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A STUDY ON MINORITY INFLUENCE IN CERTAIN ETHNIC GROUPS IN BANGLADESH



Thesis
Submitted to the Department of Psychology,
University of Rajshahi for the Degree of
Doctor of Philosophy in Psychology

Submitted By
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September, 2007

DECLARATION

This thesis entitled, “A STUDY ON MINORITY INFLUENCE IN CERTAIN ETHNIC GROUPS IN BANGLADESH” constitutes the independent and original work of the author. This work has neither been submitted before, nor is being simultaneously submitted elsewhere in any form for award of any degree.

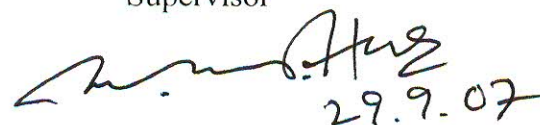
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CERTIFICATE

It is my great pleasure to certify that the thesis entitled, “A STUDY ON MINORITY INFLUENCE IN CERTAIN ETHNIC GROUPS IN BANGLADESH” submitted by Biva Sania Chowdhury for the Degree of Doctor of Philosophy in Psychology has been done under my supervision and it is the product of her own effort. I strongly recommend this thesis for examination.

Supervisor



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September, 2007

ACKNOWLEDGEMENT

It is great pleasure for me to express my heartfelt gratitude to Professor Dr. M. Mozammel Huq, Department of Psychology, University of Rajshahi for his kind supervision, guidance and constant help althrough this work in spite of his heavy pre-occupations.

I am obliged to the Chairman, Department of Psychology and to all the members of the Academic Committee for giving me the opportunity for doing this work.

I am thankful to the employees of our Departmental Seminar for their co-operation during different stages of my library work. I am also thankful to the students of different classes for their wonderful co-operation for data collection of this work.

Lastly, I express my deep sense of gratitude to my dear father Principal (Retd.) A.M. Chowdhury, my dear mother Professor Dr. Manjula Chowdhury, Department of Languages, University of Rajshahi and my husband Mr. Abdur Rashid, A.P.M.O. Standard Chartered Bank for their constant inspiration and encouragement during this work.

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ABSTRACT

This study investigated the phenomenon of minority influence in such ethnic group in Bangladesh as Santals, High Caste Hindus and Schedule Caste Hindus. For this purpose, an operational definition for minority influence was attempted in its different aspects. Thus minority influence was defined as social power exerted by the members of minority on the majority group in their intergroup relations. It is thought that influence process is a two-way traffic. In this influence, members are capable to influence each other. In this reciprocal approach of influences the minority group members have the advantage to draw sympathy resulting in favourable atmosphere. Thus the minority group members as a group may be regarded as polarizer of attitudes.

However, Moscovici (1994) distinguished between majority and minority influence. He introduced a conversion theory and stated that majority influence involves compliance but the minority influence involves conversion. Thus majority influence is regarded as compliance behaviour and minority influence is regarded as deviant behaviour. Several variables of minority influence have been identified. There are - (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.

Several theories provided different viewpoints of minority influence process. These are conversion theory, social impact theory, social impact model, and social identify theory. These theories reflected on different aspects of minority influences.

A review of literature an minority influence process provided empirical findings highlighting such variables as race, culture, gender, regional effects

and education in minority influence process. In the perspectives of theoretical orientation, empirical findings and personal observations following hypotheses were formulated.

H₁: In majority-minority inter-group relations, females from a minority group would exert significantly more minority influence as compared to males.

H₂: In majority-minority inter-group relations, minority members belonging to high concentration region would exert significantly more minority influence as compared to minority members belonging to low concentration region.

H₃: Members of the minority group with higher education would exert significantly more minority influence as compared to the members of the minority group with low education.

H₄: In majority-minority influence process, different minority groups would express different amount of influence depending on their relative strengths in their social structures.

The sample of the study constituted of members belonging to three minority groups. These groups are Santals, High Caste Hindus and Schedule Caste Hindus. Equal number of respondents were collected from each group. Thus a total of 360 respondents constituted the sample taking 120 respondents from each group. However, each group was again equally divided on the basis of gender (Male/Female), region (High Concentration/Low Concentration) and education (Above S.S.C/Below S.S.C).

For the collection of data, minority influence Test was developed in the context of Bangladesh. It covers ten dimensions. There are - (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 Minority Influence Test contained 21 items. It ranged from zero to ten. Zero indicated no minority influence and 10 indicated highest minority influence. The Minority Influence Score was obtained by using the formula:

$$\text{MIS} = \text{HPS} - \text{LPS}/2 + \text{LPS} = \frac{210 - 00}{2} + 00 = \frac{210}{2} = 105$$

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

The present study used minority group composition, gender, region and education as independent variables. The dependent variable was quantitative minority influence. In each minority group, a 2×2×2 factorial design consisting of two levels of gender (Male/Female), two levels of region (High concentration/Low concentration), and two level of education (Below S.S.C/Above S.S.C) was used. Then the data of three ethnic groups were combined together irrespective of education and ANOVA was computed using a 3×2×2 factorial design representing three levels of group composition (Santals/High Caste Hindus/Scheduled Caste Hindus), two levels of gender (Male/Female) and two levels of region (High/Low concentration).

The results were computed using analysis of variance. In the first part, the data of Minority Influence Test collected from Santal minority group members were subjected to a 2×2×2 factorial ANOVA representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration), and two level of education (Below S.S.C/Above S.S.C). In the second part, the date of Minority Influence Test collected from the members of High Caste Hindus were subjected to a 2×2×2 factorial ANOVA representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration), and two level of education (Below S.S.C/Above S.S.C). In the third part the data of Minority Influence Test collected from the members of Schedule Caste Hindus were subjected to a 2×2×2 factorial ANOVA

representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration), and two level of education (Below S.S.C/Above S.S.C). In the fourth part, regardless of education data collected from the member of Santal, High Caste Hindus and Schedule Castes Hindus were combined together and were subjected to a $3 \times 2 \times 2$ factorial design representing three levels of group composition (Santal/High Caste Hindus/Schedule Caste Hindus), two level of gender (Male/Female) and two levels of region (High concentration/Low concentration).

The results of the present study provided confirmation to all the hypotheses. It was found that female respondents expressed higher minority influence than male respondents in case of Santals and Schedule Caste Hindus. But respondents from high concentration region expressed higher minority influence in all groups such as Santals, High Caste Hindus and Schedule Caste Hindus. Similarly education emerged as an important factor in minority influence processes. Lastly, it was found that Santals exerted highest attitudinal preference for minority influence following Schedule Caste Hindus and least by High Caste Hindus.

In conclusion, it may be said that both Santal and Schedule Caste Hindus showed compliance and conversion behaviour. They showed compliance behaviour when they interact with outgroup members of dominant Bengali Muslim Group. But they showed conversion behaviour in their enter-ethnic intergroup relations. In other words, both Santals and Schedule Caste Hindus expressed their grievance against outgroup Bengali Muslims in their private conversation. But in public behaviour, they showed compliance attitudes towards Bengali Muslims.

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CHAPTER -I

INTRODUCTION

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- Theoretical Orientation
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- Emergence and Development of Castes in Hinduism
- Structures of Caste and Its Implication
- Majority-Minority Conflict and Social Influence Processes
- Review of Relevant Literature
- Rationale of the Study
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CHAPTER-1

INTRODUCTION

It is traditionally believed that a majority exerts influence on minority. Social psychologists (*Asch, 1955*) have characterized this influence as a process leading to conformity. This indicates that the minority members accept the views of majority. This approach of intergroup relations has been studied by many European and American researchers. But several investigators have become critical to this approach of social research because of its emphasis on conformity and influence of the majority. Clearly then it is argued that minority members, in fact, do not conform to the dominant norms. They are simply deviant and by definition can have no influence. However, a large number of investigators *Moscovici (1985)*, *Givson (1996)* have provided arguments supporting an opposite viewpoint. For example, Gamson's study on role models has shown that a minority of people can influence the majority on group decisions. According to *Moscovici (1985)*, the viewpoint of majority influence and minority conformity may be cited as counter to historical reality. It is the have-nots, the outsiders, the oppressed and not the ruling majority who played significant role to change the society. The historical events and consequent changes of social structure occurred in past because a minority group was capable to convert others to its viewpoint on a meaningful change of social order.

Moscovici (1980) argues that cognitive dissonance is not of great importance in the influence process. The drive to reduce disharmony from amongst our attitudes, beliefs and values is less important than the drive to reduce social conflict. It is social conflict and disagreements with others that creates discomfort and we try to avoid that by normalizing and conforming, in other words, by reaching agreements through influence. It is, therefore, clear that minority can create social conflict. They can create doubt and uncertainty.

They can refuse to reach a compromise with others. They can produce a situation where the only way to reduce the social conflict is for the majority to move to the viewpoint of the minority. In the perspectives of these arguments, *Moscovici (1985)* has conducted a re-run of *Asch's (1956)* experiment, but in reverse. Instead of one subject amongst a majority of confederates, he placed two confederates together with four genuine subjects. This minority was able to influence about 32% of the subjects to make at least one incorrect judgment about the colour of slides they were shown. This and other studies by *Moscovici* appear to demonstrate several principles of minority influence. In other words, the minority can influence the majority on the ground of following conditions.

1. The majority is influenced by the minority if the minority disrupts the established norm and produces doubt and uncertainty in the mind of the majority.
2. In cases where the minority makes itself visible and focuses attention on itself, the majority is expected to be influenced by the activities of the minority.
3. If the minority is capable to show an alternative and coherent point of view, it may exert influence on majority.
4. In such intergroup conflicts where the minority demonstrates certainty, confidence and commitment to their point of view, it may influence majority to accept the arguments of the minority.
5. In such situations where the minority signals that if they do not move from their stand points nor make any compromise, it may be a great step to exert influence on majority.
6. In the perspectives of such social situations where the minority implies that the only solution to restore social stability and cognitive coherence is for the majority to shift towards minority, the act of majority may be in favour of minority.

Moscovici and *Lage* (1978) have conducted experiments on internalization and compliance and have shown that the shift in opinion brought about by minority influence is more enduring than that brought about by majority influence. A minority can influence subjects to revise the very basis of their judgments, while a majority can make them almost all to accept its point of view, if it is unanimous, without affecting the underlying perceptual cognitive system. In other words, majority influence works on the surface while minority influence has deep lying effects. Thus, *Moscovici* has argued that majority can certainly bring about compliance. This indicates that people may go along with what the majority want but they do not necessarily believe in it. A minority, on the other hand, can bring about internalization. This indicates that individuals actually believe in the values of minority.

Moscovici, *Mugny* and *Avermaet* (1985) have provided some techniques through which minority exert influence on majority. According to them, a society characterized by change and innovation may be highly tenable to minority influence. The researchers have examined the social processes in terms of minority influence. The influence of minority is thus located within the cognitive and social field in which interaction between minorities and majorities occurs. The theoretical and empirical results of their studies offer fresh insights into the phenomenon of influence pressure. The investigators have clarified the classical notions of group, deviance and convergence in the context of minority influence on majority.

Turner (1991) and *Cornelissen et al.* (2007) have provided empirical findings about minority influence in the real world. It is true that experimental studies on minority influence have provided insights about internalization of deviance and convergence in practice. The investigators used a group of subjects and asked them to discuss on gay rights in real life social situations. It was found that the subjects publicly voiced agreement with the majority view regardless

of whether it had been for or against gay rights. But where they were asked to write down their views, it was apparent that their attitudes had shifted towards the minority view. This suggests that the minorities have power to give or withhold social approval. It is this power which determines the compliance with the majority. This indicates that the minorities do not have such social power. But they have the power to produce internalization of their views. This process of internalization in minority may ultimately result in social change on the part of the majority.

Furthermore, *Moscovici* (1984) provided arguments that the minorities may exert influence and can be successful by consistent behaviour. This seems to be supported by experiments and experiences of the real world. Parallel to this argument, *Hollander* (2005) presents a different strategy what he suggests is that the minority should initially conform to the majority. In that way they gather "idiosyncrasy points" with the majority. The minorities may use this idiosyncrasy in later behaviour and may cash it at a critical point. Thus the minorities use idiosyncrasy point to exert influence over the majority. *Baran* and *Byrne* (1984) found *Hollander's* and *Moscovici's* different approaches useful in real life of social context. *Bray, Johnson* and *Chilslorm* (1982) have tested these approaches in an experiment. The results showed that both the approaches have social value and work in practical world. However, it was found that *Hollander's* approach was more successful with males. But both strategies seem to be equally effective with females.

The approaches relating to the study of minority influence involves conformity, de-individuation, diffusion of responsibility, obedience, rebellion, power of social roles and conflict resolution. In fact these concepts have great impact in the study of minority influence processes in relation to majority dominance.

It is therefore, clear that the concept of minority influence is based on the idea that the sources of influence may come from several perspectives. Firstly,

conformity behaviour provides a strategy through which minority may come in close contact with the majority. Secondly, de-individuation provides unity in the minority group where the whole group moves towards a definite goal for achieving a purpose in relation to majority group. In the act of de-individuation, a third stage comes in focus. It is the diffusion of responsibility. In such situations all the members of minority group sacrifice individual responsibility at the cost of group responsibility. This diffusion of responsibility provides strengths for exerting the influences on majority decision making behaviour. This leads to obedience. It is the fourth stage in minority influence process. This helps the minority group to become rebellious against the majority. Thus the whole minority group steps in the fifth stage or achieving desired goal. Thus group distinctiveness is recognized by the majority group. As a result, the power of social roles becomes distinct and the majority group comes forward to evaluate the majority-minority intergroup relations in new perspectives. This is the sixth stage in the study of minority influence process. The last stage involves conflict resolution. The majority group takes contingency of the minority group and mutual cooperation and understanding help in the act of conflict resolution. The present study would review all these concepts and would conduct an empirical investigation on minority influence in real life of social perspectives in such ethnic groups as Santal, High Cast Hindus and Schedule Caste Hindus with reference to their gender differentiations (Male/Female), regions (High concentration/Low concentration) and education (Above/Below SSC) in the context of minority-majority intergroup relation in Bangladesh.

Nature of Minority Influence

Minority influence process is a new approach towards the understanding of majority-minority intergroup relations. In fact, *Moscovici (1985a)* has introduced innovation in the study of minority influence process. The

phenomenon of social representations has been highlighted in this study of intergroup relations in the context of majority-minority intergroup behaviour (*Moscovici, 1984*). In this perspective, three concepts such as minority, conflict and behavioural style (*Moscovici, 1984*) have become integrated for explaining influence process of minority in relation to majority. Furthermore, *Moscovici and Hewstone (1983)* found that minority members in a society may be regarded as social representatives of ethnic groups. In this capacity of social representatives, the members of the minority group are in position to bring changes in the decision making behaviour of the majority group. *Moscovici and Nemeth (1974)* have provided explanations for minority influence processes. In this attempt, they tried to make integrations between classical and contemporary research findings about the nature of minority influence. According to them, influence process is a two-way traffic. In this influence members are capable to influence each other. In this reciprocal approach of influences the minority group members have the advantage to draw sympathy resulting in favourable atmosphere. Thus the minority group members as a group may be regarded as polarizer of attitudes (*Moscovici and Zavalloni, 1969*).

Theoretical Orientation

Theories on minority influence are recent in origin. The traditional theories of influence process are based on dependency model. For example, *Allen (1965)*, *Darley and Darley (1976)* and *Kiesler and Kiesler (1969)* are the proponents of dependency theory. According to them, minority group members develop dependency on majority group members. In such situations majority serves as the source of influence pressure. Dependency of an individual is conditioned by the size, status and power of the relevant groups. A large number of empirical studies have reported that the social influence is directly connected with conformity behaviour. Accordingly, the investigators have suggested that the minority may be viewed as passive recipient of forces emanating from the majority.

Another important orientation of minority influence process is connected with the concept of innovation. Many important and meaningful investigations have been conducted in this area (*Levine, 1980, Moscovici, 1976* and *Moscovici and Nemeth, 1974*). These investigators have reported that individuals as active minority can serve as sources of influence pressure. They regarded minority as a source, rather than target. They attempted to modify traditional models of social influence.

Moscovici (1976) defined a minority as a disadvantaged group in terms of size, status and power. This view point is completely opposed to traditional dependency model. In fact, this model does not work in minority influence process. According to Moscovici, behavioural style is the mechanism by which influence operates. But behavioural style may not work in such situations where the influence source is a relatively powerless minority. But a powerless minority may play important role for exerting influence processes in terms of innovation.

Moscovici (1976) has developed a theory of minority influence process known as conversion behaviour. This theory is an alternative to the functionalist model used in traditional conformity research. Moscovici refuted the functionalist model. He regarded this model of influence as one sided. Here majority can exert influence but the minority cannot. This conviction of majority influence is related with conformity behaviour. In contrast, *Moscovici (1994)* has proposed that all group members can exert influence and may be influenced whether they are part of majority or minority. However, majority influence leads individuals to comply publicly with the influence source. But they retain their original viewpoint. But minority influence leads to private acceptance of new ideas. Moscovici has called it conversion behaviour. This process of conversion behaviour can eventually introduce social change. Thus Moscovici's model of conversion behaviour involves behavioural style. The behavioural style is

responsible for minority influence. It includes investment, autonomy, rigidity, fairness and consistency on the part of the minority as central point to the influence process.

According to conversion theory, a deviant minority can influence a majority but there is a difference in kind between majority and minority influence. Majority influence involves compliance but the minority influence involves conversion. *Moscovici (1985b)* has formulated four assumptions to understand the process of minority influence. These are discussed below:

Assumption one is related with private and public life. It is said that people live in two psychic worlds. Education, language and institutions are responsible for this split. Society is based on several norms. The majority reinforces these norms but the minority violates these norms. When these norms interfere with personal beliefs, the members of minority group transgress them and call for an out out-word manifestation. This involves a generalized double talking and double thinking (*Zinoviev, 1976*).

Moscovici (1980) has argued that people refuse to become conformist just as they resist becoming deviant. This amounts to inconsistency. Thus inconsistency is legitimate and indispensable in the process of majority and minority influence. It is argued that majority as well as minority pressures are necessary for keeping one's private life intact. According to *Moscovici's* theory of conversion, minority pressures can be tolerated as long as they do not overflow into public life. Thus assumption one states that conversion is produced by consistent behaviour shown by the members of the minority.

The assumption two of the theory of conversion is related with social interaction. It states that social interaction involves both consistency and conflict. It is said that the stronger the consistency at one pole, the greater is the conflict at the other pole. In other words, consistent behavioural style of the

majority and the minority makes negotiation impossible and it results in conflicting situations. In such cases, greater changes are required to reduce the intergroup conflict. Thus, the assumption two states that all influence attempts create a conflict. It is due to an attempt to introduce great consistency between private and public behaviour. This may create dissonance or divergence. In any case, whether it is dissonance or divergence, a conflict is created. Confronted with such a situation, individuals are supposed to expose two main preoccupations. They may accept consistent behaviour to himself and others in prevalent social context. Secondly they may make sense out of the confusing physical and social environment.

Moscovici (1976) has recognized that behavioural styles consistently reflect the sense of confidence, commitment and refusal of compromise. It requires making conversion for restoring consistency. Thus behavioural styles provide a meaning to the social and physical environment. It helps to gain clean understanding and satisfactory social relation with the source of influence. Thus conversion is produced in behavioural style of minority. It implies a real change of judgment or opinion. It helps the individual to assume a response in private which he has given in public.

Assumption three is related with the nature of conversion. Thus the more intense is the conflict generated by the minority, the more radical is the conversion. This indicates that rigid minority has less direct affection judgment. But it exerts greater indirect effect. This involves discrepant majority and discrepant minority. Discrepant majority focuses on others. But discrepant minority focuses on priority. In case of discrepant majority, the conflict is primarily a discrepancy between responses. However, in case of discrepant minority, the conflict is a discrepancy between perceptions. As a result, minorities are accused of exaggeration and lack of objectivity. The ideas, opinions and judgments advanced by minority are regarded as delightful fictions and distorted images of the world.

Introduction

It is true that behavioural styles of the majority and minority are not completely followed or entirely rejected. Thus both the majority and the minority can arouse conflict. But the centre of the conflict is determined by the interest of the majority or minority. Furthermore, judgments of the majority are accepted passively but those of the minority are accepted in an active way. In other words, majority has a credible source but the minority has limited credible source. Thus credibility presents an obstacle to the processing of information. People are inclined to internalize message from a source with little credibility. Accordingly, Moscovici has made it clear that the judgment expressed by the minority may raise arguments and counter arguments in higher intensity than the arguments expressed by the majority. The changes induced will be stabler and more progressive in the case of minority.

The assumption four deals with the resolution of a conflict in influence process. It is said that the more the conflict in the influence processes, the more likely it is to follow numerous available avenues. But it is very difficult in case of minority. It should be remembered that normal alternatives and the deviant alternatives are not the same. The minority members seek deviant alternatives. In such cases, an external social pressure creates a state of tension. The person in question wants to free himself from it. It depends on the origin of tension. In case of majority, the best way to reduce this tension is to change responses in the public but to modify them in the private. But in case of minority, the converse takes place. It is very difficult for a minority to make direct concession or to change behaviour and judgment in the public. It is because they do not like to take risk of becoming deviant. Hence, the only way for resolving a conflict for a minority lies in the private sphere.

It is said that the manner followed conflict resolution may violate ethical principles. For example, social pressure may be used for conflict resolution. The more intense is the pressure, the greater is the effects an overt behaviour.

Secondly, the presence of deviant minority prevents the acceptance of its position. This is in order to avoid both losing face as well as recognizing himself as deviant. Thus the origin of conflict and its resolution depend on influence source and majority-minority intergroup relations.

This is a short description of conversion behaviour theory as related to minority influence processes. *Moscovici (1980)* conceived that the reciprocal influence of a minority is related with the existence of internal conflict. Minority influence is based on unanimous consensus. It is also related with the feelings of the individuals that they have no special status or power. However, the fact of being a minority does not itself transform the individual 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, discrepancy between majority and minority may not be regarded as the only factor for minority influence. Distance between majority and minority positions may play an important role for the development of reciprocal judgement and attitudes. This determines the respective impact of majority-minority influence processes. In case of explaining minority influence processes, it is obligatory that the meaning of these distance or discrepancy deserves a more rigorous experimental verification. In fact, minority influence depends on different directions between the two poles of interactions. One pole is called orthodox and the other pole is called heterodox. The influence process is orthodox when it moves in the same directions as the norms. It is heterodox when it moves against the direction of the norm.

Moscovici (1980) has made it clear that a deviant heterodox minority has higher opportunity to influence a group. They can attract its members. They can make the members to think through their beliefs and judgment. In this act of influence, they are capable of winning a certain amount of esteem.

However, a greater uniformity of opinions and beliefs in the group may be done by the orthodox minority. It may be regarded as a global influence of the minority's point of view. Heterodox, on the other hand, block the communications and interactions among the group members. They make a consensus impossible. Thus they produce a sharp differentiation between opinions and beliefs in the group. This helps them to bring displacement in the direction opposite to the group norm. This creates an effect corresponding to a manifest goal of minority influence processes. It increases the distance between the heterodox minority and orthodox majority. These may be regarded as the conditions for exerting influence. These conditions are the corner stone of the theory of conversion behaviour as proposed by Moscovici.

In conclusion, it may be said that minority influence process is a two-step model. This states that minority must initially induce a conflict with the majority. This conflict would be initiated by challenging the majority norm. They must provide a consistent and stable alternative norm. This conflict would be achieved by showing a behavioural style. This behavioural style would indicate certainty and commitment. Potentially relevant behavioural styles are consistency, investment, autonomy, rigidity and fairness. Among these behavioural styles, consistency has become the corner stone of minority influence research.

Minority influence process may also be explained in terms of social impact theory. This theory has been proposed by *Latane (1981)*. This theory has bridged over the theoretical gap created due to traditional dependency model of majority influence and Moscovici's model of minority influence. This theory attempts to explain social forces operating in a social force field. According to this theory, the amount of influence produced by majority or minority will be a multiplicative function of the strength, immediacy and the number of its members.

Social impact refers to variety of changes in an individual due to real, implied or imagined presence of other individuals. It describes these effects in terms of social force fields. It is like physical force fields. It is like transmission of light, sound, gravity and so forth. Latane has identified four factors of social influence. These are (i) strength [(s), (ii) intensity of source person such as status, power and ability, (iii) the immediacy or proximity in space and time, (iv) number of source persons present. Thus the social impact experienced by a target person should be a multiplicative function of these four factors.

Latane (1981) has reported several social situations where majority influence as well as minority influence take place. When influence pressure is generated by the majority of all of the social forces, it will pull the individual in the same direction. This conformity pressure will increase with increases in the strength, immediacy and number of individuals advocating the majority position. As the number of majority members increases, their impact on the target person will grow higher. This social situation of majority influence is unidirectional. Each influence creates social force and contributes to the total pressure on the target to adopt the majority position. In case of minority influence, the situation is different. Here influence sources are not unanimous. Hence the social forces may pull the individual in different directions. For example, if an individual becomes the target of influence by others who are divided on the issue in question, in such situation 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.

Viewed from these perspectives, it is argued that the magnitude of each force will be a multiplicative function of the strength, immediacy and number of subgroup members. The reluctant force on the target will be a simple function of the difference in impact imparted by each. All conditions being equal, conformity to the majority position should increase as a power function of majority size and decrease as a function power of minority size.

It is thus clear that social impact theory defines two types of social situations. They result from different kinds of social force fields. In the first situation, an individual is the target of social forces. This emanates from other people. The impact he experiences will be a multiplicative function of the number of people present as well as the amount of impact generated by each. In the second situation, an individual stands with others as the target of a social force. This causes from outside the group. So the individual experiences a different kind of force field. Thus impact will be defused or divided among the group members. In such situation, each individual will feel less impact than he would if he were alone. Consequently, the impact of an external source as an individual will decrease with the increase of the strength, immediacy and number of other group members. Thus the impact of influence as an individual group member should be a power function. This suggests that an individual will be affected by own subgroup as well as other subgroups. Each subgroup will have an effect upon the other. From this perspective, majority and minority influence may be viewed as simultaneous and reciprocal.

In conclusion, it may be said that social impact is multiplicative functions of strength in terms of status, power and knowledge. It is also determined by immediacy in terms of proximity in space and time. Lastly, the number of group members affect social processes in the form of power function. In this power function, the first person has the straightest impact and each additional person has a marginally decreasing impact. The theory also asserts that there is basic difference in mechanism by which majority in conformity paradigm and minority in minority paradigm exert influences. Hence, it necessarily follows that majority will have more impact than minority due to their greater number. The minority can compensate its numerical weakness by showing considerable greater consistency than the majority.

This theory of social impact regarding majority-minority influence processes may be evaluated in the following manners:

- i) The theory offers a broad and descriptive analysis of social influence.
- ii) The theory is a precise representation of minority as well as majority influence processes.
- iii) The theory is testable and empirical verification is possible.
- iv) The theory provides general rules that determine the magnitude of influence.
- v) The theory is most useful when continued with specific theories relevant to each area publication.
- vi) The social impact theory focuses on variables affecting the strength immediacy and number of sources as well as target of influence.
- vii) Judgmental issues such as stimulus ambiguity, task difficulty and opinions proposed by the theory are relevant.
- viii) The theory is concerned with persuasive message in influence process.
- ix) Opinion discrepancy, primary and secondary effects, fear, appeals, as well as one-sided versus two-sided arguments are clearly stated in the formulation of theory. The theory has made distinct such psychological processes as compliance, identification and internalization with respect to antecedent conditions and behavioural consequence.

