

# **Cognitive Determinants of Racial Prejudice**

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## ABSTRACT

Two studies, first qualitative and then quantitative, were conducted to investigate cognitive correlates of racial prejudice in Chittagong Hill Tracts (CHT) in Bangladesh - home to the decades-long interracial conflicts between indigenous Chakmas and settler Bengalis. The studies were guided by a theoretical framework comprised of cognitive behavioral perspective, indigenous psychology and grounded theory methodology.

The first study employed a grounded theory approach to examine cognitive factors, especially thinking patterns and perceptions, likely to be associated with racial prejudice. In-depth interviews (IDI) were conducted with 26 respondents (12 Chakmas, 14 Bengalis), of which 16 had high and 10 had low level of prejudice. Participants were recruited from two districts of CHT through a theoretical sampling strategy. Four key-informants were also interviewed to triangulate the IDI findings. The interview data, analyzed using the qualitative software NVivo, revealed 31 types of race-related thoughts and perceptions of which 24 were associated with racial prejudice (e.g., dehumanization, disapproving contact, apprehension of negative, and victim thinking).

The qualitative findings were used to generate empirical hypotheses that were tested in the quantitative study. Thirty-one cognitive factors derived from the qualitative study were reduced to 28 by a number of mergers and divisions. Three contact-related and one emotional factor were later added, making a total of 32 constructs. Thirty-three brief instruments, specific to the CHT, were developed to assess racial prejudice and all those constructs. All instruments demonstrated adequate face validity and internal consistency reliability (Cronbach's alpha = .503 - .919; inter-item correlation  $r = .353 - .633$ ) except for three (i.e., perception that opposite race is ethnocentric, apprehension of negative, and anchoring). Particularly notable was the 12-item racial prejudice scale that had high concurrent validity ( $r$

= -.791 with feeling thermometer), internal consistency (Cronbach's alpha .916; corrected item-total  $r = .471 - .789$ ), and test-retest reliability ( $r = .979$ , two weeks gap).

The quantitative study was conducted on 393 respondents, conveniently recruited from a number of suburban and rural locations of the Khagrachari district in CHT, almost equally represented by the two races (50.6% Chakmas, 49.4% Bengalis). With an age range of 18-87 years (average 37), the participants were mostly male (68.2%). Stepwise multiple linear regression revealed ten significant predictors explaining 86% of the variance in racial prejudice scores ( $F_{11,381} = 203.86$ ,  $p < .01$ ). Contact disapproval appeared to be the strongest predictor followed by dehumanization, progressive orientation, perspective taking, infrahumanization, overgeneralization, maximization-minimization, emotion towards other race, rumor susceptibility, and perceiving administration as biased. Of these ten factors, three (progressive orientation, rumor susceptibility, and perceiving administration as biased) were found to be quite novel as they were never studied before. Contrary to our general expectation, contact factors (direct-, extended-, and negative contact) failed to predict racial prejudice in the CHT context.

This research provides an in-depth examination of race-related attitudes and thoughts within the context of CHT. The four-tiered indigenization model used here should be considered as a methodological approach for future research, as should the large set of contextualized instruments. The results suggest practical implications for prejudice reduction strategies appropriate to the CHT.

## DECLARATION

I hereby declare that this is an original research and it contains no material, which has been accepted for the award of any other degree or diploma in any university or other institution. I also affirm that to the best of my knowledge the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

.....

Muhammad Kamruzzaman Mozumder

March, 2013

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## **DEDICATION**

To those individuals who sacrifice their personal ideology and compromise with  
the opposition to ensure peace for common folks

## CHAPTER 1

### INTRODUCTION

The decades long interracial conflict between indigenous Chakmas and settler Bengalis living in the Chittagong Hill Tracts (CHT) in Bangladesh has been a serious peace concern for the country. Starting in the 1970s, regular conflicts including armed encounters between the militant indigenous groups and Bangladesh Army have taken toll on numerous lives from both sides, resulting in a widespread distress among ordinary residents in the region. A peace treaty signed in 1997 by the Bangladesh Government and the United People's Party of the Chittagong Hill Tracts, the political organization of the indigenous people, has ceased the armed conflict but sporadic communal riots take place still to date. Severe psychological reactions such as avoiding each other, accusing each other for troubles and most importantly showing a generalized mistrust, disgust and hatred towards each other are commonly observed in the area (Chowdhury, 2009; Rashiduzzaman, 1998). Due to limited interactions and lack of interracial discourse, people from both sides often express distorted thinking and faulty perceptions about each other (see the documentary film by Mokammel, 2005). For the last 15 years since the peace treaty, Bangladeshi academics and researchers have been working relentlessly to find ways to eradicate, at least partly if not totally, those negative perceptions evolved through the prolonged conflict. However, gaining a clear understanding of the interplay of various cognitive factors that shape and maintain racial prejudice in the region has been quite challenging. It is now generally recognized that before designing an effective intervention strategy, a comprehensive understanding of the cognitive correlates of racial prejudice, with particular reference to the Chittagong Hill Tracts (CHT), would be necessary. The current study will serve as an attempt to achieve that goal.

Researchers from different academic disciplines has studied racism, prejudice and their associated factors, looking at them from various theoretical perspectives such as social, psychological, political, and economical. Social psychologists have been working intensively on race relation and prejudice since 1920s as exemplified in works of Lippmann (1922) and Bogardus (1927). However, the first emphasis on racism, prejudice and discrimination in social psychology was found as early as the dawn of 20<sup>th</sup> century in the work of Du Bois. He wrote, “The problem of the twentieth century is the problem of the color-line,—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea” (Du Bois, 1903, Chapter 2, para. 1). Du Bois’s statement was not only relevant for the society in the 20th century but also equally appropriate for the current times. Although the issues of color have become (or at least seem to become) fainter, researchers have demonstrated the presence of ingeniously mutated modern forms of racism replacing the old racism of color line. The world has seen violent presence of racial conflict and rivalries, even at the beginning of the 21<sup>st</sup> century. Present day terrorist attacks and war against terrorism that have shaken the world can somehow be seen as the manifestation of racial prejudice and rivalry (Fekete, 2004; Louis & Taylor, 2002; Scott, 2009). Ethnic cleansing of Myanmar’s Muslim Rohingyas is one of the most recent incidents that received significant global attention.

Race is an old form of categorization that is based on some innate, acquired or imposed features (Brunsma & Rockquemore, 2002; S. S.-J. Lee, Mountain, & Koenig, 2001). In most cases, the observable physical features serve as the basis for this categorization. It seems that human beings possess an instinctive characteristic to segregate themselves according to some similarities and differences. The features of physical appearance as determined by the races easily offer a strong tool for differentiation, and thus race became one of the most powerful social categorization (Rustin, 1991). Such segregation supposedly helps the group to ensure

survival especially in cases of limited resources. However, contrary to the purpose of survival, these groupings have caused large number of death through communal riot, war, genocide and other sorts of killing throughout the history. Many of these atrocities were fueled by racism. In recent times, such form of mass brutalities was seen in Germany, Yugoslavia, and Rwanda. Although genetics research and DNA analysis discovered that race has no biological basis, the racists have been successful in defining racial 'in' and 'out' groups based on some imposed criteria.

In the past, researchers from different fields often tried to support the commonly held beliefs about qualitative difference among people of different races (e.g., scientific racism). One of the notable examples was Hitler's effort to use medical and anthropological researchers to establish supremacy of the German race over the Jewish and Africans (see Proctor, 1988). However, recent genetic research suggested that the idea of racial difference is biologically invalid and the genetic difference between people from different races is not more than the difference between people from the same race (Bodmer & Cavalli-Sforza, 1976; Lewontin, Rose, & Kamin, 1984). Human Genome Project (2003) asserted that races cannot be distinguished genetically and race does not have any scientific basis. Although these evidences can be and are used to argue for biological equality of races, however, these are simply immaterial from the egalitarian perspective where equal treatment is demanded for all, irrespective of the existence of inferiority or superiority of the person's race.

As the newer findings evolved, it is now established that race is more of a socio-cultural phenomenon rather than a biological one (Banton, 2002). Obviously, the issue of 'race' or 'racial identity' has an immense effect on the inter-personal i.e. social functioning of the individuals. Such forms of race based interpersonal relations are manifested in the form of prejudice, stereotyping, discrimination, ethnocentrism, ingroup favoritism, ingroup bias, outgroup derogation, social distance, racial hatred, and many more. It may be noted here that

these concepts have overlapping meaning and have been used interchangeably to describe racial prejudice in the context of social psychology (Augoustinos & Reynolds, 2001).

The term prejudice literally means pre-judgment (from the Latin *præjudicium*) i.e., arriving at a judgment toward something or some person without having sufficient information. The ability to judge things quickly based on minimal information can be considered as a skill required in everyday life especially for adaptation to a novel situation. Thus, this definition can be limiting in a sense for providing actual picture of what prejudice is. Allport (1954) clarified this issue further by adding the *inflexibility* criterion for prejudice. He wrote, “*Prejudgments become prejudices only if they are not reversible when exposed to new knowledge*” (Allport, 1954, p. 9). Theoretically, such form of pre-judgment can be either positive or negative in direction. The use of the term prejudice in psychology has been traditionally concerned with the negative judgment towards people or groups and their behavior. Prejudice as a form of attitude is thought to be consisted of three components, namely affective (negative emotional reaction), behavioral (discriminatory and other negative behavioral tendencies), and cognitive (stereotyped belief and judgment) (Streitmatter & Pate, 1989).

Racial prejudice or racism can be viewed as a specific form of prejudice based on racial identity. The Penguin dictionary of psychology defined racism as “prejudice based on race and characterized by attitudes and beliefs about the inferior nature of person of other race” (Reber, 1985, p. 607). Jones (1972, p. 5) defined racism as “belief in the superiority of one’s own race over another and the behavioral enactments that maintain those superior and inferior positions.” In Allport’s definition, “*Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization*” (1954, p. 9). Three previously mentioned components of prejudice (cognitive, behavioral and affective) are clearly observable in these definitions of racial prejudice. However, if we observe modern day racism in advanced-societies, these features may not be readily identifiable.

In the ever-evolving human society, support for racial prejudices is gradually decreasing. The progression of modernity is constantly giving greater emphasis on egalitarian values. It is understandable that adoption of egalitarian value will decrease racial prejudice or at least its observable manifestations (see Crandall & Eshleman, 2003; Monteith & Walters, 1998). Studies have indicated a notable reduction in unfavorable attitudes towards minority groups in the Western countries in the last three decades (Devine & Elliot, 1995; Dovidio, Brigham, Johnson, & Gaertner, 1996). However, other studies revealed that such negative attitudes have not totally gone away, rather only changed in their expression (Crosby, Bromley, & Saxe, 1980; Mays, Coles, & Cochran, 2013). The decrease in old-fashioned racism gave way to the development of new and subtle forms of modern racism. The newer forms of racism include aversive racism (Gaertner & Dovidio, 1986), modern racism (McConahay, 1986), and symbolic racism (Kinder & Sears, 1981). People's conflict between modern egalitarian values and negative emotional reactions to outgroup are suggested to result in the transformation of old fashioned racism in to the newer forms (see Brewer & Miller, 1996). Although the forms of expression between the old and new types of racism are distinctly different, their effects are almost the same. Racial prejudice flag its presence as an everyday phenomenon often being in barely noticeable or even in unnoticeable forms but, at times, it exposes itself in such vividly brutal forms that it poses serious doubt about existence of superior human values among us. One such frontier for blatant form of racial prejudice is Chittagong Hill Tracts (CHT) in Bangladesh.

### **1.1 Racial Prejudice in the CHT Context**

Chittagong Hill Tracts (CHT) is situated in the southeast corner of Bangladesh bordering both India and Myanmar. In the recent decades, several violent conflict between the two major races in the area (indigenous Chakmas and settler Bengalis) have posed serious

question regarding the possibility of peaceful race relation in the region. The crisis in the region began in 1960s when the then Pakistani Government (Bangladesh was the Eastern part of Pakistan before 1971) constructed a hydroelectric project, which subsequently flooded a huge portion of cultivatable lands owned by the indigenous people. This permanent flood forced a large population to leave their ancestral home and personal belongings. Although a compensation scheme was launched, it was inadequate and seen as incomparable with the asset in the form of land. Naturally, this unexpected change disturbed the socio-economic harmony in the region. Many of the indigenous people termed this event as a betrayal by the government, and their dissatisfactions started to crystallize against the government (Roy, 2000). After the independence of Bangladesh in 1971, the indigenous people hoped that the new government would understand their agony and listen to their demands. However, they found with surprise that the new government is equally non-responsive to their cause, which helped initiate and reinforce the indigenous solidarity movement. This movement ultimately led toward armed conflict between the tribal solidarity association and Bangladesh Army in the late 1970s. In the face of threat of an alleged separatist movement, Bangladesh government started a Bengali settlement program in the CHT immediately thereafter with a plan to reduce the population ratio between the Indigenous and Bengalis in the region. This settlement program continued till 1990s when an estimated 400,000 Bengalis were taken from the plain districts and resettled there. (Chittagong Hill Tracts Commission, 2009).

The Government decision to send Bengalis in hilly indigenous areas for settlement escalated the problem and created deep-rooted mistrust not only between the indigenous people and the government but also between indigenous and settler Bengali population. Since then the indigenous Chakmas and the settler Bengalis had been engaging in riot, killing, fire setting, kidnapping, forceful possession of each other's land and all other sorts of violence toward each other. The situation, however, improved significantly after the peace treaty signed in 1997. It should be mentioned here that the incidents of racial conflict are still

occurring in the region but with a less frequent and less violent manner. The reduction in fierce conflict did not eliminate the problem totally. Strong prejudicial attitude towards each other is widespread in the region (Chowdhury, 2009; Rashiduzzaman, 1998). Recurrent mistrust are evident as the two groups are often seen to engage in conflict just in response to rumors (Juberee & Sumi, 2012; "Rumours sparked clash, 8 marked," 2012). Therefore, the CHT remains a turbulent region of Bangladesh in terms of race relation.

If we analyze the nature of racial prejudice all over the world, in almost every case (if not all) we will find some real life issues such as economy, power, or possessions, either as the predisposing factors or the maintaining factors (Rouhana & Bar-Tal, 1998). The review of the history suggests that the problem in CHT is generally rooted in the real life causes (i.e., land ownership dispute, economic hardship, and political will). A closer inspection of the current situation clearly suggests problematic race relation between the Bengali settlers and the largest indigenous group in the CHT, which is Chakma. These two groups also possess significant racial prejudices against each other. It may be noted here that the Chakmas are the most literate and politically enlightened indigenous group in CHT and therefore, they were the first to launch and lead organized protest against the Bengali settlement in the region. Subsequently a clash between the two races became obvious. Although there are negative attitudes and conflicts between the settlers and various indigenous groups, the Chakma-Bengali conflict is the most prominent. Some conflicts are also reported amongst the indigenous groups themselves (e.g., Chakma vs. Marma), but this was too insignificant to be discussed here.

## **1.2 Theoretical Perspectives on Understanding Prejudice**

Researchers tried to understand prejudice and hostile racial attitude from different perspectives. Many theories have been proposed to explain prejudice but a comprehensive

integrative framework is yet to come (Duckitt, 1992). Nevertheless, a review of the prejudice theories is incorporated in this section for enhancing the upcoming discussion on the determinants of racial prejudice.

One of the earliest classifications of the theoretical understanding of prejudice was proposed by Allport (1954). He summarized prejudice theories into six broad classes namely, historical, sociocultural, situational, psychodynamic, phenomenological and earned reputation perspective.

*Historical perspective* emphasizes that the dominant group uses prejudice as a tool for economic exploitation and rationalization of these exploitations. A beautiful demonstration of historical perspective in terms of Whites' prejudice towards Blacks can be observed in the words of Bell Jr (1976, p. 6) “-that America is a white nation, and that white dominance over blacks is natural, right and necessary as well as profitable and satisfying.” *Sociocultural perspective* proposes that people harbor prejudiced attitude toward groups of people who are associated with features of urbanization (e.g., insecurity, uncertainty, and diminished personal contacts). *Situational perspective* suggests that current happenings, situations, and learning have impact on individual and determines his or her prejudiced attitude. Sinclair, Dunn, and Lowery (2005) demonstrated socialization of prejudicial attitude in the form of parent to child transmission. *Psychodynamic perspective* emphasizes the process of nurture and the interpersonal relationship (insecure, lacking affection, etc.) during the childhood period of growth and upbringing that determine peoples' prejudiced attitude. The most notable work on psychodynamic perspective was carried out by (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950) in which they defined authoritarian personality as the cause of prejudice. *Phenomenological perspective* proposes the influence of immediate experience such as perception, interpretation, and affective state, on determining prejudicial behavior. *Earned reputation perspective* suggests that prejudice is primarily based on some characteristic traits of the group

that is being prejudiced. Berkowitz and Green's (1962) experiment provided empirical support for this perspective. They demonstrated that certain characteristics of the victim make them the target of aggression.

The perspectives described above are far from being comprehensive in their individual capacity to explain prejudice. Allport himself commented on these perspectives as, "There is no master key. Rather, what we have at our disposal is a ring of keys, each of which opens one gate of understanding" (1954, p. 208). However, the six perspectives can be combined together in explaining racial prejudice at three levels. At the first level, historical and socio-cultural perspectives explain the background context. This context provides an enabling environment for the development of prejudice. The second level, development of prejudice within the person, is explained by situational, psychodynamic and earned reputation perspectives. They explain the reason why not everyone acts in a prejudicial manner and why not every group becomes the victim of prejudice despite being in the same historical and socio-cultural context. The third level, the acting out part of prejudice, can be explained by the phenomenological perspective.

A review of the modern classifications of prejudice theories suggest three broad perspectives to be the basic and most common, these are personality perspective, sociocultural perspective and social cognition perspective (Ashmore & Del Boca, 1981; Harrington, 2004; Whitley & Kite, 2009).

*The personality perspective* links prejudiced attitude with personality patterns such as authoritarianism, social dominance orientation, dogmatism, tough mindedness and neuroticism (Adorno et al., 1950; Altemeyer, 2004; Duckitt, Wagner, du Plessis, & Birum, 2002; McFarland, 2010). This perspective is often referred as psychodynamic perspective because of being dominated by psychodynamic theories since its origin. Although many personality patterns have been linked with prejudice, right wing authoritarianism (RWA) and

social dominance orientation (SDO) are the two most studied personality patterns in understanding racial prejudice. Although personality factors are shown to be associated with prejudice, the findings are often criticized because it ignored the role of contextual factors. Personality perspective can explain racial prejudice at the individual level but it cannot explain how it spreads over the community that surpasses the boundary of individuality.

*The sociocultural perspective* suggests that prejudicial behavior are the functions of social and cultural factors such as categorization (Tajfel, Billig, Bundy, & Flament, 1971), social identity (Masson & Verkuyten, 1993), modeling (Carlson & Iovini, 1985), sense of deprivation (Pettigrew et al., 2008), and deindividuation (Mullen, Migdal, & Rozell, 2003). Compared to personality theories, socio-cultural theories allow further understanding of prejudice by incorporating the contextual factors together with the individualistic factors.

*The social cognition perspective* explains the cognitive mechanisms of processing social information regarding themselves and others (Fiske & Taylor, 1991). One of the convincing explanations of prejudice in this perspective is the cognitive miser model where people are suggested to miserly use the limited cognitive resources they have and this leads to prejudgment and shortcuts in decision making regarding the outgroup. Numerous factors have been studied to understand prejudice in the social cognition perspective such as illusory correlation (Chapman, 1967), schema (Markus, 1977), confirmation bias (Lord, Ross, & Lepper, 1979), social representations (Sommer, 1998), threat perception (Savelkoul, Scheepers, Tolsma, & Hagendoorn, 2010), and self-fulfilling prophecy (Merton, 1948). Apart from describing the cognitive mechanisms that contribute to prejudice, social cognitive perspective also explains the processes of how these cognitive mechanisms function at the micro level. Utilizing the technological advancement, newer research are exploring relation between brain functioning and cognitive processes in understanding prejudice (see Banich & Compton, 2010).

Similar to the old theories classified by Allport (1954), the newer theories described above are inapt to provide a comprehensive understanding of racial prejudice. Moreover, the perspectives summarized in this section originated from findings of studies conducted on various types of prejudices and out-group behaviors. For better understanding of the contributors of racial prejudice, it is necessary to explore the interplay of these contributors in studies conducted solely on race-based prejudice.

### **1.3 Determinants of Racial Prejudice**

Several distinct trends are observed in the literature concerning racial prejudice. The first few decades of the twentieth century had a preoccupation of understanding prejudice in terms of White-Black relations (Hall Jr., 1947; Lapierre, 1928; Young, 1927). A belief in an innate racial inequality was fashionable during this period (Grath, 1930), and research was undertaken to justify prejudice and inequality by attempting to prove the superiority of White races i.e., the dominant races (Thompson, 2003). The subsequent mass genocide of the Jews in World War-II however caused a shift in research concerning prejudice, towards finding a relationship between prejudice, mental illness and personality characteristics (Adorno et al., 1950). The more recent trend in research concerning prejudice has explored the inevitability of prejudice justified by information processing and cognitive approaches (Augoustinos & Walker, 1998; Macrae & Bodenhausen, 2000). However, this theory has itself been criticized as a form of prejudice (Hopkins, Reicher, & Levine, 1997). The evolving yet unconvincing explanations of prejudice indicate an incomplete understanding of this subject matter in the field of psychology to date.

In response to the unavailability of a comprehensive synthesis of the determinants of racial prejudice, we decided to address the matter firsthand by conducting a detailed review of

literature on the determinants<sup>1</sup>. The search for research papers on racial prejudice was conducted using Multi Search powered by ExLibris Metalab (provided by Monash University Library) which allowed contents to be searched simultaneously within three major psychology databases, namely, OVID MEDLINE, PsychINFO (Ovid) and Web of Science (ISI). Advanced search options that employed Boolean operators “AND” and “OR” were used with multiple keywords such as racial prejudice, racism, determinants, correlates, factors, racial attitude, and stereotype. Based on the phrasing of title, 345 papers were downloaded and scrutinized. However, after applying the selection criteria (i.e., prejudice based on race), only 62 papers were included in this review. The review incorporated 59 research papers and 3 meta-analytic studies conducted on racial prejudice. Key findings of the reviewed studies are presented in Appendix A. It was observed that many of the authors indicated causal relation between the individual factors and racial prejudice from studies that adopted regression analysis. However, it should be noted that most of these casual paths are inferred and thus may not suggest real causal relationships.

The review identified seventy-eight factors directly related to racial prejudice. We developed a visual model to demonstrate these relationships (Figure 1.1). A closer examination of the study themes indicated the individual factors to be centered around four broad categories, namely, *intrapersonal factors*, *intergroup factors*, *contact related factors*, and *socio-demographic factors*. Titles of the categories are self-explanatory, however, it needs to be indicated that contact related factors are actually intergroup factors categorized separately because of their distinctiveness. It should be noted here that the classification was made for conceptual clarification of the model; in reality however, the categorical membership of the factors are largely overlapping. For ease of understanding, the individual factors of racial prejudice presented in Figure 1.1 were clustered into four aforementioned categories.

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<sup>1</sup> The review paper titled “Factors associated with racial prejudice: Visual models based on existing literature” is currently under process of revision in accordance to reviewers’ comments. The abstract is presented in the Appendix P.

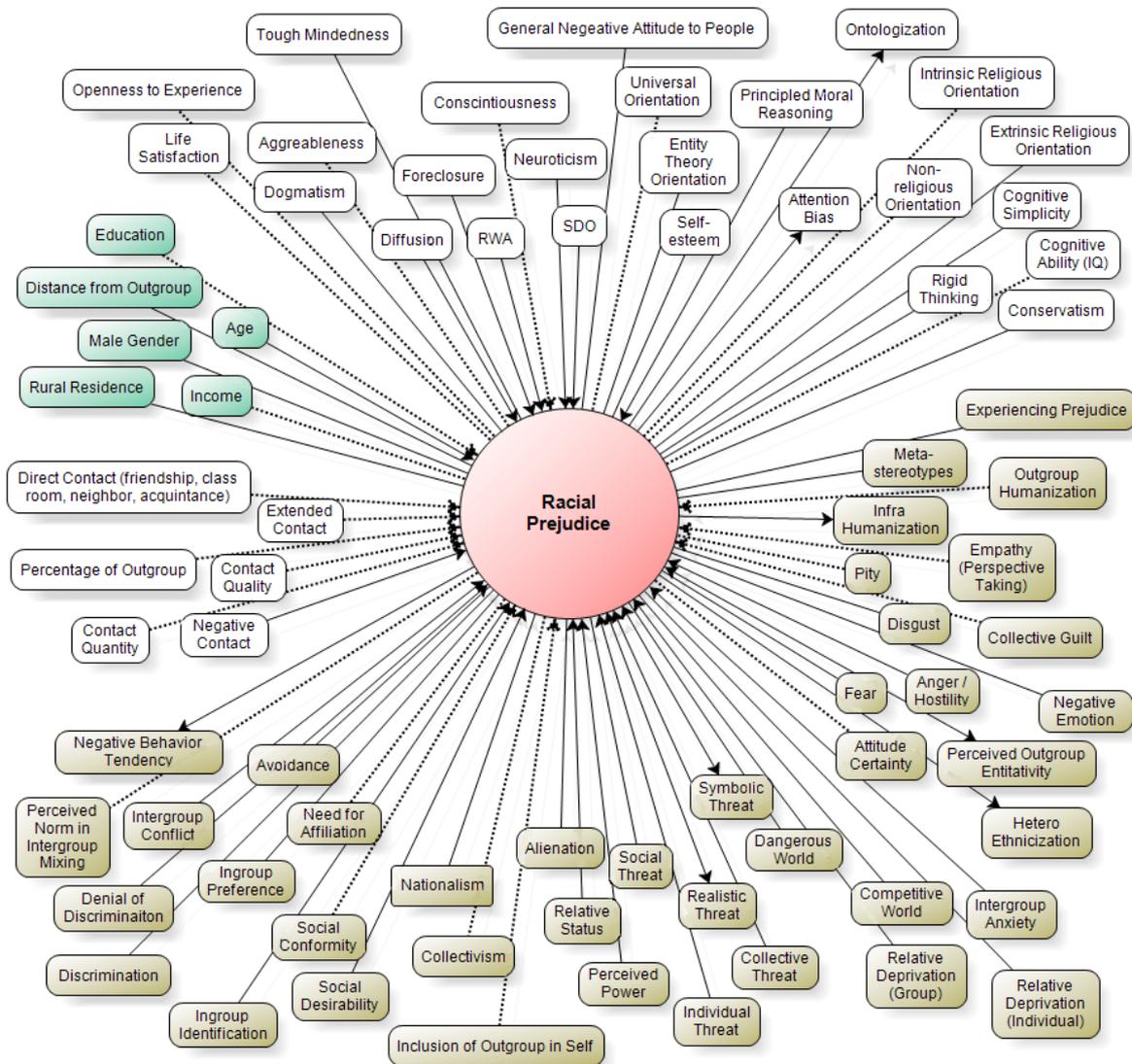


Figure 1.1. Factors associated with racial prejudice. The topmost cluster of factors with non-shaded boxes represents intrapersonal factors, clockwise from it the next clusters are intergroup (shaded), contact related (non-shaded) and socio-demographic (shaded) factors. Dotted lines indicate negative relation and direction of arrow indicates possibility of a causal relation.

Of the 78 factors associated with racial prejudice, 38 were suggested to have causal relationships (Vala, Pereira, & Costa-Lopes, 2009; Wagner, van Dick, Pettigrew, & Christ, 2003) where 30 influenced racial prejudice, four were influenced by prejudice and four had bidirectional relationships. The remaining 40 factors showed simple correlations with

prejudice (Maykovich, 1975; Sibley & Duckitt, 2008). Twenty-five of the 78 factors had negative relation with racial prejudice (Christ et al., 2010; Costello & Hodson, 2010; Ekehammar & Akrami, 2003).

### 1.3.1 Intrapersonal Factors

Studies examining the association between intrapersonal factors and prejudice are dominated by *personality approach*. It should also be noted that in the years following World War-II, personality factors received a great deal of attention in regards to understanding prejudice. In the context of prejudice, the most frequently studied personality factors seemed to be right wing authoritarianism (RWA; Adorno et al., 1950) and social dominance orientation (SDO; Sidanius & Pratto, 1999). Individual studies equivocally reported that RWA and SDO were significantly associated with racial prejudice (Akrami, Ekehammar, Bergh, Dahlstrand, & Malmsten, 2009; Dhont & van Hiel, 2009; Duckitt et al., 2002). The interrelation between RWA and SDO was also widely reported (Dhont & van Hiel, 2009; Sibley & Duckitt, 2008). Big Five personality factors also received much attention in studying racial prejudice. Agreeableness, openness to experience, conscientiousness and neuroticism were found to have significant association with racial prejudice (Akrami et al., 2009; McFarland, 2010; Newheiser, Tausch, Dovidio, & Hewstone, 2009). Extraversion was, however, reported to have negligible association with prejudice (Sibley & Duckitt, 2008). Other personality traits such as dogmatism (Maykovich, 1975), tough mindedness (Duckitt et al., 2002), universal orientation (Costello & Hodson, 2010), entity theory orientation (Hong et al., 2004), rigid thinking (Cunningham, Nezlek, & Banaji, 2004), conservatism (van Hiel, Pandelaere, & Duriez, 2004), and principled moral reasoning (McFarland, 2010), were also demonstrated to be significantly related to racial prejudice.

The relation between personality factors and prejudice has been further established through a recent meta-analytic review on 71 studies which included 32 unpublished studies (Sibley & Duckitt, 2008). Their analysis demonstrated clear association of prejudice with RWA and SDO. Among the big five personality factors, openness and agreeableness had weak to moderate negative association with prejudice, while extraversion, conscientiousness, and neuroticism had negligible associations. Further analyses suggested that the association between prejudice and agreeableness was mediated by SDO and association between prejudice and openness was mediated by RWA. This meta-analysis provided important theoretical and practical insights in to research exploring the links between prejudice and personality. Firstly, a comparative analysis of published and unpublished study findings revealed no significant difference between results from the two, which indicates absence of publication bias in personality and prejudice research. Secondly, their analyses pointed out the influential role of measuring tools on corresponding effect size of prejudice-personality relation. Some instruments were associated with higher effect sizes. Thirdly, the association between prejudice and different personality factors were found to be relatively stable across different cultural contexts. Fourthly, no significant difference was found between studies conducted on student sample and non-student sample, indicating the adequacy of using student sample in studying personality and prejudice. Finally, the analysis revealed stronger association between personality factors with generalized prejudice compared to specific form of prejudice (e.g., racism or sexism).

Apart from personality factors, various other intra-personal factors were also found to have association with racial prejudice. Identity related factors such as foreclosure, diffusion and self-esteem were found to have positive association with racial prejudice (Streitmatter & Pate, 1989). Association of religious orientation with racial prejudice was demonstrated by Herek (1987), in which extrinsic religious orientation had positive, while intrinsic and non-religious orientation had negative relations with racial prejudice. Life satisfaction (Quillian,

1995), cognitive ability (Kutner & Gordon, 1964), and cognitive simplicity (Koenig & King Jr., 1962) also had significant association with racial prejudice.

### 1.3.2 Intergroup Factors

Numerous intergroup factors were found to have association with racial prejudice. A large portion of intergroup factors was from emotional dimension. Among the emotional factors, empathy or perspective taking (McFarland, 2010), pity (Cottrell, Richards, & Nichols, 2010), and collective guilt (Powell, Branscombe, & Schmitt, 2005) were negatively associated, while disgust (Cottrell et al., 2010), anger (DeSteno, Dasgupta, Bartlett, & Cajdric, 2004), fear (Cottrell et al., 2010), and general negative emotion (Tropp & Pettigrew, 2005) were positively associated with racial prejudice.

Empathy, which is also known as perspective taking, has received much attention among the emotional factors due to its role in reducing racial bias and prejudice. Todd, Bodenhausen, Richeson, and Galinsky (2011) demonstrated such reduction of racial bias through a series of experiments. They induced perspective taking among White, Asian and Latino undergraduate students towards Blacks using instructions in association with video tape demonstration or essay writing task. The studies demonstrated evidence that perspective taking can enhance favorable evaluation of the Blacks, reduce interracial negativity, strengthen association of Blacks with general positivity, and increase approach reaction towards Blacks. Moreover, the findings demonstrated transfer of the effect of perspective taking from one context to another. Although success in the laboratory is far from achieving the same in the field level, the findings clearly directed towards the possible success of perspective taking led intervention strategies in reducing racial bias and prejudice.

Factors from behavioral dimension also comprised a considerable portion of intergroup category. It included factors such as avoidance (Barlow, Louis, & Terry, 2010), intergroup

conflict (Stephan et al., 2002), discrimination (K. A. Case, Fishbein, & Ritchey, 2006), and ingroup preference (Masson & Verkuyten, 1993). All of these factors were positively associated with racial prejudice.

Intergroup threat has also been studied quite extensively. Social threat (Akrami et al., 2009), individual threat (Pettigrew, Wagner, & Christ, 2010), collective threat (Pettigrew et al., 2010), realistic threat (Stephan, Diaz-Loving, & Duran, 2000), and symbolic threat (Stephan et al., 2002) were positively associated with racial prejudice. Duckitt et al. (2002) found positive association of racial prejudice with belief about dangerous world and competitive world which hold similar meaning to threat.

The role of different types of threat on negative outgroup attitude has been established by the meta-analysis on 76 studies conducted by Riek, Mania, and Gaertner (2006). Following the intergroup threat theory model (Stephan et al., 2000), they examined four types of threats, i.e., realistic threat, symbolic threat, anxiety, negative stereotype along with group esteem threat as an addition. They found a moderate level of association between out-group attitude and the five types of threats. From methodological analysis of the studies, Riek et al. (2006) found no significant impact of the instrument's psychometric properties (i.e., reliability) on the effect size of threat-attitude relation except for intergroup anxiety. Studies using reliable anxiety measures were found to obtain lower effect sizes compared to those without reported reliability. Although this finding contradicts with other meta-analysis (Pettigrew & Tropp, 2006), the investigators failed to explain the reasons for that. However, they reported that the use of specific instrument for outgroup attitude and realistic threat significantly influenced the threat-attitude effect size.

Other intergroup factors that were positively associated with racial prejudice included relative deprivation (Pettigrew et al., 2008), relative status (Stephan et al., 2002), perceived power (Guinote, Willis, & Martellotta, 2010), meta-stereotypes (Finchilescu, 2010), experience

of being prejudiced (Tropp, 2003), nationalism (Pehrson, Vignoles, & Brown, 2009), social desirability (Streitmatter & Pate, 1989), ingroup identification (Masson & Verkuyten, 1993), and alienation (Quillian, 1995). Collectivism (K. A. Case et al., 2006), need for affiliation (K. A. Case et al., 2006), outgroup humanization (Costello & Hodson, 2010), attitude certainty (Christ et al., 2010), social conformity (Duckitt et al., 2002), inclusion of outgroup in self (Turner, Hewstone, Voci, & Vonofakou, 2008), and perceived norm in intergroup mixing (Turner et al., 2008) were negatively associated with racial prejudice. There were also a number of other intergroup factors (e.g., outgroup trust, outcome expectancy) that did not directly contribute to racial prejudice showed influential effect on the factors mentioned earlier (Plant & Devine, 2003; Tam, Hewstone, Kenworthy, & Cairns, 2009).

Our understanding of the determinants of racial prejudice is primarily based on the studies conducted on majority-minority perspective. However, there are exceptions as well. Barlow et al. (2010) designed an interesting study to explore interracial attitude of one disadvantaged minority group (Asian Australian) towards another (Aboriginal Australian). The study was conducted on a student sample with Asian Australian identity. Asian Australians' racism was positively associated with intergroup anxiety, male gender, avoidance of Aboriginal Australians, and perceived rejection by the Aboriginal Australians. A significant negative association between racism and support for apologetic action towards the Aboriginal Australians was found. Cognition of rejection, intergroup anxiety and avoidance also had significant positive interrelations among them. Intergroup anxiety was reported to mediate the relation between racism and cognition of rejection. This study by Barlow et al. (2010) provided valuable insight on the interrelation of prejudice and its contributors in a minority-minority prejudice context. Similarity of their findings with those reported in studies conducted on majority-minority prejudice context (Quillian, 1995; Stephan et al., 2002) added support to the idea that knowledge gained from one interracial prejudice context can be applicable to other contexts.

### 1.3.3 Contact Related Factors

In recent times, contact related factors have been among the most explored components of research on prejudice. This is due to their proven capacity for reducing prejudice. The role of contact with outgroup in reducing prejudice has been well established in independent research and meta-analyses (Pettigrew & Tropp, 2008). Several forms of direct contact such as friendship (Paolini, Hewstone, Cairns, & Voci, 2004), classmate (Wagner et al., 2003), neighbor (Wagner et al., 2003), and work colleague (Quillian, 1995) were studied along with extended contact (Christ et al., 2010). Association of racial prejudice with contact quality and quantity were also studied (Islam & Hewstone, 1993; Masson & Verkuyten, 1993). All these different forms of contact had negative association with racial prejudice. Role of negative contact in increasing racial prejudice was also demonstrated in some studies (Dhont & van Hiel, 2009; Stephan et al., 2002). Although it has been shown that contact is directly related to prejudice reduction, this relationship was also found to be mediated by factors such as outgroup norm, intergroup anxiety and threat perception (Stephan et al., 2000; Turner et al., 2008).

Pettigrew and Tropp's (2006) gigantic meta-analysis (515 studies) provided strong conclusive evidence that intergroup contact reduces prejudice. Although their sample of studies were predominantly from USA (72%), they reported this negative association of contact and prejudice to be an universal phenomenon based on the comparable effect size observed across different geographical contexts (e.g., USA, Canada, Europe, Australia, and Israel). They found higher effect size for contact-prejudice relation to be associated with rigor of research and the use of better quality instruments (i.e., having higher reliability and validity). However, the impact of publication bias on effect size was found to be insignificant. Studies employing the optimal contact conditions (i.e., equal status, common goal,

cooperation, and support from authorities) were found to achieve higher effect size compared to those where these optimal conditions were not ensured.

Relation between contact and prejudice has also been studied in the Bangladesh context. In a study conducted on Hindu-Muslim relation in Bangladesh, Islam and Hewstone (1993) tested the role of intergroup contact on outgroup attitude and intergroup anxiety. They used questionnaire survey on a university-student sample. Through factor analysis of 12 contact variables, they came up with three broad aspects of contact namely quantitative (e.g., contact as friend, neighbor) qualitative (e.g., intimacy, pleasantness), and intergroup (e.g., individual or group contact). Both quantitative and qualitative contact were associated with lower intergroup anxiety and higher favorable attitude towards outgroup. These findings were in line with contact-prejudice relation found in other contexts and added further evidence on the context fair characteristics of contact's role on intergroup attitude (Stephan et al., 2000; Wagner et al., 2003). Additionally, Islam and Hewstone (1993) reported direct negative relation between intergroup anxiety and favorable outgroup attitude. Intergroup anxiety was also found to mediate the effect of contact on outgroup attitude.

### **1.3.4 Socio-demographic Factors**

Many socio-demographic variables such as age (Quillian, 1995), education (Pettigrew et al., 2008), income (Pehrson et al., 2009), rural residence (Quillian, 1996), distance from outgroup (Maykovich, 1975), and male gender (K. Schmid, Tausch, Hewstone, Hughes, & Cairns, 2008) had significant association with racial prejudice. Income and education were negatively associated i.e., individuals with higher income and higher education had lower level of prejudice. The positive association between age and prejudice and negative association between education and prejudice can be the reflections of egalitarian values. As the egalitarian values are becoming more apparent in the present-day-world, it is obvious that younger and educated people are more exposed to it compared to older and less educated (C. E. Case,

Greeley, & Fuchs, 1989). The association of higher prejudice with rural residence and distance from outgroup can be explained by the contact theory which suggests that contact with outgroup members contributes to the reduction of racial prejudice. In rural settings and with the lack of proximity to out-groups, opportunities for outgroup contact are significantly reduced.

Pettigrew et al. (2008) conducted a broad-band exploration of relationship between prejudice and relative deprivation along with the socio-demographic factors. They used data from three cross-country surveys conducted on a total sample of 7312 individuals from France, Germany, Netherlands, and Great Britain. The findings suggested association between blatant racial prejudice with individual and group relative deprivation. Individual relative deprivation had a direct effect as well as an indirect effect (mediated via group relative deprivation) on racial prejudice. The study also demonstrated the relationship of prejudice with denial of discrimination, education, and age. Although the true significance of the relationship reported in the study can be questioned (because large N is associated with Type I error), this study provided insight about two important cognitive component, perception of relative deprivation and denial of discrimination.

Many cognitive factors were observed within the four categories, particularly in the intrapersonal and intergroup categories. Some of the directly studied cognitive factors of racial prejudice were attention bias, cognitive ability, conservatism, humanization, perspective taking, threat perception, and attitude certainty. It may be noted that many of the cognitive components have emotional counterpart and in the same way, many emotional and behavioral components have cognitive counterparts. This interchangeable nature of the factors can be understood with the example of empathy, which is also known as perspective taking. With its focus in the feeling component, empathy towards the opposite race (i.e., the race in conflict) is obviously an emotional factor. While on the other hand, it can be termed

as a cognitive factor when focusing on the cognitive ability to take the opposite race's perspective. Therefore, it can be argued that although thinking patterns are not much visible among the factors, their presence is reflected in disguised forms among many other factors. However, there are some studies that directly addressed relation between distortion of thinking and prejudice. The following section presents a discussion on the association between thinking patterns and racial prejudice based on such studies.

### **1.3.5 Thinking patterns associated with racial prejudice**

Several forms of thinking errors (e.g., overgeneralization, misattribution, accessibility bias) has been proposed to have association with prejudice (see Higgins, 1998 for a detailed discussion). Allport (1954) also stressed the role of negative perception on prejudice. He suggested that prejudiced people have different cognitive processes than non-prejudiced people.

Henderson-King and Nisbett (1996) examined whether White's overgeneralization is associated with prejudice towards Blacks in three studies. Two studies demonstrated overgeneralization where observing negative behavior of a single Black person resulted in avoidance of Blacks and contributed in the general perception of Blacks as hostile. The third study demonstrated that even hearing a conversation about a single Black person's negative behavior could cause general perception of Blacks as hostile. However, design of the studies did not allow to clarify whether the resulting general avoidance and belief about Blacks were examples of on-the-spot overgeneralization from exposure of single Black or were caused merely by activation of general Black-stereotypes (i.e., long lasting overgeneralization) triggered by the exposure.

Categorization associated with racial prejudice has been studied quite extensively (Bäckström & Björklund, 2007; Hopkins & Moore, 2001; Hugenberg & Bodenhausen, 2004).

Hugenberg and Bodenhausen (2004) conducted two experiments to test the role of racial prejudice in categorizing ambiguous faces. European American undergraduates were asked to categorize a set of racially ambiguous faces with either clearly identifiable happy or hostile expression. They found that high prejudice participants were tended to categorize the hostile faces as African American rather than Caucasian. The findings explain how stereotypes about races influence judgment process in ambiguous situation.

Payne (2005) studied the formation of negative outgroup target impression in respect to automatic bias and cognitive control (i.e., the capacity to restrain thought processes and behavior to reach goal-relevant ends). He used implicit association tests (IAT) on undergraduate student (non-Black) samples for two experiments. The findings suggested that people high on automatic bias and low on cognitive control formed more negative impressions about Black outgroup targets. He also reported that the relationship between target judgment and automatic bias depends on the level of cognitive control of the subject. Although the study indicated relationship of race based impression formation with cognitive control and automatic bias, it did not demonstrate the role of the two cognitive processes in determining or maintaining racial judgment. Rather, the study indicated the role of cognitive process in the expression of racial judgment in a cultural context where egalitarian values have forced blatant form of racial attitude to go underground.

Donders, Correll, and Wittenbrink (2008) tested the role of threat related stereotype on causing attention bias. In their experiment using White undergraduate student sample they assessed attention bias in the form of attentional capture (speed) and attentional holding (duration) of White and Black faces. They found that activation of danger stereotype (using cue words such as crime, violent, and murder) is associated with biased attention (faster capture and longer holding) to Black faces. They also reported no significant racial attention bias for danger irrelevant (e.g., poor, lazy, and jazz) or general prejudice (e.g., poison, cancer,

and rotten). This study suggested the importance of threat and danger perception in racial attention bias.

Studies conducted outside racial prejudice domain have also offered important insights on the cognitive processes involved in stereotyping and related behavior. Darley and Gross (1983) demonstrated expectancy-confirmation bias in an experiment with two groups of undergraduate students. The subjects viewed (either positive or negative) expectancy generating videotapes about a child prior to rate her academic capability from another videotape on her achievement test performance. Positive expectancy was generated through screening of a videotape with cues indicating the child's high socioeconomic background while for generating negative expectancy, cues of low socioeconomic background was used in the tape. Positive expectancy resulted in higher rating while negative expectancy resulted in lower rating of the child's performance in spite of using the same test performance videotape for rating. This study demonstrated confirmation bias generated from expectancy regarding socioeconomic background. Expectancy associated with racial identity (or prejudice) can be seen analogous or stronger than expectancy from socioeconomic background. Thus, the role of confirmation bias on racial prejudice can be conjectured from Darley and Gross's (1983) study.

Aaron Beck (1999) who pioneered the use of cognitive behavior therapy, proposed association of conflict with different cognitive styles or distortions such as 'primal thinking' (what is good or bad for me, for us), 'dichotomous thinking' (thinking only of the two extreme opposites ignoring the middle adaptive responses), 'arbitrary inference' (drawing inferences without any logical connection) and 'overgeneralization' (generalizing from a single incidence). These distorted forms of cognition allow people to conclude in a certain stereotyped fashion ignoring the more logical interpretations. Disordered thinking helps racists to act out in two different ways; firstly by increasing the strength of negative emotional

state and secondly by providing justification of their action against the out-group. However, research conducted to examine the role of these thinking patterns in association to racial prejudice are largely insufficient.

#### **1.4 Studies on Racial Prejudice in CHT Context**

Most of the scholarly works addressing the racial conflicts in CHT revolved around the political, legal, economical and historical perspectives of the region (e.g., Chakma, 2010; Mohaiemen, 2010; Panday & Jamil, 2009; Parveen & Faisal, 2002), and very little has come from psychological perspective. This line of research only examined the viewpoints of a single race at one time rather than gaining a broader understanding of the situation by involving multiple races. Muhammad (2010) provided a conceptual analysis of the Bengali society's (outside the CHT region) perception towards CHT dwelling indigenous population. He reported four types of perceptions: Apathetic, hostile, sympathetic – Chauvinist, and aware – respectful. He suggested that the most commonly found perception is apathetic meaning, that the Bengali society generally lacks knowledge about the CHT situations and feels unrelated to them. He described the population with hostile perception as small but powerful. The presence of aware – respectful perception was reported to be on a rise in the last few decades among the Bengali intellectuals (Muhammad, 2010). In another conceptual paper, Rashiduzzaman (1998) reported presence of insecurity, distrust and anxiety among Bengali settlers during the transitional phase of 1997 peace accord implementation. Chowdhury (2009) discussed the lack of trust between the settlers and tribals living in the CHT. She ascribed this mistrust on to the experience of communal atrocities committed by both groups in the region. She also mentioned about the fear of forceful eviction and deprivation among the settlers. The works done by Muhammad (2010), Rashiduzzaman (1998) and Chowdhury (2009) offers a clear indication of problematic race relation in the CHT. However, the insight

they provided are limited in a sense as these were based on conceptual analysis rather than solid research findings.

Few research findings are available, but these did not directly study race relation or prejudice. They observed psychological constructs that are well known to be associated with the development of racial prejudice such as relative deprivation (Pettigrew et al., 2008), and social identity (Masson & Verkuyten, 1993). However, these studies were conducted only on Chakma race. Hossain (2009) examined fraternal (i.e., group) relative deprivation among Chakma students from CHT. The study revealed higher perception of group relative deprivation among male and undergraduate compared to female and graduate Chakma students. The study did not reveal any difference in perceived deprivation between students from rural and urban residents. Another study conducted on Chakma college students and teachers from CHT indicated that male and non-graduate Chakmas had higher social identification with their race compared to females and graduates (Rahman, 2010). The second study used students as non-graduate sample while teachers as graduate sample. Thus, it is questionable whether social identification was actually associated with level of education (as claimed by the author) or with student-teacher role. A similar study conducted by Hossain and Huq (2004) reported higher positive social identity of the graduate and rural residing Chakmas compared to their undergraduate and urban residing counterparts. Limited breadth of the three studies further clarified our earlier claim regarding lack of empirical knowledge on psychological perspective of racial prejudice and its determinants in the CHT context.

## **1.5 Limitations of the Previous Studies**

### **1.5.1 Guided by the Trend Instead of the Gap in Knowledge**

It is necessary that all forms of scholastic explorations are guided by the gaps in knowledge. It is also equally recommended that, to ensure easy public consumption, the researchers need to be in track with the current trend in research expeditions. A good balance must be maintained between ‘the gap’ and ‘the trend’. In the case of racial prejudice, researchers seemed to have been drifted heavily by the trend instead of the gap. The periodic emphasis as noted by heaps of work on psychodynamic approach in 1930s or post war exploration of prejudice personality in 1950s, are indicative of psychological studies being guided by the trend. This explains why even after a history of more than a century of prejudice research, no comprehensive model has yet been developed (Duckitt, 1992). Therefore, one way to overcome this dearth will be to design studies on racial prejudice addressing the gap or the need irrespective of the current trend in research.

### **1.5.2 Selecting Factor in Piecemeal Fashion**

Most research on racial prejudice involved only a handful of variables. The reason seems to be rooted in the choice of study designs. As quantitative designs are mostly used to examine relationships between a predefined set of variables, it was not possible (or would have been very cumbersome) to explore large number of variables at one time. The obvious problem thus appeared in theorizing racial prejudice by combining pieces of findings from different studies conducted on different populations and settings. Conduction of exploratory studies with an open perspective to appreciate a broad range of factors at a time can be initiated to address this matter.

### **1.5.3 Clinging to the Unilateral Viewpoint**

Prejudice and racism are interpersonal and interactive phenomena. Many of the studies undertaken in these area failed to capture this interactive dimension, and accordingly studied the phenomena from a single perspective (mostly the majority group's perspective). Although in some cases the majority-minority concept plays role, it is generally believed that racism span beyond that and researchers also have indicated that prejudiced attitude can be formed as a result of being prejudiced (see Shelton, 2000). Studies also revealed differential relationship between the factors among samples from opposing groups (Moore & Aweiss, 2002; Tausch, Hewstone, & Roy, 2009) which necessitate the need for adopting a bilateral perspective in conducting research on racial prejudice.

### **1.5.4 Testing Intuitive Hypotheses**

The research trend suggests that knowledge on racial prejudice has gradually been built through the process of intuitive hypothesis testing rather than from systematic grounded exploration. For example, Allport (1954) seminal work "The Nature of Prejudice" initiated a large number of studies on racial prejudice across the globe. In this book, if we look closely, Allport presented his rich intuitive ideas laden by his social observation and findings from only a handful of studies. An inherent problem with this hypothetico-deductive approach is that the hypotheses under examination are derived intuitively or from previous findings. It can lead towards a limited understanding of a specific phenomenon by narrowing the perspective. A bottom-up inductive approach could be of greater value in this regard especially in contexts where little empirical knowledge is available.

### **1.5.5 Using Student Sample**

The majority (61%) of the studies reviewed here relied solely on student sample and in many cases used the psychology undergraduates. Sears (1986) indicated that 82% of the study published in social psychology journals used student sample where 75% with undergraduate student and 53% with psychology undergraduates. Although Sibley and Duckitt (2008) reported equivalent results for studies conducted on student versus general population, others have raised concern about it (Peterson, 2001; Sears, 1986). In spite of the widespread reliance on student sample in psychological research, the practice may be problematic in many ways. Firstly, the age range of undergraduate students, 18-24 years, is developmentally considered as early adulthood and signifies the period of identity formation (Nelson, Story, Larson, Neumark-Sztainer, & Lytle, 2008; B. M. Newman & Newman, 2011). Therefore, the attitudes and views held by young people at the time of identity formation may change as they grow older and have more life experiences. Secondly, the educational level of college students is not representative of the general population, which certainly causes distinctive opinions and views about others. Additionally, study findings have demonstrated a relation between level of educational attainment and prejudice (C. E. Case et al., 1989; Maykovich, 1975; Pettigrew & Tropp, 2008). Thirdly, previous research has demonstrated that the homogeneity of student samples can cause findings to be biased (Peterson, 2001). Some researchers, therefore, suggested that the findings from student samples should be replicated on samples from the general population before they are utilized (Gainsbury & Blaszczynski, 2011; Peterson, 2001).

### **1.5.6 Lack of Studies on Racial Prejudice in CHT**

The studies reviewed in Section 1.3 clearly suggest a lack of in-depth knowledge about racial prejudice prevailing amongst the members of two opposing groups in CHT. Although

the presence of conflict, mistrust and negative perceptions among the races is suggested (Chowdhury, 2009; Muhammad, 2010), a detailed in-depth study of racial prejudice and its cognitive correlates has yet to be carried out. Such in-depth knowledge is of utmost priority before planning any intervention strategy to eradicate this decades-long racial conflict prevailing in the CHT region.

### **1.6 Problem Statement**

Numerous studies have been conducted to understand the contributing factors of racial prejudice since the last century. These works covered cognitive behavioral and affective components. However, there is a clear lack of comprehensive knowledge on how people with high and low racial prejudice think about themselves and others, and process race-related information in their mind. This knowledge is of utmost importance in planning an effective intervention strategies (e.g., cognitive-behavioral intervention) to reduce racial prejudice. An in-depth understanding of the contribution of thinking styles in determining racial prejudice is limited in the global context and apparently non-existent in the CHT context.

### **1.7 Theoretical Framework of the Present Study**

Three theoretical perspectives guided this research project, which were cognitive behavioral perspective of human behavior, indigenous psychology, and grounded theory approach. Each of these frameworks contributed to the current project in significant yet different ways. The first perspective guided the selection of study topic, the second guided topic selection as well as methodological choice and the third perspective guided the methodological approach.

### 1.7.1 Cognitive Behavioral Perspective of Human Behavior

Cognitive behavioral approach proposes the interplay of cognition, emotion, physiology, behavior and environment in determining human actions and reactions as described in the five-part model (Greenberger & Padesky, 1995). Earlier, it has been pointed out that prejudice have three components (cognitive, affective and behavioral) which obviously are in line with the cognitive behavioral perspective. Thus, it can be assumed that cognitive behavioral perspective can offer an in-depth understanding of racial prejudice because of its ability to combine multiple factors including the context where the person interacts.

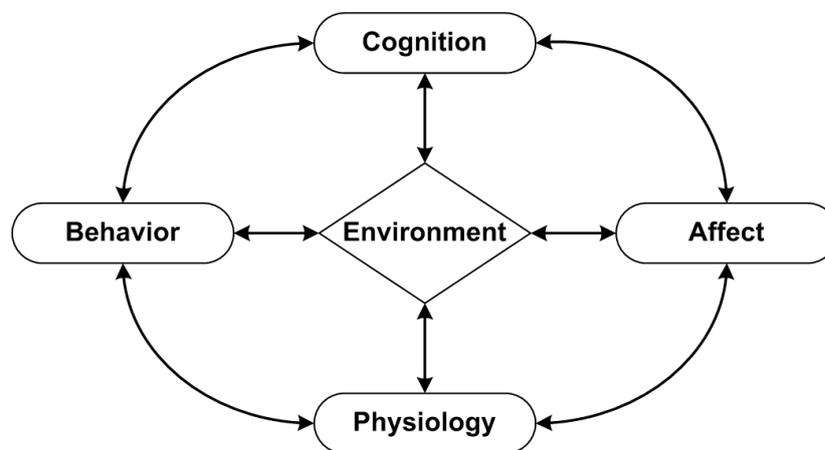


Figure 1.2. Five part model proposed by cognitive behavioral perspective (Greenberger & Padesky, 1995)

Determinants of human behavior can be broadly categorized into two types: Internal and external. In the five-part model, all external factors are represented by the environment, which includes physical feature of the situation, other's behavior, etc. It can be stated that the person (the sum of the internal factors i.e. cognition, affect, and physiology) is acting within the environmental context. The cognitive part, more specifically the thinking patterns, are often claimed to be the most important component in the cognitive behavioral model,

although some importance on emotion is also often suggested (see Samoilov & Goldfried, 2000).

Prejudiced behavior can, therefore, be explained as a product of thinking associated with other factors. By saying so, cognitive behavioral perspective does not deny the role of contextual factors such as conflicts over limited resources, historical origin of inter race relation and lack of contact. Rather, this perspective incorporates those (under environmental factors) as contributors to the development and maintenance of thinking patterns.

The strength of cognitive behavioral perspective is evident in its role in changing maladaptive behavioral pattern in the treatment of psychological problems. Effectiveness of therapeutic interventions (cognitive behavior therapy - CBT, for example) based on this perspective have been well demonstrated in solving psychological and interpersonal problems all over the world (Charkhandeh, Talib, Yaacob, & Mansor, 2012; Mozumder, 2007). This promising development of CBT suggests its possible role in intervening racial prejudice. Cox, Abramson, Devine, and Hollon (2012) provided an extensive discussion on the integrated nature of depression and prejudice and presented *the deprejudice quadruplex* model to elaborate this further. Focusing on the similarity between schema and stereotype, they suggested that the underlying cognitive structure working behind the causation of depression and prejudice are fundamentally similar. Furthermore, they indicated possibilities of utilizing effective depression therapy techniques (i.e., CBT) in reducing prejudice and stereotype. Intervention strategies addressing the thinking errors have been the cornerstone for treatment of depression (Beck, 1963). Therefore, Cox et al.'s (2012) suggestions are indicating towards the possibility of applying thinking error based intervention or racial prejudice. Work has already begun to incorporate cognitive behavioral interventions in reducing racial prejudice and conflict (see Beck & Pretzer, 2005; Devine, Forscher, Austin, & Cox, 2012). Precisely, these

works are indicative more of the need for further work rather than being conclusive about role of cognitive behavioral intervention in reducing racial prejudice.

### **1.7.2 Indigenous Psychology**

Most of the present day psychological theories and propositions are developed in the Western countries (particularly in the USA). It is clearly a problem of generalization when those theories are used to explain issues evolved in other countries. Although often ignored, it is a well-accepted fact that people's understanding, interpretation and interaction styles largely depend on the socio-cultural context where they belong. In recent time, therefore, a growing interest in the indigenization of psychological knowledge is visible all over the world (for a detailed discussion see U. Kim, Yang, & Hwang, 2006).

Several key concepts have been used to define indigenous psychology (Adair, 2006; K.-S. Yang, 2000). U. Kim et al. (2006) pointed out ten features of indigenous psychology which includes, an emphasis on contextual study of psychological phenomena, remain open to multiple methods of study, appreciation of the importance of incorporating the insiders' perspective in interpretation, and advocating the linkage of social science with humanities. Use of indigenization framework will ensure that the findings generated in this study will be sensitive and applicable for the people of CHT.

