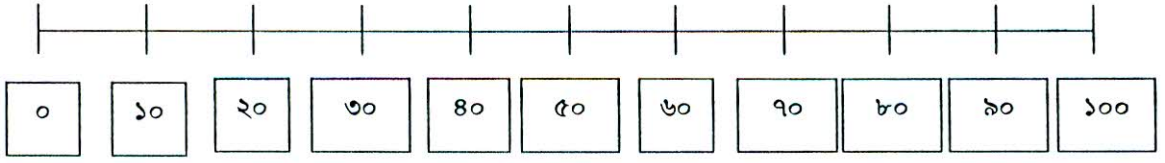
০৪। বাংলাদেশের কোন এক সংখ্যালঘু অধ্যাসিত এলাকায় সার বিক্রয়ের জন্য একজন ডিলার নিয়োগের আবশ্যিক। আপনার মতে কতটুকু সম্ভাবনা যে, জনসংখ্যা বিবেচনা করে উক্ত এলাকার জন্য সংখ্যালঘু সম্প্রদায়ের সদস্যদের মধ্য হতে একজনকে ডিলার নিয়োগ করা হবে?



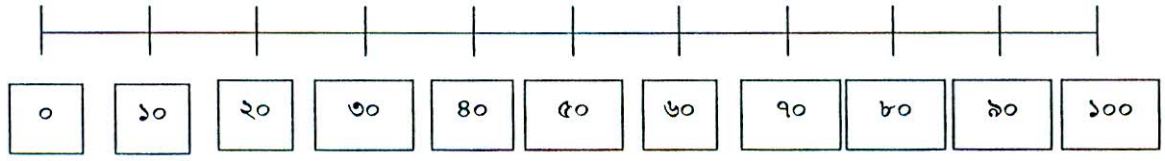
০৫। একটি রাজনৈতিক দল সংখ্যালঘু এলাকায় জাতীয় সংসদ নির্বাচনে প্রার্থী মনোনয়নের ক্ষেত্রে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ সংরক্ষণ বিবেচনায় এনে উক্ত সম্প্রদায়ের লোকদের মধ্য হতে একজনকে মনোনয়ন দেয়া হবে?



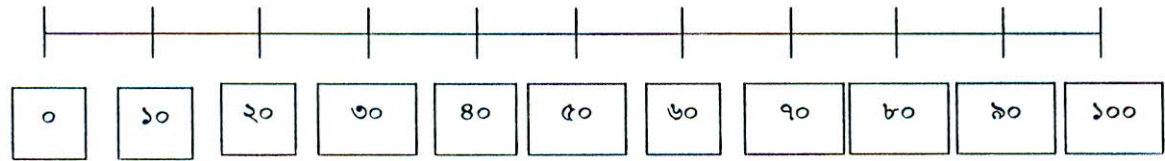
০৬। বিদেশ উচ্চ শিক্ষার্থে শিক্ষা মন্ত্রণালয় হতে বৃত্তি প্রদানের ক্ষেত্রে আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের আর্থিক অবস্থা বিবেচনা করে উক্ত সম্প্রদায়ের মধ্য হতে উপযুক্ত ব্যক্তিকে নির্বাচন করে বৃত্তি প্রদান করা হবে?



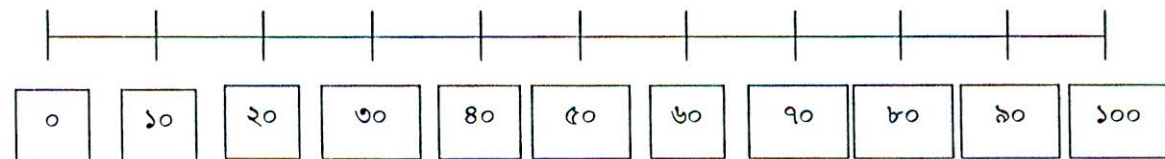
০৭। আইন মন্ত্রণালয়, প্রখ্যাত আইনজীবীগণের মধ্য হতে হাইকোর্টের বিচারক মনোনয়ন করতে চায়। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের উদ্বেগ দূর করার জন্য উক্ত সম্প্রদায়ের একজন আইনজীবিকে বিচারক পদে মনোনয়ন দেয়া হবে?