- x) The theory has clearly distinguished manifest influence from latent influence and has suggested that the majority may produce manifest influence but the minority may produce latent influence.
- xi) The analysis of social impact theory presents a unitary concept of social influence. This suggests that minority influence is governed by the same principal as majority influence. Thus the influence is mediated by the same variables and the sources of influence are purely qualitative.
- xii) The theoretical advantage of majority and minority influence has the ability to account for a wide range of influence phenomenon.
- xiii) More importantly, social impact theory considers the individual and the group as adapting social agents. An individual may change his mind more from one position on an issue to another, without having to engage in a new psychological process and without disrupting the ongoing influence process in the group.
- xiv) The theory has viewed both the majority and the minority as active recipient of social process. Whatever position an individual assumes with respect to a given issue, he will be an active participant in the influence process. From this perspective, the influence of majorities and minorities is simultaneous and reciprocal.
- xv) Finally, social impact theory has analyzed the influence situation in terms of social force field. The theory helps to integrate research on social influence with reference to such social phenomenon as by standard intervention, responses to crowding, productivity in groups, and so forth.

Tanford and Penrod (1984) have developed a more sophisticated model as Social Impact Model (SIM). This model assumes that social influence process is a function of the minority's and the majority's size. It is also asserted that both minority and majority influence operate by a single process. Two basic parameters of Social Impact Model is the (1) transition and individual resistance to persuasion. Other parameters include group probability of changing one of the two dichotomous responses and number of influence sources.

The social impact model formulates several assumptions. These are stated below:

1. **Persuasion resistance:** It means that members of the group will differ in their susceptibility to persuasion from other group members.
2. **Group size:** Social Impact Model can operate with any group size in social influence processes.
3. **Probability of choice:** This refers to the preference any one of two dichotomous responses. It assumes that each group member in influence process is assigned an initial response preference. It is based on the probability that a randomly selected group member will vote in one direction or the other.
4. **Number of influence sources:** This is an important parameter in social influence processes. Influence is mainly determined by the number of influence sources. Sources may stimulate minority and majority influence processes. It determines the degree of consistency. It is assumed that one or more group members would vote for the unpopular or deviant response. These members would not be susceptible to influence by members of the opposite group.

Social impact model is capable to provide impressive meta-analysis of numerous studies on minority influence, deviant rejection and conformity. Thus the model was able to demonstrate the high predictive value. Public responses to the influence attempts of a majority could be predicted with remarkable accuracy by this model. In addition, social impact model can provide a better account of minority influence processes.

Maass and her co-workers (1982) proposed a model of minority influence popularly known as the formal model of single versus double minorities. This theory is based on the ideas developed by *Moscovici* and his associates (1974).

Maass, Clerk and *Aaberkorn* (1982) have made a distinction between single and double minorities. Single minorities can be defined as individuals who deviate from the majority only in terms of their beliefs as well as in terms of their ascribed category membership (*Jones and McGillis, 1976*). For example, black radical in USA differs from a member of the white majority in terms of beliefs as well as membership in a salient racial minority.

The impact of single and double minorities in their influence processes may be stated in different dimensions.

Firstly, it is said that double minorities have greater influence over single minorities. Secondly, it is also said that single process and dual process of minority influence use the same term differently. Thirdly, double minorities are based on psychological processes such as attributional reasoning or issue oriented thinking. Fourthly, single or double processes of minority influence deal with multiple motives. This includes multiple psychological processes. This process is operative in both majority and minority influence setting.

A related issue with the single versus double minorities is concerned with the nature of majority and minority influence. It is argued that the single versus double minorities are qualitative in nature. It is based on attitude change

processes and reflect different motivational goals. It is possible that some processes operative in majority setting are qualitatively different from those operating in minority setting. When similar motivational goals underlie both forms of influence, the qualitative-quantitative distinction becomes irrelevant.

Minority influence process has direct relevancy with *Tajfel's (1978)* theory of social identity. It is said that social identity theory has introduced great innovation in the study of identity processes in inter-group behavior involving minority influence, persuasiveness and credibility aimed at attitude change. The theory suggests that people may be reluctant to adopt the opinion of an outgoing minority even under conditions of anonymity. Minority's persuasive effect, on other hand, may lead to unconscious attitude change in the dominant majority group members.

Social identity theory is highly credible as compared to previous theory of social influence. It has demonstrated psychological processes underlying superior impact of out-group minorities. This theory has generalized concepts from the conversion theory of minority influence introduced by Moscovici. This theory has suggested that a priori credibility is lacking in out-group minorities. Thus greater cognitive activities are induced in them. This leads to greater internalized attitude change. These theoretical paradigms have provided a greater viewpoint of psychological processes of minority influence.

The relation between social identity and social influence is very important for understanding inter-group behaviour. It is true that numerical minorities can modify the attitudes and beliefs of a majority. But it is less clear how an out-group minority may exert influence on majority. *Tajfel's* theory of social identity makes an attempt to understand how category membership may affect social influence processes. This theory has highlighted the minority's persuasive power in attitude change of the majority. *Turner (1987)* has elaborated this idea. He has provided a self-categorization analysis of social

influence. He has supported the ideas inherent in social identity theory. He argued that similar people would display similar behaviour when exposed to identical situations but this similar people will experience greater uncertainty and doubt. Consequently they will find in disagreement with out-group members. It involves category membership. According to *Turner (1987)*, category membership of the source determines consensus expectations. It is helpful for uncertainty reduction. Thus category membership and social identity affect the individual's identity and self perception. The presence of an out-group member renders the in-group - out-group categorization salient. This induces a process of self stereotyping. Thus people in this situation develop a depersonalized self perception. In this act of depersonalized self perception, people prefer social rather than personal identity. This process is unique in minority social influence. Minority members tend to define themselves in terms of those characteristics that are typical for social category and are shared by other group members. Taken together, these approaches of social identity theory clearly predict that out-group minorities will be less influential and in-group minorities would be more influential in social influence process involving in-group - out-group relationships.

In conclusion, the theory of social identity is said to borrow ideas from Moscovici's provocative theory of conversion behaviour. Thus both Tajfel and Moscovici have emphasized that influence source of low credibility may induce a conflict of perception between majority and minority. But a highly credible source of influence will elicit more careful cognitive processing. In this sense, low credibility will produce greater private attitude change than a highly credible source.

In the perspectives of these theoretical approaches, it is important to note that minority influence process has greater advantage for inducing in-group members in majority-minority inter-group relationships. The present study

would utilize these concepts in the study of minority influence of ethnic groups in Bangladesh. The present study would use ethnic groups with minor status such as Santals, High Caste Hindus and Schedule Caste Hindus. A short description of these groups with minority status is given below:

Genesis of Santal Tribe

It is said that Santals are tribes of Choto Nagpur and Santal Pargana of India. They have drifted away eastwards from their original home and came to Bangladesh. Originally they are hunters. But they have migrated to the Northern part of Bangladesh during British period. Here they have adopted agriculture as profession. They dispersed from their original home in search of land. Thus they have reached as far as North-Western part of East-Bengal. It is now within the territory of Bangladesh (*Hossain and Sadeque, 1984*).

At present the Santals are majority among tribals in North Western Bangladesh. They live in Rajshahi division. They are mostly concentrated in Godagari, Nachole, Rahanpur, Tanore and Poba upazillas of Rajshahi district. In Dinajpur district, they are mostly concentrated in Ghoraghat, Kotoali, Nawabganj, Biral, Kahoal, Pirganj and Khansama upazillas.

According to *Bessaignet (1960)*, Santals are subjected to the process of Hinduism. This process is called religio-cultural fusion. This has resulted in the formation of the tribe into the fold of Hinduism. This has great reflection on their socio-economic and political life. Thus Santal identity is threatened to a greater extent. However, the partition of India in 1947 has hampered this process. In Bangladesh, this transformation has turned into Christianization. This is mostly done because of the efforts and influence of the Christian Missionaries.

Hossain and Sadeque (1984) have conducted a sociological study on the Santals of Rajshahi. They observed social and cultural change in Santal community. Santals are divided into eleven patrilineal exogamous Sibs. Each

Sib is divided into a number of sub-Sibs. Patrilineal characteristics are found in the social organization. Marriage and sex selections are strictly prohibited within the same Sib. It is regarded as incest and is tabooed. This is the original hierarchical distribution of Santal tribe. But this Status differentiation among Sibs no longer exists. With this disappearance of status differentiation of Sibs, occupational differentiation has also ceased to exist.

Santal population is largely illiterate. Most of them are share croppers. They are landless labourers. Santal women equally participate with their male counterparts in agriculture. The women are mostly engaged in planting, sowing, weeding and threshing of paddy as part of their professional involvements.

Hunting has become a rare occasion for the Santals in these days. It is due to the non-availability of game reserve and forest areas. However, they set out for hunting at times which represent their festive mood. Usually all the able bodied males join the hunting expedition. Hares, rats, turtle, pig and various birds are their favourite food items.

The Santals are socially, economically and politically backward people. They appear sunk in traditional darkness. It can be said that they are a defeated group for thousands of years. They have been oppressed by the majority groups. They are being deprived from education, services and various social privileges by the majority group.

The Santals have distinct cultural identity. They use special set of cloths. These are called Panchi, Panchatal and Matha. Now a days, males wear dhuti like Hindus. But women use a sari. Some of them use lungi and pants also. The women use ornaments in hands, legs, ears, noses and necks. The Santal women put flowers in their hair. They use sindur at the time of marriage. All the males know the use of bow and arrow. They are hunter-minded. The males, females and children work in the open field.

The Santals have their own festival times. During festival, both males, females, boys and girls drink domestically made wine. The wine is made from rice. They take part in dances and songs during festival. They use Madol during festival. It is a special type of drum. It produces special type of rhythm. It is distinct from other tribal music. The dances and songs of Santal tribe remain traditional. They are not interested in bringing about changes in them. They do not try to popularize them. They think that the songs and dances are part of their worship.

It is general practice of the festival that all male and female members of the community assemble together. Then they form a large circle, men and women alternating, hands joined together, amidst drum beats and flute sounds. Faith in deities and their worship is manifested in these festivities and rites.

Santals have special concept of pleasure. It has primary bearing upon their way of life. According to *Culshaw (1949)*, the word pleasure is equivalent to the word "raska". It is synonymous with dancing, singing, eating and drinking. These are the characteristics of a Santal festival. It is essential regardless of status, wealth, discrimination and differentiation. Thus all community members participate in festivals and rituals. The celebration of festivals and rituals occupies a central position in the Santal life. These reflect their primitive world view and social organization.

Historical evidence shows that the Santals as a tribe have always shunned the outsiders and rejected their influence and way of life (*Culshaw and Archer, 1945*). It is true that some wealthy Santals aspire for Hindu titles and emulation of Hindu religious practices. But majority of Santal masses have always rejected such an effort. They like to prefer their original way of life and faith upon their deities. This is clearly manifested in their historic rebellion against local Hindu money lenders and authority during the period of 1855 to 1857. However, this socio-cultural solidarity of Santal community is now on the decline.

In Bangladesh, the Santals are facing tremendous pressure for cultural assimilation. This is due to closer contact to the dominant society. It is true that marginal cultures tend to assimilate with dominant surrounding society. This cultural contact of the Santals have created a new social reality. In fact, surrounding culture and political system have created pressure for greater assimilation on the part of the Santals. As a result, the Santals make conscious effort for creating cultural creativity. Thus they try to resist the forces for cultural assimilation.

Viewed from this perspective, it is apparent that the Santals as a tribe are definitely distinct as a social group. But it is also true that they are gradually coming into greater cultural contact with the dominant culture of Bangladesh. As a result, their social identity is facing increasing pressure for assimilation. According to *Orans (1965)*, the characteristically primitive world view and social organization of Santal community is confronting the impact of market economy and political system. One inevitable consequence of this is lies in the acceptance of other cultures. This would result in assimilation. An increasing conversion of the Santal into Christianity is an example of it. Thus the Santals in Bangladesh are on the way for search of positive social identity. It is expected that the search for positive social identity would enable the Santals to exert minority influence process effectively.

It is, therefore, clear that Santals are progressing in social, economic, political and cultural fields. As a result, they are supposed to exert influence on the decision making behaviour of the majority group in Bangladesh. The present study would utilize this community influence of Santals in order to examine the minority influence process in comparison to other ethnic groups such as High Caste Hindus and Schedule Caste Hindus.

Emergence and Development of Castes in Hinduism

Caste system in Hinduism is a unique social phenomenon. The factors contributing to it are varied in number. Geographical and migrational considerations are important for the emergence and development of Caste system in India. Matrilineal and patrilineal societies are also responsible for Caste system in Hinduism. Furthermore, primitive philosophy of soul-stuff and life-stuff have enriched the Hinduism for the beliefs in mana, taboo and magic. These may be accounted for the creation of Caste system in Indian subcontinent.

There are several traditional theories about the origin of Caste system. *Buhler (1886)* for example, has pointed out that Caste system in Hindu tradition owes to the four varnas. They are Brahmans, Kshatriyas, Vaishyas and Sudras. According to the Laws of Manu, the Brahman sprang from the mouth of deity, the Kshatriya was created from his arms, the Vaishya was formed from his thighs and the Sudra was born from his feet (*Wilson, 1877*). The Brahmans were assigned divinity. They had six duties to perform. These were studying, teaching, sacrificing, assisting others to sacrifice, giving alms and receiving gifts. The main purposes of receiving gift were to protect Vedas. Kshatriyas were assigned strength. They had to perform the duty of studying, sacrificing, giving alms, using weapons and protecting treasure and life. Its purpose was to assure good governance. The Vaishyas were allotted the power of work. They had to perform the duties of studying, sacrificing, giving alms, cultivating, trading and tending cattle. Its main purpose was that labour should be productive. The Sudras were given the duty of serving the three higher varnas. Out of these three varnas, various Castes are originated.

Wilson (1877) has mentioned the existence of 134 Castes in Hinduism. In general principle, Chandal remains at the bottom of the scale. It is begotten of a Sudra male on a Brahman female.

Dubois (1817) has regarded Caste system as an artificial creation. He explained it as a devise of a clever priesthood for the permanent division and subjection of the masses. But *Hutton (1977)* has rejected such arguments. According to him, the Caste system is deeply rooted in society and such a pervasive social institution can not be imposed by an administrative measure. It is organic rather than artificial.

Nesfield (1855) has advocated for the occupational theory of Caste system. He regards occupation as the exclusive basis of Caste distinction. *Dahlmann (1899)* found Indian society organized into three natural groups such as priesthood, the nobility and the bourgeoisie. This kind of division is found in every civilized community. These divisions are concerned with the religious, political and economic branches of national life. *Blunt (1912)* has observed that the origin of Caste is a complex system of society. *Chonda (1916)* has traced Caste to race and its function. Colour or race differences together with heredity function have given birth to Caste system. *Risley (1908)* has suggested that the Caste system is due to colour differences. It is the result of hypergamy. It is the result of intermarriage between fair invaders and dark aborigines.

Slater (1924) has combined the functional and racial origins for explaining the origin of Caste. According to him, Caste system was developed for preserving trade secrets. The parents were found to arrange marriages of their daughters within the society of the common craft. Marriage outside occupational groups was prohibited. It was prejudicial and contrary to practice.

Sarat Chandra Roy (1938), found primitive conceptions of taboo, muna and soul-stuff as the contributing factors for the formation of caste system. He regarded it as the outcome of interaction between the Indo-Aryan varma system and the tribal system of the Pre-Dravidan. Thus caste system was the result of Aryan varma system and occupational class system of the Dravidan. It is thus clear that the primary origin of caste system has been conceptualized variously.

As a result, the philosophic aspect of Hinduism attempts to interpret the institution of Caste in terms of idealism and ethical principles.

However, the general Hindu feeling about Caste system is that it has been established by divine ordinance. It is a common belief that Caste system has divine approval. The Bhagavad Gita inculcates the supreme merit of performing Caste duties. This takes precedence of all other obligation including friendship and kindred. A man who does not deviate from the duties of Caste may be said to attain perfection. Hence, observance of Caste is equivalent to Dharma. It is equivalent to religious observance, righteousness and moral obligation. It is closely related with religion. Thus the development of Caste system took place first at a stretch in social evolution. At this stage, the laws consisted largely of a code of taboos. Thus Caste system was found to get unusual success with the growth of a plural society in India (*Abbott, 1932*).

Structures of Caste and its Implication

Caste system is a unique feature of India subcontinent. Due to Caste system, the population of this subcontinent is composed of different elements of great diversity. They are different in creeds, customs and colours. All these varied people live together within the network of Caste system in Hindu society (*Hutton, 1977*). Caste system may be described as a multiple society. It is a sort of organic response to the requirements of the society. Caste system as social requirements has proved historically to be very suitable. It has proved capable of absorbing any intrusive society. No intruders have yet succeeded in revolutionizing it. Thus it can be said that each caste is a social unit in itself. The customs of one caste are generally different from other castes. For example, persons of one caste cannot marry in other caste. Similarly, persons of one caste will not eat or drink with the persons of other caste. These customs and rules are strictly limited by unwritten laws.

Caste system is closely related with the invasion of India by Aryans in 1500 B.C. It is recorded in Rigveda. According to *Ahmed (1967)*, The Aryans came from Volga to Ganga. This is apparent from the books written by Aryans. They showed great veneration to the river Ganga.

The Aryans found that most of the fertile lands along the rivers were occupied by different tribes. They found no other alternative but to push them out and drive them towards the deep forest. The local tribal societies in spite of their superior civilizations could not unite against the Aryans who invaded village after village and drove them towards the South. Aryans had not only the advantage of better weapons but were also better strategies.

The Aryan community was divided into three distinct groups, such as Brahmans, Kshatriyas and Vaishyas. Each group had definite duties towards the community. It was complimentary to each other. The Brahmans were to preach Aryan civilization. Hence, they played the role of teachers. They used to live austere and simple lives. They were the philosophers and guide of the chiefs of their own community. They were shown great respect by the community.

The second group was the Kshatriyas. They were professional soldiers. They had to fight the enemies of the community. Their duty was to protect the Brahmans and the Vaishyas from all dangers. It was their duty to annex more and more territories for the community. Their prestige and dignity was dependent on their physical power and strength. They received blessings from the Brahmans when they went to fight the enemies. The Brahmans prayed to the War God for their victory. The Kshatriyas occupied the position of kings, but the Brahmans used to advice them about temporal and spiritual matters. The Kshatriyas were responsible for maintaining law and order. In spite of their powers, the Kshatriyas regarded the Brahmans next to God and had implicit faith in their wisdom. They believed that the Brahmans could foretell their

future and could save them from future dangers. The third group, known as Vaishyas or Banyas, financed the cost of wars and looked after the Brahmans.

This is the main division of Aryan community. This division is based on the nature of work. The unique feature of this division of labour is that these sharply divided groups were capable to maintain cohesion and unity of purpose. The Brahmans were preachers of Vedanta philosophy. They were sending to tribal areas. Their work was to teach the tribal people religion as well as manners and cultures of civilized life. If a tribe did not agree to accept Vedanta philosophy, culture and religion the Kshatriyas would declare war on that tribe and annex their land. The defeated Non-Aryan were captured as war prisoners and they were treated as slaves. They were compelled to work as menials.

The non-Aryans who surrendered to the Aryans lived in the territory of Aryans as untouchable. They were not allowed to go near a Brahman. They were prevented from attending the schools run by the Brahmin. The idea was to keep them completely ignorant and illiterate. Thus they developed a sense of inferiority. They were not conscious of their status in society. Thus they learned to accept the inferior status. They had no right to enter any Aryan Temple or to worship any Aryan god. Consequently the non-Aryans gradually forgot that they were once the masters of this subcontinent and that they also possessed distinct civilization of their own.

It is from such diverse elements that the people of India are derived. Consequently the development of caste system and its stabilization have crystallized the people of India into a large number of fairly water-tight communities. At present, the barriers between different castes are not so rigid as at its early stage. Accordingly, the differences between castes and castes are rather differences of degree of mixture. It is not absolute differences of race and type. It is thus obvious that Caste system is an exclusively Indian phenomenon.

At present, Caste system is regarded as an artificial creation. It is a devise of a clever priesthood for the permanent division and subjection of the message (*Dubuis, 1817*). But *Hutton (1977)* has made a different comment. According to him, the Caste system is deeply rooted in society. Such a pervasive social institutions cannot be imposed by an administrative measure. It is organic rather than artificial. Whatever may be the origin, Caste system is based on division of classes related with community interest. Community of interest among persons following the same craft gave rise to a corporate organization, and technical skill was passed on from father to son. Families of craftsmen thus arose bound together by a community of interest which gave rise to a corporate organization and formed a guild. It is this guild which is really the basis of the Caste system.

In the perspective of above analytical presentation of Santals, High Caste Hindus and schedule Caste Hindus, it may be said that these social group may be regarded as minority groups in the context of Bangladesh. The present study has attempted to reflect on relative strength of power to influence the decision of the majority group of Bengali Muslims in inter-group relations.

Majority-Minority Conflict and Social Influence Processes

Yagcioglu (1996) outlined three psychological theories that were employed most extensively to explain ethno-cultural majority-minority conflicts in intergroup relations involving social influence processes. These are (1) the realistic group conflict theory; (2) the social identity theory; and (3) the psychodynamic or psychoanalytical theory. The realistic group conflict theory asserts that there should be real or perceived incompatible goals leading to intergroup competition. Thus psychology-related misperceptions and hostility emerge. Thus social influence processes become active. The social identity theory assumes that group members have a basic need or a positive social identity. Thus intergroup conflict arise because each group compares itself to

the other. Thus social identity theory inevitably leads to majority minority influence process in intergroup relations. Psychoanalytic theories attempt to explain intergroup conflicts through personality development in group dynamics. This theory assumes that groups serve as targets of negative images. Thus negative feelings creates dynamics of majority-minority relations in social influence process. In this social influence process the size and concentration of a minority group are important for exerting influence. Again influence process is determined by the degree of majority-minority contact. The influence process is also determined by the degree of real or perceived threat towards either the majority or the minority. In this influence process, conflict resolution suggests that psychological factors as well as economic, political and historical factors are interrelated in social influence process.

Tajfel (1981) argued that if the majority-minority relations are perceived as illegitimate and the system is no longer stable, the minority group members will tend towards a rejection of their inferior status. They then may reinterpret and redefine their group's characteristics and thus try to transform their social identity into a positive one. This involves minority influence process. Thus minority influence process is closely related with the perceived illegitimate status by the minority. At this point, the intergroup relations loses its stability. Thus oppression and terror by the majority lead the minority to think of alternative. Thus, the cognitive alternatives (*Tajfel, 1981*) becomes available and the members of the minority exert influence in decision making behaviour of the majority (*Hutnik, 1991*).

Tajfel's theory has been further developed by *Taylor and McKirman (1984)*. They explained how and through which stages a rigidly stratified society with minority status accept their inferior status. Thus an unstable society with majority and minority status compete and are in conflict with each other. This involves causal attribution and social comparison as two social-psychological

processes. In this influence process both the groups play a crucial role for bringing about transition in favour of the respective groups.

Taylor and McKirman (1984) identified five stages in majority-minority influence processes. These are (i) strictly stratified intergroup relations, (ii) the emergence of an individualistic social ideology, (iii) social mobility, (iv) consciousness raising, (v) competitive intergroup relations. In strictly stratified intergroup relations, the majority group defines the stratification between the groups. The minority group is led to believe that they are responsible for their status. This indicates that the minority groups deserve that low status. In other words, minority members attribute their low status to their own responsibility. The social comparisons lead them to self-hate than self-esteem. In this stage, the minority members show conformity behaviours. This involves majority influence process. The second stage is the result of social, political or economic processes as industrialization urbanization, growth of capitalism, spread of literacy and modernization. In this influence process minorities no longer see the social structure as legitimate. Minority members start making social comparison on the basis of individual ability and merit. Any stratification that is not attributed to differences of individual skills or worth is considered unacceptable. Such a change marks the beginning of intergroup conflict as well as minority influence process. Social mobility is worked by highly skilled and better educated minority members. They attempt to join the majority group. They try to assimilate either completely or partially. They make social comparisons on an individual basis and they develop strategies for themselves and for their families, not for the whole group. *Taylor and McKrinan (1984)* suggest that individual strategies always precede collective action. The majority usually tends to accept these highly qualified members. This is because their desire to assimilate is seen as proof of its superiority. Again the encouragement of this assimilate process brings some stability to the society.

Consciousness raising is the fourth stage in social influence process. In this stage some highly qualified members of the minority feel emotionally to assimilate with the majority. In addition, the less qualified members of the minority realize that assimilation and improvement of their status will not be possible. Thus the highly qualified non-assimilated minority members begin to raise the consciousness of their group. They claim that the stratifications should change both at the level of individuals as well as at the level of group. Self-hate is replaced with pride and ethnocentrism. The minority group attributes the responsibility for its low status to discrimination on the part of the dominant group. This stage exerts minority influence on the decision making behaviour of the majority. Instead of conformity, they show deviant behaviour. Consciousness raising is followed by cooperative intergroup relations. The minority begins to struggle against social injustice. The majority group attempts to present group diffusions as illegitimate. The non-assimilate minorities may become targets for externalization by the majority (Volkan, 1994). In other words, such minorities attract the hatred and suspicion of the majority. In such cases the balance of power changes in favour of majority. The minority may be seen as so dangerous and so contaminated that it should be eliminated. These perceptions and intentions can prove the way for ethnic cleansing, mass expulsion, massacres and genocide. Such policies or strategies to deal with minorities, according to *Volkan (1992)*, are malignant and forms of purification rituals. As a result the minority members are involved in collective action against the majority. Thus minority influences become meaningful for changing the majority decision in favour of the well being of the minority.

It is important to note that these three approaches are based on different assumptions. They focus on different aspects of psychological dimension of majority-minority influence processes. Each of them has its strengths as well as its weaknesses. *Sherif's (1935)* theory and experiments demonstrate the crucial role of incompatible goals in the creation of intergroup conflict favouring or

disfavouring social influence processes. But *Tajfel (1981)* and *Billig (1976)* have argued that the existence of a majority versus a minority is enough for the formation of prejudices and in-group biases for creating conformity as well as deviant behaviour in majority-minority influence processes. Thus the existence of two groups irrespective of their relative sizes can produce influence in intergroup relations. Furthermore, some experimental studies concluded that even when two groups enjoy friendly or cooperative relations, they might still seek ways to derogate each other by making judgments favouring the ingroup. This phenomenon of intergroup conflict and biases may lead to produce mechanisms for influence process (*Druckman, 1994*).

Social identity theories (*Tajfel, 1981, Taylor and McKirnan, 1984*) have provided good explanations about the development of conflicts between majority and minority groups. They have placed much emphasis on assimilation. They regard the process of assimilation as the most common and natural process. They pay too much attention on minorities' tendency to self hate. They overlook the fact that many ethno-cultural minorities are rich in culture and history and they are proud of their culture and history. Hence, such ethno-cultural minorities are capable to exert influence on the decision making behaviours of the majorities before they pass through such stages as consciousness raising (*Hutnik, 1991*).