Church and Katigbak (2002) discussed four aspects of indigenization of psychological knowledge which were theoretical and conceptual indigenization, methodological indigenization, topical indigenization, and institutional indigenization. Three of these four aspects of indigenization guided the present research project. Firstly, this project involved theoretical and conceptual indigenization by focusing on developing theoretical framework using indigenous concepts. Topical indigenization was ensured by selecting racial prejudice as the study topic, which is a highly contemporary and relevant issue for the conflicting region in

Bangladesh. Methodological indigenization was partially utilized by the use of contextually developed instruments. The items used in the instruments were derived from in-depth interview data and were judged by local experts, which ensured the instruments' context specificity to the CHT region. However, measurement techniques usual to existing research practices (e.g., questionnaire, rating scale, dichotomous responses) were used.

### **1.7.3 Grounded Theory Methodology**

Grounded theory approach adopts the principle “*theory grounded in the data*” which means theory should be closely linked with the context from where data are collected. In the more popular hypothetico-deductive research approach, knowledge is gradually built up in a top-down manner where hypotheses, generated from existing theory, are tested to strengthen the theory. Grounded theory approach, however, starts with data collection (mostly qualitative) and ends up with developing a theory or set of hypotheses in a bottom-up inductive process.

Similar to other qualitative approaches, grounded theory method is well suited for broadening understanding on issues of which we have limited knowledge. Thus, grounded theory methodology is particularly valuable for conducting indigenous psychology research because of its capacity to give rise to context specific theories (see Daveson, O’Callaghan, & Grocke, 2008). Grounded theory approach uses systematic data collection and data analysis techniques to acquire context specific knowledge regarding the topic of study (see Corbin & Strauss, 1990, 2008). Grounding (linkage with the context) of the theory is ensured through constant comparison of emerged categories with the data.

Our current understanding of the relationship between cognitive factors and racial prejudice is mostly developed through hypothetico-deductive approach. In the pretext of indigenous psychology, where exotic theories are being questioned for their possible

inadequacy in reflecting the local context, grounded theory would be the ideal approach for understanding the cognitive determinants of racial prejudice in the context of CHT.

### 1.8 Rationale for the Present Study

Racial prejudice exists in human societies either in its older form or in a refined form. In the CHT in Bangladesh, the long-standing interracial conflict between the indigenous Chakma and settler Bengalis is fuelled by blatant racial prejudice. To devise a strategy for prejudice reduction, it is necessary to understand the contributing factors of prejudicial behavior. The cognitive behavioral perspective suggests *cognition* or more specifically *thinking patterns* as the key contributors in determining human behavior. Cognitive behavior therapy, which relies on this same principle, has been proven highly successful in solving interpersonal problems in many different cultural contexts including Bangladesh (Khatun & Begum, 2009; Mozumder, 2007; Tanjin & Rahman, 2011). By definition, racial prejudice involves errors in thinking; therefore, it seems to be an amenable candidate for CBT based intervention. A few of such interventions have already cast some light on CBT's utility in this arena (see Beck & Pretzer, 2005; Devine et al., 2012).

However, designing a CBT based intervention strategy for reducing racial prejudice in CHT poses three obstacles. Firstly, studies conducted on thinking patterns associated with racial prejudice are limited in the global context. Although numerous studies are conducted on cognitive components of racial prejudice, only few directly looked at thinking errors and perceptions. Moreover, the explanations of racial prejudice provided by the plethora of studies have not yet been able to establish the comprehensiveness of cognitive theory for racial prejudice (Allport, 1954; Duckitt, 1992).

The second obstacle is the usability of the findings reported from exotic studies in the CHT. The role of socio-cultural context in determining people's unique style of interpretation and behavior is a well-established fact (see section 1.7.2). Therefore, findings from Western cultures may not be applicable to the prejudice context in CHT. Additionally, where the widespread use of student sample has raised concern about the utility of the finding in their home context (where the studies were conducted), it is not difficult to understand how troublesome their utility could be in a foreign context.

The third, perhaps the most serious obstacle, was the almost complete absence of research findings that could explain the development and maintenance of racial prejudice in CHT (see section 1.4). Primarily, it blocked immediate use of such knowledge to design intervention strategies.

Considering the three obstacles mentioned above, we decided to conduct an exploratory study to understand the thinking patterns related to racial prejudice in the CHT context. Findings of this exploratory study might be tested further through confirmatory studies. Successful intervention strategies could be devised subsequently by utilizing the contextually derived and tested knowledge.

### **1.9 Objectives of the Present Study**

The overarching objective of the research project is to identify the dysfunctional thoughts and perceptions associated with racial prejudice prevailing in CHT. It is also designed to investigate how these factors interact with each other in the development and maintenance of racial prejudice in the region. For ease of understanding, the broad objectives are broken down into four specific objectives:

1. To identify cognitions especially, the thinking patterns and perceptions that are associated with racial prejudice through qualitative exploration;
2. To explore the inter-relationships between those thinking patterns and perceptions;
3. To examine how various thoughts and perceptions could predict racial prejudice through quantitative investigation; and
4. To devise a theoretical model to portray relationships between cognitions and racial prejudice.

**CHAPTER 2**  
**GENERAL METHOD**

**2.1 Research Design**

A two staged mixed-method design was used to address the research objectives. In the first stage, a qualitative study using grounded theory approach was conducted, while in the second stage, a quantitative questionnaire survey was carried out to confirm the findings of the first study. It was presumed that mixed method would greatly enhance the validity of overall findings of the current project. The purpose of the first study was to assess the cognitive factors, especially thoughts and general perceptions associated with racial prejudice. The second study was designed to further investigate the ideas generated in the first study. The progression of these two studies is outlined in Figure 2.1.

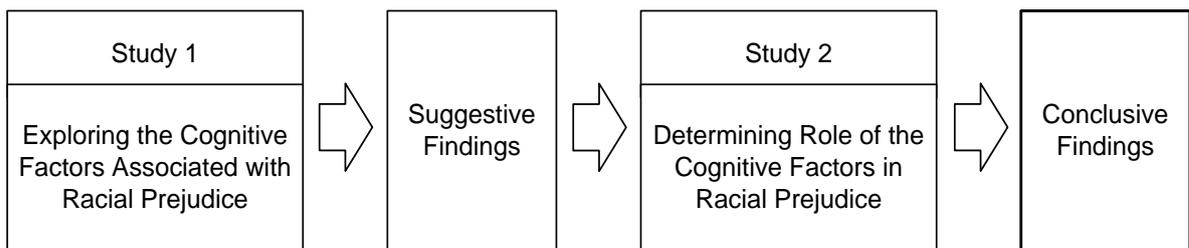


Figure 2.1. Overall design of the research

As discussed in Chapter 1, the role of cognitive factors, especially thoughts and perceptions in developing racial prejudice is largely unexplored in the global context and practically non-existent in the CHT, Bangladesh context. This limited knowledge about the cognitive correlates of racial prejudice necessitated the incorporation of an exploratory component to this research. An in-depth study of the CHT-specific cognitive contributors to racial prejudice was required to help Bangladeshi therapists, educationists and policy makers better understand the complex interplay of factors that shape and maintain racial prejudice.

These findings could also be used, over the long run, to develop contextualized cognitive-behavioral interventions for prejudice reduction in the CHT.

Qualitative explorations are suitable and widely used for issues that are not well investigated and problems that could not be addressed by currently available knowledge (T. W. Lee, 1999). In this approach, a researcher starts his/her inquiry without any presupposed hypothesis. Ideally, the issues under study are dug down to the point where all the questions guiding the research are answered and all alternative explanations conceivable by the researcher are explored. Among different qualitative approaches (e.g., ethnography, case study, and phenomenology) grounded theory method was especially suitable for the present research because of its usefulness in building contextualized knowledge (Daveson et al., 2008). In the first stage of this research, a number of cognitive factors were identified as related to racial prejudice. The findings from this study were expected to allow for the development of a theoretical model outlining the roots of racial prejudice within this context.

Quantitative methods, on the other hand, are more suitable where sufficient information is available to form testable hypotheses. The second study, therefore, employed a quantitative survey method to further clarify the findings from the first, qualitative study. The interview data gathered from the qualitative study was used to develop a series of contextualized instruments for use in the quantitative study.

The distinctive roles of qualitative and quantitative approaches in advancing knowledge have been recognized by many researchers (Creswell, 2009; Kelle & Erzberger, 2004). While the usefulness of these methods is well accepted, questions are often raised when they are used in the same study concurrently (see Bazeley, 2002). Many researchers believe that the philosophical and methodological assumptions underpinning qualitative and quantitative approaches are incompatible with each other (Sale, Lohfeld, & Brazil, 2002). Thus, mixing quantitative and qualitative methods in the same research is often seen as a kind of

adulteration. In the context of historical opposition over what should and should not be considered as legitimate research, the amalgamation of quantitative and qualitative methods has offended purist researchers from both tents. This paradigm debate over mixing methods was especially prominent during the 1990s (Creswell, 2008).

However, there are other researchers who believe in the usefulness of uniting the two approaches (Benoit & Holbert, 2008; Greene, Kreider, & Mayer, 2005; Morse & Chung, 2003). Although qualitative and quantitative studies are often discussed and compared in contrast to each other, there is a growing trend to view them as complimentary methods (Figure 2.2). In a study comparing qualitative, quantitative and mixed-method research, passages written on findings from mixed-method research were found to provide better understanding and create stronger perception about their value among the readers (Haines, 2011). Mixed method research has now achieved legitimacy which is evident in the publication of numerous books written on technical details of the mixed method research and journal articles using mixed methods. Moreover, a dedicated journal titled “Journal of Mixed Method Research” has been produced by Sage publishers since January 2007. The journal was ranked 8<sup>th</sup> (with an impact factor of 1.9) among 89 social science interdisciplinary journals in 2011. When used together, qualitative and quantitative methods can ensure a comprehensive understanding of complex issues.

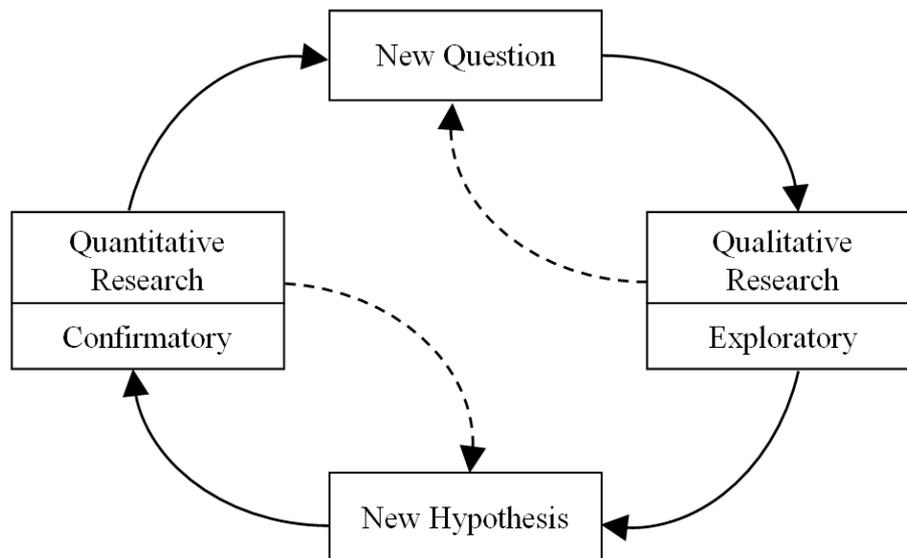


Figure 2.2. Complementary relationship between qualitative and quantitative research

This project used a grounded theory approach for its first study. According to Glaser and Strauss (1965, 1967), grounded theory provides a bridge between quantitative and qualitative approaches. Grounded theory is based upon the idea: “Theory is embedded in the data”. Social scientists feel comfortable with this approach because it emphasizes the importance of context and individuality. Moreover, as this approach utilizes rigorous methodological principles, the followers of established quantitative approaches have become more favorable towards it in recent times.

The grounded theory study aimed to address the first two objectives of the overall project by gathering in-depth interview data from the members of two conflicting communities. The third objective, the role of thought processes and perceptions in maintaining racial prejudice, required confirmatory approach and hence the questionnaire survey was chosen. The fourth objective required integration of the knowledge generated from the two studies to develop a cognitive model of racial prejudice.

## 2.2 Study Location and Study Population

Chittagong Hill Tracts (CHT) - home to both indigenous (e.g., Chakma, Marma, and Lusai) and settler Bangladeshis (Bengali), was chosen as the location for the present research. Although there are notable negative attitudes and conflicts between the settlers and various indigenous groups, the Chakma-Bengali conflict is the most prominent. Some conflicts are also reported amongst the indigenous groups themselves (e.g., Chakma vs. Marma), but this too is less prominent than the Chakma-Bengali conflict. Therefore, it was decided to study racial prejudice specifically between indigenous Chakmas and Bengali settlers.

The situation in CHT was well suited for the present research. Deep rooted mistrust and racial prejudice between the Chakmas and Bengali settlers were present but at the same time the situation was not that explosive thus offering an atmosphere conducive to data collection. Respondents were able to speak openly about racial issues and the researcher was able to collect data without risk to his safety and security.

CHT is comprised of three administrative districts; Bandarban, Khagrachari and Rangamati. Data collection for the first study was conducted in Khagrachari and Rangamati districts, whereas for the second study data was collected from Khagrachari district alone. As we had to complete data collection by following a tight schedule and it was not logistically possible to do it in two districts simultaneously, Rangamati was excluded from the second study. Bandarban was excluded from both studies because of the fact that this district contained only a small proportion of Chakma inhabitants (the district is mostly populated by other indigenous groups and Bengalis), thus offering the possibility of being non-representative in terms of race relations between Chakmas and Bengalis.

### 2.3 Uniqueness and Comparability of CHT Situation

A closer look at the CHT situation makes it obvious that the two conflicting races hold a kind of “equal competitor” status. This can be observed in their perceived rights of ownership over the region and the respective amounts of power they hold (i.e., armed support). The Chakmas, being indigenous to the region, have a feeling that they along with other indigenous tribes are the rightful owner of the region. The Bengalis, being resettled from other parts of the country by the government, have a feeling of being alien to the region, but also view themselves as having equal right to reside in the region as the land is a part of Bangladesh. With regards to power, the Chakmas were backed by the tribal solidarity movement and its armed wing, whereas the Bengalis were supported by the Bangladesh Army. Using guerilla warfare techniques and taking advantage of the remoteness of the tough terrain, the armed wing of tribal solidarity movement appeared to be a fearsome opponent of the Bangladesh Army’s position in the region. These armed supports for each race heightened their power status and allowed them view each other as equal opponents.

Thus, considering the feeling of equality in terms of rightfulness, power and population size, race relations in CHT is not comparable with the classic cases of majority-minority form observed in Zimbabwe (White minority), Germany (Jewish minority, immigrant minority) and the USA (Black minority). In this respect, racial conflicts between Bengalis and Assamese in India, Israelis and Palestinians in the Middle East, Shiites and Sunnis in Iraq, or Catholic and Protestant in Northern Ireland seem comparable to the CHT situation. It is possible, therefore, that the findings of the present research might be useful for those similar contexts.

### 2.4 Ethical Considerations

The research was approved by the Monash University Human Research Ethics Committee (MUHREC; project number: CF10/0053 – 2010000021; see Appendix B). The

following section presents some of the major issues taken under consideration in maintaining the ethical standards of the present research.

#### **2.4.1 Informed Consent**

All the participants were provided detailed information about the nature, purpose and possible future utilization of the research verbally, so that they could make an informed choice regarding their participation in the study. Written explanatory statements were also prepared and provided to the participants (Appendix E, Appendix N).

The second quantitative study consisted of an anonymous questionnaire survey. Consent to participate was implied by the return of the completed questionnaire. Thus a signed consent form was not required (in accordance with MUHREC standard). The first, qualitative study, however required the use of identification materials such as name, address and other contact details. A consent form was prepared for this purpose (Appendix F). It has been observed in the past that participants lacking in literacy skills are somewhat reluctant to give their signature or thumb print on consent papers (National Institute of Occupational Safety and Health, 1989), probably due to inability to read the content. The researcher, therefore, kept this option open: Respondents could provide consent either in verbally recorded form or through a signature or thumb mark.

#### **2.4.2 Reimbursement**

Voluntary participation was required. The concept of reimbursement is generally associated with paying for the inconvenience (in the form of opportunity cost e.g., loss of work hour) of participating in the research. However, in the present research, no reimbursement was provided primarily because of two reasons. Firstly, it has been indicated that reimbursement can act as a motivator, threatening respondents' voluntary participation

(see Fry et al., 2005). Secondly, according to Bangladeshi custom, when a person wants to participate voluntarily, a monetary offer is often seen as a threat to his/her self-esteem.

### **2.4.3 Wellbeing of the Participants**

As the research involved the sensitive issue of racial prejudice, it was presumed that the respondents might experience some distress during interview and discussion sessions. A severe or long-term harm on the part of the respondents was not however expected. The possibility of experiencing distress was clearly written in the explanatory statement and described to the respondents before asking for their participation. The support systems available in the region, in cases of distress, were also discussed. The qualitative study involved a series of in-depth interviews in which a non-persuasive method of interview and discussion was followed. Consideration of participants' wellbeing was given utmost priority during data collection.

### **2.4.4 Right to Withdraw**

The respondents' right to withdraw from research was clearly stated and maintained throughout the study. However, they were informed beforehand that they could only withdraw before their data were anonymously mingled with other respondents' data.

### **2.4.5 Confidentiality and Privacy**

As the collection of sensitive and personal information is one of the major concerns for any research, privacy and confidentiality of the participants were given a high priority. All interviews and discussions were conducted in a secure place approved by the respondents.

The quantitative research was anonymous; therefore, no identity detail was recorded. The qualitative study, however, collected identification materials which were kept separate from participants' interview data by using a code number only known and accessible to the

researcher. Furthermore, all the identifiable information appearing in the interview transcripts was removed during transcription process. Thus, it was ensured that the identity of the respondents was not linked with their interview data.

A number of field guides, well familiar with the local context, were recruited to assist with data collection. The field guides were given a brief orientation about research ethics and signed an ‘oath of confidentiality’ declaration about protecting confidentiality of the respondents (Appendix C).

#### **2.4.6 Participants’ Right to Know the Findings**

As the study location was a country far away from the research institution, it was difficult to ensure that participants had access to findings immediately after the study was completed. However, preliminary findings of the qualitative study were disseminated to a number of participants during the member check process. It may be noted here that the member check is an important tool for checking the interpretations of data from the original population, and it is also an integral part of qualitative research to honor the right of participants to know the findings of a study in which they have contributed. A formal local level dissemination of the findings of the qualitative study was done in a small seminar organized a year later when the researcher returned to the region to collect data for the quantitative study.

#### **2.4.7 Research Team’s Safety**

A thorough risk assessment and risk control analysis was completed before going out for data collection (Appendix D). Close cooperation with local field guides and liaisons with community leaders helped to minimize the risks associated with data collection in the remote region.

## CHAPTER 3

### STUDY 1. THOUGHTS AND PERCEPTIONS ASSOCIATED WITH RACIAL PREJUDICE: A GROUNDED THEORY APPROACH

Scholars from different areas of social sciences have been studying racial prejudice for almost a century, but a comprehensive understanding of how this phenomenon develops and is maintained has yet to be attained. Studies have examined racial prejudice from various theoretical perspectives; some have looked at sociocultural factors associated with racial prejudice while others investigated the influence of personality type (e.g., tough mindedness) on prejudicial attitudes. Duckitt (1992) has correctly stated that social scientists have not yet been able to devise a comprehensive theoretical model for racial prejudice. Various theories have been proposed throughout the century (see Allport, 1954; Ashmore & Del Boca, 1981; Harrington, 2004), but none have provided a complete understanding of the phenomenon.

Different sociocultural, behavioral, and personality factors, and their relation to prejudice have been studied extensively over the last few decades (Duckitt et al., 2002; Herek, 1987; Kutner & Gordon, 1964; McFarland, 2010; Quillian, 1995) but limited effort has been made to examine the role of thought patterns in racial prejudice. Due to the lack of understanding of how thinking styles, perceptions, and other cognitive processes relate to racial prejudice a comprehensive intervention strategy has yet to be developed. If we can better understand the ways in which highly prejudiced individuals differ from others in terms of their thoughts and perceptions we will be able to develop appropriate strategies for its reduction.

The purpose of the present research was to identify the thoughts and general perceptions specific to racial prejudice in two conflicting groups in the CHT, Bangladesh. To

date no other studies examining the thought patterns amongst people with high racial prejudice in CHT have been conducted. Even in other countries, studies investigating the thoughts associated with racial prejudice (e.g., dehumanization, perspective taking, perception of threat and confirmation bias) are limited, and mostly conducted in piecemeal fashion i.e., one or two patterns at a time. For this reason, a complete picture of how thought patterns work in relation to each other in the shaping of racial prejudice is still absent. We also found a lack of context specific knowledge pertaining to the contributing factors to racial prejudice in the CHT. Although often ignored, it is now widely accepted that people's perception and behavior are highly influenced by their immediate cultural context (Knowles, Morris, Chiu, & Hong, 2001; Nisbett & Miyamoto, 2005). Thus, recognizing the fact that insights gained from studies conducted in Western countries may not be generalizable to the Bangladesh context, we felt it was important to gather qualitative data from the Chakmas and settler Bengalis within the CHT.

This exploratory qualitative study, therefore, attempted to identify the thoughts and general perceptions associated with racial prejudice within the CHT. However, we also hoped that insights gained might be applicable to other similar contexts. Coming from an indigenous psychology perspective and considering the lack of comprehensive theory linking cognition and racial prejudice it was decided that a grounded theory approach would be best suited to our purposes. Grounded theory method has previously been used to study race related behavior in both Eastern and Western countries (Ali, 2008; S. S. Kim, 2004; Nuru-Jeter et al., 2009; Swim, Hyers, Cohen, Fitzgerald, & Bylsma, 2003).

This study aimed to accomplish the first two objectives of the overall project, which dealt with i) exploring the thoughts and general perceptions prevailing among people with high and low racial prejudice, and ii) understanding the interrelations between those thoughts and perceptions. This chapter will describe various thoughts and perceptions as expressed by

individuals with high and low racial prejudices coming from two conflicting races (Chakmas and settler Bengalis).

### **3.1 Method**

#### **3.1.1 Study Design: Grounded Theory**

Among the various qualitative approaches, grounded theory method seemed to fit best with the purpose of the present study. Grounded theory has been defined by its proponents as a systematic process of data collection and analysis leading towards closely linked hypotheses regarding concepts (Glaser, 1998; Strauss & Corbin, 1998). Grounded theory method is well suited for exploring the interrelations between different constructs and thus, developing theory from accumulated data. In this context, a grounded theory based exploration was used to develop a cognitive theory of racial prejudice through linking various thought patterns to racial prejudice within this context.

In roughly forty years since its inception, grounded theory method has evolved and emerged into several different forms: Glaserian grounded theory, Straussian grounded theory and Constructivist grounded theory (Morse, 2009). Despite differences in specific methodological standpoints, all three approaches have the same essential underpinning; theory development based on data. Thus, the procedures, canons, and evaluation criteria suggested by Corbin and Strauss (1990) can be utilized for research conducted using any variant of the grounded theory. This study followed the procedures and canons prescribed by Corbin and Strauss (1990, 2008).

### 3.1.2 Participants

This study recruited participants from members of two conflicting races in the CHT, Southeastern part of Bangladesh. As mentioned earlier, indigenous Chakmas and settler Bengalis have been engaged in racial conflicts in the CHT region for over four decades (see Chapter 2 for details on study population), thus widespread racial prejudices existed amongst these two groups.

**3.1.2.1 Inclusion and exclusion criteria.** The only inclusion criterion for participation in this study was membership in one of the targeted groups. However, to ensure accuracy of data collection and to maintain the ethical standards of the study, the following five exclusion criteria were used.

1. *Age below 18.*
2. *Inability to speak and understand Bengali language.*
3. *Presence of severe physical and / or psychological illness.*
4. *Self-reported memory dysfunction.*
5. *Present intoxication with drugs or other addictive substances.*

The first criterion was used to ensure that the participants were adult. The second criterion ensured clear verbal communication between the researcher and participants. The remaining three criteria ensured integrity of collected information and helped maintain ethical standards. It should be noted here that in spite of having their own language, indigenous Chakmas are also well versed in Bengali and therefore no exclusion was required to be made due to language.

**3.1.2.2 Sampling.** Purposive sampling was used to strategically select participants and gain optimal insight (Varkevisser, Pathmanathan, & Brownlee, 2003). The purpose of the

research, being to explore and generate insights rather than generalize the findings, it was most important to select participants able to give comprehensive views on people from the other race rather than focusing on sample randomization (Ulin, Robinson, & Tolley, 2005). This falls in line with the qualitative research tradition of *maximum variation sampling* (Patton, 2001; Sandelowski, 1995). Two related concepts such as *theoretical sampling* and *saturation* are also relevant to the participant selection for this study.

***Theoretical sampling.*** Theoretical sampling demands that the size and nature of sample is to be decided ‘on the way’ during the process of ongoing data collection and analysis. Since data collection and analysis are carried out simultaneously in grounded theory research, each subsequent interview contributes to further understanding of the issues under investigation. Therefore, participants are selected based on the demands of emerging theory. The emerging theory guides the sampling, thus the term ‘theoretical sampling’ (Corbin & Strauss, 2008; Glaser, 1998).

Although a limited form of the theoretical sampling was used at the beginning as demonstrated by the researcher’s a-priori decision to include participants from both races, theoretical sampling became more important as the study progressed further. During data collection and analysis, it became apparent that participants’ thoughts regarding the opposite race varied according to several variables; contact with opposite race, household settlement, level of education etc. Theoretical sampling, therefore, was used to incorporate these variations in further sampling. As the study progressed, participants were purposively recruited from both racially segregated and mixed race neighborhoods, urban and rural communities, as well as different levels of educational attainment. Recruiting participants from remote regions, deep in the hills, also would have been done to ensure maximum variation in contact exposure. However, this idea was abandoned because of security concerns.

**Saturation.** The concept of saturation, a point where the participants reveal no more new information, was used in this study to decide the number of interviews conducted. However, to be certain about the completeness of information, the researcher continued to interview participants even after indications that the point of saturation was achieved. There were two reasons behind this firstly, the data collection was done in an off country remote location, which would have made it difficult to return for further data collection once the researcher returned to his institution. Secondly, as the decision regarding saturation was made based on partial analysis of the data, it was feared that complete analysis might reveal lack of saturation requiring more interviews.

**3.1.2.3 Participant characteristics.** Twenty-six participants were interviewed, 12 indigenous Chakmas and 14 Bengali settlers. Sixteen of these participants had high levels of prejudice (seven Chakmas & nine Bengalis), while the remaining ten had low levels of prejudice (five Chakma & five Bengalis). Participants were predominantly male (88%). Although several interviews were initiated with female participants, only three were completed. The other women could not complete interview and reported their lack of knowledge and experience as barriers to discuss the issues. Participants' age ranged from 21-70 years, with a mean of 44 years (see Table 3.1 for further demographic information on the participants).

Table 3.1. Background Information of the Participants

Variable	n	%
Racial identity		
Indigenous Chakma	12	46
Settler Bengali	14	54
Gender		
Male	23	88
Female	3	12
Prejudice level		
High racial prejudice	16	62
Low racial prejudice	10	38
Level of education		
Illiterate	5	19
Up to primary	4	15
Up to secondary	10	38
Above Secondary	7	27
Marital status		
Married	24	92
Unmarried	2	8
Occupational involvement		
Farming	5	19
Business	7	27
Self employed	5	19
Others	9	35

**3.1.2.4 Key-informants.** Key-informant interviews help enrich data in qualitative research (Fetterman, 2008; Morgan & Guevara, 2008). To gain some general understanding of race-related attitudes in the region, four key-informants were selected from the community leaders. They were selected based on their knowledge about the community and ability to

articulate (Fetterman, 2008). Two were selected from the Chakma community and two from the Bengali community. All of them were highly educated (at least with a postgraduate qualification) and were involved in some forms of social work. Information collected from the key-informants was used to construct a contextual framework for interpreting the data and to achieve rigor through triangulating the findings (Fetterman, 2008).

### **3.1.3 Data Collection Method**

Although various qualitative methods (e.g., in-depth interview, observation, focus group discussion, and narrative dairy) were suitable for the current study, we picked in-depth interview as the primary method for data collection. Additional information was collected through interviews with key-informants, transect walks, observations, and the member check process. Planned focus group discussions were discarded given the possibility that in-depth group discussions on a sensitive topic like racial prejudice might contribute to an increase of prejudicial attitudes in the region.

**3.1.3.1 In-depth interview (IDI).** In-depth interviews allowed the researcher to collect detailed and vivid information regarding racial prejudice from the participants. IDI provided the opportunity to explore the research topics in minute detail with probe and follow-up questions based upon the participants' responses. A topic guide was developed and used to aid the researcher in keeping track of the points under investigation in each interview session (Appendix H). All IDIs were conducted in a 'one-to-one' and 'face-to-face' interview format in the presence of a field guide.

**3.1.3.2 Key-informant interview (KI).** Key-informant interviews were conducted to gather community leaders' knowledge about citizen's behaviors, attitudes, feelings, thoughts, and perceptions about the opposite race. The idea of using KI was to acquire an overall

impression of racial prejudice among community people from a *participant observer's* perspective. Information collected through KIs was used to triangulate the IDI findings.

**3.1.3.3 Supplementary methods.** Three additional methods were used to enhance richness of the information collected through in-depth interviews, which included transect walk, observation, and member check.

***Transect walk.*** Transect walk was used as a preparatory tool for collecting information and gaining knowledge about the settlement pattern, situational and environmental context of the field and study population. This study viewed and used transect walk from a broader perspective compared to its usual use for understanding spatial differences and their significance in the community (Dudwick, Kuehnast, Jones, & Woolcock, 2006). Transect walks were conducted with the local field guides before commencing data collection in a specific community area. Along with observation, note taking and sketches, transect walk helped the researcher become familiar with the local people. Apart from contributing to the preparation for data collection, information collected through transect walk was useful in the analysis and interpretation of accumulated data.

***Observation.*** Although observation is a very effective study tool within the domain of qualitative research, the present research did not use any systematic observation method. However, informal observations were constantly recorded during IDIs and transect walks, which helped us interpret the interview data.

***Member check.*** Several member check visits were conducted at the end of preliminary data analysis. Member check involved sharing and clarifying findings with the participants. Member check helped improve the findings and sharpen interpretations by gathering further insights through this process.

### 3.1.4 Instruments

Several paper-based instruments were used in addition to the collection of interview data. These included demographic questionnaire, screening questionnaire, and a compound measure of racial prejudice. All responses were audio recorded.

**3.1.4.1 Demographic questionnaire.** A brief questionnaire was used to collect the necessary socio-demographic information of the participants such as age, racial identity, marital status, occupational status, income, and educational attainment (Appendix H).

**3.1.4.2 Screening questionnaire.** The screening questionnaire was used to ensure that the participants did not fulfill the exclusion criteria. It included questions on five exclusion criteria on age, language, debilitating health condition, memory dysfunction and intoxication. Individuals fulfilling any of these five criteria were excluded from participation in the study.

**3.1.4.3 Racial prejudice screening tool.** A short screening tool was developed and used to get a quick assessment of the participants' racial prejudice (Appendix G). The purpose of this assessment was to identify people with varying level of racial prejudice and eventually examine how they differed in terms of their race-related thinking, attitudes, and perceptions. Short but valid screening instruments have been found to assess prejudice with a high degree of accuracy (Pettigrew & Tropp, 2006).

Our 4-item racial prejudice screening tool was derived from instruments developed by other researchers (Maoz, Shamir, Wolfsfeld, & Dvir, 2009; Newheiser et al., 2009; Wagner et al., 2003). The first item was a feeling thermometer which assessed the warmth towards the opposite race on a '0-100' linear scale with 11 anchor points ranging from *extremely cold* (0) in the left end to *extremely warm* (100) in the right end (Haddock, Zanna, & Esses, 1993; Newheiser et al., 2009). It asked the participants how warm they felt towards the opposite

race (Figure 3.1). For the indigenous Chakma participants it asked about their feeling towards the settler Bengalis and the Bengalis were asked about their feeling towards the Chakmas.

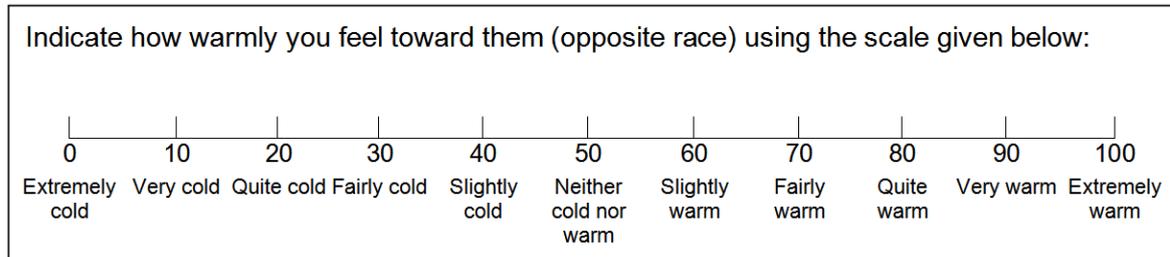


Figure 3.1. Feeling thermometer scale used to assess level of prejudice

The feeling thermometer is a widely used tool for assessing racial and other forms of prejudice. Studies have demonstrated its high correlation with other racial prejudice measures (Dasgupta & Greenwald, 2001; Miller, Smith, & Mackie, 2004; Wittenbrink, Judd, & Park, 2001). High test-retest reliability established the feeling thermometer as a stable instrument (Dasgupta & Greenwald, 2001). It performed better compared to 7-point rating scales (Alwin, 1997).

The remaining three items were designed to tap the three components of racial prejudice such as affect, cognition and behavior. The first item represented affect (i.e., emotion) towards the opposite race (Do you feel hate or strong dislike towards them?). Cognition (i.e., belief) regarding the opposite race was represented by the second item (Do you think they are bad?). The last item represented behavioral dimension of racial prejudice (Will you accept if they approach for friendship?). All these items were coupled with dichotomous response options in 'Yes - No' format.

The overall assessment of participants' level of prejudice was completed by combining their responses on the feeling thermometer with the three dichotomous items. A matrix was created to determine the level of prejudice (Table 3.2). It should be noted here that the matrix was devised arbitrarily, but with consideration to the level of racial prejudice prevailing in the

region. Using the suggested criteria, we had 16 high prejudice and 10 low prejudice participants for this study.

Table 3.2. Matrix for Determining Level of Racial Prejudice

Prejudice Level	Feeling thermometer		Three dichotomous items	n
<b>High racial prejudice</b>	<i>Extremely cold (0)</i>	&	At least two items indicating prejudice	16
		or		
	<i>Very cold (10)</i>	&	All three items indicating prejudice	
<b>Low racial prejudice</b>	<i>Fairly cold (30)</i>	&	No item indicating prejudice	10
		or		
	<i>Slightly cold - Extremely warm (40 -100)</i>	&	No more than one item indicating prejudice	

*Note.* Individuals having a score of 20 in feeling thermometer were screened out (i.e., excluded from participation) along with other response combinations. The reason for such screening was to recruit participants only from two contrasting poles.

**3.1.4.4 Topic guide.** A topic guide was used to aid the interviewer in achieving an exhaustive exploration of the thinking patterns related to racial prejudice. An initial topic guide for in-depth interviews (IDI) was developed through problem analysis of the research topic. The initial version received some minor modifications during data collection simply to accommodate new issues that emerged as worth exploring. The IDI topic guide contained a list of areas for exploration such as general characteristics of opposite and own race, preference and abhorrence to the races, source of knowledge about the opposite race, and experience or knowledge about interracial conflict (Appendix H). All these topics were explored through open-ended interviews designed to acquire information on interracial issues from the participant's own perspective. Further probe questions were asked whenever deemed necessary. The usual probes included questions regarding feeling, thought, perception, and experience. The topic guide was used merely as a reminder or checklist of

issues to explore. Although the topics were written in an ordered fashion, it was rarely followed in that way. The topics were presented in relation to the respondent's discussion and in accord with the pace of the interview.

A separate topic guide was prepared for the key-informant interview (KI) by slightly modifying the topic guide of IDI (Appendix H). In this case, the topic guide captured information coming from a secondary standpoint, i.e. the key informant's knowledge of his/her community people's perspective on issues under investigation.

**3.1.4.5 Voice recorder.** A digital voice recorder (Sony ICD UX-200F) was used to record the interviews. Data were transcribed into text format by manually typing the text into a word processor after electronic transfer of the audio files to the computer.

### **3.1.5 Data Collection Procedures**

As data collection for this research was conducted in a remote region of Bangladesh, it was necessary for the researcher to get assistance from individuals having in-depth knowledge about the region and people residing there. Four field guides were recruited to aid the researcher in selecting and approaching participants. Among them, two were from Chakma race and the other two from Bengali race. They were locally selected depending on their knowledge and acceptability in the community they represented. Before proceeding into data collection, the field guides were oriented in detail about the objectives and nature of the research along with relevant ethical issues. Each field guide signed an oath of confidentiality before taking part in the research project (Appendix C). They were also required to complete an indemnity form and a volunteer information form as required by the researcher's institutional policy (Appendix D).

Several *transect walks* were conducted with the field guides to gain knowledge about the field. When conducting the transect walks and data collection in the community area of a specific race, the researcher was accompanied by field guides from the same race. Discussions were made with the field guides during and after each transect walk to ensure best match between needs of the research and available resources, so that suitable participants could be selected. Individuals were approached with the help of field guides. The researcher provided them with written explanatory statements that contained information regarding the purpose, procedure and implications of the research project (Appendix E). For low literacy participants, the researcher verbally described the content of explanatory statement. Researcher proceeded to the screening questions after receiving their verbal consent for the screening procedure. Participants who fulfilled the selection criteria were requested to give signed consent for their participation in the in-depth interviews. Recorded verbal consent was used in cases where the participants declined to sign consent forms. Participants' identification information (name and address) were requested after the screening was completed and consent given.

All interviews were conducted face-to-face with the participants in a secured location. The interview location was selected based on the participant's convenience and comfort. Length of the interview sessions ranged from 50 to 70 minutes. In some cases, more than one interview session was conducted with a single participant as necessitated by the ongoing data analysis. In cases of multiple interview sessions, the researcher tried to keep the gap between two sessions to a minimum. When information saturation was achieved in a particular IDI, the session was concluded. The overall data collection procedure is presented in the following flowchart (Figure 3.2).

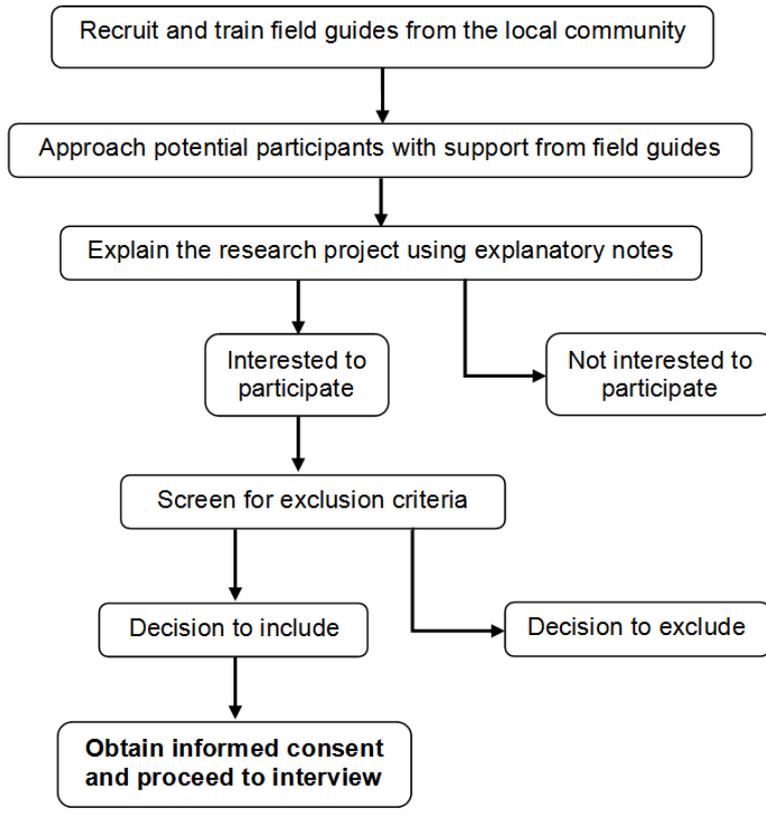


Figure 3.2. Data collection flow chart

### 3.1.6 Time Frame

Data collection for this study started in May 2010 and ended in September 2010. Some initial data analyses were conducted during the data collection process. Detailed data analysis began after September 2010. Qualitative analysis of the data was completed by April 2011, however, supplementary refinement of analysis continued sporadically until September 2012 when final manuscript writing was started.

### 3.1.7 Data Analysis Procedures

Data analysis was conducted using the procedures described by Corbin and Strauss (1990, 2008). Qualitative data analysis software NVivo 8 (and later NVivo 9) was used to aid

this process. Initial data analysis started with NVivo 8. An updated version (NVivo 9) of this software arrived during the later stage of analysis. As NVivo software does not have backward compatibility, the researcher converted the NVivo 8 project file into an NVivo 9 project file. This conversion did not affect the data or existing coding in any ways. The data analysis was completed on NVivo 9. There were several steps of data analysis as presented in the subsections below. All interviews were transcribed in the original language (Bengali) using Bengali typeface. Analysis was also conducted in Bengali, however, codes were named in English and the quotations represented in the result section were translated.

**3.1.7.1 Data transcription.** Transcription of recorded interviews was conducted in a verbatim manner. However, to ensure anonymity of individuals mentioned in the interview, all identification information (such as names, address) were removed from the transcripts and were replaced by brief descriptions of underlying characteristics of the removed information within bracket. For example, the name of a male friend was replaced with '[a male friend]'. As preferred for ensuring quality, most of the interviews were transcribed by the researcher. Paid transcribers were also used for some interviews to reduce the workload. However, in such cases, the researcher thoroughly checked the whole transcript for error by reading the typed transcripts while simultaneously listening to the audio records. Interview transcripts were saved as Microsoft Word documents and then were imported into NVivo project file.

**3.1.7.2 Casebook preparation.** A casebook was created in NVivo to attach participants' demographic characteristics with the specific interview transcripts. The casebook contained data on age, gender, race, level of education, and level of prejudice. The casebook allowed for categorizing and analyzing data in accordance with participants' characteristics. This step completed the data preparation phase and allowed the researcher to proceed to data analysis.

**3.1.7.3 Memo writing.** Reflexive notes on the sporadic insight gained during the process of data collection and analysis were recorded as written notes. In grounded theory research, memo writing plays important roles throughout, from theoretical sampling during data collection to advanced stages of data analysis i.e., selective coding.

**3.1.7.4 Data coding.** Coding is the process of identifying concepts from textual data. These concepts serve as the building blocks of the upcoming theory. This study used three levels of coding: Open coding, axial coding and selective coding. Although the order of presentation is indicative of complexities associated with the level of coding, it does not reflect the order of primacy in a true sense. All three types of coding can be carried out during the same stage of data analysis depending on the emerging understanding of the concepts or categories.

***Open coding.*** The first step of analysis was open coding. It served as the foundation for qualitative data analysis. In this study, the researcher repeatedly went through every line of each interview transcript and coded the salient sections based on the content they represented. Open coding was conducted in two levels. The first level involved line by line coding of the manifested content. This initial level of open coding helped the researcher organize the contents based on the apparent similarity. Second level of open coding involved the incorporation of broader context of the coded sentences to understand and code the section according to the underlying meaning. This second level coding was carried out either by reading through the transcript or by reading only through the coded sections. While using the coded sections, *broad coding context* option was enabled in NVivo to view the textual context of the code. Moreover, the researcher often went back to the complete transcripts to acquire the underlying meaning in an even broader context. Conceptual definitions of the categories (codes) were developed during the second level of open coding.

***Axial coding.*** In the open coding process, the categories were identified and coded separately to make them distinctive. However, in most cases such individual categories did not contribute much in further understanding unless their inherent relation was taken into consideration. Thus, axial coding was used to make these inherent relations apparent.

It is possible to do axial coding simultaneously with open coding, however, in practice open coding usually precedes axial coding. In the present research, the axial coding process was initiated after a substantial amount of open coding was completed. Comparative analysis of the concepts was conducted between different incidents, as they were expressed, within the same transcript as well as between different transcripts. Open codes were reorganized and in some cases merged with similar codes during the axial coding process.

***Selective coding.*** Selective coding is often considered the final phase of coding in grounded theory research. Although the process of selective coding can be started at the beginning of data analysis (through memo writing), the researcher often waits until the final writing process to get a grasp on theoretical integration of the concepts. The present study used selective coding through comparison of codes and the formation of broad categories as well as by analyzing conceptual categories in respect to the level of prejudice. Diagrams depicting relationships between concepts were also used to integrate the theoretical model of racial prejudice and thinking patterns.

**3.1.7.5 Use of NVivo queries.** Three types of NVivo Queries were used to inspect the categories and their interrelations. The most frequently used was ‘coding query’, the basic NVivo Query, which retrieves all different instances of the same concept (code) on a single preview display (known as ‘detail view’ in NVivo). This facilitated the process of analysis by allowing the researcher to constantly compare all instances of the same concept throughout the transcripts. Appreciating the context of any concept is a cardinal feature of qualitative data

analysis. The amount of textual contexts before and after the specific appearance of a concept was adjusted according to the required level of understanding. In most cases, 'broad coding context' was used in the detail view window, however, in many other cases, 'custom context' was used. Custom context allowed the amount of context (in number of words) to be adjusted at the researcher's discretion.

Compound coding query was used to understand the interrelation of the concepts (codes). Two codes were selected at a time using 'near content' option with proximity set at 'in the same scope item'. Using compound query in this manner resulted in a preview display that provided a representation of all the incidents whenever the two specified concepts appeared under the same interview transcript.

Matrix coding query helped the analysis by presenting content related to different concepts in a matrix window from which specific relationships could further be explored. One of the powerful features of the matrix-coding query is that it can be used to compare different concepts (codes) according to any project items. This study used matrix-coding query most frequently to explore and compare the emerging categories according to the participants' level of racial prejudice.

**3.1.7.6 Coding validation.** As a measure for validation, two transcripts were selected based on the greatest amount of coding contents. Copies of these two transcripts (without coding) were then given to two external raters along with a brief description of all codes (Appendix J). The raters were asked to independently code the transcripts using the provided code list and definitions. Fourteen codes were then selected for comparison based on their frequency of appearance. Coding applied by the researcher and the two raters for those 14 codes were compared. The results are presented in Table 3.3.

Table 3.3. Coding Consistency between the Researcher and Two External Raters

List of Codes	Transcript 1			Transcript 2		
	Researcher	Rater 1	Rater 2	Researcher	Rater 1	Rater 2
1 Dehumanization	√	√	-	√	√	√
2 Summoning bad quality	√	√	-	√	-	√
3 Disapproving contact	√	-	-	√	-	√
4 Approving contact	-	-	-	√	√	√
5 Apprehension of negative	√	√	√	√	√	√
6 We do bad only in response	√	√	√	√	√	√
7 Reciprocal responsibility	√	√	-	-	-	-
8 Filtering	√	√	-	√	√	√
9 Anchoring	-	-	√	-	-	-
10 Overgeneralization	√	√	√	√	√	√
11 Victim thinking	-	√	√	√	√	√
12 Arbitrary inference	√	√	-	√	√	√
13 Maximization-minimization	-	√	√	√	√	√
14 Perspective taking	-	-	-	-	-	-

*Note.* Tick (√) mark beside the codes represents the presence and dash (-) mark represents the absence of the code in a specific transcript as indicated by the researcher and raters.

Among those 28 instances (2 transcripts with 14 codes in each), complete match between the three raters were found in 17 instances. In another eight instances, the researcher matched only with one rater, differing with Rater-1 in two instances and with Rater-2 in six instances. The two independent raters themselves differed in eight instances. An analysis of inter-rater agreement indicated that Rater-1 had 82% agreement while Rater-2 had 68% agreement with the researcher. The agreement between the Rater-1 and Rater-2 was 71%.

The researcher differed with both raters in three instances, all of which occurred in the first transcript. To understand and make decision on the differences between raters, those three codes were further explored in the textual contexts of the transcript. Investigation on ‘disapproval of contact’ revealed that the researcher was correct in using the code. The transcript clearly indicated the participant’s disapproval regarding contact. Thus, the ratings of the external raters were discarded. The quotation read,

*“Q: If a settler come and ask for making friendship?”*

*A: Personally, I will not easily want to [make friendship], because I know about their nature. . . .”*

The second code with disparity was ‘victim thinking’. Researcher did not code the first transcript with victim thinking, while the first rater indicated two sections and the second rater indicated one section with this code. Further exploration revealed that the coded sections of Rater-1 was actually indicating experience of victimization rather than feeling of being victim. Rater-2 coded a section that was actually reflecting apprehension associated with outgroup contact. Thus, both of their codes were discarded on definitional ground.

Investigating the difference in the third code ‘maximization-minimization’ revealed that, the researcher missed a codable section that was picked by Rater-2. Although Rater-1 coded a section with ‘maximization-minimization’, she was wrong as the section was actually indicating rating of feeling towards the opposite race rather than maximizing the number of good people in own race or minimizing the same in the opposite race. However, the researcher took note on the valid coding made by Rater-2 and made subsequent changes in the coding in that specific transcript and checked all other transcripts accordingly.

**3.1.7.7 Triangulation.** Similar to many qualitative studies, this study used triangulation as a method of validation. In-depth interview data were compared with the data collected

from key-informants. The key informants suggested similar thinking patterns to those identified in the IDIs. This comparison of data collected from two different sources strengthened the representativeness of the findings. However, it should be noted here that because of being from an observer's perspective, KI data were understandably less rich in its depth compared to IDI data.

### **3.2 Findings**

Each interview transcript was reviewed several times to identify general views, perceptions, attitudes and thinking styles related to the participants' own race and the opposite race. Open-, axial-, and selective coding were used to explore and identify salient categories. During the process of comparing those codes within single transcript and between multiple transcripts, several distinctive patterns of perceptions and thinking were evident. The presence of these patterns among high and low prejudice participants was examined in order to understand their association with racial prejudice.

Thirty-one thinking patterns were observed among the participants. Some of those patterns formed broader themes based on their underlying similarities, while some appeared to stand alone without reflecting any common theme. Further analysis organized the themes and thinking patterns into eight broader categories based on their similarities in appearance or action. A detailed depiction of organization of the broad categories, themes and thinking patterns is presented in Figure 3.3. It can be noted that some parts of the study findings have been presented in two international conferences (see Appendix P).

STUDY 1. THOUGHTS AND PERCEPTIONS ASSOCIATED WITH RACIAL PREJUDICE

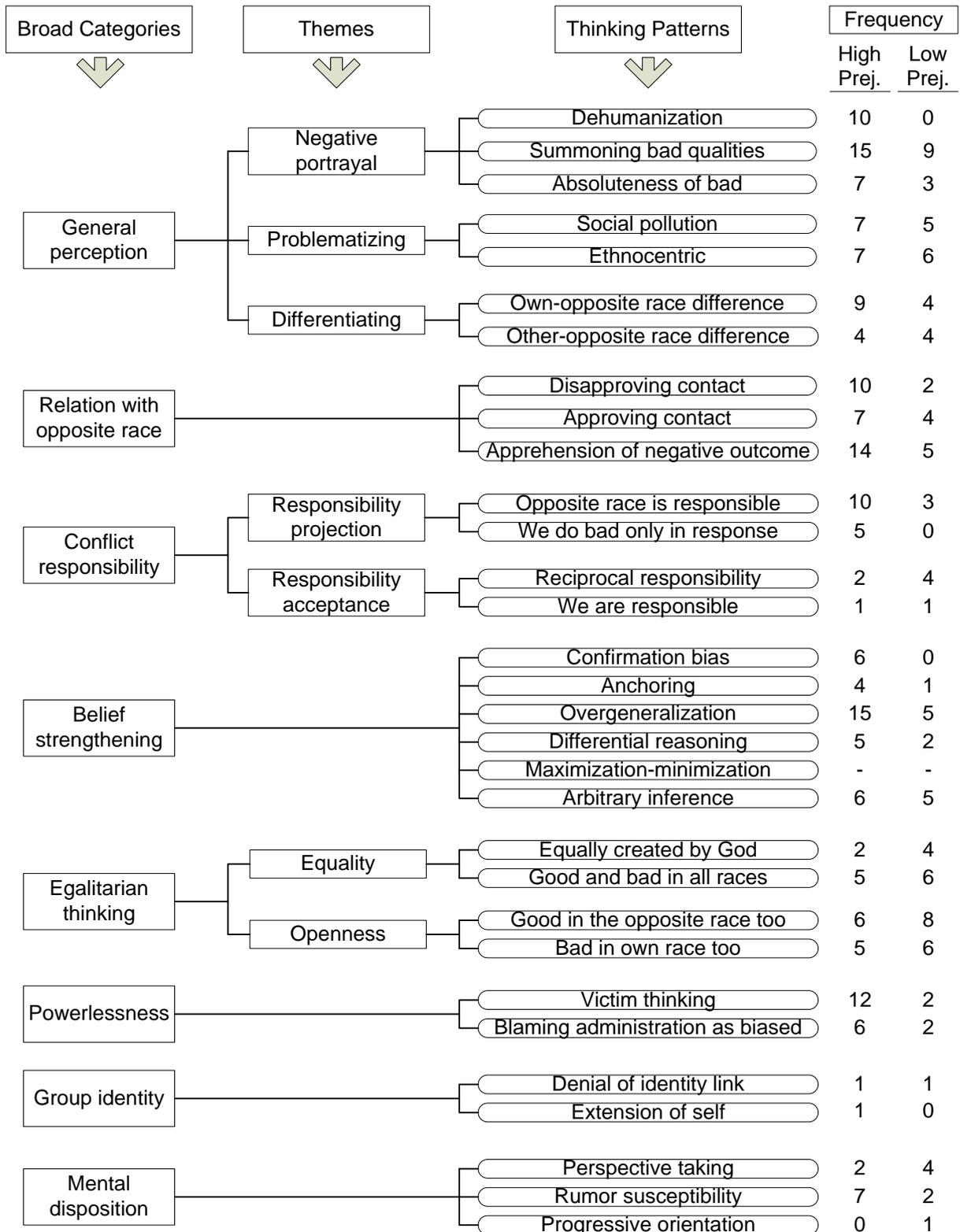


Figure 3.3. Organization of thinking patterns under broader categories and themes (some of the names have been shortened to avoid clutter of text). The frequency with which each code appeared among high and low prejudice participants is shown in the last two columns.

The figure serves as a rough guide for understanding the possible interrelation between thinking patterns and the levels of racial prejudice. Discussions of the thinking patterns in association with the broad categories and themes are presented in the subsequent sections.

### **3.2.1 General Perception of the Opposite Race**

This study identified seven distinctive styles of thinking that relate to general perception of the opposite race. These patterns appeared under three closely related themes that made up the broad categories. The themes were labeled as, negative portrayal of opposite race, problematizing the opposite race, and differentiating the opposite race. The thinking patterns representing these themes are discussed within the corresponding themes.

**3.2.1.1 Negative portrayal of the opposite race.** By definition, prejudice involves negative perceptions and portrayals of the out-group. Two major trends were observed in the portrayal of the opposite race; firstly, positive qualities were stripped away and secondly, arrays of negative qualities were added. These appeared under three patterns of thinking; dehumanization of the opposite race, summoning bad to opposite race, and absoluteness of bad in opposite race.

***Dehumanization of the opposite race.*** A tendency to portray the opposite race as having fewer higher order human qualities (e.g., love, kindness, humanity) was observed among the participants. Some of them even went as far as identifying the opposite race with non-human creatures (e.g., snake, beast). Dehumanization of the opposite race was a remarkable thinking style found only among participants with high racial prejudice and two third of them demonstrated this pattern. We furnish some selected examples as follows:

*“Should we call them human or beast? If being a human being, I kill you by chopping you off into pieces; won’t you call me a beast? They don’t have any kindness, love or pity at all.” (Indigenous, High prejudice)*

*“Relations doesn’t matter anything to them. No matter how deep is your friendship with them, they are snakes and will bite you. . . . . They are just snakes. They are fierce enemy.” (Settler, High prejudice)*

**Summoning bad qualities to opposite race.** All the participants, irrespective of their level of prejudice, were found to mention numerous negative attributes in describing the characteristics of opposite race. However, the number of negative characteristics assigned to the opposite race was comparatively higher among people with high racial prejudice. As reflected in the following quotation from a high prejudice settler, summoning bad qualities allowed the person to render a negative image of the opposite race.

*“Among all the other races, God has not created another such noxious race like them. . . . . You can start counting from prostitution, drug business; you can’t name a single bad thing where they are not involved.” (Settler. High prejudice)*

Although the end results of summoning bad qualities to opposite race is almost same to that of dehumanization, the process is just opposite between these two thinking patterns. In summoning bad qualities, the participants added negative qualities with the opposite race’s image; while on the other hand, in dehumanization they stripped off positive qualities from the opposite race’s image. Despite dedicating the early part of the interview to explore good and bad characteristics of their own and the opposite race, descriptions of bad characteristics of the opposite race were recurred frequently throughout the interviews.

***Absoluteness of bad in opposite race.*** Some participants endorsed the idea that the opposite race is absolutely bad. This perception was observed among half of the participants with high prejudice and one third of the low prejudice participants. Two interconnected thinking patterns were observed in this respect. The following quotations demonstrate these.

*“Top to bottom they are bad. You can’t expect anything good from them.” (Settler, High prejudice)*

*“There are one or two [good person] . . . . . they are businessmen. As he is in business with me, [he] shows and acts good with me, but do the bad things to others. They are like this.” (Indigenous, High prejudice)*

As obvious in the first quotation, the settler with high prejudice suggested that all members of the opposite race are bad. The second pattern, as reflected in the second statement made by an indigenous participant, suggested that even the apparently good members of the opposite race are actually bad inside.

**3.2.1.2 Problematizing the opposite race.** The perception that the opposite race is the source of problems was observed in the respondents. Two distinct thinking patterns were identified; one described the opposite race as cause of social pollution, and other described them as ethnocentric. Although perception of the opposite race as ethnocentric may seem to be closer to *portrayal of the opposite race* theme, the context of its appearance clearly indicated that the participants viewed this as a problem rather than just a characteristic of the opposite race.