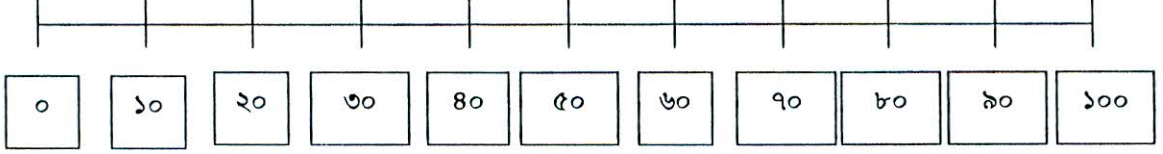
০৮। বাংলাদেশ সরকার সচিব পর্যায়ে পুনঃনিয়োগ দিতে চায়। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের বঞ্চনার দিক বিবেচনা করে উক্ত সম্প্রদায়ের একজন সচিব কে পুনঃনিয়োগ দেয়া হবে?



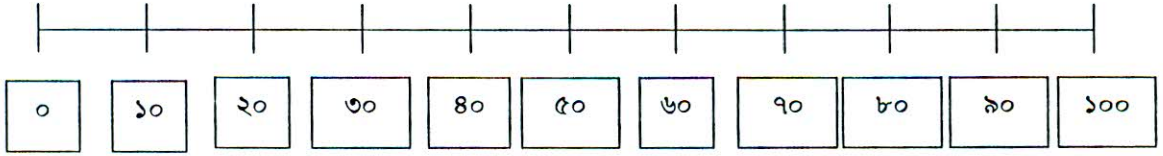
০৯। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ রক্ষা সম্পর্কে স্বচ্ছতা অর্জনের জন্য উক্ত সম্প্রদায়ের সদস্যদের মধ্য হতে একজনকে বিদেশে রাষ্ট্রদূত পদে নিয়োগ করবে।



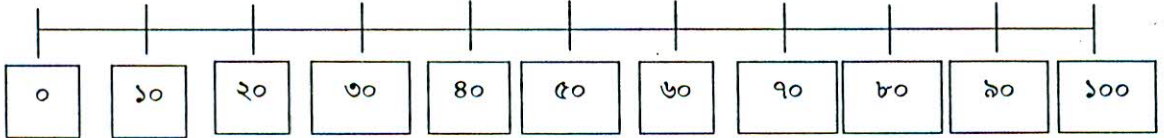
১০। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশে সংখ্যাগুরু ও সংখ্যালঘু সম্প্রদায়ের মধ্যে সম্প্রীতি প্রতিষ্ঠার জন্য বাংলাদেশ সরকার সংখ্যালঘু সম্প্রদায়ের মধ্য হতে একজনকে স্বরাষ্ট্র মন্ত্রীর পদে নিয়োগ দিবেন?



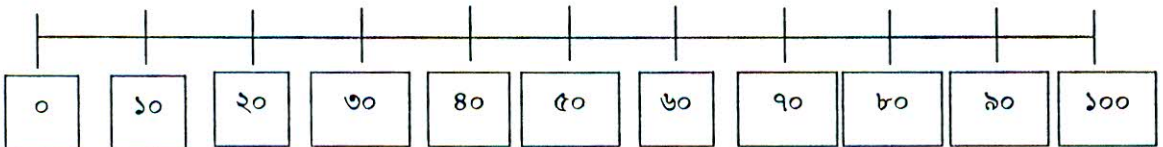
১১। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সদস্যগনকে সম্মুখিত করার জন্য সরকার উক্ত সম্প্রদায়ের ধর্মীয় স্থানগুলো সংস্কারের জন্য মোটা অংকের অনুদান প্রদান করবেন?