Psycho-analytic theories, on the other hand, provide an elaborate and very plausible explanation of why minority-majority intergroup relations are vitiated by conflicting situation and express the tendency to become so intense for influencing relevant outgroup (*Ross, 1995*). This theory of psycho-analytic dynamics has failed to provide explanations of such high levels of enmity in both groups. The proponents of this theory have also failed to unveil the hidden causes of why groups in conflict resort to violence. However, they have provided very simplistic explanation about the perception of identity.

According to *Volkan and Itzkowilz (1994)*, individuals have their own personal identity and share with other group members a group identity. Thus social identity are supposed to have many layers and many components. For examples, each social category such as gender, birth place, age, class and education level may correspond to components of ones social identity (*Ross, 1995*). Moreover, psychodynamic theories tend to underestimate the role of differences in concrete economic interest and in power between majorities and minorities. Such differences are treated as superficial. In fact, psychoanalytic theories are not amenable to empirical testing.

In addition to above theoretical explanations about majority-minority intergroup influence process, there are two factors that have great impact on conformity and deviant behaviour. First, the size of the minority in comparison with the majority, the density of the minority population in a certain area and opportunities for contact between majority and minority may affect significantly the course of social influence processes. It has been argued that when minorities are large when they are concentrated in a certain area and when there are more opportunities for minority majority contact, social influence process is more likely to emerge. Research conducted in Romania and Bulgaria tends to support this hypothesis (*McIntosh et al., 1995*). Secondly, perceived or real threat is another important factor in majority-minority intergroup relations. Both groups may feel threatened. Minority groups may feel that their security as a group is in danger and they may be afraid of extinction through violence or assimilation (*Horowitz, 1985*). This is sufficient to destroy any trust the minority might have toward the majority. Consequently any conciliatory gesture from the dominant group is misinterpreted as a plan to eliminate the minority. On the other hand, the majority also feel threatened by the minority. It may realize or misperceive that its cultural and political status is declining relative to the minority group. This may lead to the restriction of minority rights. Moreover, majorities may exaggerate the power of minorities

and feel the fear of extinction. As a result the majority may conduct violent repression on the minority. Thus the threat factor in ethnic majority-minority relations is responsible for initiating influence on reciprocal outgroups.

Cognitive social psychologists like *Mackie and Hamilton (1993)* argued that there are underlying cognitive factors at the personal, interpersonal and intergroup levels responsible for exerting minority as well as majority influence processes. In this process, situations are evaluated in terms of their consequences for the self as well as in terms of their consequences for one's group. *Esses et al. (1993)* used a cognitive approach for social influence process in their studies of minority-majority relations. They are concerned primarily with stereotyping. They shared beliefs about the characteristics possessed by members of social group. This sharing of beliefs is called concerned stereotyping. They shared beliefs about the characteristics possessed by members of social group. This sharing of beliefs is called consensual stereotypes. Together with such stereotypes members of a social group share symbolic beliefs. This involves the beliefs that social groups violate or afford cherished values and norms. Symbolic beliefs consist of a wide variety of perception and values. This includes the perception of how certain groups fit into society and help to make a better or worse place for living. Thus people of relevant groups learn to argue about how society should be organized and operates.

Schwartz and Strach (1989) enhance this conclusion by arguing toward other groups and intergroup antagonism. This leads to such intergroup conflict that are very prone to violence. In these conflicts, group members perceive not only themselves but also their values to be under threat. When a group's shared values or symbolic beliefs are threatened or seem to be threatened, they tend to become more salient. Thus social influence processes begin. In this conflicting intergroup relations, a dominant or a majority group resort to violence and

oppression against disadvantaged or minority group. In fact, a minority group advocates for social change. This pressure from the minority group members and majority group members is the pivotal point for influence process. Thus dominant or majority group is compelled to revise its own values and symbolic beliefs (*Dovidio and Gaertner, 1993*).

In conclusion, it may be said that psychological factors constitute only one aspect of minority-majority conflicts. They are interlinked with other factors such as political, economic and historical background of the relevant groups. Taken together all these factors, majority-minority intergroup conflicts can be adequate to explain conformity behaviour in case of majority group and deviant behaviour in case of minority group. All these theoretical structures are necessary for explaining majority-minority intergroup relations involving social influence process.

A three process theory of minority influence has been advocated by *Turner (2005)*. According to this theory, power is an inescapable feature of human social life and structure. The standard theory is that power is the capacity for influence and that influence is based on the control of resources valued or desired by others.

In this standard theory *Turner (2005)* has outlined the different meanings of power and has presented a new theory emphasizing group identity, social organization and ideology rather than dependence as the basis of power. It is proposed that minority influence process is highly associated with power. It is based on persuasion, authority and coercion. A key point of this theory is that control of resources produces power. Hence, power is the basis of influence and mutual influence. This is the basis for the formation of a psychological group. The three process theory of minority influence argues that psychological group formation produces influence and that influence is the basis of power and that power leads to the control of resources. This theory of social influence

processes demonstrates that power emerges from the functions within social relationships with a definite social, ideological and historical content rather than reifying it as an abstract external force producing generic psychological effects.

Roberts (2003) has provided supports to this power theory of social influence. According to him, power is central to human affairs and it is the basis of society. *Keltner, Gruenfeld and Cameron (2003)* have conceived power theory of social influence as a basic force in social organization. It is universal and indispensable in all political, organizational and institutional life. *Tyler (2001)* and *Jost and Major (2001)* argued that power relationships based upon the influencing agents control of resources desired or valued by the target power is the potential to influence and influence is the exercise of power.

The standard theory of power involving minority influence has several limitations. The theory is not one specific formal theory but it is a set of general assumptions about the relationship between power and influence. This assumption is shared by all the classic theories of social influence (*Deutsch and Gerand, 1995; Festinger, 1950, 1953, 1954; French and Raven, 1959; Kelman, 1958*).

Another important basic limitation of this theory is embedded in the control of resources. It states that different type of resources confer different types of power leading to different kinds of influence. But it has failed to provide the functional definition of the meaning of power and different kinds of influence.

A further important idea widely shared and relevant to the meaning of power is that some kinds of influence are more informational and cognitive in character. This involves private attitude change in lying with the influence attempt. This reflects the needs for information in order to reduce uncertainty. This leads to private acceptance. The other kinds of power which are more social and

goal-oriented in character. This includes group pressure and compulsion. This leads to public compliance. Thus the standard theory of power for social influence has failed to distinguish between the idea of compulsion, force and domination in contrast to persuasion. Viewed from this perspective, standard theory of power as the process of influence contains a sub-theory that outward compliance without inner conviction is a function of particular kinds of non-informational resources controlled by the influencing agent. These influencing agents may be social approval, rewards and costs.

Keltner et al. (2003) have restated the standard theory. The most important aspects of this restatement may be summarized as follows:

1. The theory should take into account to provide explanation about how the dependence influence relationship works.
2. This theory should restate the exact number of kinds of influence process (*Raven, 2001*).
3. There is disagreement about the role of group cohesion in compliance. The theory should clearly explain the nature of attraction to the group that leads to private acceptance of its influence by members and public compliance that reflects resentment on the influencing group.
4. It should be restated that attraction to the group leads to normative influence. It does not lead to informational influence or compliance.
5. The compliance should be understood in terms of rewards and costs. These are distinguished from both informational processes and attraction to others.
6. The standard theory of power has failed to explain the relationship between informational and social process of influence. These two concepts are inseparable and assume that people form groups because of

their need for information. It is said that split of information from group influences (*Deutsch and Gerard 1995*) and identification of social processes of influence (*French and Raven, 1959, Kelman, 1958*) are neither informational nor compliance. Infact, there is a kind of acceptance based on emotional ties.

7. It is highly confusing to specify rewards and costs as the basis of compliance. Infact, other kinds of power may be involved in rewards and costs. Infact, *Keltner et al. (2003)* have introduced the dependence theory of social influence and have stated that all influence is shaped by rewards and costs. Informational influence is based on social reality testing. For examples experts or people with information may provide information. This may be rewarding in reducing ones uncertainty. How the rewards and costs specified as the basis of compliance in these theories differ from the rewards and costs in other kinds of influence is never explained.
8. Moreover, the basic idea that influence reflects dependence is highly problematic (*Moscovici, 1976 and Turner, 1991*). If one considers the popular dual process theory which contrast an informational process with normative influence, neither process provides an adequate description of the phenomenon of social influence process. Private conformity is not a function of people. In fact, people confronting an ambiguous stimulus become uncertain when similar others disagree with them (*Asch, 1956*). What reduces uncertainty is subjectively valid information and it is not information in the abstract. The perceived validity of information is always a function of social and relational factors. It is based on the perceived source of a message the degree to which it has consensual support and the degree to which the target defines the source as a positive reference group. Thus the perceived

validity of information depends on the degree to which it is in line with ingroup norms. This indicates that the informational influence is not purely cognitive but also social and normative norms.

9. There is infact no way of defining persuasive or valid information independently of the social context within which it is apprehended. The same information which persuades one group will fail to persuade another. One does not accept influence from experts because of the information they provide but accept the information as valid because one defines them as an expert (*Moscovici, 1976*).
10. It is said that normative influence in the Asch paradigms is non-informational group pressure. It is inconsistent with classic findings. Thus the idea of normative influence states that group size is not important in producing conformity. This is because conformity remains strong even when group surveillance is removed. Thus the conformity in the classic paradigm of group polarization do not fit and remain unexplained by the dual-process theory. These and other considerations imply that neither cognitive nor group aspects of influence can be reduced to dependence for information or social approval.
11. In contrast to standard theory of power, *Moscovici (1976)* argued that social conflict, not informational dependence, is the crucial process in persuasion. Similarly *Turner (1991)* argued that it is reality testing, not informational dependence which is the crucial process in majority-minority conflict in the context of a shared social identity.
12. An important issue in social influence process is that the standard theory does not coincide with the facts of historical and social sense. This theory seems to rule out social change, innovation and minority influence (*Moscovici, 1976*). It implies that influence flows only in one

direction, from the top down, from the “haves” to the “have-nots” from those with power to those without it. But there are countless historical examples of social movements, in which power and control of resources did not precede but followed from processes of the influence. If the standard theory is true, then how it is that social change from below ever takes place; thus subordinates groups under certain conditions, cannot reject and challenge the legitimacy of social order.

13. An important problem of standard theory is related to the role of psychological group formation. It is an important observation that component of the social interdependence analysis of the psychological group may be explained through standard theory (*Turner et al., 1987*). It is more fully understood as an implicit causal sequence that runs from “resources” or “power to influence” to “psychological group formation”. The theory has assumed power as the capacity to influence people’s attitude, beliefs and behaviour. But, the control of resources gives people power of influence leading to the development of shared social norms and values. It is also assumed that positively interdependent people are attracted to each other and they tend to become cohesive and cooperative. Thus mental dependence between people produces a psychological group. It is a collection of individuals sharing mutual relation of co-operation cohesion and influence. Thus a psychological group becomes stabilized over time into a social structure of role and norms. In this view, the formation of a psychological group is causally and theoretically precedes the power and influence (*Tumer, 1991; Tumer et al., 1987*).
14. A close examination of the standard conformity paradigms suggests that the psychological group is a precondition of influence. What is experienced as uncertainty cannot be defined with reference to the

objective, physical stimulus situation. Uncertainty arises as a social product of disagreement between people who expect to agree in the given situation. Self-categorization theory (*Turner, 1985*) argues that people expect to get agree where they define themselves as members of the same group, in terms of the same social identity and confront the same shared stimulus situation. On the other hand, if we are different, then there is no reason to experience uncertainty about the validity of one's judgment simply because we disagree (*David and Turner, 1996*).

15. Finally, power and influence are not properly distinguished in the standard theory. They are confounded in the general view that all influence reflects a process of submission to the power of resources. It is confusing to believe that some kinds of dependence are supposed to be related with submission to power. This is because dependency produces compliance. In fact, the antagonism between influence and power is not found in standard theory. The idea of compliance based on reward and coercive power fails theoretically to deal with this issue of influence process. This is because all influence is based on rewards and costs in the dependence formulation.

It is therefore clear that social influence processes should be explored from different angles of theories relating to intergroup relations. *Veenstra et al. (2004)* have suggested that all forms of influence, from public to private, emerge from standard theory. This view has failed to distinguish between compliance and persuasion. Thus all influence are conceptualized to be moving in the direction dictated by the superior resources. Thus the meaning of force, domination and compulsion is lost in influence process. As a result, the standard theory fails to deal adequately with the role of psychological group membership and the facts of social and historical change as well as with the nature of persuasion and coercion.

Review of Relevant Literature

A large number of empirical studies (*Asch, 1951; Sherif, 1935; Ross et al. 1976; Moscovici et al., 1969*) have shown that consistent behaviour by minorities will exert influence but inconsistent behaviour will fail to bring about any change in majority's attitudes and perceptions. The minority influence model further states that consistency will produce attitude change due to the attribution of certainty and competence. The findings of these studies have 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 or competence.

Similar findings have been reported by *Moscovici (1976)* and *Moscovici and Faucheux (1972)*. In these studies, the investigators used a number of potentially relevant behaviour 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. In another study, *Moscovici and Nemeth (1974)* found minority influence to play important role in those subjects who exhibited consistent behavioural style. These findings supported the view that consistent minority has great impact on decision making behaviour of the majority. *Steiner (1974)* reported that minority influence with conformity processes has enormous impact in changing attitudes and perception of the majority.

Maass and Clark (1983) explored different processes underlying minority influence and conformity behaviour. They conducted two experiments. The findings of the first experiment showed that Ss who were simultaneously exposed to a majority and minority opinion moved towards the minority in private but towards the majority in public. The findings of the second experiment showed that minority advanced more arguments and counter-arguments at the time of simultaneous exposure to a majority and a minority opinion.

Latane and Wolf (1981) 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.

Dependency of the relevant groups is an important variable in minority influence processes. *Jones and Gerard (1967)* made extensive investigation on the role of dependency. They distinguished between information dependency and effect dependency. The findings of the study showed that information dependency is related with the information about environment and its meaning. But effect dependency occurs when an individual is dependent upon others for direct satisfaction of needs. As a result, the investigators concluded that the greater is individual's dependency upon another individual or group, the more he will conform to that individual's position or to the group's norms.

Festinger's (1954) classic experiment on minority influence has also reported great impact of dependency. He showed that the majority group is better able to satisfy the dependency needs by virtue of its superior size. In this study, Festinger supported the increased effectiveness of larger numbers. He concluded that conformity to the majority position is associated with the increasing of majority size. Thus Festinger in his study considered the majority as the source and the minority as the target of influence pressure.

Wolf (1979) showed that behavioural style in minority influence may be regarded as the focal point. The investigator showed that the patterning of behaviour in minority influence process is the result of consistency in attitudinal preference and perceptual organization. In this experiment a consistent behavioural style emerged as the focal point in influence process. It demonstrated that individuals with consistent behaviour were confident and committed to their positions. Hence they were unwilling to compromise with the influence agents. Thus the attributional consequences of consistent

behaviour were responsible for mediating influence. This indicates that the effectiveness of consistence as a source of influence pressure is not determined by dependence relations. Thus the consistent behavioural style would be a potent source of influence only when the influence agent is a minority.

Maass and Clark (1984), demonstrated how minority influence operates when influence comes from an out group minority. They showed that numerical minorities can modify the attitudes and beliefs of majority when consistently arguing for an alternative viewpoint. Similar findings have been reported by *Maass, West and Cialdini (1987)*. They found that out-group minority with distinct social category can influence the majority decision. *Mugny (1981)* also reported that category membership may affect social influence processes in inter-group relations. *Nemeth (1986)* made it clear that out-group membership may undermine the minority's persuasive power. *Turner (1987)* showed that people are more susceptible to influence from in-group than from out-group members. The investigator concluded that category membership may determine consensus expectations and may affect the individual's identity and self-perception.

Low credibility and high credibility are also related with minority influence process. For example, *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 in-group minorities enjoy greater credibility than out-group minorities. It was also found that out-group minorities can exert greater cognitive activity.

Mugny (1985) distinguished between low credibility and high credibility. He found minority with low credibility and majority with high credibility. He showed that in-group minorities have relative advantage over out-group minorities. Similar results were obtained by *Perez and Mugny (1987)*. In a

study they treated males as out-group minorities and females as in-group minorities. The results showed that out-group minorities appear more persuasive than in-group minorities. When the minority opinion was advocated by in-group members, a greater long term effect was observed (*Perez, Mugny and Moscovici, 1986*).

Clark and Maass (1988) conducted a study to explore the role of social organization and perceived source credibility in minority influence. The study used 150 females and 70 males as Ss. They were with moderate attitudes towards abortion. The Ss were collected from Florida State University. A 7-point attitude scale ranging from strongly disapproved to strongly approved with six items on abortion was constructed. The attitude scale assessed the subject's attitudes toward abortion in general and toward abortion under specific circumstances. The specific circumstances were (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 women desires abortion during the first three months of pregnancy. 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 ability. The results showed that subjects moved toward the majority position in public and towards the minority position in private. Again out-group minorities exerted less influence than the in-group minorities. On the basis of their findings, the investigators concluded that social category membership of minority group has a powerful effect on its persuasive capacities. It was also found that in-group minorities were more credible than out-group minorities. Thus the differences in perceived credibility of in-group and out-group minorities cannot be attributed to differential self-interest. In other words, the findings of this study suggest that perceived credibility and

attitude change are largely independent effects of the minority's social category membership.

Huq (1990) conducted a study on minority influence in the context of Bangladesh. The results showed that high caste Hindus with positive social identity exerted significantly more influence on the decision making behaviour of the majority Bengali Muslims. But the schedule caste Hindus with negative social identity exerted less influence on the decision making behaviour of the majority. *Sachdev and Bourhis (1985)* investigated the effects of power differentials in inter-group behaviour. The Ss were asked to distribute resources to in-group and out-group. The results showed that dominant group members were more discriminatory. Again, they felt more comfortable and satisfied than subordinate group members.

The importance of congruence in minority influence was examined by *Philips (2003)*. In this study, the investigator manipulated opinion agreement within and between members of different social categories. It was found that congruence occurs when in-group members agree with one another and out-group members disagree. But incongruence occurs when in-group members disagree with a majority composed of in-group and out-group members. Furthermore results showed that individuals respond most favourably when categorical and opinion differences are congruent. The study also examined individual's emotional reaction and group efficacy as well as group performance and minority influence process. It was found that out-group minority opinion holders were more influential in diverse group decision making settings than in-group minority opinion holders. Thus minority influence process was more effective when the group makes efforts to maintain congruence.

Argote et al. (2000), conducted a study to examine the ability of groups to utilize all the perspectives of minority influence processes. It was found that

effective group performance was important condition for exerting influence on decision making behaviour of the majority group. The study also examined social categorization and differences of opinion due to cross-functional team and tasks forces. It was found that differential influence of minority opinions may have negative effect on minority influence process.

Several studies (*e.g.* Perez and Mugny, 1987; Volpato, Maass, Mucchi-Faina and Vitti, 1990), have found that when a minority opinion is attributed to an out-group member, it can influence individual who are in the majority. However, the cumulative evidence suggests that minority opinions attributed to out-group members are less influential than are minority opinions attributed to in-group members (*e.g.*, Clark and Maass 1988; David and Turner, 1996; Maass, Clark and Haberkorn, 1982; Mugny and Papastamou, 1982; Nemeth and Wachtler, 1973). David and Turner (1996) conducted a study on minority influence process and showed that out-group minority opinion holders are less influential. This is because they do not possess a valid view of reality from the perspective of the ingroup. Because of this, individuals can freely disregard the perspective of the out-group minority thereby diminishing its influence.

Van Dyne and Saavedra (1996) made several conclusions on the basis of the findings from minority influence research. First, unique perspectives contributed from out-group members will have little effect on the group decision. Secondly, minority opinions contributed by the in-group should be more influential. Thirdly, one must consider not just how the targets of influence respond to a given minority perspective, which is often the focus in the minority influence paradigm but also whether and how the minority opinion holder would be willing to express that unique perspective during the group discussion.

Crano and Alvaro (1998) have reviewed past minority influence research and have concluded that the minority influence process is an interacting decision

making group process. It is based on social context of diverse group settings. These provide social psychological factors as observed in organizations. These issues along with the objective nature of the tasks faced by most organizational work groups might make out-group minorities more influential than in-group minorities. Similar findings have been reported by *Crano and Hannula-Bral, 1994; Gorenflo and Crano, 1989*).

Wood et al. (1994) showed that minority influence research may have negative effects of social categorization in work groups. *Williams and O'Reilly, (1998)* supported these findings in their study on minority influence process.

Gibson Randel and Earley (2000) examined individual's reaction to agreement or disagreement from in-group and out-group members in a functionally diverse group setting. Investigators reported that functionally diverse groups may serve as effective factors for introducing influence in majority-minority inter-group relations. In such cases social categories may appear as salient features in minority influence process. *Whitney (1994)* found that minority influence process is functionally related with the presence or absence of congruence. Investigator showed that individuals respond negatively to disagreement from in-group members. Thus disagreement from out-group members may exert negative effect on minority influence process. Furthermore, *Mischel and Northcraft, (1997)* showed that group efficacy is an important factor for exerting minority influence. When the members of minority group evaluate group's ability in positive direction it increases technical and team-work skills in the presence of stressful situation. As a result, each member of the minority group perceives the teamwork skills in greater intensity. Thus negative feelings become low and interpersonal relationships are increased. This helps the group to benefit from the differences in opinion existing in out-group. Thus the minority group expects to become successful for exerting enormous influence on the decision-making behaviour of the out-group majority.

Islam MR, Hewstone M (1993) conducted three experiments and examined the levels of consensus as related to majority and minority influence. Experiment 1 showed that a majority source had more influence than a minority source irrespective of consensus level. Experiment 2 examined the cause of this effect by presenting only the source level such as majority versus minority. The findings reported superior influence of the majority. Furthermore, the results showed that the majority influence was due to the consensus information. Experiment 3 manipulated message quality such as strong versus weak arguments. It was found that message quality had an impact with the minority of 18%. These studies show that consensus information has different effects for majority and minority influence. Thus it was found that over 50% support is sufficient to cause compliance for majority influence. But numerically small support is needed to cause compliance for a minority. These findings show that minority influence is more advantageous in terms of population support as compared to majority influence.

Choi and Levine (2004) examined minority influence in the context of work teams. In this experiment, they found impact of newcomers on minority influence. The results showed that minority influence is a function of group process and it has great relevancy in the interactions between majority and minority factions. It was found that newcomers in the group was passive recipients of influence. Thus the study was able to identify condition under which the minority group can function as influence agent.

De Dreu and De Vries (2001) conducted research on minority influence following the groundbreaking work of *Moscovici (1976)*. They have devoted substantial attention to the condition under which numerical minorities exert social influence. They emphasized intra-personal rather than inter-personal factors in the influence process. *Levine and Kaarbo (2001)* showed that minority influence is a dynamic process. They focused on how minority dissent

affects the cognitive dynamics of individual majority members rather than the social dynamics of groups containing majority and minority factions. *De Dreu and West (2001)* conducted experiments on minority influence and social dynamics of work teams. They used newcomers as independent variables and regarded them as special kind of minority. In this experiment, the pressure of newcomers was treated as a numerical minority of all group members. It was found that numerical minority in natural groups play vital role to exert influence on majority group members in their decision-making behaviour.

Levine, Moreland and Choi (2001) showed that a numerical minority may exert influence on majority group to shape their attitudes and behaviour. They can also function as a source of influence. *Moreland and Levine (2001)*. *Gruenfeld and Fan (1999)* and *Levine and Moreland (1999)* conducted experiments on minority influence. They showed that cultural changes work as a function of transmitting new ideas and norms. When the minority groups actively seek to alter the group's structure, dynamics or performance, it creates some alterations among existing status relations between minority and majority groups. Thus cultural changes and alteration of attitudes may represent an important form of minority influence.

Levine, Choi and Moreland (2004) argued that minority influence is the result of an implicit or explicit negotiation between the members of majority and minority groups in their interpersonal relations. This process of inter-group relations gives rise to innovation. Thus innovation occurs when the members of minority group produce new ideas for improving the group performance. In such cases the majority group may accept and implement these ideas emerging from innovation. On the basis of their experimental findings, *Levine, Choi and Moreland (2004)* made some specific conclusions. Accordingly they made conclusion that this process of inventing innovation depends on (a) motivation to introduce new ideas, (b) ability to generate such ideas and (c) success in convincing the majority group to adopt their ideas.

Gilovich, Mcdevic and Chen (1995) showed that a potentially important determinant to produce innovation is the group's level of choice determining its task strategy. They found that a minority group's innovation will be more effective when the group members did not have a choice. This finding is based on the assumption that choice produces commitment and therefore resistance to change. On the basis of early dissonance research (*Festinger, 1957*), the investigators argued that choice is a central feature of commitment. This is because choice produces the perception of responsibility for one's decision (*Cooper and Fazio, 1984*). Thus choice-induced commitment to a decision has several consequences. These are (1) selective exposure to information consistent with the decision (*Frey, 1986*), (2) biased evaluation of its outcome (*Gilovich et al. 1995*), (3) resistance to counter-persuasion (*Kiesler and Sakabura, 1969*) and (4) behavioural persistence in line with the decision (*Staw, 1976*).

Several overlapping taxonomies of social influence are compliance identification and internalization. *Kelman (1958, 1961)* showed that compliance is the result of the fear of societal reaction. But identification focuses on the maintenance relationship with social source. But internalization focuses on the change in values. *Kelman and Hamilton (1989)* reported research findings and concluded that compliance occurs when the members of a minority group change their opinions only externally simply to get reward or to avoid punishment. *Feldman (2002)*, on the other hand showed that the members of minority group maintain their relationship with majority group through identification. But internalization is based on the source of social power and it helps the members of minority group to exert influence on majority group.

Minority influence process is said to be embedded in the source of social power. *French and Raven (1959)* have provided five bases of social power for minority influence processes. They have suggested that different processes of

social influence are conditioned by the sources of social power. These are reward, coercive power, reference power, expert power and legitimate power. According to the investigators, reward and coercive power are central to the compliance model but reference power is essential to the identification model. However expert power and legitimate power are most important in the internalization model. *McAdams (2000)* examined these power relationships in minority influence process and showed that potential value of these power relationships is inherent in the social influence processes of majority and minority inter-group relationships.

Cialdini (2000) showed that descriptive norms play an important role in social influence processes. An injunctive norm is the perception of out-group members about in-group members. While a descriptive norm is the perception of in-group members about out-group members. According to Cialdini, the saliency of normative source such as descriptive or injunctive norms is found to determine the influence of norms on the behaviour of group members. *Cialdini (2000)* found that injunctive norms tend to have more enduring effect and tend to be more easily generalized to different situations in minority influence processes.

Latane (1981) and *Nowak et al. (1990)* showed that social and physical space have important social impact on minority influence. *Mullen (1983)* showed that group size has important effects on social influence processes. *Tanford* and *Penrod (1984)* have conducted experiments on majority and minority influence processes and showed that social influence processes result in a clustering opinion of individual members across social space. The investigators empirically confirm that in-group members get less opportunity as compared to out-group members in clustering of opinions across social as well as physical space. Moreover, *Latane, et al. (1995)* showed that physical distance has inverse effect on social influence process. They showed that under certain

conditions Geographic proximity is not important for the emergence of cooperation among minority group members and this may exert higher influence on the decision making behaviour of the majority group.

Wilder (1990) examined strength in arguments versus strength in numbers in a social influence processes. The investigator has systematically examined size effects and discussion effects in the context of deliberating experimental groups for determining persuasive power of in-group and out-group members. On the basis of experimental findings, the experimenter concluded that strength in numbers may exert higher influence in case of majority but strength in arguments is more effective in exerting influence for minority under majority rule.

