Short Communication

EFFECTS OF GENDER AND EDUCATION ON SOCIAL IDENTITY IN CHAKMA TRIBAL POPULATION IN BANGLADESH

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mivsk: eﬤjৃ ‡ki PЫmॣ, iv½gৣ Ges LﬠbৼQৣ †Rjৣi ﬤﬤfbৣGﬤjৢvKৢi PৢKgৣv RbﬤﬤﬤৣিZ mguৣRK cৢivﬤৣিZ ‡¶‡iৄ ﬤﬤ½Ges ৢk¶ﬤﬤﬤWZ ‡hvﬤﬤৢZৢvi cৢ‡ve Abৣﬤﬤﬤvbi Dﬤﬤiﬤﬤ‡k¨ ‡gৣঅ 200 Rb DËiﬤﬤৢvZৢvK (100 cৣﬤ‘I I 100 gৣৢjৣৢ) ¨ৢ‡Z I ¨৫e-Pৣﬤﬤbi ﬤﬤfৣ‡iZ ﬤবeৢvfৣb Kivnq| DcﬤﬤË mﬤﬤﬤÑhi ‡¶‡iৄ Social Identity Test (SIT) eﬤ¨emৣ K‡i Ges GKﬤﬤﬤW 2×2 Dcৣৢ ﬤb ﬤvfﬤﬤঅEK bKkৣq ৣj‡ﬤ½i `ﬤৣঅ ৢ¨-i-(cৣﬤ‘I/gৣৢjৣৢ) I ﬤk¶ﬤﬤﬤWZ ‡hvﬤﬤৢZৢvi `ﬤৣঅ ৢ¨-i-(mﬤﬤEK/mﬤﬤEK-ceﬤﬤঅcৢﬤﬤﬤMK‡ৣi DcৢË eﬤ‡ৣkHৣYi Rb¨ ৄfঅৢvsK e‡ৣkH4Y c×ﬤﬤৢZ (analysis of variance) eﬤ¨emৣ Kivnq| djৣvdﬤﬤj ৄ‡ Lvﬤৣ ৄh, PৢKgৣv RbﬤﬤﬤৣﬤৢৣﬤﬤﬤZ cৣﬤ‘Ll ivৣ mguৣRK cৢivﬤৣিZ ‡¶‡iৄ gৣৢjৣvৣ i Zৣjbৣ AৣৣৣK cৢiৣgৣ‡ৣb abﬤﬤﬤZﬤﬤঅ AﬤﬤﬤPiৣY cﬤﬤﬤৣvk K‡ৣi; Abৣ৴‡fৣৢ‡ৣte, mﬤﬤEK-ceﬤﬤﬤৣPKguivmﬤﬤﬤEK PৢKgৣৣ‡ i Zৣjbৣ AৣৣৣK cৢiৣgৣ‡ৣb abﬤﬤﬤZﬤﬤঅ AﬤﬤﬤPiৣY cﬤﬤﬤৣvk K‡ৣi|

Key words: Social identity, gender, tribal culture, self-categorization, education

The concept of social identity originates from an awareness of the reality of the group. It is based on 'I', 'We' and 'They' feeling. It means that social identity may be understood with reference to self, in-group and out-group categorizations which provide self-esteem to the members of the group. These three types may be regarded as the core of social identity that provides distinctiveness to the group in relation to relevant out-groups. In other words, social identity theory defines an individual in terms of group membership (Tajfel and Turner 1979). This is the distinctive contribution of the social identity theory for social cognition and behaviour that helps the members of the group to achieve self-esteem, self-respect and self-actualization.

In every society male-female categorization leads to express different social identity, suggesting that gender issue is an important psychosocial factor in social identity. Allport (1954) defined stereotyping as an exaggerated belief associated with a category which indicates distorting image of males about females. Perhaps, this mechanism makes a difference in social identity in males and females of any population including tribal, where the social identity in male and females are differently shaped (Festinger 1954, Tajfel and Turner, 1979, Oakes *et al.* 1994). Like gender, education, which is closely related to the value and emotional significance of an individual, also plays an important role in social identity (Hossain and Huq 2004).

Badaruddin (1984) observed that Chakmas have a separate identity in respect of their customs and culture. Historical perceptions, cultural representation and politico-economic conditions are the predisposing causes of their social identity. They are most enlightened, educated and culturally advanced tribal people in our country. The present investigation was aimed at exploring the effect of psychosocial factors of social identity in Chakma tribal people living in three hilly districts of Bangladesh. Gender and education were considered as independent variables to investigate the multifaceted aspect of social identity in this tribal people.

A total 200 participants (100 males and 100 females) were selected from Chakma tribal population residing in the hilly Districts of Chittagong, Rangamati and Khagrachhari. Two criteria *viz.* graduates (school and college teachers) and non-graduates (college students) were considered and purposive procedure was used. Initially 25 students were stratified on the basis of gender and level of education for each cell. Then 25 students were selected randomly in each cell. Each division was again equally categorized into respondents of graduate and non-graduate of 50 participants in each category.