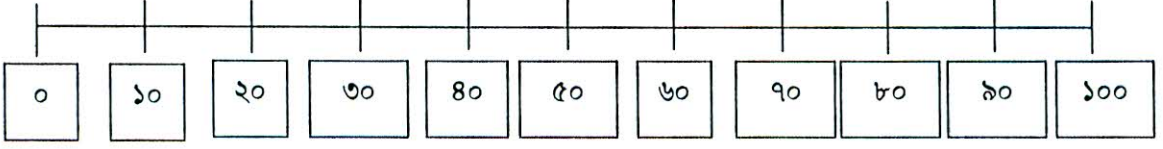
১২। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ রক্ষা ও দাবী আদায়ের জন্য গঠিত কমিটিকে রাষ্ট্রীয়ভাবে স্বীকৃতি দেয়া হবে?



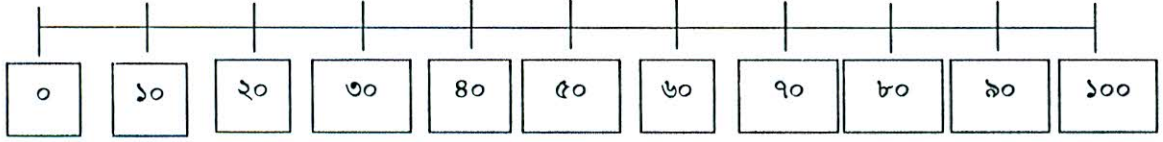
১৩। আপনার মতে কতটুকু সম্ভাবনা যে, কোন প্রতিষ্ঠানে কর্মরত সংখ্যালঘু সম্প্রদায়ের সদস্যগনকে নিজস্ব জীবনধারা মেনে চলার স্বার্থে তাদেরকে নিজ সম্প্রদায়ের পোশাক পড়তে উৎসাহিত করা হবে?



১৪। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সদস্যগণ নিজেদের ধর্মীয় বিশ্বাস অনুযায়ী উপাসনালয়ের প্রার্থনা করতে পারবে?



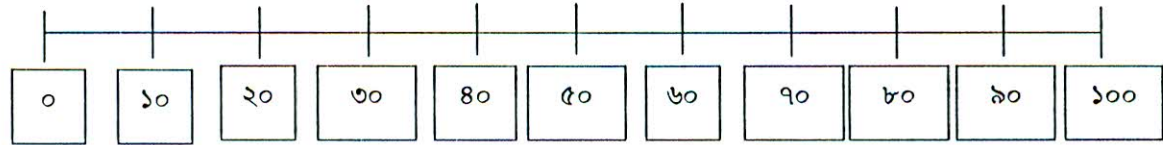
১৫। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সদস্যগণ সংখ্যাগুরু সম্প্রদায়ের ধর্মীয় অনুষ্ঠানে আমন্ত্রিত হবে?



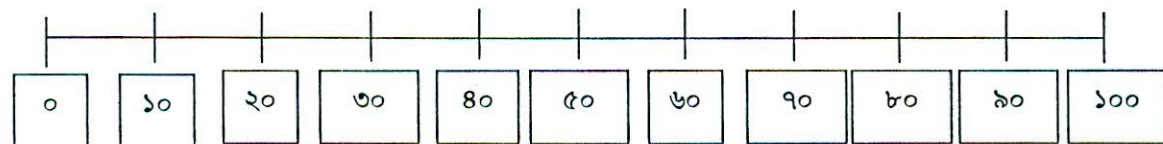
১৬। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের প্রচার মাধ্যমে নিরপেক্ষতা অর্জনের জন্য সংখ্যালঘু সম্প্রদায়ের সদস্যগণকে চাকুরীতে নিয়োগ করা হবে?



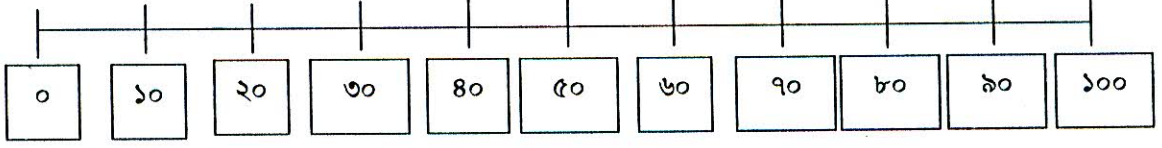
১৭। আপনার মতে কতটুকু সম্ভাবনা যে, সম্প্রদায় সম্প্রীতি রক্ষার স্বার্থে বাংলাদেশে সংখ্যাগুরু সম্প্রদায় সংখ্যালঘু সম্প্রদায়ের ধর্মীয় অনুষ্ঠান পালনে সহায়তা প্রদান করবেন?