Wood et al. (1994), on the other hand, conducted experiments on various cognitive and social factors of social influence processes. They showed that small factions with strong arguments are much more powerful in exerting influence particularly in judgmental situation. *McCoun and Kerr (1988)* conducted a short review on social influence processes and have demonstrated that minority influence needs some initial social support in order to attain group cohesiveness for exerting effective influence on the competing group. *Kerr, McCoun and Kremer (1996)* showed that influence processes can either alternate or amplify biases in individual judgment. In such cases, group deliberation may depend on whether there is a shared conceptual scheme by which a minority can call attention to such biases in individual judgment. Thus influence processes are conditioned by various cognitive and social factors which enable the minority group to exert influences or changing the majority decision. In another study *McCoun (2002)* distinguished between micro and macro rationality in minority influence processes. He compared between individuals and groups and showed that shared conceptual scheme is neither circular nor adhoc. He identified such task a priori and showed that individual level may be influenced by the group level in the interest of population.

Another important social factor of minority influence process is related with false consensus. *Ross, Greene and House (1977)* conducted experiment to demonstrate the false consensus effect on minority influence. They found that a variety of cognitive and motivational factor may produce systematic distortions in consensus judgments. As a result, the majority group may estimate more support on their position. This creates true or pseudo false consensus. Thus a bias might produce a normative failure in the strategy of majority group. This is one of the basic mechanisms that leaves the minority group to follow a perceived consensus in one's relevant community. This false consensus effect produces the causal relationship between majority and minority group members leading to reciprocal influence.

Prentice and Miller (1996) introduced the pluralistic ignorance phenomenon to contradict the false consensus phenomenon in the study of social influence processes. They conceived pluralistic ignorance as mean difference between the actual group norm and the perceived group norm. They demonstrated that perceived group norm is more important than actual group norm in the study of minority influence. They cited two studies where perceived group norm was more powerful than actual group norm in the execution of influence on decision-making behaviour of the relevant group.

Another moderation of social influence processes is moral reasoning style. *Kohlberg (1984)* proposed a development sequence of six stages divided into three levels such as pre-conventional, conventional and post conventional. Social influence processes are found to be conditioned by the moral reasoning style of these stages. In the pre-conventional orientation, compliance is primarily motivated by the desire to avoid punishment. At the conventional stage, individuals are more likely to be affected by perceived injunctive norms. Their moral reasoning style is influenced by their family and other reference groups. However, people in the post conventional stage are more likely to be

influenced by more abstract and universal principle of justice and morality. This framework suggests a complex pattern of attitude-behaviour relations in the social influence processes. In the perspective of these theoretical reasoning *Tapp* and *Kohlberg (1971)* demonstrated that the framework of moral reasoning, style involves a multi-process approach in social influence process of majority and minority groups, in their interpersonal behaviour. *Hyde* and *Shibley (2000)* found gender differences in moral orientation and reported that minority influence is mostly dictated by rule-obeying, rule-maintaining and rule-making orientations of males and females in a multi-process approach. Similarly, *Kohlberg (1984)* found morality the most sensitive to the magnitude of risk that may exert sufficient influence on the decision making behaviour of the out-group.

Social influence processes may be the internalization of social norms. The behavioural mechanism underlying this internalization have been well described by *Lewicki* and *Bunker (1996)*. They reported that attitudes and norms are dependent and these attitudinal preference may help to constitute the perceived norms. The relationship between expressive attitudes and internalization aspects of social norms are supposed to come one after the other or to function as mechanism for exerting reciprocal influence in inter-group relations. Thus two explanatory paradigms such as attitudes and social norms may emerge from values and morality and may be readily applicable in social influence processes following an exposure to new norms.

Minority influence processes are closely related with the mechanism of persuasion. *Gilovich, Griffin, Kahnemann (2002)* identified two systematic principles of persuasion for reciprocal influence in inter-group relations. These are central and peripheral routes of persuasion. *Petty* and *Cacioppo (1986)* elaborated this model and distinguished between two basic routes to persuasion. The central route involves active and conscious deliberation. The

members of minority group attempt to generate plausible counter arguments using central route of persuasion. The central route is activated when two conditions are fulfilled. First, the individual is motivated to think about a message. Secondly, the individual is able to cognitively process information. When these two conditions are fulfilled, the primary determinant of persuasion is the perceived strength of the presented arguments for exerting influence. The arguments generated by the central route tends to be durable and resistance to all. But it has the strongest counter influence on the decision-making behaviour of the relevant group.

Baron and Kenny (1986) showed that a group with low motivation, low ability and low comprehension may be influenced by a competing group. In such cases, group members become disinterested, distracted or unable to comprehend the message. *Petty and Cacioppo (1986)* have called this the peripheral route to persuasion. Attitudes and beliefs formed via peripheral persuasion are fragile, transitory and easily knocked out when alternative peripheral cues become more salient. This framework has obvious relevance for the social influence processes in majority-minority inter-group relations. According to the investigators, central route of persuasion based on thoughtful deliberation is a key path toward internalization resulting in effective social influence. But peripheral persuasion, on the other hand, can produce public compliance, identification as well as internalization leading to the development of group norm for effective social influence in inter-group relations.

Read and Miller (1998) argued that peripheral route to persuasion can become self-reinforcing and stable. This is known as self-reinforcing peripheral beliefs. This can turn the individuals under new compliance pressure. Thus new cognitive pressures (*Festinger, 1957*) may be created. This mechanism can bring changes in attitudes. Thus one's attitudes and behaviour may create a mental dominance associated with an unpleasant feeling. This could potentially

be reduced by a change in one's attitude. These behavioural changes are supposed to play important role and may introduce effective pressure for influence processes on inter-group relations.

Read et al. (1997) and *Simon and Holyoak (2002)* have made extensive review on theoretical construct of minority influence processes. They reported that majority-minority inter-group behaviour may be conditioned by multiplicity of normative moderator and internalization of attitudes, beliefs and moral values.

Nemeth and Goncalo (2004) conducted experiment on influence and persuasion in small groups. They showed that influence processes are involved in group life. This influence process may be initiated at home, at work or in social groups. In each case, groups are important vehicles for decisions. In this experiment, the investigators explain some ways in which people influence one another in group environment. In this experiment, the investigators examined different influence processes. When the consensus is attained it is the position favoured by the minority. This is termed as conformity. When the position is favoured by the minority, it is termed deviant behaviour. This is called minority influence. When the position is more extreme than the average of the individual, this is termed polarization. Thus the experimenters explored conformity behaviour in favour of majority position, deviant behaviour in favour of minority position and polarization in favour of extreme members of the group. In the perspective of these findings, the investigators concluded that influence processes may be assets or liabilities depending on the quality of performance and decision-making of the relevant groups.

Brown (2000) showed that influence processes occur in the presence of other people. Again when members of a group interact with the members of the same group or out-group, it involves influence processes. In each case, people try to persuade one another. Brown showed that people in groups tend towards agreement. But when people interact between groups, they differ on many

important points. In each case, power of the majority or minority exerts influence on relevant out-group. Similar findings have been reported by *Allen (1965)*, *Levine (1989)* and *Bond and Smith (1996)*. According to them, people follow the majority, right or wrong, because of two primary reasons. One is an assumption that truth lies in numbers. This is known as informational influence. The other is a concern about being accepted and especially about not being rejected. This is known as normative influence. Research findings also showed that a person who maintains a dissenting viewpoint risks possible rejection from their group.

Vaughan and Mangan (1963) conducted a field study and showed that minority influence processes become ineffective in such cases where minority group members begin to realize that majority have a great deal of power and that truth lies in numbers. This feeling leads the minorities to think that they are in error and not the majority. Furthermore the minorities want to belong and to be accepted by the majority. This is a source of great power for the majority. Furthermore, the minority group members suspect and fear that they might be rejected by the members of the majority if they maintain a different view-point. Viewed from this perspective, the investigator concluded that minority members publicly agree with the majority but they voice a dissenting viewpoint in private. Thus such pressures and implied rejection couple the members of the minority group to remain silent.

Krech, Crutchfield and Ballachey (1962) conducted several naturalistic studies and showed that power of majority is higher when the issue is very important. Other variables that increase the likelihood of conformity are task difficulty, stimulus ambiguity and uncertainty. The investigators reported that the members of the majority group may create these conditions in many ways for increasing conformity. *Kelven and Zeisel (1966)* conducted experimental studies in order to identify factors responsible for decreasing conformity. Thus

if the size of the majority decreases and that of minority increases, decreasing conformity may occur. Thus the proportion in size of group members between majority and minority is responsible for introducing conformity behaviour as well as deviant behaviour of minority group members. Thus if one person is faced with another person who differs from him, the conformity is quite low. If there are two persons in agreement against one person, the conformity increases. If there are three persons against one person, the conformity is maximum. If there are 4, 5, 6 or even up to 15 persons against 1 person there are essentially no further increases in conformity (*Asch, 1956; Stang, 1976*).

Nemeth (1995) conducted empirical research and showed that majorities not only shape judgments and behaviour but they also shape the ways in which individuals think. Numerous studies (*e.g. Nemeth and Rogers, 1996*) have showed that when faced with a majority view that differs from their own, people not only adopt the majority position but they convince themselves of the truth of that position by considering the issue only from the majority perspective. Furthermore, the majority members try to understand the majority position exclusively from their viewpoint. Thus faced with a majority, the members of the minority search for the information in a biased manner. They primarily read information that explains, justifies and corroborates the majority position.

Nemeth and Kwan (1987) conducted an experiment to explain the process through which majorities induce convergent thinking. They showed that people tend to adopt the majority strategy for solving problems to the exclusion of other strategies. The results showed that problems associated with cohesive and uniform majorities can induce convergent thinking in the members of the minority. The members of the minority not only adopt the majority position but they convince themselves of the truth of that position. On the basis of these findings, the investigators concluded that the majorities have power to get the

minorities to adopt their position publicly. The majorities are capable to change the way of minority's thinking process about an issue or problem. Thus the minorities are compelled to consider the issue from their perspective and tend not to see or perhaps not want to see alternatives. In other words, the minorities find and focus on information consistent with the majority view.

However, minorities deal with innovation. The dissenters, right or wrong, liberate people to think in different ways. Even when they do not win, they serve the quality of the group decision-making by stimulating a consideration of more information and more options. In the perspectives of these arguments, *Moscovici and Faucheux (1972)* asserted that minorities are capable to exercise influence. But the way in which this influence is exerted is quite different from that of majorities. Minority positions do not have sheer numbers to cause people to accept their position. They invent innovation to persuade the people.

Mugny (1982) has provided a good deal of research documents about the majority and minority perspectives for social influence. Since people assume that truth lies in numbers, they are prone to assume that the minority is in error. The fear of rejection by the majority is also evident in the minority. As a result, people are motivated not to adopt the minority position. At the same time they do not want to identify with the majority. They are also not anxious to be on the receiving end of the majority's persuasion or rejection. This is the beginning of innovations introduced by minorities for exerting influence on the majority.

In attempting to demonstrate the potential influence of minorities, *Moscovici, Lage and Naffrechoux (1969)* conducted an experiment which was essentially the reverse of the conformity studies. The results of this study showed that a minority, in order to be persuasive, must be consistent over time in their position. If they compromise or show inconsistency, they will have no impact. There are two important to be made in this study. First, consistency over time is

important to observe minority influence when the minority was inconsistent and their influence was negligible. But when the minority position held consistently even when it is wrong, it exerts influence. The consistency provides the belief that minority has a conviction and it is the basis for movement to that position. In the absence of this conviction, minority has essentially no influence. The second point is that the minority influence is greater at the private or indirect level than at the public or manifest level. Thus majority influence can effect adoption of its position publicly even when people do not believe it. But minorities have difficulty in effecting public change. In fact people privately shift their position towards the minority.

Nemeth and Wachtler (1974) examined the private movement of people in a simulated Jury decision-making study. In this study, the investigators observe substantial evidence of private attitude change. This study also demonstrated the importance of style and actions that may enhance the perception of confidence. Such confidence helps the minority in its attempt at persuasion.

Wood et al. (1994) made refinements research on minority influence. They replicated and extended main points of minority influence. *Nemeth, Swedlund and Kanki (1974)* showed that minorities must be consistent in their position. They explained that the perception of consistency is more suitable than simple repetition of response. *Mugny (1982)* and *Forgas and Williams (2001)* reported that there is substantial work that has highlighted importance of that private adoption is more significant than the latent adoption in minority influence. *Mugny et al. (1995)* and *David and Turner (1999)* conducted experiments and reported that people have been found to adopt minority opinions when asked privately or if asked at a later time or if asked in a different form.

Nemeth (1977) showed that minority may induce direct adoption of the majority position without private change. This is called compliance. But minorities may induce private acceptance. This is called conversion. Studies

(*Baker and Petty, 1994; Mackie, 1987*) showed that majorities do more than simply induce compliance. There is evidence of careful processing of the majority message as well as private attitude change to the majority position. There is also evidence that majorities do more than gain adoption of their position. They induce thinking but it is biased thinking. Thinking process takes the perspective of the majority. *Mugny (1982)* showed that minorities are capable to induce conversion resulting in private change in the attitudinal crystallization. Thus polarization becomes possible. *Crano (2000)* showed that people adopt the minority position in private. *Perez and Mugny (1982)* showed that private change can not alter the minority position itself but it is deflected in different but related attitudes. For example, they found that Ss did not change their opinions to the minority pro-abortion position but they showed attitude change on contraception. These researchers have pointed out that people are motivated to dissociate themselves from the minority source for fear of inviting ridicule and rejection.

Nemeth (1986) conducted experiment highlighting the minorities as stimulators of divergent thinking. This is a new line of research that has argued that consistent minority opinions are important because they persuade the members to be independent. Moreover, they liberate others to be independent and stimulate others of divergent thinking. Thus consistent minority viewpoint is the route of divergent thinking about the issue. They stimulate the members to think from multiple perspectives. According to the investigator, this is a major hidden benefit of minority dissent. This technique consequences other than attitude change.

Nemeth and Rogers (1996) showed that minority viewpoints stimulate the members to consider the issue from different perspective. This has practical consequences for the quality of thinking and decision-making. The experimenters argued that the evidence for this proposition is substantial. For

example there is evidence that individuals exposed to minority dissent search for more information on all sides of the issue. There is also evidence that people faced with dissent are also found to utilize more and better strategies in the service of performance.

Nemeth and Wachtler (1983) showed that exposure to minority views stimulates people to look more carefully at a stimulus array. This helps to detect solutions that otherwise would have undetected. Thus a cognitively complex issue may get solutions through divergent thinking. *Guenfeld (1995)* showed that minorities consider more alternatives and option while the minorities justify the issue from the perspective of majority viewpoint. This findings of more divergent thinking when exposed to minority dissent has been found in other studies also (*Martin, 1996; DeDrew and Dr vries 1996; Mucchi-Faina, Volpato, 1991*).

In an experimental study *Nemeth and Kwan (1985)* investigated the originality of thought as a consequence of exposure to majority or minority influence. This study showed that those exposed to a minority viewpoint had significantly more original associations than a control group and also more original associations than those exposed to a majority viewpoint. In fact, those exposed to the majority showed less originality than the control subjects on the basis of these findings, the experimenters showed that there is more creativity when exposed to a minority viewpoint. In general, divergent thinking is related to creativity. Members of minority group are found to exercise divergent thinking leading to more creative ideas.

Whyte (1998) and *Turner and Pratkanis (1998)* introduced the concept of group think that has a major impact on decision-making process. They used the term collective optimism which involves positive identification with the group. It suggests potent antecedent conditions that give rise to cognitive biases and to influence processes. Thus stereotyping and self-censorship may create pressure

on the dissenter and may hinder quality of decision-making in majority and minority influence processes.

Nemeth, Brown and Rogers (2001) conducted several studies and showed that majorities may make better decisions and better solutions of an issue when they consider minority viewpoints. They also showed that group's solution are more creative when there is a dissenter (*Nemeth, 1977, 1981; Van Dyne and Sffvedra, 1996; Turner and Pratkains, 1997*).

Nemeth et al. (2001) showed that minority dissent is likely to raise conflict. In fact conflict due to minority dissent is assumed to play a valuable role in minority influence process. It is because a dissenter is consistent, confident and willing to pay a prize.

Turner (1999) showed that shared social identity plays a crucial role in psychological group formation and ingroup processes influence. *Turner and Onorato (1999)* have explored the process of group identity formation and showed that people influence and control others through persuasion authority and coercion. These processes are found to be closely related with group identity and influence processes. They showed that the influence processes emerge from group identity.

Turner, Reynolds, Haslam and Veenstra (2005) has provided extremely important idea that relative prototypicality is the basis of individual differences in relative influence. They used the concept of social influence to explain group polarization and showed that influence may moderate the relationship between ingroup and outgroup. Thus they explained the process how minorities can influence majorities as they gain in relative prototypicality in certain social context (*David and Turner, 1999*). More recently, *Haslam (2004)* showed that minority influence process may generate from the relative prototypicality hypothesis.

Sunshine and *Tyler* (2003) showed that social influence may vary with the identity, norms and goals of the group. The beliefs of the group and the situation in which the group finds itself may also shape the nature of minority influence process. *Weber, Mummendey and Waldzus* (2002) showed that conformity to any ingroup norms may vary in the context of the acceptance of authority by the group members. Thus given influence within the group may enhance the conformity and may make an individual more influential over time. Thus collective will of the group and collective identity of the group can produce pride and a sense of empowerment leading to the development of influence process.

The theories and empirical research findings relating to social influence process showed that minority-majority intergroup relations may be conditioned by various factors involving conformity behaviour, deviant behaviour, group conflicts, value system, group norms and contextual factors in relevant social context. The size of the group, social power, dependency, collective norms, collective identity as well as double minority may also play important role in minority influence process in a given social context. Ideas relating to these factors would be utilize in the present study to explore minority influence in real life social perspectives of such ethnic groups as Santal, High caste Hindus and Schedule caste Hindus with reference to their gender differentiations (Male/Female), Regions (High concentration/Low concentration) and Education (Above/Below S.S.C.).

Rationale of the Study

The present study attempts to explore minority influence process in the context of Bangladesh. It is said that Bangladesh is a pluralistic country in the sense that many tribal people live in Bangladesh. These tribal populations constitute racial ethnic group. They have their own dialects and distinct cultural heritage (Maloney, 1984). Hence Bangladesh may be rightly recognized as a pluralistic

country with multi-lingual and multi-cultural characteristics. Viewed from these perspectives, the study has been initiated for the following reasons.

1. Majority of Bangladeshi people speak in Bengali. Thus Bengali people constitute a racially distinct group. But there are other racial ethnic groups as well as religious ethnic groups. For example, Santals are recognized as racial ethnic group, but Bengali Hindus are recognized as religious ethnic group. After independence, Bangladesh is found to show Bengali Muslim supremacy. As a result, there is obviously majority as well as minority influence processes in the socio-political and cultural context of Bangladesh. The present study has focused on minority influence processes initiated by Santals as racial ethnic group and High Caste Hindus as well as Schedule Caste Hindus as religious ethnic groups.

2. It is said that minority conflict is more evident in a country where minority groups enjoy a disadvantaged position. It is also said that consistent minority may exert influence on the majority. The purpose of the present study is to examine amount of influence exerted by the minority groups due to their differences in racial and religious ethnic group composition.

3. It is important to note that identity crisis is very frequent in the members of minority group. In fact, Santals, High Caste Hindus and Schedule Caste Hindus are disadvantaged group in the context of Bangladesh. They are under pressure for assimilation with the majority group. Hence, these minority groups do not get sufficient supports for the maintenance of their language, religion, customs and cultures. Hence, the present study has considered all these aspects in the fold of minority influence processes.

Objective of the Study

The broad objective of this empirical investigation was to explore the phenomenon of minority influence processes in real situations of social life of

Santals, High Caste Hindus and Schedule Caste Hindus as ethnic groups with minority status with reference to gender, region and education. However, the specific objectives of the study have been enumerated below:

1. To illustrate the factors of minority influence processes in historical perspectives and to identify social, economic, political and psychological factors related with minority influence in the minority-majority intergroup relations.
2. To provide a theoretical as well as empirical findings relevant to the study of social influence involving conformity behaviour, deviant behaviour, innovation, and power relations.
3. To measure amount of influence exerted by such minority groups as Santals, High Caste Hindus and Schedule Caste Hindus depending on the nature of minority with reference to majority Bengali Muslims.
4. To explore the differences in minority influence processes due to gender differentiation.
5. To find out the effect of region in terms of high concentration and low concentration on minority influence processes.
6. To measure the effect of education on minority influence processes in the situational context of Bangladesh.

Hypothesis

The study was an explorative one. In spite of this explorative nature of the study, several hypotheses were framed. The hypotheses with their justification have been stated below:

H₁: In majority-minority inter-group relations, females from a minority group would exert significantly more minority influence as compared to males.

This hypothesis is based on the theoretical construct of minority influence developed by *Maass and her co-workers (1982)*. They proposed a model of minority influence known as the formal model of single versus double minorities. Double minority refers to the minority status within the minority group. Viewed from this perspective, females are subjected to minority status twice. First, they are treated as minority due to their belongingness to a minority group with reference to a majority group. But within the minority group, females are treated as sub-ordinate group with reference to dominant group of male members. Thus they are subjected to injustice and unfair distribution of privileges and wealth twice. Due to this perceived or felt deprivation, the female members of a minority group appear as more rigid, more consistent and more logical in their behaviour. On the basis of these theoretical explanations, empirical findings and personal observations, it has been hypothesized that in majority-minority inter-group relations, females from a minority group would exert significantly more minority influence as compared to males.

H₂: In majority-minority inter-group relations, minority members belonging to high concentration region would exert significantly more minority influence as compared to minority members belonging to low concentration region.

This hypothesis is based on homogeneity theory of inter-group relations (*Linville, 1982; Wilder, 1984*). This theory demonstrates that within-group similarity is strengthened due to high concentrations of minority members within a geographical area (*Park and Rothbart, 1982*). *Quattrone, (1986)* has supported this viewpoint and argued that ingroup homogeneity increases when intergroup contact are involved. In this respect, geographical region plays an important role for expressing rigid and consistent behaviour leading to the development of higher minority influence. When a group is distinguished in terms of high concentration region and low concentration region, ingroup

cohesiveness is more prominent in high concentration region. But the minority members living in low concentration region are supposed to express compliance behaviour. In the perspective of these arguments, it may be said that minority members living in high concentration region will show deviant behaviour. They try to maintain group solidarity, group norms and values in a higher amount than the minority group members living in low concentration region. On the basis of this theoretical arguments, empirical findings and personal observation, it has been hypothesized that in majority-minority intergroup relations, minority members belonging to high concentration region would exert significantly more minority influence as compared to minority members belonging to low concentration region.

H₃: Members of the minority group with higher education would exert significantly more minority influence as compared to the members of the minority group with low education.

This hypothesis is based on the concept of consciousness raising stage developed by *Taylor and McKirnan (1984)*. This theory states that members of the minority group are in disadvantaged position comparison to the members of the majority group. In other words, minority members enjoy subordinate status but majority members enjoy dominant status. But education can help the members of the minority group to gain equal status with the majority group members. Hence, it is obvious that consciousness-raising stage in minority group members begins with education. The higher education helps the members of the minority group to understand their disadvantaged position. They can provide arguments about the causes of social injustice, economic disparity and political exploitations. This helps the minority group members with higher education to exert significantly more influence on the decision-making behaviour of the majority than the members with low education. In the perspective of these arguments, it has been hypothesized that members of

minority group with higher education would exert significantly more minority influence as compared to the members of the minority group with low education.

H₄: In majority-minority influence process, different minority groups would express different amount of influence depending on their relative strengths in their social structures. This hypothesis has been formulated on the basis of social identity theory developed by *Tajfel (1978)* and *Tajfel and Turner (1979)*. This theory states that a minority group with negative social identity develop consensual inferiority. But it is necessary that minority groups must preserve a positively valued distinctiveness from relevant comparison groups. This is sufficient to produce differential amount of influence among different minority groups. Furthermore, *Moscovici (1976)* distinguished between high and low credibility sources of influence. A minority group with consensual inferiority is said to have low credibility for exerting influence. A minority group with high self esteem is said to have high credibility for exerting influence on the decision making behaviour of the majority. Assuming that in-group minority members enjoy greater a priori credibility than out-group minorities, one can expect to induce greater cognitive activity and more influence in the members of minorities. This minority influence process may take different forms due to differences in size of the group, behavioural style, nature of consistency as well as rigidity. In the perspectives of these observations, it has been hypothesized that in majority-minority influence process, different minority groups would express differential amount of influence depending on their relative strengths in their social structures.

CHAPTER -II

METHOD AND PROCEDURE

- Sample
- Selection of Instrument
- Construction of Minority Influence Test
- Conceptualization of Minority Influence
- Assumptions of Minority Influence
- Operationalized Definition of Key Terms
 1. Rigidity
 2. Consistency
 3. Behavioural style
 4. Style of negotiation
 5. Single minority
 6. Double minority
- Item Selection
- Reliability of Minority Influence Test
- Validity of Minority Influence Test
- Administration of the Test
- Design of the Study

All the respondents used in this study were students. They were comparable in age, education as well as place of residence. Respondents below S.S.C were students of class IX and X. Respondents above S.S.C were students of class XI and XII. Some respondents were students of B.A/B.Sc. classes. Respondents of high concentration region were collected from villages. They were students with rural residential background. Respondents of low concentration region were collected from town dwellers. They were students with urban residential background.

The present study preferred student sample for the following reasons:

1. Bangladesh is a newly developing country. A large portion of its population are illiterate. However, students represent the literate portion of population. This is the main cause of using student sample in the present study.
2. Bangladesh is a traditional society. Students represent both traditional society as well as modern society. Hence, they can visualize many social problems relating to social inequality, economic disparity and political discrimination.
3. The present study has used a questionnaire. It requires comprehension of thought and analysis of fact. Only students have this power of understanding due to their educational background.
4. In Bangladesh, students may be regarded as political force. They are able to express their experiences, ideas and thoughts more accurately and freely. Hence, it is thought that students can bring about necessary changes in social system following a democratic method.
5. Students are conscious about their rights and duties. They are most valuable asset of our population. They are build up with certain political ideology. Hence they can protest against corruption, injustice and disparity. Because of

these qualities, students can visualize future, can recall the past and are capable to work for the present.

In consideration to these aspects of student career, the investigator has decided and selected students as respondents in the study of minority influence.

Selection of Instrument

A psychological study needs appropriate instrument for data collection. The selection of instrument depends on the nature of the study. For example, objective of the study, nature of sample, amount of time at the investigator's disposal, personal competence of the investigator and ethical consideration determine nature of instrument to be used in the study. On the basis of this consideration the investigator has selected Minority Influence Test for data collection.

The Minority Influence Test was originally developed by *Maass and Clark (1983)* in American Social Life. In Bangladesh, Minority Influence Test was constructed by *Rahman (1992)* and *Hossain (2005)*. The present study has used Minority Influence Test developed by *Hossain (2005)*. The construction of the test, conceptualization of Minority Influence, item selection, reliability as well as validity of the test have been described below:

Construction of Minority Influence Test

Minority Influence Test in its present form has been developed in the context of Bangladesh. It has given emphasis on social, political, economic and religious matters. It covers ten dimensions. These are- (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.