The Social Identity Test (SIT), originally devised by Tajfel *et al.* (1971) and later developed by Moeed (1990), that included such dimensions as cultural background, linguistic homogeneity, geographic region and traditionalism of Chakma aboriginal tribal groups in the socio-political context of Bangladesh, was used. The Bengali version of the SIT contained 16 items which were divided into three dimensions like cultural background (3 items), linguistic homogeneity (7 items) and geographic region (6 items). Each item was followed by 5 alternatives: strongly agree (5 points), agree (4 points), neutral (3 points), disagree (2 points) and strongly disagree (1 point). The criterion of split-half reliability was computed with odd and even numbers of the 16 items as used in the pilot study and

the correlation (r) was estimated 0.22. After applying Spearman-Brown prophecy formula (Winer 1971), the value was found to rise from 0.22 to 0.36, suggesting that the reliability of the SIT measure was statistically sound and highly reliable. Items of the SIT were constructed after an interview of open-end question and scrutiny of each item was done by the judges. This procedure of open-end question provided content validity and the scrutiny by judges provided face validity of the SIT, which was administered on the 200 respondents, where some selected agents, local leaders and members of civil society helped and explained the purpose of the study. The respondents were thus convinced that the information given by them would be kept confidential and be used only for research. The respondents read the booklets attentively and filled in the questionnaire with patience. Analysis of variance (ANOVA) and Newman-Keuls tests were performed to interpret the experimental data.

Analysis of variance (ANOVA) was computed on total score of the SIT. The results are presented in Table 1 which revealed that both gender and education had significant effects on the social identity of Chakmas. However, interaction between the two variables was not significant statistically. Mean scores (Table 2) showed that regardless of education, the main effect for gender was statistically significant, indicating that male respondents (M=64.55) expressed significantly more positive social identity compared to the female counterparts (M=60.33). In other words, the tribal male respondents expressed significantly higher social identity than the tribal females. In fact, social identity is progressively unfolded with the increase in self-esteem. Hence, it is plausible to argue that self-esteem of males is higher than that of females. This higher self-esteem in tribal males is, perhaps, important to account for higher social identity in tribal males than tribal females.

Table 1. Analysis of variance involving gender and education on the total scores of SIT in Chakma population

Sources of variation	SS	Df	MS	F-values
Gender (A)	890.42	1	890.42	22.34**
Education (B)	302.58	1	302.58	7.59*
A×B	8.00	1	8.00	0.20 ns
Within cells (Experimental error)	7810.60	196	39.85	
Total	9011.60	199		

SIT= Social Identity Test; Df= degrees of freedom; ns= not significant; [*]P<0.05; P<0.01.

Table 2. Mean scores and significant mean differences for gender and education on SIT in Chakma population

Independent variables		Mean differences on SIT scores
Gender	Male	64.55[a]
	Female	60.33[b]
Education	Non-graduate	63.67[a]
	Graduate	61.21[b]

SIT= Social Identity Test; Dissimilar superscripts in each category differ significantly by Newman-Keuls test (P<0.05).

An important aspect of this result is that social awareness may play important role in identity formation. It is obvious that social awareness is more prominent and dominant in males than females resulting in higher social identity in males than females. Moreover, crisis in social identity may be solved through individual mobility, discovery of cognitive alternative and group action. In fact, males of tribal population prefer collective action for achieving social identity but females search for individual mobility and cognitive alternative for higher self-esteem leading to higher social identity. It is thus clear that the social identity in males and females are differently shaped. As the males of tribal population prefer collective action, it provides dynamic force to social agents. This clearly makes a difference in social identity in males and females of tribal population.

Further, mean scores shown in Table 2 also revealed that irrespective of gender, non-graduate Chakmas (M=63.67) expressed significantly higher degree of social identity compared to their graduate counterparts (M=61.21). This finding indicates an important agent of social identity in terms of education. It is important to note that education has the power to broaden the outlook of people. Hence, the more a person or a group receives education, the more the person or the group is capable to integrate the complicit of life. Non-educated persons, on the other hand, show higher group cohesiveness and strong group solidarity as they possess less integrative power in the society.

Thus education appeared to be an important factor responsible for creating differentiation in social identity between non-graduate and graduate Chakmas. Several theoretical assumptions showed that education can provide normative fit and stable meaning in social identity. Reicher and Hopkins (2001), for example, noted that education may create an image of a world of constantly shifting contexts and constantly varying self-

categories. Moreover, education contributes positively in consciousness raising process of the members of the disadvantageous group (Taylor and Mckirnan 1984). It is often said that an ethnic group is immutable, which may be changed through education (Oakes *et al.* 1991). Moreover, age, gender or nationality may be made salient and may be assumed to have a well understood set of attributes through education (Reynold *et al.* 2000). The finding of the present study indicates a moderating effect of education on social identity of Chakma people, because the non-graduate Chakmas revealed significantly more positive social identity than that of the graduate Chakmas.

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