***Opposite race is causing social pollution.*** A tendency to view the opposite race as a polluting agent, causing social degradation or social problems in the region, was observed among some of the respondents. This thinking pattern was associated with concerns about far reaching consequences of the existence of the opposite race. With this thinking pattern,

the respondents expressed concern about the threat created by the opposite race in terms of decreased social harmony and degradation of culture. This concern was almost equally common among participants with high and low prejudice. In both cases, roughly half of the participants reported this.

*“[In the past, we used to] have our doors and windows left unlocked even when having the night’s sleep. There would be no problem if everything were kept open. No one would touch your fruit laden trees – but now any roadside trees get ravaged. Even the tribals have acquired this nasty culture from the settlers.” (Indigenous, High prejudice)*

*“Mostly the Chakmas are addicted to heroin, cannabis, alcohol and these sorts of drugs. Thus when they don’t have these, they go for (mugging) [to collect money for buying drugs].” (Settler, Low prejudice)*

The forms of social pollution caused by the opposite race were verbalized as introducing antisocial behavior, destroying social trust, transmitting amoral characteristics through modeling, implanting rivalry among other races, engaging in criminal activities, etc. Blaming the opposite race as a polluting agent to the society establishes the belief that they are undesired and that life could be much better without their presence.

***Opposite race is ethnocentric.*** Participants with both high and low levels of prejudice described ethnocentric attitudes within the opposite race. The opposite race was portrayed as disliking interracial mixing, concerned about their own betterment, jealous about the other races, and too concerned about own racial identity. In most cases, ethnocentrism was reported as one of the main reasons behind the interracial problem.

*"We mixed with them in friendly manner..... Mainly they are the one who bring in the ethnocentricity, ethnocentric attitude. Though we may want to accept them as friend, their attitude is different." (Indigenous, Low prejudice)*

Viewing the opposite race as ethnocentric was more commonly reported by participants with low prejudice (slightly above half) compared to those with high prejudice (slightly below half). However, the concerns over which they claimed the opposite race as ethnocentric were almost the same for both low and high prejudice participants.

**3.2.1.3 Differentiating the opposite race.** A tendency to maximize distinctiveness of the opposite race was observed among the participants. They did this in two ways; differentiating the opposite race with their own race and with other non-conflicting races. Differentiating the opposite race may help the racist to justify disapproval of contact with them.

***Maximizing difference between own race and opposite race.*** Participants were found to portray the difference between their own race and the opposite race in an exaggerated manner. They tried to describe the two races as very different in terms of characteristics, attitudes and behaviors. Maximizing difference between own and opposite race was more commonly observed among participants with high prejudice (slightly above half) compared to low prejudice (slightly below half) participants.

*"[Their] mentality and behavior have created a big mental gap. Mistrust, paranoia has grown rampant. The social gap with them has become very big. Lifestyle, culture, behavior - they are different in every respect." (Indigenous, High prejudice)*

***Maximizing difference between opposite race and other races.*** Differentiating the opposite race with other non-conflicting races in the region was also observed among the participants. However, this view was more frequently expressed by low prejudice participants (about half of the respondents) compared to high prejudice ones (one fourth of the respondents).

*“Chakmas are basically of jealous type; they don’t have a high view of the Bengalis. But, the Tripuras and Marmas [other indigenous races] have good understanding with Bengalis, their mentality is far better, they are like Bengalis.” (Settler, Low prejudice)*

### 3.2.2 Relation with Opposite Race

Three thinking patterns comprised this broad category, which were disapproving contact, approving contact, and apprehension of negative outcome. Although disapproving contact and approving contact are two poles of the same construct, they are discussed separately to capture the differences in meaning that participants attached to different forms of contact. An interesting observation was that some participants expressed both approval and disapproval of contact. Closer inspection revealed that they varied based on the context, meaning and type of contact.

***Disapproving contact with opposite race.*** Many participants especially those with high racial prejudice expressed disapproval of contact with the opposite race. Only one fifth of the low prejudice participants asserted disapproval of contact compared to two thirds of the high prejudice participants. In many cases, disapproval was expressed towards making friends with members of the opposite race, sometimes amongst the adults and sometimes the children.

*“We see them in the streets and marketplaces, but so what? Why would I need to greet them or talk to them? I am on my own business; and those who mix with them, they often have troubles – fights.”*  
(Settler, High prejudice)

*“If there were settlers around, I won’t allow [my children] to mix with them. No one knows what will happen next, their mentality is not good.”* (Indigenous, High prejudice)

Similar to the reflections in the above quotations, all participants except two (one with high and one with low prejudice) reported apprehension about negative outcome as the reason behind disapproval of contact.

**Approving contact.** Participants with low and high level of prejudice equally (slightly below half) expressed their approval for contact with the opposite race. Some of them also harbored the idea that inter-race contact will eliminate mistrust and misunderstanding over time. Types of contact they approved were friendship among children, personal friendship and having people from the other race in their neighborhood.

*“The children are innocent, they don’t have any fault. They will quarrel now and start playing immediately afterwards.”* (Indigenous, High prejudice)

Many of these respondents also viewed interracial contact as a way of reducing interracial animosity. This also supports contact theory (Allport, 1954).

*“If they mix with me, they will not have the mentality to do those (harm). Their culture and our culture will mix up and there will be a place to stand on.”* (Indigenous, Low prejudice)

Moreover, some of the respondents also reported evidence of positive outcomes of inter-race contact as reflected in the following quotation,

*“You may have animosity or anger towards me for some reason. Your children and my children are studying together as class friends. May be they are visiting my place/house. By observing this I may have withdrawn some of my anger and bitterness towards you and [in turn] you also have withdrawn your anger. Thus the differences that prevailed in Khagrachari region are now getting reduced through friendliness.” (Settler, High prejudice)*

Interestingly, half of the participants (mostly with high prejudice level) who approved of contact also asserted disapproval of inter-race contact. A detailed inspection revealed that they approved contact only in certain conditions.

*“Mixing with them – for example, I am a timber trader, in such cases [i.e. business transaction] mixing is possible.” (Indigenous, High prejudice)*

***Apprehension of negative outcome.*** Many participants expressed their apprehension of negative consequences from inter-race relations. They expressed their worry about negative outcomes from either contact with the opposite race or merely from the presence of the opposite race in the region. Almost all participants with high levels of racial prejudice reported apprehension of negative outcomes while only half of the low prejudice participants expressed similar concerns.

*“No, we won’t sell [land] to them anymore. Tribal people have already learned – if one is settled then ten more will come and then grow into hundreds, thousands, millions.” (Indigenous, High prejudice)*

The above quotation from an indigenous participant indicated a general apprehension about the existence and exponential expansion of the opposite race. Although it is not as clear, an underlying apprehension of negative outcomes is inherent in some statements such as the following.

*“If I had to walk with them [tribal friends], I always be cautious about selecting the side so that they won’t be able to push me down through the sides of the hill.” (Settler, High prejudice)*

The atrocities that took place in the past few decades in the region were used as examples to justify their apprehension of negative outcomes. In some other instances, use of negative apprehension was observed to be associated with negative characterization of the opposite race and uncertainty about them within the respondent’s mind.

### 3.2.3 Conflict Responsibility

Two opposing themes comprised this category, which were responsibility projection and responsibility acceptance. Thinking patterns reflecting these two themes are discussed in the following sections.

**3.2.3.1 Responsibility projection.** It is obvious that people do not want problems. Contrary to our expectation, problems occur and it is not easy to take responsibility for them. People often search for a scapegoat to put the blame on and the interracial context readily provides this opportunity. It is easy to blame the opposite race for every problem (see Romer, Jamieson, & De Coteau, 1998). The discourses revealing this theme were of two thinking patterns; opposite race is responsible and we do bad only in response.

***Opposite race is responsible.*** A tendency to blame the opposite race for the interracial conflict in the region was observed among respondents. Two thirds of the high prejudice participants expressed the idea of opposite race being responsible for all problems compared to only one third of low prejudice participants. Opposite race was held responsible for destroying relationships, causing troubles, creating and maintaining conflict, carrying out conspiracies, and denying social contact.

*“I haven’t done anything [bad] to him, then why they will torture the tribals, set fire to the tribal houses, beat them, kill them, why?” (Indigenous, High prejudice)*

*“The Chakmas; the fact is, almost all the problems happening here are created by the Chakmas, they are doing these.” (Settler, Low prejudice)*

One of the high prejudice settler participants who projected the responsibility of all disputes onto the opposite race also recognized the fact that members of his own race were sometimes responsible for wrong doing. However, he distinguished himself and general people of his race from those people by suggesting a separate grouping (i.e., identity) for them. This established his original perception that his race is not responsible i.e., the opposite race is.

***We do bad only in response.*** Blaming individuals from the other race for any wrong doings is an easy denial for many. However, in some cases when people from their own race committed atrocities against the other race in public, it appeared for them quite difficult to deny the fact. In this kind of situation, many respondents justified their own brutal behavior towards the opposite race as a reaction or forced response to the opposite race’s animosity. This thinking pattern helped them maintain their own race’s positive image (i.e., “we are not bad”) even in a situation when they were the reason for trouble. This thinking style was unique amongst the participants with high prejudice because none of the low prejudice participants demonstrated this. We present some relevant quotations below.

*“Why should I lie, (Bengalis) also did. If you kill me - remember 1986? 86’s turmoil was initiated by tribals, the Chakmas. (They) Set fire to the houses at night, burnt the whole locality, killed people – they burnt the entire area. If so many thousands of your people are killed, your houses burnt - what will you do? You also attacked them.” (Settler, High prejudice)*

*“If [Bengalis] want to kill the Chakma, will he [the Chakma] keep on dying? He will also try to protect his life. He has to protest.” (Indigenous, High prejudice)*

As evident in the two quotations presented above, the high prejudice participants used this thinking style to justify their own race’s brutal behavior. Noticeably, both participants accepted the fact that they committed harm to the opposite race.

One of the low prejudice participants also expressed a similar thought. He favored the need for reacting to the opposite race’s atrocity as a form of protest and as a means of self-preservation. He verbalized his thoughts in clear association with victim thinking, therefore they were not coded here.

**3.2.3.2 Responsibility acceptance.** Accepting responsibility for the conflict was observed among the participants in two forms. The more common was the belief that both races take reciprocal responsibility, while the rare form was the acknowledgment that their own race is responsible, not the other.

***Reciprocal responsibility.*** Nearly half of the low prejudice participants, compared to a few high prejudice ones, expressed their views that both groups have equal responsibility for all those turmoil and unhappiness. We present below two statements to support this proposition.

*“They are angry with you or may be you are angry because they tormented you. As you have done 10 or 2 [offences], they have done 4. Or, may be as you have done, they have returned with 2 harms. This has caused the conflict between the two [races].” (Settler, Low prejudice)*

*“...it is a matter of rivalry. They don’t trust us - we don’t trust them. This is causing the problems.”*

*(Indigenous, low prejudice)*

***We are responsible.*** Two settlers, one with low and one with high prejudice, expressed their opinion that their own race is responsible for the interracial conflict. However, as mentioned earlier the high prejudice participant denied any link with those negative aspects of his own race.

*“The oppression that they’ve done to us was not without any reason. We, the Bengalis, have some bad characters.” (Settler, high prejudice)*

The low prejudice participant also indicated his belief about reciprocal responsibility along with acceptance of responsibility.

### 3.2.4 Belief Strengthening

A wide array of thinking styles was identified that did not associate with any specific dimension of the inter-race relation. Rather, they circled around many different issues. The noticeable commonness among those styles was that they all contributed to strengthening beliefs about the opposite race. The belief strengthening category was thus created to accommodate six such thinking styles namely confirmation bias, anchoring, overgeneralization, differential reasoning, maximization-minimization and arbitrary inference.

***Confirmation bias.*** The term confirmation bias refers to the tendency to seek and interpret evidence in a way that confirms preexisting belief, assumption or expectation (American Psychological Association, 2009; Colman, 2009). This tendency of filtering information in accordance with the preexisting ideas about the opposite race was observed among some participants. They used confirmation bias to justify their beliefs about the

opposite race. Some of these beliefs were, ‘they are harmful’, ‘they don’t like us’, ‘they are the source of problems’, ‘they are bad natured’, and ‘they cannot be trusted’. The following quotation depicts a participant’s confirmation bias to justify his belief that the opposite race is brutal and harmful.

*“Almost 30,000 Bengalis were killed. . . . . Chakmas were also killed . . . . . Possibly the total number (of Chakmas killed) did not exceed 1000.” (Settler, High prejudice)*

Although this participant gave comparative casualty figures for both races, there were no clear official figures published until today. It was difficult to have the exact number of death tolls as different sources reported different numbers. A prejudice individual with confirmation bias would naturally overestimate casualty from his own race and underestimate it for the opposite race. This fact of confirmation bias was evident in the statements of a settler participant mentioned above. Some indigenous participants also gave similar statements. Confirmation bias was present in over one third of the participants who possessed high level of racial prejudice. Absence of confirmation bias among low prejudice participants made it a candid determinant for racial prejudice.

**Anchoring.** A relatively smaller number of participants showed a tendency to repeatedly focus and talk about a single theme or incident highlighting the negative characteristics of the opposite race. They presented the same negative reflection repeatedly in different contexts throughout the interview. This tendency was termed as anchoring. Four participants with high level of prejudice showed this tendency; two anchored on a specific brutality of the opposite race (killing in a brutal way), while the remaining two anchored on specific antisocial behavior (stealing crops) and ethnocentrism of the opposite race. Anchoring was only observed in one low prejudice participant who anchored on the opposite race’s greed for land. Out of those total five (four high prejudice and one low prejudice), two

participants used anchoring in the context of the apprehension of negative outcome, while the remaining three used anchoring in various nonspecific contexts.

**Overgeneralization.** This is a very common thinking error which involves making generalizations from a single, non-representative observation (Beck & Pretzer, 2005). Participants from both races used overgeneralization by making general comments about all members of the opposite race from mere observation on a single or a few members at best. By definition, prejudice includes some forms of overgeneralization and we found this among both low and high prejudice participants. While almost all high prejudice participants revealed overgeneralization, only half of the low prejudice participants expressed this bias.

*“A few days back, a tribal girl was raped and murdered. These incidents prove that they [Bengali settlers] are bad in nature.” (Indigenous, High prejudice)*

It is quite clear in the above statement collected from an indigenous participant that overgeneralization is usually associated with the negative characterization of the opposite race. However, some participants also revealed overgeneralization in relation to negative apprehensions about contact with the opposite race, which is evident in the following statement from a settler participant.

*“We mixed so closely as friends, . . . . if he [the Chakma friend] can open gunfire on my father’s truck, he is no friend, he can’t be friend. See, we the Bengalis are trying to accept them as friend while they are killing us as enemies.” (Settler, High prejudice)*

**Differential reasoning.** Several participants explained apparently the same behavior committed by individuals from the two races differently. This thinking pattern was termed differential reasoning. The following excerpt demonstrates the presence of differential reasoning in an indigenous participant with high racial prejudice. The participant was denying

acceptance of a Bengali as a neighbor by using an excuse that his relatives and offspring may not have good characters; however, he was ready to accept a Chakma without raising this concern.

*A: . . . . Today there will be one family, gradually other family members will come, maternal uncle, paternal uncle and in this way, they will grow bigger. For this reason they [Bengalis] cannot be allowed to stay.*

*Q: What if he is a good person?*

*A: He may be good but his relatives will come and it is not believable that all his relatives will be good because he is good.*

*Q: How do you know they would be bad? It is also possible that they would be good.*

*A: No. Not all fruits of the same tree are equal, some are big and some are small. If I taste a sweet mango and plant its seed, it is possible that the seedling will later grow into tree with sour fruit.*

*Q: What if a Chakma build his house here?*

*A: For our Chakma, it is easy, we can explore from his previous neighbors whether he is good or bad.*

The next dialogue demonstrates a high prejudice settler's differential reasoning in the form of generalization. Although he opposed generalization to explain Bengalis' actions, he did not see it as a problem to explain indigenous people's behavior.

A: *Not all are like this. ....*

Q: *How do you know that all (Bengalis) are not of this type (responsible for the ill deed)?*

A: *Let's say, there has been a plunder here and a thousand observed this while only 10 have been involved in the act. Now all these thousand people will be blamed [by others] as, "the Bengalis are thieves". And that is it.*

Q: *You have mentioned that you have seen the tribals doing [bad] things. Have you seen all?*

A: *No, I haven't seen all.*

Q: *Then why are you suggesting that all of them are bad?*

A: *All – because none of them have ever sympathized [for their misdeed].*

High prejudice participants used differential reasoning more frequently than the low prejudice participants (one third vs. one fifth), suggesting the differential reasoning to be a likely determinant of the racial prejudice.

**Maximization-minimization.** Participants were asked to talk about the proportion of good people they think they have in their own race and in other race. A pattern of maximizing the number of good people in own race and minimizing the number in the opposite race was observed. Among sixteen high prejudice participants, only nine offered this estimation and all of them demonstrated the pattern of maximization-minimization. The maximization-minimization was also observed among five of the eight low prejudice participants. One of the remaining three low prejudice participants demonstrated the opposite pattern i.e., there are more good people in the opposite race compared to his own. The last two low prejudice participants favored equal distribution of good and bad people among all races.

To conceptualize this maximization-minimization effect, we used an innovative approach. The different estimates provided for own and opposite race were plotted side-by-side for the low and high prejudice participants (Figure 3.4). This allowed the inspection of clustering of participants among their low and high prejudice groups.

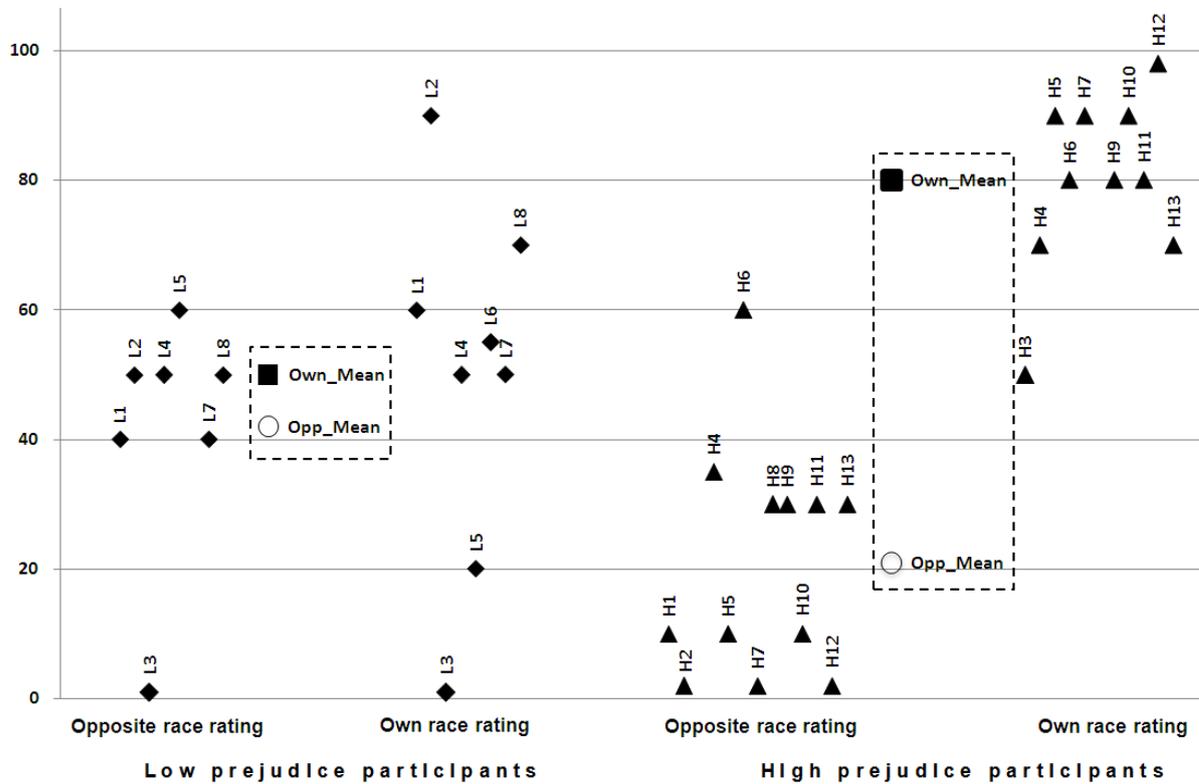


Figure 3.4. A comparative distribution of the estimated percentage of good people in own- and opposite race according to the participants' prejudice level. Diamond and triangle shaped markers are used to display the low prejudice and high prejudice participants respectively. Own\_Mean reflects the average of rating made for own race and Opp\_Mean reflects that of the opposite race.

The figure reveals that the rated proportion of good people in own and opposite race are generally located around the 50% range for the low prejudice participants and the mean difference for the two is very small. For the high prejudice participants, the ratings of own race is clustered around 80% while their ratings for opposite race were clustered around 0-

10% and 30%. This difference of own and opposite race in rating was more clearly visible in the mean ratings which rest at 80% for own race compared to 20% for the opposite race. The average difference between the reported numbers was roughly 61% for participants with high prejudice while it was only 24% for participants with low prejudice.

This visual inspection on the magnitude of difference between the number of good people in own race and other race suggested maximization-minimization as a thinking pattern specific to the high prejudice participants.

**Arbitrary inference.** Inferential judgment about the opposite race without sufficient evidence or logical arguments was used by many participants. Contrary to general expectations, low prejudice individuals used arbitrary inference more than high prejudice ones; half of the low prejudice group used it as compared to the one-third of the high prejudice participants.

*“When our boys [children] go to the cities for higher education, we need to send lots of money every month. However, if their [Chakmas] daughters go to the cities, they themselves send money to the parents instead. Go figure [i.e., prostitution].” (Settler, High prejudice)*

*“....he used to work at the municipal corporation, why his dead body was found in the tribal area? He must have been there to set fire on the tribal houses.” (Indigenous, Low prejudice)*

The participants frequently used arbitrary inference to justify their beliefs that the opposite race is bad in character. Some participants also used this to blame the opposite race for any trouble created in the region. In some cases, the participants expressed their apprehension that if anything bad happened in the locality that would be because of the opposite race.

### 3.2.5 Egalitarian Thinking

Four thinking patterns under two broader themes constituted this category. The themes associated with egalitarian values were equality and openness. Equality reflected the overall generalized idea that all human beings are equal; it did not specifically relate to any specific race. However, openness that was more specific in nature clearly related to the participants' own race and the opposite race. Egalitarian thinking styles were more apparent among participants with low prejudice.

**3.2.5.1 Equality.** The idea of equality was expressed in two different ways; firstly, *God has created humans equally with equal potentials*, and secondly, *there were always good and bad people in all races*. The participants who possessed low levels of prejudice generally expressed these kinds of views.

***Equally created by God.*** Some participants expressed a belief in the basic biological equality of all human beings. Nearly half of the low prejudice participants expressed this view as compared to the one-eighth of the high prejudice participants.

*“Our religious identity is formed by the religious identity of our family and guardians but every human child is born simply as a human child.” (Settler, Low prejudice)*

***Good and bad in all races.*** This is a general idea that all races contain good and bad people. This view was relatively common in the low prejudice group; more than half of the low prejudice participants had this perception as compared to one-third of the high prejudice ones.

*“But there are some who are not limited only within the Bengalis or the Tribals [Chakmas]. Both groups have some greedy opportunist.” (Settler, Low prejudice)*

**3.2.5.2 Openness.** Ability to appreciate the positive aspects of the opposite race and criticize the negative aspects of someone's own race was observed in some participants. These two thinking patterns constituted the broader theme called openness. Openness was clearly observed among low prejudice participants.

***Good in the opposite race too.*** Majority of the low prejudice participants recognized the fact that there are good qualities possessed by people from the opposite race. Some high prejudice participants (approximately one third) also expressed this view; however, to a much lesser extent compared to low prejudice participants.

*"They will help in whatever way they can to ensure that this kid [a poor meritorious boy] gets proper education. This is very good of them, they have this unity." (Settler, Low prejudice)*

***Bad in own race too.*** Although participants with both high and low levels of prejudice were able to accept the fact that there were people with negative characteristics in their own race, it was more common among the low prejudice participants (half vs. one third).

*"The worst thing that I see among my tribal people is the aggressive nature. This is a thing that damaged us a lot." (Indigenous, Low prejudice)*

*"[Among the Bengalis] there are some bad people who quarrel out of nothing, or steal wherever they go. There are also those who use drugs." (Settler, Low prejudice)*

### 3.2.6 Powerlessness

This theme was comprised of two thinking patterns that were *victim thinking* and *blaming administration as biased*. Both patterns were reflected in the idea that their respective races were

always the sufferer. It was observed that thinking associated with powerlessness was remarkably common among high prejudice participants.

**Victim thinking.** It is similar to Seligman's (1975) concept of the learned helplessness. However, the term *victim thinking* has been used here to incorporate the larger array of closely related feelings in it. Participants usually expressed their helplessness, powerlessness, hopelessness, fearfulness, sadness, uncertainty, and feeling of deprivation in the context of victim thinking. Victim thinking makes the person view him/herself or his/her own race as a victim of situation caused by the other race's unfair treatment. The large scale interracial conflict initiates the feeling of powerlessness in the situational context and at the same time creates strong antipathy towards the perceived cause of problems i.e., the opposite race. This thinking style may be used to justify wrong doing and sometimes triggers the urge for retaliation. Victim thinking was mostly observed among the high prejudice participants; three quarters of the high prejudice compared to one-fifth of the low prejudice participants.

*"Came here 30 years back, . . . . . got married and became parent of 4-5 kids. I can't go back to my ancestral home; I have to live here for the rest of my life . . . . . Anyway, we live here tolerating all their tortures, why should we tolerate anymore?" (Settler, High prejudice)*

*"We feel bad inside – look what our people have become. It is so painful, but what can we do? We can't win fight with them. It's not tolerable, yet we endure." (Indigenous, High prejudice)*

The indigenous Chakmas viewed the Bengali settlers as abusers of power as the central government and the army patronized them. Quite in a similar way, the Bengalis viewed the Chakmas as exerting undue power with active support from the local members of parliament and the (alleged) active armed wings of their political parties. Thus, a perception of victimization was common among people from both races.

***Blaming administration as biased.*** The participants from both conflicting races claimed that the administrative authorities (i.e., police, army, government) were always biased towards the opposite race. It was also expressed that such biased activities strengthened the opposite race to continue with their ethnocentric anarchy. This kind of opinion was expressed by one-third of the high prejudice compared to one-fifth of the low prejudice participants.

Belief that the administration was biased towards the opposite race was observed to be associated with feelings and thoughts of uncertainty, deprivation, victimization and being discriminated against. Clear anger towards the administration was expressed in the following statements.

*“We do not receive any administrative support; administration supports them. An ethnocentric shock, [They] Attack in front of police and the police impede the victims (us) instead of stopping them.”*  
(Indigenous, High prejudice)

*“Why are we in trouble? Government. Let’s say you have done wrong only once – in contrast if the tribals do wrong a thousand times, administration will not arrest a single of them. Administration would go for the Bengalis and arrest them even before they have done anything wrong. For example, in the last turmoil, they arrested more than 100 Bengalis, but were not able to arrest even 5 Tribals.”*  
(Settler, High prejudice)

### 3.2.7 Group Identity

Two identity-related thinking styles, labeled as *denial of identity link* and *extension of self*, were observed among the participants. These two styles were put together to form the theme called Group Identity.

***Denial of identity link.*** Two participants, one high and one low prejudice, expressed their views that people from their own race sometimes commit major antisocial behavior, but they abruptly refused to be identified with them. The high prejudice participant described those crooks as a separate sub-group within their race. However, the low prejudice participant created a sub-identity for himself to be isolated from the rest who were wrongdoing.

*“There were some criminal Bengalis. They are not the settled Bengalis. . . . . They [those Bengalis] failed to restrain their greed and thieved on theirs [i.e., Tribal’s; poultry, crop, etc]. But the government settled Bengalis like me [us] have not done this. I [we] did not do these, it was done by my [our] relatives who came following me [us]. (Settler, High prejudice)*

***Extension of self.*** Opposite to the denial of identity link, the Extension of Self helped participants incorporate members from outside of his own race as part of his identity. When they found others (people from a third group) being oppressed or victimized by unfair treatment of the opposite race, they felt it as an attack on their *own self* or the *own race*. A high prejudice settler used extension of self onto those who were subjected to opposite race’s attack.

*“As a general public, am I not supposed to feel bad when they attack the armed government official in front of me?” (Settler, High prejudice)*

### 3.2.8 Mental Disposition

Three thinking patterns (e.g., perspective taking, rumor susceptibility, and progressive orientation) formed the category of Mental Disposition. These thinking patterns served as scaffolds for understanding further the participants’ views on the opposite race.

**Perspective taking.** Ability to understand and value the beliefs and feelings of the opposite race i.e., perspective taking (Corsini, 2002) was demonstrated by six respondents. Perspective taking was observed more in low prejudice compared to the high prejudice participants. Two features seemed to associate with perspective taking; these were humanity and accepting responsibility.

The first quotation below revealed perspective taking by a low prejudice indigenous participant. It is clear that the participant expressed empathy towards the opposite race on humanitarian grounds.

*“I don’t think they are completely bad. They are also human being; they are harmless. May be they do not have any food here, and that changes their nature - poverty destroys all virtues – when you cannot eat. One won’t easily greed on others wealth if he owns millions.” (Indigenous, Low prejudice)*

A more common feature of perspective taking was the acceptance of responsibility as reflected in the following quotation. A low prejudice settler demonstrated perspective taking by admitting the fact that his own race had done badly to the opposite race.

*“You found her alone in the jungle and raped her. Is it justice? Suppose it happened to one of your relatives or your daughter – would you accept it normally?” (Settler, Low prejudice)*

**Rumor susceptibility.** The tendency to rely on information collected and/or spread by others rather than their own observations was found among some participants. In the context of racial prejudice, this tendency can cause an individual to believe in rumor and hence it was termed as rumor susceptibility. This tendency was mostly observed among participants with high prejudice compared to low prejudice participants (nearly half vs. one fifth). The following quotation gives evidence of how people rely on secondary sources of information.

*"In activities these people [Settlers] are of aggressive type - I haven't mixed with them; thus to be exact, I haven't seen, but have heard about. For example, they capture Tribal's cattle when those roam into their territory; they thief on the crops, fruits; they rape the women who go there."*  
(Indigenous, High prejudice)

Negative characterizations of the opposite race and belief that the opposite race was working against them were two cognitions observed to be linked with rumor susceptibility in the interview transcripts.

***Progressive orientation.*** One of the low prejudice participants shared his belief that the presence of opposite race had also contributed to the development of the region.

*"Had the Bengalis not come here in the hill tracts, we, the tribals, would not get the opportunity of education so fast."* (Indigenous, Low prejudice)

The belief that the opposite race is instrumental for rapid economic development in the region holds significant positive value. Intervention program to enhance this view may help reduce the racial prejudice.

### 3.3 Model Building Process

Using open-, axial- and selective coding techniques, 31 thinking styles and perceptions were identified that were grouped under eight categories. Three prototype models were developed from the data through qualitative and quantitative analysis. Two qualitative analyses showed the patterns of relationship between racial prejudice and various cognitive factors (thoughts and perceptions), and how those factors were related to each other. The supplementary quantitative analysis helped to portray refined interrelations between the cognitive factors.

Three types of NVivo queries (basic coding query, compound coding query and matrix coding query) were used to analyze the content. The contexts around the coded sections were always taken into consideration while conducting the qualitative analysis. Broad context or custom context options were used in NVivo when reviewing the output of the coding queries. Phi-coefficient ( $\Phi$ ) was used for the quantitative analysis of the interrelation between the thinking patterns.

### **3.3.1 Thoughts and Perceptions as Related with Racial Prejudice**

Basic coding queries and matrix coding queries were used in NVivo to explore the relationships between racial prejudice and cognitive factors. Matrix coding query using individual codes (i.e., thought patterns) and attributes (level of racial prejudice) from the casebook was most useful for this purpose. This query created a matrix where all the thinking patterns were displayed in relation to their appearance among participants with low or high levels of prejudice.

Among 31 distinctive thoughts and perceptions identified in this study, 24 were associated with racial prejudice. Fifteen of them were more common among high prejudice participants, while the remaining nine among low prejudice participants. These findings were rationalized in a way that the former 15 factors were positively related (as more common in high prejudice people but less so in low prejudice ones) while the remaining nine were negatively related with racial prejudice (as high in low prejudice people but less so in high prejudice ones). Based on this proposition, a visual model was devised to portray the relationships between those 24 factors and racial prejudice (see Figure 3.5).

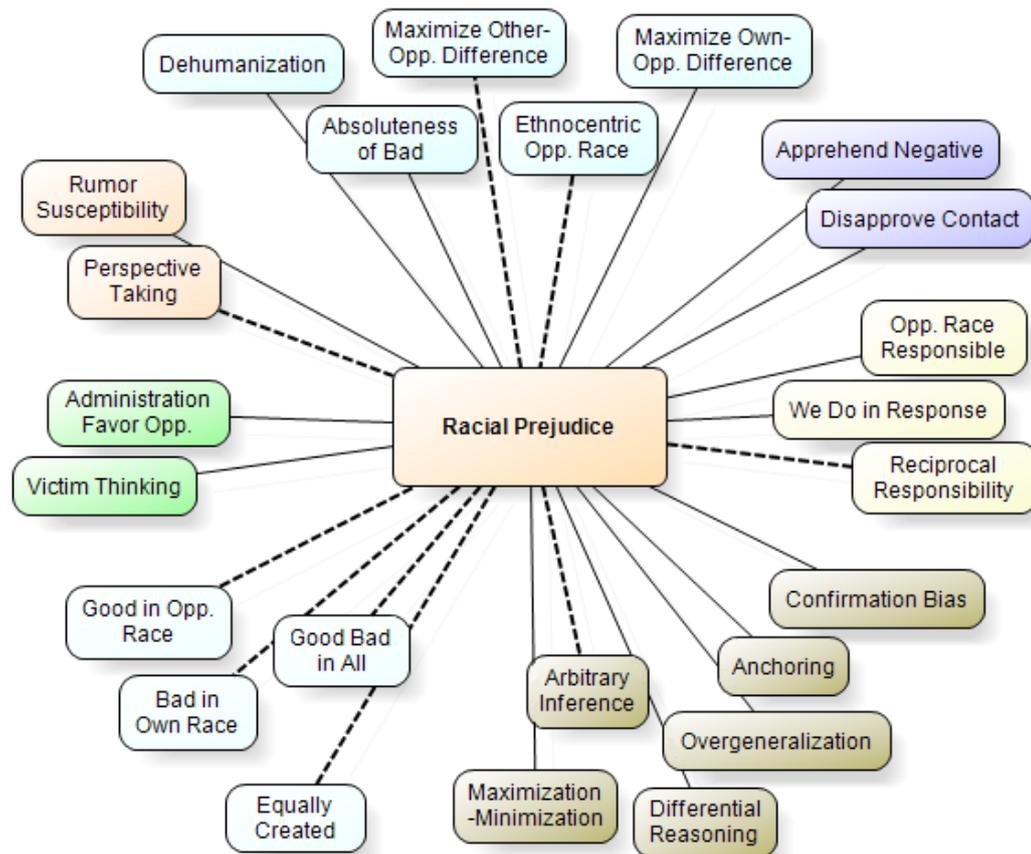


Figure 3.5. Thoughts and perceptions associated with racial prejudice. Dotted lines represent negative association.

This first model only presents the relationships between thought patterns and racial prejudice based on their appearance among low or high prejudice participants. Presence of a specific cognition among high prejudice participants suggested itself as a possible contributor to racial prejudice. In the same way, presence of a specific cognition among low prejudice participants suggested its possible association with reduced racial prejudice. Among the cognitions associated with high prejudice, overgeneralization, apprehension of negative outcome, victim thinking and dehumanization were found among most of the high prejudice participants. Dehumanization can be regarded as a strong contributor due to its wide appearance only among high prejudice participants. Confirmation bias and justification of own race's bad deeds as response to opposite races actions, were two other thinking patterns that were only observed among high prejudice participants. Perception of good in opposite

race, bad in own race, good & bad in all races, and opposite race as ethnocentric were the most common among the nine cognitions that were prominent with low prejudice participants.

### **3.3.2 Interrelations among Thoughts and Perceptions: Qualitative Analysis**

One important focus of this qualitative data analysis was to explore the interrelations among different thinking styles. Simple coding queries and compound coding queries were used in NVivo to analyze the interrelations among thinking patterns. Coexistence of codes in the same source item (interview transcripts) was explored in compound coding queries. Only two codes were used at a time for each run of compound query. For example, when relation between apprehension of negative and disapproval of contact was explored using compound coding query, it identified ten interview transcripts where both of the codes were present. In six of them, the two codes appeared in the same coding context.

It was indeed difficult to pinpoint the exact relation between two thinking patterns. Often a specific thinking style was found to have an underlying relation with a broader thinking pattern i.e., a broader category could be formed by linking several thinking styles. For example, overgeneralization was observed in association with negative characterization of the opposite race, which actually is a broad category comprised of several thinking patterns such as, dehumanization, summoning bad qualities, problematizing opposite race, etc. The content of the transcripts were closely inspected to identify one to one relationship between the thinking and perceptual factors. A few patterns of association were observed among the factors (Figure 3.6).

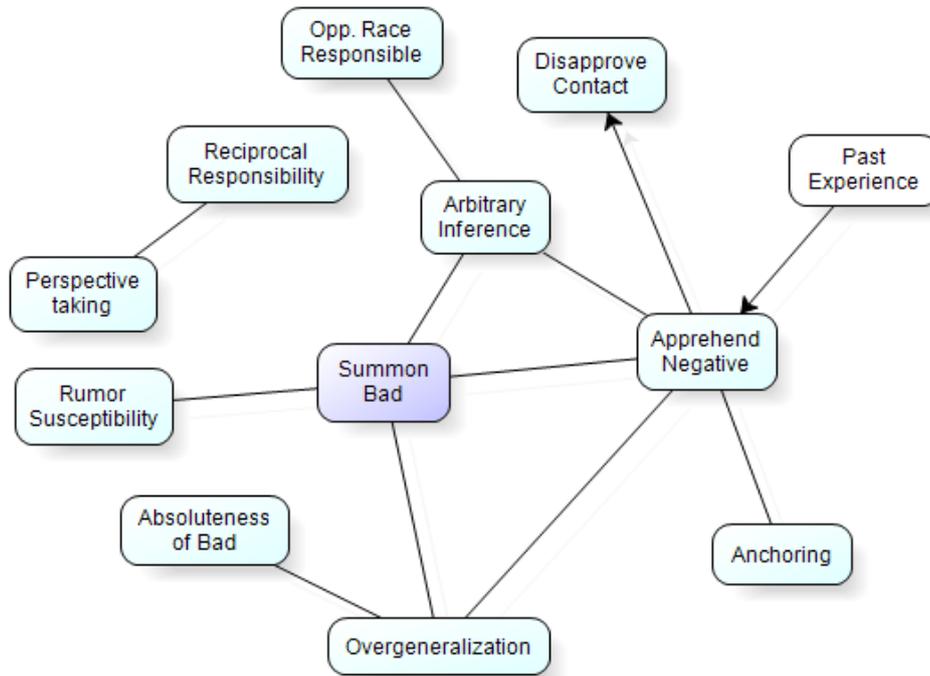


Figure 3.6. Interrelations of 12 distinctive thoughts and perceptions derived from qualitative analysis

Four thinking patterns were observed to be in the center of association; these were apprehension of negative outcome, summoning bad to the opposite race, arbitrary inference and overgeneralization. Interview data clearly indicated causal relations between negative apprehension and disapproval of contact. Moreover, this causal link was also observed in the key-informant interview data. A new factor, i.e., past negative experience about opposite race was observed as a causal contributor to apprehension of negative outcome.

### 3.3.3 Interrelations among Thoughts and Perceptions: Quantitative Analysis

In the qualitative analysis of interrelations, we examined further when two specific thinking styles appeared in the same narrow context (i.e., within a paragraph or few sentences). As we rarely observed that pattern, the qualitative analysis identified only 12 contentions to be interrelated. Although suggestive of a strong relation, this approach was restrictive to some extent. It is not expected that a person will demonstrate all of their related



Twenty-five thinking patterns are demonstrated in the above figure based on interrelation ( $\Phi$  value ranged from .389 to .659) within the patterns. Arbitrary inference, approval of contact, differential reasoning, openness (bad in own race, good in opposite race) and belief in reciprocal responsibility appeared to have the highest number of interconnection with other thinking patterns and perceptions.

### **3.4 Discussion**

This qualitative study identified eight broad categories of prejudice related cognition that incorporated 31 distinctive thoughts and perceptions. Some of the cognitions were more common amongst high prejudice (e.g., dehumanization, confirmation bias, victim thinking) while some in low prejudice participants (e.g., perspective taking, reciprocal responsibility, good in the opposite race too). A detailed discussion of these cognitive factors under the broad categories is presented in the following sections.

#### **3.4.1 General Perception of the Opposite Race**

Participants demonstrated negative portrayal of the opposite race through dehumanization, summoning bad qualities and absoluteness of bad. Exclusive use of dehumanization by the high prejudice participants clearly made it a candidate determinant of racial prejudice. Previous studies also indicated relation between infra-humanization (captured as dehumanization in the present study) and racial prejudice (Vala et al., 2009). The use of dehumanization was also observed in many interracial conflict situations to justify the perpetrators' brutal actions towards the opposite race. The Hutus of Rwanda portrayed the Tutsis as 'cockroaches', the Nazi military officers in concentration camps viewed Jew's as 'cargo' instead of human beings (see Moshman, 2005).

The idea of absolute bad in the opposite race is clearly an overgeneralization and actually can be a reflection of the underlying process of homogenizing the opposite race (Judd, 1988). Portrayal of the opposite race as absolute bad enables the racists to discount the positive qualities of the opposite race. This is a step beyond *summoning bad quality* where arrays of negative characteristics are used to describe the opposite race. Previous studies on categorization also demonstrated that people typically assign negative attributes to the opposite race and positive attributes to their own race (Hopkins & Moore, 2001). The tendency to view the opposite race as bad may turn to hatred at a time of racial conflict, contributing to the likelihood of severe destruction and mass killing (Sternberg, 2003).

Irrespective of the level of prejudice, participants problematized the opposite race by viewing them firstly, as the cause for all social pollution and secondly, as ethnocentric. Contrary to our general understanding, the second view was more common among the low prejudice participants, which appeared to be difficult to explain. One possible reason might be the positive connotation of ethnocentrism. In the context of segregated living in a racially conflicting society, being ethnocentric can be welcomed as a positive quality if it is observed within one's own race. This was indeed reflected in the interview transcripts of several participants where they shrugged about not having ethnocentrism within their own race (although reporting the opposite race's ethnocentrism as problematic at the same time). Thus reporting the opposite race as ethnocentric can be actually a reflection of being able to view the positive quality of them.

The findings suggest a relation between racial prejudice and maximizing the difference between own race and opposite race. Perceived differences between the races may contribute to the initiation and maintenance of racial prejudice. The more different the two races appear, the easier it is to categorize, and categorization is known to be linked with ingroup biases and biased behavior (Allen & Wilder, 1975; Tajfel et al., 1971). Studies conducted on racial

categorization have suggested relations between maximization of perceived ingroup-outgroup difference and high prejudice level (Blascovich, Wyer, Swart, & Kibler, 1997). A second pattern of maximizing difference was concerned with *other race - opposite race difference*. In contrast to the *own race - opposite race difference*, this pattern was more commonly reported by low prejudice participants. This can be partially explained by the possibility that high prejudice participants also included the other race in the outgroup category along with the opposite race and thus refrained from maximizing the difference between the two. However, this does not explain why the low prejudice participants used this maximization of difference between other and opposite race. It would require further research to explain this.

### 3.4.2 Relation with Opposite Race

Many respondents who expressed disapproval for close contacts favored, at the same time, conditional approval for less intimate forms of relationship with the opposite race (e.g., business partner and class mate). It can generally be concluded that for most participants approval or disapproval of contact was not a straightforward *yes-no* response, rather it depended on specific context and the form of contact. Studies conducted from mere exposure theories have demonstrated that development of positive attitudes towards other races can occur simply due to exposure to them (Zajonc, 1968; Zebrowitz, White, & Wieneke, 2008). Disapproving contact is directly linked with reduced exposure to the opposite race and thus can be explained as a causal or maintaining contributor to racial prejudice. This not only obstructs inter-race relations but also greatly reduces the possibilities for knowing, normalizing, and understanding the opposite race. Individual studies as well as large scale meta-analytic studies have reported evidence that positive intergroup contact has a strong role in reducing prejudice (Christ et al., 2010; Dhont & van Hiel, 2009; Pettigrew & Tropp, 2006). However, to ensure positive contact to happen, the obstacles operating within a person's

mind, which disapprove of contact, need to be removed first. The participants unanimously indicated apprehension of negative outcomes as the reason for disapproval of contact with opposite race suggesting a causal relation between disapproval of contact and apprehension of negative outcomes. These findings suggest a clear association between apprehension of negative outcomes and racial prejudice. Previous studies have also indicated intergroup anxiety or threat (due to the apprehension of negative outcome) to be positively associated with racial prejudice (Barlow et al., 2010; Bizman & Yinon, 2001; Stephan et al., 2002). The participants' discourses revealed historical evidence of negative experience, negative characterization of opposite race and uncertainty as the underlying reasons for apprehension of negative outcome. Similar underlying mechanisms for negative expectancies have been suggested by Plant and Devine (2003).

### **3.4.3 Conflict Responsibility**

Viewing the opposite race as responsible for conflict and wrong doings was very common among high prejudice participants. Similarly, justifications that own race's bad behavior is just a response to the opposite race's evil acts were also found among high prejudice participants. Projecting responsibility onto the opposite race in such a manner serves the prejudiced individuals in two ways: First, it lessens the discomfort of responsibility and second, it waives him/her from actively contributing to solve the problem. The second is more problematic because it keeps one party waiting for the other party to initiate reconciliatory action to solve the problem. Therefore, if both races are thinking in a similar way, hope for initiatives to resolve the disputes through reconciliatory action becomes impossible. Avoiding responsibility by projecting it onto the opposite race can serve as a strategy to cope with knowledge about own race's undesirable behavior. Iyer, Leach, and Crosby (2003) have demonstrated association between minimizations of in-group's

responsibility with lower guilt feeling (see also Iyer, Leach, & Pedersen, 2004). In contrast to responsibility projection, responsibility acceptance was also found among a handful of participants, mostly the ones with low prejudice level. They believed in *reciprocal responsibility*, i.e., combined responsibility for all race-related problems in the region.

#### 3.4.4 Belief Strengthening

The broad category of cognition termed as *belief strengthening* was comprised of six dysfunctional thinking and perceptions such as confirmation bias, anchoring, overgeneralization, differential reasoning, maximization-minimization, and arbitrary inference. Participants were found to use these thoughts to enhance their negative characterization of the opposite race, justify their feelings towards them, and maintain positive ingroup images. Confirmation bias, only observed in the high prejudice participants, appeared to be the most striking dysfunctional thinking within this category. Two underlying processes occur in confirmation bias; firstly, it sensitizes the person to attend to supportive information and secondly, it allows individuals to ignore the contradictory examples. Thus, it helps to sustain prejudicial beliefs. Confirmation bias is thought to act as a maintaining factor for prejudice (Colman, 2009). It is a well-researched topic within the area of intergroup processes. Research showed that individuals remember, recall and rate activities of subjects differently based on their preconceived idea about the subject's identity (Darley and Gross (1983). Studies examining different forms of confirmation bias (e.g., expectancy confirmation effect, self-fulfilling prophecy, and disconfirmation bias) also confirmed its association with racial prejudice (Chen & Bargh, 1997; Murray, 1996). A similar thinking pattern common among the high prejudice participants was maximization-minimization. The participants maximized the positive estimates of their own race while minimized that for the opposite race.

Mostly the high prejudice participants focused or anchored their thoughts related to the opposite race around a single idea. Anchoring may work in a similar way as selective abstraction does, in which an individual selectively focuses on a single aspect of an issue or experience while ignoring the other relevant aspects (Beck & Pretzer, 2005). This study demonstrated association of racial prejudice with overgeneralization which is an integral part of prejudice by definition (Allport, 1954). Other authors have also suggested the role of overgeneralization in racial prejudice (Beck, 1999; Beck & Pretzer, 2005). Henderson-King and Nisbett (1996) investigated overgeneralization through experimentation in which negative exposure to a member of opposite race subsequently negatively influenced ratings of behavior by others of that race. Differential reasoning helps the prejudiced person maintain discriminatory practices by falsely differentiating the nature or impact of the same behavior by own race compared to the opposite race. It works in two ways; firstly, it justifies or denies the negative characteristics or behaviors of own race and secondly, it allows placing additional emphasis on opposite race's negative characteristics and behaviors. Thus, it contributes to preserving the existing differential beliefs about the two races, which ultimately helps maintain prejudicial attitudes. Differential reasoning can be studied to further the understanding of discriminatory behavior towards the opposite race. The last thinking pattern under the *belief strengthening* category was arbitrary inference which was more commonly observed, as opposed to our general understanding, in individuals with low level of prejudice. It would require further research to explore the reason behind this.

Allport (1954) used a broad term 'autistic thinking' to describe less rational mental activity that is mostly focused towards serving the self. Most of the thinking styles identified in this study, especially those coined under the *belief strengthening* category, can be considered as certain types of autistic thinking.

### 3.4.5 Egalitarian Thinking

Egalitarian thinking patterns were found more commonly among low prejudice participants. This finding supports the proposal that belief in inequality of races is a defining feature of racism or racial prejudice (Harrell, 2000; Reber, 1985; W. T. Schmid, 1996). It is understandable that people with low prejudice would demonstrate belief about equality in races and will be more open to acknowledge strengths of the opposite race and weaknesses of own race.

### 3.4.6 Powerlessness

With a close inspection of the context of the two races in the Chittagong Hill Tracts, it can be stated that both races saw the opposite race as having some sort of power status. The settlers view themselves as the powerless alien in a foreign land while Chakmas view themselves as powerless against the intruders who are powerful enough to invade their forefather's land. Feeling of hopelessness, powerlessness, fearfulness, uncertainty and deprivation were found among many participants. These feelings were grouped under a single term called *victim thinking*, which was frequently observed amongst the high prejudice participants. Feeling of being victim of opposite race's atrocities may cause a strong urge to retaliate against the opposite race. In most interviews, indication of concealed anger towards the opposite race was observed in the context of victim thinking. Authors have studied similar constructs such as, victimization (Rouhana & Bar-Tal, 1998) and learned helplessness (Amodio, 2009) in association with racial prejudice. A lengthy discussion of the underlying process of victim belief in racial conflict can be found in Vollhardt (2009). Apart from victim thinking, participants' powerlessness was also demonstrated in their perception of administration as being biased towards the opposite race.

### 3.4.7 Group Identity

The broader category of *group identity* was comprised of two thinking styles such as *denial of identity link* and *extension of self*. However, these thoughts were observed in only a handful of participants. Therefore, it was not possible to conclude anything on the relationship between racial prejudice and group identity.

### 3.4.8 Mental Disposition

Mental disposition was comprised of three cognitive factors such as *perspective taking*, *rumor susceptibility*, and *progressive orientation*. These factors created predispositions in participants' minds to interpret upcoming information and interaction with the opposite race in specific ways. Progressive orientation was found only in one low prejudice participant who stated the positive role of opposite race in advancing the region economically. The ability to judge things from other's point of view, which is called perspective taking or empathy, was more commonly observed in low prejudice participants, suggesting a negative correlation between perspective taking and racial prejudice (Costello & Hodson, 2010; Dovidio et al., 2004; McFarland, 2010). It has been suggested that prejudicial attitude could be improved by enhancing thoughts of perspective taking (Stephan & Finlay, 1999).

Rumor susceptibility, commonly observed among the high prejudice participants, is a critical factor in spreading race-related violence. There is extensive evidence that racial conflicts often erupt because of rumor (Juberec & Sumi, 2012; "Rumours sparked clash, 8 marked," 2012). Allport and Postman (1947) suggested that rumor circulation depends on the perceived importance of the issue and ambiguity of the evidence. Ambiguity exists due to the lack of information and presence of mistrust about the opposite race. Importance of the issue

(content of rumor) can easily be inflated due to faulty perception. Thus, rumor susceptibility can easily occur in the context of racial prejudice.

### **3.4.9 Triangulation of the Findings**

Once the results from in-depth interviews were finalized, we looked at the transcripts of key-informant interviews. The key-informant interviews produced quite similar evidence to the in-depth interviews. Key-informants reported that both races held thoughts such as apprehension of negative outcome, mistrust, responsibility projection, ethnocentrism, mutual animosity, maximization-minimization, disapproval of contact, rumor susceptibility, victimization, feeling of insecurity, and lack of contact. Key informants unanimously suggested that living in a remote region, where habitants do not have much opportunity to mingle with the opposite race, is associated with higher level of prejudice. Experience of victimization and rumor susceptibility were also suggested to be associated with the increased level of prejudice. Experience of being victimized personally was said to be a strong contributor to intergroup animosity. The key informants also suggested that the higher the level of education the lesser is the interracial animosity and prejudice. The apprehension of negative outcomes and ethnocentrism were identified as likely factors to decrease inter-race contact. An experience of victimization was proposed to be a cause for anchoring on a specific negative characteristic of the opposite race. One key informant suggested maximization-minimization as a universal phenomenon rather than simply being associated with racial prejudice.

### **3.4.10 Model Building**

Finally, three visual models were developed to outline interrelations between various cognitions (i.e., thinking styles and perceptions) and racial prejudice. The first model depicts

simple relationships between racial prejudice and 24 cognitive factors. There have been studies examining relationships between racial prejudice and cognitions from a slightly different perspective and therefore using different terminologies. For example, *apprehension of negative outcome* was studied under the term *threat* or *intergroup anxiety* (Barlow et al., 2010; Stephan et al., 2002). However, a good number of cognitions identified in the present study (e.g., anchoring, arbitrary inference, progressive orientation, and rumor susceptibility) were never studied before in a systematic way.

The second visual model that was developed through qualitative examination of the in-depth interview transcripts depicted interrelations between 12 thinking patterns and perceptions (e.g., apprehension of negative outcome, summoning bad to the opposite race, arbitrary inference and overgeneralization). A third model was drawn based on the quantitative analyses of Phi-coefficients between the thinking patterns. Although running quantitative analysis in a purely qualitative exploratory study is considered as unorthodox in practice, Strauss and Corbin's (1998; p. 280) approach allows these form of additional analysis. Twenty-five perception and thinking patterns (found to be related to each other) were included in this model. Together, the two models (2<sup>nd</sup> and 3<sup>rd</sup>) suggested 29 categories of cognitions to be interrelated with each other.

#### **3.4.11 Additional Insights**

Apart from the thinking patterns, emotional reaction to the opposite race and intergroup contact appeared to be important factors in racial prejudice. Emotional reaction was observed in almost all the discourses regarding the opposite race. It was reflected verbally as well as in subtle nonverbal forms (e.g., gesture, facial expression, tone of voice and flow of speech). The possible role of intergroup contact was not demonstrated as clearly as emotional reaction, rather there was indication in the form of suggestions made by the Key-informants

and a few respondents. Studies conducted in foreign contexts also have demonstrated both emotion and contact as important determinants of racial prejudice (Jackson et al., 1996; Pettigrew & Tropp, 2006; Stangor, Sullivan, & Ford, 1991). Although the present research aimed at understanding racial prejudice from a cognitive perspective, the emergence of emotional reaction and contact as possible contributors necessitated the addition of these two factors in the quantitative study (Study 2).

### 3.5 Summary

With the purpose of identifying specific thoughts and perceptions associated with racial prejudice, this study employed grounded theory analysis. Interviews with 26 participants from two conflicting races identified 31 distinctive thoughts, making up eight broader categories of cognition. Of these, 24 were associated with racial prejudice, 15 positively and nine negatively. The first model depicted these relationships, but did not show any causal relationships. Rather, it presented simple associations between prejudice and thought patterns. The second and third model portrayed interrelations between all those thought patterns by means of qualitative and quantitative analyses.

Grounded theory method allowed us to develop a bottom-up theoretical model. In contrast to the usual top-down theorization of racial prejudice guided by hypothetico-deductive reasoning, these models presented a wide array of thinking styles, as related to racial prejudice within the CHT, Bangladesh context. Rather than adopting and testing a foreign theory, this study developed an indigenous theory for explaining racial prejudice. This theory is suggested as offering a better understanding of and possibilities for responding to racial prejudice in this particular (or similar) context. However, to enhance the applicability of this theoretical model, it should go through rigorous quantitative validation process.

The major limitation of this study was that it gave attention to the cognitive factors (thoughts and perceptions) only. Racial prejudice is a complex phenomenon generally contributed to by various factors such as psychological, social, political, and economic, with complex interactions occurring among these factors. Therefore, an attempt to focus only on thoughts and perceptions to theorize racial prejudice is obviously inadequate. It is also however true that an examination of multiple factors taken from various domains is impossible in a single study. As the present study was planned to help develop a CBT based intervention strategy in the end, it was quite comprehensive within its limited domain.

The aim to identify thoughts and perceptions likely to be associated with racial prejudice was achieved. A comprehensive quantitative study was planned to test the interrelation suggested by the grounded theory study (see chapter 4 & 5). Chapter 4 describes the process of developing a set of valid and contextualized study tools for the quantitative survey. Chapter 5 presents detailed findings of the quantitative study.

## CHAPTER 4

### CONSTRUCTION OF INSTRUMENTS

The first study that utilized the grounded theory approach revealed 31 types of thoughts, perceptions, and views expressed by the participants. Of these 31 factors, 24 appeared to be the likely contributors to racial prejudice. The participants also expressed various types of emotional reactions towards the opposite race, suggesting the possibility of having emotions associated with racial prejudice. The importance of interracial contact was mentioned by the key-informants and some participants as a factor to reduce prejudice. Therefore, the role of emotion and contact factors on racial prejudice were investigated together with all those 31 thought patterns identified in the first study. Three types of contact-related factors such as direct contact, extended contact, and negative contact were considered. A series of short scales were developed to assess those factors quantitatively.

A number of tools were already available in the literature for example, scales for racial prejudice, infra-humanization, and perspective taking. These scales were, however, required to be contextualized before they are used for data collection. A number of CHT-specific thoughts such as anchoring and rumor susceptibility required new instruments to be devised. Two different versions of the scales were developed, one for settler Bengalis and another for indigenous Chakmas. The two versions slightly differed in terms of wording e.g., the Bengali version wrote an item, “The Chakmas don’t like us” while the Chakma version of the same item read, “The Settler Bengalis don’t like us”. To avoid complexities, the examples of items presented in this chapter were taken only from the Bengali settler version of the questionnaire (see Appendix M for both versions).

## **4.1 Methodological Concerns Regarding Instrument Construction**

Assessment of constructs by valid and reliable instruments is essential for any research. An error in assessment may jeopardize overall interpretation of the findings. Instruments should, therefore, be devised in a rigorous process by considering the practical and theoretical aspects of the topic under investigation. The major methodological issues that we encountered during the construction of instruments for the current study are described below.