Conceptualization of Minority Influence

Minority influence involves conformity behaviour as well as deviant behaviour. When the members of the minority group supports the position of the majority group, it refers to conformity behaviour. When the members of the minority group protest against the position of the majority group, it refers to deviant behaviour. Present study has conceived minority influence as a function of minority's behavioural style. It believes that minority can induce a conflict with the majority by insisting on an alternative position. This indicates that minority adopts certain behavioural style in favour of consistent support of the minority position. Thus minority by its consistent behavioural style can produce private acceptance in the absence of public compliance.

Assumptions of Minority Influence

Certain assumptions have been formed in connection with the study of minority influence. These are stated below:

1. Consistent behaviour of the minority would produce conversion.
2. The stronger the consistency, the greater would be the conflict between minority and majority.
3. The more intense the conflict, the more radical would be the conversion.
4. The more rigid is the minority, the less is its direct effect on judgments and opinions.
5. Behavioural style, consistency, investment, autonomy, rigidity and fairness are important dimensions of minority influence. (*Moscovici, 1976*).
6. Strong socio-historical orientation (*Moscovici and Nemeth, 1974*) and cognitive attributional bias (*Steiner, 1974*) may be regarded as the focal point in the study of minority influence.

7. Rigidity, discrepancy of opinion and double minority status have direct connection with the influence process of the minority group.

Operationalized Definition of Key Terms

Operationalized definition of certain key terms are necessary. These are stated below:

- 1. Rigidity:** It may be operationalized as mere relation. It involves behavioural style and style of negotiation. It is the consistency of argumentation. It may be contrasted with flexibility. A rigid minority is more dogmatic and less confident and less competent. They exert less influence and produce less change in the majority's response than a flexible minority.
- 2. Consistency:** It may be operationalized as the manifestation of a well defined position due to repetition. A minority may show consistency using a flexible or rigid style of argumentation. A consistently flexible minority is able to convince the majority to a great extent. But a consistently rigid minority may bring about a bi-polarization effect.
- 3. Behavioural style:** It refers to the logical consistency of the minority position. It is described by the consistency-inconsistency dimension.
- 4. Style of negotiation:** It refers to the form of argumentation. It is reflected in flexibility-rigidity dimension. It's effectiveness depends on a number of situational characteristics. It is ascribed to idiosyncratic psychological characteristics (*Mugny, 1982*). In fact, a rigid style of negotiation appears to counter act minority influence.
- 5. Single minority:** Single minority may be ascribed on the individuals who deviate from the majority only in terms of their beliefs.

6. Double minority: Double minority may be ascribed on the individuals who defer from the majority in terms of their beliefs as well as in terms of their ascribed category membership or social categorization.

In the light of these descriptions of key concepts associated with minority influence the present investigation have conceptualized minority influence in the following way:

Minority influence is a 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. It results in various types of negotiation styles in a conflicting situation in inter-group behaviour.

Keeping in mind all these ideas, Minority Influence Test has been constructed in the context of Bangladesh.

Item Selection

Items of Minority Influence Test have been selected covering ten dimensions. These dimensions are- (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. Initially 100 statements were constructed relating to these dimensions. However, the items were selected on the basis of review of literature, observations and personal contact with people. In the first stage, each dimension contains ten items.

These initial list of 100 statements under went 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

favourable or unfavourable 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

The investigator formulated 32 statements from the retained 32 items. These were administered on an incidental sample consisting of 80 Ss from Bengali Hindus. The Ss were equally divided into Males and Females. Subjects were asked to respond to each item in terms of percentage of possibility. Strong agreement indicated 100% possibility. Strong disagreement indicated 0% possibility. Then mean score was calculated of the scores from each statement 50% possibility was given 5. Hence, the items falling below the mean of 5 was rejected. The items which were above the mean of 5 and were common in both males and females were included in the final form of Minority Influence Test.

Table-3: Showing mean and SD of 32 items of Bengali Hindu male and Bengali Hindu female.

Items	Bengali Hindu Male		Bengali Hindu Female	
	Mean	SD	Mean	SD
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.	4.84	2.31	4.62	2.52
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

Following the principle of elimination, item numbers such as 1, 4, 8, 10, 14, 18, 21, 24, 25, 26 and 30 were dropped. Thus the final form of Minority Influence Test was composed of 21 items. Nature of each item is reported in Table-4.

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

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 coefficient correlation ranged from .02 to .76 for Bengali Hindu males in case of inter item correlations. The coefficient correlation for inter item correlation ranged from .02 to .75 for Bengali Hindu Females. The comparable nature of the test has been further shown statistically by computing inter-item correlations combining the scores of Bengali Hindu males and Bengali Hindu females Ss together (N=80). The coefficient correlation was found to range from -.02 to .65. Item total correlation of Bengali Hindu Males, Bengali Hindu Females and combined Bengali Hindu males and females have been reported in Table-5.

Table-5: Showing item-total correlations of Bengali Hindu Male Ss (N=40), Bengali Hindu Females Ss (n=40), and Combined Bengali Hindu Males and Females Ss (N=80).

Items	Bengali Hindu Males (N=40)	Bengali Hindu Females (N=40)	Combined Hindu Males and Females (N=80)
1.	0.38	0.60**	0.49**
2.	0.45*	0.40*	0.42**
3.	0.04	0.37	0.20
4.	0.32	0.68**	0.56**
5.	0.24	0.11	0.16
6.	0.45	0.31	0.36*
7.	0.63**	0.65**	0.64**
8.	0.19	0.55**	0.38**
9.	0.36	0.72**	0.58**
10.	0.67**	0.72**	0.70**
11.	0.25	0.40*	0.31*
12.	0.71**	0.44*	0.52**
13.	0.55**	0.60**	0.58**
14.	0.21	0.07	-0.07
15.	0.32	0.03	0.15
16.	0.62**	0.63**	0.62**
17.	0.41*	0.13	0.23
18.	0.39*	0.73**	0.62**
19.	0.14	0.62**	0.39**
20.	0.37	0.28	0.32*
21.	0.72**	0.55**	0.61**

* P<0.05; ** P<0.01

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

The item total correlation reported homogeneity of Minority Influence Test. The size of correlation values ranged from .04 to .72 for Bengali Hindu Males. It ranged from 0.3 to .73 for Bengali Hindu Females. It ranged from .07 to .70 for combined scores of Bengali Hindu males and females. Thus the inter-item correlation yielded positive correlation and each item was differentiated in the same direction. This indicates the Homogeneity of items of the minority Influence Test.

Reliability of Minority Influence Test

The method of split-half reliability was used for determining the reliability of Minority Influence Test. Coefficient correlation was worked out between odd and even numbers of 21 items. For Bengali Hindu Males (N=40) it was .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 and standardized item Alpha was .79. Alpha for first 12 items was .44 and Alpha for final 12 items was .65.

Coefficient correlation was worked out between odd and even numbers of 21 items for Bengali Hindu females (N=40). It 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 .82 and standardized item Alpha was .85. Alpha for first 12 items and final 12 items were .72 and .68 respectively.

Coefficient for reliability was also computed combining the scores of Bengali Hindu males and females (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.

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 from Minority Influence Test has been reported in Table-6.

Table-6: 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 Hindu Males Ss (N=40)	Bengali Hindu Females Ss (N=40)	Combined Bengali Hindu males and females Ss (N=80)	
Correlation Between forms	0.56	0.70	0.63	0.29
Equal-Length Spearman-Brown	0.73	0.83	0.78	0.44
Guttman Split-Half	0.72	0.83	0.78	0.43
Unequal-Length Spearman-Brown	0.73	0.83	0.78	0.44
Alpha for first 12 items	0.46	0.73	0.64	0.46
Alpha for final 12 items	0.67	0.70	0.69	0.58
Standardized item Alpha	0.81	0.87	0.84	0.63
Alpha coefficient for reliability	0.73	0.84	0.80	0.63

Validity of Minority Influence Test

The validity of a test is based on the principle that the test must transcend the group which it measures. Thus the validity of a test refers to the degree which the test actually measures what it wants to measure. The determination of validity requires an independent or external criteria. This criteria should measure what the test designs to measure. The Minority Influence Test was confirmed by validation at several stages. 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 test. Inter-item and item-total

correlations established the homogeneity of the test. It indicates the content-validity of Minority Influence Test. In order to achieve concurrent validity of the test, inter-dimensional correlation was done (Table-7). These correlation coefficients indicate high validity of the Minority Influence Test.

Table-7: 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 thinking									

* $p < 0.05$; ** $p < 0.01$

In order to find out the construct validity of the test, correlation of each dimension was computed with the total score of pilot study and final study. Its purpose was to see whether the change in the size of the sample as well as place of the sample would affect the validity of the Minority Influence Test.

Table-8: 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 (N=80) ^r	Pearson's (N=240) ^r
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 & thinking	.21	.09

* $p < 0.05$; ** $p < 0.01$.

Thus the bi-serial of correlation of each dimension with the total score both in the pilot study and final study were computed. The correlation ranged from 0.21 to 0.95 (N=80) and 0.09 to 0.81 (N=240) respectively. The significant positive correlation in the final study prove the predictive validity of the test.

Thus the final form of Minority Influence Test contained 21 items [Appendix-A]. 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:

$$\text{MIS} = \text{HPS} - \text{LPS} / 2 + \text{LPS} = \frac{210 - 00}{2} + 00 = \frac{210}{2} = 105$$

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.

Administration of the Test

The present study used Minority Influence Test for data collection. The test was administered on each of the 360 respondents individually. The study used three minority groups such as Santals, High Caste Hindus and Schedule Caste Hindus. In each group, 120 respondents were included. In the first stage data were collected from male and female Santals living in High concentrated region. Thus male Santals of high concentrated region below S.S.C were identified. They were 15 in numbers. They were asked to fill up the questionnaire of minority influence test. They were asked to express their opinion in females of percentage given below is statement. The scale was ranged from 0% to 100%. It was stated that 0% indicated no minority influence

and 100% indicated highest minority influence. There were converted as zero to ten. The investigator contacted each respondent at their place of residence. Proper report was established with the help of Santal agents. As soon as the questionnaires were filled up, the investigator collected this questionnaire. Similar procedure was followed for collection of data in case of male Santals of high concentrated region with the students of above S.S.C educational level. Thus the investigator collected data from female Santals of high concentration region with below and above S.S.C educational level. In general, Santals living in villages were regarded as respondents of high concentration region. Then the Santals of low concentration region were identified. They were found in towns. Similar procedure of data collection was adopted for them. Thus 120 respondents of Santal minority group were contacted and data were collected from them properly. Following the same procedure, data were collected from High Caste Hindus and Schedule Caste Hindus. In each group 120 respondents were selected and data were collected from them properly. In each group the respondents were divided into males and females with high concentration region and low concentration region having the educational qualification of below S.S.C and above S.S.C level. In these cases of data collection investigator engaged some agents. The High Caste Hindus were contacted through High Caste Hindu agent and Schedule Caste Hindus were collected through Schedule Caste Hindu agent. These agents assured them that the information given by them would be kept secret. After that assurance, the respondents agreed to fill up those test materials. Thus proper report was established and investigator approached them individually. As a result, the respondents cooperated with the task of data collection with good faiths. As soon as the data collection was completed, the investigator collected the test materials. These were properly coded for statistical analysis.

Design of the Study

The present study used minority group composition, gender, region and education as independent variables. The dependent variable was quantitative minority influence. In each minority group, a $2 \times 2 \times 2$ factorial design consisting of two levels of gender (Male/Female), two levels of region (High concentration/Low concentration), and two level of education (Below S.S.C/Above S.S.C) was used. Then the data of three ethnic groups were combined together irrespective of education and ANOVA was computed using a $3 \times 2 \times 2$ factorial design representing three levels of group composition (Santals/High Caste Hindus/Scheduled Caste Hindus), two levels of gender (Male/Female) and two levels of region (High/Low concentration).



CHAPTER -III

RESULTS AND INTERPRETATION

- Part-1: ANOVA on Data Collected Form Santals
- Part-2: ANOVA on Data Collected Form High Caste Hindus
- Part-3: ANOVA on Data Collected Form Schedule Caste Hindus
- Part-4: ANOVA on Data Collected Form Minority Groups
- Summary of Main Findings

CHAPTER III

RESULTS AND INTERPRETATION

This chapter includes the method of scoring, the arrangement of data for the Analysis of Variance (ANOVA) and interpretations of the results. The analysis of variance has been computed in four parts. In the first part, the data of Minority Influence Test collected from Santal minority group members were subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration) and two levels of education (Above SSC/Below SSC). In the second part, the data of Minority Influence Test collected from the members of High Caste Hindus were subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration) and two levels of education (Above SSC/Below SSC). In the third parts the data of Minority Influence Test collected from the members of Schedule Caste Hindus were subjected to a $2 \times 2 \times 2$ factorial ANOVA representing two levels of gender (Male/Female), two levels of region (High concentration/Low concentration) and two levels of education (Above SSC/Below SSC). In the fourth part, regardless of education, data collected from the members of Santals, High Caste Hindus and Schedule Castes Hindus were combined together and were subjected to a $3 \times 2 \times 2$ factorial design representing three levels of group composition (Santal/High Caste Hindus/Schedule Caste Hindus), two levels of gender (Male/Female), two levels of region (High concentration/Low concentration).

PART-I: ANOVA ON DATA COLLECTED FROM SANTALS

The Minority Influence Test was administrated on 120 Santal respondents as members of minority group. Three independent variables were gender, region and education. In order to obtain statistically significant results, the data were subjected to the statistical treatment. Thus, $2 \times 2 \times 2$ factorial ANOVA was

computed involving two levels of gender (Male/Female), two levels of region (High concentration/Low concentrations) and two levels of education (Above SSC/Below SSC). The summary of ANOVA has been reported in Table 9.

Table 9: Showing summary of ANOVA involving gender, region and education on the scores of Minority Influence Test (N=120) collected from Santals.

Sources of Variance	SS	df	MS	F	Level of Significance
Gender (A)	5440.53	1	5440.53	5.05	0.05
Region (B)	60570.13	1	60570.13	56.19	0.001
Education (C)	431.86	1	431.86	0.40	n.s
AB	23408.14	1	23408.14	21.71	0.001
AC	1721.87	1	1721.87	6.59	n.s
BC	473.87	1	473.87	0.43	n.s
ABC	1011.49	1	1011.49	0.93	n.s
Within cells (experimental error)	120710.14	112	1077.77		
Total	213768	119			

Table 9 contains the results of ANOVA on the scores of Minority Influence Test collected from the members of Santal minority group. The results indicate that the main effects for gender and region are statistically significant. Furthermore, the interaction effect involving two way analysis of variance is also statistically significant.

Main Effect

Gender

The results of ANOVA (Table 9) reports significant main effect for gender ($F=5.05$, $df=1/112$, $p<0.05$).

Table 10: Showing overall mean scores and significant mean difference between males and females of Santal minority group on the scores of Minority Influence Test (N=60 for each group).

Gender	Mean Scores
Male	61.26a
Female	74.73a

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $p<0.001$.

The results (Table 10) contain mean scores of males and females from Santal minority group. An inspection of mean scores showed that both males and females from Santal community reported means scores below Minority Influence Score (105). This indicates that the males and females of Santals minority group have failed to exert influence on majority decision. In spite of this failure to exert minority influence, the results showed that regardless of region and education, females respondents showed higher minority score (M=74.73) indicating significantly higher influence than the male respondents (M=61.26). This finding may be interpreted in the light of *Tajfel's (1978)* social identity theory and *Amir's (1971)* social contact theory. According to social identity theory one important condition for influence is social power. Again non-comparability hinders a minority group from influencing the relevant majority group. In the context of Bangladesh, Santals as minority groups possess low social power. Again they regard themselves non-comparable with the dominant group. Social contact theory, on the other hand, holds the view that frequent contacts between majority and minority group members help to reduce prejudice as well as conflict. It is, perhaps, these phenomenal events that are responsible for lower levels of minority influence. However, females of Santal community were found to exert significantly higher influence (M=74.73) as compared to males of Santals community (M=61.26). This appears to indicate that males of Santal community have frequent contact with the members of the majority groups leading to the reduction of prejudice and conflict. But the female of Santal community have less contact with the majority group members hindering to develop friendly relationship with the members of majority group. This seems to indicate a differential effect in minority influence scores between males and females of Santal community.

Region

The results of ANOVA (Table 9) reports significant main effect for region ($F=56.19$, $df=1/112$, $P<0.001$).

Table 11: Showing overall mean scores and significant mean difference between members of Santal community living in high concentration and low concentration regions on the scores of Minority Influence Test (N=60 for each group).

Gender	Mean Scores
High concentration	90.46a
Low concentration	45.53b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $p<0.001$.

The results (Table 11) have reported mean scores and significant mean difference between respondents of high concentration region and low concentration region on the scores of Minority Influence Test. It is obvious that the respondents of high and low concentration regions have failed to achieve minority influence score (105). However, there is significant difference between the respondents of high concentration regions ($M=90.46$) and low concentration region ($M=45.53$). Thus regardless of gender and education, respondents of high concentration region ($M=90.46$) exerted significantly more minority influence as compared to the respondents of low concentration region ($M=45.53$). This finding may be explained in the perspective of cultural development of a community. For example, *Miller (1984)* provided casual explanation of culture and its development in everyday social life. Similarly, *Morris and Peng (1994)* provided research findings on American and Chinese attribution for social and physical events in the development of culture. These findings showed that higher concentration of a minority group in a specific region have great impact on the decision making behaviour of a relevant majority group. In fact, high concentration of a minority group in a particular

region works as social representatives (*Moscovici, 1981, 1988*). This helps the group to gain social power necessary for the execution of influence in the decision making behaviour of the majority group. These theoretical explanations and empirical findings seem to support the findings of the present study about regional concentration of a minority group.

Interaction Effect

Group × Gender

Summary of ANOVA reported in Table 9 showed that a two-way interaction representing gender and region was statistically significant ($F=21.71$, $df=1/112$, $p<0.001$).

Table 12: Showing overall mean scores and significant mean difference involving two-way interaction between group and gender for Santal minority group on the scores of Minority Influence Test (N=30 for each group).

Gender	Region	
	High concentration	Low concentration
Male	69.76a	52.76b
Female	111.16c	38.30d

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $p<0.001$.

The results (reported in Table 12) showed that Santal males from high concentration region ($M=69.76$) have exerted significantly higher influence on relevant majority groups as compared to Santal males from low concentration region ($M=52.74$). Similarly, Santal females from high concentration region ($M=111.14$) were found to exert significantly higher influence as majority group as compared to Santal females from low concentration region ($M=38.30$). It was also found that in case of high concentration region, female respondents were found to exert significantly higher minority influence ($M=111.16$) than their male counterparts ($M=69.76$). In case of low concentration region, it was found

that male respondents from Santal minority group exerted significantly higher minority influence ($M=52.76$) as compared to their female counterparts ($M=38.30$). This has effected interaction. The interaction effect involving gender and region has been graphically plotted in Figure 1.

These findings may be interpreted in the light of social identity theory (Reichi, 1997), social representation theory (Pratto et al., 1994) and social dominance theory (Sidanius, 1993; Sidanius et al., 1995). Thus high concentration region invokes social representation and social dominance. Santals living in high concentration region may signal its presence to the majority group. There is not necessarily a one to one correspondence between psychological processes, minority influence and social representations. This situation may succeed in unifying a people and they may give rise to representations within or across majority-minority intergroup relations. These different segments of society not only furnishes information as to their social representations but also provides clues as to the evaluation of dominance relation between them. As a result, the unification of Santal minority group becomes possible due to high regional concentration leading to the development of higher minority influence processes as compared to the Santal minority group living in low concentration region.

It is an interesting finding to note that female Santals of high concentration region appeared to express higher intensity of minority influence. Double minority leads to status differentias (Sachdev and Bourish, 1987). It is also related with power and status differentiation between minority and majority group relations (Sachdev and Bourish, 1991). Thus double minority status of females of Santal minority group plays an important role for the execution of influence. Santal females are ascribed to possess double minority status in the sense that they are oppressed by the majority group due to their tribal identity of minority group. But they are also oppressed and become the victim of discrimination and injustice by their male counterparts within the group.

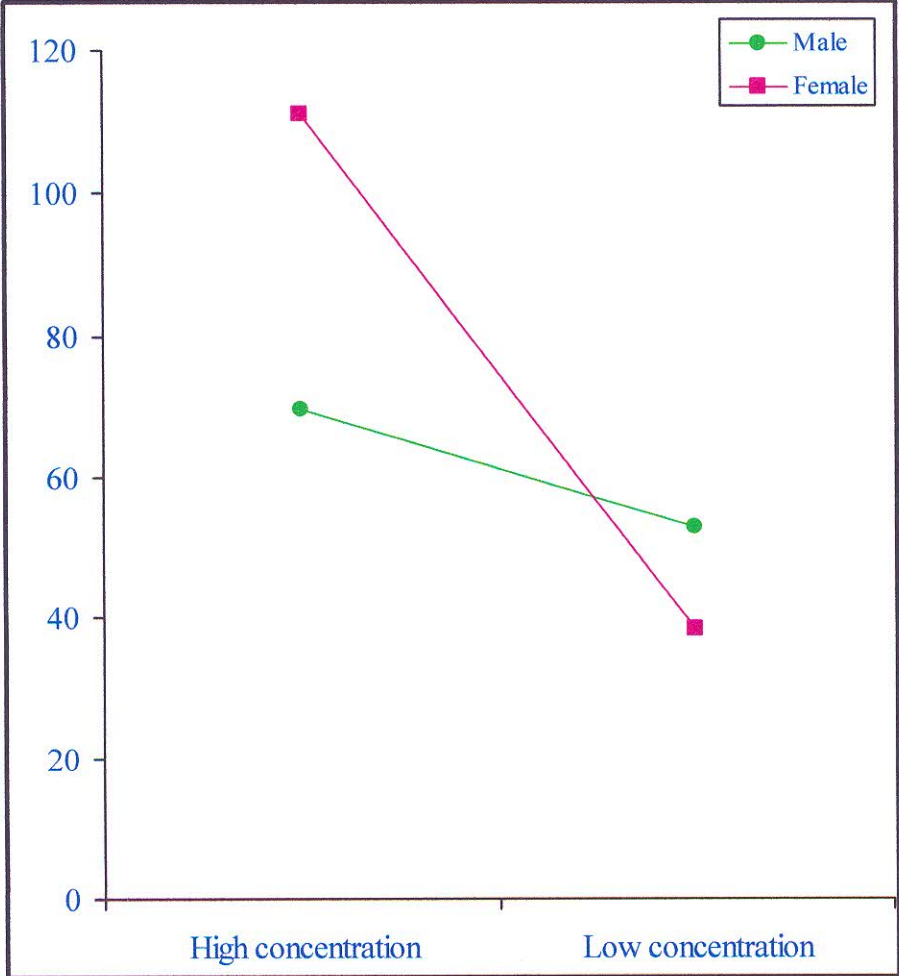


Figure 1: Showing two-way interaction representing group and gender of Santal minority group on the scores of Minority Influence Tests.

This indicates that Santal females are highly discriminated in power relation by the members of the majority group as well as by the male members within the own group. Thus double minority status of Santal females may invoke to provide an interpretive framework from which they may exert significant influence for introducing the changes on attitudinal framework of relevant majority group members. Thus double minority may be considered to provide important social context for minority influence processes in a relevant minority-majority intergroup relations. These findings seem to be derived from an analysis of general psychological principle sustained within a cultural setting (*Liu, 1998, Liu and Allen, 1989; Liu and Liu, 1997*). Infact, cultural embeddedness is more prominent in Santal females. It is perhaps this cultural embeddedness of Santal females of high concentration region that might be responsible for the execution of higher minority influence in the social context of Bangladesh.

PART-2: ANOVA ON DATA COLLECTED FROM HIGH CASTE HINDUS

The Minority Influence Test was administrated on 120 High Caste Hindu respondents as members of minority group. Three independent variables were gender, region and education. In order to obtain statistically significant results, the data were subjected to the statistical treatment. Thus, $2 \times 2 \times 2$ factorial ANOVA was computed involving two levels of gender (Male/Female), two levels of region (High concentration/Low concentration) and two levels of education (Above SSC/Below SSC). The summary of ANOVA has been reported in Table 13.

Table 13 contains the results of ANOVA on the scores of Minority Influence Test collected from High Caste Hindus minority group. It was found that the main effects for region were statistically significant. However, interaction effect involving gender and region as well as gender, region and education were also statistically significant.

Table 13: Showing summary of ANOVA involving gender, region and education on the scores of Minority Influence Test (N=120) collected from High Caste Hindus.

Sources of Variance	SS	df	MS	F	Level of Significance
Gender (A)	91.87	1	91.87	0.10	n.s
Region (B)	26850.21	1	26850.21	29.33	0.001
Education (C)	161.01	1	161.01	0.17	n.s
AB	7441.88	1	7441.88	8.13	0.01
AC	91.88	1	91.88	0.10	n.s
BC	147.4033	1	147.4033	0.16	n.s
ABC	6322.0367	1	6322.0367	6.90	0.01
Within cell (experimental error)	102496.5	112	915.15		
Total	143602.79	119			

Main Effect

Gender

The results of ANOVA reported in Table 13 showed that the main effect for region was statistically significant ($F=29.33$, $df=1/112$, $p<0.001$).

Table 14: Showing mean scores and significant mean difference between the respondents of high concentration, region and low concentration region of High Caste Hindu minority group on the scores of Minority Influence Test (N=60 for each group).

Gender	Mean Scores
High concentration	71.66a
Low concentration	41.75b

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $p<0.001$.

The results (Table 14) showed that regardless of gender and education, respondents from high concentration region ($M=71.66$) exerted significantly higher influence on the decision making behaviour of the members of the majority group as compared to the respondents from low concentration region ($M=41.75$). It is important to note that score on 105 and above may be regarded

as minority influence score. But mean scores reported in Table 14 showed that the respondents from high concentration region as well as low concentration region have failed to achieve minority influence score. In spite of this failure of achieving minority influence score, it is found that respondents of high concentration region reported higher score than the respondents of low concentration region. This difference was statistically significant indicating higher minority influence on the part of the respondents of high concentration region as compared to the respondents of low concentration region.

In view of this analysis of result, it is argued that all the respondents from high as well as low concentration region failed to exert minority influence in their intergroup relations. However, the findings of the present study seem to indicate that region is an important situational factor of providing conditions necessary for initiating minority influence process in intergroup relations. However, it is entirely realistic to conceive that the concentration of minority members in a particular region is appropriate to provide dynamic social power for initiating the process of social change in intergroup relations (*Liu et al., 1995*). In the present context, the concentration of High Caste Hindu in particular region may be regarded to constitute social unit for attaining social power. It is plausible to argue that this unit of social power may work as a mechanism for pressuring the relevant majority group. Thus minority influence process is capable to produce interpersonal environmental effect for the execution of minority influence process (*Moscovici, 1988*). Thus the catastrophic link between majority and minority intergroup relations becomes meaningful. Thus a balanced relationship is maintained in the realm of diversification and conflicting situation produced by majority-minority intergroup relations (*Taylor and McKirnan, 1984; Turner and Bourhis, 1996*).

Interaction Effect

Group × Region

Summary of ANOVA reported in Table 14 showed that a two-way interaction representing gender and region was statistically significant ($F=8.13$, $df=1/112$, $p<0.01$).

Table 15: Showing overall mean scores and significant mean difference involving two-way interaction between gender and region of respondents from High Caste Hindu community on the scores of Minority Influence Test (N=30 for each group).