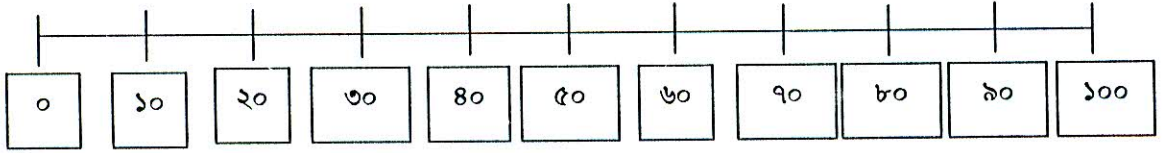
১৮। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের রাজনীতিতে সংখ্যালঘু সম্প্রদায়ের ইতিবাচক অবদানের স্বার্থে ধর্মীয় নিরপেক্ষতাকে অগ্রাধিকার দেয়া হবে?



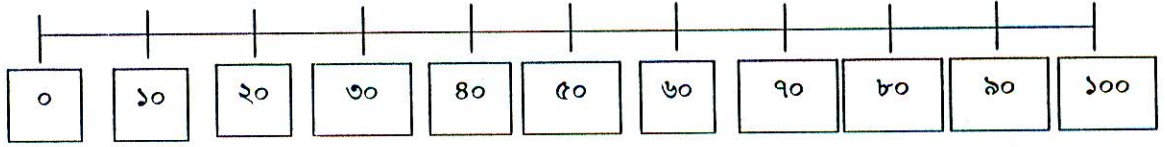
১৯। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘুদের নাগরিক স্বার্থ রক্ষার্থে সংখ্যাগুরু সম্প্রদায়ের এলাকার বাসস্থান নির্মাণে উৎসাহিত করা হবে?



২০। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের প্রেক্ষাপটে সংখ্যালঘুদের ধর্মীয় বিশ্বাস ও সাংস্কৃতিক মূল্যবোধ সংরক্ষনের জন্য টেলিভিশনে পর্যাপ্ত অনুষ্ঠান পরিচালনা করা হবে?



২১। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের সংখ্যালঘু সম্প্রদায়কে জন্মভূমি ত্যাগ করে বিদেশ ভ্রমণ থেকে নিরুৎসাহিত করার জন্য তাদের সাংস্কৃতিক ও ধর্মীয় মূল্যবোধকে পাঠ্যপুস্তকে অন্তর্ভুক্ত করা হবে?



APPENDIX-B

INTERNAL- EXTERNAL CONTROL SCALE

নামঃ..... পিতার নাম ঃ

বয়স ঃ..... শ্রেণী ঃ.....

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 ধারণা সতর্কতার সঙ্গে বিবেচনা করুন। অতঃপর ধারণাটি সম্পর্কে আপনার মতামত পার্শ্বে প্রদত্ত পাঁচটি বিকল্পের যেকোন 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। জীবন পরিকল্পনা করা বুদ্ধিহীনতার কাজ, কেননা সব কিছুই ভাগ্য দ্বারা নিয়ন্ত্রিত হয়ে থাকে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

২। ভাগ্যের কারণে মানুষের জীবনে দুর্দশা ঘটে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৩। রাজনৈতিক অর্থনৈতিক ও সামাজিক কার্যকলাপে সক্রিয় অংশ গ্রহণের মাধ্যমে আমি আমার জীবন প্রবাহ নিয়ন্ত্রণ করতে পরি।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৪। ভাগ্য সুপ্রসন্ন না হলে জীবনে সফলতা
আসে না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৫। মানব সমাজ ব্যবস্থার একটি আনিবার্য
ফল হিসাবে যুদ্ধ সংঘটিত হয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৬। যোগ্যতার বলে দক্ষ নেতা হিসাবে
প্রতিষ্ঠিত হওয়া সম্ভব।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৭। নিজের ভুলের কারণে মানুষ দুর্দশায়
পতিত হয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৮। অদৃশ্য শক্তির দ্বারা আমার জীবন
পরিচালিত হয়ে থাকে, যা নিয়ন্ত্রণ
করার ক্ষমতা আমার নেই।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