### **4.1.1 Contextual Representativeness of the Items**

The driving idea behind developing new instruments was to get a set of instruments sensitive to the contextual issues prevalent in the study location. Use of exotic instruments can result in a less sensitive or even non-representative measurement of the constructs for the population under study. For example, items on inter-group marriage, although they are fairly common to appear among prejudice scales (Pettigrew & Meertens, 1995; Sidanius, Pratto, Martin, & Stallworth, 1991), may not be suitable in the cultural context of the present study where intergroup marriage is also associated with religious concern. Due to the difference in religions of the two conflicting races, a response against interracial marriage might be indicative of religiosity instead of racial prejudice. Inclusion of contextually sensitive items in the measures was ensured by capitalizing the in-depth interview data collected in the qualitative study. Although a few items were adopted from established instruments, they were revised accordingly to match with the socio-cultural context of the study population.

### **4.1.2 Response Options**

In general, a measure becomes more sensitive when presented with greater number of response options. However, as the number of options increases in ordinal scaling, it becomes

more and more difficult for the respondents to discriminate between the adjacent response options (DeVellis, 2012). Five-point Likert (1932) type scaling is one of the most commonly used response formats and it is believed that it provides sufficient level of discrimination between the response categories. Nevertheless, the central tendency bias, or tendency to respond to the middle option, can be a drawback for five-point scaling (Bardo, Yeager, & Klingsporn, 1982). While responding to sensitive topics like racial prejudice, people may tend to respond to the middle option, which is usually kept as a neutral response between the two ends. We, therefore, decided to use 4-point Likert (1932) type scaling, with responses ranging from ‘completely agree’ to ‘not at all agree’ but no neutral response option, for most parts of our study questionnaire. This choice ensured adequate discriminability of response options and removed central tendency bias of responding. Besides 4-point scaling, some items had dichotomous “yes-no” response format, while others employed categorical response options as fitted with the research need. A few items asked for numerical responses for open-ended questionings.

#### **4.1.3 Valance of Items**

The present questionnaire used items with both positive and negative valance in order to reduce the acquiescence bias of responding (DeVellis, 2012; Hyland, Finnis, & Irvine, 1991).

#### **4.1.4 Presentation of Items**

Monotony is an issue with long questionnaire. To avoid this, items with different valance (positive, negative) and different response options (e.g., four points Likert type, anchored, ranking, dichotomous, and open-ended) were intermingled throughout the questionnaire. Some of the constructs were measured by comparing responses of pairs or

groups of similar items, in such cases the related items were placed far apart in the questionnaire to reduce halo effect.

#### **4.1.5 Item Scoring and Meaning of Scores**

Most of the constructs were measured with summated rating scales. For a multi-item measure, individual item's score of a specific constructs were summed up to form a total score for the construct. A few constructs were measured using index scores derived from mathematical calculation of responses on pairs or groups of items. The measures for the constructs were scored in such way that higher score indicated higher level of the construct. Therefore, when necessary, individual items were reverse-scored to match with the overall valence of the construct they represent.

#### **4.1.6 Length of the Questionnaire**

To minimize the response fatigue, we attempted to make the questionnaire as short as possible (Kraut, Wolfson, & Rothenberg, 1975). Given the number of constructs to measure, it was a difficult task to make a short yet comprehensive questionnaire for the current study. We took into account people's usual attention span and decided to design the questionnaire that may require 40-50 minutes to complete.

#### **4.1.7 Number of Items in Each Instrument**

It is generally believed that inclusion of more items is better from measurement perspective particularly for reducing the impact of idiosyncrasies of individual items' wording (DeVellis, 2012; Krosnick, 1999). Nonetheless, studies have indicated that a well constructed single-item measure can perform better than multiple-item measures with poor internal consistency (Pettigrew & Tropp, 2006). A survey of literature on racial prejudice revealed that different researchers used measures ranging from single-item indices to longer multi-item

scales for measuring different constructs (Barlow et al., 2010; Katz & Hass, 1988; Newheiser et al., 2009). Many studies have used two- to four-item scales for assessing prejudice and related constructs (Newheiser et al., 2009; Paolini, Hewstone, & Cairns, 2007; Turner et al., 2008). Taking these studies as guides, most of the instruments developed for the present research were, therefore, comprised of two to four items.

#### **4.1.8 Expert Evaluation**

Experts' opinion were sought to check the appropriateness of the items used in the instruments. Experts were selected based on their knowledge about the context of the study population as well as their knowledge on the relevant psychological constructs and their measurements. Six academicians were approached and four of them agreed to serve as expert to review the items (Appendix K). The experts were provided with detailed instructions about their tasks along with conceptual definitions of all the constructs. They were requested to rate the degree to which each item of a specific instrument represented the construct it was purposed to measure. They rated the items on a four-point scale, 'completely', 'moderately', 'slightly' and 'not at all'. Subsequently, a score was assigned to each item based on the experts' ratings. These scores ranged from '4' to '1' consecutively for ratings as 'completely', to 'not at all'. Experts' ratings for individual item were averaged and it was predetermined that any items receiving an average score above '3' (i.e., between moderately and completely representative) would be retained. Out of 140 items, only seven items that received an average score of 2.75 to 3 were discarded (Appendix O).

#### **4.1.9 Questionnaire Pre-testing**

The questionnaire was pre-tested on four respondents to check clarity of the items. The initial difference in the four point response options used for racial prejudice scale and the composite questionnaire were made uniform depending on their comments. Participants at

the pre-test verbalized difficulties in reporting the numbers asked in the open ended questions such as “How many Chakmas do you think have been killed in the conflicts with Bengali Settlers?”. However, these items were retained since they were intended to serve specific purpose that required open ended questioning.

#### **4.1.10 Internal Consistency Measures**

Cronbach’s alpha was used as the standard measure for testing internal consistency of the instruments. According to (Nunnally, 1967), a minimal cutoff value of Cronbach’s alpha .60 is acceptable for exploratory research and newly constructed instruments (Black & Porter, 1996; Sakakibara, Flynn, & Schroeder, 1993). Nevertheless, higher Cronbach’s alpha preferably above .80 is often recommended as indicator of good internal consistency (Nunnally & Bernstein, 1994). It should be noted here that Cronbach’s alpha is heavily influenced by the number of items in the instrument and longer instruments tend to report a better alpha value. Using Cronbach’s alpha for small instruments can be restrictive. Most instruments used in this research were brief (2-5 items) and thus, even the minimal Cronbach’s alpha value of .60 could be problematic. Cortina (1993) demonstrated this by comparing two instruments. For achieving the same Cronbach’s alpha of .80, a 10-item instrument required average inter-item correlation of only .28 while a 3-item instrument needed an average inter-item correlation of .57. Therefore, to ensure comparability, inter-item correlation was used as an additional internal consistency indicator for our instruments. A cut-off value of  $r = .30$  was used in this regard to ascertain medium to high strength of association among the items (Cohen, 1992). Use of inter-item correlation as an additional internal consistency measure would be especially vital for two-item instruments, which are at risk of being penalized by poor Cronbach’s alpha estimates.

## 4.2 The Instruments

The questionnaire was divided into four distinct sections for ensuring ease of administration. These were socio-demographic questionnaire, racial prejudice scale, outgroup contact exposure questionnaire and a composite questionnaire containing measures of all other constructs relevant to this research. Process of construction and validation of this wide array of tools varied slightly according to the specific nature of the constructs. Four experts assessed face validity of the instruments. Internal consistency of the instruments was tested on a sample of 409 participants. It may be noted that after missing value management, a subset of the same data (with 393 participants) were used for Study-2. Detailed descriptions of the instrument development and validation process are presented in the following sections.

### 4.2.1 Socio-demographic Questionnaire

This questionnaire contained 11 items on basic socio-demographic characteristics such as racial identity, gender, age, marital status and income (Appendix M). The last two questions looked at respondent's exposure to racial conflict incident. This socio-demographic questionnaire was used to ensure representativeness of the sample to the population.

### 4.2.2 Racial Prejudice Scale

The prejudice scale was the most important instrument for the current study as it measured the dependent variable. Because of the changing nature of modern day prejudice, traditional prejudice scales have become quite obsolete. The use of implicit tests is becoming popular day-by-day, especially in the Western countries. However, blatant forms of racial prejudice can still be found in many places of the world such as Chittagong Hill Tracts in Bangladesh.

The literature search revealed a wide variety of tools to measure racial prejudice. These included single item feeling thermometer, multi items prejudice scale, racism scales (Costello & Hodson, 2010; Finchilescu, 2010), attitude scales (Maykovich, 1975), stereotype indicators (Weaver, 2007), custom made indices with items taken from different attitude or prejudice scales, and computerized implicit attitude tests. Most of the researchers used custom made indices suitable for their study context (Christ et al., 2010; Wagner et al., 2003). After scrutinizing the items of the currently available prejudice scales, it was decided that we should develop a new contextualized racial prejudice scale. The steps to develop and validate our racial prejudice scale are presented in Figure 4.1. The process of developing this contextualized scale has also been presented in a conference (see Appendix P)

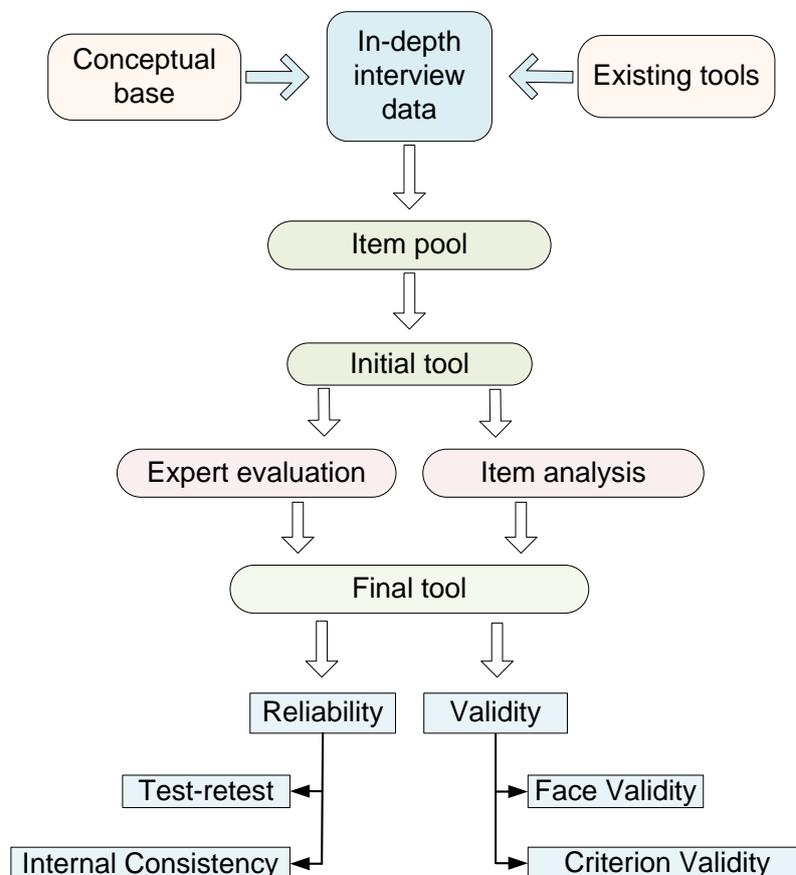


Figure 4.1. Steps to the construction and validation of racial prejudice scale

**4.2.2.1 Items construction.** Items were created from the in-depth interview data collected in the qualitative component of the research study. Some suitable items were also taken from existing instruments. Items from these two sources formed the initial item pool. In consistence with the conceptualization of racial prejudice used in this study, items assessing cognitive, emotional and behavioral components of racial prejudice were included. Further revisions of the item pool resulted in an initial 13 items racial prejudice scale (see Table 4.1). Only two items (Rp 2 & Rp 8) were taken from existing instruments after minor modification (Kinder & Sears, 1981; McConahay, Hardee, & Batts, 1981).

**4.2.2.2 Expert evaluation.** The initial 13 items of the scale fulfilled the selection criterion for expert evaluation. The calculated average score of experts' rating for the items ranged from 3.25 to 4 on a scale of 1 to 4.

**4.2.2.3 Item analysis.** Inter-item correlation, corrected item total-correlation and Cronbach's alpha were used for item analysis. Item 'Rp 13' of the scale had the lowest corrected item-total correlation and further calculation suggested an increase of scale's Cronbach's alpha from .916 to .919 if the item was removed (Table 4.1). A closer inspection of the inter-item correlation matrix revealed that this item had low correlations with other items. Therefore, it was decided to drop item 'Rp 13' from the final scale.

Table 4.1. Summary of Item Analysis for 13-Item Racial Prejudice Scale

Item no.	Items	Corrected item-total correlation	Cronbach's $\alpha$ if item deleted	Correlation with item Rp 13
Rp 1	I don't like mixing or making friendship or any kind of relationship with the Chakmas.	.730	.907	.228
Rp 2	I won't mind if any of my family members invites a Chakma into our house for lunch.	.695	.908	.231

Table 4.1. Summary of Item Analysis for 13-Item Racial Prejudice Scale (continued)

Item no.	Items	Corrected item-total correlation	Cronbach's $\alpha$ if item deleted	Correlation with item Rp 13
Rp 3	I would like to drive the Chakmas away from my locality if I could.	.781	.904	.223
Rp 4	The Chakmas have a few good qualities and characteristics for which they deserve respect.	.687	.908	.340
Rp 5	Among all the different races God has created, the Chakmas are of the worst kind.	.734	.906	.246
Rp 6	It is foolish to trust the Chakmas.	.686	.909	.365
Rp 7	The Chakmas are very opportunist.	.503	.915	.365
Rp 8	Sometimes I feel sympathy for the Chakmas because I understand they also have some sorrow or anger.	.703	.908	.306
Rp 9	I generally like the Chakmas.	.748	.906	.309
Rp 10	When I come close to the Chakmas, I feel a kind of mental or physical discomfort	.470	.916	.093
Rp 11	Irrespective of how different the Chakmas look, as human beings there is not much difference between them and us.	.666	.909	.309
Rp 12	The Chakmas are responsible for all the problems in this region.	.617	.911	.206
Rp 13	The Chakmas are highly reliable as business partner.	.359	.919	-

*Note.* Prefix 'Rp' added to the item numbers indicates that the item belongs to the 'Racial Prejudice Scale' section of the study questionnaire (see Appendix M).

It should be noted that items numbered Rp 2, Rp 4, Rp 8, Rp 9, Rp 11, and Rp 13 are reverse scored. Inter-tem correlations are presented only for the item of concern (Rp 13) to avoid complexity in the table.

**4.2.2.4 Final racial prejudice scale.** After item analysis, the newly formed racial prejudice scale contained twelve items, out of which five were positively worded and seven negatively worded. Four point Likert-type response options were used in which the respondents rated each item based on their agreement with the statements. The four response options were, ‘completely agree’, ‘somewhat agree’, ‘slightly agree’ and ‘not at all agree’. Positively worded items were reverse-scored and added up with other items’ scores to ensure that higher total score indicates higher level of racial prejudice.

**4.2.2.5 Validity of the scale.** Face validity and concurrent validity were tested for the newly developed racial prejudice scale.

**Face validity.** Face validity of the newly developed prejudice scale was tested by a group of four judges on the scale’s ability to measure racial prejudice (Neuman, 2006). High agreement among the judges was indicative of face validity of this scale.

**Criterion validity (Concurrent).** The prejudice scale was tested for its concurrent validity. A single-item feeling thermometer with 11 anchor points ranging from ‘extremely cold’ to ‘extremely warm’ (see Section 4.2.4.30 for details) was used as a criterion measure of racial prejudice. Feeling thermometer has been used widely as a measure of racial prejudice in various studies across cultures (Newheiser et al., 2009; Paolini et al., 2007). Correlation between the prejudice scale and feeling thermometer was  $r = -.791$ ,  $\alpha = .001$ , which indicated good concurrent validity of the scale.

**4.2.2.6 Reliability of the scale.** The scale's reliability was assessed using internal consistency and test-retest method.

***Internal consistency reliability.*** Internal consistency analysis reported overall (i.e., both population combined) Cronbach's alpha for the scale as .919. Corrected item total correlation for the items ranged from  $r = .471$  to  $.789$  (Table 4.2). Internal consistency of the scale was also assessed separately for the two races in which high Cronbach's alphas and adequate average inter-item correlation were demonstrated for Bengali and Chakma population (Table 4.2).

Table 4.2. Internal Consistency Statistics for the 12-Item Racial Prejudice Scale

Item no.	Corrected Item-Total Correlation	Cronbach's alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
Rp 1	.737			
Rp 2	.700			
Rp 3	.789			
Rp 4	.683			
Rp 5	.738			
Rp 6	.677	.919	.910	.909
Rp 7	.486	(.486)	(.453)	(.462)
Rp 8	.703			
Rp 9	.745			
Rp 10	.471			
Rp 11	.664			
Rp 12	.621			

***Test-retest reliability.*** The racial prejudice scale was administered to a sample of 60 respondents to determine the consistency of the scale through test-retest reliability. It was administered twice with a gap of 14-18 days. To preserve anonymity, no name or address were recorded in the forms. The respondents were requested to write a code number of their own on top of the form. They were also instructed to remember the code and use it again at the second administration of the scale. Two respondents did not complete the scale at the second attempt, which left the final test-retest sample size at 58. Correlation between total prejudice scores at two administrations was  $r = .979$ ,  $\alpha = .001$ , indicative of a strong reliability of the scale. Individual items had correlations ranging from .730 to .963 between the two administrations (all significant at  $\alpha = .001$ ).

#### **4.2.3 Outgroup Contact Exposure Questionnaire**

A 17-item questionnaire for assessing contact exposure with opposite race was drafted and submitted for expert evaluation. It contained items for four separate measures such as seven-item direct contact measure, three-item extended contact measure, and six-item negative contact measure. The fourth tool, a single item measure assessing the physical distance of the opposite race's residence (in Km), was discarded due to inaccuracy of estimates. Based on four experts' ratings, two items from direct contact measure were discarded due to failure in passing the selection criteria. Apart from the face validity assessed by the experts, internal consistency reliability was also tested on the remaining items. Analysis for Cronbach's alpha suggested removal of another item from direct contact measure. It reduced the number of items in the direct contact measure to four. Cronbach's alpha for direct contact, extended contact and negative contact measures were at the acceptable range. The items finally retained for various contact measures along with their internal consistency scores (overall and specific for Bengali and Chakma population) are presented in Table 4.3.

Table 4.3. Items and Internal Consistency of the Contact Measures

Item no.	Items	Contact measures	Cronbach's alpha (Average inter-item correlation)		
			Overall	Bengali	Chakma
C 14	Face to face conversation with the Chakmas.				
C 15	Financial transaction (shopping, business, etc.) with the Chakmas.	Direct	.827	.797	.816
C 16	Visited a Chakma home.	Contact	(.570)	(.503)	(.551)
C 17	A Chakmas visited your home.				
C 8	Being harassed by the Chakmas.				
C 9	Being discriminated against by the Chakmas.	Negative	.844	.805	.876
C 10	Being verbally abused by the Chakmas.	Contact	(.533)	(.463)	(.598)
C 11	Being threatened by them				
C 13	Being insulted by the Chakmas.				
C 4	Do any of your friends have friendship with the Chakmas?				
C 5	Do any of your relatives have friendship with the Chakmas	Extended	.720	.707	.781
C 6	Do any of your family members have friendship with the Chakmas?	Contact	(.461)	(.444)	(.545)

*Note.* Prefix 'C' added to the item numbers indicates that the item belongs to the 'Contact Information' section of the study questionnaire (see Appendix M).

For all three contact measures, overall and group-wise calculation of Cronbach's alpha and average inter-item correlation was above the selected criterion, suggesting strong internal consistency for the contact instruments.

#### 4.2.4 Composite Questionnaire

A composite questionnaire with 111 items was devised. It contained brief instruments for measuring 44 constructs. Thirty of these instruments were intended for the present research. Measures of the remaining 14 constructs (e.g., attitude certainty, relative deprivation, intergroup anxiety, collective guilt, relative status, ingroup favoritism, and meta-prejudice) were planned for the purpose of validating the newly developed measures. However, they were discarded, as they themselves were never validated in the CHT context.

Most of these instruments used summated rating scale. Reflective items were used in the summated rating instruments where each of the component items individually reflected the constructs and thus the responses to individual items were added up to get the scale score of the specific construct. A few constructs were measured using index scores calculated from comparing pattern of responses in the associated items. Items assessing different constructs were intermingled throughout the questionnaire.

The following section presents details on each instrument and the items used to measure them. Item numbers used here reflect the original item numbers from study questionnaire (see Appendix M).

**4.2.4.1 Dehumanization.** Dehumanization of the opposite race was measured by two forward scoring items (Table 4.4). Adequate Cronbach's alpha and inter-item correlation indicated the instrument's internal consistency (Table 4.4).

Table 4.4. Items and Internal Consistency of the Instrument Measuring Dehumanization

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
		31	The Chakmas are like poisonous snake	
	The Chakmas do have human body but they	.775	.814	.727
46	are not like human, they are more like beasts or even worse than that	(.633)	(.687)	(.582)

**4.2.4.2 Infracumanization.** In the qualitative study (see Chapter 3), infracumanization was captured within dehumanization. Based on the distinction made by several authors (Castano & Kofta, 2009; Haslam, 2006), it was decided that infracumanization should be measured as a separate construct. Three items were used to measure infracumanization (Table 4.5). Two of the items (14 and 73) were taken from Vala et al. (2009) after slight modification. Internal consistency of the instrument was demonstrated by adequate Cronbach's alpha and average inter-item correlation for overall as well as population specific calculation for Bengalis and Chakmas (Table 4.5).

Table 4.5. Items and Internal Consistency of the Instrument Measuring Infracumanization

item no.	Items	Cronbach's alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
		2	The Chakmas don't have the humane qualities such as love, kindness, or care for others	
14	The Chakmas don't have the feeling such as friendliness and compassion	.827 (.614)	.787 (.553)	.883 (.717)
73	The Chakmas don't have the feeling such as guilt and shame			

**4.2.4.3 Summoning bad qualities to opposite race.** The tendency to associate negative attributes with the opposite race was measured by using an index score. The participants were given a list of five positive (kind, hardworking, honest, easygoing, and skillful) and six negative traits (hot tempered, untrustworthy, dishonest, sly, greedy, and cruel) to mark those of which he/she regards as characteristic trait of the opposite race (Appendix M). The difference between the ratio of selecting negative traits and positive traits was used as an index of summoning bad qualities to opposite race.

$$\text{Score of 'summon bad'} = \frac{\text{N of negative traits selected}}{6} - \frac{\text{N of positive traits selected}}{5}$$

**4.2.4.4 Absoluteness of bad in opposite race.** Two items were used to measure this thought pattern. Internal consistency of this instrument is demonstrated by adequate Cronbach's alpha and inter-item correlation values (Table 4.6).

Table 4.6. Items and Internal Consistency of the Instrument Measuring Perception of Opposite Race as Absolute Bad

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
36	Some of the Chakmas will show good nature to you but in the inside they are all the same bad	.726	.723	.703
85	The Chakmas do not have anything good at all	(.603)	(.599)	(.575)

**4.2.4.5 Opposite race is causing social pollution.** Two forward scoring items formed this instrument. Cronbach's alpha of the instrument was above cutoff value for two populations combined and for Bengalis but was slightly below the minimal value for Chakmas

(.552). Nonetheless, adequate inter-item correlations between the two items were indicated for overall as well as population specific calculations (Table 4.7). This suggests that the instrument is internally consistent.

Table 4.7. Items and Internal Consistency of the Instrument Measuring Perception of Opposite Race as the Polluting Agent

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
32	Almost all of the crimes here are committed by the Chakmas	.641	.659	.552
83	The Chakmas are polluting the social harmony in this region	(.475)	(.491)	(.415)

**4.2.4.6 Opposite race is ethnocentric.** Perception of outgroup as ethnocentric was measured using two forward scoring items. One item (item no. 90) was removed from the initial three items to enhance internal consistency as indicated by Cronbach's alpha. Even after the removal of the item, Cronbach's alpha value was below the acceptable cutoff value. Moreover, marked difference was observed between the internal consistency statistics for the two races. For Chakma population, both Cronbach's alpha and inter-item correlation were below the acceptable level (Table 4.8). Therefore, it was decided to discard this instrument on the ground of poor psychometric properties.

Table 4.8. Items and Internal Consistency of the Instrument Measuring Perception of Ethnocentric Opposite Race.

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
91	The Chakmas are very ethnocentric	.544	.574	<b>.158</b>
105	The Chakmas do not care about others at all	(.375)	(.403)	<b>(.117)</b>

**4.2.4.7 Maximizing own race – opposite race difference.** Initially two items were drafted to measure maximization of the difference between own and opposite race. Based on experts' evaluation, one reverse-scored item was retained (“There are many similarities between the Chakmas and us”).

**4.2.4.8 Maximizing other races – opposite race difference.** Only one item was used to measure maximization of the difference between other and opposite race (“The Chakmas are very different from the Tripuras and Marmas”).

**4.2.4.9 Disapproving contact with opposite race.** Five items were used to measure this construct (Table 4.9). Three were forward scoring items and the other two were reverse scoring items (item 17 and 55). Cronbach's alpha for this instrument was .860, which indicated good internal consistency. Item number 104 was originally drafted for measuring avoidance to the opposite race, but a later revision suggested avoidance as an indicator for disapproval of contact. Thus, the item was added to measure disapproval of contact. Good internal consistency was demonstrated by high Cronbach's alpha and inter-item correlation for Bengali and Chakma population as well as for two populations combined.

Table 4.9. Items and Internal Consistency of the Instrument on Disapproval of Contact

item no.	Items	Cronbach's alpha		
		(Average inter-item correlation)		
		Overall	Bengali	Chakma
17	I do not (or will not) discourage my children to play and mix with the Chakma children.			
49	I will forbid if I find one of us having friendship with a Chakma.			
	The misunderstanding and conflict between the	.888	.874	.876
55	Chakmas and us will gradually go away if we start mixing with each other.	(.614)	(.581)	(.608)
76	We don't want any of the Chakmas to reside near our locality.			
104	I avoid interacting with the Chakmas.			

**4.2.4.10 Apprehension of negative.** Two of the initial three items passed the selection criterion of expert evolution (item 50 was removed). Although overall Cronbach's alpha was poor, inter-item correlation (.311) was slightly above the cutoff value. However, separate internal consistency statistics for Bengali and Chakma population indicated marked differences in Cronbach's alpha and inter-item correlation (Table 4.10). Both of the internal consistency measures were below the cutoff value for Chakma population. Such difference suggested the possibility that the instrument may reflect differently for the two populations leading towards incomparability of the scale score. Therefore, this instrument was discarded.

Table 4.10. Items and Internal Consistency of the Instrument Measuring Negative Apprehension

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
10	I feel afraid about all kinds of harm that the Chakmas can do to us	.442	.526	<b>.146</b>
47	Making relation with the Chakmas can only bring negative consequences	(.311)	(.375)	<b>(.089)</b>

**4.2.4.11 Opposite race is responsible.** Two forward scoring items were used. Although Cronbach's alpha (.549) was slightly below the cutoff value, the two items had good inter-item correlation establishing its internal consistency. Difference in Cronbach's alpha was observed for Bengali and Chakma population, however, inter-item correlations were above the decided cutoff value for both populations (Table 4.11).

Table 4.11. Items and Internal Consistency of the Instrument Measuring Belief of Opposite Race Being Responsible

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
20	The Chakmas are the one causing problems	.549	.458	.698
98	If the Chakmas were not here, this place would be one of the most peaceful places on earth	(.402)	(.314)	(.580)

**4.2.4.12 We do bad only in response.** Two items comprised this instrument, where one was forward scored item (35) and the other was reverse scored item (106). Although Cronbach's alpha for overall as well as for Bengali and Chakma population were below the acceptable level, inter-item correlations exceeded the predetermined cutoff value (Table 4.12).

Table 4.12. Items and Internal Consistency of the Instrument Measuring Justification for Own Race's Bad Behavior

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
35	We don't do bad things at the beginning, the Chakmas are the ones who start these	.503	.500	.492
106	It's true that sometimes we also initiate trouble	(.353)	(.345)	(.354)

**4.2.4.13 Reciprocal responsibility.** Three forward scoring items were used to measure belief in reciprocal responsibility. Internal consistency of this instrument was demonstrated by acceptable values of Cronbach's alpha and average inter-item correlation for overall and population specific analysis (Table 4.13).

Table 4.13. Items and Internal Consistency of the Instrument Measuring Reciprocal Responsibility

item no.	Items	Cronbach's alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
22	It is true that we also have done some wrong to the Chakmas			
45	Both the Chakmas and we are responsible for the present conflicting situation in this region"; and	.791	.683	.917
77	Our behaviors towards the Chakmas have also contributed to increase conflict between the two races	(.560)	(.423)	(.789)

**4.2.4.14 Confirmation bias.** Confirmation bias or filtering of information was assessed by two open ended questions that asked the participants to estimate how many people were killed from their own and opposite race due in the conflict. The item regarding deaths from own race (i.e., How many Bengali Settlers do you think have been killed in the conflicts with the Chakmas?) was presented first while the item about the opposite race was spaced 55 items apart.

The exact number of casualties is not correctly documented or available in official papers; therefore, it was not possible to estimate the filtering scores directly by comparing reported figures with factual data. However, it is believed that the conflict took its toll on lives from both races almost equally. Thus, the ratio of reported deaths between respondent's own race and opposite race can be used as an indication of confirmation bias.

$$\text{Confirmation bias index} = \frac{\text{Claimed N of deaths in own race} + 1}{\text{Claimed N of deaths in opposite race} + 1}$$

A confirmation bias index was created by dividing the claimed number of deaths in own race with the claimed number of deaths in opposite race. A constant '1' was added with denominator and numerator to avoid calculation error in case of claimed number of death in own race or opposite race is '0'. An approximate score of '1' or below can be interpreted as indicative of no bias while higher index scores can be interpreted as indicative of higher levels of confirmation bias.

**4.2.4.15 Anchoring.** A set of five items (43, 52, 60, 68, and 82) were used to measure anchoring (tendency to over-emphasize a single negative attribute of the opposite race), out of which four were coupled with a dichotomous screening item. Each of these items asked the respondents to select the most suitable response from a set of five anchored responses. The five anchored responses represented the most commonly used negative attributes about the opposite race. Although the anchored responses used different wording, they presented

the same set of five negative attributes with different orders of presentation (Table 4.14). It was rationalized that the persons with higher level of anchoring bias will more frequently choose the same negative attribute for responding to the five items compared to those with low anchoring bias. However, the paired screening items used with the anchoring items made it difficult to compare scores between the people because not all of them responded to the same anchoring items. Those who responded negatively ('no' for item 42 & 60; 'yes' for item 68 & 80) to the screening items were skipped for the paired anchoring item, thus making it impossible to check their anchoring bias in this method. Thus, the instrument was able to measure anchoring bias only among those who have responded to all the five items making it inadequate for those who have not. It was realized that the construction of this instrument was faulty and therefore discarded for this research.

Table 4.14. Items Used for Measuring Anchoring Bias

Item no.	Items	Responses
42	Do you feel any barrier to mix with the Chakmas?	( ) Yes ( ) No
	If yes,	a. Their bad character
43	What is the strongest barrier to mix with them? (indicate the most important one from the 5)	b. Their aggression c. Their greed d. Their slyness e. Their brutality
52	What is the most common thought that you have about the Chakmas? (indicate the most important one from the 5)	a. They are aggressive b. They are greedy c. They are sly d. Their character is bad e. They are brutal and don't have any mercy

Table 4.14. Items Used for Measuring Anchoring Bias (continued)

Item no.	Items	Responses
59	Does the Chakmas' existence in this region give you pain?	( ) Yes ( ) No
60	If yes, What gives you most pain about the Chakmas? (indicate the most important reason from the 5)	a. Their cunning nature b. Their bad character c. Their greedy nature d. Their brutal behavior e. Their aggressive tendency
67	Do you like the Chakmas?	( ) Yes ( ) No
68	If no, What is the most important reason that you do not like them? (indicate the most important reason from the 5)	a. They are greedy for everything b. They are merciless c. They are aggressive d. Their character is bad e. They are shrewd
81	Do you trust the Chakmas completely?	( ) Yes ( ) No
82	If no, Why you can't trust them? (indicate the most important reason from the 5)	a. Because of their brutality b. Because of their aggressive nature c. Because they are greedy for everything d. Because they have bad character e. Because of their cunning nature

**4.2.4.16 Overgeneralization.** The tendency to generalize about the opposite race from non-representing observation was assessed using four items. Three of them were forward scoring and one was reverse scoring item (item no. 7). Internal consistency of the instrument was demonstrated by Cronbach's alpha calculated for overall, Bengali and Chakma population (Table 4.15).

Table 4.15. Items and Internal Consistency Statistics for Overgeneralization Instrument

item no.	Items	Cronbach's alpha		
		(Average inter-item correlation)		
		Overall	Bengali	Chakma
3	Although I have not observed or mixed closely with the Chakmas, I still understand that they are very bad.			
7	I do not support any aggression towards their whole race because of crimes committed by only a few of the Chakmas.	.751	.737	.690
86	If one of the Chakma can do bad things, who can guarantee that others will not do the same?	(.441)	(.407)	(.353)
97	The Chakmas are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.			

**4.2.4.17 Differential reasoning.** Use of different types of reasoning for own race and the opposite race was assessed by two pairs of items (Table 4.16, Table 4.17). A score of '1' was assigned for each pair's indication of differential reasoning ('0' for no differential reasoning). An index score was calculated by adding the scores from the two pairs. Thus, the score on differential reasoning ranged from 0 to 2.

Responses to items in the first pair (Table 4.16) were converted to binary scaling from the original 4 point scaling ('Agree = Completely agree / Somewhat agree'; 'Disagree = Slightly agree / Not at all agree'). Two items in this pair presented opposite logical reasoning, thus differential reasoning was demonstrated when any participant provided same response (either agree or disagree) on both items (and therefore scored '1').

Table 4.16. First Pair of Items with Converted Response Options Used for Assessing Differential Reasoning

Item no.	Items	Converted response (original response)	
		Agree	Disagree
13	A few of us have bad nature, but that does not mean all the Bengali Settlers are bad.	(Completely agree / Somewhat agree)	(Slightly agree / Not at all agree)
86	If one of the Chakma can do a bad thing, who can guarantee that others will not do the same?	(Completely agree / Somewhat agree)	(Slightly agree / Not at all agree)

The second pair involved two items that used short vignettes with a question coupled with three anchored response options (Table 4.17). The responses were compared and scored in a paired fashion. Three response options for the two items used the same logical inferences in the same serial order. Thus, providing same response (a-a or b-b or c-c) for both of the items was indicative of no bias while differing responses for the two items was indicative of differential reasoning (and scored '1'). The two items were spaced 50 items apart in the questionnaire to reduce halo effect of the first item's response on the second one.

Table 4.17. Second Pair of Items Used for Assessing Differential Reasoning

Item no.	Items	Explanation
48	Once you were sitting in a tea stall and saw two Chakmas are heavily scolding a Bengali Settler.  What can be the most plausible explanation?	a. The Bengali Settler must have done something wrong, otherwise they won't do this.  b. The two Chakmas are abusing their power and scolding the Bengali Settler unjustly.  c. Either can be true.
99	On your way to bazaar, you saw from a distance that two Bengali Settlers are dragging a Chakma by his collar.  What can be the most plausible explanation?	a. If the Chakma was innocent then the Bengali Settlers won't do this.  b. The two Bengali Settlers are unjustly hurting the Chakma.  c. Either can be true.

**4.2.4.18 Maximization – minimization.** Maximizing the estimation of good people in own race and minimizing the same estimate in the opposite race was measured using two open ended items (e.g., “How many good people are there in 100 Chakmas i.e. what is the percentage of good people among the Chakmas?”). The item asking for estimation of opposite race was presented first and the item for the respondent’s own race was placed 40 items apart in the questionnaire. A maximization-minimization index (MMI) was created by subtracting the reported percentage of good people in opposite race (OpR) from that of respondent’s own race (OwR). Thus, higher difference would be indicative of higher maximization-minimization bias ( $MMI = OwR - OpR$ ).

**4.2.4.19 Self-serving arbitrary inference.** The biased conclusion drawing about the opposite race without having proper logical connection was assessed using two items with anchored response options (Table 4.18). The items presented two similar vignettes of negative interracial contact situation and asked the participants to select the most plausible explanation for the incident. Three options were provided; one in favor of own race, another in favor of opposite race and the last indicating the possibility of both. The two items (48 and 99) were used as independent indicators of arbitrary inference. These items were also used to measure differential reasoning under a different scoring scheme. Scoring of the items was agreed by the four experts (Table 4.18). Dichotomous scoring of the two items (1 = Arbitrary inference with self-serving bias; 0 = Arbitrary inference without self-serving bias / No arbitrary inference) were added up to form an index score of ‘arbitrary inference with self serving bias’ where higher score was indicative of higher level of bias.

Table 4.18 Items and Scoring Procedure Used for Assessing Self-Serving Arbitrary Inference

Item no.	Items	Explanation	Scoring
48	Once you were sitting in a tea stall and saw two Chakmas are heavily scolding a Bengali Settler.  What can be the most plausible explanation?	a. The Bengali Settler must have done something wrong, otherwise they won't do this.	0 (Arbitrary Inference without self serving bias)
		b. The two Chakmas are abusing their power and scolding the Bengali Settler unjustly.	1 (Arbitrary Inference with self serving bias)
		c. Either can be true.	0 (No Arbitrary inference)
99	On your way to bazaar, you saw from a distance that two Bengali Settlers are dragging a Chakma by his collar.  What can be the most plausible explanation?	a. If the Chakma was innocent then the Bengali Settlers won't do this.	1 (Arbitrary Inference with self serving bias)
		b. The two Bengali Settlers are unjustly hurting the Chakma.	0 (Arbitrary Inference without self serving bias)
		c. Either can be true.	0 (No Arbitrary inference)

**4.2.4.20 Equality.** Two items were used to measure egalitarian belief about equality of human being. The items were taken from two smaller constructs 'equally created by God' and 'good and bad in all races' as they were merged under the broader concept of *equality*. Cronbach's alpha values for overall and Chakma population were above the cutoff value but for Bengali population it was below the cutoff value. Nevertheless, inter-item correlation

values were above the cutoff level in overall as well as population specific calculations for Bengalis and Chakmas (Table 4.19).

Table 4.19. Items and Internal Consistency of the Instrument Measuring Perception of Equality

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
39	The Chakmas were not born bad, rather their circumstances forced them to become bad	.665	.499	.739
79	Every race has similar number of good and bad people among them	(.499)	(.333)	(.607)

**4.2.4.21 Openness.** Two smaller constructs (ability to acknowledge 'bad in own race' and 'good in opposite race') were merged under *openness*. Four forward scoring items were used in this instrument. Overall as well as population specific estimation of Cronbach's alpha and average inter-item correlation values indicated adequate internal consistency of the instrument (Table 4.20).

Table 4.20. Items and Internal Consistency Statistics for Openness Instrument

item no.	Items	Cronbach's alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
63	I know there are people from our race doing bad things to others.			
64	The Chakmas also have many good people among them.	.812	.788	.831
74	Similar to the Chakmas, we also have many bad people among us.	(.514)	(.477)	(.547)
78	I know there are people among the Chakmas doing good things to others.			

**4.2.4.22 Victim thinking.** Two items were used to measure this construct. Although, three items were initially drafted, removal of one item (item no. 96) increased Cronbach's alpha from .293 to .529. Overall as well as population specific Cronbach's alphas for Bengalis and Chakmas were slightly below the acceptable level, but inter-item correlation values suggested acceptable internal consistency for this instrument (Table 4.21).

Table 4.21. Items and Internal Consistency of the Instrument Measuring Victim Thinking

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
57	I feel helpless for the situation we are in	.529 (.398)	.527 (.402)	.520 (.372)
71	I feel angry for the situation we are in			

**4.2.4.23 Blaming administration as biased.** Three items were initially drafted to measure people's perception of administration being biased in favor of the opposite race. Internal consistency analysis suggested removal of one item (item 8), increasing Cronbach's alpha from .495 to .686. Between the remaining two items, one was forward scoring (80) and the other was a reverse scoring item (23). Unequal Cronbach's alpha values were found for Bengali (above cutoff) and Chakma (below cutoff) population, however, inter-item correlations were above the decided cut-off value for both populations (Table 4.22).

Table 4.22. Items and Internal Consistency of the Instrument Measuring Perception of Administrative Authorities as Biased

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
23	Administration is equally supporting them and us			
	It is due to the administrative support that the	.686 (.529)	.629 (.462)	.416 (.339)
80	Chakmas have grown so far and causing problem for us			

**4.2.4.24 Denial of identify link.** Denying the identity link with the visibly bad people of own race was measured with single forward scoring item (“There are some Settler Bengalis who are doing bad things to the Chakmas, but they are not part of us”).

**4.2.4.25 Extension of self.** Feeling of attachment with member(s) of other/third race victimized by the opposite race was measured by a single forward scoring item (“I feel angry when they oppress the Tripuras or Marmas”).

**4.2.4.26 Perspective taking.** Ability to understand the perspective and feeling of the opposite race was measured using four forward scoring items. Good Cronbach’s alpha for Bengali and Chakma population separately and together indicated internal consistency of the instrument (Table 4.23).

Table 4.23. Items and Internal Consistency Statistics of Instrument for Perspective Taking

item no.	Items	Cronbach’s alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
9	I can understand the pain and helplessness of the Chakmas.			
27	Sometimes I feel sympathy for the Chakmas.			
56	Most of the Chakmas are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	.810 (.518)	.746 (.420)	.815 (.567)
65	Because of the situation the Chakmas have gone through, it is natural for them to be angry with us.			

**4.2.4.27 Rumor susceptibility.** Vulnerability and believing in rumors were measured using two forward scoring items (29 and 58). Adequate internal consistency of this instrument was demonstrated in the overall and population specific values of Cronbach's alpha and inter-item correlation (Table 4.24).

Table 4.24. Items and Internal Consistency of the Instrument Measuring Rumor Susceptibility

item no.	Items	Cronbach's alpha (Inter-item correlation)		
		Overall	Bengali	Chakma
29	I do not need to check when I hear about bad behavior of the Chakmas from others	.739	.757	.640
58	I believe without checking authenticity whatever I hear about the Chakmas' bad behavior	(.586)	(.609)	(.470)

**4.2.4.28 Progressive orientation.** Three forward scoring items were used to measure progressive orientation. During the expert evaluation, it was split under two constructs : *Advancement by outgroup*, and *progressive thinking*. Further refinement coined them together under progressive orientation. High internal consistency of this instrument was indicated by Cronbach's alpha estimates for overall as well as specific population (Table 4.25).

Table 4.25. Items and Internal Consistency of Progressive Orientation Measure

item no.	Items	Cronbach's alpha (Average inter-item correlation)		
		Overall	Bengali	Chakma
5	It is meaningless to blame each other; rather we should accept the Chakmas and work together towards better future	.815	.735	.841
16	If we want further development of this region, we will need the Chakmas too	(.606)	(.479)	(.673)
28	The Chakmas are playing an important role in the development of this region			

**4.2.4.29 Emotional reaction.** Participants were asked to indicate their general emotional reactions to exposure to members of opposite race, from a list of four positive and four negative emotions. An index score was calculated by subtracting the number of indicated positive emotions from the number of negative emotions. Therefore, the obtained emotional reaction score would be a negative construct with higher score indicating higher negative emotion towards the opposite race.

**4.2.4.30 Feeling thermometer.** A feeling thermometer was added with the composite questionnaire as a single item measure of racial prejudice (Haddock et al., 1993; Newheiser et al., 2009). It was used to test concurrent validity of the racial prejudice scale developed for the current study. It included a '0-100' linear scale with 11 anchor points ranging from *extremely cold* (0) to *extremely warm* (100) that assessed warmth towards the opposite race (see Figure 3.1) The anchor points merely served as reference point, and the participants were allowed to respond with any value between '0' and '100'. The same instrument was used in the qualitative study for screening purpose. However, only the anchor points were used in the first study.

### 4.3 Concluding Remarks

Thirty out of 33 scales were successfully validated for the quantitative part of the study. The racial prejudice scale underwent a rigorous process of validity and reliability tests. It would have been desirable to conduct such detailed analyses for all the remaining instruments. However, some basic tests of reliability and validity suggested the composite scales to be usable and ready to assess the study constructs with high accuracy.

Both the ratings given by the expert judges for most of the items and internal consistency calculated for most of the instruments demonstrate the adequacy of the

instruments. Only three instruments were discarded; two due to poor internal consistency for Chakma population and one due to faulty construction of the instrument. The instrument validation process can thus be generally considered a success, as it incorporated in-depth interview data to create context-specific items which is an important aspect of ingenious instrument construction.

As the CHT-specific instruments to study racial prejudice is almost non-existence, these newly developed tools can help other researchers to explore this topic with further depth and extent. While some of the scales may require further validation if to be used for races other than Chakmas and Bengalis, the racial prejudice scale looks ready for use without any major change as it already revealed excellent psychometric properties.

## CHAPTER 5

### STUDY 2. FACTORS DETERMINING RACIAL PREJUDICE

The foundation of this study was laid by the findings of the qualitative study (study 1) conducted to explore the cognitive factors related to racial prejudice. Cognition such as general thoughts and perceptions about own and opposite race were particularly examined in the first study. Based on the grounded theory approach, the qualitative study initially identified 31 thinking styles and general perceptions, out of which 24 were associated with racial prejudice. This means that the participants with high and low level of prejudice were different on these 24 cognitive factors. These differences, however, should be regarded as suggestive rather than conclusive as the qualitative explorations with the grounded theory approach are only meant for developing hypotheses to enrich conceptual understanding of certain issues (Glaser, 1998). Therefore, a second study was carried out in order to empirically test the proposed relationships between cognition and racial prejudice. To be more specific, this quantitative study attempted to assess relative contributions of various cognitive factors to racial prejudice with the help of multiple regression analyses. The study also examined interlinks between cognitive factors as they relate with racial prejudice.

To conduct this study, a number of survey tools were developed by utilizing the findings of Study 1, the qualitative study. Therefore, it can be claimed that the tools are evolved within the context of CHT. Several forms of reliability and validity analyses were conducted to establish psychometric properties of the instruments developed (see Chapter 4).

## 5.1 Method

### 5.1.1 Study Design

This study employed a questionnaire survey to gather quantitative data on cognition and racial prejudice. Survey design is well regarded for its ability to collect data simultaneously on multiple variables. Although, from methodological standpoint, survey designs are not considered as strong as experimental design to test hypotheses or establish causal relations between variables, they have their advantage in their capacity to simultaneously work with a large number of variables. Ability to collect a great amount of data in a relatively short period of time with limited resources allows this method to be popular amongst both theoretical and applied researchers in social sciences.

### 5.1.2 Participants

Participants were selected from the study population comprising indigenous Chakmas and settler Bengalis living in Khagrachari district of the Chittagong Hill Tracts, Bangladesh (see Chapter 2 for further detail on the study location).

**5.1.2.1 Sample size.** To estimate sample size, most available formulae require some known population parameters (e.g., McCall Jr., 1982). Absence of known population parameter leads to the use of different rule-of-thumbs for calculating sample size as suggested by different researchers (see Green, 1991 for a detailed discussion). One widely used rule-of-thumb for determining sample size in multivariate regression is “ $N = 50 + 8m$ ” ( $m$  = number of predictors). The exploratory study (Chapter 3) identified 31 thinking patterns likely to be associated with racial prejudice. Moreover, a few other variables such as emotion to opposite race, direct contact, extended contact, and negative contact were also used as predictors. Therefore, the total number of initially planned predictors for the present study was 35 (i.e.,  $m = 31+4= 35$ ). Based on the formula, 330 participants seemed sufficient. However,

considering the possibilities of having missing or unusable data, it was decided that we should start with a total number of 400 participants.

**5.1.2.2 Power analysis.** The importance of statistical power analysis has been stressed repeatedly by the researchers (Cohen, 1992; Thomas & Krebs, 1997). Statistical power is intricately associated with the level of significance ( $\alpha$ ), sample size and population effect size. Thus, with a specific  $\alpha$  level and hypothesized effect size, it is possible to decide a sample size to have a desired power (Cohen, 1992). This process is often called *apriory power analysis*. Power analysis conducted on G\*Power software (Buchner, Erdfelder, Faul, & Lang, 2009) indicated that with the inclusion of 35 predictors and significance level ( $\alpha$ ) set at .05, a sample of 277 participants were required to have a power of .95 for an effect size of .15 (considered as medium; Cohen, 1992). The planned sample size of this study ( $N = 330$ ) was much higher than that suggested by power analysis. Thus, it can be assumed that if a moderate effect size were detected in this study, it would have a minimum power of .95.

**5.1.2.3 Sampling.** Due to the absence of available information on exact population size and number of households in the region, it was not possible to adopt a perfect probability sampling scheme. Therefore, to reduce sample selection bias, the researcher came up with a hybrid solution where principles of systematic, quota and convenience- sampling were used. The researcher decided a 200-participant quota for each of the races. The required number of participants was recruited systematically by recruiting individuals from families with a gap of 5-7 households in the locality. However, the first participant from each locality was recruited conveniently. Participants were recruited almost equally from different socio-demographic backgrounds. Data were collected simultaneously from multiple sites. Although the plan was to recruit 400 participants, the research team ended up interviewing 409 participants from two races. Five interviews were excluded as up to 50% items of the questionnaire were incomplete. Another 11 cases that had missing values on dependent variables (i.e., racial

prejudice) were also excluded (see section 5.1.6.1 for details). Thus, the final sample for this study was truncated to 393 participants.

Table 5.1. Demographic Information of the Participants

Variable with levels	Number (%)	Range	M (SD)
<b>Racial Identity</b>			
Indigenous Chakma	199 (50.6)	-	-
Settler Bengali	194 (49.4)	-	-
<b>Gender</b>			
Male	268 (68.2)	-	-
Female	123 (31.3)	-	-
Undisclosed	2 (0.5)	-	-
<b>Educational Attainment</b>			
Illiterate	81 (20.6)	-	-
Grade I-V	78 (19.8)	-	-
Grade VI-X	74 (18.8)	-	-
Grade XI-XII	74 (18.8)	-	-
Above Grade XII	79 (20.1)	-	-
Missing	7 (1.8)	-	-
<b>Occupation</b>			
Farming	41 (10.4)	-	-
Self employed	36 (9.2)	-	-
Business	73 (18.6)	-	-
Private Service	56 (14.2)	-	-
Govt. Service	43 (10.9)	-	-
Student	35 (8.9)	-	-
Housewife	53 (13.5)	-	-
Others	34 (8.7)	-	-
Missing	22 (5.6)	-	-
Age	-	18 - 87	37 (11)
Per-capita family income (Tk.)	-	313 - 16667	2407 (1565)

Both races were almost equally represented in the sample. Although it was initially planned to maintain gender balance, the final sample was comprised of more males than females. Detailed demographic characteristics of the sample are presented in Table 5.1.

### 5.1.3 Instruments

A survey questionnaire with four distinct sub-sections was developed; a socio-demographic questionnaire, a racial prejudice scale, an out-group contact exposure questionnaire, and a composite questionnaire for measuring various cognitive constructs (Appendix M). The whole survey required around 40-50 minutes to be completed through interview. The process of questionnaire development together with the tests for psychometric properties is discussed in Chapter 4. A brief description of the four sections of the questionnaire is presented below.

**5.1.3.1 Socio-demographic questionnaire.** The 11-item socio-demographic questionnaire was used to collect information about participant's racial identity, gender, educational status, occupation, age, and family income. It contained two items assessing exposure to violent racial conflict but these were not used in analysis due to the lack of an objective definition of violent conflict.

**5.1.3.2 Racial prejudice scale.** A 12-item racial prejudice scale was used. The scale was custom made for the present research and its psychometric properties were assessed. Four experts evaluated face validity of the scale. Concurrent validity was evident from its high correlation with feeling thermometer scale ( $r = -.791, p < .001$ ). Internal consistency reliability of the scale was indicated by high Cronbach's alpha (.919) and corrected item-total correlation (ranged from  $r = .471 - .789$ , all significant at  $p < .001$ ; average  $r = .668$ ). Very strong stability of the scale over a period of two weeks was indicated by test-retest reliability ( $r = .979, p < .001$ ).

**5.1.3.3 Outgroup contact exposure questionnaire.** Contact exposure with the opposite race was measured with a 12-item questionnaire. Four of these items assessed direct contact, three extended contact, five negative contact. Face validity of the scale was established by evaluations conducted by four experts. Internal consistency reliability using Cronbach's alpha was .827 for direct contact, .720 for extended contact and .824 for negative contact measures, all of which were at the acceptable level (Nunnally, 1967; Nunnally & Bernstein, 1994).

**5.1.3.4 Composite questionnaire.** Thirty-one thought patterns and perceptions identified in the qualitative study were assessed by a series of short instruments (maximum 5 items in each instrument). A one-item instrument to assess emotional reaction towards the opposite race was also added, making a total of 32 constructs to be measured. Through a conceptual revision, several instruments were merged together based on the similarity of the underlying constructs (e.g., 'equally created by God' and 'good and bad in all races' were merged into Equality). Similarly, Dehumanization was split into 'dehumanization' and 'infracumanization' to capture the subtle but important underlying difference of the two constructs (Costello & Hodson, 2010; Haslam, 2006). Thus, the composite questionnaire ended up measuring 29 constructs.

Items within the questionnaires varied in terms of their response options and valence. Most of the constructs were measured through summated rating scales using four point Likert type response options ('completely agree', 'moderately agree', 'slightly agree', and 'not at all agree'). The remaining few were measured by index score devised through simple mathematical calculation of responses from multiple items. All items in the composite questionnaire had face validity assessed by four experts. Cronbach's alpha and inter-item correlation were calculated for multi-item summated measures. Three instruments (i.e., apprehension of negative outcome, ethnocentric opposite race, and anchoring) were dropped

due to poor psychometric properties, leaving 26 constructs to be further studied. A detailed description of the individual instruments is presented in Chapter 4. However, for immediate reference, we present the statistical properties of the instruments in Table 5.2.

Table 5.2. Brief Description of the Individual Instruments Aggregated in the Composite Questionnaire

Sl.	Instruments	No. of items	Cronbach's $\alpha$	Inter-item r	Comments
1	Dehumanization	2	.775	.633	Summated rating score
2	Infrahumanization (Split from dehumanization)	3	.827	.614	Summated rating score
3	Summoning bad qualities	2	-	-	Calculated index score
4	Absoluteness of bad	2	.726	.603	Summated rating score
5	Social pollution	2	.641	.474	Summated rating score
6	Maximizing own race opposite race difference	1	-	-	-
7	Maximizing other races - opposite race difference	1	-	-	-
8	Disapproving contact (Merged from "disapprove contact" and "approve contact")	5	.888	.614	Summated rating score
9	Opposite race is responsible	2	.549	.402	Summated rating score
10	We do bad only in response	2	.503	.353	Summated rating score
11	Reciprocal responsibility (Merged from "reciprocal responsibility" and "we are responsible")	3	.791	.560	Summated rating score
12	Overgeneralization	4	.751	.441	Summated rating score
13	Differential reasoning	4	-	-	Calculated index score
14	Maximization-minimization	2	-	-	Calculated index score
15	Arbitrary inference	2	-	-	Calculated index score

Table 5.2. Brief Description of the Individual Instruments Aggregated in the Composite Questionnaire (continued)

Sl.	Instruments	No. of items	Cronbach's $\alpha$	Inter-item r	Comments
16	Equality : Merged from "equally created by God" and "good and bad in all races"	2	.665	.499	Summated rating score
17	Openness: Merged from "good in opposite race too" and "bad in own race too"	4	.812	.514	Summated rating score
18	Victim thinking	2	.529	.398	Summated rating score
19	Blaming administration as biased	2	.686	.529	Summated rating score
20	Denial of identity link	1	-	-	-
21	Extension of self	1	-	-	-
22	Perspective taking	4	.810	.518	Summated rating score
23	Rumor susceptibility	2	.739	.586	Summated rating score
24	Progressive orientation	3	.815	.606	Summated rating score
25	Emotion reaction to opposite race	1	-	-	Calculated index score
26	Confirmation bias	2	-	-	Calculated index score <b>Not used</b> due to high missing values (22%).

*Note.* Minimum acceptable value for Cronbach's alpha was .60 (Nunnally, 1967) and for inter-item correlation was .30 (Cohen, 1992).

Three of the two-item instruments had Cronbach's alpha value below the acceptable level of .60 (i.e., "opposite race is responsible", "we do bad only in reply" and "victim thinking"). Nevertheless, they were retained because they had moderate inter-item correlations ( $r = .353$  to  $.402$ ). Cronbach's alpha is known to be restrictive for measures with two items; therefore, inter-item correlation was used as an additional measure of internal consistency.

### 5.1.4 Data Collection

Data were collected through face-to-face interviews utilizing a structured questionnaire. Research assistants who were recruited, trained, and supervised by the researcher collected the major portion of data. The remaining data were collected by the main researcher.

**5.1.4.1 Interviewer.** Apart from the main researcher, six interviewers (research assistants) were recruited for data collection. They were recruited from the study area to ensure that they possessed in-depth knowledge about the cultural practices and perspectives of the region. Earlier studies suggested that interviewer's racial identity can bias the response provided by the respondents (Davis, Couper, Janz, Caldwell, & Resnicow, 2010). To remove this bias, three Chakma interviewers were selected for interviewing the indigenous Chakma participants and three Bengali interviewers were selected for the settler Bengali participants.

**5.1.4.2 Training of the interviewers.** The interviewers were provided with three days training on how to conduct the survey properly. They were briefed on the research project, sampling strategy, participants' rights and other ethical issues, safety and security concerns. All items in the questionnaire were explained to the interviewers thoroughly. Several role-play interview sessions were conducted within the group. At the end of training, the interviewers were set out to conduct complete trial interviews with participants from the community and their performances were discussed next day along with elaborate troubleshooting of the problems.

**5.1.4.3 Data collection procedure.** Data collection was carried out in the community areas. Explanatory statements were used to give an overview of the project to the participants before the interviews. Interview commenced only upon their agreement to participate. The questionnaire was administered by the interviewers, except for four cases in which the educated respondents urged for self-administration in front of the interviewer. Once interview was completed, the interviewer approached another person who lives in at least five

households away from the previous household. In a few cases, as the interview progressed, some skepticism was observed with regards to the purpose of the research. One participant, who eventually stopped responding halfway, even asked whether the interviewer was actually a spy from the government. In most of such cases, further briefing on the research project and the mention of Dhaka University as the affiliating institution helped to remove their skepticism. However, a few participants who were not convinced by the added explanation ended up half-done and quickly left the interview session.