Gender	Region	
	High concentration	Low concentration
Male	64.66a	50.50b
Female	78.67c	33.00d

Note: Common subscripts do not differ significantly. Mean difference was computed using Newman-Keuls formula $p<0.001$.

An inspection of mean score Table 15 showed that female respondents from high concentration region of High Caste Hindus community ($M=78.67$) exerted significantly more minority influence as compared to their counterpart male respondents of high concentration region ($M=64.66$). But male respondents from low concentration region of High Caste Hindu community ($M=50.50$) exerted significantly more minority influence as compared to female respondents from low concentration region ($M=33.00$). This has effected interaction. The interaction effect has been graphically plotted in Figure 2.

In case of male of High Caste Hindu community, it was found that respondents from high concentration region ($M=64.66$) exerted significantly more minority influence as compared to respondents from low concentration region ($M=50.50$). Similarly, in case of females of High Caste Hindu community, it was found that respondents from high concentration region ($M=78.67$) exerted significantly more minority influence than the respondents from low concentration region ($M=33.00$).

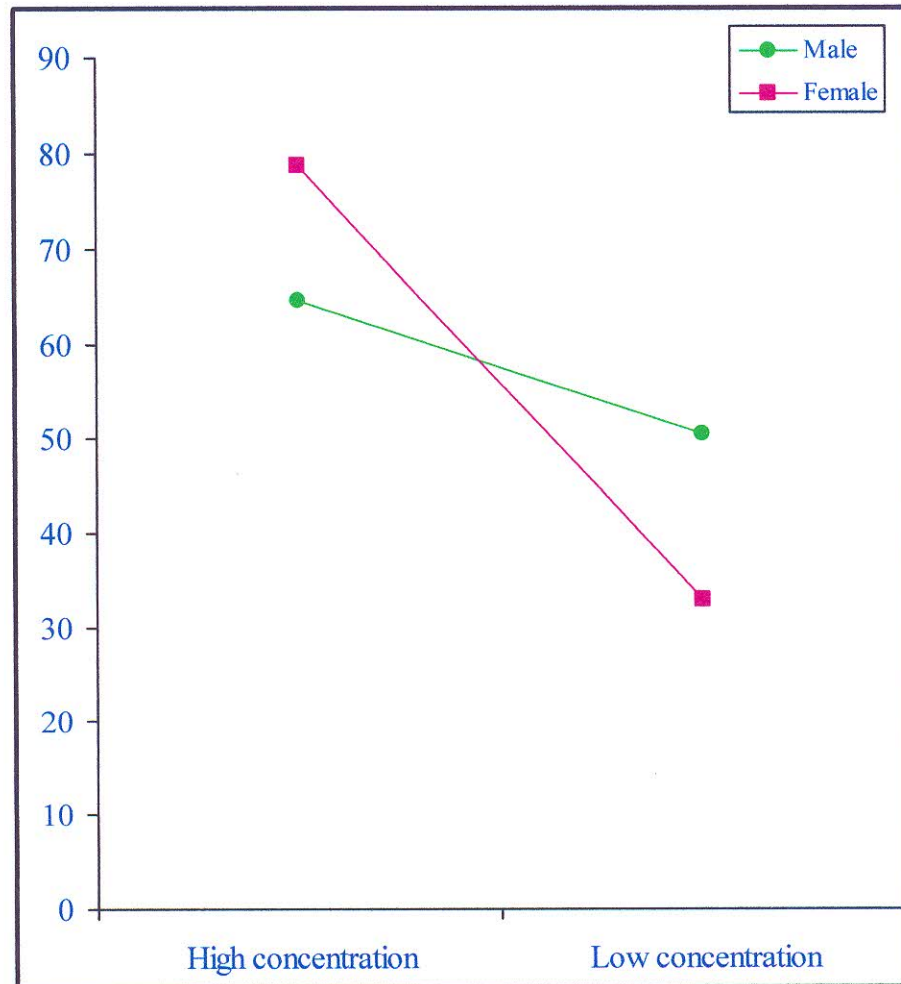


Figure 2: Showing two-way interaction between gender and region of High Caste Hindus on the scores of Minority Influence Tests.

These findings have direct reference to the theoretical construct of social categorization, belief, similarity and intergroup discrimination (*Allen and Wilder, 1975*). In the study of minority influence process, social categorization and belief similarity provided important explanation about the congruence between minority-majority influence process in intergroup relations. In fact, the findings about minority influence reported by the respondents of High Caste Hindu community involves interplay between congruence and incongruence within and between the members of different social categories. Thus gender differentiation is examined by manipulating opinion agreement. In this respect congruence was found to occur when male and female members agreed with one another. It is, perhaps, this congruence as well as agreement that might be responsible for lowering down the influence process for High Caste Hindus due to gender differentiation. Thus an indirect minority influence was found to happen in case of High Caste Hindu male and female member. Similar findings have been reported by (*Alvaro and Crono, 1997*). They reported that counter argumentation provides leniency in influence process. Viewed from these perspectives of theoretical explanations and empirical evidences, it may be suggested that the findings relating to gender differentiation of High Caste Hindu community has great impact on influence processes for changing the decision of the majority in the social context of Bangladesh.

It is important to note that the regional concentration may introduce differentiation in minority influence processes. Thus high regional concentration as well as low regional concentration may be the predictors of minority influence for High Caste Hindu community. A large number of studies (*Ancona and Caldwell, 1992* and *Argote et al., 2000*) showed that demography of population may induce different amount of influences in minority-majority intergroup relations. In fact, groups at work are dictated by a large number of situational factors (*Brewer and Miller, 1984*). Desegregation occurs due to low regional concentration of the members of a minority group

(Brown, 1984; Brown and Abrams, 1986). In an extended study, Brown *et al.* (1986) explained intergroup differentiation due to segregation of group members. These empirical evidences may be cited in favour of minority influence due to high concentration as well as low concentration of the members of High Caste Hindus in the social, political, economic and cultural context of Bangladesh.

Gender × Region × Education

A three way interaction representing gender, region and education was found statistically significant on the scores of Minority Influence Test for High Caste Hindus ($F=6.90$, $df=1/112$, $p<0.01$).

Table 16: Showing cell means and significant mean differences on three-way interaction involving gender, region and education on the scores of Minority Influence Test for High Caste Hindus (N=15 for each cell).

		Above SSC	Below SSC
Male	High concentration	70.53a	58.80b
	Low concentration	44.06c	56.93b
Female	High concentration	68.26a	89.06e
	Low concentration	39.33f	26.66g

Note: Common subscripts do not differ significantly. Mean differences were computed using Newman-Keuls formula $p<0.01$.

An inspection of mean scores and mean differences (Table 16) showed that in case of males from High Caste Hindu community, it was found that respondents from high concentration region above SSC education ($M=70.53$) exerted significantly higher minority influence as compared to their counterparts of below SSC education ($M=58.80$). But respondents from low concentration region below SSC education ($M=56.93$) exerted significantly higher minority influence as compared to their counterparts of male respondents above SSC education ($M=44.06$). This was responsible for producing interaction.

In case of males, it was found that respondents from high concentration region below SSC education ($M=89.06$) exerted significantly higher minority influence as compared to respondents from high concentration region above SSC education ($M=68.26$). But respondents from low concentration region above SSC education ($M=39.33$) exerted significantly higher minority influence as compared to the respondents from low concentration region below SSC education ($M=26.66$). Thus interaction was effected.

In case of above SSC education, it was found that male respondents from high concentration region ($M=70.53$) exerted significantly higher minority influence as compared to male respondents from low concentration region ($M=44.06$). Similarly, female respondents of high concentration region ($M=68.26$) exerted significantly higher minority influence as compared to female respondents from low concentration region ($M=39.33$). In case of below SSC education, it was found that female respondents from high concentration region ($M=89.06$) exerted significantly higher minority influence as compared to female respondents from low concentration region ($M=26.66$). However, no significant difference in minority influence process was obtained between male respondents from high concentration region as well as male respondents from low concentration region.

The three way interaction effect involving gender, region and education has been reported in Figure 3.

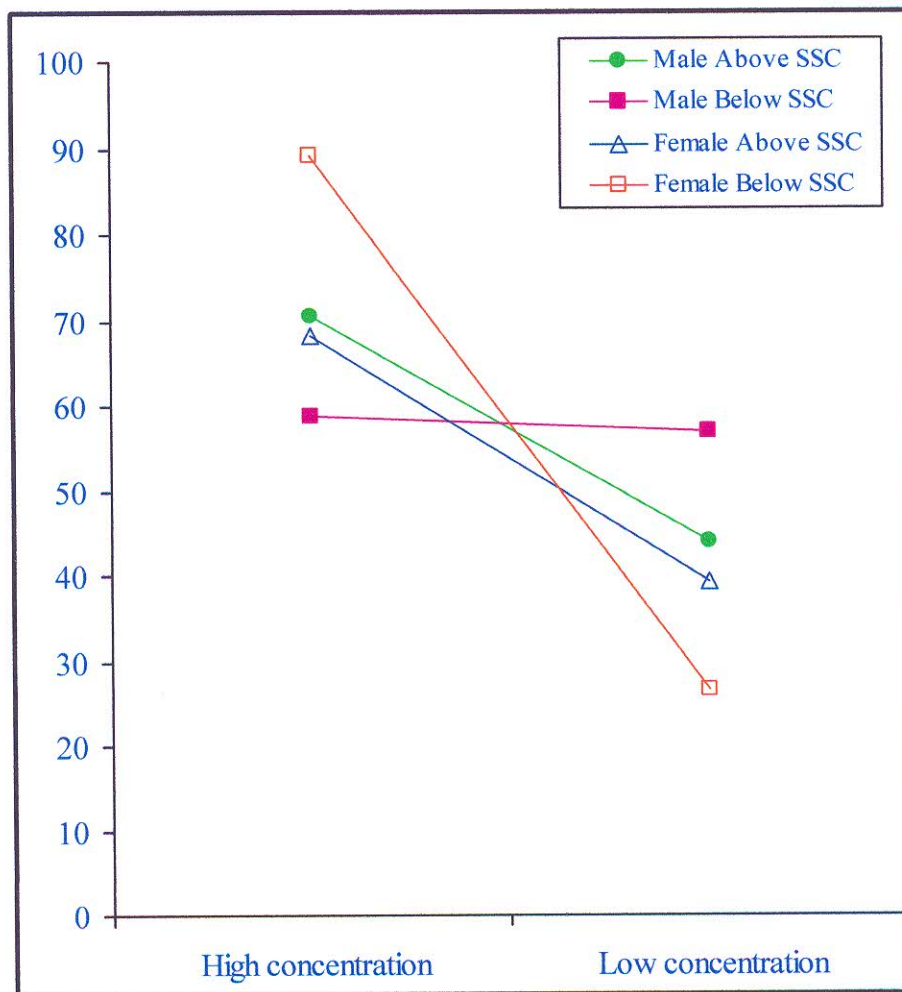


Figure 3: Showing three-way interaction between gender, region and education of High Caste Hindu on the scores of Minority Influence Test.

These findings may be explained in the light of power status (Troyer and Younts, 1997) and dominance theory (Sunth, 1993) of intergroup relations. The results showed that regional concentration and level of education emerged as important factors of minority influence process. As the minority members are concentrated in a particular region, their social power, economic power and political power get priority in consideration of majority-minority intergroup relations. Similarly, level of education emerged as important indicator for influence processes in minority-majority intergroup relations. The findings of the present study contains elements of high concentration and higher education shows that these elements combined with male identification are capable to produce higher minority influence. In fact, high concentration of minority group members in a particular region enhances social, political and economic power resulting in higher minority influence. The findings on gender differentiation, regional concentration and level of education may be supported in the perspective of previous findings conducted in different countries in relation to majority-minority conflict situations (Yagcioglu, 1996; Horowitz, 1985; Ross, 1995 and McIntosh et al. 1995).

PART-3: ANOVA ON DATA COLLECTED FROM SCHEDULE CASTE HINDUS

The Minority Influence Test was administered on 120 Schedule Caste Hindu respondents as members of minority group. Three independent variables were gender, region and education. In order to obtain statistically significant results, the data were subjected to the statistical treatment. Thus, $2 \times 2 \times 2$ factorial ANOVA was computed involving two levels of gender (Male/Female), two levels of region (High concentration/Low concentration) and two levels of education (Above SSC/Below SSC). The summary of ANOVA has been reported in Table 17.

Table 17: Showing summary of ANOVA involving gender, region and education on the scores of Minority Influence Test (N=120) collected from Schedule Caste Hindus.

Sources of Variance	SS	df	MS	F	Level of Significance
Gender (A)	3402.7	1	3402.7	4.46	0.05
Region (B)	23716.41	1	23716.41	31.07	0.001
Education (C)	357.09	1	357.09	0.46	n.s
AB	1222.39	1	1222.39	1.60	n.s
AC	69.01	1	69.01	0.09	n.s
BC	14586.06	1	14586.06	19.10	0.001
ABC	9774.07	1	9774.07	12.86	0.001
Within cell (experimental error)	85485.87	112	763.3		
Total	138613.6	119			

The results (Table 17) showed that the main effects for gender and region were statistically significant. In addition, a two-way interaction between region and education as well as a three-way interaction representing gender, region and education were statistically significant.

Main Effect

Gender

The summary of ANOVA reported in Table 17 shows that the main effect for gender was statistically significant ($F=4.46$, $df=1/112$, $p<0.05$).

Table 18: Showing mean scores and significant mean difference between males and females on the scores of Minority Influence Test of Schedule Caste Hindus (N=60 for each group).

Gender	Mean Scores
Male	60.03a
Female	70.68b

Note: Common subscripts do not differ significantly.
Mean difference was computed using Newman-Keuls formula $p<0.001$.

The results (Table 18) showed that regardless of region and education, female respondents from Schedule Caste Hindu ($M=70.68$) exerted significantly higher influence on the members of relevant majority group as compared to

male respondents ($M=60.03$). This indicates that female members of Schedule Caste Hindu community have expressed higher social power and dominant behaviour in the minority influence process. It is plausible to argue that female members of Schedule Caste Hindus have emerged with such characteristics as rigidity, consistency and double minority leading to the higher minority influence as compared to male respondents of the same community. In fact, the more the members of a minority group show intense rigidity and consistency, the more they are capable to exert influence on the decision making behaviour of the relevant majority.

Region

The summary of ANOVA reported in Table 17 showed that the main effect for region was statistically significant ($F=31.07$, $df=1/112$, $p<0.001$).

Table 19: Showing mean score and significant mean difference between members of high concentration region and low concentration region on the scores of Minority Influence Test of Schedule Caste Hindus (N=60 for each group).

Region	Mean Scores
High concentration	79.42a
Low concentration	51.30b

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

The results (Table 19) showed that irrespective of gender and education, respondents from high concentration region of Schedule Caste Hindus ($M=79.42$) exerted significantly higher minority influence as compared to the respondents from low concentration region of Schedule Caste Hindus. In other words, high concentration region emerged as important factor for minority influence than the low concentration region. This finding indicates that concentration of minority group members in a particular region may help to provide group cohesiveness. Again, cultural influence may become more powerful as an agentic factor of influence due to high concentration of the

minority group members. In fact, minority influence becomes possible when the group members become capable to enhance social, cultural and familiar integration. In these respects, high concentrations of members in a particular region play an important role for cementing the bonds of unity leading to the development of social power in influence process. It is, therefore, indicative that members of Schedule Caste Hindus may achieve higher strength for influence due to their high concentration in a particular region. The findings of the present study may be explained in the perspective of these observations.

Interaction Effect

Region × Education

The summary of ANOVA Table 17 showed that a two-way interaction between region and education was statistically significant ($F=19.10$, $df=1/112$, $p<0.001$). The analysis of data and significant mean differences have been reported in Table 20.

Table 20: Showing cell mean and significant mean difference of two-way Analysis of Variance between region and education on the scores of Minority Influence Test of Schedule Caste Hindus (N=60 for each group).

	Above SSC	Below SSC
High concentration	92.20a	66.70c
Low concentration	42.00b	60.60d

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

An inspection of mean scores and their significant mean difference showed that in case of high concentration region, respondents above SSC level of education ($M=92.20$) exerted higher minority influence as compared to the respondents below SSC level of education ($M=66.70$). But in case of low concentration region, it was found that respondents below SSC level of education ($M=60.60$) exerted significantly higher minority influence than the respondents above SSC level of education ($M=42.00$). Thus the converse relationship was found to emerge. This has effected interaction. The interaction effect has been graphically plotted in Figure 4.

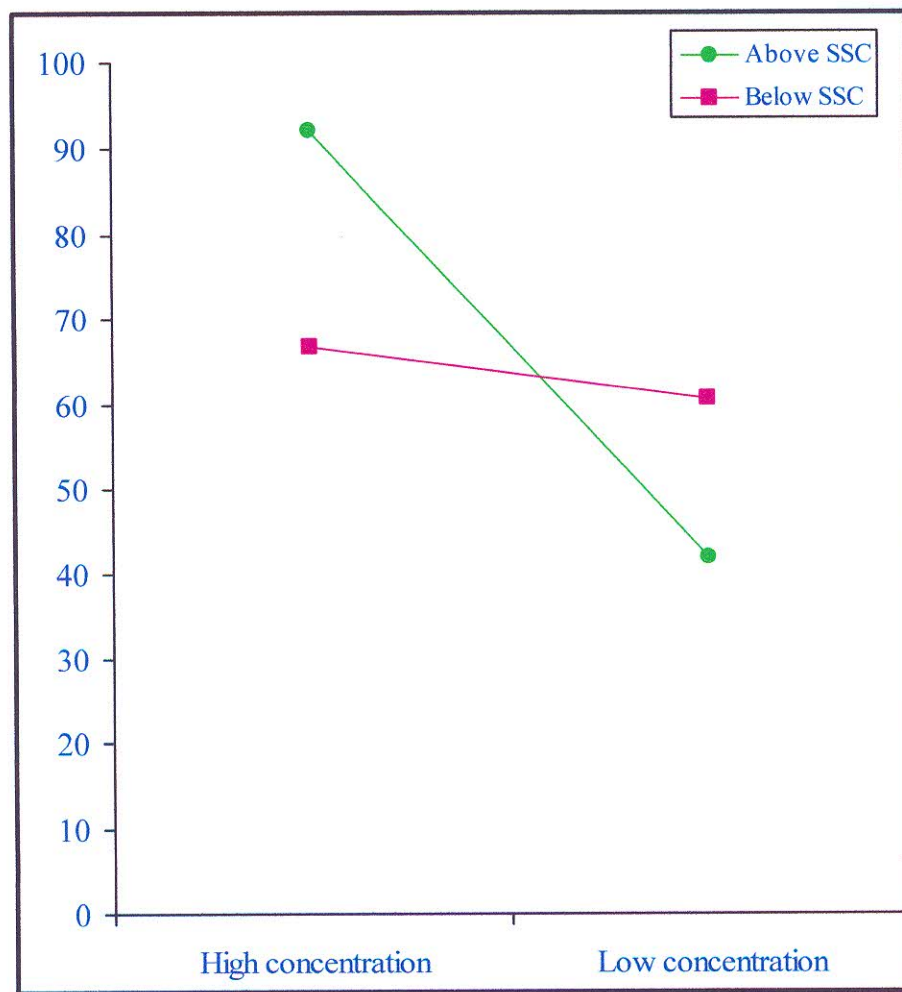


Figure 4: Showing two-way interaction between region and education of Schedule Caste Hindu on the scores of Minority Influence Test.

It was also found that in case of above SSC level of education, the respondents of high concentration region (M=92.20) exerted higher minority influence than the respondents from low concentration region (M=42.00). Similarly, in case of below SSC level of education, it was found that respondents from high concentration region (M=66.70) exerted significantly more minority influence than the respondents from low concentrations region (M=60.60). Thus a linear relationship was found to emerge.

Gender × Region × Education

A three-way interaction representing gender, region and education was found statistically significant on the scores of Minority Influence Test for Schedule Caste Hindus (F=12.80, df=1/112, p<0.001). This is evident from the summary of ANOVA reported in Table 17.

Table 21: Showing cell mean and significant mean difference on three-way interaction involving gender, region and education on the scores of Minority Influence Test of Schedule Caste Hindus (N=15 for each group).

		Above SSC	Below SSC
Male	High concentration	73.86a	67.93b
	Low concentration	48.13c	50.20c
Female	High concentration	110.47d	65.46b
	Low concentration	35.86c	71.00a

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

An inspection of mean scores and their significant mean differences showed that in case of male Schedule Caste Hindus, it was found that the respondents from high concentration region of above SSC level of education (M=73.86) exerted significantly more influence than their counterpart respondents of below SSC level of education (M=67.93). However, no significant mean difference was found between the respondents from low concentration region of above SSC level of education and their counterpart respondents of below SSC level of education.

In case of female Schedule Caste Hindus, it was found that the respondents from high concentration region of above SSC level of education ($M=110.47$) exerted significantly higher minority influence than their counterpart respondents of below SSC level of education ($M=65.40$). But, female respondents from low concentration region of below SSC level of education ($M=71.00$) exerted significantly more minority influence than the female respondents from low concentration region of above SSC education ($M=35.86$). This inverse relationship was responsible for producing interaction effect. The interaction effect has been graphically plotted in Figure 5.

Between group comparisons reported a variety of significant relationships. It was found that in case of above SSC level of education, male respondents from high concentration region of Schedule Caste Hindus ($M=73.86$) exerted significantly higher minority influence as compared to the male respondents from low concentration region. Similarly, in case of below SSC level of education, it was found that male respondents from high concentration region ($M=67.93$) exerted significantly higher minority influence than the male respondents from low concentration region ($M=50.20$).

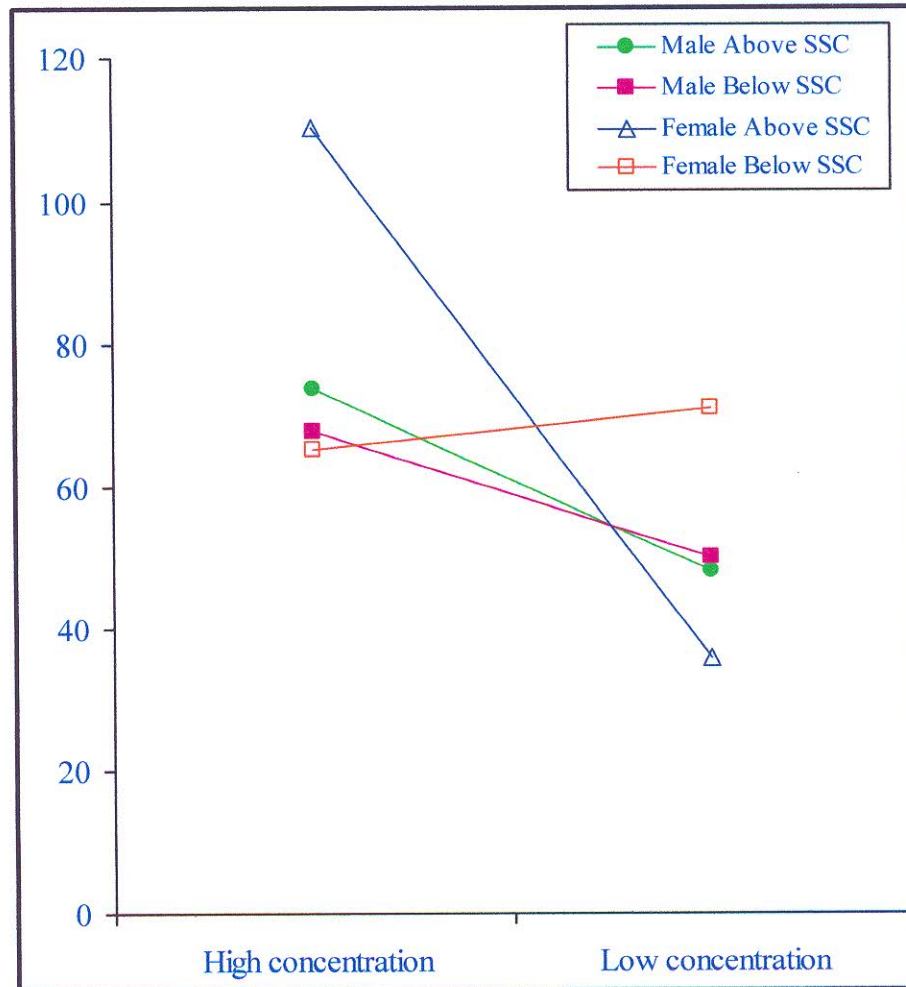


Figure 5: Showing three-way interaction between gender, region and education of Schedule Caste Hindu on the scores of Minority Influence Test.

Again, in case of above SSC level of education, it was found that female respondents from high concentration region ($M=110.47$) exerted significantly more influence than the female respondents of low concentration region of Schedule Caste Hindus ($M=35.86$). But, female respondents from low concentration region ($M=71.00$) exerted significantly more minority influence than the female respondents from high concentration region of Schedule Caste Hindus. This inverse relationship effected interaction.

The findings reported in the present study seem to indicate that regional concentration as well as level of education may emerge as dominating factors for minority influence. However, gender differentiation seems to indicate important factor for introducing influence in minority-majority intergroup relationships. Thus males combined with above SSC level of education as well as high concentration region were found to introduce significantly higher minority influence in intergroup relations for Schedule Caste Hindus. Thus the female respondents of above SSC level of education from high concentrations region were found to exert highest minority influence followed by male respondents from high concentration region of above SSC level of education. It was followed by female respondents of below SSC level of education from low concentration region of male respondents of below SSC level of education from high concentrations region, female respondents of below SSC level of education from high concentration region, male respondents of above SSC level of education from low concentration region and least by the female respondents of above SSC level of education from low concentration region.

PART-4: ANOVA ON DATA COLLECTED FROM MINORITY GROUPS

Data collected from respondents of Santal, High Caste Hindus and Schedule Caste Hindus were combined together and these data were subjected to the statistical treatment of Analysis of Variance involving group composition

(Santal/High Caste Hindus/Schedule Caste Hindus), gender (Male/Female) and region (High concentration/Low concentrations). Thus irrespective of education, ANOVA was computed using three independent variables such as group, gender and region. The summary of ANOVA has been reported in Table 22.

Table 22: Showing summary of ANOVA involving group gender and region on the scores of Minority Influence Test (N=360) collected from three minority groups of Santal, High Caste Hindus and Schedule Caste Hindus.

Sources of Variance	SS	df	MS	F	Level of Significance
Group (A)	8372.11	2	4186.06	4.24	0.05
Gender (B)	5002.7	1	5002.7	5.06	0.1
Region (C)	106021.35	1	106021.35	107.3	0.001
AB	3932.4	2	1966.2	1.99	n.s
AC	5115.4	2	2557.7	2.59	n.s
BC	25066.7	1	25066.7	25.37	0.001
ABC	7005.73	2	3502.87	3.55	0.05
Within cell (experimental error)	343840.13	348	988.05		
Total	504356.49	359			

The results (Table 22) revealed that the main effects for group composition, gender and region were statistically significant. A two-way interaction between gender and region was also statistically significant. Moreover, a three-way interaction representing group, gender and region was found statistically significant. The analysis of result, presentation of cell means and their significant differences have been discussed below with necessary Tables and Figures.

Main Effect

Group Composition

The summary of ANOVA reported in Table 22 showed that the main effect for group composition was statistically significantly ($F=4.24$, $df=2/348$, $p<0.05$).