৯। চেষ্টার মাধ্যমে যে কোন পরিকল্পনা
বাস্তবায়ন করা সম্ভব।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১০। কঠোর পরিশ্রমের দ্বারা সফলতা
অর্জিত হয়।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১১। অক্ষমতা, মূর্খতা ও অলসতার কারণে অধিকাংশ লোকের জীবন সফলতা আসে না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১২। রাজনীতিবিদদের কারণেই যুদ্ধ ঘটে থাকে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৩। সাধারণ নাগরিকগণ সরকারের সিদ্ধান্তকে প্রভাবান্বিত করতে পারে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৪। প্রয়োজনবোধে নীতি পরিবর্তন না করলে কার্যকরী নেতা হওয়া যায় না।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৫। কর্মদক্ষতা মানুষের জীবনে উন্নতির চাবিকাঠি।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৬। ভাগ্য বলে মানুষ অসাধ্য সাধন
করতে পারে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৭। ক্ষমতায় অধিষ্ঠিত অল্প সংখ্যক
ব্যক্তিরাই দেশকে চালাচ্ছে,
সাধারণ নাগরিকদের এতে
কিছুই করার নেই।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

১৮। দৈব শক্তির দ্বারা মানুষের জীবনে
দূর্ভোগ নেমে আসে।

সম্পূর্ণ একমত	একমত	নিরপেক্ষ	একমত নই	মোটাই একমত নই

APPENDIX-C

CONSERVATISM- RADICALISM SCALE

নাম :..... পিতার নাম :.....

বয়স :..... শ্রেণী :.....

নির্দেশ

নিম্নে ২০টি বাক্য বিভিন্ন সামাজিক, অর্থনৈতিক, রাজনৈতিক, ধর্মীয়, ও সাংস্কৃতিক সমস্যার উপর ভিত্তি করে তৈরি করা হয়েছে। এটি একটি গবেষণামূলক কাজের জন্য অভীক্ষা স্কেল মাত্র এখানে ব্যক্তির মতামতই প্রধান, কোন ব্যক্তি প্রধান নন। বাক্যগুলির কোন উত্তরই ভুল নয়। আমরা ৫টিভাগে উত্তরই জানতে চাই, সেটি সম্পূর্ণ একমত থেকে আদৌ একমত নই পর্যন্ত বিস্তৃত। একটি বাক্যের উদাহরণের মাধ্যমে উত্তর দেবার প্রক্রিয়াটি দেখানো হলো।

উদাহরণ : 'আমি অধ্যয়নকে পৃথিবীর সব জিনিসের চেয়ে বেশি ভালবাসি'।

সএ	এ	নি	এন	আএন

এই স্কেলের ৫টি ভাগের উত্তর নিম্নরূপঃ

- ১। সম্পূর্ণ একমতকে দেখানো হয়েছে 'সএ' রূপে।
- ২। একমতকে দেখানো হয়েছে 'এ' রূপে।
- ৩। আংশিক একমত এবং আংশিক একমত নই 'কে দেখানো হয়েছে নিরপেক্ষ অর্থাৎ 'নি' রূপে।
- ৪। একমত নই কে দেখানো হয়েছে 'এন' রূপে।
- ৫। আদৌ একমত নই 'কে দেখানো হয়েছে 'আএন' রূপে।

মনে রাখবেন কোন বাক্যের উত্তর দিতে যেন বাদ না পড়ে। আপনি উত্তরের ব্যাপারে যে ধারণা পোষণ করেন সেটিই এর সঠিক উত্তর। আপনার মতামত টি বিকল্প উত্তরের যেকোন ১টিতে টিক(✓) চিহ্ন দিয়ে ব্যক্ত করুন। যেহেতু এ অভীক্ষায় ব্যক্তি অপেক্ষা ব্যক্তির মতামতকে প্রাধান্য দেয়া হয়। সেহেতু স্বাভাবিকভাবেই ব্যক্তি মতগুলি দলমতে রূপান্তরিত হয় এবং ব্যক্তি পরিচয় বা সত্তা রক্ষা করার প্রয়োজন পড়ে না।