Not all individuals who were approached agreed to take part in the study; around 60% of Bengalis and 70% of Chakmas finally participated. The sensitive nature of the research topic may have caused the lower rate of participation. Lack of trust widespread in the region may also have contributed to reduce the participation rate. Although early researchers reported a high response rate (up to 90%) for face-to-face interviews, the number has been gradually decreasing in the recent time (see Goyder, 1985 for a detailed discussion). According to Evans (2010), 71% response rate in a survey is “particularly pleasing”. Therefore, 60-70% response rate in the current study can be considered adequate as it dealt with a sensitive topic in a volatile context such as CHT.

**5.1.4.4 Time frame.** The whole questionnaire survey was completed in three months, from November 2011 to January 2012.

### **5.1.5 Analysis Plan**

Multiple linear regression was chosen for analyzing data in the present study. PASW-18 (generally known as SPSS) was the chosen software for data analysis. Stepwise method was selected for conducting multiple linear regression analysis. Stepwise method in PASW is popular for exploratory modeling where the aim is to achieve a parsimonious model with the smallest number of predictors based on statistical estimation (Brace, Kemp, & Snelgar, 2006; Hair Jr., Black, Babin, & Anderson, 2010).

### 5.1.6 Data Preparation

Data preparation for multiple linear regression analyses was completed at three levels; treating missing values, screening for overly influential cases, and checking for assumptions.

**5.1.6.1 Missing value.** Data were collected from 409 participants. Five cases were removed from the whole data set because they had up to 50% of missing data (Hair Jr. et al., 2010). The remaining 404 cases were inspected for further analysis. Since there were 78 items in each questionnaire and data were taken from 404 participants, a total of 31,512 values were accumulated, of which 161 (0.5%) were missing. It would be worth noting here that out of these 161 missing values, 11 were in the dependent variable. When missing values were calculated for cases, it was found that out of 404 participants 83 (20.5%) had missing values for at least for one item. The total of 161 missing values were distributed over 56 (71.8%) items.

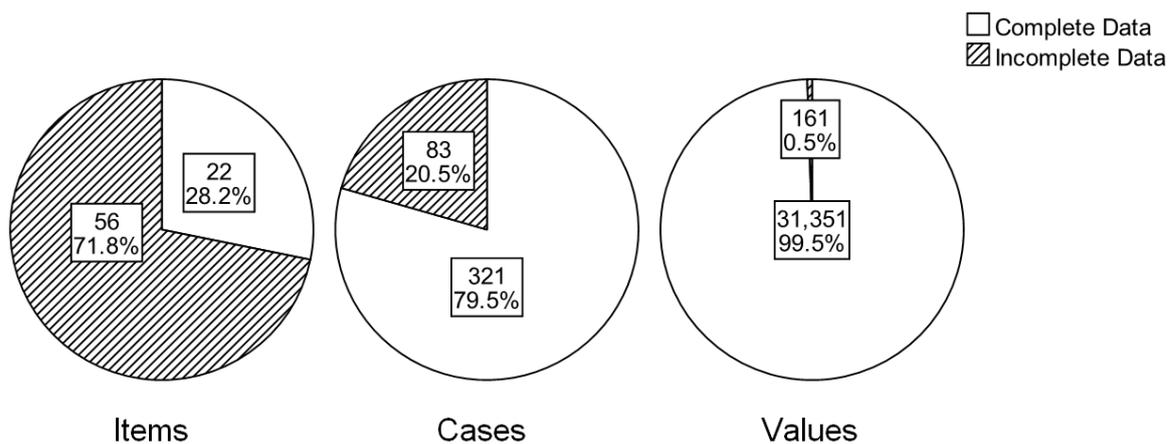


Figure 5.1. Proportions of missing values distributed according to cases, items, and values.

Little's MCAR (Missing Completely at Random) test indicated that the values were not missing completely at random (Chi-square = 7759, df = 6276,  $p < .01$ ). Generally the most commonly used method of dealing with missing data is list-wise deletion or pair-wise deletion. However, both of these procedures reduce power and are known to bias the estimates in

cases where the data are not missing completely at random (D. A. Newman, 2009). Although the total proportion of missing values was fairly small (0.5%) in the present dataset, the distribution of missing values among the cases would require 20.5% of cases to be deleted if list-wise deletion was to be used. Therefore, to prevent the risk of reduced power and biased estimation, it was decided to impute the data. However, it was only done for the predictor variables. The 11 cases that had missing values in the dependent variable were deleted, thus giving a total of 393 cases for further analysis. Among many other approaches (e.g., mean substitution, hard-deck replacement, expectation maximization), multiple imputation (MI) is often regarded as the best approach for handling missing values. Provision of pooled estimates made the use of MI particularly appealing, especially in recent times due to higher computing power available to the researchers. It has also been suggested that the use of any specific imputation method will not have significant impact on the data when the amount of missing value is below 10% (Hair Jr. et al., 2010). In the current study, the total amount of missing value (0.5%) was far below to cause any concern. Therefore, to avoid unnecessary complication of pooling the estimates, only one imputed data set was created using multiple imputation dialogue from PASW.

**5.1.6.2 Influential cases.** Regression analysis is subject to be influenced by the extraordinary observations in the data set. The possibility of having any overly influencing case in the data was checked by Mahalanobis distance, Cook's distance and leverage value (see Hair Jr. et al., 2010). None of these analyses indicated need for any concern about having overly influential cases in the data set.

Mahalanobis distance values for the current data ranged from 1.78 to 42.93 which were below the critical value of 56.89 (chi-square value using  $df = 28$ ,  $p < .001$ ) (see Pallant, 2007), indicating that none of the cases was significantly distant from average values in the predictor variables to cause any concern.

Cook's distance was used as another indicator for identifying influential cases. Although Cook and Weisberg (1982) suggested the cut off value as 1, it is usually preferred that Cook's distance value is below 0.5. In the present study, Cook's distance values ranged from 0 to 0.071 (mean = 0.003) which were far below the suggested cutoff value, meaning that no individual cases had excessive influence on the estimates.

Centered leverage value ranged from 0.005 to 0.110 ( $M = 0.028$ ) which were below the cutoff point of 0.148 as suggested for this study by the rule-of-thumb that the leverage values need to be smaller than  $2 \cdot (N \text{ of predictors} / N \text{ of observations})$  (see Field, 2009). These findings demonstrated that there is no concern for the influence of observed values over the predicted values (Field, 2009).

**5.1.6.3 Checking assumptions.** Regression statistics are calculated based on certain assumptions regarding the variables, data, and data distribution. Violation of these assumptions can lead to faulty estimates and thus inappropriate inferences. For the variables and data used in the present study, most of the assumptions were met. The following sections present details on the most important assumptions checked.

***Type of variable.*** Regression analysis requires the variables to be at categorical or interval level. All the variables (predictors and predicted) used in this study were quantitative; estimated by summated rating scales. In psychology and social sciences, these types of data are generally considered as interval data.

***Linearity of relation.*** Examination of scatter plots between the pairs of variables suggested linear relations.

***Absence of multicollinearity.*** Intercorrelation matrix with all the predictors was used as the first check of multicollinearity. According to rule-of-thumb, any bi-variate correlation  $r > .90$  is an indication of multicollinearity (Pallant, 2007). All the intercorrelations among the

predictors in this study were below .80, which indicated an absence of perfect multicollinearity. Tolerance, the second criterion, was used for checking multicollinearity in this study. Tolerance value of the predictors were all above .2, indicating again an absence of perfect multicollinearity (Menard, 2001).

***Homoscedasticity.*** Multiple regression assumes that residuals have the same variance at different levels of the predictors (Field, 2009). Scatter plots on standardized predicted values and standardized residuals for the dependent variable indicated the violation of homoscedasticity assumption.

***Independence of errors.*** Durbin-Watson test was used to assess the independence of error assumption. The reported value was 1.87, which is within the acceptable range suggested by rule-of-thumb (between 1-3, but best is 2). Thus, it can be suggested that the residuals were uncorrelated and assumption of independence of error was met.

***Normally distributed residuals.*** For regression analysis, it is assumed that the residuals of the dependent variable are normally distributed. The rule-of-thumb for normality suggests that a distribution with skewness and kurtosis values between -1.0 and +1.0 can be considered as normal. In this study, the distribution of residuals of racial prejudice (the dependent variable) had skewness within the acceptable range (- 0.36) but kurtosis (1.35) well above the higher limit. However, the original scores of racial prejudice showed a trend of normal distribution (skewness = -.058; kurtosis = - 0.82). On the positive side, skewness and kurtosis of the distribution are said to minimally affect the estimates when the sample size is larger than 200 (Hair Jr. et al., 2010; Tabachnick & Fidell, 2007).

**5.1.6.4 Remedy for violated assumptions.** Two major assumptions were violated: Residual distribution was leptokurtic and heteroscedasticity was present. Regression is often regarded as a robust test, especially when sample size is above 200. Violation of normality is suggested to have little effect on the estimates in such cases (Hair Jr. et al., 2010).

Transformation is often used as a solution to deal with violation of assumptions. However, in most cases, it does not help much in solving heteroscedasticity problem and also it complicates interpretation of the estimates which requires back transformation. This study used a sample of 393 cases and therefore it was decided not to transform the data for achieving normality assumption. Rather, bootstrap technique was chosen to acquire corrected estimates and thus to remedy the effect of assumption violation.

## **5.2 Results**

Data analysis was carried out at four different levels. At the first level, an item-wise descriptive analysis of participants' responses was conducted to provide better insight in to the inter-group relationship. At the second level, correlational analyses were conducted by including all variables to test for their interrelations. The third level of analysis incorporated regression analyses in an effort to identify predictors of racial prejudice. The final level included several regression analyses to establish interrelations between the contributing factors.

### **5.2.1 Item-wise Descriptive Analysis**

Descriptive analyses of participants' responses to each item were conducted to gain some basic understanding of their thoughts and intergroup attitudes (Table 5.3). Data from 409 participants, initially included in the study, was used for this purpose. Although this analysis was not directly linked with the research objectives, we presumed that descriptive statistics would offer some insight about the associations between various constructs by considering the research context. Such a detailed descriptive analysis might also be of practical interest to the policymakers and other stakeholders working on race relation in the CHT. Comparison of the two groups based on their responses to the items was intentionally

avoided on ethical ground. It was feared that such race base comparison of attitude may trigger further disturbance between the two races.

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Racial prejudice scale</b> (Mean = 37.27, SD = 9.16, Range = 13 – 48)					
Rp1	I don't like mixing or making friendship or any kind of relationship with the XXs.	193 (47)	73 (18)	56 (14)	87 (21)
Rp2	I won't mind if any of my family members invites a XX into our house for lunch.	96 (23)	63 (15)	77 (19)	173 (42)
Rp3	I would like to drive the XXs away from my locality if I could.	163 (40)	72 (18)	39 (10)	135 (33)
Rp4	The XXs have a few good qualities and characteristics for which they deserve respect.	63 (15)	69 (17)	110 (27)	165 (41)
Rp5	Among all the different races God has created, the XXs are of the worst kind.	152 (37)	99 (24)	46 (11)	109 (27)
Rp6	It is foolish to trust the XXs.	259 (63)	78 (19)	52 (13)	19 (5)
Rp7	The XXs are very opportunist.	318 (78)	54 (13)	27 (7)	9 (2)
Rp8	Sometimes I feel sympathy for the XXs because I understand they also have some sorrow or anger.	56 (14)	47 (11)	143 (35)	163 (40)
Rp9	I generally like the XXs.	33 (8)	37 (9)	78 (19)	259 (64)
Rp10	When I come close to the XXs, I feel a kind of mental or physical discomfort	257 (63)	80 (20)	41 (10)	28 (7)
Rp11	Irrespective of how different the XXs look, as human beings there is not much difference between them and us.	57 (14)	65 (16)	120 (29)	166 (41)
Rp12	The XXs are responsible for all the problems in this region.	233 (57)	109 (27)	51 (12)	16 (4)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Dehumanization</b> (Mean = 6.04, SD = 1.97, Range = 2 – 8)					
31	The XXs are like poisonous snake.	194 (48)	84 (21)	64 (16)	59 (15)
46	The XXs do have human body but they are not like human, they are more like beasts or even worse than that.	175 (43)	108 (27)	63 (16)	59 (15)
<b>Infrahumanization</b> (Mean = 9.66, SD = 2.47, Range = 3 – 12)					
2	The XXs don't have the humane qualities (i.e., love, kindness, or care for others).	220 (54)	80 (20)	88 (22)	21 (5)
14	The XXs don't have the feeling such as friendliness and compassion	197 (49)	98 (24)	83 (20)	27 (7)
73	The XXs don't have the feeling such as guilt and shame.	235 (58)	80 (20)	62 (15)	25 (6)
<b>Absoluteness of bad</b> (Mean = 6.38, SD = 1.72, Range = 2 – 8)					
36	Some of the XXs will show good nature to you but in the inside they are all the same bad.	282 (69)	70 (17)	44 (11)	11 (3)
85	The XXs do not have anything good at all.	157 (39)	100 (25)	76 (19)	71 (18)
<b>Social pollution</b> (Mean = 6.64, SD = 1.61, Range = 2 – 8)					
32	Almost all of the crimes here are committed by the XXs.	226 (56)	101 (25)	39 (10)	38 (9)
83	The XXs are polluting the social harmony in this region.	238 (59)	106 (26)	31 (8)	29 (7)
<b>Maximizing own race - opposite difference</b> (Mean = 3.19, SD = 1.01, Range = 1 – 4)					
30	There are many similarities between the XXs and us.	42 (10)	49 (12)	106 (26)	209 (51)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Maximizing other race - opposite difference</b> (Mean = 3.29, SD = 0.92, Range = 1 – 4)					
94	The XXs are very different from the QQs.	216 (54)	120 (30)	36 (9)	31 (8)
<b>Disapprove contact</b> (Mean = 14.10, SD = 4.97, Range = 5 – 20)					
55	The misunderstanding and conflict between us and the XXs will gradually go away if we start mixing with each other.	79 (20)	60 (15)	69 (17)	190 (48)
17	I do not (or will not) discourage my children to play and mix with the XX children.	107 (26)	63 (15)	72 (18)	165 (41)
49	I will forbid if I find one of us having friendship with a XX.	106 (26)	75 (19)	49 (12)	172 (43)
76	We don't want any of the XXs to reside near our locality.	239 (59)	58 (14)	27 (7)	80 (20)
104	I avoid interacting with the XXs.	205 (51)	81 (20)	58 (14)	59 (15)
<b>Opposite race is responsible</b> (Mean = 6.56, SD = 1.46, Range = 2 – 8)					
20	The XXs are the one causing problems.	291 (71)	71 (17)	40 (10)	6 (1)
98	If the XXs were not here, this place would be one of the most peaceful places on earth.	150 (37)	138 (34)	64 (16)	50 (12)
<b>We do bad only in response</b> (Mean = 6.64, SD = 1.36, Range = 2 – 8)					
35	We don't do bad things at the beginning, the XXs are the ones who start these.	296 (73)	78 (19)	24 (6)	10 (2)
106	It's true that Sometimes we also initiate trouble.	38 (9)	66 (16)	151 (37)	148 (37)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Reciprocal responsibility</b> (Mean = 9.22, SD = 2.51, Range = 3 – 12)					
22	It is true that we also have done some wrong to the XXs.	29 (7)	56 (14)	144 (35)	178 (44)
45	Both we and the XXs are responsible for the present conflicting situation in this region.	57 (14)	60 (15)	121 (30)	169 (42)
77	Our behaviors towards the XXs have also contributed to increase conflict between the two races.	48 (12)	61 (15)	119 (29)	176 (44)
<b>Overgeneralization</b> (Mean = 12.40, SD = 2.94, Range = 4 – 16)					
3	Although I have not observed or mixed closely with the XXs, I still understand that they are very bad.	210 (52)	105 (26)	51 (13)	37 (9)
7	I do not support any aggression towards their whole race because of crimes committed by only a few of the XXs.	121 (30)	90 (22)	116 (29)	78 (19)
86	If one of the XX can do a bad thing, who can guarantee that others will not do the same?	281 (70)	70 (17)	24 (6)	28 (7)
97	The XXs are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.	220 (55)	109 (27)	50 (12)	23 (6)
<b>Equality</b> (Mean = 4.48, SD = 2.06, Range = 2 – 8)					
39	The XXs were not born bad, rather their circumstances forced them to become bad.	91 (22)	62 (15)	110 (27)	145 (36)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
79	Every race has similar number of good and bad people among them.	98 (24)	73 (18)	64 (16)	169 (42)
<b>Openness</b> (Mean = 10.02, SD = 3.19, Range = 4 – 16)					
63	I know there are people from our race doing bad things to others.	169 (42)	104 (26)	121 (30)	9 (2)
74	Similar to the XXs, we also have many bad people among us.	68 (17)	78 (19)	140 (35)	118 (29)
64	The XXs also have many good people among them.	91 (23)	70 (17)	119 (30)	123 (31)
78	I know there are people from the XXs doing good things to others.	58 (14)	101 (25)	192 (48)	53 (13)
<b>Victim thinking</b> (Mean = 7.59, SD = 0.81, Range = 3 – 8)					
57	I feel helpless for the situation we are in.	356 (89)	41 (10)	5 (1)	0(0)
71	I feel angry for the situation we are in.	315 (78)	65 (16)	22 (5)	2 (0)
<b>Blaming administration as biased</b> (Mean = 7.20, SD = 1.41, Range = 2 – 8)					
23	Administration is equally supporting them and us.	28 (7)	22 (5)	56 (14)	300 (74)
80	It is due to the administrative support that the XXs have grown so far and causing problem for us.	313 (78)	42 (10)	37 (9)	9 (2)
<b>Denial of identity link</b> (Mean = 3.22, SD = 1.02, Range = 1 – 4)					
38	There are some ZZs who are doing bad things to the XXs, but they are not part of us.	221 (55)	94 (23)	47 (12)	42 (10)
<b>Extension of self</b> (Mean = 3.17, SD = 1.07, Range = 1 – 4)					
88	I feel angry when they oppress the QQs.	215 (54)	88 (22)	46 (12)	51 (13)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewhat agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Perspective taking</b> (Mean = 8.06, SD = 3.31, Range = 4 – 16)					
9	I can understand the pain and helplessness of the XXs.	36 (9)	52 (13)	103 (25)	213 (53)
27	Sometimes I feel sympathy for the XXs.	53 (13)	46 (11)	101 (25)	206 (51)
56	Most of the XXs are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	143 (35)	93 (23)	79 (20)	88 (22)
65	Because of the situation the XXs have gone through, it is natural for them to be angry with us.	32 (8)	33 (8)	119 (30)	218 (54)
<b>Rumor susceptibility</b> (Mean = 5.36, SD = 2.08, Range = 2 – 8)					
29	I do not need to check when I hear about bad behavior of the XXs from others.	144 (36)	101 (25)	60 (15)	100 (25)
58	I believe without checking authenticity whatever I hear about the XXs' bad behavior from others.	129 (32)	98 (24)	84 (21)	92 (23)
<b>Progressive orientation</b> (Mean = 5.81, SD = 2.83, Range = 3 – 12)					
16	If we want further development of this region, we will need the XXs too.	82 (20)	45 (11)	87 (21)	193 (47)
28	The XXs are playing an important role in the development of this region.	18 (4)	31 (8)	80 (20)	277 (68)
5	It is meaningless to blame each other, rather we should accept the XXs and work together towards better future.	115 (28)	51 (13)	74 (18)	166 (41)

Table 5.3. Distribution of Participants' Responses According to the Constructs and Items  
(continued)

Sl.	Items	Completely agree n (%)	Somewha t agree n (%)	Slightly agree n (%)	Not at all agree n (%)
<b>Opposite race is ethnocentric</b> (Discarded instrument) (Mean = 7.32, SD = 1.25, Range = 2 – 8)					
91	The XXs are very ethnocentric.	344 (86)	24 (6)	18 (4)	15 (4)
105	The XXs do not care about others at all.	290 (72)	71 (18)	21 (5)	20 (5)
<b>Apprehension of negative</b> (Discarded instrument) (Mean = 6.86, SD = 1.32, Range = 2 – 8)					
10	I feel afraid about all kinds of harm that the XXs can do to us.	308 (76)	74 (18)	16 (4)	7 (2)
47	Making relation with the XXs can only bring negative consequences.	206 (51)	96 (24)	73 (18)	31 (8)

*Note.* The items are presented in accordance with the constructs they represent. Prefix 'Rp' added to the item numbers indicates that the item belongs to the 'Racial Prejudice Scale' section of the study questionnaire. XX represents the name of opposite race, ZZ represents the name of own race, QQ represents the name of others non-conflicting race that is similar to opposite race in appearance. Decimal points in the % have been rounded and therefore adding those up may not equate to 100.

The negative constructs (i.e., racial prejudice, dehumanization, contact disapproval, and overgeneralization) had their mean scores closer to the upper end of the scores while the positive constructs (i.e., equality, perspective taking, and progressive orientation) demonstrated the opposite pattern. Descriptive analysis indicated that several instruments and items had highly clustered response pattern. Victim thinking was particularly noticeable in this regard. It had a mean score close to the upper end and responses to both of its items were clustered around one extreme, indicating high victim thinking. Eighty-nine percent of the respondents reported their helplessness and 78% reported anger about the situation. Similar clustering of responses around the positive extreme end was observed in *blaming administration*

as *biased* and *perception of opposite race as ethnocentric*. Many other constructs had at least one item indicating high concentration of responses at the *completely agree* end. Opposite race is causing problems (71%), opposite race initiates the atrocities (73%), and apprehending harm from the opposite race (76%) are examples of such items.

### 5.2.2 Correlational Analysis

Bivariate correlations were calculated for 29 variables, which comprised of 24 thought patterns, three contact variables, one emotional reaction, and one racial prejudice measure (see Table 5.4). Although most of the variables had moderate to high correlations with racial prejudice ( $.3 < r < .8$ ), a few were found to correlate poorly (e.g., denying identity link, frequency of negative contact). Dehumanization, disapproval of contact, progressive orientation, perspective taking, overgeneralization, absoluteness of bad had the highest correlation with racial prejudice ( $r > .7, p < .001$ ). Nine variables were negatively correlated with racial prejudice, of which perspective taking, progressive orientation, equality, openness, and direct contact were the most prominent ones.

Table 5.4. Intercorrelations Among the Variables

Constructs	1	2	3	4	5	6	7	8	9	10
1 Racial prejudice	1									
2 Dehumanization	.78**	1								
3 Infrahumanization	.70**	.74**	1							
4 Summon bad	.56**	.51**	.47**	1						
5 Absoluteness of bad	.75**	.80**	.71**	.54**	1					
6 Social pollution	.73**	.78**	.75**	.55**	.77**	1				
7 Maximizing own-opposite	.62**	.53**	.47**	.34**	.47**	.50**	1			
8 Maximizing other-opposite	-.23**	-.11*	.08	-.07	-.11*	-.04	-.13**	1		
9 Disapprove contact	.86**	.75**	.67**	.54**	.74**	.71**	.62**	-.24**	1	
10 Opposite race responsible	.63**	.74**	.65**	.52**	.71**	.68**	.40**	-.02	.62**	1
11 We reply only	.60**	.57**	.52**	.47**	.55**	.57**	.62**	.00	.55**	.48**
12 Reciprocal responsibility	.69**	.58**	.59**	.44**	.55**	.62**	.68**	-.01	.64**	.45**
13 Overgeneralization	.80**	.75**	.67**	.52**	.73**	.71**	.49**	-.18**	.76**	.67**
14 Differential reasoning	.60**	.55**	.47**	.44**	.53**	.53**	.35**	-.22**	.57**	.55**
15 Maximization-minimization	.63**	.59**	.53**	.62**	.61**	.60**	.51**	-.03	.57**	.56**
16 Arbitrary inference	.47**	.45**	.38**	.44**	.42**	.40**	.28**	-.22**	.52**	.45**
17 Equality	-.69**	-.57**	-.46**	-.44**	-.55**	-.50**	-.61**	.31**	-.66**	-.39**
18 Openness	-.71**	-.69**	-.51**	-.50**	-.64**	-.59**	-.60**	.26**	-.67**	-.55**
19 Victim thinking	.33**	.22**	.31**	.32**	.32**	.35**	.12*	.09	.33**	.21**
20 Biased administration	.43**	.24**	.22**	.39**	.31**	.32**	.28**	-.12*	.36**	.23**
21 Deny identity link	.15**	.17**	.24**	.17**	.28**	.23**	.04	-.05	.22**	.16**
22 Extension of self	-.25**	-.19**	.06	-.07	-.17**	-.08	-.13**	.64**	-.27**	-.18**
23 Perspective taking	-.75**	-.55**	-.46**	-.39**	-.51**	-.54**	-.65**	.30**	-.73**	-.44**
24 Rumor susceptibility	.70**	.61**	.54**	.43**	.65**	.62**	.48**	-.13**	.71**	.53**
25 Progressive orientation	-.79**	-.65**	-.55**	-.44**	-.61**	-.63**	-.68**	.30**	-.75**	-.47**
26 Emotional reaction	.65**	.52**	.57**	.49**	.54**	.57**	.37**	.01	.64**	.43**
27 Direct contact	-.61**	-.45**	-.32**	-.39**	-.46**	-.43**	-.48**	.32**	-.68**	-.34**
28 Extended contact	-.59**	-.48**	-.35**	-.39**	-.49**	-.42**	-.46**	.15**	-.64**	-.38**
29 Negative contact	-.14**	-.03	-.01	-.02	-.07	.00	-.14**	.33**	-.21**	.07

Note. Names of some variables were shortened due to constrained space; \*  $p < .05$ , \*\*  $p < .01$

Table 5.4. Intercorrelations Among the Variables (continued)

Constructs	11	12	13	14	15	16	17	18	19	20
11 We reply only	1									
12 Reciprocal responsibility	.73**	1								
13 Overgeneralization	.52**	.57**	1							
14 Differential reasoning	.33**	.35**	.64**	1						
15 Maximization-minimization	.64**	.57**	.55**	.42**	1					
16 Arbitrary inference	.25**	.27**	.38**	.57**	.41**	1				
17 Equality	-.59**	-.67**	-.62**	-.46**	-.53**	-.41**	1			
18 Openness	-.64**	-.68**	-.67**	-.47**	-.64**	-.41**	.73**	1		
19 Victim thinking	.24**	.23**	.25**	.14**	.23**	.22**	-.21**	-.14**	1	
20 Biased administration	.31**	.32**	.38**	.30**	.33**	.14**	-.34**	-.31**	.32**	1
21 Deny identity link	.12*	.14**	.06	.01	.11*	.15**	.00	-.11*	.24**	-.04
22 Extension of self	.04	.01	-.27**	-.29**	-.07	-.25**	.28**	.27**	.13**	-.11*
23 Perspective taking	-.54**	-.69**	-.68**	-.48**	-.48**	-.36**	.73**	.70**	-.19**	-.39**
24 Rumor susceptibility	.42**	.45**	.70**	.54**	.49**	.42**	-.56**	-.56**	.30**	.31**
25 Progressive orientation	-.62**	-.73**	-.70**	-.46**	-.57**	-.34**	.69**	.67**	-.24**	-.44**
26 Emotional reaction	.41**	.49**	.59**	.37**	.43**	.31**	-.43**	-.48**	.34**	.34**
27 Direct contact	-.36**	-.40**	-.57**	-.45**	-.44**	-.38**	.52**	.53**	-.16**	-.32**
28 Extended contact	-.37**	-.43**	-.52**	-.44**	-.50**	-.40**	.53**	.55**	-.14**	-.20**
29 Negative contact	-.02	-.09	-.07	-.04	-.07	-.16**	.26**	.11*	.07	-.02

*Note.* Names of some variables were shortened due to constrained space; \*  $p < .05$ , \*\*  $p < .01$

Table 5.4. Intercorrelations Among the Variables (continued)

Constructs	21	22	23	24	25	26	27	28
21 Deny identity link	1							
22 Extension of self	.11*	1						
23 Perspective taking	-.07	.34**	1					
24 Rumor susceptibility	.08	-.21**	-.59**	1				
25 Progressive orientation	-.09	.28**	.80**	-.55**	1			
26 Emotional reaction	.17**	-.01	-.50**	.51**	-.53**	1		
27 Direct contact	-.02	.36**	.61**	-.54**	.60**	-.49**	1	
28 Extended contact	.01	.25**	.51**	-.51**	.51**	-.43**	.72**	1
29 Negative contact	-.10*	.28**	.24**	-.15**	.21**	-.04	.34**	.37**

*Note.* Names of some variables were shortened due to constrained space; \*  $p < .05$ , \*\*  $p < .01$

### 5.2.3 Multiple Linear Regression on Predictors of Racial Prejudice

Multiple linear regression was used to identify the significant predictors of racial prejudice. Emotional reaction and three contact variables were included with the long list of thoughts and perceptions to be tested as predictors. Stepwise method was employed in PASW to analyze the data. The results are presented in Table 5.5. For the purpose of comparison, estimates from imputed data and original data were presented side by side. However, estimated from the original data was discarded because of the possibility of biased estimations due to list-wise deletion of patterned missing value as suggested by Little's MCAR test (see section 5.1.6.1 for details).

Table 5.5. Predictors of Racial Prejudice

	Racial Prejudice					
	Imputed data (n = 393)			Original data (n = 321)		
	B	Beta	95% CI	B	Beta	95% CI
(Constant)	18.085 **		(13.663, 22.506)	13.917 **		(9.161, 18.673)
Disapprove contact	.507 **	.271	(.352, .663)	.687 **	.372	(.538, .836)
Overgeneralization	.296 *	.093	(.059, .532)	.459 **	.140	(.211, .707)
Progressive orientation	-.400 **	-.122	(-.650, -.150)	-.373 **	-.115	(-.633, -.114)
Dehumanization	.613 **	.132	(.276, .950)	.655 **	.139	(.296, 1.014)
Biased administration	.436 **	.065	(.141, .731)	.553 **	.083	(.237, .869)
Infrahumanization	.396 **	.105	(.152, .640)	.332 **	.089	(.094, .571)
Perspective taking	-.305 **	-.110	(-.502, -.109)	-.307 **	-.115	(-.518, -.095)
Maximization-minimization	.027 **	.082	(.010, .044)	.023 *	.068	(.004, .041)
Emotional reaction	.360 **	.080	(.118, .602)			
Rumor susceptibility	.304 *	.068	(.041, .566)			
Maximizing other-opposite difference	-.504 *	-.051	(-.944, -.064)			
Stepwise model no.		11			8	
R <sup>2</sup>		.855			.858	
Adjusted R <sup>2</sup>		.851			.855	
F (df1, df2)		203.856 **	(11, 381)		236.529 **	(8, 312)

Note. CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Stepwise regression analysis identified a significant model ( $F_{11,381} = 203.856$ ,  $p < .01$ ) with 11 predictors. Together, these predictors explained 85.5% of the variance in racial prejudice scores ( $R^2 = .855$ ; Adjusted  $R^2 = .851$ ). The non-imputed data set ( $n = 321$  after list-wise deletion) indicated a smaller number of predictors (eight) in a significant model ( $F_{8,312} = 236.529$ ,  $p < .01$ ;  $R^2 = .858$ ; Adjusted  $R^2 = .855$ ).

Standardized Beta value indicates that among the 11 predictors in the model, the most influential was disapproval of contact ( $\beta = .271$ ) followed by dehumanization ( $\beta = .132$ ), progressive orientation ( $\beta = -.122$ ) and perspective taking ( $\beta = -.110$ ). Three of the predictors

(progressive orientation, perspective taking and maximizing other-opposite difference) were negatively associated with racial prejudice.

It should be noted here that the distribution of residuals for the dependent variable was leptokurtic and heteroscedasticity was also present in the data. Therefore, claim regarding correctness of estimates cannot be made. To deal with this issue, unbiased estimates were calculated from 15000 bootstrap samples (Table 5.6).

Table 5.6. Estimates on Predictors of Racial Prejudice Using Bootstrap Samples

	Ordinary estimates			Unbiased estimates from bootstrap samples		
	B	Std. error	95% CI	B	Std. error	95% CI
(Constant)	18.085 **	2.249	(13.663, 22.506)	18.085 **	2.565	(13.099, 23.210)
Disapprove contact	.507 **	.079	(.352, .663)	.507 **	.102	(.306, .705)
Overgeneralization	.296 *	.120	(.059, .532)	.296 *	.139	(.019, .565)
Progressive orientation	-.400 **	.127	(-.650, -.150)	-.400 **	.145	(-.681, -.131)
Dehumanization	.613 **	.171	(.276, .950)	.613 **	.211	(.198, 1.037)
Biased administration	.436 **	.150	(.141, .731)	.436 *	.177	(.098, .797)
Infrahumanization	.396 **	.124	(.152, .640)	.396 **	.143	(.122, .658)
Perspective taking	-.305 **	.100	(-.502, -.109)	-.305 **	.119	(-.537, -.068)
Maximization-minimization	.027 **	.009	(.010, .044)	.027 **	.008	(.011, .044)
Emotional reaction	.360 **	.123	(.118, .602)	.360 *	.144	(.099, .646)
Rumor susceptibility	.304 *	.134	(.041, .566)	.304 *	.138	(.037, .572)
<b>Maximizing other-opposite difference</b>	<b>-.504 *</b>	<b>.224</b>	<b>(-.944, -.064)</b>	<b>-.504</b>	<b>.275</b>	<b>(-1.086, .067)</b>

Note. CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Estimates from bootstrap samples indicated slightly higher standard errors for almost all of the predictors. P-value for two predictors (biased administration and emotional reaction) decreased to .05 from .01 level of significant. Most striking change in the model was that the last predictor (maximizing other-opposite difference) became non-significant. Thus, the final model rests with ten significant predictors of racial prejudice. Re-estimation was done using simultaneous multiple regression analysis with ten predictors (Table 5.7). The level of significance and confidence interval for B are derived from 15000 bootstrap samples.

Table 5.7. Estimations Using the Ten Predictors of Racial Prejudice

	Racial Prejudice		
	B	Beta	95% CI for B
(Constant)	17.054 **		(12.186, 22.121)
Disapprove contact	.543 **	.290	(.346, .734)
Overgeneralization	.317 *	.099	(.045, .585)
Progressive orientation	-.448 **	-.137	(-.724, -.183)
Dehumanization	.613 **	.132	(.195, 1.040)
Biased administration	.433 *	.065	(.093, .792)
Infrahumanization	.320 *	.085	(.062, .570)
Perspective taking	-.317 **	-.114	(-.549, -.076)
Maximization- minimization	.025 **	.075	(.009, .042)
Emotional reaction	.310 *	.069	(.058, .580)
Rumor susceptibility	.295 *	.066	(.022, .573)
R <sup>2</sup> (Adjusted R <sup>2</sup> )		.853 (.849)	
F (df1, df2)		221.373** (10, 382)	

*Note.* CI = Confidence interval; \* p < .05, \*\* p < .01

The re-estimation provide a significant model ( $F_{10,382} = 221.373$ ,  $p < .01$ ) that explained 85.3% of the variance in racial prejudice ( $R^2 = .853$ ; Adjusted  $R^2 = .849$ ). Removal of the

non-significant predictor (maximizing other-opposite difference) only slightly lowered the  $R^2$  value (.002).

#### 5.2.4 Multiple Linear Regression between the Contributing Factors

A series of regression analysis were carried out to understand the interrelations between ten significant predictors of racial prejudice (Table 5.8 – 5.17). Each of these analyses targeted one construct at a time and used the remaining nine as predictors. It should be noted that level of significance and confidence interval of B are unbiased estimates based on 15000 bootstrap samples.

Seventy eight percent of variance in the *disapproval of contact with opposite race* was explained by six thinking patterns. The most powerful contributors were dehumanization ( $\beta = .249$ ), perspective taking ( $\beta = -.214$ ) and rumor susceptibility ( $\beta = .204$ ).

Table 5.8. Predictors of Disapproval of Contact

Predictor	Disapprove contact		
	B	Beta	95% CI for B
(Constant)	9.489 **		(7.449, 11.613)
Progressive orientation	-.302 **	-.172	(-.490, -.112)
Rumor susceptibility	.488 **	.204	(.316, .668)
Dehumanization	.616 **	.249	(.374, .853)
Emotional reaction	.347 **	.144	(.179, .510)
Perspective taking	-.317 **	-.214	(-.463, -.180)
Infrahumanization	.211 *	.105	(.052, .375)
$R^2$ (Adj. $R^2$ )		.779 (.775)	
F (df1, df2)		226.442 ** (6, 386)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Regression analysis with overgeneralization suggested six significant predictors, which explained 73 percent of its variance. Dehumanization ( $\beta = .304$ ), perspective taking ( $\beta = -.247$ ), and rumor susceptibility ( $\beta = .215$ ) were the three most important predictors (Table 5.9).

Table 5.9. Predictors of Overgeneralization

Predictor	Overgeneralization		
	B	Beta	95% CI for B
(Constant)	6.744 **		(5.147, 8.322)
Dehumanization	.441 **	.304	(.302, .578)
Perspective taking	-.215 **	-.247	(-.277, -.157)
Rumor susceptibility	.300 **	.215	(.195, .403)
Emotional reaction	.127 *	.090	(.019, .232)
Infrahumanization	.173 **	.146	(.070, .277)
Biased administration	.171 **	.082	(.047, .304)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.728 (.724)	
F (df1, df2)		172.094 ** (6, 386)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Six significant predictors contributed to progressive orientation and explained 74% of its total variance (Table 5.10). Perspective taking was the most powerful predictor ( $\beta = .500$ ) in the model followed by disapproval of contact ( $\beta = -.213$ ) and dehumanization ( $\beta = -.178$ ).

Table 5.10. Predictors of Progressive Orientation

Predictor	Progressive orientation		
	B	Beta	95% CI for B
(Constant)	7.322 **		(5.712, 8.901)
Perspective taking	.423 **	.500	(.339, .509)
Dehumanization	-.251 **	-.178	(-.394, -.107)
Biased administration	-.242 **	-.120	(-.357, -.128)
Disapprove contact	-.122 **	-.213	(-.195, -.048)
Rumor susceptibility	.129 *	.095	(.006, .254)
Maximization-minimization	-.011 **	-.111	(-.020, -.003)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.737 (.733)	
F (df1, df2)		180.228 ** (6, 386)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Table 5.11. Predictors of Dehumanization

Predictor	Dehumanization		
	B	Beta	95% CI for B
(Constant)	-.160		(-.759, .446)
Disapprove contact	.119 **	.295	(.070, .170)
Infrahumanization	.242 **	.297	(.173, .311)
Overgeneralization	.194 **	.281	(.127, .258)
Maximization-minimization	.010 **	.137	(.004, .015)
Biased administration	-.121 **	-.084	(-.209, -.033)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.711 (.708)	
F (df1, df2)		190.676 ** (5, 387)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Dehumanization had five significant predictors explaining 71% of its variance. Infracumanization ( $\beta = .297$ ), disapproval of contact ( $\beta = .295$ ) and overgeneralization ( $\beta = .281$ ) were the most important predictors (Table 5.11).

Belief that the administration is biased had a significant model that explained 25% of its variance. Among the five predictors, only four were significant. Progressive orientation ( $\beta = -.334$ ), dehumanization ( $\beta = -.272$ ), and overgeneralization ( $\beta = .201$ ) were the three most powerful predictors. Although emotional reaction contributed to the overall model, it was not a significant contributor to beliefs about biased administration.

Table 5.12. Predictors of Belief Regarding Biased Administration

Predictor	Biased administration		
	B	Beta	95% CI for B
(Constant)	7.546 **		(6.413, 8.721)
Progressive orientation	-.165 **	-.334	(-.237, -.096)
Emotional reaction	.089	.131	(-.003, .183)
Dehumanization	-.190 **	-.272	(-.298, -.088)
Overgeneralization	.096 *	.201	(.017, .174)
Maximization-minimization	.007 *	.131	(.001, .012)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.247 (.237)	
F (df1, df2)		25.355 ** (5, 387)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Infracumanization had six significant predictors that explained 62% of its variance (Table 5.13). The most powerful predictor was dehumanization ( $\beta = .413$ ) followed by overgeneralization ( $\beta = .180$ ) and emotional reaction ( $\beta = .175$ ).

Table 5.13. Predictors of Infrahumanization

Predictor	Infrahumanization		
	B	Beta	95% CI for B
(Constant)	1.840 **		(.508, 3.239)
Dehumanization	.507 **	.413	(.368, .651)
Emotional reaction	.210 **	.175	(.102, .325)
Disapprove contact	.082 *	.165	(.019, .142)
Overgeneralization	.152 **	.180	(.059, .241)
Maximization-minimization	.008 *	.091	(.000, .016)
Perspective taking	.106 **	.144	(.042, .167)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.617 (.611)	
F (df1, df2)		103.778 ** (6, 386)	

Note. CI = Confidence interval; \* p < .05, \*\* p < .01

Table 5.14. Predictors of Perspective Taking

Predictor	Perspective taking		
	B	Beta	95% CI for B
(Constant)	7.925 **		(5.988, 9.882)
Progressive orientation	.645 **	.545	(.520, .767)
Rumor susceptibility	-.151 *	-.094	(-.297, -.008)
Overgeneralization	-.243 **	-.212	(-.367, -.120)
Dehumanization	.248 **	.148	(.060, .437)
Disapprove contact	-.187 **	-.278	(-.264, -.107)
Infrahumanization	.150 **	.111	(.056, .248)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.705 (.700)	
F (df1, df2)		153.626 ** (6, 386)	

Note. CI = Confidence interval; \* p < .05, \*\* p < .01

Regression model with perspective taking identified six significant predictors in which progressive orientation ( $\beta = .545$ ), disapproval of contact ( $\beta = -.278$ ) and overgeneralization ( $\beta = -.212$ ) had strongest association with perspective taking. Together, the six predictors explained 71% of variance in perspective taking (Table 5.14).

Maximization-minimization had five significant predictors explaining 44% of its variance. Dehumanization ( $\beta = .240$ ), progressive orientation ( $\beta = -.222$ ) and infrahumanization ( $\beta = .154$ ) were the strongest contributors.

Table 5.15. Predictors of Maximization-Minimization Bias

Predictor	Maximization-minimization		
	B	Beta	95% CI for B
(Constant)	13.383		(-7.059, 33.813)
Dehumanization	3.361 **	.240	(1.316, 5.393)
Progressive orientation	-2.200 **	-.222	(-3.387, -1.038)
Rumor susceptibility	1.435 *	.106	(-.015, 2.948)
Infrahumanization	1.749 *	.154	(.239, 3.269)
Biased administration	2.105 *	.105	(.424, 3.901)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.435 (.428)	
F (df1, df2)		59.653 ** (5, 387)	

*Note.* CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Four significant predictors explained 47% of the variance of emotional reaction to opposite race. The strongest predictors were disapproval of contact ( $\beta = .335$ ) and infracumanization ( $\beta = .217$ ).

Table 5.16. Predictors of Emotional Reaction Towards the Opposite Race

Predictor	Emotional reaction		
	B	Beta	95% CI for B
(Constant)	-4.378 **		(-5.500, -3.296)
Disapprove contact	.139 **	.335	(.084, .194)
Overgeneralization	.106 *	.150	(.014, .198)
Biased administration	.174 *	.118	(.044, .306)
Infracumanization	.182 **	.217	(.089, .271)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.466 (.461)	
F (df1, df2)		84.689 ** (4, 388)	

Note. CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

Rumor susceptibility had two significant contributors; disapproval of contact ( $\beta = .421$ ) and overgeneralization ( $\beta = .376$ ) that explained 56% of its variance.

Table 5.17. Predictors of Rumor Susceptibility

Predictor	Rumor susceptibility		
	B	Beta	95% CI for B
(Constant)	-.465		(-1.017, .096)
Disapprove contact	.176 **	.421	(.132, .222)
Overgeneralization	.269 **	.376	(.195, .343)
R <sup>2</sup> (Adj. R <sup>2</sup> )		.560 (.558)	
F (df1, df2)		248.177 ** (2, 390)	

Note. CI = Confidence interval; \*  $p < .05$ , \*\*  $p < .01$

### 5.3 Discussion

The responses to individual items of the questionnaire were analyzed to gain an overview of racial attitude amongst the participants from two races. Feeling of helplessness in the CHI context was the most agreed upon item (89% of the participant agree strongly, and additional 10% agreed to some extent). This is an important message about the interracial conflict situation in the region. Both of the conflicting parties feel a high level of helplessness in the situation, which may be considered as an indirect indication of their preparedness to accept changes in the current situation. In another item, 78% strongly agreed that they feel angry about the current situation.

Viewing the opposite race as ethnocentric was another common perception among the participants (86% strongly agreed). A similar believe that the opposite race does not care about others was also common (72% strongly agreed). Some other agreed upon negative belief about the opposite race were: “they are opportunist” (78% strongly agreed), “they are the one causing problems” (71% strongly agreed), “they are the initiators of interracial atrocities” (73%), “they do not have human qualities” (54% strongly agreed), and “they are polluting social harmony in the region” (59%).

“The administration is biased towards the opposite race” was commonly reported by the participants. Two items assessed this proposition. 74% of the respondents did not agree at all with the first item (Administration is equally supporting them and us), while in response to the second item (It is due to the administrative support that the other race have grown so far and causing problem for us), 78% agreed strongly.

In general, most of the participants’ responses clustered around the two extreme points (“completely agree” or “not at all agree”), depending on the negativity or positivity of the items. This kind of extreme pattern of responses clearly suggests the presence of strong racial prejudice between the two races.

Bi-variate correlation matrix indicated significant correlations ( $p < .01$ ) of racial prejudice with all the variables. However, it is well known that significance of correlation coefficient is significantly influenced by the sample size. In the present study that used a large number of participants ( $n = 393$ ), a correlation value of  $r = .13$  was found to be significant at  $p < .01$ . Therefore, it raises a question about the practical utility of statistical significance in this study. Based on the criterion suggested by (Cohen, 1992), 21 thinking patterns and three additional variables seemed to have practically significant association with racial prejudice ( $r > .30$ ). Inter-correlation matrix indicted strong association between many of the thinking patterns and other variables. In this condition, simple bi-variate correlation seemed to be inadequate because it could not answer the question of how many of these 28 variables would be actually associated with racial prejudice if the effects of other variables were removed from the bi-variate relationships.

Regression analysis was used as a more precise technique to identify the significant contributors to racial prejudice. The first regression analysis incorporated 28 variables to predict racial prejudice. Stepwise method identified a significant model with 11 predictors that explain 85.5% of the total variance in racial prejudice scores. Unbiased estimates acquired from 15000 bootstrap samples indicated slightly higher standard error and confidence interval for B of each predictor. Additionally, estimates from bootstrap samples suggested one of the predictors (maximizing other-opposite race difference) to be non-significant, thus reducing the predictor numbers to ten. A final estimation using simultaneous regression analysis using those ten predictors showed a significant model that explained 85.3% of variance in racial prejudice scores. The apparently insignificant difference (.004) between the values of  $R^2$  and adjusted  $R^2$  indicated the regression model to be generalizable to the population.

One perplexing result was that none of the three contact factors were retained in the model as significant predictors of racial prejudice. The thinking patterns and emotional

reaction were found to better predict racial prejudice in the CHT context. Lack of optimal contact condition in the conflict ridden CHT region could be the reason why there was no relationship between contact factors and racial prejudice. It is also possible that a third variable mediated this relationship and made it non-significant.

Emotional reaction toward the opposite race was found to be a significant contributor, reaffirming the importance of emotion in understanding racial prejudice. This finding urges that even a thinking pattern-based cognitive model of racial prejudice needs to consider emotion as an integral part of it. It fits well with the five part model (Greenberger & Padesky, 1995), in which cognitive components (e.g., thinking patterns) were suggested to be in close relation with affective components (e.g., emotional reaction).

Many of the predictors identified in this study were previously found to be associated with racial prejudice. Studies conducted in different socio-political contexts in different parts of the world revealed associations between disapproval of contact, dehumanization, infrahumanization, perspective taking, emotional reaction and overgeneralization with racial prejudice (Barlow et al., 2010; Dovidio et al., 2004; Plant & Devine, 2003; Tropp & Pettigrew, 2005; Vala et al., 2009). Current findings on racial prejudice in CHT validate the concept that these variables are indeed associated with racial prejudice irrespective of the cultural context.

Association of racial prejudice with progressive orientation, rumor susceptibility, and blaming administration as biased are the novel findings of the present study. Progressive orientation can be of particular value in the context of CHT. It was a negative predictor, demonstrating the link between increased progressive orientation and decreased racial prejudice. In the CHT, the socio-political situation concerning indigenous Chakmas and settler Bengalis is at a deadlock. Bengalis are demanding the land allocated to them by the government and the Chakmas are claiming the same land as part of their traditional land right. Government is unable to seize and distribute the land from Chakma to the settlers. At the

same time, settlements that were initiated almost half-a-century back cannot be undone now due to the possibility of a second wave of socio-economic devastation to these people. The suggested role of progressive orientation raised a hope in this situation. It allows the people to focus on the progress instead of loss. It creates a mentality to work together for better future. Further analysis on progressive orientation indicated six thinking patterns contributing into it. The strongest of them (based on Beta value) was perspective taking, followed by disapproval of contact and dehumanization. Similar to progressive orientation, perspective taking is also an adaptive thinking pattern that allows for reduction in racial prejudice

Rumor susceptibility can be another critical component of race relation. Tendency to believe in rumors can easily enhance the existing negative ideas about the opposite race. Rumor susceptibility is particularly problematic because of its potential to cause racial conflict. There have been several incidences in CHT where racial conflict erupted from rumors (Juberee & Sumi, 2012; "Rumours sparked clash, 8 marked," 2012). Once a conflict starts, irrespective of the cause, it gets into life and can continue for long time due to reciprocal attacks on each other.

Blaming administration to be biased towards the opposite race was a significant predictor for racial prejudice. People with high racial prejudice are known to have biased perception regarding interracial issues (Vallone, Ross, & Lepper, 1985). Therefore, it is understandable that they will differently perceive government support to own race and opposite race. Because of the perceived helplessness in the situation, need for support from the administrative authorities might have been regarded as an important aspect of living in the region. Thus, oversensitivity to issues of administrative support and a biased perception regarding racial identity might have caused the blaming of administration as biased.

People with high racial prejudice were found to maximize the estimates of good people in own race and minimizing it for the opposite race. Such maximization-minimization is a

form of intergroup bias that has not been studied extensively in the previous studies. Maximization-minimization would have an obvious boosting effect on positive image of own race; however, this thinking may evoke further problems. Identifying the opposite race being consisted mostly of bad people would help the racists to justify their brutal actions, maintain discriminatory practices and deny contacts with the opposite race.

Further analysis of the relations between the predictors indicated that none of them contributed to racial prejudice independently. Rather, they were predicting each other in a complex loop. Dehumanization was the main contributor as it was found to be a significant contributor to seven other predictors of racial prejudice. It may be noted that dehumanization was the second most powerful predictor of racial prejudice. Disapproving contact, overgeneralization and infrahumanization were also found to have highest number of interrelations with other thinking patterns. Each of them significantly contributed to six other predictors. Next in the list were blaming administration as biased and rumor susceptibility. These two predictors significantly contributed to five other predictors. The complex interrelations among factors and racial prejudice are summarized in a visual form (Figure 5.2).

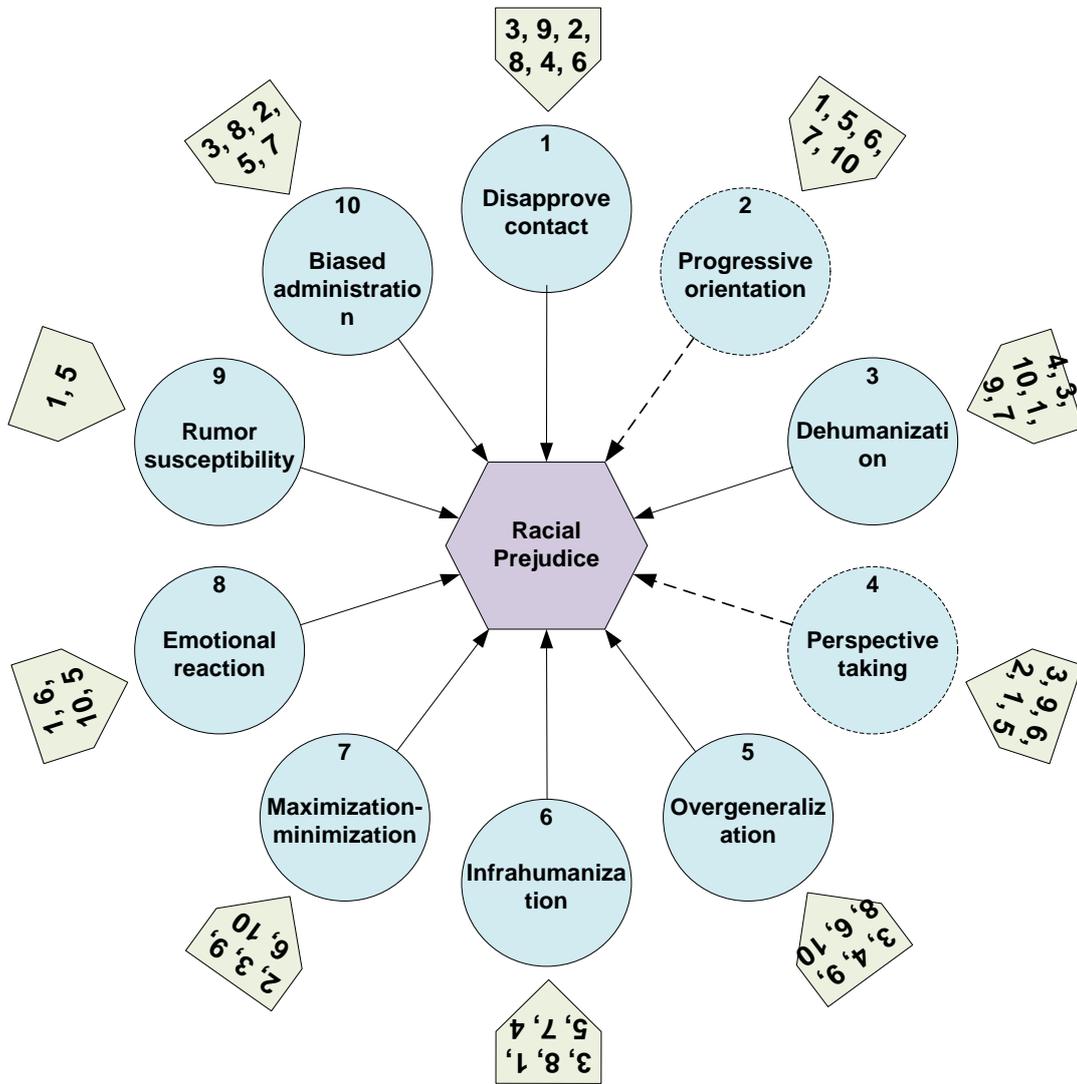


Figure 5.2 Interrelation among racial prejudice and its contributors

The chaotic interactions between the predictors of racial prejudice suggest its complex nature. It is, however, well accepted that the effects of psychological constructs are almost impossible to separate; cause and effect relation has never been a straight forward answer in psychological science. The cognitive behavioral framework that we used in our research also endorses this idea of interdependence of different constructs (see Five part model; Greenberger & Padesky, 1995). Therefore, any effort to intervene racial prejudice should consider the complex interaction between prejudice and its contributors.

### 5.4 Summary

This study examined the findings of Study 1 through a quantitative exploration. Here we used a series of multiple linear regression analyses to understand the 24 racism-related cognitions which were derived in Study 1. Results showed that ten predictors explained 85.3% of the variance in racial prejudice scores. These 10 predictors were in order of influence ( $\beta$ ): Disapproval of contact, progressive orientation, dehumanization, perspective taking, overgeneralization, infrahumanization, maximization-minimization, emotional reaction, rumor susceptibility, and blaming administration as biased. Based on these results, it is apparent that thinking patterns and emotional reactions are better predictors of racial prejudice than contact factors, in the CHT context.

Further regression analyses on these ten variables investigated their influence upon each other. Results indicated that the variable dehumanization is a significant predictor for seven of the remaining nine variables. Disapproving contact, overgeneralization, and infrahumanization also were higher-order predictors, each significantly predicting variance in six other variables, while blaming administration as biased, and rumor susceptibility each predicted five. These complex interactions between predictors made it difficult to identify a singular effect of any predictor on racial prejudice. Nevertheless, the model's ability to explain 85.3% of the total variance suggests that these ten variables together can provide insight into the thinking patterns and emotional reactions related to racial prejudice.

## CHAPTER 6

### GENERAL DISCUSSION

This research was conducted to explore cognitions that are associated with racial prejudice in Chittagong Hill Tracts (CHT) of Bangladesh - home to the decades-long interracial conflicts between indigenous Chakmas and settler Bengalis. Guided by the cognitive behavioral perspective and grounded theory approach, it attempted to identify thoughts and perceptions that may have contributed to the development of the blatant form of racial prejudice quite common in the region. We speculated that findings of the current research would be useful for addressing some of the issues related to race relations and prejudices. Therapists, educationists, researchers and policymakers in Bangladesh may gain some insight about the problem and plan for further research or develop intervention strategies to address the issue.

Our current understanding of racial prejudice is shaped by research conducted within three theoretical perspectives; personality, social cognition and contact theory. As the term suggests, social cognition theory of prejudice seemed to be the most appealing to the purpose of current research, for it focused on looking into the cognitive processes regarding the issue. Social cognition theory largely circled around the concept of categorization (Park & Judd, 2005) which has been the subject of numerous research conducted to explain its process in intricate details (e.g., Blascovich et al., 1997; Hugenberg & Bodenhausen, 2004). Although other cognitive factors such as cognitive simplicity, threat perception, IQ, perceived power, and attitude certainty were also studied, a noticeable gap was found in the studies in terms of thinking patterns in relation to racial prejudice. The thinking patterns that were studied with particular importance (e.g., confirmation bias, overgeneralization, perspective taking, and

attention bias) were mostly pertinent in the Western contexts. No such study was however noticed in the CHT, Bangladesh context.

A review of literature revealed a number of problems with our current knowledge about racial prejudice. Firstly, it provided only a partial understanding of racial prejudice as related to cognition such as thinking patterns. Secondly, findings evolved from research conducted in the Western contexts could not readily be applied to solve race related problems in a remote Asian context such as CHT, simply because of their huge sociocultural and political differences (C. P. Yang & Lu, 2007). Therefore, we planned to develop a context-specific cognitive framework of racial prejudice with particular reference to CHT by adopting an indigenous psychology perspective. The findings of first study laid foundation for our understanding of cognitive determinants of racial prejudice within the CHT context. The second, quantitative study helped validate the indigenous knowledge evolved from the qualitative interviews conducted in the first study and refined it further by identifying the most important cognitive factors contributing to racial prejudice. The overall research has made significant contributions to further understand and improve race relations in CHT. It also made some methodological and theoretical contributions by developing CHT-specific study tools and guide future research on racial prejudice within the indigenous psychology framework.