Table 23: Showing overall mean scores and significant mean differences between Santal, High Caste Hindus and Schedule Caste Hindus on the scores of Minority Influence Test (N=120 for each group).

Groups	Mean Score
Santal	68.00a
High Caste Hindu	56.70b
Schedule Caste Hindu	65.36c

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

An examination of mean scores (Table 23) showed that regardless of gender and region, the respondents of Santal minority group ($M=68.00$) exerted significantly higher minority influence as compared to the respondents of High Caste Hindus ($M=56.70$) and Schedule Caste Hindus ($M=65.36$). But the respondents of Schedule Caste Hindus ($M=65.36$) exerted significantly higher minority influence as compared to respondents of High Caste Hindus ($M=56.70$). Thus Santals were found to exert highest minority influence followed by Schedule Caste Hindus and least by High Caste Hindus.

These findings may be explained in the light of social identity theory (Tajfel, 1974) and belief congruence theory (Rokeach, 1968). According to social identity theory, status differentials have great impact on intergroup behaviour in different types of ethnic groups. For example, Tajfel (1974) showed that the lower status groups perceive threat for cultural assimilation and as such they make an attempt for preserving and enhancing psychological group distinctiveness. As a result they give more emphasis to increase differences and make concerted efforts for introducing higher minority influences. These interpretations seem to become applicable in case of Santals as well as Schedule Caste Hindus. Belief congruence theory, on the other hand, is an important determining factor for their attitudinal preferences towards relevant dominant outgroup. It is observed that similarities and differences in belief system are more important for their mutual acceptance or rejection. Rokeach et al. (1960) have explained the ethnic intergroup behaviour as an outcome of

perceived or assumed belief incongruence. In view of their theoretical explanations of belief incongruence, it is thought that the belief in congruence is more acute and highly severe in case of Santals in relation to High Caste Hindus and Schedule Caste Hindus. But belief congruence is moderate in case of High Caste Hindus in relation to Schedule Caste Hindus. Viewed from these perspectives, it is plausible to argue that Santals due to their belief incongruence with the Hindus would exert higher minority influence in the social context of Bangladesh.

Gender

The summary of ANOVA (Table 22) reported that the main effect for gender was statistically significant ($F=5.06$, $df=1/348$, $p<0.01$).

Table 24: Showing overall mean scores and significant mean differences on the scores of Minority Influence Test (N=180 for each group).

Groups	Mean Score
Male	59.68
Female	67.08

Note: Common subscripts do not differ significantly.
Mean difference was computed using
Newman-Keuls formula $p<0.001$.

An inspection of mean scores showed that regardless of group composition and region, female respondent (M=67.08) exerted significantly higher minority influence as compared to male respondents (M=59.68). This indicates that females of minority groups are supposed to possess higher social power as compared to males in the context of Bangladesh. This finding has direct reference to contact theory of intergroup relations. For example, Allport (1954) showed that contact between social groups diminish prejudice and social distance. It leads to intergroup harmony. Cook (1962), on the other hand, showed that intimate contact between the members of different social group help to generalize positive effect from one situation of minority to majority. Pettigrew (1971) showed that contact among the members of different groups

may be regarded as the basis of interpersonal attraction. Amir (1969) has suggested that interpersonal relationships may change in positive direction due to social contact. These theoretical and empirical explanations showed that genuine change in intergroup behaviour occur due to social contact between groups in conflict. In the present situation, it is assumed that male members of minority groups are supposed to have frequent contact with the members of majority group leading to greater harmony on intergroup relations. Hence, they are less prejudicial. Female members of minority group, on the other hand, remain confined within own group and have less contact with the members of outgroup and as such they are more prejudicial towards the members of the relevant outgroups. It is, perhaps, due to the phenomenon of contact that may be responsible for making the females more rigid and the males more flexible leading to the development of higher minority influence on the part of the females than males.

Region

The summary of ANOVA (Table 22) showed that main effect for region was statistically significant ($F=107.30$, $df=1/348$, $p<0.001$).

Table 25: Showing overall mean scores and significant mean differences between males and females on the scores of Minority Influence Test (N=180 for each group).

Region	Mean Score
High concentration	80.52
Low concentration	46.19

Note: Common subscripts do not differ significantly.
Mean difference was computed using Newman-Keuls formula $p<0.001$.

An inspection of mean scores (Table 25) showed that irrespective of group composition and gender, the respondents from high concentration region ($M=80.52$) exerted significantly higher minority influence as compared to the

respondents from low concentration region ($M=46.19$). This indicates that high concentration of minority group's members in a particular region helps to strengthen power status. Low concentration of minority group members, on the other hand, is detrimental for maintaining group cohesiveness. In other words, low concentration of minority group members leads to erosion of the group leading to the acculturation and assimilation. This may lead to the occurrence of convergence. It is, therefore, clear that high concentration may be regarded as the important factor for minority influence in intergroup relations. In the present context, it is apparent that high concentration of minority group members has consistently appeared as powerful and dominating factor for the introduction of minority influence in minority group members in higher intensity in comparison to the minority members who are alienated and segregated from the main current of the parent members of the minority groups.

Interaction Effect

Gender \times Region

The summary of ANOVA (Table 22) showed that a two-way interaction involving gender and region was statistically significant ($F=25.37$, $df=1/348$, $p<0.001$). The cell means and significant mean differences involving gender and region have been reported in Table 26.

Table 26: Showing cell means and significant mean difference between gender and region on the scores of Minority Influence Test (N=90 for each group).

Gender	Region	
	High concentration	Low concentration
Male	68.44a	50.81b
Female	92.58c	41.57d

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

An inspection of mean scores and their significant mean difference showed that in case of males, it was found that respondents from high concentration region (M=68.44) exerted significantly higher minority influence as compared to the respondents from low concentration region (M=50.81). Similarly, in case of females, it was found that respondents from high concentration region (M=92.58) exerted significantly higher minority influence as compared to the respondents from low concentration region (M=41.57).

Between group comparisons showed that female respondents from high concentration region (M=92.58) exerted significantly higher minority influence as compared to male respondents from high concentration region (M=68.44). Similarly, male respondents from low concentration region (M=50.81) exerted significantly higher minority influence as compared to female respondents from low concentration region (M=41.57). These relationships of intergroup behaviour effected interaction. The interaction has been graphically plotted in Figure 6.

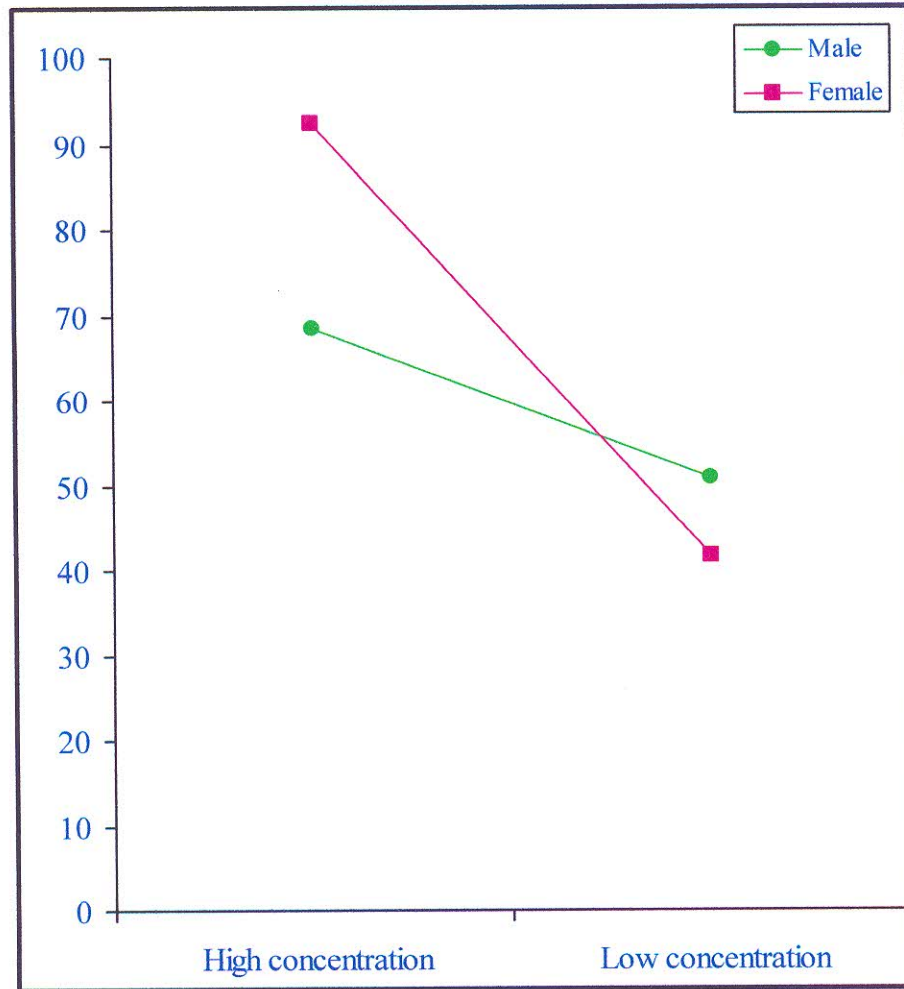


Figure 6: Showing two-way interaction between gender and region on the combined scores of Minority Influence Test.

In case of high concentration region, it was found that female respondents ($M=92.58$) exerted higher minority influence as compared to male respondents ($M=68.44$). But in case of low concentration region, it was found that male respondents ($M=50.86$) exerted significantly higher minority influence as compared to female respondents ($M=41.57$). This converse relationship was responsible for producing interaction effect.

The interaction effect between gender and region showed that the differentials between males and females as well as high concentration and low concentration may work as effective signal for introducing minority influence in the social, political, economic and cultural context of Bangladesh. In the study of minority influence process, it is thought that investment, autonomy, rigidity, fairness, consistency, social pressure, private acceptance, liking and generalized double talking and double thinking may work as effective variable for positive minority influence. The findings of the present study relating to gender and regional concentration may be explained in the light of these variables. For example, females have important investment for nurturing culture within the group. Again females enjoy greater autonomy within the group due to their less contact with the members of outgroup. Due to these positive contributions to the group, the female members of the minority group can exercise more rigidity and consistency and may exert higher social pressure in the direction of higher minority influence than their male counterparts. However, generalized double talking and double thinking are more evident in the male members of the minority group. Again, private acceptance is found in male members of the minority group. It is because the male members have functional relationship with the members of the majority group and as such they have to accept the decision of the majority group in public. But they have to give emphasis on their own view points in private. This involves generalized double talking and double thinking on the part of the male members of the minority group. This results in low minority influence as compared to female

members. Similarly, high regional concentration of the minority group members results in rigidity, fairness and consistency. It helps the minority members to put higher social pressure on the decision making behaviour of the majority group. Moreover, positive investment becomes possible due to high regional concentration. Lastly, the minority group members can attain autonomy due to high regional concentration. In the light of these analytical perspectives, it is plausible to argue that gender differentiation in terms of males and females as well as regional concentration in terms of high concentration and low concentration have emerged as important dominating factor for strengthening the power of minority for introducing effective minority influence in intergroup relations between minority and majority intergroup behaviour.

Group × Gender × Region

A three-way interaction involving group, gender and region was statistically significant ($F=3.55$, $df=1/348$, $p<0.05$). This is evident from the inspection of summary of ANOVA reported in Table 22. However, the cell means and significant mean difference on three-way interaction representing group, gender and region have been reported in Table 27.

Table 27: Showing cell means and significant mean differences on three-way interaction involving group, gender and region on the scores of Minority Influence Test (N=30 for each group).

Gender	Region	Group composition		
		Santal	High Caste Hindus	Schedule Caste Hindus
Male	High concentration	69.76a	64.66b	70.90a
	Low concentration	52.76c	50.50c	49.16c
Female	High concentration	111.16d	78.66e	87.93f
	Low concentration	38.30g	33.00h	53.43c

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

An inspection of mean scores and significant mean differences (Table 27) showed that in case of males from high concentration region, it was found that Santal (M=69.76) and Schedule Caste Hindu (M=70.90) respondents exerted significantly higher minority influence as compared to High Caste Hindu respondents (M=64.66). But no significant mean difference was found between Santal and Schedule Caste Hindu respondents in case of males from high concentration region. However, no significant mean difference was found between Santal and High Caste Hindu respondents, Santal and Schedule Caste Hindu respondents as well as High Caste Hindu and Schedule Caste Hindu respondents in case of males from low concentration region.

In case of females from high concentration region, it was found that Santal respondents (M=111.16) exerted significantly higher influence as compared to High Caste Hindu respondents (M=78.66) and Schedule Caste Hindu respondents (M=87.93). Again, it was found that Schedule Caste Hindu respondents (M=87.93) exerted significantly higher minority influence as compared to High Caste Hindu respondents (M=78.66) for female from high concentration region. Thus, the results showed that Santal respondents exerted highest minority influence followed by Schedule Caste Hindu respondents and least by High Caste Hindu respondents for females from high concentration region.

In case of females from low concentration region, it was found that Schedule Caste Hindu respondents (M=53.43) exerted higher influence as compared to Santal respondents (M=38.30) and High Caste Hindu respondents (M=33.00). Again, Santal respondents (M=38.30) exerted significantly higher minority influence than High Caste Hindu respondents (M=33.00) for females from low concentration region. Thus, the results showed that Schedule Caste Hindu respondents exerted highest minority influence followed by Santal respondents and least by High Caste Hindu respondents for females in low concentration region.

In case of Santal minority group composition, it was found that male respondents from high concentration region (M=69.76) exerted significantly higher minority influence as compared to male respondents from low concentration region (M=52.76). Similarly, female respondents from high concentration region (M=111.16) exerted significantly higher minority influence as compared to female respondent from low concentration region (M=38.30). Again, it was found that female respondents from high concentration region (M=111.16) exerted significantly higher minority influence as compared to male respondents from high concentration region (M=69.76). But a converse relationship was obtained in case of male and female respondents from low concentration region. Thus it was found that male respondents from low concentration region (M=52.76) exerted significantly higher minority influence as compared to female respondents from low concentration region (M=38.30). This has effected interaction.

In case of High Caste Hindus, it was found that male respondents from high concentration regions (M=64.66) exerted significantly higher minority influence as compared to male respondents from low concentration region (M=50.50). Similarly, female respondents from high concentration region (78.66) exerted significantly higher minority influence as compared to female respondents from low concentration region (M=33.00). It was also found that female respondents from high concentration region (M=78.66) exerted significantly higher minority influence as compared to male respondents from high concentration region (M=64.66). But male respondents from low concentration region (M=50.50) exerted significantly higher minority influence as compared to female respondents from low concentration region (M=33.00). Thus a converse relationship was found to emerge leading to interaction effect.

In case of Schedule Caste Hindus it was found that male respondents from high concentration region (M=70.90) exerted significantly higher minority influence

as compared to male respondents from low concentration region ($M=49.16$). Similarly, female respondents from high concentration region ($M=87.93$) exerted significantly higher minority influence as compared to female respondents from low concentration region ($M=53.43$). It was also found that female respondents from high concentration region ($M=87.93$) exerted significantly higher minority influence as compared to male respondents from high concentration region ($M=70.90$). But male respondents and female respondents from low concentration region failed to obtain significant mean difference for minority influence in case of Schedule Caste Hindus.

The findings relating to group composition, gender and region showed that gender differentiation and variation in regional concentration were responsible for effecting interaction. Again, minority group composition in terms of Santals, High Caste Hindus and Schedule Caste Hindus introduced variations in their attitudes and power relationship for minority influence resulting in interaction effect. The interactions involving three way analysis have been graphically plotted in figure 7.

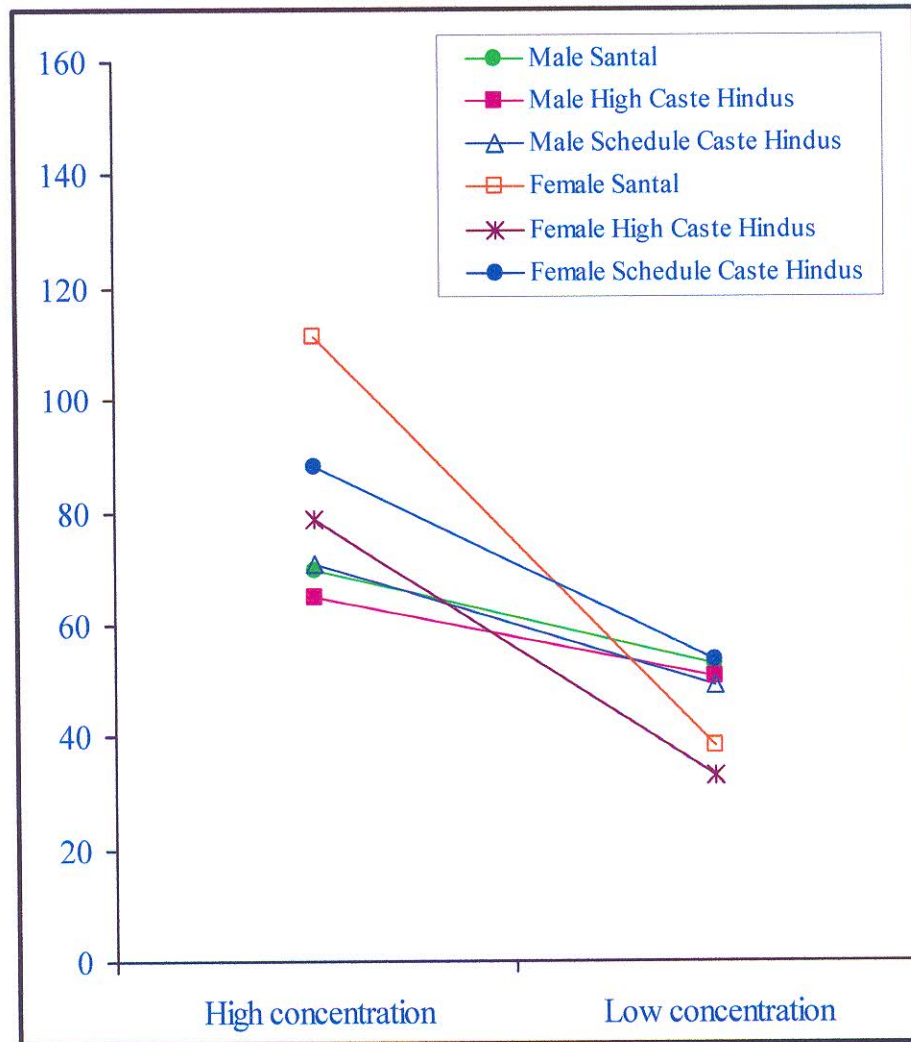


Figure 7: Showing three-way interaction between group, gender and region on the combined scores of Minority Influence Test.

SUMMARY OF MAIN FINDINGS

The summary of main findings of the present study is stated below:

1. Results regarding minority influence of Santals reported that regardless of region and education, female respondents showed higher minority influence as compared to male respondents. Again respondents of Santal minority group with high concentration region expressed significantly higher minority influence as compared to respondents from low concentration region irrespective of gender and education. Moreover, male respondents of Santal minority group with high concentration region expressed significantly higher minority influence than their counterparts from low concentration region. Similarly, female respondents of Santal minority group from high concentration region expressed significantly higher minority influence as compared to their counterparts for low concentration region.
2. The results of high caste Hindus showed that regardless of gender and education, respondents from high concentration region expressed significantly more minority influence as compared to the respondents from low concentration region. Furthermore, in case of high concentration region, it was found that female respondents of high caste Hindus exerted significantly higher minority influence as compared to their male counterparts. But in case of low concentration region, it was found that male respondents of high caste Hindus exerted significantly higher minority influence as compared to their female counterparts. However, male respondents as well as female respondents of high casts Hindus from high concentration region exerted significantly higher minority influence as compared to their counterparts from low concentration region. Again,

both male and female respondents of high caste Hindus from high concentration region with educational qualification above S.S.C exerted significantly higher minority influence than their counterparts with educational qualification below S.S.C. It was also found that male respondents of High Caste Hindus from low concentration region with educational qualification below S.S.C exerted higher minority influence as compared to their counterparts with educational qualification above S.S.C. But reverse was the case in case of female respondents of high caste Hindus from low concentration region. It was found that female respondents of high caste Hindus from low concentration region with educational qualification above S.S.C exerted significantly higher minority influence than their counterparts with educational qualification below S.S.C.

3. Results showed that regardless of region and education, female respondents of schedule caste Hindus expressed significantly higher minority influence as compared to their counterparts of male respondents. It was also found that respondents of schedule caste Hindus from high concentration region expressed significantly higher attitudinal preference favouring minority influence as compared to their counterpart respondents from low concentration region. In case of respondents of Schedule Caste Hindus from high concentration region, it was found that respondents with educational qualification above S.S.C expressed significantly higher attitudinal preference in favour of minority influence as compared to respondents with educational qualification below S.S.C but respondents of Schedule Caste Hindus from low concentration region with educational qualification below S.S.C expressed significantly higher attitudinal preference favouring minority influence as compared to their counterparts with educational qualification above S.S.C. It was found that Schedule Caste female Hindus from high concentration region with educational

qualification above S.S.C expressed significantly higher attitudinal preference in favour of minority influence than their male counterparts. But in case of educational qualification below S.S.C. it was found that male respondent of schedule caste Hindus from high concentration region expressed higher attitudinal preference favouring minority influence than their counterparts from low concentration region. However, it was reverse in case of female respondents of schedule caste Hindus with educational qualification below S.S.C. In this case, female respondents of schedule caste Hindus from low concentration region expressed significantly higher attitudinal preference than their counterparts from high concentration region.

4. Results showed that regardless of gender and region, it was found that Santal respondents expressed significantly higher attitudinal preference followed by Schedule Caste Hindus and least by High Caste Hindus. Irrespective of group composition and region, it was found that female respondents exerted significantly higher minority influence as compared to male respondents. Again, regardless of group composition and gender, it was found that respondents from high concentration region exerted significantly higher minority influence than the respondents from low concentration region. A two-way interaction effect showed that male respondents from high concentration region as well as female respondents from high concentration region exerted significantly higher minority influence than their counterparts from low concentration region. A three-way interaction effect showed that Santal male respondents, High Caste Hindu male respondents and schedule caste Hindu male respondents expressed higher attitudinal preference in favour of minority influence than their male counterparts from low concentration region. Similar was the case for female respondents from Santal, High Caste Hindus and Schedule Caste Hindus.



CHAPTER -IV
DISCUSSION AND CONCLUSION

- Concluding Remarks

CHAPTER IV

DISCUSSION AND CONCLUSION

An integration of main findings has been attempted in this chapter. Furthermore, elaboration of results has been made with reference to previous findings. Lastly, important aspects of main findings have been explained in the light of theoretical constructs of minority influence processes.

It is important to note that the study was an explorative one. In spite of this, four hypotheses have been framed. The first hypothesis was relating to gender variable. The prediction was made that females from a minority group would exert significantly more minority influence as compared to males. The findings of the present study have provided empirical support to this prediction. The study made four investigations highlighting gender differentiation. First investigation was conducted on Santals. The second investigation was conducted on High Caste Hindus. The third investigation was conducted on Schedule Caste Hindus. Lastly, the data of these three groups were combined together and ANOVA was computed. The analyses of data of these four investigation showed that regardless of group composition, region and education, female respondents expressed higher attitudinal preference in favour of minority influence as compared to male respondents. Several theoretical explanations may be cited in support of the present findings. In the first place, it may be said that Moscovici's convergence theory (1985) contains some provocative ideas about influence source relating to high credibility and low credibility. A source of low credibility will produce greater private attitude change than a source of high creditability. It is thought that females as the source of influence possess low credibility and males as source of influence possess some high credibility. Viewed from this perspective of source of influence, it seems legitimate to make argument that influence source of female

as low credibility may have greater, longer and lasting latent minority influence than high credible source of males.

Higher minority influence expressed by females may have direct relevancy to *Mugny's (1982)* theory of minority influence content in the idea of power of minority. Mugny has emphasized a complementary aspect of power of minority in self-stereotyping behaviour. According to Mugny, agreement on important social issues may imply a psychological shift from an in-group to an out-group identity. In general, male members of the minority group have to express affinity with the majority in public. But female members do not come in contact with the out-group members and they are more reluctant to adopt the opinion of the out-group. Taken together, all these assumptions clearly show that females of the minority group will play more influential role in minority influence process.

Self-categorization theory of social influence (*Turner, 1987*) is also important to provide some psychological explanations for highlighting differences in minority influence processes due to gender variable. *Turner (1987)* has argued that self-categorization is more evident in females than males that self-categorization is more evident in females than males. It is closely related with self-esteem. Females in general, have lower self-esteem. This is responsible for higher self-categorization in females than males. Due to this self-categorization principle, females expect agreement on issues relating to self-esteem. Thus, females consider it an appropriate aspect for social comparison. As the females are a priori assumed to be dissimilar from the males in respect of self-esteem, they are supposed to exert higher minority influence for achieving social status parallel to the reference group of relevant dominant members in the social context.

It is, therefore, clear that gender variable in terms of male-female categorization has introduced great innovation in the present study of minority

influence process. The results suggest that a member of minority group may be reluctant to adopt of the majority group under the conditions of persuasion. In fact, it is highly evident in case of females. Female members of minority groups have invariably expressed group cohesiveness. Male members of the minority group, on the other hand, have shown unconscious attitude change leading to the development of lower minority influence. In a word, female members of minority groups are found to introduce greater cognitive activity. They are more influential, more rigid and more consistent on private, indirect and delayed measures and as such they are capable to exert necessary minority influence by dint of their double minority status.

Many European researchers (*Benscheid et al., 1976; Bem, 1972; Nemeth and Waschtler, 1973*) have provided critical analysis of conformity behaviour and have emphasized on deviant behaviour of minority group members. They have suggested that individuals who do not conform to the dominant norms are simply deviant and by definition they can have higher minority influence due to their role models of minority people. These findings provide empirical support to the results of the present study on gender role in the perspectives of male-female differentiation. Hence it seems logical to provide arguments that females being the carrier of culture may have direct influence on group decisions for introducing greater minority influence. Furthermore, *Prislin et al. (2000)* and *Perez and Mugny (1987)* showed that gender issue in minority influence is dictated by several principles. For example, male members of the minority group may disrupt the established norm and may produce doubt and uncertainty in the mind of the majority. But female members of the majority group are capable to demonstrate certainty, confidence and commitment to their viewpoints. This signals that they will not move or compromise. This rigidity and consistency may restore social stability and cognitive coherence for the majority to shift towards the minority. It is, perhaps, these cognitive

thought processes that are capable to introduce higher minority influence for the female members in inter-group and interpersonal behaviour.

In general, it was found that irrespective of region and education, females expressed higher attitudinal preference in favour of minority influence processes as compared to their male counterparts of Santal minority group. This finding may be supported from several theoretical standpoints. For example, minority influence process is the offshoot of dependency model (*Allen, 1965; Darley and Darley, 1976; Kiesler and Kiesler, 1969*). This dependency model explains that minority members may accept majority group as the source of influence pressure. It is directly connected with conformity behaviour. In case of Santals, it is found that they show conformity behaviour in the line of majority group members. Santals seldom raise voices against the majority group. Instead, they support and accept the dominant status of the majority Bengali group. This suggests that Santals try to maintain their status quo in the inter-group relations. Perhaps, they show higher loyalty to the majority group members of Bengalis. This loyalty is more evident in female Santals than male Santals. In return, they expect higher advantages from the majority group members. In other words, this conceptual loyalty may be explained as important factor for the female Santals to exert higher minority influence on the majority group members as compared to male Santals.