১।	যদি বিরোধী দলগুলোকে সংসদে অবাধ মত প্রকাশের সুযোগ দেয়া হয় তাহলে বিশৃঙ্খলার সৃষ্টি হবে।	ঃ	সএ এ নি এন আএন
২।	প্রতিটি শিশুকে ধর্ম শিক্ষা দেওয়া উচিত।	ঃ	সএ এ নি এন আএন
৩।	হিংসাত্মক আন্দোলন সমস্যা সামাধানের গতি তরাস্থিত করার উৎকৃষ্ট পছা।	ঃ	সএ এ নি এন আএন
৪।	রাজনৈতিক আন্দোলন দমন করার জন্য আইনের আশ্রয় নেওয়া উচিত নয়।	ঃ	সএ এ নি এন আএন
৫।	শ্রেম ঘটিত বিবাহ সর্বদাই পরিবারের দুর্নাম আনে।	ঃ	সএ এ নি এন আএন
৬।	জাতীয় স্বার্থকে অবশ্যই মানবতার উর্ধ্বে স্থান দিতে হবে।	ঃ	সএ এ নি এন আএন
৭।	এদেশের আরো মঙ্গল হতো যদি দৈনন্দিন জীবনে ধর্মের অধিকতর প্রভাব থাকতো।	ঃ	সএ এ নি এন আএন
৮।	হিংসাত্মক আন্দোলন ছাড়া শিক্ষা নীতির পরিবর্তন সম্ভব নয়।	ঃ	সএ এ নি এন আএন
৯।	সবার জন্য সামরিক প্রশিক্ষণ আবশ্যিক করা উচিত।	ঃ	সএ এ নি এন আএন
১০।	ধর্মীয় ধ্যান সাধনার চেয়ে সমাজ কল্যাণকর কাজ অনেক ভাল।	ঃ	সএ এ নি এন আএন
১১।	রাজনৈতিক বিক্ষোভ প্রদর্শনে অংশ গ্রহনের মাধ্যমে ছাত্রেরা রাজনৈতিক প্রশিক্ষণ পেতে পারে।	ঃ	সএ এ নি এন আএন
১২।	অন্যদেশকে ঘৃনার বিনিময়ে হলেও স্বদেশকে আমাদের ভালবাসা উচিত।	ঃ	সএ এ নি এন আএন
১৩।	সংবাদপত্র, বেতার এবং জনসংযোগের অন্যান্য পছা	ঃ	সএ এ নি এন আএন

	সমূহ সরকারের নিয়ন্ত্রণাধীন থাকা উচিত।		
১৪।	ছাত্র আন্দোলনকে উৎসাহিত করা উচিত কেননা ইহা দেশের সংস্কার সাধন করে।	ঃ	সএ এ নি এন আএন
১৫।	অসুখী দাম্পত্য জীবনের চেয়ে বিবাহ বিচ্ছেদ শ্রেয়।	ঃ	সএ এ নি এন আএন
১৬।	একটি সুস্থ্য জাতির জন্য পরিবার পরিকল্পনা অত্যন্ত আবশ্যিক।	ঃ	সএ এ নি এন আএন
১৭।	শুধুমাত্র ধর্মই আমাদেরকে সুস্থ জীবন যাপনের পথ নির্দেশ করে।	ঃ	সএ এ নি এন আএন
১৮।	সমাজ থেকে যৌতুক প্রথা দূর করার জন্য যে সব সংস্থা চেষ্টা করেছে সেগুলোকে পুরস্কৃত করা উচিত।	ঃ	সএ এ নি এন আএন
১৯।	বিরোধী দলের স্বাধীনতা শাসক দলের সমানই থাকা উচিত।	ঃ	সএ এ নি এন আএন
২০।	দেশের উন্নতির জন্য ধর্মের পুরাতন প্রথা এবং রীতিনীতি অত্যন্ত প্রয়োজন।	ঃ	সএ এ নি এন আএন

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 Documentation Section
 Document No. D...2508
 Date...24/5/06