### **6.1 Thinking Patterns and Perceptions as Related to Racial Prejudice**

The first study revealed 31 types of thoughts and perceptions of which 24 to contribute to racial prejudice. A few of them such as anchoring, rumor susceptibility, and progressive orientation were quite unique in the sense that they were never observed as the correlates of racial prejudice before. A good number of other cognitions such as dehumanization,

confirmation bias, overgeneralization, and perspective taking were known contributors to racial prejudice (Darley & Gross, 1983; Dovidio et al., 2004; Henderson-King & Nisbett, 1996; Moshman, 2005), which were identified in our study as well. Multiple regression analyses employed in the second study revealed 10 factors to significantly contribute to racial prejudice, explaining 85.3% of the variance. Of these 10 factors, three (i.e., progressive orientation, rumor susceptibility, and the perception that administration is biased) were identified to be the novel predictors of racial prejudice. The remaining seven (i.e., disapproval of contact, dehumanization, perspective taking, overgeneralization, infrahumanization, maximization-minimization, and emotion towards other race) were reported to be the determinants of racial prejudice in a number of past studies (Henderson-King & Nisbett, 1996; McFarland, 2010; Tropp & Pettigrew, 2005).

Amongst three novel contributors, progressive orientation was the strongest (based on Beta value, ranked second highest among the ten significant contributors). The strong negative correlation between progressive orientation and racial prejudice suggests the possibility of its direct use in prejudice reduction intervention. The findings also indicated strong association between progressive orientation and perspective taking, a known factor to reduce prejudice (Stephan & Finlay, 1999). Individuals high on progressive orientation expressed their opinions that economic development of the region must continue and the members of the opposite race should be involved equally in this development effort. This finding suggested that prejudice reduction might be attained if people's attention is directed towards the economic development and social progress in the region.

A model incorporating similar ideas to enhance interracial integration through development work was implemented by the Bangladesh government. Chittagong Hill Tracts Development Board (CHTDB) was established in 1976 by the then military backed authority with the purpose to contribute to the infrastructural development of the region. However,

because of being headed and implemented by the military authority, this initiative did not gain trust amongst the indigenous community. The program was rather suspected as a cover for the government's anti-insurgency activities in the region (Arens & Chakma, 2010; Khan, 2010). CHTDB is still in operation and implementing projects towards development but its impact on racial integration has never been investigated. A thorough analysis of CHTDB's impact can shed some light on the real-life implications of progressive orientation in the reduction of racial prejudice.

Rumor susceptibility was another novel cognition that emerged as a significant predictor of racial prejudice in CHT. The role of rumors in war and conflict is well known, but rumor susceptibility seems to be an unexplored topic in an area where racial prejudice is of a high level. In terms of Beta value, it ranked 9<sup>th</sup> among the ten significant predictors. Nevertheless, its role cannot be undermined as rumors have been repeatedly observed to initiate racial conflict even after the peace treaty was signed in 1997 that ended the decades-long armed conflict in the region (Juberee & Sumi, 2012; "Rumours sparked clash, 8 marked," 2012). The link between rumor susceptibility and prejudice is understandable because rumors containing negative portrayal of the outgroup is known to aid in justifying prejudice (Bordia & DiFonzo, 2005). According to Allport and Postman (1947), feeling of insecurity and anxiety are the precursors for believing in rumors about outgroup. The study of rumor susceptibility in conflict contexts in other parts of the world can provide valuable insight towards the development of sustainable racial conflict and prejudice reduction strategies.

Perceiving the local administration as biased towards the opposite race was another context-specific factor revealed in the study. This factor was at the bottom of ten significant predictors of racial prejudice. Although it had a significant positive association with racial prejudice, it was difficult to conceptualize how these two could be directly linked. A more convincing explanation could be that they are associated through a third factor or set of

factors such as expectation, confirmation bias and illusory correlates. In-depth interview data collected in the first study supported such possibility. The Chakmas perceived the Bangladesh army's activities within the region as being favorable towards the Bengali settlers. The provision of regular food relief for the settlers was also seen as evidence of administrative bias. On the other hand, the settlers perceived the government to be biased towards the indigenous population as special privilege is given to them, such as places kept reserved for the indigenous students to enroll at the institutions of higher education and special quotas being maintained for them in government jobs. The overrating of the privileges obtained by the members of other race is clearly a confirmation bias, but illusory correlation – tendency to see a relationship between variables even when no such relationship existed, was also common in the region. Police department's failure to nab criminals from the opposite race led people think that police favored the opposite race. As a matter of fact, no such correlation existed because such failure of the Bangladesh police force is very common in the country.

## **6.2 Emotion and Racial Prejudice**

Emotion towards the opposite race as a significant determinant of racial prejudice has reaffirmed the importance of emotion in understanding prejudice (Stangor et al., 1991). Although the qualitative study was originally aimed at exploring the cognitive correlates of racial prejudice only, emotional reactions towards the opposite race repeatedly appeared during in-depth interviews. It was then decided that emotion should be added to the list of contributing factors of racial prejudice in the second study.

There has been arguments on the primacy of affect/emotion and cognition in determining behavior; some suggested that emotion is secondary as it is a product of underlying cognitions (Lazarus, 1984), but others argued on the independence of emotion (see Zajonc, 1984). Regardless of the arguments and counterarguments on the primacy of

emotion (i.e., affect) vs. cognition, it is well established that prejudice as an attitude has both affective and cognitive components (Breckler, 1984; Mann, 1959). Many studies demonstrated emotion as a stronger predictor of intergroup attitude compared to cognition (Jackson et al., 1996; Stangor et al., 1991). Literature also suggested that the relative importance of affect and cognition depends upon the participant's tendency towards affect and cognition and, the type of attitude and target group studied (Edwards, 1990; Haddock & Zanna, 1993). From findings of the present study, it is not possible to make decisive comments on the relative contribution of affective and cognitive factors in determining racial prejudice. However, by comparing the Beta values, it can be suggested that some cognitive factors (e.g., disapproval of contact, dehumanization, and progressive orientation) appeared stronger than the emotion while others appeared poorer (e.g., rumor susceptibility, and perception of administration as biased).

In any case, the current research revealed the importance of both emotional and cognitive factors in shaping racial prejudice. Therefore, the overall findings supported both intergroup emotion theory (see Mackie, Maitner, & Smith, 2009) that highlighted the importance of emotions, and cognitive behavioral perspective (see Greenberger & Padesky, 1995) that suggested the integral role of emotion and cognition in explaining behavior. It is now quite clear that before devising any intervention strategy for prejudice reduction, we should take in to account of the cognitive as well as emotional reactions of the conflicting individuals.

### **6.3 Contact Factors and Racial Prejudice**

During in-depth interviews in the first study, some participants talked favorably about the role of interracial contact in reducing racial prejudice. Similar ideas were also extended by the key informants. However, when this was put into test in the second study, none of the

three intergroup contact factors (direct-, extended-, and negative contact) were found significant in explaining for racial prejudice. This contradicts with the empirically tested and commonly held belief about the role of intergroup contact in reducing prejudice. The role of contact in racial prejudice has been demonstrated in numerous studies conducted in different cultural contexts all over the world (see Pettigrew & Tropp, 2006, for a meta-analytic review). A significant relationship between contact and prejudice was also observed in an empirical study conducted on Bangladeshi Hindu and Muslim population (Islam & Hewstone, 1993). Thus, it was indeed perplexing not to see any significant association between these two factors in the current study as was found in the previous studies.

One of the possible reasons for this unexpected finding might be rooted in the origin of Chakma-Bengali conflict in CHT. Before the government initiated Bengali settlements in the region, the scope for contact between Chakmas and Bengalis was limited. During the pre-settlement period, there was a small number of Bengalis living in the hilly districts of CHT and almost no Chakma living in the plain districts where the settler Bengalis was hailed. The opportunity for significant contact between the two races only opened after the settlement of Bengalis started. Quite unfortunately, however, this population movement did not bring any harmony, rather quickly created racial conflict between Chakmas and Bengalis. It is therefore likely that contact became associated with conflict in the CHT context. This negative experience of contact might have contributed towards the non-significant relationship between contact and racial prejudice.

Research suggests that role of contact depends on several optimal conditions such as equal status, common goals and cooperation (Pettigrew & Tropp, 2006). Lack of these optimal conditions in the CHT region might have caused no relation between contact and prejudice. Although some sort of perceived equality of power and rightfulness existed between indigenous Chakmas and settler Bengalis, the situation was more like a competitor

rather than cooperative. One of the prime concerns among the settlers was the acquisition of lands allocated to them as major portion of those lands were already claimed by the Chakmas. On the other hand, the Chakmas' crucial demand was the withdrawal of settlers from the region that they considered as their ancestors' lands. Therefore, the goals of these two races were harshly conflicting, making it almost impossible for them to cooperate and work towards a common goal.

The non-significant relationship between contact and prejudice could be explained in yet another way. It is likely that this relationship was mediated by a third factor such as group norm, intergroup anxiety or threat perception (Islam & Hewstone, 1993; Stephan et al., 2000; Turner et al., 2008). It is theoretically possible that such mediating factors can offset the role of contact on prejudice in the CHT context. An in-depth analysis of the possible interactions of such factors in prejudice-contact relationship would be necessary to make any final conclusion. In any case, this finding virtually challenges the almost taken-for-granted notion that contact reduces prejudice. As this finding was different from the results typically reported from other studies, it justifies the importance of indigenous knowledge and calls for further indigenous and context-specific research.

With a long history of armed interracial conflict in the CHT, people with high racial prejudice rated the members of opposite race a non-human, prone to any unethical activity. The perception that the opposite race is non-human (dehumanization) or sub-human (infrahumanization) was observed in other contexts in which brutal interracial conflicts and genocidal hatred existed (see Moshman, 2005). However, it is alarming for CHT region as people are still expressing this kind of negative perception even 15 years after the peace treaty that ended regular armed conflicts. If not dealt immediately, such belief can contribute again into interracial killing in the future. Perspective taking, found to be negatively associated with racial prejudice, can be utilized in this regard. An understanding of opposite race's

perspectives can bring the members of two races into a form of psychological closeness (see Galinsky, Ku, & Wang, 2005). Such closeness can lead towards believe in equality and therefore diminish the perception of dehumanization and inhumanization. The high correlation ( $r = .73$ ) between perspective taking and belief in equality observed in this study supported this idea.

#### 6.4 Interrelations Between Predictors

Except for a few (e.g., maximizing other race - opposite race difference, deny identity link, extension of self, and negative contact), moderate to high inter-correlations ( $.30 \leq r \leq .80$ ) were observed among most of the constructs. Regression analysis among the significant predictors also indicated interdependence among them. These findings suggested having a complex loop of relationships among the predictors of racial prejudice. Although many initially suggested factors (from study 1) were not found to be significant predictors of racial prejudice (in study 2), their interrelations with the significant predictors demonstrated the importance of studying them further. One such factor was the belief that *opposite race is absolutely bad*, which demonstrated high correlation with some of the significant predictors such as, dehumanization ( $r = .80$ ), disapprove contact ( $r = .75$ ), overgeneralization ( $r = .73$ ), and rumor susceptibility ( $r = .65$ ).

#### 6.5 Supplementary Findings

The present research offered some practical and methodological insights over and above the stated objectives. Discussions on these supplementary findings are presented in the following sections.

### 6.5.1 Overall Understanding of Chakma-Bengali Prejudice

Apart from main findings, this study also provided a detailed picture of interracial attitudes and beliefs amongst indigenous Chakmas and settler Bengalis. Although it was a well-known fact that the two races had deep rooted prejudice towards each other, its extent was never studied as much as in the current study (see Table 5.3). The item-wise descriptive analyses of the survey questionnaire demonstrated thoughts, feelings and behaviors towards the opposite race in a real as well as hypothetical circumstances. An individual's responses to hypothetical situations are often claimed to be non-reflective of the reality (Smith, 2004). However, such responses can be used as best guesses of interracial attitude in similar situations. Deep-rooted prejudice towards the opposite race was evident in the concentration of participant's responses at the extreme ends of the response options in most of the items. Many of the items had more than 50% of the responses concentrated at one extreme end and in a few cases, it exceeded 70%. Knowledge about these extreme responses can be particularly important for future racial integration initiatives between the two races.

Lack of trust reflected by widely reported fear of harm from the opposite race can cause reduced positive contact between the two races. With a total of 94% respondents reporting their fear of being harmed by the opposite race, it is likely that a major portion of the population would not feel positive about the interracial contact and eventual integration (Farley, Bianchi, & Colasanto, 1979).

Perception of the opposite race as initiator of problems and widely reported anger and hopelessness associated with the situation can prohibit a particular race in taking initiative for reconciliatory action towards the opposite race (see Rouhana & Bar-Tal, 1998). These factors can act as triggers and justifications for aggressive outburst towards the opposite race as well. Such forms of reciprocity can easily serve as a maintaining factor for the long lasting

interracial conflict in the CHT region. Research have demonstrated that incidental feeling of anger can create automatic prejudice towards outgroup (DeSteno et al., 2004).

The study findings waved the red flag regarding race-relation in the CHT. It also urges on the necessity to intervene the current feeling of fear, anger, hopelessness and negative perceptions. Government can take a leading role in combating this situation. However, the widely held belief about administrative authorities being in favor of the opposite race poses a serious threat for acceptance of any future initiative taken by the government. Therefore, the government should first take proactive measures to gain trust and clarify its role towards people from both races.

#### **6.5.2 Contextual Instrument Construction**

The use of in-depth interview data in creating the items ensured contextual sensitivity of the instruments. Favorable rating of items from expert evaluation (face validity) and adequate internal consistency (Cronbach's alpha and inter-item correlation) demonstrated the strength of the instruments. Separate internal consistency assessment for the two races ensured the scales to be equally applicable to both populations. Among the 33 newly developed instruments, only three were discarded for poor psychometric properties, indicating overall success on the choice of the instruments. This success demonstrates the power of indigenous instrument construction, and this was particularly true for the racial prejudice scale. All the validity (face and concurrent) and reliability (internal consistency and test-retest) indicators were at a very high level for this 12-item instrument. It can be construed that the use of in-depth interview data in constructing the items has resulted in the highly valid and reliable instrument. This insight can be utilized in future research aimed at constructing instruments.

### 6.5.3 Model of Indigenization

From indigenous psychology perspective, the present research can be regarded as a standard model. Four levels of indigenization were used here. These levels reflected three aspects of indigenization summarized by Church and Katigbak (2002). The first level reflected *topical indigenization*, the second and fourth level reflected *conceptual indigenization* and the third level partially reflected *methodological indigenization* (Church & Katigbak, 2002).

Selection of racial prejudice as the topic of this research indicates indigenization at the first level because racial conflict was one of the most important social concerns in the CHT region. Second level of indigenization was reflected in the use of grounded theory approach. This exploratory study identified the possible contributors to racial prejudice specific to Chakma-Bengali conflict context in the CHT. Third level of indigenization was reflected in the development of context specific instruments from in-depth interview data. Complete reliance on the context specific constructs and contextually developed instruments for the second study indicates the fourth level of indigenization. A bottom-up four-tiered model of indigenous knowledge development is thus proposed based on the experience gained from the current research. The model is portrayed in Figure 6.1.

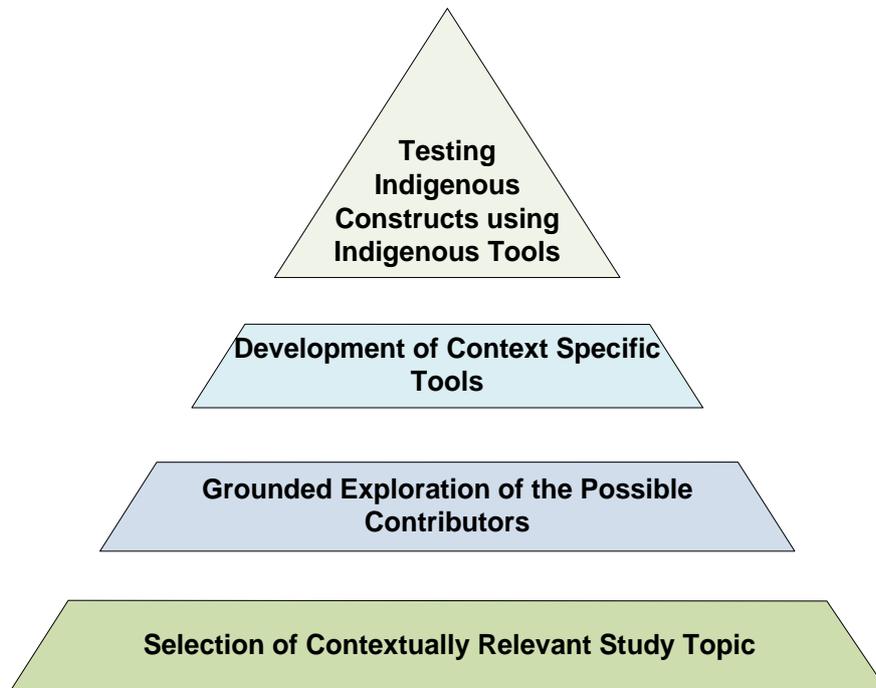


Figure 6.1. Bottom up model for indigenization of psychology knowledge

The present research was unique in utilizing a four-tiered indigenization to advance knowledge on racial prejudice. The lack of indigenous psychology theory in the East cause significant frustration amongst many Asian psychologists. While Western theories are well grounded in plentiful research findings, the indigenous theory lags far behind at the proposition level. Therefore, the researchers are often compelled to revert into the use of the Western models to interpret or ground their indigenous theory. By following the proposed four-tiered model, the indigenous researchers can get a much comprehensive understanding of their topics of interest.

### 6.6 Limitations of the Present Research

Several limitations can be identified in the literature on racial prejudice that was thoroughly discussed in the first chapter (see Section 1.4). This research attempted at overcoming some of these limitations by conducting a grounded theory exploration,

incorporating the perspective of both the conflicting races, recruiting general population as sample, and designing the quantitative study based on the findings from the qualitative exploration. Although we claim this research to be guided by the gap instead of trend, it is impossible to deny the influence of the currently prominent trend of cognitive psychology in the area. However, we would like to explain this affinity as an outcome of mere practicality rather than as following the trend alone. As the ultimate inclination of the study was to contribute to a cognitive behavioral intervention for racial prejudice, we were bound to focus on the cognitive determinants.

The present research also had some limitations at various stages of its progression. These problems were identified apriori or during the respective stages, but unavailability of necessary resources to overcome these ended up leaving them as limitations for this research. For example, the grounded theory exploration (Study 1) used theoretical sampling and it asked for interviewing participants from remote villages who did not have prior direct contact with the opposite race. Security concerns for the research team prohibited conduction of such interviews. This might have had limited the breadth of theoretical sampling of this research. Additionally, gender inequality in the number of participants in the in-depth interviews can be perceived as a limitation, which would raise question regarding completeness of data. However, comparison of the interview transcripts from male and female participants demonstrated no qualitative difference in the reporting of various thoughts, which indicated minimal possibility of the findings to be gender biased.

Except for the racial prejudice scale, the tools used in this research were only subjected to face validity (expert evaluation) and internal consistency reliability (Cronbach's Alpha and inter-item correlation). Although an analysis similar to factorial invariance test was adopted by separate assessment of internal consistency for the two races, other measures of psychometric properties such as concurrent validity and test-retest reliability were needed to be performed.

Concurrent validation was not performed due to lack of golden standards for assessing the construct used in this research. A few constructs had valid tools used in the foreign contexts which could not be applied because use of those tools would require prior-adaptation for CHT context. Test-retest reliability was skipped because of complexities associated with self-administration of a large questionnaire comprising of scales. However, for the racial prejudice scale, context-free nature of the feeling thermometer, and short form coupled with lack of complexity of the scale allowed assessment of concurrent validity and test-retest reliability.

The questionnaire survey (Study 2) used a hybrid sampling scheme (comprising of quota-, convenience-, and systematic sampling) instead of any pure probability sampling technique. This can raise concern about sample selection bias and thus limiting the generalizability of the research findings. Considering the contextual factors associated with the study area, however, it was not possible to adopt probability sampling, primarily due to inadequate information on population parameters (size of the Chakma and Bengali population and exact number of households) required to employ a probability sampling. Secondly, security was a major concern as CHT is comprised of many remote rural and suburban areas where the safety of the research team could be at stake.

### **6.7 Implications of the Findings**

This was the first research conducted towards a detailed understanding of racial prejudice and its cognitive determinants in the CHT, Bangladesh region. The possible implications of this research are immense.

The findings can be transferred into designing CBT based intervention strategies for reducing the long-standing racial prejudice between indigenous Chakmas and settler Bengalis. If such interventions are designed by taking in to account of the contributing factors of racial

prejudice identified in the CHT context, it would be more appropriate and responsive to the local context.

Detailed account on racial attitude of the two races offers a baseline measure for testing any future interventions towards racial integration in CHT. It may also alert the policy makers about the extent of negative attitudes currently prevailing amongst the two conflicting races.

Huge array of tools developed as part of this research may serve as a useful resource base for conducting future research on furthering the understanding of racial prejudice and associated constructs in the region.

The contributing factors identified and tested in this research can be studied in similar interracial conflict contexts. However, from the perspective of indigenization, it would be ideal to conduct an identical study in those contexts before comparing the contributors between the contexts. The four-tiered indigenization model used in this research can be utilized as a standard approach in this regard. The successful use of the model in this research can inspire other researchers of the indigenization of psychology and social science disciplines.

The novel cognitive constructs identified in this research can be studied in other socio-cultural contexts to clarify their roles in the development and maintenance of racial prejudice. Some of the novel constructs such as progressive orientation and rumor susceptibility would be particularly important for their potential roles in reducing racial conflict.

## CHAPTER 7

### CONCLUSION AND RECOMMENDATION

With a long-term goal to help develop intervention strategies for prejudice reduction, this research examined race-related thoughts and perceptions of two conflicting groups residing side-by-side in Chittagong Hill Tracts (CHT), Bangladesh. Guided by the indigenous psychology perspective and grounded theory approach, two studies were conducted, first qualitative and then quantitative, on participants from indigenous Chakma and settler Bengali community. The qualitative study used a grounded theory approach that gathered in-depth interview data on participants' views, attitudes, thoughts and perceptions about their own race as well as the opposite race. The quantitative study, however, conducted a questionnaire survey with a plan to reexamine the findings of the first study. To be used in this study, a series of small-scale measuring tools were devised and validated for the CHT context.

The qualitative interviews successfully identified 31 types of thoughts and perceptions, which were grouped under eight broad categories such as, general perception of opposite race, relation with opposite race, conflict responsibility, belief strengthening, egalitarian thinking, powerlessness, group identity, and mental disposition. Twenty-four thoughts and perceptions were found to be clearly associated with racial prejudice, nine of which were mostly observed in low prejudice and the remaining 15 in high prejudice participants.

Thirty-three instruments were developed to measure racial prejudice and various cognitions (thoughts and perceptions) in the quantitative study. Contextual sensitivity of the instruments was ensured by using in-depth interview data to construct the items. Expert evaluation established face validity of the items for each instrument. Internal consistency was established for the whole instrument on the total sample (also separately on two races) by

calculating Cronbach's alpha and inter-item correlations. Four instruments were finally excluded from analysis due to various reasons; two for lacking internal consistency, one for containing faulty items, and one for a high missing value in the final survey. This study identified ten different thoughts and perceptions as significant predictors of racial prejudice. Together, they explained 85.3% of the total variance in racial prejudice scores.

Five important outcomes of the quantitative study are summarized below.

1. Three novel, CHT-specific, predictors of racial prejudice have been identified. These are progressive orientation, rumor susceptibility, and the perception that administration is biased towards the opposite race;
2. As it was reported in the past studies, six predictors of racial prejudice were also detected such as maximization-minimization, infrahumanization, disapproval of contact, dehumanization, overgeneralization, and perspective taking;
3. The role of emotional reaction towards the opposite race was reaffirmed as an important predictor of racial prejudice;
4. In contrary to our understanding, contact factors appeared to be insignificant in predicting racial prejudice in the CHT context; and
5. A complex pattern of interdependence of the predictors of racial prejudice was observed.

Policy makers as well as individuals and organizations that are involved in various social works concerning the race relations in the region would immensely benefit from these findings. A detailed analysis of the item-wise responses, as it was done for the quantitative study, would offer comprehensive understanding of racial beliefs and attitudes held by the members of two conflicting groups.

The current research has also made some theoretical contributions. Due to the absence of a comprehensive theoretical framework for the race relation in CHT, this study could be particularly appealing as it used the indigenous psychology perspective and a grounded theory approach. Rather than applying established prejudice theories evolved from the exotic Western context to explain the race relation in CHT, the attempt to develop context-specific knowledge naturally deserves credit. Using four levels of indigenization (i.e., selection of topic, incorporation of exploratory study, development and use of context specific instruments, and testing of the contextually derived constructs) in this research was a methodological leap towards research completeness. It opened up a new avenue for indigenization of psychological knowledge in Bangladesh.

Although the current research mainly focused on the race relation and racial prejudice in CHT context, the findings could be used to gain useful insight about similar issues in other part of the world. The study also highlighted the importance of indigenization of knowledge for a topic such as racial prejudice as it is tremendously influenced by a complex interaction of local factors like political history, social structure, and economy. Due to the variations in cultural contexts, it is now proven through our study that context-specific novel factors may evolve that is pertinent to shape racial prejudice. The mainstream prejudice research should take in to account of this unique aspect while attempting to theorize racial prejudice.

### **Recommendation for Future Research**

While the current study has identified the cognitive correlates of racial prejudice relevant to the context of CHT, future research should address the possibilities and processes of integrating these findings into prejudice reduction strategies for the CHT. Although it would be a gigantic task with many challenges to reduce racial prejudice and ensure inter-

racial integration in CHT as well as other similar contexts, a conceptual analysis of such scope of future work is presented in Figure 7.1.

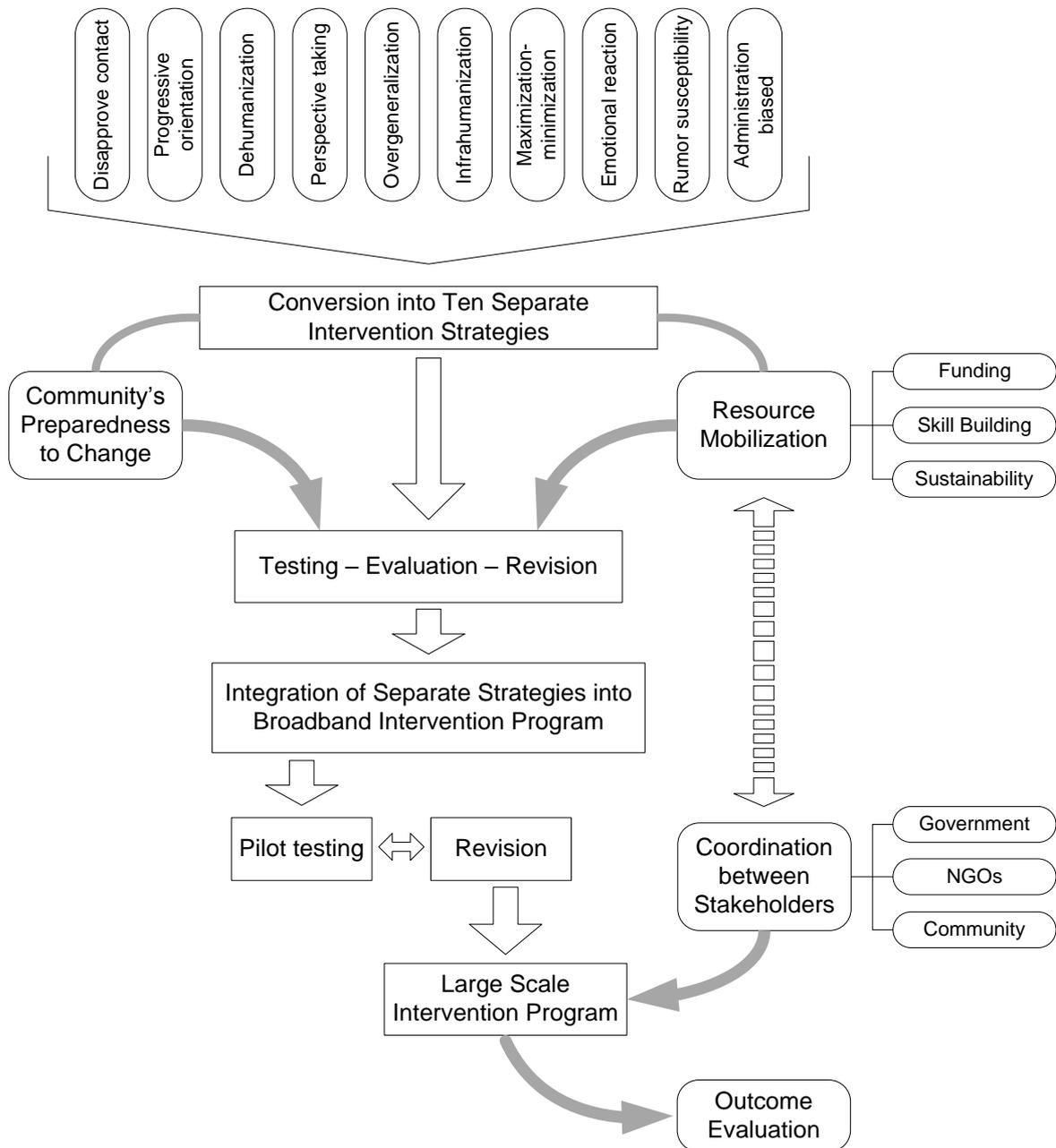


Figure 7.1 Schema for future research on prejudice reduction in CHT

An assessment of the preparedness for change among the members of two conflicting races would be an important work to begin with. Initial indication of preparedness has already been observed in our in-depth interviews. Participants from the both races reported their

thoughts and feelings about the need to move forward. They admitted the fact that looking backward and getting obsessed by what has happened in the past would not solve the problem.

All ten predictors of racial prejudice could be targeted for prejudice reduction. A broad-band intervention targeting all predictors simultaneously could be an ultimate goal. However, before designing such an intervention, it would be necessary to start with small-scale intervention strategies targeting only one or two factors at a time. Conditional to success, these strategies can then be combined into a larger multifaceted intervention program. Research would be conducted at every stage, starting from designing to implementation and outcome analysis of such intervention programs. These will establish a solid scientific and applied base and ensure the intervention strategies to be evidence-based.

Exploration and mobilization of resources would also be a crucial component in this effort. Sustainability of the long term programs should be ensured by securing funding and skill building of the personnel involved in implementing the intervention program. Closely related with resource mobilization is the linkage with the stakeholders. A large-scale project like this would surely demand coordinated involvement of several stakeholders including Government, NGOs and the community. Mutual trust and cooperation between them would be another hurdle to pass. A large-scale intervention program to curb racial conflict would require the involvement of Government as a major partner. The existing perception of administrative authorities (representing Government) being biased towards the opposite race could jeopardize the success of such a program. Work on re-branding the Government's neutrality may be necessary for making the intervention program acceptable to the community.

This research addressed a critical issue encountered by Bangladesh as a country. Researchers, academics, and policymakers may use the findings and recommendations

outlined here for developing and enhancing their strategies to curb racial prejudice, rivalry, and conflict present in the CHT, Bangladesh.

Finally, it could be recommended to conduct similar studies in other world contexts that are devastated by racial turmoil by adopting grounded theory approach as well as the indigenous theory perspective. For example, Bengali-Assamese conflict in Assam province of India, Israeli-Palestinian conflict in the Middle East, and Shiite-Sunni conflict in Iraq. Findings of such studies would contribute to sharpen our current understanding of racial prejudice by adding context-specific knowledge.

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## APPENDICES

Synopses of the articles reviewed on racial prejudice and its determinants.

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
1	Akrami, Ekehammar, Bergh, Dahlstrand, and Malmsten (2009)	Student & General Population (N=139; 148)	2 Experiments	<p><b><i>Study 2: Prejudice towards Immigrants in Sweden.</i></b></p> <p>Generalized prejudice :: - Openness to experience / - Agreeableness / SDO / RWA / Social threat            Social threat :: RWA / SDO  <i>[Generalized prejudice ≈ Prejudice]</i></p>
2	Ata, Bastian, and Lusher (2009)	Student (N=980)	Cross-sectional Survey	<p><b><i>Non-Muslims school children's attitude towards Muslims in Australia.</i></b></p> <p>- Direct contact &gt; Symbolic threat / Identity incompatibility &gt; Social Distance            Direct contact &gt; Perceived parental approval &gt; - Social Distance            Direct contact &gt; - Social Distance</p>
3	Barlow, Louis, and Terry (2010)	Student (N=87)	Cross-sectional Survey	<p><b><i>Asian Australians' attitude towards Aboriginal Australians.</i></b></p> <p>Modern racism :: Intergroup anxiety / Avoidance / Cognition of outgroup rejection / - Gender            Avoidance :: Intergroup anxiety / - Gender            Cognition of outgroup rejection :: Intergroup anxiety / Avoidance / - Gender  <i>[Modern racism ≈ Racism; Cognition of outgroup rejection ≈ Discriminated (perceived) ; - Gender ≈ Being male]</i></p>
4	Bizman and Yinon (2001)	Student (N=104)	Cross-sectional Survey	<p><b><i>Israelis' attitudes toward Russian immigrants</i></b></p> <p>Prejudice :: Realistic threat :: Symbolic threat :: Intergroup anxiety :: Negative stereotype [all are correlated with each other]            Ingroup identification :: Intergroup anxiety</p>
5	C. E. Case, Greeley, and Fuchs (1989)	General Population	Longitudinal Survey (General social Survey data)	<p><b><i>Attitude towards equal treatment and social interaction with Black in America.</i></b></p> <p>Higher education &gt; Higher egalitarian response            Extensive cultural knowledge &gt; Favor equality            Higher class identification &gt; Lower egalitarian response</p>
6	K. A. Case, Fishbein, and Ritchey (2006)	Student (N=524)	Cross-sectional Survey	<p><b><i>American students' prejudice towards out-groups.</i></b></p> <p>Prejudice :: - Need for affiliation / - Collectivism / Discrimination / - Gender</p>

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
7	Christ et al. (2010)	General Population (N=1024; 404)	Cross-sectional & Longitudinal Survey	<p>Need for affiliation : : - Discrimination            [- Gender ≈ Being male]</p> <p><b><i>Germans' prejudice towards foreigners.</i></b>  <b><i>Attitude towards ethno-religious outgroup in Northern Ireland.</i></b>            Prejudice : : - Direct Contact / - Extended Contact / - Attitude certainty            Direct Contact : : Extended Contact            Attitude certainty : : Direct Contact / Extended Contact            Extended Contact &gt; Positive behavioral intentions            [Positive behavioral intentions ≈ - Negative behavior tendency]</p> <p><b><i>Canadians' prejudice towards immigrant.</i></b>            Immigrant prejudice : : - Immigrant humanization / - Universal orientation / - Immigrant empathy / SDO            SDO : : - Universal orientation / - Immigrant humanization / - Immigrant empathy            Universal orientation : : Immigrant humanization / Immigrant empathy            Immigrant humanization &gt; Immigrant empathy &gt; - Immigrant prejudice            Immigrant humanization &gt; - Immigrant prejudice            - SDO &gt; Immigrant humanization &gt; - Immigrant prejudice            SDO &gt; Immigrant prejudice</p>
8	Costello and Hodson (2010)	Student (N=70; 120)	Cross-sectional Survey & Experiment	<p><b><i>European Americans' attitude towards Mexican immigrants, Arab Muslims and African Americans.</i></b>            General prejudice : : Anger / Disgust / Fear / - Pity</p>
10	Cuddy, Fiske, and Glick (2007)	General Population (N=571) & Student (N=150; 200; 42)	2 Cross sectional Surveys and 2 Experiments	<p><b><i>Intergroup stereotypes in USA.</i></b>            Emotion to outgroup : : Behavior tendency to outgroup            Stereotype &gt; Emotion &gt; Behavior            Envy &gt; Anger &gt; Active harm (tendency)            Stereotype &gt; Behavior tendency            Emotion &gt; Behavior tendency            Active harm (tendency) : : Fear / Contempt / Anger / Envy</p>

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				Active facilitation (tendency) : : Pity / Admiration / - Anger / - Contempt
11	Cunningham, Nezlek, and Banaji (2004)	Student (N=113; 206)	2 Experiments	<p><b>White Americans' prejudice towards Blacks.</b></p> <p>Rigid thinking (need for closure &amp; structure) : :            Rightwing ideology : : Explicit prejudice : : Implicit prejudice            Rightwing ideology : : Explicit ethnocentrism : :            Implicit ethnocentrism            [Rightwing ideology ≈ RWA]</p>
12	DeSteno, Dasgupta, Bartlett, and Cajdric (2004)	General Population (N=87) & Student (N=81)	2 Experiments	<p><b>Intergroup attitude , USA</b></p> <p>Anger &gt; Automatic prejudice</p>
13	Dhont and van Hiel (2009)	General Population (N=215) & Student (N=90)	2 Cross-sectional Surveys	<p><b>Prejudice towards immigrants among Flemish (Belgium).</b></p> <p>Racism : : - Contact / RWA / SDO            Contact : : - RWA / - SDO            RWA : : SDO            Racism : : - Contact / Negative contact / RWA / SDO            Negative Contact : : Racism / RWA / SDO            RWA : : SDO</p>
14	Donders, Correll, and Wittenbrink (2008)	Student (N=25)	Experiment	<p><b>Whites' stereotypes for Blacks in America.</b></p> <p>Societal stereotypes &gt; Bias attention</p>
15	Dovidio et al. (2004)	Student (N=66; 100)	2 Experiments	<p><b>Whites' prejudice towards Blacks in America.</b></p> <p>Perspective taking &gt; Reduction of prejudice            Reduction of prejudice : : Perceived feeling of injustice (to outgroup) / Empathetic concern            [Perceived feeling of injustice (to outgroup) ≈ Collective guilt]</p>
16	Duckitt, Wagner, du Plessis, and Birum (2002)	Student (N=146; 233)	2 Cross-sectional Surveys	<p>Prejudice among Americans and Whites' South African.</p> <p>RWA / SDO / - Social conformity &gt; Prejudice            Social conformity &gt; - Tough minded / RWA            RWA / SDO &gt; Nationalism            Social conformity &gt; Dangerous world &gt; RWA            Tough minded &gt; Competitive world &gt; SDO</p>

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				Prejudice : : RWA / SDO / Tough minded / Dangerous world / Competitive world / Nationalism Nationalism : : RWA / SDO / Tough minded / Competitive World
17	Ekehammar and Akrami (2003)	Student (N=156)	Cross-sectional Survey	<b><i>Prejudice towards immigrants in Sweden.</i></b> Openness to experience / Agreeableness : : - Prejudice
18	Finchilescu (2010)	Student (N=136; 146; 120)	3 Experiments	<b><i>Meta-stereotypes of Whites, Blacks, and Colored towards each others</i></b> Meta-stereotypes : : Prejudice / Affective prejudice / Social distance
19	Foley (1977)	Institutionalized adult male (N=112)	Longitudinal Survey	<b><i>Blacks' prejudice towards White in America.</i></b> Negative attitude to people in general : : Higher prejudice Simple cognitive structure > Extreme evaluative judgment Self-esteem : : Prejudice
20	Guinote, Willis, and Martellotta (2010)	Student (N=49; 65; 76)	3 Experiments	<b><i>Whites'(Spain and Italy) attitude towards Blacks.</i></b> Perceiver power > Implicit prejudice
21	Herek (1987)	Student (N=126)	Cross-sectional Survey	<b><i>White Americans' racism towards Blacks.</i></b> Racism : : Extrinsic religious orientation / - Intrinsic religious orientation / - Nonreligious orientation / Negative attitude towards Gay
22	Hong et al. (2004)	Student (N=89; 77)	Cross-sectional Survey & Experiment	<b><i>Study 1: Hong Kongers' Prejudice towards Chinese mainlander in Hong Kong.</i></b> <b><i>Study 2: Asian Americans' prejudice towards African Americans.</i></b> Entity theory orientation : : Prejudice towards a maligned group
23	Islam and Hewstone (1993)	Student (N=118)	Cross-sectional Survey	<b><i>Outgroup attitude between Hindus and Muslims in Bangladesh.</i></b> Perception as outgroup > Intergroup anxiety > - (Favorable) Attitude toward outgroup / - Perceived outgroup variability - Qualitative contact / - Quantitative contact >

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				Intergroup anxiety Qualitative contact / Quantitative contact > (Favorable) Attitude toward outgroup [ Perceived outgroup variability $\approx$ - (Perceived) Outgroup entitativity ]
24	Jackson et al. (1996)	Student (N=869)	Cross-sectional Survey	<b><i>Anglo-Americans' attitude towards Americans from African, Asian, and Hispanic descendents.</i></b> Affect / Behavior / Cognition > Group attitude Pleasant contact > Favorable attitude Racism : : Group attitude / - Positive affect / Behavior / RWA [Behavior $\approx$ (Positive) Contact quantity]
25	Jefferson and Caldwell (2002)	Student (N=92)	Cross-sectional Survey	<b><i>African Americans' ingroup attitude.</i></b> Pro ingroup attitude : : Attribution of racial bias to outgroup
26	Koenig and King Jr. (1962)	Student (N=175)	Cross-sectional Survey	<b><i>Whites' prejudice towards Negroes</i></b> Cognitive simplicity : : Stereotype / Prejudice
27	Kutner and Gordon (1964)	Student (N=60-33)	Longitudinal Survey	<b><i>Prejudice among American children.</i></b> (IQ) Cognitive ability : : - Prejudice
28	Mann (1959)	Student (N=102)	Cross-sectional Survey	<b><i>Prejudice among American Students.</i></b> Cognitive : : Affective : : Behavioral aspects of racial prejudice.
29	Masson and Verkuyten (1993)	Student (N=160)	Cross-sectional Survey	<b><i>Prejudice towards ethnic minorities among Dutch adolescents.</i></b> Prejudice : : Ethnic identity/ Rate of contact (reverse) / Ingroup preference Ethnic identity : : Rate of contact (reverse) / Ingroup preference Rate of contact (reverse) : : Ingroup preference [Ethnic identity $\approx$ Ingroup identification; Rate of contact (reverse) $\approx$ - Contact quantity]
30	Maykovich (1975)	General Population (N=1352)	Cross-sectional Survey	<b><i>Prejudice against Black in America.</i></b> Higher age / Lower education / Distance from out group / Rural residence : : Higher prejudice Dogmatism : : Prejudice

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
31	McCoy and Major (2003)	Student (N=54; 36)	2 Experiments	<p><b><i>Study 2: Latino-Americans' response to perceived prejudice.</i></b>            Ingroup being prejudiced : : Hostile attitude (anger)            Group identification : : Threat appraisal            Threat appraisal : : Depressed affect.</p>
32	McFarland (2010)	Student & General Population (N=151+180; 0+258; 0+200; 179+0)	4 Cross-sectional Surveys	<p><b><i>Whites' generalized prejudice</i></b>            Authoritarianism / Social dominance / - Empathy (perspective taking) / - Neuroticism / - Openness / - Agreeableness / - Conscientiousness / - Principled moral reasoning &gt; Generalized prejudice            [Social dominance ≈ SDO; Authoritarianism ≈ RWA]</p>
33	Newheiser, Tausch, Dovidio, and Hewstone (2009)	Student (N=71; 115)	2 Cross-sectional Surveys	<p><b><i>Prejudice towards Muslims and South Asians in UK</i></b>            Prejudice : : - Contact quality / SDO / Perceived outgroup entitativity            Perceived outgroup entitativity : : - Contact quantity / - Contact quality / SDO            SDO / - Contact quality &gt; Perceived Outgroup entitativity &gt; Prejudice            SDO / - Contact quality &gt; Prejudice &gt; Perceived outgroup entitativity</p>
34	Paolini, Hewstone, and Cairns (2007)	Student (N=338; 0; 0) & General Population (N=0; 141; 798)	3 Cross-sectional Surveys	<p><b><i>Study 3: Intergroup friendship and prejudice in Northern Ireland.</i></b>            Direct friendship / Indirect friendship : : - Outgroup prejudice / Trust / - Negative Action tendencies            [Indirect friendship ≈ Extended Contact]</p>
35	Paolini, Hewstone, Cairns, and Voci (2004)	Student (N=341) & General Population (N=735)	2 Cross-sectional Surveys	<p><b><i>Intergroup anxiety among Catholics and Protestants in Northern Ireland</i></b>            - Direct cross group friendship / - Indirect cross group friendship &gt; Intergroup anxiety &gt; - Perceived outgroup variability / Outgroup prejudice            Direct cross group friendship : : Indirect cross group Friendship            Direct cross group friendship/ Indirect cross group friendship &gt; - Outgroup prejudice            Indirect cross group friendship &gt; Perceived outgroup variability            Perceived outgroup variability : : - Outgroup prejudice</p>

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				[Perceived outgroup variability $\approx$ - (Perceived) Outgroup entitativity ; Direct cross group friendship $\approx$ Direct Positive Contact; Indirect cross group friendship $\approx$ Extended Contact]
36	Payne (2005)	Student (N=76; 46)	2 Experiments	<b><i>Whites' attitude towards Blacks in America.</i></b> Low cognitive control / Strong automatic bias > Stereotyped impression
37	Pehrson, Vignoles, and Brown (2009)	General Population (N=37030)	Cross-sectional Survey	<b><i>Anti-immigrant prejudice in 31 countries.</i></b> Prejudice : : Age / - Education / - Family income / National identification [National identification $\approx$ Nationalism]
38	Pettigrew et al. (2008)	General Population (N=3796; 794; 2722)	3 Cross-sectional Surveys	<b><i>Intergroup Prejudice in Europeans.</i></b> Age > Individual relative deprivation > Group relative deprivation > Denies discrimination > Blatant prejudice Age / - Education > Blatant prejudice Group relative deprivation > Blatant prejudice - Education > Group relative deprivation - Age / Family income < > Education - Family income > Individual relative deprivation Group relative deprivation : : Blatant prejudice / Subtle prejudice / National Pride / - Family income / - Age Individual relative deprivation : : Blatant prejudice / Subtle prejudice / - National Pride / - Family income / Age
39	Pettigrew and Tropp (2006)	515 studies	Meta-analysis	<b><i>Intergroup Contact and Prejudice.</i></b> Intergroup contact : : - Prejudice Optimal contact (with all conditions together) : : - Prejudice Common goal : : Cooperation / Equal status Cooperation : : Equal status
40	Pettigrew, Wagner, and Christ (2010)	General Population (N=1314)	Cross-sectional Survey	<b><i>Germans' prejudice towards resident foreigners</i></b> Perceived percentage of foreigners / - Positive intergroup contact > Individual threat > Collective threat > Prejudice against foreigners Perceived percentage of foreigners / - Positive intergroup contact > Collective threat

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				Individual threat > Prejudice against foreigners [Perceived percentage of foreigners ≈ Percentage of outgroup]
41	Plant and Devine (2003)	Student (N=106; 90)	Cross-sectional Survey & Experiment	<b><i>White's interracial anxiety towards Blacks in USA.</i></b> - Quality of contact > Outcome expectancy > (intergroup)Anxiety > Avoidance and hostility Quality of contact > - (intergroup) Anxiety Outcome expectancy > Avoidance and hostility Quality of contact > - Avoidance and hostility [Avoidance and hostility ≈ Avoidance / hostility]
42	Powell, Branscombe, and Schmitt (2005)	Student (N=110; 122)	2 Experiments	<b><i>White Americans' perspective about Black Americans'.</i></b> Thinking about ingroup privilege > Collective guilt > Reduction of racism
43	Quillian (1995)	General Population (N=11676)	Cross-sectional survey	<b><i>Anti-immigrant and racial prejudice in Europe.</i></b> Racial prejudice / Anti-immigrant prejudice : : - Education / Age / Manual labor class / Alienation / Sex (Male=1, Female=0) / - Life satisfaction / Neighborhood contact / - Workplace contact / Perceived threat Racial prejudice : : Low income [Manual labor class ≈ Low income]
44	Quillian (1996)	General Population	Longitudinal Survey	<b><i>White Americans' prejudice towards African Americans.</i></b> Prejudice : : - Birth year / - Education / - family income / - Urban residence [- Birth year ≈ Age; - Urban residence ≈ Rural residence]
45	Riek, Mania, and Gaertner (2006)	76 studies	Meta-analysis	<b><i>Intergroup threat and attitude.</i></b> Outgroup attitude : : Realistic threat / Symbolic threat / Intergroup anxiety / Negative stereotypes / Group esteem threat Ingroup identification : : Realistic threat / Symbolic threat / Intergroup anxiety Negative stereotypes : : Realistic threat / Symbolic threat / Intergroup anxiety [Group esteem threat ≈ Collective threat]
46	Savelkoul, Scheepers,	General Population	Cross-sectional	<b><i>Anti-Muslim attitude in Netherland.</i></b> Outgroup size > Perceived threat > Anti outgroup

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
	Tolsma, and Hagendoorn (2010)	(N=1214)	Survey	attitude Outgroup size > Contact (friends) Perceived threat < > - Contact (friends)
				<b><i>Catholics – Protestants prejudice in Northern Ireland.</i></b> - Positive contact > Symbolic threat > Ingroup bias - Positive contact > Ingroup bias / Offensive action tendencies / Safety threat - Positive contact > Safety threat > Offensive action tendencies
47	Schmid, Tausch, Hewstone, Hughes, and Cairns (2008)	General Population (N=958)	Cross-sectional Survey	Exposure to violence > Safety threat > Offensive action tendencies Exposure to violence > Offensive action tendencies / Ingroup bias Age : : - Action tendencies / - Symbolic threat / - Safety threat Ingroup bias : : - Gender / - Education Income : : - Ingroup bias / - Safety threat [- Gender ≈ Being male]
48	Sibley and Duckitt (2008)	71 studies	Meta-analysis & Theoretical review	<b><i>Personality and Prejudice.</i></b> Prejudice : : RWA / SDO / - Openness to experience / - Agreeableness RWA : : - Openness to experience / Conscientiousness / SDO SDO : : - Openness to experience / - Agreeableness
49	Stephan, Ageyev, Coates-Shrider, Stephan, and Abalagina (1994)	Student (N=218+144)	Cross-sectional Survey	<b><i>Racial prejudice among American and Russian students.</i></b> Stereotype / Evaluation of trait / Attribution complexity / Self esteem > Emotional reaction to outgroup
50	Stephan et al. (2002)	Student (N=1011)	Cross-sectional Survey	<b><i>Intergroup attitude between Black and White in USA.</i></b> Negative stereotype / Negative contact / Ingroup identification / Intergroup conflict / Status difference > Intergroup anxiety / Symbolic threat / Realistic threat > Negative racial attitude Negative stereotype / Negative contact / Ingroup identification / Intergroup conflict > Negative racial attitude Negative racial attitude : : Symbolic threat : :

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
51	Stephan, Diaz-Loving, and Duran (2000)	Student (N=256)	Cross-sectional Survey	<p>Realistic threat : : Intergroup anxiety : : Negative stereotype : : Negative contact : : Ingroup identification : : Intergroup conflict : : Status difference [all are correlated with each other]            [Status difference ≈ Relative status]</p> <p><b><i>Intergroup attitude between Mexican and Americans in Mexico and USA.</i></b></p> <p>Quality of contact &gt; - Negative attitude            - Quality of contact &gt; Intergroup anxiety / Realistic threat &gt; Negative attitude            - Amount of contact &gt; Realistic threat / Symbolic threat / Intergroup anxiety / Negative stereotype &gt; Negative attitude            [Amount of contact ≈ Contact quantity]</p>
52	Streitmatter and Pate (1989)	Student (N=128)	Cross-sectional Survey	<p><b><i>Prejudice among American adolescents.</i></b></p> <p>Self esteem / Interpersonal foreclosure / Ideological foreclosure / Ideological diffusion / Total diffusion : : Stereotyping            Social desirability / Interpersonal diffusion / Total foreclosure / &gt; Stereotyping            [Interpersonal foreclosure / Ideological foreclosure ≈ Foreclosure; Ideological diffusion / Total diffusion / Interpersonal diffusion ≈ Diffusion]</p>
53	Tam, Hewstone, Kenworthy, and Cairns (2009)	Student (N=59; 175)	2 Cross-sectional Surveys	<p><b><i>Intergroup relation between Catholics and Protestants in Northern Ireland.</i></b></p> <p>Intergroup contact &gt; Outgroup trust &gt; Positive behavior tendency / - Negative behavior tendency            Intergroup contact / Extended Contact &gt; Outgroup trust / (Favorable) Outgroup attitude            Outgroup trust &gt; Positive behavior tendency (Favorable) Outgroup attitude &gt; - Negative behavior tendency</p>
54	Tausch, Hewstone, and Roy (2009)	Student (N=87)	Cross-sectional Survey	<p><b><i>Prejudice between Hindu and Muslim in India.</i></b></p> <p>Relative status &gt; - Realistic threat            Relative status / - Contact quality / - Contact quantity &gt; Intergroup anxiety &gt; Ingroup bias            Realistic threat / - Relative status &gt; Ingroup bias            Contact quality / Contact quantity &gt; - Symbolic threat            Relative status &gt; - Realistic threat &gt; Social distance            Contact quantity / Contact quality &gt; - Social distance</p>

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
				Ingroup bias : : Intergroup anxiety / Symbolic threat / Realistic threat / - Relative status / - Contact quality
55	Tropp (2003)	Student (N=91; 86)	2 Experiments	<b><i>Study 2: Latinos' and Asian Americans' response under prejudiced and non-prejudiced conditions.</i></b> Exposure to Prejudice > Anxiety / Hostility > Negative attitude toward outgroup
56	Tropp and Pettigrew (2005)	516 studies; Student (N=126)	Meta-analysis & Cross-sectional Survey	<b><i>Study 1: Intergroup Contact and prejudice.</i></b> <b><i>Study 2: White Americans' prejudice towards Blacks.</i></b> Contact : : - Affective prejudice / - Intergroup prejudice Anti outgroup Attitude : : Negative emotion / - Favorability / - Anticipated liking / Stereotype / Beliefs Stereotype : : - Positive emotion / Negative emotion / - Favorability / - Anticipated liking / - Beliefs Intergroup closeness (felt) / Outgroup friend : : Positive emotion / Favorability / Anticipated liking Outgroup acquaintances : : Positive emotion
57	Turner, Hewstone, Voci, and Vonofakou (2008)	Student (N=142; 120)	2 Cross-sectional Surveys	<b><i>White British's intergroup anxiety towards South Asian in UK.</i></b> Extended contact > - Intergroup anxiety / Outgroup norm / Ingroup norm / Inclusion of outgroup in self > (Favorable) Outgroup attitude Opportunity of contact > Cross group friendship > Inclusion of outgroup in self Cross group friendship : : Extended contact (Favorable) Outgroup attitude : : Friendship / Extended contact / Ingroup norm / Outgroup norm / - Intergroup anxiety / Inclusion of outgroup in self Intergroup anxiety : : - Friendship / - Extended contact / - Ingroup norm / - Outgroup norm / - Inclusion of outgroup in self [Ingroup norm / Outgroup norm ≈ Perceived norm in intergroup mixing]
58	Vala, Pereira, and Costa-Lopes (2009)	General Population (N=194)	Cross-sectional Survey	<b><i>Attitude towards Black minorities in Portugal</i></b> General racist belief > Racial prejudice > Infra humanization / Hetero ethnicization / Ontologization

Sl.	Author	Type of sample	Study design	Issues addressed and Key findings*
59	van Hiel, Pandelaere, and Duriez (2004)	Student (N=399+330) & General Population (N=379)	Cross-sectional Survey	<b><i>Prejudice towards immigrants in Belgium.</i></b> Racism : : Need for simple structure / RWA / SDO / Conservatism / Cultural conservatism / Economic conservatism Need for simple structure > RWA / SDO > Racism / Conservative belief [Need for simple structure ≈ Rigid Thinking]
60	Wagner, Christ, Pettigrew, Stellmacher, and Wolf (2006)	General Population (N=2619)	Cross-sectional Survey	<b><i>Prejudice towards minorities in Germany.</i></b> Percentage of foreigners > Opportunity of contact > Frequency of contact > - Prejudice Percentage of foreigners > Contact > - Prejudice Percentage of foreigners > - Prejudice [Frequency of contact ≈ contact quantity]
61	Wagner, van Dick, Pettigrew, and Christ (2003)	General Population (N=2893; 3560) & Student (N=769)	3 Cross-sectional Surveys	<b><i>Ethnic Prejudice in East and West Germans</i></b> Classroom contact > Neighbor contact Classroom contact / Neighbor contact > Friendship > - Prejudice Neighbor contact > - Prejudice Neighbor contact > Classroom contact > Friendship / Acquaintance Neighbor contact > Friendship / Acquaintance Friendship / Acquaintance > Perceived importance of contact Friendship / Perceived importance of contact > - Antipathy [- antipathy ≈ Empathy; Neighbor / friendship ≈ Contact]
62	Weaver (2007)	General Population (N=1635)	Cross-sectional Survey	<b><i>Prejudice between Hispanics and Non-Hispanic Whites in USA.</i></b> Contact / Friendship > - Prejudice

**Note.**

\* In most of the cases, exact terminologies used by the author's are used in the table. Contents within square brackets are reference of re-labeling of terminologies adopted by the current authors.

> is used as **Causal path**  
 :: is used as **Correlation or Association**  
 / is used as **Or**  
 - is used as **Inverse relation**  
 ≈ is used as **Equivalent to**



Monash University Human Research Ethics Committee (MUHREC)  
Research Office

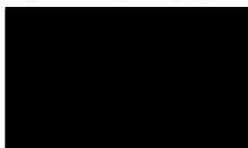
### Human Ethics Certificate of Approval for interviews only

**Date:** 14 April 2010  
**Project Number:** CF10/0053 - 2010000021  
**Project Title:** Cognitive determinants of racial prejudices  
**Chief Investigator:** Dr Shamsul Haque  
**Approved:** From: 14 April 2010 To: 14 April 2015

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#### Terms of approval

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, and a copy forwarded to MUHREC before any data collection can occur at the specified organisation. **Failure to provide permission letters to MUHREC before data collection commences is in breach of the National Statement on Ethical Conduct in Human Research and the Australian Code for the Responsible Conduct of Research.**
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must contain your project number.
6. **Amendments to the approved project (including changes in personnel):** Requires the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.



Professor Ben Canny  
Chair, MUHREC

cc: Mr Muhammad Kamruzzaman Mozumder

**From:** "MRO Human Ethics Team" <muhrec@monash.edu>  
**To:** [REDACTED]  
**Sent:** Wednesday, November 09, 2011 11:03 AM  
**Subject:** MUHREC CF10/0053 - 2010000021: Cognitive determinants of racial prejudices  
PLEASE NOTE: To ensure speedy turnaround time, this correspondence is being sent by email only. MUHREC will endeavour to copy all investigators on correspondence relating to this project, but it is the responsibility of the first-named investigator to ensure that their co-investigators are aware of the content of the correspondence.

Dear Researchers

Thank you for submitting a Request for Amendment to the above named project. Please note that in many of the supporting documents the font selected for the translations rendered the documents unreadable.