These findings of the present study regarding female's higher attitudinal preference for minority influence may also be supported from empirical studies. Many studies on minority influence (*Jones and Gerard, 1967; Festinger, 1954*) reported that dependency on majority group may be important variable for a minority group to exert higher minority influence. In the present case, Santal females may be influenced by information dependency and Santal males may be influence by effect dependency. Information dependency is related with the information about environment and its meaning. It is, perhaps, this information dependency about environment and its meaning that may

account for higher attitudinal preference in favour of minority influence in relation to majority-minority inter-group relations. Santal males, on the other hand, are influenced by effect dependency. This indicates that male Santals as minority group members are dependent upon majority group members for direct satisfaction of their needs. It is, perhaps, this dependency on others that might account for lower attitudinal preference for minority influence process in the context of majority-minority inter-group relations.

Another important finding on minority influence of Santal community is that respondents from high concentration region expressed significantly higher attitudinal preference in favour of minority influence than the respondents from low concentration region. This finding has direct relevancy with the concept of innovation introduced by *Moscovici (1976)*. Moscovici has stated that a minority group is a disadvantaged group in terms of size, status and power. But high concentration in a particular geographical region of a minority group provides innovation and serves as sources of influence pressure. Thus a minority group may emerge as an active minority than they are regarded as a source of influence instead of a target. Viewed from this perspective, it may be said that Santals in high concentration region are capable to exert influence on majority in terms of size, status and power. In other words, minority group members of a high concentration region develop behaviour style for minority influence processes in the context of majority-minority inter-group relationship. It is, perhaps, this behavioural style of minority group members in high concentration region that may work as a mechanism through which influence process may operate. Thus a powerless minority may achieve the status of active minority in a concentration region and may exert influence processes in terms of innovation. In fact, this theoretical explanation of minority influence processes exactly fit to the Santals coming from a concentration region. Consequently, Santals in high concentration region may appear active minority and Santals coming from low concentration region may

appear as powerless minority. This may account for higher attitudinal preference for minority influence process in case of Santals from high concentration region and comparatively lower attitudinal preference for minority influence in case of Santals from low concentration region.

Similar theoretical arguments may be advanced to the finding regarding High Caste Hindus in case of high concentration region and low concentration region. It was found that the respondents from high concentration expressed higher attitudinal preference in favour of minority influence processes as compared to the respondents from low concentration region in case of High Caste Hindus as minority group. Thus high concentration region may account for providing active minority status in terms of size, status and power.

Region has also emerged as significant variable in case of Schedule Caste Hindus also. It was found that respondents from high concentration region expressed higher attitudinal preference for minority group influence than the respondents of low concentration region in case of Schedule Caste Hindus. In fact, Schedule Caste Hindus living in high concentration region get cultural support for maintaining group cohesiveness. This may help them for concerted efforts to express their attitudinal preference in favour of minority influence processes. This finding may be supported in terms of power theory of minority influence (*Moscovici, 1976*). According to this theory, social influence processes does not always coincide with the historical facts and social development. This theory states that influence flows from the "haves" to the "have-nots". In other words, influence flows from power to without power. But there are countless historical examples of social movement, in which power and control of resources did not precede but followed from processes of the influence. Thus in some cases, subordinate groups may challenge the legitimacy of social order controlled by the dominant group. This theoretical explanation may be used in case of Schedule Caste Hindus. In fact, Schedule Caste Hindus enjoy the status of double minority. First, they are subordinate group in relation to High Caste

Hindus. Secondly, they are minority in relation to dominant Bengali Muslims. In high concentration region, the Schedule Caste Hindus realize this double minority status and they are found to exert higher minority influence than the Schedule Caste Hindus living in low concentrated areas.

One of the central concern that dominated the psychological functioning of Schedule Caste Hindus in high concentrated region is that most of the investigators place undue emphasis on power in the context of inter-group relations. This emphasis ignores individual differences in identification. Thus it fails to consider the power of enduring cross-situational forces conveyed by active minority status. In the present situation, it is important to note that history and culture of minority groups are capable to shape group boundaries and meaning of innovation found in minority group members. Thus Schedule Caste Hindus are found to neglect the impact of majority group and they exert constant pressure on the majority group due to their group membership in a highly concentrated region (*Gurin et al., 1980; Miller et al., 1981*).

A key secondary concern is that minority group members may acquire strong feelings of minority status due to situational consequences within a specific seating of political culture. This feeling of minority status may be due to consciousness raising process stage developed over time and across situations (*Taylor and McKirnan, 1984*). Thus Schedule Caste Hindus of high concentration region showed higher minority influence than the Schedule Caste Hindus of low concentration region due to situational and contextually fluid status. It means that group boundaries are relaxed due to high situational and contextually fluid status leading to higher minority influence for Schedule Caste Hindus of high concentration region.

Another important aspect of minority influence process is the stable category content of minority group identity due to concentration of a specific geographical region. This content of minority influence is created over time

and across situations as a function of cultural and historical factors (*Haslam and Reynolds, 1999*). The historical and cultural factors are relegated to the group members' beliefs or actions within a situation. Schedule Caste Hindus with minority status may capture the extent to which ingroup members are like each other and different from the members of an out-group. This perceptual context and the relative attributes of ingroup and out-group members may be basic factor for higher attitudinal preference for minority influence of the Schedule Caste Hindus in high concentration region. According to *Oakes (1996)*, this aspect of minority influence is determined by comparative fit. In other words, comparative fit plays an important role for minority influence in high concentration region.

The relevancy of region has emerged as important factor of minority influence processes in case of High Caste Hindus also. The results showed that High Caste Hindus from high concentration region showed higher attitudinal preference for minority influence as compared to the High Caste Hindus of low concentration region. This finding may be explained with reference to social impact theory proposed by *Latane (1981)*. This theory has identified four factors of minority influence processes. These are strength, intensity in terms of status, power and ability, proximity in space and time and number of source person present. Thus minority influence may be multiplicative function of these four factors. In present situation, High Caste Hindus are supposed to possess these factors that may account for higher minority influence in high concentration region. In fact, High Caste Hindus have a history of its own. In undivided Bengal, they were dominant group. Hence, strength, intensity, proximity and number or size of population were in favour of High Caste Hindus in undivided Bengal. But after the division of Bengal into Bangladesh and West Bengal, High Caste Bengali Hindus have turned into a minority group in Bangladesh. But history and social impact are in favour of High Caste Bengali Hindus leading to exert higher impact for minority influence.

Ethnic group identity emerged as an important factor for minority group influence. The results showed that highest minority influence score was found to express by Santal minority group followed by Schedule Caste Hindus and least by High Caste Hindus. These findings may be explained with reference to social comparison theory (*Festinger, 1954*) and social contact theory (*Amir, 1969*). Social comparison theory states that status differences is the key point to minority influence processes. The more an ethnic group maintains social distance with the relevant out-group or dominant group, the more the influence process would be acute. In the present study the relevant out-group is dominant Bengali Muslim. In fact, High Caste Hindus has high affinity with Bengali Muslims. This seems to indicate that High Caste Hindus are less prejudicial to out-group Bengali Muslims. It is, therefore, plausible that High Caste Hindus exert less minority influence process. Santals maintain highest status differences with out-group Bengali Muslims and as such Santals have expressed higher minority influence in the present situation. Similar is the case with Schedule Caste Hindus.

This finding may also be explained in the perspective of social contact theory. This theory states that contact situations are appropriately expected in pluralistic society and it is believed that the frequent contact between rival group members would cause alteration of inter group relation for wider social change. Viewed from this perspective, it is important to note that High Caste Hindus have higher contact with out-group Bengali Muslims as compared to Santals and Schedule Caste Hindus. This results in higher minority influence in case of Santals followed by Schedule Caste and High Caste Hindus. Thus the inter-ethnic social context determines the nature and intensity of minority influence.

Contact theory has several implications in the study of minority influence processes in inter-ethnic conflicts. For example, if the contact situations involve no positive interdependence between groups and if it provides no new common locus of identification for group members, it may increase conflicting

inter-group relationships. In the present situation, the inter-ethnic relationships between schedule Caste Hindus and High Caste Hindus provide no new common locus of identification for group members and as such it is supposed to increase conflicting inter-group relationships. Similar is the case with Santal ethnic group members. These theoretical basis of contact theory provide the bases of inter-group conflict leading to higher minority influence processes.

One distinctive feature of minority influence processes in inter-ethnic relationship was that females exerted higher minority influence processes as compared to males. In fact, this finding may be explained with reference to contact theory as well as cultural support. In case of Bangladesh, it is important to note that males get higher opportunity to establish contact with other male members in their inter-ethnic relationships. This frequent contact is supposed to decrease the prejudice. In other words, this increases the intimacy between the members between different ethnic group members. This indicates that males show less influence to change the decision of other groups in reference to dominant out-group members. This is called positive inter-dependence according to contact theory developed by *Amir (1969)*. This positive inter-dependence of male members with out-group members leads co-operative activity. In fact, this co-operative activity is successful in case of male members of ethnic groups such as Santals, High Caste Hindus and Schedule Caste Hindus. Thus the minority influence process is hindered in case of male members of the ethnic groups. But the female members have less opportunity of contact with out-group members. Again, a successful contact must take place between equal status participants. It means that the groups should have similar socio-economic status and consensual prestige. The female members of ethnic groups lack these characteristics and as such they have failed to maintain good relationships with the out-group members. This supports the finding that females have expressed higher minority influence than the males.

Concluding Remarks

As far as influence phenomena are concerned, private individual responses show greater change in the phase of minority influence (*Moscovici and Lage, 1976*). However, ethnic groups frequently display two types of influence. These are innovation and social control. The disadvantaged minority groups show fundamental polarity to face conflict arising from out-group dominance. In such cases, resistance is aroused by the minority groups. Thus the minority groups desire to preserve own individual responses in private. But resistance may arise in private responses also. Thus both compliance behaviour as well as conversion behaviour may occur in the minority group members in the process of minority influence (*Moscovici, 1976*). These theoretical explanations may be applied in case of Santal, High Caste Hindus and Schedule Caste Hindus.

For example, both Santals and Schedule Caste Hindus show compliance and conversion behaviour. They show compliance behaviour when they interact with out-group members of dominant Bengali Muslim group. But they show conversion behaviour in their enter-ethnic inter-group relations. In other words, both Santals and Schedule Caste Hindus express their grievances against out-group Bengali Muslims in their private conversation. But in public behaviour, they show compliance attitudes towards Bengali Muslims.

High Caste Hindus, on the other hand, may express a deviant judgement in reference to Bengali Muslim group. This deviant judgment may be contrary to the norms respected by Bengali Muslims. This is because of prior relationship between High Caste Hindus and Bengali Muslims during undivided Bengal. In fact, High Caste Hindus had dominating status in undivided Bengal and Bengali Muslims had subordinate status. But this relationship have reversed during independent Bangladesh. This indicates that High Caste Hindus try to recover their prior dominating status but Bengali Muslims try to maintain their

acquired dominating status. Thus, while Santals and Schedule Caste Hindus show compliance behaviour, High Caste Hindus show conversion behaviour both in private and public behaviour.

Bengali Muslims, in fact, express marker of social identity emphasizing political, economic, cultural and linguistic development. It should be mentioned that both Europe and USA have established white supremacy. Similarly Bengali Muslims have become capable to establish Muslim supremacy in Bangladesh. This has become possible due to cultural and linguistic development in contrast to Hindus in Bangladesh. It is, perhaps, this psychological functioning in different minority groups in Bangladesh that have demarketed a psychological group boundary between different ethnic groups as well as dominant out-group.



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APPENDIX

APPENDIX

MINORITY INFLUENCE TEST

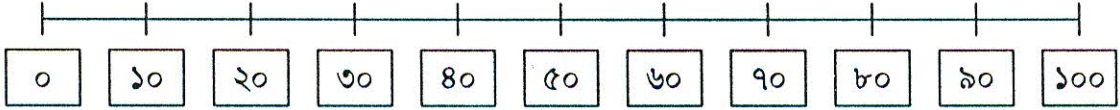
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বয়স: শ্রেণী:

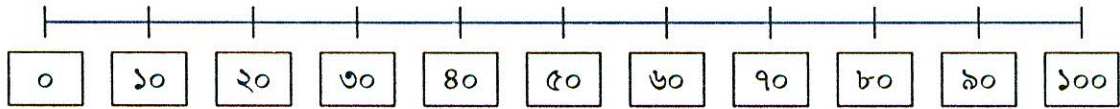
নির্দেশনা

একটি মনোবৈজ্ঞানিক গবেষণায় অংশগ্রহণের জন্য আপনাকে কতগুলো সমস্যা দেয়া 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 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 এর গোপনীয়তা রক্ষা করা হবে। আপনার সক্রিয় অংশগ্রহণের জন্য ধন্যবাদ।

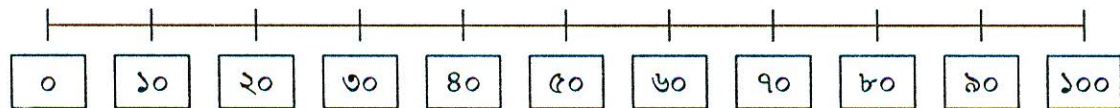
০১। কর্তৃপক্ষ প্রতিরক্ষাবাহিনীতে কিছু শূন্যপদ পূরণের জন্য বিজ্ঞপ্তি দিয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের দাবীর প্রেক্ষিতে উক্ত পদগুলো সংখ্যালঘু সম্প্রদায়ের সদস্যদের মধ্য হতে পূরণ করা হবে?



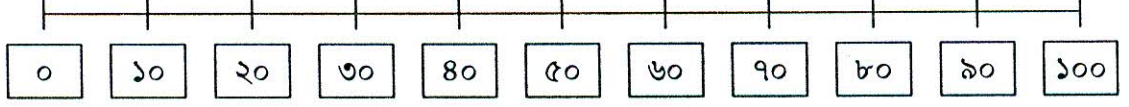
০২। বাংলাদেশ পাবলিক সার্ভিস কমিশনে সদস্যপদ শূন্য হয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের আস্থা অর্জনের জন্য উক্ত পদে একজন সংখ্যালঘু সম্প্রদায়ের ব্যক্তিকে সদস্য হিসেবে নিয়োগ দেয়া হবে?



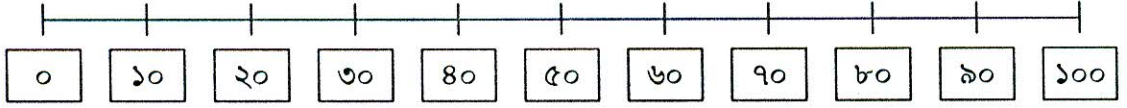
০৩। দেশের রাষ্ট্রপতির একান্ত সচিবের পদটি শূন্য হয়েছে। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সঙ্গে সংখ্যাগুরু সম্প্রদায়ের সম্প্রীতি রক্ষার জন্য উক্ত একান্ত সচিবের পদটিতে সংখ্যালঘু সম্প্রদায়ের ব্যক্তিকে সদস্য হিসেবে নিয়োগ দেয়া হবে?



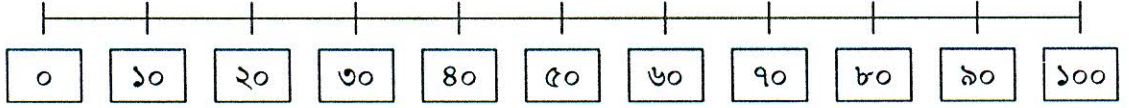
- ০৪। বাংলাদেশের কোন এক সংখ্যালঘু অধ্যুষিত এলাকায় সার বিক্রয়ের জন্য একজন ডিলার নিয়োগের আবশ্যিক। আপনার মতে কতটুকু সম্ভাবনা যে, জনসংখ্যা বিবেচনা করে উক্ত এলাকার জন্য সংখ্যালঘু সম্প্রদায়ের সদস্যদের মধ্য হতে একজনকে ডিলার নিয়োগ করা হবে?



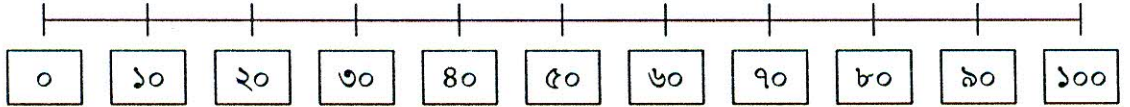
- ০৫। একটি রাজনৈতিক দল সংখ্যালঘু এলাকায় জাতীয় সংসদ নির্বাচনে প্রার্থী মনোনয়নের ক্ষেত্রে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ সংরক্ষণ বিবেচনায় এনে উক্ত সম্প্রদায়ের লোকদের মধ্য হতে একজনকে মনোনয়ন দেয়া হবে?



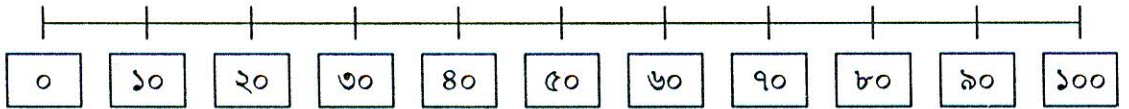
- ০৬। বিদেশে উচ্চশিক্ষার্থে শিক্ষা মন্ত্রণালয় হতে বৃত্তি প্রদানের ক্ষেত্রে আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের আর্থিক অবস্থা বিবেচনা করে উক্ত সম্প্রদায়ের মধ্য হতে উপযুক্ত ব্যক্তিকে নির্বাচন করে বৃত্তি প্রদান করা হবে?



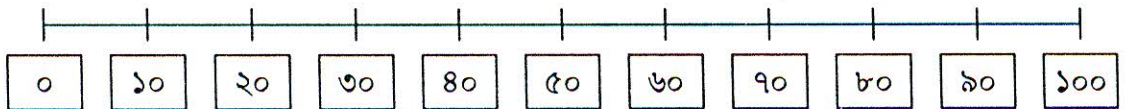
- ০৭। আইন মন্ত্রণালয় প্রখ্যাত আইনজীবীগণের মধ্য হতে হাইকোর্টের বিচারক মনোনয়ন করতে চায়। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের উদ্বেগ দূর করার জন্য উক্ত সম্প্রদায়ের একজন আইনজীবীকে বিচারক পদে মনোনয়ন দেয়া হবে?



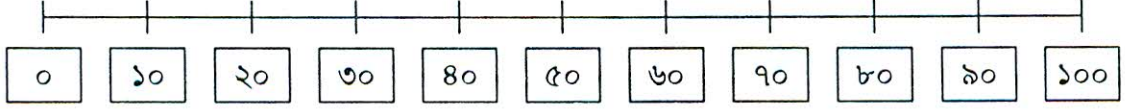
- ০৮। বাংলাদেশ সরকার সচিব পর্যায়ে পুনঃনিয়োগ দিতে চায়। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের বঞ্চনার দিক বিবেচনা করে উক্ত সম্প্রদায়ের একজন সচিবকে পুনঃনিয়োগ দেয়া হবে?



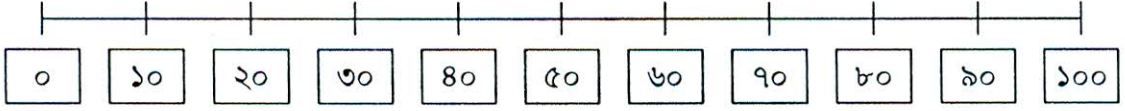
- ০৯। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ রক্ষা সম্পর্কে স্বচ্ছতা অর্জনের জন্য উক্ত সম্প্রদায়ের সদস্যদের মধ্য হতে একজনকে বিদেশে রাষ্ট্রদূত পদে নিয়োগ করবে?



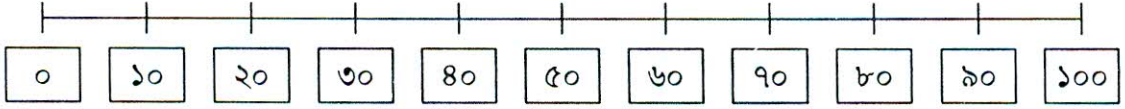
- ১০। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশে সংখ্যাগুরু ও সংখ্যালঘু সম্প্রদায়ের মধ্যে সম্প্রীতি প্রতিষ্ঠার জন্য বাংলাদেশ সরকার সংখ্যালঘু সম্প্রদায়ের মধ্য হতে একজনকে স্বরাষ্ট্র মন্ত্রীর পদে নিয়োগ দেবেন?



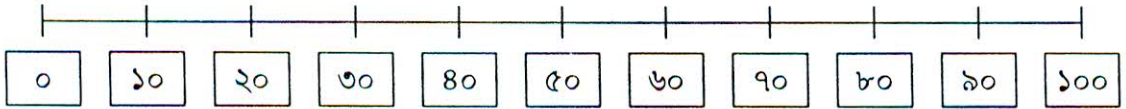
- ১১। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সদস্যগণকে সন্তুষ্ট করার জন্য সরকার উক্ত সম্প্রদায়ের ধর্মীয় স্থানগুলো সংস্কারের জন্য মোটা অংকের অনুদান প্রদান করবেন?



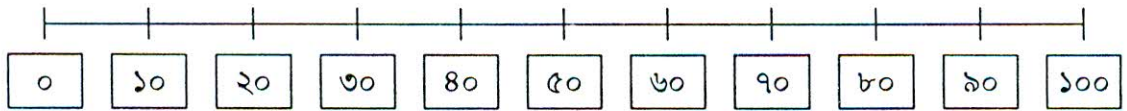
- ১২। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের স্বার্থ রক্ষা ও দাবী আদায়ের জন্য গঠিত কমিটিকে রাষ্ট্রীয়ভাবে স্বীকৃতি দেয়া হবে?



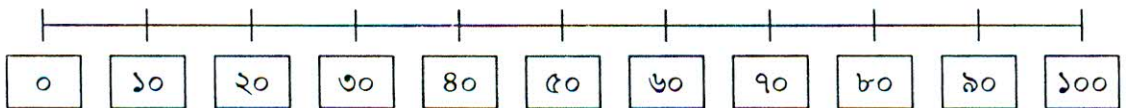
- ১৩। আপনার মতে কতটুকু সম্ভাবনা যে, কোন প্রতিষ্ঠানে কর্মরত সংখ্যালঘু সম্প্রদায়ের সদস্যগণকে নিজস্ব জীবনধারা মেনে চলার স্বার্থে তাদেরকে নিজ সম্প্রদায়ের পোশাক পড়তে উৎসাহিত করা হবে?



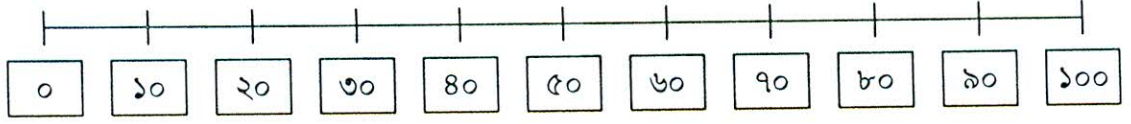
- ১৪। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের নিজেদের ধর্মীয় বিশ্বাস অনুযায়ী উপাসনালয়ের প্রার্থনা করতে পারবে?



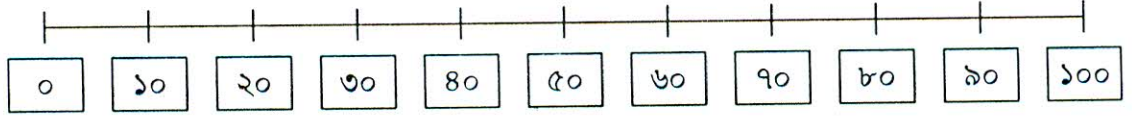
- ১৫। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘু সম্প্রদায়ের সদস্যগণ সংখ্যাগুরু সম্প্রদায়ের ধর্মীয় অনুষ্ঠানে আমন্ত্রিত হবে?



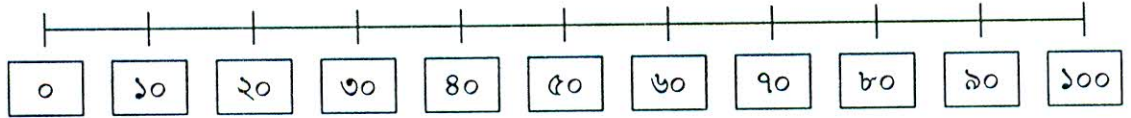
১৬। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের প্রচার মাধ্যমে নিরপেক্ষতা অর্জনের জন্য সংখ্যালঘু সম্প্রদায়ের সদস্যগণকে চাকুরীতে নিয়োগ দেয়া হবে?



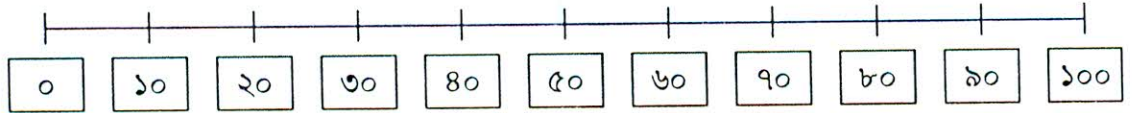
১৭। আপনার মতে কতটুকু সম্ভাবনা যে, সম্প্রদায় সম্প্রীতি রক্ষার স্বার্থে বাংলাদেশে সংখ্যাগুরু সম্প্রদায় সংখ্যালঘু সম্প্রদায়ের ধর্মীয় অনুষ্ঠান পালনে সহায়তা প্রদান করবেন?



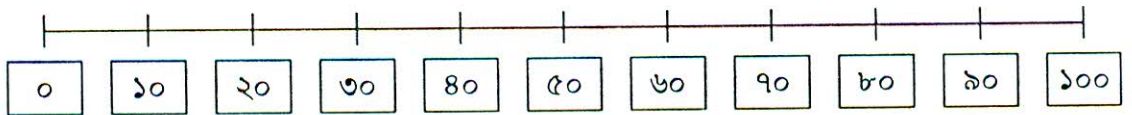
১৮। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের রাজনীতিতে সংখ্যালঘু সম্প্রদায়ের ইতিবাচক অবদানের স্বার্থে ধর্মীয় নিরপেক্ষতাকে অগ্রাধিকার দেয়া হবে?



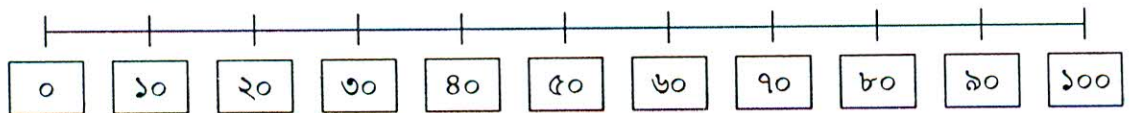
১৯। আপনার মতে কতটুকু সম্ভাবনা যে, সংখ্যালঘুদের নাগরিক স্বার্থ রক্ষার্থে সংখ্যাগুরু সম্প্রদায়ের এলাকার বাসস্থান নির্মাণে উৎসাহিত করা হবে?



২০। আপনার মতে কতটুকু সম্ভাবনা যে, বাংলাদেশের প্রেক্ষাপটে সংখ্যালঘুদের ধর্মীয় বিশ্বাস ও সাংস্কৃতিক মূল্যবোধ সংরক্ষণের 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?



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Documentation Section
Document No. D-2888
Date 24.4.08