This is to advise that the following amendments have been approved and the project can proceed according to your approval given on 14 April 2010:

Change to procedure - to add a questionnaire survey as a data collection method as follows:

Data collection method: from in-depth interview to Questionnaire survey  
Instrument : From Topic guide to Survey questionnaires  
Participation: from Confidentially linked to Anonymous  
Mode of consent: from signed or verbal recorded consent to Implied consent  
Number of participants: 400

Please forward an annual report to comply with the Terms of Approval.

Thank you for keeping the Committee informed.

Professor Ben Canny  
Chair, MUHREC

Human Ethics  
Monash Research Office

*Our aim is exceptional service*

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## Oath of Confidentiality of the Field Guides

I know that Mr. Muhammad Kamruzzaman Mozumder is doing his PhD research at Monash University Sunway campus on racial hatred. I have been explained about the nature of the research project in details before I agreed to take part in it as a field guide to work with him in Chittagong Hill Tracts.

I understand that in the course of my work with Mr. Kamruzzaman Mozumder I will come in contact with sensitive, personal information of the respondents taking part in the research. I understand that all the information shared by the respondents is considered confidential and I pledge to protect these. I will maintain the confidentiality by not discussing or disclosing the respondents' identity, personal information and/or experience to anyone.

I realize that disclosure of any information about any respondents could jeopardize wellbeing of the respondents and will be detrimental to the genuineness of the researcher who is vowed to maintain the confidentiality. I understand that my failure to maintain confidentiality may result in legal action against me.

-----  
**Name of Field guide**

-----  
**Signature of Field guide**

-----  
**Name of Witness**

-----  
**Signature of Witness**

-----  
**Date**

## RISK ASSESSMENT AND HAZARD IDENTIFICATION

**Unit:** HDR Student (Course code 0047 PhD Med)

**Field Trip destination(s):** Bangladesh: Dhaka and Chittagong Hill Tracts (Rangamati and Khagrachhari).

**Date(s):** Starts: Tuesday, 20 April, 2010  
Ends: Thursday, 05 August, 2010

**Academic Coordinators** : Muhammad Kamruzzaman Mozumder  
**Analysis (by name)** : Uma Palanisamy and Mohd. Hamim  
**Date of Analysis** :  
**Field Trip Safety Officer** :  
**(if required)**

**Procedures carried out prior to Field Trip activities:**

1. The researcher had a safety briefing by Mr. Prame Kumar Nair, Manager, OHS, Sunway campus and discussed safety issues related to the activities in the field.
2. The researcher have signed the “indemnity form” and will collect signature of the volunteers (field guides) upon their recruitment.
3. Emergency contact (local) have been listed:
  - a. Dhaka: Dhaka Medical College Hospital (+88-02- 86266812).
  - b. Chittagong Hill Tracts, Rangamati: Rangamati General Hospital – (+88-0351-63030); Langadu Upazila Health Complex, Rangamati (+88-01730324873).
  - c. Chittagong Hill Tracts, Khagrachhari: Dighinala Upazila Health Complex, Khagrachhari (██████████) Mohalchari Upazila Health Complex, Khagrachhari (██████████).

**Students participating in the field trip**

#	Student Name	ID #	Phone	Address	Emergency contact No.	Dietary requirements and medical info
1	Muhammad Kamruzzaman Mozumder	██████████	██████████ ██████████	██████████ ██████████ ██████████ ██████████ ██████████	██████████ ██████████ ██████████ ██████████	None

### Field Trip Itinerary – Prepared on 2 April, 2010

Date	Activity
Tuesday, 20 April, 2010	12.30pm: Arrive at LCC Terminal, Kuala Lumpur International Airport 2.10pm: Depart Kuala Lumpur (Airasia Flight AK 148) 4.00pm: Arrive Shahjalal International Airport, Dhaka. 6.00pm Arrive Home at Unit C-5, 18, West Nakhalpara, Tejgaon, Dhaka.
21 April – 30 April	Preparation for data collection: communicate with local contacts, exploration and confirmation of support services are at place, book hotel, collect transportation tickets, etc.
30 April*	10.20pm: Arrive at Kamalapur Railway Station 10.40pm: Onboard train to Chittagong
1 May	7.00am Arrive Chittagong Railway Station, 9.00am Arrive at Chittagong Bus terminal 9.30am: Onboard Bus to Khagrachhari 1.00pm: arrive at Khagrachhari
2 May -21 May	Data Collection in Khagrachari
21 May	Arrive at Rangamati
22 May – 10 June	Data Collection in Rangamatti
11 June	Arrive at Dhaka
12 June – 1 July	Analyzing Data at Dhaka
2 July – 6 July	Arrive at Khagrachhari and conduct Member check
7 July – 11 July	Arrive at Rangamatti and conduct Member check
12 July – 30 July	Arrive at Dhaka and finalize data analysis
31 July – 04 August	Free days for further field visit if needed for clarification of collected data
5 August	Arrive at Kuala Lumpur, Malaysia

\* Note: The activities listed for dates 30 April – 25 August are tentative. The researcher will inform the committee of if there is any change in the itinerary at the earliest time possible.

### **WHAT TO BRING- example**

- Long pants and long sleeved shirts (for protection from mosquitoes, other insects and prickly plants).
- Raincoat – It is likely to rain at this time of year
- Towel, Soap and toiletries
- Daypack
- Snacks and a water bottle.
- Insect repellent
- First Aid kit
- A printed list of contact addresses for emergencies
- Data collection forms, questionnaires and topic guides
- Paper, pen, pencil,
- Voice recorder, replacement battery, battery charger, headphone,
- Mobile phone for communication

**If your field trip involves specific projects to be conducted in the field, you may wish to provide summaries of these on the following pages, as these contribute to the overall risk assessment (i.e., different projects may have different (or unique) risks ).**

### **Summary of the works to be done in the field:**

The field is supposed to be partly consisted of hilly area covered with low to moderate density trees and undergrowths. The following works will be done during the field visit.

- Communication, contact and recruitment of the local field guides. Providing training to the field guides.
- Conduction of transect walk with the field guides to get acquainted with the field and to gather information about the resources and risks associated with the fieldwork.
- Conduction of one to one screening and in-depth interview with the participants.
- Organizing and conducting focus group discussion with small homogeneous group of participants.
- Conducting member check at the end of data collection.

All safety issues relevant to these projects as well as the general running of the camp are addressed in the following assessment.

Risk #	Risk area:	Risk Assessment * (see next page)			Relevant policies	Forms of risk control
		Probable Consequence C1-C5	Likelihood L1-L5	Level of Risk		
1	Transport	C2	L4	High	Monash University guideline for health and safety during international activities	Use commercial public transport for most of the transportation: Plane, Bus, train
2	Moving in and around hilly areas with underdeveloped road infrastructure	C4	L3	Medium	“	Pay attention to the road condition, wear shoe with good grip, avoid field work in days with heavy rain, carry first aid kit,
3	Exposure to insects, mosquito, leach,	C5	L3	Low	“	Wear full sleeve shirt and long pant, Use insect repellent at daytime and mosquito net at night,
4	Lost in the field		L5	Medium - Low	“	Work in close collaboration with field guide, carry mobile phone and map.
5	Aggressive reaction from the community people		L4	Medium	“	Work in close liaison with the local field guide and community leaders, Keep contact with local law enforcing agencies,
6	Stuck in the middle of racial conflict		L4	High - Medium	“	Keep contact with local law enforcing agencies, Contact family members, Contact with emergency number at Monash University Sunway campus,
7	Landslide	C1	L5	Medium - Low	“	Avoid field work at days with heavy rain, Avoid risk areas, carry first aid kit,
8	Mugging	C5	L4	Low	“	Avoid moving in the field alone and always keep company with the field guide, contact with local law enforcing agencies,
9	Contagious disease	C2	L3	Medium	“	Practice safety behavior (proper hand wash, eat properly cooked food, avoid area of epidemic), consult tele-health facility, seek emergency medical support (use the list of medical contact), acquire travel insurance policy.

\* Risk control reference sheets as per OHSE risk control program

**1. Equipment and Processes**

Do any of the *equipment and processes* that you use have any of the following associated hazards?

Identification

- |            |  |            |   |
|------------|--|------------|---|
| <b>H1.</b> | Machinery Hazard – eg. Entanglement, crushing, trapping, cutting, stabbing, shearing, abrasion, tearing?     | <b>H5.</b> | Stored Energy Hazard – such as pressurised containers, vessels  |
| <b>H2.</b> | Gravitational Hazard – such as slip, trip or fall or being hit by a falling object.                          | <b>H6.</b> | Noise or Vibration Hazards – such as exposure to noise or vibration   |
| <b>H3.</b> | Kinetic Energy Hazard – such as being hit by the activities of another person or a moving vehicle or object  | <b>H7.</b> | Thermal Hazards – such as hot /cold surfaces or components, cryogenic gases, fire, explosion, exothermic reactions.                   |
| <b>H4.</b> | Electrical Hazard – such as contact with an electrical conductor resulting in current flow through the body. | <b>H8.</b> | Hazardous Conditions- such as equipment in poor condition, unsuitable use of equipment, unsafe system of work, insufficient training. |
|            |  | <b>H9.</b> | Physico-chemical Hazards – such as corrosive or flammable chemicals, asphyxiants  |

Assessment

**Injury resulting in death or permanent incapacity**

**Injury requiring extensive medical treatment and/or hospitalization**

**Injury requiring medical treatment by health service, LMO etc.**

**Injury requiring first aid treatment**

**Short term discomfort**

Consequence	Likelihood of injury after current controls are considered				
	L1. Highly Likely	L2. Likely	L3. Occasionally	L4. Unlikely	L5 Highly Unlikely
C1 Major Injury	Extreme	Extreme	High	High	High
C2 Severe Injury	Extreme	High	High	High	Medium
C3 Moderate Injury	High	High	Medium	Medium	Medium
C4 Minor Injury	High	Medium	Medium	Medium	Low
C5 Negligible Injury	Medium	Medium	Medium	Low	Low

## Indemnity form - RA

Date : \_\_\_\_\_

To,  
Monash University Sunway  
Jalan Lagoon Selatan,  
46150 Bandar Sunway  
PETALING JAYA

Dear Sir / Madam,

### **FIELD TRIP/ OFF-CAMPUS ACTIVITIES**

I, \_\_\_\_\_ (Name)  
\_\_\_\_\_ [NRIC No. or Passport No] hereby acknowledge that during the course of my work at Monash University Malaysia ('the University'), there may be occasions and/or opportunities for me to undertake field trips which may or may not be a necessary and/or a requirement or component of my work with the University, and may or may not be organized/arranged by the University (hereinafter collectively referred to as 'the Training/Events')

In the event I do participate in the said Training / Events :

- (A) I hereby declare that I voluntarily assume any risks and liability that are normally associated and/or which I may be subjected and/or exposed to during the course and duration of the said Training/Events, and in this regard will not hold the University liable in any way for any untoward incidents, accidents, loss of property and/or personal injury that I may sustain during the course of the said Training/Events, and
- (B) I agree to attend such briefing session or undertake assessment on safety awareness and precaution measures prior to and/or during the field work as may be required by the University.

Thank you.

Yours sincerely,

\_\_\_\_\_  
Signature of Research assistant

Monash ID number: \_\_\_\_\_

SCHOOL OF MEDICINE AND HEALTH SCIENCES

**VOLUNTEER INFORMATION SHEET**

Details of volunteer

Name: .....

Address: .....

Phone: .....

Emergency contact

Name: .....

Relationship:..... Phone: .....

Address: .....

Details of activity

Date(s): .....

Location(s): .....

Monash student/staff member present (name): MUHAMMAD KAMRUZZAMAN  
MOZUMDER.....

Declaration: I have volunteered to accompany the Monash University student/staff member named above on the activity as specified. I have been informed of the risks involved in doing this work and have read the risk assessment. I have been informed of the risk controls that have been implemented and I agree that I will comply with the risk control measures to the best of my ability.

Signature: ..... Date:.....

## Appendix E

### Explanatory statements for Study 1



## Explanatory Statement for Settler Group

Date: . . / . . / 2010

Title of the research: **Cognitive Determinants of Racial Prejudices**

**This information sheet is for you to keep.**

My name is Muhammad Kamruzzaman Mozumder and I am conducting a research project with Dr. Shamsul Haque a senior lecturer in the School of Medicine and Health Sciences towards a PhD degree at Monash University. This means that I will be writing a thesis which is the equivalent of a 300 page book.

### ***The aim of the research***

The aim of this study is to find out the role of cognitive factors i.e. thinking, beliefs, memory, perception, interpretation, etc. in developing and maintaining a person's prejudices toward people from other races.

### ***Why you are being requested to participate?***

I have selected Chittagong Hill Tracts as the area of my data collection because it is currently home to two racial groups namely indigenous and settler Bangladeshi. Recent observation suggests existence of racial tension and prejudices between these two groups. To understand racial prejudices, I need to interview some indigenous and settler Bangladeshi from this region. I have approached you because my field guide from your community (. . . . . name of the field guide . . . . .) informed me that you could give valuable information regarding my study. But for your participation, I need to know that your age is not below 18, you can communicate in Bangla, you do not have any debilitating mental or physical illness, you are not intoxicated with alcohol, drug or other substances and you do not have any known memory deficit. Because in such condition it may be difficult for you to participate in the research and the data provided by you will be of limited use for this research. I will also ask you some question regarding racial prejudices to check the level of your prejudices toward the

indigenous people and based on your response I will let you know if you can participate in this study.

***What does the research involve?***

The study involves screening your suitability as a participant for this research. If you are found suitable then I will conduct in-depth interview with you which will be documented in audio tape and written format.

***How much time will the research take?***

Screening will take only 5-10 minutes. If you are found to be a suitable respondent, it will require you to allow 40 to 60 minutes of your time for your participation in in-depth interview. But if you can provide much more valuable information, then I may request you to allow some more of your time of same amount at one or more other day and time suitable to you.

***Possible benefits***

The present research is hoped to generate findings that will significantly contribute in understanding racial prejudices. This understanding will in turn leads towards the development of strategies for reducing racial prejudices and racial conflict. You know many people have died and are still dying in this region and all over the world because of racial conflicts. Your participation in this research will not bear any direct benefit for you but will be of enormous benefit for the society and the world if the findings can be utilized properly in reducing racial prejudices.

***Inconvenience or discomfort***

Please note that the issues that I will be discussing with you may be sensitive for you and can evoke emotional feeling and memory in you. These may be distressing for you, but are not supposed to cause any long term harm to you. If you feel necessary, you can visit the Psychiatry Department of Chittagong Medical College Hospital for psychological support.

***Withdrawal from the research***

Participation in this study is voluntary and you are under no obligation to consent to participate. However, if you do consent to participate, you may still withdraw before having approved the interview transcript.

**Confidentiality**

Your confidentiality will be given a high priority in this research. Your identification material and the research data will be kept separate and will only be linked with a code number that only researcher will know. Information collected from you will only be used for the research purpose and your identification will not be disclosed to anyone or in any report.

**Storage of data**

Storage of the collected data will adhere to the University regulations and kept on University premises in a locked filing cabinet for 5 years. Report of the study may be submitted for publication, but individual participants will not be identifiable in such report.

**Results**

If you would like to be informed of the aggregate research finding, please contact Muhammad Kamruzzaman Mozumder on mobile: [REDACTED] email: [REDACTED] or website < <http://www.med.monash.edu.my> >. The findings will be accessible from 1 October 2010 to 30 September 2011.

If you would like to contact the researchers about any aspect of this study, please contact the Chief Investigator:	If you have a complaint concerning the manner in which this research (project number: CF10/0053 – 2010000021) is being conducted, please contact:
Dr. Shamsul Haque School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email [REDACTED]	Md. Zahir Uddin, Assistant Professor, National Institute of Mental Health Sher-E-Bangla Nagor, Dhaka, Bangladesh. Tel: [REDACTED] Email: [REDACTED]

Thank you.

.....  
Muhammad Kamruzzaman Mozumder



## Explanatory Statement for Indigenous Group

Date: . . / . . /2010

Title of the research: **Cognitive Determinants of Racial Prejudices**

**This information sheet is for you to keep.**

My name is Muhammad Kamruzzaman Mozumder and I am conducting a research project with Dr. Shamsul Haque a senior lecturer in the School of Medicine and Health Sciences towards a PhD degree at Monash University. This means that I will be writing a thesis which is the equivalent of a 300 page book.

### ***The aim of the research***

The aim of this study is to find out the role of cognitive factors i.e. thinking, beliefs, memory, perception, interpretation, etc. in developing and maintaining a person's prejudices toward people from other races.

### ***Why you are being requested to participate?***

I have selected Chittagong Hill Tracts as the area of my data collection because it is currently home to two racial groups namely indigenous and settler Bangladeshi. Recent observation suggests existence of racial tension and prejudices between these two groups. To understand racial prejudices, I need to interview some indigenous and settler Bangladeshi from this region. I have approached you because my field guide from your community (. . . . . name of the field guide . . . . .) informed me that you could give valuable information regarding my study. But for your participation, I need to know that your age is not below 18, you can communicate in Bangla, you do not have any debilitating mental or physical illness, you are not intoxicated with alcohol, drug or other substances and you do not have any known memory deficit. Because in such condition it may be difficult for you to participate in the research and the data provided by you will be of limited use for this research. I will also ask you some question regarding racial prejudices to check the level of your prejudices toward the settler

Bangladeshis and based on your response I will let you know if you can participate in this study.

***What does the research involve?***

The study involves screening your suitability as a participant for this research. If you are found suitable then I will conduct in-depth interview with you which will be documented in audio tape and written format.

***How much time will the research take?***

Screening will take only 5-10 minutes. If you are found to be a suitable respondent, it will require you to allow 40 to 60 minutes of your time for your participation in in-depth interview. But if you can provide much more valuable information, then I may request you to allow some more of your time of same amount at one or more other day and time suitable to you.

***Possible benefits***

The present research is hoped to generate findings that will significantly contribute in understanding racial prejudices. This understanding will in turn leads towards the development of strategies for reducing racial prejudices and racial conflict. You know many people have died and are still dying in this region and all over the world because of racial conflicts. Your participation in this research will not bear any direct benefit for you but will be of enormous benefit for the society and the world if the findings can be utilized properly in reducing racial prejudices.

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**Storage of data**

Storage of the collected data will adhere to the University regulations and kept on University premises in a locked filing cabinet for 5 years. Report of the study may be submitted for publication, but individual participants will not be identifiable in such report.

**Results**

If you would like to be informed of the aggregate research finding, please contact Muhammad Kamruzzaman Mozumder on mobile: [REDACTED] email: [REDACTED] or website < <http://www.med.monash.edu.my> >. The findings will be accessible from 1 October 2010 to 30 September 2011.

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Dr. Shamsul Haque School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email [REDACTED]	Md. Zahir Uddin, Assistant Professor, National Institute of Mental Health Sher-E-Bangla Nagor, Dhaka, Bangladesh. Tel: [REDACTED] Email: [REDACTED]

Thank you.

.....  
 Muhammad Kamruzzaman Mozumder



জন্য কষ্টকর হতে পারে এবং আপনার দেয়া তথ্য গবেষণায় গুরুত্বপূর্ণ ভূমিকা রাখতে সক্ষম হবে না। এছাড়া আমি আপনাকে জাতিগত পূর্ব-সংস্কার বিষয়ক কিছু প্রশ্ন করব যাতে পাহাড়ীদের প্রতি আপনার পূর্ব-সংস্কারের মাত্রা বোঝা যাবে। আপনার উত্তর থেকে বোঝা যাবে আপনি এই গবেষণায় অংশগ্রহন করতে পারবেন কিনা।

#### *গবেষণায় যা করা হবে*

প্রথমত গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালা ব্যবহার করে দেখা হবে আপনি এই গবেষণায় অংশগ্রহনের জন্য উপযুক্ত কিনা। আপনি উপযুক্ত বিবেচিত হলে, একক সাক্ষাৎকারের মাধ্যমে আপনার কাছ থেকে তথ্য আহরণ করা হবে এবং তা অডিও ক্যাসেট ও লিখিতভাবে সংরক্ষণ করা হবে।

#### *গবেষণায় অংশগ্রহন করলে যে পরিমাণ সময় দিতে হবে*

গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালাটি পূরণ করতে ৫-১০ মিনিট সময় লাগবে। আপনি উপযুক্ত বিবেচিত হলে, একক সাক্ষাৎকারে অংশগ্রহনের জন্য আপনাকে ৪০ থেকে ৬০ মিনিট সময় দিতে হতে পারে। কিন্তু আপনার দেয়া তথ্যের গুরুত্ব অনুসারে পরবর্তীতে আরও এক বা একাধিক বার আপনার সাক্ষাৎকার দেয়া প্রয়োজন হতে পারে। প্রয়োজন অনুসারে আমি তার সময় ও তারিখ আপনার সাথে আলোচনা করে ঠিক করে নেব।

#### *সাম্ভাব্য সুবিধা*

জাতিগত পূর্ব-সংস্কারের কারণ অনুধাবনে বর্তমান গবেষণাটির ফলাফল তাৎপর্যপূর্ণ ভূমিকা রাখবে বলে আশা করা যায়। পরবর্তীতে জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে এই জ্ঞান সফলভাবে ব্যবহার করা সম্ভব। আপনি নিশ্চয়ই জানেন যে, এই জাতিগত দ্বন্দ্বের কারণে অতীতে সারা বিশ্বে এমনকি এই অঞ্চলেও অনেক মানুষের মৃত্যু হয়েছে এবং এখনও হচ্ছে। এই গবেষণায় অংশগ্রহন আপনাকে ব্যক্তিগতভাবে কোন প্রত্যক্ষ সুবিধা না দিলেও, জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে সমাজ ও বিশ্বের জন্য এটি হতে পারে একটি সম্ভাবনার গুরু।

#### *গবেষণায় অংশগ্রহনের সাম্ভাব্য অসুবিধা*

আমি যে সব বিষয়গুলো নিয়ে কথা বলব তার অনেকগুলোই আপনার পূর্বস্মৃতি ও আবেগ বিষয়ক হতে পারে এবং এসব আলোচনায় আপনার মন খারাপ হয়ে যেতে পারে বা এটি সাময়িকভাবে আপনার মধ্যে অস্বস্তি বা কষ্টের উদ্বেক করতে পারে, কিন্তু এটি আপনার মধ্যে কোন দীর্ঘস্থায়ী ক্ষতির কারণ হবে বলে মনে হয় না। তবে আপনি মানসিক সহায়তার প্রয়োজন অনুভব করলে চট্টগ্রাম মেডিক্যাল কলেজ হাসপাতালের, মানসিক বিভাগে যোগাযোগ করতে পারেন।

### গবেষণায় অংশগ্রহন প্রত্যাহার

এই গবেষণায় অংশগ্রহন সম্পূর্ণ আপনার স্বেচ্ছাধীন। অংশগ্রহন করতে হবে এমন কোন দায়বদ্ধতা আপনার নেই। এমনকি গবেষণাটিতে অংশগ্রহন করার সিদ্ধান্ত গ্রহণের পরও একক সাক্ষাৎকারের ক্ষেত্রে আহরিত তথ্যের লিখিত অনুলিপি অনুমোদনের পূর্ব পর্যন্ত আপনি আপনার অংশগ্রহন প্রত্যাহার করতে পারেন।

### গোপনীয়তা

আপনার গোপনীয়তা রক্ষা করার বিষয়টি সর্বোচ্চ বিবেচনায় রাখা হবে। আপনার নাম, ঠিকানা ইত্যাদি অর্থাৎ যা থেকে আপনাকে চেনা যাবে এমন তথ্য একটি আলাদা কাগজে লেখা থাকবে এবং সেটি আপনার দেয়া সাক্ষাৎকারের তথ্য থেকে আলাদা থাকবে। কেবলমাত্র একটি সাংকেতিক চিহ্ন দিয়েই এই দুটোকে একত্র করা সম্ভব হবে এবং সেই সাংকেতিক চিহ্নটি আমি ছাড়া আর কেউ জানবে না। এবং এমন কোন তথ্য কারো কাছে বা কোন রিপোর্টে প্রকাশ করা হবে না যা থেকে আপনাকে চিহ্নিত করা সম্ভব।

### সংগৃহীত তথ্যের সংরক্ষন

সংগৃহীত তথ্যগুলো মনাস বিশ্ববিদ্যালয়ের (Monash University) নিয়মাবলী অনুযায়ী সংরক্ষিত থাকবে। সকল তথ্যসমূহ বিশ্ববিদ্যালয়ের একটি তালাবদ্ধ কেবিনেটে পাঁচ বৎসরের জন্য সংরক্ষিত থাকবে। এই গবেষণার প্রাপ্ত তথ্য থেকে একটি থিসিস লেখা হবে, গবেষণাটির রিপোর্ট প্রকাশনার জন্য দেয়া হতে পারে এবং এক বা একাধিক মৌখিক উপস্থাপনা করা হতে পারে কিন্তু কোন ক্ষেত্রেই অংশগ্রহনকারী ব্যক্তিদের চিহ্নিত করা হবে না।

### গবেষণার ফলাফল

যদি আপনি এই গবেষণার ফলাফল সম্পর্কে জানতে চান তাহলে অনুগ্রহ করে আমার সাথে (মুহাম্মদ কামরুজ্জামান মজুমদার) ইমেইল [REDACTED] অথবা ফোন [REDACTED] এর মাধ্যমে যোগাযোগ করবেন। এছাড়াও আপনি চাইলে < <http://www.med.monash.edu.my> > এই ওয়েবসাইট থেকে ১ অক্টোবর ২০১০ থেকে ৩০ সেপ্টেম্বর ২০১১ তারিখ পর্যন্ত গবেষণার ফলাফল জানতে পারবেন।

<p>যদি আপনি এই গবেষণার কোন বিষয় সম্পর্কে আরও বেশী কিছু জানতে চান তবে অনুগ্রহ করে মূল গবেষকের সাথে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:</p>	<p>এই গবেষণাটি (প্রকল্প নম্বর. CF10/0053 – 2010000021) যেভাবে পরিচালিত হচ্ছে সেই সম্পর্কিত কোন অভিযোগ যদি আপনার থাকে তবে অনুগ্রহ করে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:</p>
<p>Dr. Shamsul Haque School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email [REDACTED]</p>	<p>মোঃ জহির উদ্দীন সহকারী অধ্যাপক, জাতীয় মানসিক স্বাস্থ্য ইন্সটিটিউট ও হাসপাতাল শের-এ-বাংলা নগর, ঢাকা, বাংলাদেশ ফোন : [REDACTED] ইমেইল: [REDACTED]</p>

আপনার সহযোগিতার জন্য ধন্যবাদ।

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মুহাম্মদ কামরুজ্জামান মজুমদার

## পাহাড়ী আদিবাসীদের জন্য ব্যাখ্যামূলক বিবৃতি

তারিখ: .../.../২০১০

গবেষণার শিরোনাম: জাতিগত পূর্ব-সংস্কারের অবহিত মূলক নিয়ামক

এই ব্যাখ্যামূলক তথ্যসমূহ আপনার কাছে রাখার জন্য

আমি মুহাম্মদ কামরুজ্জামান মজুমদার, আমার পি.এইচ.ডি. ডিগ্রির অংশ হিসেবে মনাস বিশ্ববিদ্যালয়ের স্কুল অফ মেডিসিন এন্ড হেলথ সায়েন্স (School of Medicine and Health Sciences, Monash University) - এর সিনিয়র লেকচারার, ডঃ শামসুল হক এর তত্ত্বাবধানে একটি গবেষণা করছি। গবেষণার উপর ভিত্তি করে আমাকে প্রায় ৩০০ পাতার বইয়ের সমতুল্য একটি থিসিস লিখতে হবে।

### গবেষণার লক্ষ্য

কেন একজন মানুষ অপর একজন ভিন্ন জাতির মানুষের প্রতি বা ভিন্ন জাতির প্রতি পূর্ব-সংস্কার ধারণ করেন এবং ব্যক্তির চিন্তা, বিশ্বাস, আবেগ, প্রত্যক্ষন, স্মৃতি, ইত্যাদি বিষয়গুলো এই জাতিগত পূর্ব-সংস্কারের ক্ষেত্রে কিভাবে প্রভাব বিস্তার করে তা খুঁজে বের করার চেষ্টা করা হবে এই গবেষণার মাধ্যমে।

### কেন আপনাকে এই গবেষণায় অংশগ্রহণ করতে অনুরোধ করা হচ্ছে?

এই অনুসন্ধানমূলক গবেষণার তথ্য সংগ্রহের প্রয়োজনে আমি পার্বত্য চট্টগ্রাম অঞ্চলকে বেছে নিয়েছি কারণ এখানে পাহাড়ী এবং বাঙ্গালী এই দুটি ভিন্ন জাতিসত্তার বসবাস রয়েছে, এবং এই দুই জাতিসত্তার মধ্যে দ্বন্দ্বময় সম্পর্ক বিদ্যমান। জাতিগত পূর্ব-সংস্কার বিষয়ে বোঝার জন্য আমি তাই এই অঞ্চলের কিছু পাহাড়ী এবং বাঙ্গালীর সাক্ষাৎকার নিতে চাই। আমি আপনার কাছে এসেছি কারণ আমার সহকারী ( . . . . . ) . . . . . সহকারীর নাম . . . . . ) যিনি আপনার সম্প্রদায়েরই সদস্য, আমাকে জানিয়েছেন যে আপনি এই গবেষণায় মূল্যবান তথ্য দিতে পারবেন। কিন্তু এই গবেষণায় আপনার অংশগ্রহণের পূর্বে আমার জানা দরকার যে, আপনার বয়স ১৮ বছরের কম নয়, আপনি বাংলায় কথা বলতে ও বুঝতে পারেন, আপনার এমন কোন মানসিক বা শারীরিক অসুস্থতা নেই যা আপনার কর্মক্ষমতা বাঁধাগ্রস্ত করেছে, আপনি এই মূর্ত্তে মাদকগ্রস্ত নন, এবং আপনার স্মৃতিশক্তি স্বাভাবিক। কারণ এসব ক্ষেত্রে এই গবেষণায় অংশগ্রহণ

আপনার জন্য কষ্টকর হতে পারে এবং আপনার দেয়া তথ্য গবেষণায় গুরুত্বপূর্ণ ভূমিকা রাখতে সক্ষম হবে না। এছাড়া আমি আপনাকে জাতিগত পূর্ব-সংস্কার বিষয়ক কিছু প্রশ্ন করব যাতে বসতি স্থাপনকারী বাঙ্গালীদের প্রতি আপনার পূর্ব-সংস্কারের মাত্রা বোঝা যাবে। আপনার উত্তর থেকে বোঝা যাবে আপনি এই গবেষণায় অংশগ্রহণ করতে পারবেন কিনা।

#### *গবেষণায় যা করা হবে*

প্রথমত গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালা ব্যবহার করে দেখা হবে আপনি এই গবেষণায় অংশগ্রহণের জন্য উপযুক্ত কিনা। আপনি উপযুক্ত বিবেচিত হলে, একক সাক্ষাৎকারের মাধ্যমে আপনার কাছ থেকে তথ্য আহরণ করা হবে এবং তা অডিও ক্যাসেট ও লিখিতভাবে সংরক্ষণ করা হবে।

#### *গবেষণায় অংশগ্রহণ করলে যে পরিমাণ সময় দিতে হবে*

গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালাটি পূরণ করতে ৫-১০ মিনিট সময় লাগবে। আপনি উপযুক্ত বিবেচিত হলে, একক সাক্ষাৎকারে অংশগ্রহণের জন্য আপনাকে ৪০ থেকে ৬০ মিনিট সময় দিতে হতে পারে। কিন্তু আপনার দেয়া তথ্যের গুরুত্ব অনুসারে পরবর্তীতে আরও এক বা একাধিক বার আপনার সাক্ষাৎকার দেয়া প্রয়োজন হতে পারে। প্রয়োজন অনুসারে আমি তার সময় ও তারিখ আপনার সাথে আলোচনা করে ঠিক করে নেব।

#### *সাম্ভাব্য সুবিধা*

জাতিগত পূর্ব-সংস্কারের কারণ অনুধাবনে বর্তমান গবেষণাটির ফলাফল তাৎপর্যপূর্ণ ভূমিকা রাখবে বলে আশা করা যায়। পরবর্তীতে জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে এই জ্ঞান সফলভাবে ব্যবহার করা সম্ভব। আপনি নিশ্চয়ই জানেন যে, এই জাতিগত দ্বন্দ্বের কারণে অতীতে সারা বিশ্বে এমনকি এই অঞ্চলেও অনেক মানুষের মৃত্যু হয়েছে এবং এখনও হচ্ছে। এই গবেষণায় অংশগ্রহণ আপনাকে ব্যক্তিগতভাবে কোন প্রত্যক্ষ সুবিধা না দিলেও, জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে সমাজ ও বিশ্বের জন্য এটি হতে পারে একটি সম্ভাবনার গুরু।

#### *গবেষণায় অংশগ্রহণের সাম্ভাব্য অসুবিধা*

আমি যে সব বিষয়গুলো নিয়ে কথা বলব তার অনেকগুলোই আপনার পূর্বস্মৃতি ও আবেগ বিষয়ক হতে পারে এবং এসব আলোচনায় আপনার মন খারাপ হয়ে যেতে পারে বা এটি সাময়িকভাবে আপনার মধ্যে অস্বস্তি বা কষ্টের উদ্বেক করতে পারে, কিন্তু এটি আপনার মধ্যে কোন দীর্ঘস্থায়ী ক্ষতির কারণ হবে বলে মনে হয় না।

তবে আপনি মানসিক সহায়তার প্রয়োজন অনুভব করলে চট্টগ্রাম মেডিক্যাল কলেজ হাসপাতালের, মানসিক বিভাগে যোগাযোগ করতে পারেন।

#### *গবেষণায় অংশগ্রহন প্রত্যাহার*

এই গবেষণায় অংশগ্রহন সম্পূর্ণ আপনার স্বেচ্ছাধীন। অংশগ্রহন করতে হবে এমন কোন দায়বদ্ধতা আপনার নেই। এমনকি গবেষণাটিতে অংশগ্রহন করার সিদ্ধান্ত গ্রহণের পরও একক সাক্ষাৎকারের ক্ষেত্রে আহরিত তথ্যের লিখিত অনুলিপি অনুমোদনের পূর্ব পর্যন্ত আপনি আপনার অংশগ্রহন প্রত্যাহার করতে পারেন।

#### *গোপনীয়তা*

আপনার গোপনীয়তা রক্ষা করার বিষয়টি সর্বোচ্চ বিবেচনায় রাখা হবে। আপনার নাম, ঠিকানা ইত্যাদি অর্থাৎ যা থেকে আপনাকে চেনা যাবে এমন তথ্য একটি আলাদা কাগজে লেখা থাকবে এবং সেটি আপনার দেয়া সাক্ষাৎকারের তথ্য থেকে আলাদা থাকবে। কেবলমাত্র একটি সাংকেতিক চিহ্ন দিয়েই এই দুটোকে একত্র করা সম্ভব হবে এবং সেই সাংকেতিক চিহ্নটি আমি ছাড়া আর কেউ জানবে না। এবং এমন কোন তথ্য কারো কাছে বা কোন রিপোর্টে প্রকাশ করা হবে না যা থেকে আপনাকে চিহ্নিত করা সম্ভব।

#### *সংগৃহীত তথ্যের সংরক্ষন*

সংগৃহীত তথ্যগুলো মনাস বিশ্ববিদ্যালয়ের (Monash University) নিয়মাবলী অনুযায়ী সংরক্ষিত থাকবে। সকল তথ্যসমূহ বিশ্ববিদ্যালয়ের একটি তালাবদ্ধ কেবিনেটে পাঁচ বৎসরের জন্য সংরক্ষিত থাকবে। এই গবেষণার প্রাপ্ত তথ্য থেকে একটি থিসিস লেখা হবে, গবেষণাটির রিপোর্ট প্রকাশনার জন্য দেয়া হতে পারে এবং এক বা একাধিক মৌখিক উপস্থাপনা করা হতে পারে কিন্তু কোন ক্ষেত্রেই অংশগ্রহনকারী ব্যক্তিদের চিহ্নিত করা হবে না।

#### *গবেষণার ফলাফল*

যদি আপনি এই গবেষণার ফলাফল সম্পর্কে জানতে চান তাহলে অনুগ্রহ করে আমার সাথে (মুহাম্মদ কামরুজ্জামান মজুমদার) ইমেইল [REDACTED] অথবা ফোন [REDACTED] এর মাধ্যমে যোগাযোগ করবেন। এছাড়াও আপনি চাইলে < <http://www.med.monash.edu.my> > এই ওয়েবসাইট থেকে ১ অক্টোবর ২০১০ থেকে ৩০ সেপ্টেম্বর ২০১১ তারিখ পর্যন্ত গবেষণার ফলাফল জানতে পারবেন।

<p>যদি আপনি এই গবেষণার কোন বিষয় সম্পর্কে আরও বেশী কিছু জানতে চান তবে অনুগ্রহ করে মূল গবেষকের সাথে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:</p>	<p>এই গবেষণাটি (প্রকল্প নম্বর. CF10/0053 – 2010000021) যেভাবে পরিচালিত হচ্ছে সেই সম্পর্কিত কোন অভিযোগ যদি আপনার থাকে তবে অনুগ্রহ করে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:</p>
<p>Dr. Shamsul Haque School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email [REDACTED]</p>	<p>মোঃ জহির উদ্দীন সহকারী অধ্যাপক, জাতীয় মানসিক স্বাস্থ্য ইন্সটিটিউট ও হাসপাতাল শের-এ-বাংলা নগর, ঢাকা, বাংলাদেশ ফোন : [REDACTED] ইমেইল: [REDACTED]</p>

আপনার সহযোগীতার জন্য ধন্যবাদ।

.....  
মুহাম্মদ কামরুজ্জামান মজুমদার

## Appendix F

### Consent form for Study 1

## Consent Form

**Title of the research:** Cognitive Determinants of Racial Prejudices

**THIS CONSENT FORM WILL REMAIN WITH THE MONASH UNIVERSITY  
RESEARCHER FOR THEIR RECORDS**

**I agree to take part in the Monash University research project specified above. I have had the project explained to me, and I have read the Explanatory Statement (or it has been read out to me), which I kept for my records. I understand that agreeing to take part means that:**

I agree to be interviewed by the researcher  Yes  No

I agree to allow the interview to be audio-taped  Yes  No

I agree to make myself available for a further interview if required  Yes  No

I agree to attach my completed screening information questionnaire with my interview record  Yes  No

**and**

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw from the project before having approved the interview transcript without being penalised or disadvantaged in any way.

**and**

**I understand that any data that the researcher extracts from the interview for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.**

**and**

I understand that I will be given a transcript of data concerning me for my approval before it is included in the write up of the research.

**and**

**I understand that any information I provide is confidential, and that no information that could lead to the identification of any individual will be disclosed in any reports on the project, or to any other party.**

**and**

I understand that data from the interview in the form of transcript and audio-tape will be kept in a secure storage and accessible to the research team. I also understand that the data will be destroyed after a 5 year period unless I consent to it being used in future research.

Participant's name: . . . . .

Signature: . . . . . or Thumb Mark: . . . . .

Date: . . . . .

## সম্মতি পত্র

গবেষণার শিরোনাম: জাতিগত পূর্ব-সংস্কারের অবহিত মূলক নিয়ামক

এই সম্মতি পত্রটি গবেষণার রেকর্ড হিসেবে মনাস বিশ্ববিদ্যালয়ের (Monash University) গবেষকের কাছে জমা থাকবে।

আমি মনাস বিশ্ববিদ্যালয়ের (Monash University) উপরোল্লিখিত গবেষণা প্রকল্পে অংশগ্রহন করার জন্য সম্মতি দিচ্ছি। আমাকে গবেষণা প্রকল্পটি সম্পর্কে বিস্তারিতভাবে বুঝিয়ে বলা হয়েছে এবং আমি এই সংক্রান্ত ব্যাখ্যামূলক বিবৃতি পড়েছি (বা আমাকে পড়ে শোনানো হয়েছে) যা আমার কাছে রেকর্ড হিসেবে রাখা আছে। আমি বুঝতে পারছি যে, সম্মতি প্রদানের মানে হচ্ছে:

আমি গবেষকের কাছে সাক্ষাৎকার প্রদানে সম্মতি দিচ্ছি  হ্যাঁ  না

আমি সাক্ষাৎকারটি ক্যাসেটে রেকর্ড করার সম্মতি দিচ্ছি  হ্যাঁ  না

আমি প্রয়োজনে পরবর্তীতে আবারও সাক্ষাৎকার প্রদানে সম্মতি দিচ্ছি  হ্যাঁ  না

আমি আমার পূরন করা গবেষণায় অন্তর্ভুক্ত বিষয়ক প্রশ্নমালাটি আমার সাক্ষাৎকারের তথ্যের সাথে সংযুক্ত করার সম্মতি দিচ্ছি  হ্যাঁ  না

এবং

আমি বুঝতে পারছি যে, আমার অংশগ্রহন স্বেচ্ছামূলক; আমি ইচ্ছে করলে আংশিক বা সম্পূর্ণ প্রকল্পে অংশগ্রহন করা থেকে বিরত থাকতে পারি এবং গবেষণায় আহরিত তথ্যের লিখিত অনুলিপি অনুমোদনের পূর্বে যে কোন পর্যায়ে আমার অংশগ্রহন প্রত্যাহার করতে পারি যার জন্য আমাকে কোন ভাবেই ক্ষতিগ্রস্ত করা হবে না।

এবং

আমি বুঝতে পারছি যে, গবেষণায় একক সাক্ষাৎকারের মাধ্যমে যে তথ্য আহরন করা হয়েছে তার প্রকাশনা বা উপস্থাপনায় কোন অবস্থাতেই অংশগ্রহনকারীর নাম-পরিচয় লিপিবদ্ধ থাকবে না বা প্রকাশ করা হবে না।

এবং

আমি বুঝতে পারছি যে, আমার থেকে আহরিত তথ্যের একটি লিখিত অনুলিপি আমাকে দেয়া হবে যা দেখে আমি সেটি গবেষণায় অন্তর্ভুক্ত করার বিষয়ে সিদ্ধান্ত দিতে পারি।

এবং

আমি বুঝতে পারছি যে, আমি যা তথ্য দেব তার গোপনীয়তা রক্ষা করা হবে, এবং এমন কোন তথ্য কারো কাছে বা কোন রিপোর্টে প্রকাশ করা হবে না যা থেকে আমাকে চেনা সম্ভব।

এবং

আমি বুঝতে পারছি যে, সাক্ষাৎকারের অডিও রেকর্ড ও তা থেকে আহরিত তথ্যের লিখিত অনুলিপি সমূহ একটি নিরাপদ স্থানে সংরক্ষিত থাকবে এবং কেবলমাত্র গবেষক ছাড়া অন্য কারো কাছে তা সহজলভ্য হবে না। তাছাড়াও এসব তথ্য ৫ বছর সংরক্ষনের পর ধ্বংস করে ফেলা হবে যদি এই তথ্য অন্য কোন গবেষণায় ব্যবহারের জন্য আমার পূর্বানুমতি না নেয়া হয়।

অংশগ্রহনকারীর নাম: . . . . .

স্বাক্ষর: . . . . . বা টিপসই: . . . . .

তারিখ: . . . . .

## Appendix G

### Screening questionnaire

## Screening Questionnaire

### A. Exclusion criteria

1	Are you younger than 18 years?	<input type="checkbox"/> yes <input type="checkbox"/> no
2	Are you unable to communicate in Bangla?	<input type="checkbox"/> yes <input type="checkbox"/> no
3	Do you currently have any debilitating mental or physical illness	<input type="checkbox"/> yes <input type="checkbox"/> no
4	Do you have any memory deficit?	<input type="checkbox"/> yes <input type="checkbox"/> no
5	Are you intoxicated with any alcohol, drug or other substances?	<input type="checkbox"/> yes <input type="checkbox"/> no

### B. Racial Prejudice screening index

6. Indicate how warmly you feel toward them\* using the scale given below :

0	10	20	30	40	50	60	70	80	90	100
Extremely cold	Very cold	Quite cold	Fairly cold	Slightly cold	Neither cold nor warm	Slightly warm	Fairly warm	Quite warm	Very warm	Extremely warm

7.	Do you feel hate or strong dislike toward them*?	<input type="checkbox"/> yes <input type="checkbox"/> no
8.	Do you think they* are bad?	<input type="checkbox"/> yes <input type="checkbox"/> no
9.	Will you accept if they* approach for friendship?	<input type="checkbox"/> yes <input type="checkbox"/> no

\*Note: 'them' and 'they' should be read as 'Indigenous' when interviewing settlers and as 'Settlers' when interviewing indigenous people.

Code:   -    -

Use code only for those who consented to include it with interview record

গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালা

ক. অংশগ্রহণের অযোগ্যতা

১	আপনার বয়স কি ১৮ বছরের কম ?	( ) হ্যাঁ ( ) না
২	আপনার কি বাংলায় কথা বলতে ও বুঝতে অসুবিধা হয় ?	( ) হ্যাঁ ( ) না
৩	বর্তমানে আপনার এমন কোন মানসিক বা শারীরিক অসুস্থতা আছে কি, যা আপনার কর্মক্ষমতা বাঁধাগ্রস্ত করেছে ?	( ) হ্যাঁ ( ) না
৪	আপনার কি স্মৃতিশক্তির কোন সমস্যা আছে ?	( ) হ্যাঁ ( ) না
৫	আপনি কি এই মূহুর্তে মাদকগ্রহণ অবস্থায় আছেন ?	( ) হ্যাঁ ( ) না

খ. জ্ঞাতিগত ঘৃনার পরিমাপক

৬. ওদেরকে\* আপনার কতটা ভাল লাগে তা নিচের ছকের মাধ্যমে নির্দেশ করুন :

০	১০	২০	৩০	৪০	৫০	৬০	৭০	৮০	৯০	১০০
প্রচণ্ড খারাপ লাগে	অনেক খারাপ লাগে	বেশ খারাপ লাগে	কিছুটা খারাপ লাগে	সামান্য খারাপ লাগে	খারাপও লাগে না	সামান্য ভাল লাগে	কিছুটা ভাল লাগে	বেশ ভাল লাগে	অনেক ভাল লাগে	প্রচণ্ড ভাল লাগে
ভালও লাগে না										

৭.	আপনি কি ওদের* প্রতি ঘৃনা বা তীব্র অপছন্দ অনুভব করেন ?	( ) হ্যাঁ ( ) না
৮.	আপনার কি মনে হয় ওরা* খারাপ ?	( ) হ্যাঁ ( ) না
৯.	ওরা* যদি আপনার সাথে বন্ধুত্ব করতে চায় আপনি কি তাতে রাজী হবেন ?	( ) হ্যাঁ ( ) না

\*নোট: বাঙ্গালীদের সাক্ষাৎকার নেয়ার সময় 'ওদের' এবং 'ওরা' শব্দের পরিবর্তে 'পাহাড়ী' এবং পাহাড়ীদের সাক্ষাৎকার নেয়ার সময় 'ওদের' এবং 'ওরা' শব্দের পরিবর্তে 'বাঙ্গালী' বলতে হবে।

Code:   -    -

Use code only for those who consented to include it with interview record

## Appendix H

### Data collection tools used in Study 1

## Topic Guide for In-depth Interview

1. General nature/characteristics
  - 1.1 Can you tell me something about the general nature of your people (in-group)? Describe some major characteristics. (probe for good and bad characteristics)
  - 1.2 Can you tell me something about the general nature of them (out-group)? Describe some major characteristics. (probe for good and bad characteristics)
2. Preference vs. abhorrence
  - 2.1 What you like most of your people (in-group) and of them (out-group) if there is any?
  - 2.2 What you dislike most of your people (in-group) and of them (out-group) if there is any?
3. Check for belief strength (0-10 rating scale / with anchor points)
4. How did you first learn about the characteristics of them? When, where, how, by whom? (check for racial socialization message)
5. Have you ever heard of (or experienced) any conflict between indigenous and settlers? Tell me more about it.
  - a. What memory do you have?
  - b. What cognitions are associated with that?
  - c. What feelings are associated with that?
  - d. What bodily feeling you have when you memorize that?
  - e. What was the context?
6. How do you explain racial conflict?
7. What do they (out-group) want?
8. When did you first realize that you have hatred towards them?

### Note:

9. Explore with every shared experience
  - a. Cognition,
  - b. Emotion,
  - c. Physiological arousal
  - d. Context (Frame of reference)
  - e. Memory
  - f. Learning
  - g. Association
10. Use downward arrow to find core schema(s) related to racism toward out-group.

## Topic Guide for Key-informant Interview

### 1. General nature/characteristics

- 1.1 How your people view general nature of the in-group? (probe for good and bad characteristics)
- 1.2 How your people view general nature of the out-group? Describe some major characteristics. (probe for good and bad characteristics)
- 1.3 What your people dislike most about the in-group and about the out-group?

### 2. Interaction

- 2.1 How your people (in-group) interact with them (out-group)? (Probe for direct and extended interaction)
- 2.2 Can you tell me in what respect the interaction within in-group vary with interaction with out-group?

### 3. How do your people learn about the characteristics of the outgroup? (when, where, how, by whom? check for racial socialization message)

#### **Note:**

- Explore specific example(s) where the group dynamics is vividly expressed.
- Use settlement map (devised from transect walk) to improve discussion on ingroup and outgroup interaction.

\* In-group will mean indigenous people and out-group will mean settler people for a key-informant from the indigenous group.

For a key-informant from the settler group, in-group will mean settler people and out-group will mean indigenous people.



### Demographic Information Sheet

Date: d d - m m - 1 0

Code : r g - m d d - sl

Gender: ( ) Male ( ) Female Age: . . . . .

Race: ( ) Indigenous ( ) Bengali Religion: . . . . .

Marital status: . . . . . Family members: . . . . .

Occupation : . . . . .  
. . . . .

Monthly Family income: . . . . .

Educational status: . . . . .

**Field notes:**

Quotations from the Participants

Translated quotation	Original quotation
Q: If a settler come and ask for making friendship?	প্রশ্ন: যে কেউ এসে বলল সেটেলার, দোস্তি করবেন?
A: Personally, I will not easily want to [make friendship], because I know about their nature. . . . .	উত্তর: এটা ব্যক্তিগতভাবে আমি কিন্তু ওদেরকে সহজে কিন্তু ইয়ে করতে চাইব না। কারণ ওদের স্বাভাব তো আমি জানি, শূনি কিছু, . . . . .

**Dehumanization of the opposite race**

Should we call them human or beast? If being a human being, I kill you by chopping you off into pieces; won't you call me a beast? They don't have any kindness, love or pity at all.

মানুষ বলবে না পশু বলবে? পশু বলবে না? আমি তো একজন মানব, আপনাদেরকে আমি যদি কোপারে মেরে ফেলি কি বলবে, আপনাদের লোকেরা কি বলবে? এইটা বলি আমি। ওদের বলতে দয়া মায়া মমতা কিছু নাই।

Relations doesn't matter anything to them. No matter how deep is your friendship with them, they are snakes and will bite you. . . . .  
.. They are just snakes. They are fierce enemy.

হ্যা, ওরা..ওদের মা-বাপ নাই। ওদের সাথে আপনি যতই বন্ধুত্ব করবেন, এককথায় বলা হচ্ছে যে, সাপ ছোট বা বড় - সে সাপ। সাপ আপনাকে ছোবল যখন দিবে, ছোটটার যে ছোবলটা দিবে, বড়টার সেই একই ছোবল দিবে। আমি এককথায় বুঝাইতে চাচ্ছি-তারা সাপ। নিদারুণ শত্রু তারা।

**Summoning bad qualities to opposite race**

Among all the other races, God has not created another such noxious race like them. . . . . You can start counting from prostitution, drug business; you can't name a single bad thing where they are not involved.

ওঁ জাতের মাঝে এ জাতের মত আল্লাহ তাআলা সৃষ্টি করেনি, খারাপ জাত। এ জাতের মত খারাপ জাত। চাকমারা বোর্ডিং ব্যবসা করে, দেহব্যবসা হইতে মদ-পাজার ব্যবসা হইতে শুরু করে এমন কোন খারাপ কাজ নাই যে ওরা জড়িত নাই। যত নিকৃষ্ট কাজ চাকমারে পাবেন।

Translated quotation	Original quotation
<b>Absoluteness of bad in opposite race</b>	
Top to bottom they are bad. You can't expect anything good from them.	এদের খারাপ মানে টপ-টু-বটম পর্যন্ত এটা পুরোটাই, এদের কোন, এদের কাছ থেকে ভাল কোন কিছু আশা করা যায়না।
There are one or two [good person] . . . . . they are businessmen. As he is in business with me, [he] shows and acts good with me, but do the bad things to others. They are like this.	দু একটা অবশ্যই আছে [ভাল]। . . . . . ওরা ব্যবসা করে। মনে করেন ব্যবসা করে - ওনি একজন ব্যবসায়ী, আমার সাথে ইয়ে ব্যবসা করে, আমাকে ভাল দেখাবে, অন্যদের খারাপ দেখাবে। এরকম ব্যবহার ওদের।
<b>Opposite race is causing social pollution</b>	
[In the past, we used to] have our doors and windows left unlocked even when having the night's sleep. There would be no problem if everything were kept open. No one would touch your fruit laden trees – but now any roadside trees get ravaged. Even the tribals have acquired this nasty culture from the settlers.	দরজা জানালা খোলা রেখে ঘুমানো, সবকিছু খোলা থাকলেও সমস্যা হতো না। গাছে ফল কেউ হাত দিত না এখন তো তখনছ হয়ে যায় রাস্তার পাশে গাছ থাকলে। সেটেলার আসার পর এখন পাহাড়ীদের মধ্যেও ঐ অপসংস্কৃতি চলে আসছে।
Mostly the Chakmas are addicted to heroin, cannabis, alcohol and these sorts of drugs. Thus when they don't have these, they go for (mugging) [to collect money for buying drugs].	চাকমাদের ক্ষেত্রেই বেশি যেমন হেরোইন, গাজা, মদ, এরকম নেশার প্রতি এদের একটু আসক্ত বেশি, তো যখন দেখা যায় এগুলো থাকেনা তখন তারা এ কাজটা করে।

Translated quotation	Original quotation
<b>Opposite race is ethnocentric</b>	
We mixed with them in friendly manner..... Mainly they are the one who bring in the ethnocentricity, ethnocentric attitude. Though we may want to accept them as friend, their attitude is different.	আমরা খুব মানে চলতাম ফ্রেন্ডলি করে। তেমন চলতাম। এখন ওরা কিছু দেখি যে ওদের ইয়া মনোভাবটা বেশি। সাম্প্রদায়িকের মনোভাবটা বেশি আনে ওরা, বুঝলেন। সাম্প্রদায়িকের মনোভাব। আমরা বন্ধুর মনে করতে চাইলেও যেন ওরা ওদের মনোভাবটা একটু অন্যরকম,
<b>Maximizing difference between own race and opposite race</b>	
[Their] mentality and behavior have created a big mental gap. Mistrust, paranoia has grown rampant. The social gap with them has become very big. Lifestyle, culture, behavior - they are different in every respect.	মন মানসিকতা, আচার আচরনের কারণে মানসিক দূরত্ব অনেক গ্যাপ সৃষ্টি হয়ে গেছে। অবিস্বাস, সন্দেহ প্রকট হয়ে গেছে। ওদের সাথে সামাজিক গ্যাপটা অনেক বেশী হয়ে গেছে। চলাফেরা, চাল-চলন, আচার-ব্যবহার ইত্যাদি সব দিক দিয়ে ওরা পৃথক।
<b>Maximizing difference between opposite race and other races</b>	
Chakmas are basically of jealous type; they don't have a high view of the Bengalis. But, the Tripuras and Marmas [other indigenous races] have good understanding with Bengalis, their mentality is far better, they are like Bengalis.	যে চাকমাদের সাথে - ওরা কিন্তু বেলিক্যালিই ওরা একটু হিংস্রটে টাইপের, বাঙ্গালিদের খুব একটা ভাল চোখে দেখে না। বাঙ্গালিদের সাথে কিন্তু ত্রিপুরা আর মারমাদের খুব ভাল একটা আন্ডারস্ট্যান্ডিং। ওদের মন মানসিকতা অনেক ভাল, ওরা বাঙ্গালিদের মতই,
<b>Disapproving contact with opposite race</b>	
We see them in the streets and marketplaces, but so what? Why would I need to greet them or talk to them? I am on my own business; and those who mix with them, they often have troubles – fights.	রাস্তা-ঘাটে বাজারে গেলে তো দেখা হয়, তো দেখা হইলে অপরিচিত চাকমার সাথে আমার কি দরকার আলাপ কইরা, ভাউ (ভাব?) কইরা? আমার মত আমি থাকি, আর যারা চলাফেরা করে চাকমার সাথে, তাদের সাথে তো সমস্যা - কত মারামারি, কত প্রায়ইতো

Translated quotation	Original quotation
<p>If there were settlers around, I won't allow [my children] to mix with them. No one knows what will happen next, their mentality is not good.</p>	<p>সেটেলারদের সাথে খারাপ আছে। ওখানে যদি হতাম আর মিশতে দিতাম না। কারণ কোন সময় কী ঘটনা ঘটে, মন মানসিকতা ওদের ভাল না। আমাদের কাছে যদি সেটেলার থাকতো ওদের মিশতে দিতাম না।</p>
<p><b>Approving contact</b></p> <p>The children are innocent, they don't have any fault. They will quarrel now and start playing immediately afterwards.</p> <p>If they mix with me, they will not have the mentality to do those (harm). Their culture and our culture will mix up and there will be a place to stand on.</p> <p>You may have animosity or anger towards me for some reason. Your children and my children are studying together as class friends. May be they are visiting my place/house. By observing this I may have withdrawn some of my anger and bitterness towards you and [in turn] you also have withdrawn your anger. Thus the differences that prevailed in Khagrachari region is now getting reduced through friendliness.</p> <p>Mixing with them – for example, I am a timber trader, in such cases [i.e. business transaction] mixing is possible.</p>	<p>শিশুরাতো নিষ্পাপ ওদের কোন দোষ নাই। ওরা তো এখন ঝগড়া করবে আবার এখন মিশবে।</p> <p>তখন তো আমার সাথে ওরা যদি মিশে, তাহলে আমাকে তো ওরকম করার তো মন-মানসিকতা থাকবে না ওদের। ওদের কালচার আমাদের কালচার সবগুলো মিশ্রিং হয়ে। একটা ইয়ে একটা জায়গায় দাড়াবে।</p> <p>যদি আপনার সাথে আমার সাথে যে কোন কারণে যে একটু হিংসা হানাহানি আছে আপনার আর আমার সন্তান বন্ধু হিসেবে এক সাথে লেখাপড়া করছে হয়তো আমার বাড়ীতে আসছে, এইটা দেখে আপনার প্রতি রাগটা যে ছিল সে তিক্ততা কিছুটা আমি প্রত্যাহার করে নিয়েছি, সেটা আমারটাও আপনি প্রত্যাহার করে নিয়েছেন। এভাবেই, বিশেষ করে খাগরাছড়ি সদরের যে বৈষম্যটা প্রকট ছিল এইটা মোটামুটি এইভাবেই একটা প্রিতীর বন্ধনে আবদ্ধ হয়ে যাচ্ছে, সম্প্রীতি আসছে।</p> <p>ওঠা বসা, মেলামেশা ধরেন আমি কাঠের ব্যবসা করেছি, ওরকম হলে মেশা যায়।</p>

Translated quotation	Original quotation
<b>Apprehension of negative outcome</b>	
<p>No, we won't sell [land] to them anymore. Tribal people have already learned – if one is settled then ten more will come and then grow into hundreds, thousands, millions.</p>	<p>না কিনাও দেবে না। এখন বুঝে গেছে যে পাহাড়িরা - এই একজন বসলে দশজন বসবে, দশজন বসলে শতজন হইয়া যাবে শত তেন হাজার লক্ষ্য হইয়া যাবে।</p>
<p>If I had to walk with them [tribal friends], I always be cautious about selecting the side so that they won't be able to push me down through the sides of the hill.</p>	<p>আমরা পাহাড়ে ঘুরতাম যে হয়ত পাহাড়ি বন্ধু-বান্ধব নিয়া। হাটতেও চিন্তা করছি যে এইদিকে একটা ধাক্কা দিলে আমি কোনদিকে পড়লাম, আর আমার বাঁচার চিন্তা নাই। আর তো ঐ সাইড বেছে।</p>
<b>Opposite race is responsible</b>	
<p>I haven't done anything [bad] to him, then why they will torture the tribal, set fire to the tribal houses, beat them, kill them, why?</p>	<p>আমিতো তারে কোন ইয়ে করি নাই, তাহলে পাহাড়িকে এত অত্যাচার কেন করবে, ঘর জ্বালায়ে দিবে পাহাড়ির, মারধর করবে, কাটবে এরকম আরকি।</p>
<p>The Chakmas; the fact is, almost all the problems happening here are created by the Chakmas, they are doing these.</p>	<p>চাকমা আসলে, চাকমাদের কথা বলতে গেলে এখানে যত সমস্যা হচ্ছে, অথচ বলতে গেলে প্রায়ইএদেরই, মানে এরাই করতেছে।</p>
<b>We do bad only in response</b>	
<p>Why should I lie, (Bengalis) also did. If you kill me - remember 1986? 86's turmoil was initiated by tribal, the Chakmas. (They) Set fire to the houses at night, burnt the whole locality, killed people – they burnt the entire area. If so many thousands of your people are killed, your houses burnt - what will you do? You also attacked them.</p>	<p>মিথ্যা কথা বলব কেন, করতেছে। আপনি যদি আমারে মারছেন ওই যে মানুষ মারছে, ওই যে ৮৬র গন্ডগোলটা, ৮৬ গন্ডগোলটা তো পাহাড়ীরা করল, চাকমারা করল। রাতে ঘর-বাড়ী, আনাম বসতি পুড়ে ফেলছে, মানুষ মেরে ফেলছে, - আনাম - এলাকা সুদ্ধ পুড়ে ফেলছে। পরে দিয়া এখন আপনার এত এত লোক হাজার হাজার লোক মেরে ফেলছে, বাড়ী-ঘর পুড়ে ফেলছে, তখন আপনি কি করবেন, তখন আপনিও হামলা চালায়া দিচ্ছেন।</p>

Translated quotation	Original quotation
<p>If [Bengalis] want to kill the Chakma, will he [the Chakma] keep on dying? He will also try to protect his life. He has to protest.</p>	<p>চাকমাকে যদি মারতে যায়, তো উনি (চাকমা) কি মরতে থাকবে নাকি? উনিও তো নিজের জীবন রক্ষা করতে চাইবে। প্রতিবাদ করতে হবে এরকম ভাবে আরকি।</p>
<p><b>Reciprocal responsibility</b></p>	
<p>They are angry with you or may be you are angry because they tormented you. As you have done 10 or 2 [offences], they have done 4. Or, may be as you have done, they have returned with 2 harms. This has caused the conflict between the two [races].</p>	<p>এই কারণে ওরা ক্ষুব্ধ আপনাদের প্রতি, বা আপনারা ক্ষুব্ধ আপনাদেরও নিশ্চয় জুলুম করছে। যেহেতু ১০টা, ২টার আপনারা করেন। ৪টা ওরা করছে। অথবা আপনারা যদি করে থাকেন। তারা ২টা ক্ষতি আপনাদের করছে। এই কারণে দুয়ের মধ্যে একটা দ্বন্দ্ব।</p>
<p>...it is a matter of rivalry. They don't trust us - we don't trust them. This is causing the problems.</p>	<p>রেশারেশির একটা ইয়া থাকে আর কি। ওরাও আমাদেরকে হয়ত বিশ্বাস করতে পারে না। পাহাড়িরাও হয়ত বিশ্বাস করতে পারে না। এটা নিয়ে কতগুলো সমস্যা দেখা দেয়।</p>
<p><b>We are responsible</b></p>	
<p>The oppression that they've done to us was not without any reason. We, the Bengalis, have some bad characters.</p>	<p>এমনিতেই তারা আমাদের উপর রোলার চালায় নাই। আমাদের উপর তারা যে রোলারটা চালায়ছে তারা এমনিতেই চালায় নাই। আমাদের বাঙ্গালির কিছু চরিত্র খারাপ আছে।</p>
<p><b>Confirmation bias</b></p>	
<p>Almost 30,000 Bengalis were killed. . . . . . Chakmas were also killed . . . . . Possibly the total number (of Chakmas killed) did not exceed 1000.</p>	<p>প্রায় ৩০ হাজারের মত বাঙ্গালি মারা গেছে। . . . . . চাকমাদের মধ্যেও হইছে। . . . . . সব মিলিয়ে হয়ত হাজারের উপর মনে হয় উঠে নাই।</p>

Translated quotation	Original quotation
<b>Overgeneralization</b>	
A few days back, a tribal girl was raped and murdered. These incidents prove that they [Bengali settlers] are bad in nature.	কিছুদিন আগে কাউরাখালীতে একজন পাহাড়ী মেয়েকে রেপ করার পর খুন করল। এগুলো শুনলে বোঝা যায় যে, ওদের খারাপ প্রবৃত্তি।
We mixed so closely as friends, . . . . if he [the Chakma friend] can open gunfire on my father's truck, he is no friend, he can't be friend. See, we the Bengalis are trying to accept them as friend while they are killing us as enemies.	এত সুন্দর যার সাথে; সে আমার বাড়িতে খাইত, ঘুমাইত, চলত, থাকত; আমি ওর বাড়িতে থাকতাম, খাইতাম, চলাফেরা করতাম; একে অপরের কাধে কাধ মিলাইয়া চলাফেরা করতাম; সেই লোক আমার বাবার গাড়ির উপরে, আমার গাড়ির উপরে আশ করতে পারল, সেতো বন্ধু নয়। সেতো বন্ধু হতে পারে না। তাইলে আমরা বাঙ্গালীরা, আসলেই আমরা চাচ্ছি ওদেরকে কোলে বা মনের ভিতরে টাইনা নেয়ার জন্য; সেখানে দেখা গেছে কি, ওরা শত্রু মনে কইরা আমাদেরকে ঘায়েল করতাকে।
<b>Differential reasoning</b>	
A: . . . . Today there will be one family, gradually other family members will come, maternal uncle, paternal uncle and in this way, they will grow bigger. For this reason they [Bengalis] cannot be allowed to stay.	উত্তরঃ ভাল মন্দ আছে এখনতো কাছে আসবে, আস্তে আস্তে আজকে এক পরিবার আসবে ওদের বোনের জামাই আসবে ওদের চাচা আসবে ওদের মামা আসবে এরকম করে বেশি হয়ে যাবে এজন্য ওনাকে রাখা যাবে না।
Q: What if he is a good person?	প্রশ্নঃ যদি ভাল মানুষ হয় তাহলে
A: He may be good but his relatives will come and it is not believable that all his relatives will be good because he is good.	উত্তরঃ ভাল মানুষ হলেও ওনার অনেক আত্মীয় আসবে। উনি ভাল মানুষ হলেও ওনার আত্মীয় সবাই ভাল হবে এটাতো কথা না
Q: How do you know they would be bad?	প্রশ্নঃ কিন্তু আপনি কেমনে বোঝালেন ওরা খারাপ হবে ভালোও তো হতে পারে।
It is also possible that they would be good.	উত্তরঃ না আমিতো - এক গাছের ফল তো একরকম না, কিছু বড় কিছু ছোট। ধরেন এক গাছ থেকে একটা আম খাইলাম মিষ্টি তারপর এটা যদি চারা দেই এ

Translated quotation	Original quotation
A: No. Not all fruits of the same tree are equal, some are big and some are small. If I taste a sweet mango and plant its seed, it is possible that the seedling will later grow into tree with sour fruit.	গাছের ফল দিয়ে, পরের আমতো টক হবে এরকমও তো হতে পারে।
Q: What if a Chakma build his house here?	প্রশ্নঃ আর ধরেন যদি কোন চাকমা এসে বাড়ী করে
A: For our Chakma, it is easy, we can explore from his previous neighbors whether he is good or bad.	উত্তরঃ উনাকে আমাদের চাকমা যদি আসে আমাদেরটা সহজ, যে জায়গা থেকে আসছে ওনার পাড়া প্রতিবেশী থেকে জানব লোকটা কেমন, ভাল কিনা খারাপ।
A: Not all are like this. ....	উত্তরঃ এ সব না তো, আপনার দশ জনের মধ্যে আমি একটা হইলাম। তখন আপনে এইটার বদনামের ভাগি হইলেন না।
Q: How do you know that all (Bengalis) are not of this type (responsible for the ill deed)?	প্রশ্নঃ কেমনে বুঝলেন যে সবাই এ রকম না।
A: Let's say, there has been a plunder here and a thousand observed this while only 10 have been involved in the act. Now all these thousand people will be blamed as, "the Bengalis are thieves". And that is it.	উত্তরঃ সবাই এ রকম না কেন। ধরেন এই খানে একটা লুটতরাজ হইছে। দেখা গেছে অনেক, এই খানে হাজার মানুষ দেখছে। অহন দশ জনে এই কাম করছে। অহন হাজার মানুষের দোষ হয়ে গেল না বাঙালি একটা জাতি চোর। এই হইল কথা।
Q: You have mentioned that you have seen the tribal doing [bad] things. Have you seen all?	প্রশ্নঃ তাইলে এই যে আপনি যে বললেন পাহাড়ীদের দেখছেন এই রকম করতে। সবাইয়েরতো দেখেন নাই।
A: No, I haven't seen all.	উত্তরঃ না সবাইরে দেখি নাই।
Q: Then why are you suggesting that all of them are bad?	প্রশ্নঃ তাইলে সবাইরে খারাপ বলতেছেন কেন?
A: All – because none of them have ever sympathized [for their misdeed].	উত্তরঃ সবারই - কেউ এঁটার জন্য দয়াও দেখায় নাই।

Translated quotation	Original quotation
<b>Arbitrary inference</b>	
<p>When our boys [children] go to the cities for higher education, we need to send lots of money every month. However, if their [Chakmas'] daughters go to the cities, they themselves send money to the parents instead. Go figure [i.e., prostitution].</p>	<p>ঢাকায়, চট্টগ্রামে আমাদের একটা ছেলে পড়াতে গেলে মাসে মাসে কত টাকা পাঠাতে হয় এখন থেকে - আর ওদের মেয়েদের পড়াতে পাঠালে খরচ তো দেয়া লাগেইনা বরং ওরাই ওস্টো মাসে মাসে টাকা পাঠায়, তাইলে বুঝোন।</p>
<p>....he used to work at the municipal corporation, why his dead body was found in the tribal area? He must have been there to set fire on the tribal houses.</p>	<p>..... তো এক বাঙ্গালি পৌরসভায় চাকুরি করে সে তার লাশটা পেয়েছে নাকি ওইখানে ওই মারমা পাড়ায়। সে চাকুরি করে এইখানে পৌরসভায় আর তার লাশটা ওইখানে কেন পাওয়া যাবে? নিশ্চয়ই সে হয়তো আগুন লাগিয়ে দিতে গিয়েছিল।</p>
<b>Equally created by God</b>	
<p>Our religious identity is formed by the religious identity of our family and guardians but every human child is born simply as a human child.</p>	<p>আমাদের পরিবার, আমাদের অভিভাবক কোন ধর্ম পালন করে আমরা সেই ধর্মে গড়ে উঠি। বাট মানব সন্তান প্রতিটাই আসে স্রেফ একজন মানব একজন মানব সন্তান হিসেবে।</p>
<b>Good and bad in all races</b>	
<p>But there are some who are not limited only within the Bengalis or the Tribals [Chakmas]. Both groups have some greedy opportunist.</p>	<p>তবে কিছু কিছু আছে যেটা শুধু আমি বলব না শুধু বাঙ্গালির ভিতরে আছে। শুধু পাহাড়ীর ভিতরে আছে। উত্তর ধ্রুপের মধ্যে সুবিধালোভী ধ্রুপ আছে।</p>
<b>Good in the opposite race too</b>	
<p>They will help in whatever way they can to ensure that this kid [a poor meritorious boy] gets proper education. This is very good of them, they have this unity.</p>	<p>যে কোন ভাবে সাহায্য করে এই ছেলেটা যে ভাল ভাবে শিক্ষা গ্রহন করতে পারে। এদের এদিকটা কিন্তু খুব ভাল জিনিস, এরা কিন্তু খুবই একতা</p>

Translated quotation	Original quotation
<b>Bad in own race too</b>	
<p>The worst thing that I see among my tribal people is the aggressive nature. This is a thing that damaged us a lot.</p>	<p>আমার পাহাড়ীদের মধ্যে আমি সবচেয়ে বোঁটা খারাপ দেখি ওটা উল্লেখ সত্যিকার, যে জিনিসটা কিন্তু আমাদের খুব ক্ষতি করে।</p>
<p>[Among the Bengalis] there are some bad people who quarrel out of nothing, or steal wherever they go. There are also those who use drugs.</p>	<p>খারাপ মানে, কিছু লোক আছে যেমন হাটতে হাটতে ঝগড়া করে। অথবা যেখানে যায় সেখানে চুরি করে। তারপরে মনে করেন নেশা করে অনেকটা আছে ড্রাগ ব্যবহার করে।</p>
<b>Victim thinking</b>	
<p>Came here 30 years back. . . . . got married and became parent of 4-5 kids. I can't go back to my ancestral home; I have to live here for the rest of my life . . . . . . Anyway, we live here tolerating all their tortures, why should we tolerate anymore?</p>	<p>৩০ বছর এদেশে কাটলাম। . . . . . বিয়ে শাদী করার পর ৪-৫টার বাপ হলাম। বাকী জীবনতো আমরা দেশে আর যেতে পারবো না। তাহলে জীবনটা কাটাতে হবে আমাদের। . . . . . যাক এদের দুঃখ-কষ্ট, জ্বালা-যন্ত্রণা সহ্য করে আমরা থাকি। তো আমরা কেন এতো জ্বালানি সহ্য করবো বলেন?</p>
<p>We feel bad inside – look what our people have become. It is so painful, but what can we do? We can't win fight with them. It's not tolerable, yet we endure.</p>	<p>মনের মধ্যে খারাপ লাগে - এখন যে খারাপ লাগে - আমাদের লোকেরা এখন যে এরকম হয়ে গেছে। এরে দুঃখ আর কি করব? কারো সাথে লড়াই করে পারব না। সহ্য না হলেও সহ্য করে থাকি।</p>
<b>Blaming administration as biased</b>	
<p>We do not receive any administrative support; administration supports them. An ethnocentric shock, [They] Attack in front of police and the police impede the victims (us) instead of stopping them.</p>	<p>আমরা তো কোন প্রশাসনিক সহযোগিতা পাই না, ওদেরই সহায়তা দেয় প্রশাসন। একধরনের সাম্প্রদায়িক আঘাত। পুলিশের সম্মুখে আক্রমণ করে। পুলিশরা যারা আক্রমণ করছে, তাদের না থামিয়ে যাদের উপর করা হচ্ছে তাদেরকে (ভিকটিমদের) ঠেঁকাচ্ছে।</p>

Translated quotation	Original quotation
<p>Why are we in trouble? Government. Let's say you have done wrong only once – in contrast if the tribal does wrong a thousand times, administration will not arrest a single of them. Administration would go for the Bengalis and arrest them even before they have done anything wrong. For example, in the last turmoil, they arrested more than 100 Bengalis, but were not able to arrest even 5 Tribals.</p>	<p>কেন অশান্তি? সরকারে, এখন দেখেন, কোন একটা দোষ করছেন আপনি, পাহাড়ি যদি হাজারটাও দোষ করে। পাহাড়ির ভেতর যেটা প্রশাসন লোক যেরে, একটা পাহাড়ি তেতরে যেরে একটা পাহাড়ি ধরে আনবে না। বাঙ্গালি কিছু করার আগে থেকে বাঙ্গালির কাছে যাবে প্রশাসন। বাঙ্গালিকে ধরবে। এই যেমন, গন্ডগোলটা আমরা ঐটা বাঙ্গালি কমপক্ষে, ১০০ এরও উপরে বাঙ্গালি এরেস্ট করসে। কই পাহাড়িতো ৫ জন এরেস্ট, ধরতে পারেনি।</p>

### Denial of identity link

There were some criminal Bengalis They are not the settled Bengalis. . . . . They [those Bengalis] failed to restrain their greed and thieved on theirs [Tribal's; poultry, crop, etc]. But the government settled Bengalis like me [us] have not done this. I [we] did not do these, it was done by my [our] relatives who came following me [us].

কিছু কিছু বাঙ্গালী এ ধরনের দুস্কৃতি ছিল। এবং তারা এখানে সেগুলি সেটেলমেন্টকৃত বাঙ্গালী নয়। তারা বহিরাগত বাঙ্গালী বলতে কিভাবে যেমন আমি আসছি আমার আত্মীয় স্বজনও, দেখাদেখি আসছে আমার জন্য। আইসা তারা এখানে বসবাস করত বসবাস কইরা তারা লোভ সামলাইতে না পেরে, ওদের উপরে কি, ওদের ঐ জিনিস গুলো নিয়া আসত কিন্তু আসলে দেখা গেছে কি- আমি যে সেটেলমেন্টকৃত, আমাকে যে সেটেলমেন্ট করছে সরকার। আমি কিন্তু এই জিনিসটা করি নাই। করছে আমার এক আত্মীয় আইসা।

### Extension of self

As a general public, am I not supposed to feel bad when they attack the armed government official in front of me?

এখন আমি পাবলিক, আমার কাছে খারাপ লাগবে না যে একটা সরকারি পোশাকধারী লোক, হাতিয়ারধারী লোক তাদের উপর অত্যাচার করে? . . . . .

Translated quotation	Original quotation
<b>Perspective taking</b>	
<p>I don't think they are completely bad. They are also human being; they are harmless. May be they do not have any food here, and that changes their nature - poverty destroys all virtues – when you cannot eat. One won't easily greed on others wealth if he owns millions.</p>	<p>এক্কেবারে খারাপ মনে হয় না আমার। কারণ তারও তা মানুষ, তারাও নিরীহ এখানে হয়ত খেতে পাচ্ছে না, অভাবে স্বভাব নষ্ট, মানুষ যখন খেতে পায় না। আর যার হয়তো কোটি টাকা থাকে সে তো অন্যের সম্পত্তি সহজে লোভ করে না</p>
<p>You found her alone in the jungle and raped her. Is it justice? Suppose it happened to one of your relatives or your daughter – would you accept it normally?</p>	<p>আপনি তাকে জঙ্গলে একা পাইছেন। এজন্য ধর্ষন করছেন। এটা কি ন্যায় হইছে? এটা কি স্বাভাবিক ভাবে – আপনিই যদি আপনার কোন হইতো বা আপনার মেয়ে হত, আপনি কি এটা স্বাভাবিকভাবে মেনে নিতেন?</p>
<b>Rumor susceptibility</b>	
<p>In activities these people [Settlers] are of aggressive type - I haven't mixed with them; thus to be exact, I haven't seen, but have heard about. For example, they capture Tribal's cattle when those roam into their territory; they thieve on the crops, fruits; they rape the women who go there.</p>	<p>এদের কর্মকাণ্ডে দেখেছি এরা এগ্রেসিভ টাইপের। সরাসরি মিশি নাই, তাই এষট্টিলি দেখি নাই, শুনছি। যেমন ধরেন, পাহাড়ী গরু-ছাগল ওদের পাড়ায় ঢুকলে গুম করে ফেলে। ফল-ফসল নিয়ে যায়, (মেয়েরা গেলে রেপ করে)।</p>
<b>Progressive orientation</b>	
<p>Had the Bengalis not come here in the hill tracts, we, the tribal, would not get the opportunity of education so fast.</p>	<p>এখানে হিল ট্রাঙ্ক্টসে বাঙ্গালিরা না আসলে, আমাদের পাহাড়ীরাও এত দ্রুত শিক্ষার ব্যবস্থাটা আমরা পেতাম না।</p>

### **Instructions for the external raters**

The transcripts are respondent's personalized descriptions, and you should be aware about not forming any impression about the opposite group based on the information provided by the responded.

Please also be informed that I have vowed to the respondents to maintain confidentiality of the information and you should also deal these as confidential documents.

Our concern here will be studying prejudice between two groups: 'Chakma' and 'Settler Bengali' who are the InGroup and OutGroup depending on the respondents' identity. Please note that, there are other groups such as, other tribal people (Marma/ Mogh, Tripura), and Old Bengalis (those living there before government settlement program started) who are termed as OtherGroup. It may be difficult to understand what is meant by the term 'Pahari' 'Adibasi' 'Bangali' because they often are used as broad term but if you read the context, you will have a better idea. Please read the specific Note for each transcript to have a better understanding of InG and OutG on that context.

Finally, thanks to you for agreeing to become a judge in my research (even knowing how painful it is to work on qualitative research)

### **About Coding in NVivo 8:**

In NVivo, the term 'Node' is used to describe 'Code'. Tree Node is similar to axial coding. When you open my project (i.e., Judges) you will find that there are distinctively two pattern of writing the names of the nodes, few are written in ALL CAPITAL letters (e.g., **MAXIMIZING DIFFERENCE**) and the others are written normally (eg. Maximizing InG-OutG difference). 'ALL CAPITAL' lettered nodes are the classification heading so you do not need to code text with them. So when you drag and drop the text into nodes, **make sure you do not drop text into these CAPITALIZED nodes**. For example, **MAL-ADAPTIVE THINKING** is a broad heading if you find any text that indicates mal-adaptive thinking; you have to see the nodes under heading **MAL-ADAPTIVE THINKING** and check which one fits with the text and drop it into that node.

I have provided some description of the Codes (i.e. Nodes) in the following pages. Please note that it may be difficult to make sure about the adaptive or maladaptive thinking from the text because they are limited and it is not often possible to check for evidence (which we used to do in clinical practice). So during coding, I also used structure of the sentence along with the content and context to decide what kind of thinking it is indicating.

### Code Description

**Note:** InG = In Group; OutG = Out Group; OtherG = Other Group

#### 1. MAL-ADAPTIVE THINKING

	Code Title	Description
1.01	Administration support OutG	OutG is getting more support from Administration / Police / government then we are getting.
1.02	Anchoring	A single theme/ construct/ incident is repeatedly presented by the respondent (in different contexts) as evidence or justification against OutG.
1.03	Filtering / Confirmation bias	Differently remembering and presenting information regarding InG and OutG. or the tendency to search for or interpret information in a way that confirms one's preconceptions
1.04	Differential reasoning	Different explanations are used to describe same or very similar behavior of the InG and OutG.
1.05	Overgeneralization	Making generalization from single or non-representing observation. (for e.g. drawing conclusion about the whole OutG from observation on a few)
1.06	Arbitrary Inference	Drawing conclusion regarding OutG without having logical connection to support the conclusion from the information they are presenting along.
1.07	Apprehension of Negative	The negative consequences are apprehended/ visualized in relation to OutG. (Either regarding contact/ friendship/ merely the existence of OutG)
1.08	Victim Thinking	Viewing self or InG as a victim of situation or OutG's unfair treatment and also feeling to be more or less powerless in the situation.
1.09	Denial of Identity link with Bad InG	When the respondent knows that the InG members have done bad, he/she tries to deny the identity link with those members/ InG as a whole.
1.10	Extension of Self	Oppression/ victimization / unfair treatment of the OutG on group of people/ organizations/ InG are viewed or felt as an attack on self
1.11	Disapproving contact with OutG	Disapproving contact (mixing, neighborhood, friendship, etc.) with OutG
1.12	Secondary Source	Relying on information collected / spread by others rather than own observation.
1.13	<b>CHARACTERISTICS RELATED</b>	
1.13a	Dehumanization of OutG	Portraying the OutG as non-human animals or using name of animals synonymously to OutG. or Portraying the OutG as having less of the higher order human qualities (Note: It should be distinguished with 'Summoning bad qualities to OutG' by removal of positive characteristics rather than adding negative characteristics.)

	<b>Code Title</b>	<b>Description</b>
1.13b	No Good Quality of OutG	They do not have any good qualities. or Even those OutG members who appears to be good are actually bad inside.
1.13c	Summoning bad qualities to OutG	Associating all the different bad qualities to the OutG.
1.14	<b>MAXIMIZING DIFFERENCE</b>	
1.14a	Maximizing InG-OutG difference	Trying to characterize the InG and OutG in a way that they appears to be very different in terms of characteristic/ attitudes/ behavior/ etc. (even sometimes using some trivial issues)
1.14b	Maximizing OtherG-OutG difference	Trying to characterize the OtherG and OutG in a way that they appears to be very different in terms of characteristic/ attitudes/ behavior/ etc. (even sometimes using some trivial issues)
1.15	<b>PROBLEM IS WITH THEM</b>	
1.15a	They are Responsible	They are responsible for the problems/ situations/ conflicts. They cause those things.
1.15b	We do Bad only in Response	We retaliate/ return bad behavior only in response to them i.e., we won't do bad if they do bad to us first.
1.15c	OutG is Ethnocentric	They are ethnocentric, their care or concern is only/too much/ mostly about their InG.
1.15d	OutG is causing Pollution	They caused or causing social degradation or social problems in the region (different from 'They are Responsible' because here the focus is on far reaching social or moral consequence)

## 2. ADAPTIVE THINKING

	<b>Code Title</b>	<b>Description</b>
2.01	Advancement by OutG	The presence of OutG is causing progress for society.
2.02	Approving Contact	Expressing acceptance for contact with OutG (for e.g. as neighbors, friends, colleague, etc.).
2.03	Equally created by GOD	Expressing idea of basic similarity or equal-ness of all human being,
2.04	Good & Bad in all Group	Endorsing the idea that all races are comprised of good and bad people in them. (This is a kind of general statement)
2.05	Good in OutG too	This is more specific acceptance that there are good people in OutG too.
2.06	Bad in InG too	This is more specific acceptance that there are bad people in InG too.
2.07	Open View	This is the opposite of filtering. Here the person can remember and present information of both InG and OutG without difference.
2.08	Perspective Taking	Ability to understand the pain of OutG. or Empathy for the OutG.

	<b>Code Title</b>	<b>Description</b>
2.09	<b>RESPONSIBILITY ACCEPTANCE</b>	
2.09a	Reciprocal Responsibility	Endorsing the idea that both InG and OutG are responsible for the situation/problems. (i.e.: both parties have contribution to the problem/situation.)
2.09b	We are Responsible	Accepting some responsibility onto InG.
2.10	Higher Order Thinking (adaptive thinking NOS ☺)	This code will be used when adaptive thinking is found but does not fit with the descriptions any other adaptive thinking specified above.

**OTHER CODES**

	<b>Code Title</b>	<b>Description</b>
3	<b>EMOTION</b>	
3.1	Emotion to OutG	General emotion associated with OutG people or OutG image.
3.2	Emotion to OutG Behavior	Emotion specific to behavior or activity done by OutG
3.3	Emotion to Situation	Emotion specific to a situation
4	Memory of OutG	Any memory associated with OutG or situation created/contributed by OutG,
5	Physiology	Any physiological feeling associated with OutG or with situation created/contributed by OutG,
6	Behavior & Relation with OutG	Statement regarding how InG and OutG Behave with each other's and the Relation between InG and OutG
7	Percentage of Good or Bad	Percentage of Good or Bad people in the InG or OutG.
8	OtherGroup (Old Bengalis, Mogh, Tripura, etc)	Anything regarding the other racial groups (Old Bengalis, Mogh, Tripura, etc) will be coded as OtherGroup
9	<b>IN-GROUP MATTERS</b>	
9.1	InG Cognition	Cognition/ belief/ thought regarding InG and its members
9.2	InG Emotion	Emotion regarding InG and its members.
9.3	InG Positive Character	Positive Character of InG and its members
9.4	InG Negative Character	Negative Character of InG and its members
9.5	InG Relation	Relationship among InG members.

### List of experts

	<b>Name and Designation</b>	<b>Role</b>
1	Mosammat Nazma Khatun, Assistant Professor, Department of Clinical Psychology University of Dhaka, Dhaka, Bangladesh	1. External rater for coding in qualitative analysis 2. Judge for checking face validity of the questionnaire items
2	Shahanur Hossain, Lecturer, Department of Clinical Psychology University of Dhaka, Dhaka, Bangladesh	1. External rater for coding in qualitative analysis 2. Judge for checking face validity of the questionnaire items
3	Kamal Uddin Ahmed Chowdhury Associate Professor, Department of Clinical Psychology University of Dhaka, Dhaka, Bangladesh	Judge for checking face validity of the questionnaire items
4	Md. Zahir Uddin, Assistant Professor, National Institute of Mental Health Sher-E-Bangla Nagor, Dhaka, Bangladesh.	Judge for checking face validity of the questionnaire items

## Expert evaluation

Dear Sir/Madam,

I am doing my PhD at Monash University Sunway campus on cognitive determinants of racial prejudices. My research is being conducted in two phases. The first phase was a qualitative exploratory study and involved in-depth interview with Chakmas and Bengali Settlers living in Chittagong Hill Tracts. Based on the finding of the qualitative study I have devised a questionnaire for assessing different components that are associated with racial prejudices. I have also used some items from questionnaires used in previous studies after slight modification.

I would like to have you as a Judge to assess whether the items used in the questionnaire are capable to assess the concept which they are meant to assess. Please note that the questionnaire has two versions for Chakma and Bengali Settler participants. The difference between the two versions is that the word “Chakma” and “Bengali Settler” are alternated. Here, I am using the Bengali Settler version for Judge Evaluation.



Please rate how much each of the item (presented in the middle) represent the concept described in the first column of the following table by **clicking on the appropriate box** in the last four columns.

Please note that all the items in the first table have four point response options in the **original questionnaire** as given in the following example,

Administration is equally supporting them and us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
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Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Completely	Mode- rately	Sligh- tly	Not at all
<b>Disapproving contact with outgroup*:</b> Expressing non-acceptance for contact with outgroup.  <i>* Outgroup = the opposite race with which they are in conflict</i> <i>** Othergroup = other races who are not in conflict with ingroup.</i>	55 R	The misunderstanding and conflict between the Chakmas and us will gradually go away if we start mixing with each other.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	17 R	I do not (or will not) discourage my children to play and mix with the Chakma children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	49	I will forbid if I find one of us having friendship with a Chakma.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	76	We don't want any of the Chakmas to reside near our locality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Advancement by outgroup:</b> Believing that the presence of outgroup is causing progress for their society.	28	The Chakmas are playing an important role in the development of this region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	16	If we want further development of this region, we will need the Chakmas too.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Equally created by God:</b> Expressing idea of basic similarity or equality of all human being,	37	When God created human being, He created them equally irrespective of races.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	39	The Chakmas were not born bad, rather the circumstances forced them to become bad.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Completely	Moderately	Slightly	Not at all
<b>Good &amp; bad in all group:</b> Endorsing the overall idea that all races are comprised of good and bad people in them.	79	Every race has similar number of good and bad people among them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Bad in ingroup too:</b> This is more specific acceptance that there are bad people in ingroup too.	63	I know there are people from our race doing bad things to others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	74	Similar to the Chakmas, we also have many bad people among us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Good in outgroup too:</b> This is more specific acceptance that there are good people in Outgroup too.	64	The Chakmas also have many good people among them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	78	I know there are people among the Chakmas doing good things to others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Progressive thinking:</b> Being more focused on progress rather than racial identity.	5	It is meaningless to blame each other; rather we should accept the Chakmas and work together towards better future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Perspective taking:</b> Ability to understand the pain of outgroup i.e., having empathy for outgroup.	9	I can understand the pain and helplessness of the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	27	Sometimes I feel sympathy for the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	56	Most of the Chakmas are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	65	Because of the situation the Chakmas have gone through, it is natural for them to be angry with us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Victim thinking:</b> Viewing self or ingroup as victim of situation or of outgroup's unfair treatment and also feeling powerless.	57	I feel helpless for the situation we are in.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	71	I feel angry for the situation we are in.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	96	We can't tolerate these anymore, but there is nothing that we can do to stop our sufferings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Completely	Mod-erately	Sligh-tly	Not at all
<b>Behavior and relation with outgroup</b>	11	We can never be really comfortable with the Chakmas, even if we have friendship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	19	We do not trust the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	40	It is never possible to make true friendship with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	87	Other than usual routine transactions, I don't feel any need to mix or talk with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Maximize outgroup-ingroup difference:</b> Trying to portray the ingroup and outgroup in a way that they appear to be remarkably different in terms of characteristics.	30 R	There are many similarities between the Chakmas and us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	53	How different do you think the Chakmas are from the Bengali Settlers?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Maximize outgroup-othergroup difference:</b> Trying to portray the othergroup and outgroup in a way that they appear to be very different in terms of characteristics.	94	The Chakmas are very different from the Tripuras and Marmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Overgeneralization:</b> Making generalization from single or non-representing observation. (e.g., drawing conclusion about the whole outgroup from observation on a few)	3	Although I have not observed or mixed closely with the Chakmas, I still understand that they are very bad.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	7 R	I do not support any aggression towards their whole race because of crimes committed by only a few of the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	86	If one of the Chakma can do bad things, who can guarantee that others will not do the same?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	97	The Chakmas are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Outgroup is causing social pollution:</b> Belief that the outgroup has caused or is causing social degradation or social problems.	32	Almost all of the crimes here are committed by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	83	The Chakmas are polluting the social harmony in this region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Com-pletely	Mode-rately	Sligh-tly	Not at all
<b>Outgroup is ethnocentric:</b> Belief about the outgroup being ethnocentric, i.e. concerned about their own race only	90	All the Chakmas want is only the betterment of their own race.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	91	The Chakmas are very ethnocentric.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	105	The Chakmas do not care about others at all.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Outgroup is responsible:</b> Giving responsibility of the problem and conflict onto outgroup.	20	The Chakmas are the one causing problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	98	If the Chakmas were not here, this place would be one of the most peaceful places on earth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>We do bad only in response:</b> Believe that the ingroup retaliates or returns bad behavior only in response to outgroup's bad behavior.	35	We don't do bad things at the beginning, the Chakmas are the ones who start these.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	101	Whatever bad we do the Chakmas; it is a response to their bad actions and only in self-defense.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	106 R	It's true that sometimes we also initiate trouble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Reciprocal responsibility:</b> Endorsing the idea that both ingroup and outgroup are responsible for the situation/problems.	22	It is true that we also have done some wrong to the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	45	Both the Chakmas and we are responsible for the present conflicting situation in this region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	77	Our behaviors towards the Chakmas have also contributed to increase conflict between the two races.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Rumor susceptibility:</b> Lacking the ability to resist believing rumors (i.e. vulnerable to believe rumors).	29	I do not need to check when I hear about bad behavior of the Chakmas from others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	58	I believe without checking authenticity whatever I hear about the Chakmas' bad behavior.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Attitude certainty:</b> A measure of attitude strength in terms of ratings of certainty.	66	I do not have any doubt about the correctness what I think or feel about the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	110	How certain you are that your ideas regarding the Chakmas are correct.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Perceived outgroup homogeneity:</b> Perception that the outgroup members are highly similar.	4	All the Chakmas are alike in their characteristics.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	21 R	There are many different types of people among the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	72	All Chakmas share the common goal.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Intergroup anxiety:</b> The arousal that occurs during cross group interaction due to negative expectation of rejection or discrimination.	84 R	I feel relaxed, happy or comfortable when I mix with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Completely	Mod-erately	Sligh-tly	Not at all
<b>Relative status:</b> Perceived status difference between ingroup and outgroup.	92	There is a great difference between the Chakmas and Settler Bengalis of this region in terms of socio-economic status.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	100	Compared to us, the Chakmas have a better status in CHT region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Individual relative deprivation:</b> Perception of being personally deprive compared to others of the ingroup.	15 R	Over the last five years, I have been economically much better off than other Bengali Settlers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Group relative deprivation:</b> Perception of the ingroup being deprive compared to the outgroup.	107 R	Over the last five years, we have been economically much better off than the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Ingroup favoritism:</b> Favoring ingroup over the outgroup.	102	If I were in a service, and had the capacity to recruit new employee, I would prefer a Bengali Settler to a Chakma.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Avoidance of outgroup:</b>	93	I usually avoid using tom-toms that are driven by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	104	I avoid interacting with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Pity for the outgroup</b>	24	I feel pity for the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Memory of outgroup atrocities</b>	34	I frequently remember the atrocities done by the Chakmas against us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Collective guilt:</b> Feeling guilty about the past atrocities done by the ingroup towards the outgroup.	51	I feel bad about our harmful action towards the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	108	We should apologize to the Chakmas for what we have done to them in the past.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Meta prejudice:</b> Belief of being prejudiced by the outgroup.	1	The Chakmas don't like us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	44	The Chakmas view us as bad.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	70	The Chakmas don't want to mix with us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	109	The Chakmas do discriminatory behavior with us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Administration supports outgroup:</b> Conviction that the outgroup is getting more support from administration or government compared to the ingroup.	8	Wherever you go in this region, you will find the Chakmas occupying most of the government posts.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	23 R	Administration is equally supporting them and us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	80	It is due to the administrative support that the Chakmas have grown so far and causing problem for us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Description of the concept	Items with same serial number as original questionnaire (R = Reverse scored items)		Your opinion on how much the item represents the concept			
			Completely	Mod-erately	Sligh-ly	Not at all
<b>Apprehension of negative:</b> The negative consequences are apprehended in relation to outgroup (either regarding contact or friendship or merely the existence of outgroup).	10	I feel afraid about all kinds of harm that the Chakmas can do to us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	47	Making relation with the Chakmas can only bring negative consequences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	50	I am worried about the future of my children and the Bengali Settlers living in this region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Dehumanization of outgroup:</b> Portraying the outgroup as non-human animals/beasts.	31	The Chakmas are like poisonous snake.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	46	The Chakmas do have human body but they are not like human, they are more like beasts or even worse than that.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Infra-humanization:</b> Considering and describing outgroup as lower quality human being i.e. lacking the higher order human qualities.	2	The Chakmas don't have the humane qualities such as love, kindness, or care for others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	14	The Chakmas don't have the feeling such as friendliness and compassion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	73	The Chakmas don't have the feeling such as guilt and shame.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Nothing good in outgroup:</b> Belief that the outgroup does not have anything good.	36	Some of the Chakmas will show good nature to you but in the inside they are all the same bad.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	85	The Chakmas do not have anything good at all.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Denial of identify link:</b> Denying identity link (sharing ingroup identity) with the exposed bad part of the ingroup or with ingroup as a whole.	38	There are some Settler Bengalis who are doing bad things to the Chakmas, but they are not part of us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Extension of self:</b> Oppression or unfair treatments of outgroup towards othergroup initiates an attachment with the othergroup.	88	I feel angry when they oppress the Tripuras or Marmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Please rate how much each of the items (presented in the middle) represent the concept described in the first column of the following table.

Please note that the following two items have seven point response options in the **original questionnaire** as given in the following example,

In general, how happy do you think the Chakmas would be to spend time (or be friends) with a Bengali Settler.	Not at all happy	Very little happy	Little happy	Moderately happy	Quite happy	Much happy	Very happy
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Description of the concept	Items with same serial number as original questionnaire		Your opinion on how much the item represent the concept			
			Compl etely	Moder ately	Slightly	Not at all
<b>Perceived ingroup norm towards outgroup:</b> Perceived ingroup norm regarding interaction with outgroup members.	61	In general, how much do you think Bengali Settlers like the Chakmas?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Perceived outgroup norm towards ingroup:</b> Person's perceived outgroup norm regarding interacting with his/her ingroup.	62	In general, how happy do you think the Chakmas would be to spend time (or be friends) with a Bengali Settler.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Emotion towards Outgroup:

General emotion associated with Outgroup people or Outgroup image.



How much do you think the following item measures Emotion towards Outgroup?	Completely	Moderately	Slightly	Not at all
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6	How do you generally feel when you come face to face with the Chakmas?	Sympathetic	: ( ) Yes	( ) No
		Happy	: ( ) Yes	( ) No
		Relaxed	: ( ) Yes	( ) No
		Sociable	: ( ) Yes	( ) No
		Scared	: ( ) Yes	( ) No
		Uneasy	: ( ) Yes	( ) No
		Angry	: ( ) Yes	( ) No
		Annoyed	: ( ) Yes	( ) No
		( ) Other. . . . .		
		( ) No change in emotion		

**Anchoring:**

A single theme/ construct about the outgroup is repeatedly presented by the respondent (in different contexts) as evidence against outgroup. To assess this in survey, we listed 5 negative constructs and presented them in different order as a response option in 5 different questions (context).

	Do you feel any barrier to mix with the Chakmas?	( ) Yes ( ) No
43	If yes, What is the strongest barrier to mix with them? (indicate the most important one from the 5)	a. Their bad character b. Their aggression c. Their greed d. Their slyness e. Their brutality
52	What is the most common thought that you have about the Chakmas? (indicate the most important one from the 5)	a. They are aggressive b. They are greedy c. They are sly d. Their character is bad e. They are brutal and don't have any mercy
	Does the Chakmas' existence in this region give you pain?	( ) Yes ( ) No
60	If yes, What gives you most pain about the Chakmas? (indicate the most important reason from the 5)	a. Their cunning nature b. Their bad character c. Their greedy nature d. Their brutal behavior e. Their aggressive tendency
	Do you like the Chakmas?	( ) Yes ( ) No
68	If no, What is the most important reason that you do not like them? (indicate the most important reason from the 5)	a. They are greedy for everything b. They are merciless c. They are aggressive d. Their character is bad e. They are shrewd
	Do you trust the Chakmas completely?	( ) Yes ( ) No
82	If no, Why you can't trust them? (indicate the most important reason from the 5)	a. Because of their brutality b. Because of their aggressive nature c. Because they are greedy for everything d. Because they have bad character e. Because of their cunning nature

**Scoring:**

Same 5 characters are repeated with different order in 5 items (43, 52, 60, 68, 82) which asked about different issues. If a single construct is repeated more than once then let us term it as an anchor.

Anchoring Score = Highest number of repetition / total number of anchors.

Example 1: If an individual responded to item 52, 60, 68 & 82 with tick on Greed and 42 with tick on Sly, then he has only 1 anchor (Greed) which is repeated 4 times. His score will be  $4/1 = 4$

Example 2: If an individual responded to item 52, 60, 68 with tick on Greed but he responded to item 42 and 82 with tick on "Brutal" then he/she has 2 anchors. One of which is repeated 3 times and the other 2 times. The highest number of repetition is 3 thus his score will be as follows:  $3/2 = 1.5$ .



How much do you think the above set of items (43, 52, 60, 68, 82) scored using the process mentioned above can measure Anchoring?	Completely	Moderately	Slightly	Not at all
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Filtering or Confirmation bias:**

Differently remembering and presenting information regarding ingroup and outgroup. In other words, the tendency to search for or interpret information in a way that confirms one's preconceptions.

33	How many Bengali Settlers do you think have been killed in the conflicts with the Chakmas? (Approximately)	Answer:.....
89	How many Chakmas do you think have been killed in the conflicts with Bengali Settlers (approximately)?	Answer:.....

**Scoring:**

The exact number of deaths in the conflict is not known. It can be assumed that almost equal numbers of persons from both groups have died. Thus, an exaggerated difference between the reported number in item 33 and item 89 will tell about filtering.

<b>Q.</b>	How much do you agree that the above pair of items (33 and 89) can be used to assess filtering bias?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Maximization – minimization:**

Maximizing the percentage of good people in ingroup while minimizing the percentage of good people in the outgroup.

54	How many good people are there in 100 Chakmas (i.e. what is the percentage of good people among the Chakmas?)	Answer:.....
95	How many good people are there in 100 Bengali Settlers (i.e. what is the percentage of good people among Bengali Settlers)?	Answer:.....

<b>Q.</b>	How much do you agree that the pair of items (54 and 95) can be used to assess maximization – minimization?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Summoning bad qualities to outgroup:

Associating all the different bad qualities with the outgroup.

Judge's role: A: to assess whether the construct can be measured this way  
B: Which characteristics are positive, negative and neutral?

18	From the list of characteristic traits, please put a tick beside the trait that you think characterizes the Chakmas.	Kind : ( ) Yes ( ) No
		Lazy : ( ) Yes ( ) No
		Hardworking : ( ) Yes ( ) No
		Hot tempered : ( ) Yes ( ) No
		Honest : ( ) Yes ( ) No
		Untrustworthy : ( ) Yes ( ) No
		Easygoing : ( ) Yes ( ) No
		Dishonest : ( ) Yes ( ) No
		Sly : ( ) Yes ( ) No
		Jolly : ( ) Yes ( ) No
		Greedy : ( ) Yes ( ) No
		Skillful : ( ) Yes ( ) No
		Cruel : ( ) Yes ( ) No
69	From the list of characteristic traits, please put a tick beside the traits that you think characterizes the Bengali Settler (in general).	Kind : ( ) Yes ( ) No
		Lazy : ( ) Yes ( ) No
		Hardworking : ( ) Yes ( ) No
		Hot tempered : ( ) Yes ( ) No
		Honest : ( ) Yes ( ) No
		Untrustworthy : ( ) Yes ( ) No
		Easygoing : ( ) Yes ( ) No
		Dishonest : ( ) Yes ( ) No
		Sly : ( ) Yes ( ) No
		Jolly : ( ) Yes ( ) No
		Greedy : ( ) Yes ( ) No
		Skillful : ( ) Yes ( ) No
		Cruel : ( ) Yes ( ) No

#### Scoring:

Number of positive and negative connotations used for outgroup (in item 18) will be compared with number of positive and negative connotations used for ingroup (in item 69).

<b>Q.</b>	How much do you agree that the above items (18 and 69) can be used to measure 'Summoning of bad qualities to outgroup'?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q.** Please mark if the following characteristics are positive, negative or neutral in nature.

Characteristics	Positive	Negative	Neutral
Kind	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lazy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hardworking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hot tempered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Honest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Characteristics	Positive	Negative	Neutral
Untrustworthy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Easygoing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dishonest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jolly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Greedy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skillful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cruel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Arbitrary Inference:

Drawing conclusion regarding outgroup without having logical connection to support the conclusion from the information presented.

	Situation & Question	Explanation	Confidence 0-100 %
48	Once you were sitting in a tea stall and saw two Chakmas are heavily scolding a Bengali Settler.  <b>What can be the most plausible explanation?</b>	a. The Bengali Settler must have done something wrong otherwise they won't do this. b. The two Chakmas are abusing their power and scolding the Bengali Settler unjustly. c. Either can be true.	

	Situation & Question	Explanation	Confidence 0-100 %
99	On your way to bazaar, you saw from a distance that two Bengali Settlers are dragging a Chakma by his collar.  <b>What can be the most plausible explanation?</b>	a. If the Chakma was innocent then the Bengali Settlers won't do this. b. The two Bengali Settlers are unjustly hurting the Chakma. c. Either can be true.	

**Scoring:** item 48 and 99 will independently tell about arbitrary inference if not ticked in the "C"

- 48     Response A: Arbitrary Inference without self serving bias  
        Response B: Arbitrary Inference with self serving bias  
        Response C: No Arbitrary inference
- 99     Response A: Arbitrary Inference with self serving bias  
        Response B: Arbitrary Inference without self serving bias  
        Response C: No Arbitrary inference



How much do you think the above items (48 and 99) scored using the process mentioned above can measure Arbitrary inference?	Completely	Moderately	Slightly	Not at all
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Differential reasoning:**

Different explanations/interpretations are used to describe the same or very similar behavior of the ingroup and outgroup. Three different sets of items are used (Set - A, B & C).

**Set A.**

13 <b>R</b>	A few of us have bad nature, but that does not mean all the Bengali Settlers are bad.	<b>Agree</b> (Completely agree / Somewhat agree)	<b>Disagree</b> (Slightly agree / Not at all agree)
86	If one of the Chakma can do bad things, who can guarantee that others will not do the same?	<b>Agree</b> (Completely agree / Somewhat agree)	<b>Disagree</b> (Slightly agree / Not at all agree)

**Scoring:**

The scoring will be converted to binary scaling from the original 4 point scaling [“**Agree**” (Completely agree /Somewhat agree) and “**Disagree**” (Slightly agree / Not at all agree)]. If someone responds the pair of items in different direction then it will indicate differential reasoning. However, it should be noted that **Item-13 is a reverse scored item**, thus responding in different direction will actually indicated by giving same response in both items (13 & 86).

<b>Q.</b>	How much do you agree that the pair of items (13 and 86) scored in the above mentioned way will indicate differential reasoning?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Set B.**

	Situation & Question	Explanation	Confidence 0-100 %
48	Once you were sitting in a tea stall and saw two Chakmas are heavily scolding a Bengali Settler.  <b>What can be the most plausible explanation?</b>	d. The Bengali Settler must have done something wrong otherwise they won't do this. e. The two Chakmas are abusing their power and scolding the Bengali Settler unjustly. f. Either can be true.	

	Situation & Question	Explanation	Confidence 0-100 %
99	On your way to bazaar, you saw from a distance that two Bengali Settlers are dragging a Chakma by his collar.  <b>What can be the most plausible explanation?</b>	d. If the Chakma was innocent then the Bengali Settlers won't do this. e. The two Bengali Settlers are unjustly hurting the Chakma. f. Either can be true.	

**Scoring:**

Same response in both 48 and 99 (A-A, B-B, C-C) = no differential reasoning.  
Different response for 48 and 99 = differential reasoning.

<b>Q.</b>	How much do you agree that the pair of items (48 and 99) scored using the process mentioned above can measure differential reasoning?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Set C.**

12	Shoikot Kanti is a Chakma. He is very energetic. His hard work brought him ample wealth. He gives necessary advice to his neighbors and offers direct support so that they can also be successful like him. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.	<p><b>What kind of man he is?</b></p> <p>a. Very good person b. Good person c. Bad person d. Very bad person</p>
41	Kabir Shekh really cares for the people and he tries to help others as much as he can. He is a Settler Bengali and does not earn much. However, he spends much of his earning for the interest of poor people. Despite his good nature, he has some weaknesses that he does not care about the social customs and laws; he does things whimsically based on his own judgment even if it goes against the benefit of most people.	<p><b>What kind of man he is?</b></p> <p>a. Very good person b. Good person c. Bad person d. Very bad person</p>
75	Diponkor Khisa really cares for the people and he tries to help others as much as he can. He does not earn much but spends much of his earning for the interest of poor people. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.	<p><b>What kind of man he is?</b></p> <p>a. Very good person b. Good person c. Bad person d. Very bad person</p>
103	Harun Rashid is a Settler Bengali. He is very energetic. His hard working nature allowed him to acquire many assets. He is also supportive to his neighbors, and helps them by giving necessary advice as well as direct support so that they can also be successful like him. But, he does not care about the social customs and laws, he does things whimsically based on his own judgment even if it goes against the benefit of most people.	<p><b>What kind of man he is?</b></p> <p>a. Very good person b. Good person c. Bad person d. Very bad person</p>

**Scoring:**

There are four vignettes here, two represents outgroup (12, 75) and the other two represents the ingroup (41, 103). Difference in response between these two sets (12 & 75 vs. 41 & 103) will tell about differential reasoning.

<b>Q.</b>	How much do you think the difference in response between these two sets (12 & 75 vs. 41 & 103) will indicate differential reasoning?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Selective abstraction:**

Drawing conclusion or judgment based on part of the information, ignoring the other details of the information that may contradict the conclusion.

12	Shoikot Kanti is a Chakma. He is very energetic. His hard work brought him ample wealth. He gives necessary advice to his neighbors and offers direct support so that they can also be successful like him. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person’s arm by beating him violently while the person was actually innocent.	<p><b>What kind of man he is?</b></p> <p>e. Very good person f. Good person g. Bad person h. Very bad person</p>
41	Kabir Shekh really cares for the people and he tries to help others as much as he can. He is a Settler Bengali and does not earn much. However, he spends much of his earning for the interest of poor people. Despite his good nature, he has some weaknesses that he does not care about the social customs and laws; he does things whimsically based on his own judgment even if it goes against the benefit of most people.	<p><b>What kind of man he is?</b></p> <p>e. Very good person f. Good person g. Bad person h. Very bad person</p>
75	Diponkor Khisa really cares for the people and he tries to help others as much as he can. He does not earn much but spends much of his earning for the interest of poor people. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person’s arm by beating him violently while the person was actually innocent.	<p><b>What kind of man he is?</b></p> <p>e. Very good person f. Good person g. Bad person h. Very bad person</p>
103	Harun Rashid is a Settler Bengali. He is very energetic. His hard working nature allowed him to acquire many assets. He is also supportive to his neighbors, and helps them by giving necessary advice as well as direct support so that they can also be successful like him. But, he does not care about the social customs and laws, he does things whimsically based on his own judgment even if it goes against the benefit of most people.	<p><b>What kind of man he is?</b></p> <p>e. Very good person f. Good person g. Bad person h. Very bad person</p>

**Scoring:**

Four vignettes (item - 12 & 75 vs. 41 & 103) contain both positive and negative connotations for the person they portray. As there are only four response options, it is possible that respondents who have a neutral position will either deny responding or will opt for either B-‘Good Person’ or C-‘Bad Person’. Thus only if anyone gives the extreme response (A- ‘Very Good Person’ or D-‘Very Bad Person’) in these four items, it will surely indicate selective abstraction.

Q.	How much do you think that the items (12, 41, 75 & 103) score in the above mentioned way will indicate Selective abstraction?	Completely	Moderately	Slightly	Not at all
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Intergroup Contact Questionnaire



Please rate how much each of the item (presented in the middle) represent the concept described in the first column of the following table by **clicking on the appropriate box** in the last four columns.

Description of the concept	Items with same serial number as original questionnaire (Intergroup Contact Section, page 12)		Your Opinion on how much the item represent the concept			
			Completely	Mod-erately	Slightl-y	Not at all
<b>Direct intergroup contact:</b> Face to face personal interaction with the outgroup.	1	Did you ever have any Chakma classmate?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	2	Do you have any Chakma friend?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	3	Do you have any Chakma neighbor?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	14	Face to face conversation with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	15	Financial transaction (shopping, business, etc.) with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	16	Visited a Chakma home.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	17	A Chakmas visited your home.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Extended Contact:</b> Knowledge of ingroup member having a close relationship with member of outgroup.	4	Do any of your friends have friendship with the Chakmas?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	5	Do any of your relatives have friendship with the Chakmas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	6	Do any of your family members have friendship with the Chakmas?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Negative contact:</b> Face to face negative interaction with the outgroup.	8	Being harassed by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	9	Being discriminated against by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	10	Being verbally abused by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	11	Being threatened by them	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	12	Being physically harmed by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	13	Being insulted by the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Racial Prejudice Scale

For the purpose of getting a sensitive and representative measure of racial prejudice for the CHT context, we have developed the following racial prejudice scale. In the process of development we have scrutinized several existing scale and adopted (in revised form) a few items from those as well. However, most of the items were constructed based on the statements from the people who participated in the in-depth interviews during the first phase of my research.

Racial prejudice i.e. prejudice based on racial identity is viewed as consisting of **cognitive**, **affective** and **behavioral** component through which it operates and manifest itself. We tried to incorporate items from all three modalities.

Please note that the questionnaire has two versions for Chakma and Bengali Settler participants. The difference between the two versions is that the word “Chakma” and “Bengali Settler” are alternated. Here, I am using the Bengali Settler version for Judge Evaluation.

Please also note that the items in the racial prejudice scale have four point response options as given in the following example,

I don't like mixing or making friendship or any kind of relationship with the Chakmas.	Complete-ly agree	Somewhat agree	Slightly agree	Not at all agree
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Please rate how much you agree that the items are measuring racial prejudice.

Sl.	Items	Your level of agreement that the item is measuring racial prejudice			
		Completely	Moderately	Slightly	Not at all
1	I don't like mixing or making friendship or any kind of relationship with the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 R	I won't mind if any of my family members invites a Chakma into our house for lunch.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I would like to drive the Chakmas away from my locality if I could.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 R	The Chakmas have a few good qualities and characteristics for which they deserve respect.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	Among all the different races God has created, the Chakmas are of the worst kind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	It is foolish to trust the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	The Chakmas are very opportunist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 R	Sometimes I feel sympathy for the Chakmas because I understand they also have some sorrow or anger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9 R	I generally like the Chakmas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	When I come close to the Chakmas, I feel a kind of mental or physical discomfort	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11 R	Irrespective of how different the Chakmas look, as human beings there is not much difference between them and us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	The Chakmas are responsible for all the problems in this region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13 R	The Chakmas are highly reliable as business partner.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Appendix M

### Questionnaire used in Study 2

**Study Questionnaire: Cognitive Determinants of Racial Prejudices  
(For Settler Bengalis)**

This questionnaire contains a series of questions and statements indicating your ideas and opinions about the Chakmas. Please respond to these questions one after another. If you find any question or statement difficult to understand, please ask for clarification.

It is imperative that you provide a correct representation of your feeling and idea regarding the issues addressed by the items. Don't be bothered about anything, just response to the items based on your true feeling. You can say 'PASS' if you find any item to be uncomfortable for you to answer.

<b>How much do you agree with the following statements?</b>					
1	The Chakmas don't like us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
2	The Chakmas don't have the humane qualities such as love, kindness, or care for others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
3	Although I have not observed or mixed closely with the Chakmas, I still understand that they are very bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
4	All the Chakmas are alike in their characteristics.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
5	It is meaningless to blame each other; rather we should accept the Chakmas and work together towards better future.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

6	How do you generally feel when you come face to face with the Chakmas?	Sympathetic : ( ) Yes ( ) No			
		Happy : ( ) Yes ( ) No			
		Relaxed : ( ) Yes ( ) No			
		Sociable : ( ) Yes ( ) No			
		Scared : ( ) Yes ( ) No			
		Uneasy : ( ) Yes ( ) No			
		Angry : ( ) Yes ( ) No			
		Annoyed : ( ) Yes ( ) No			
		( ) Other. . . . .			
		( ) No change in emotion			

<b>How much do you agree with the following statements?</b>					
7	I do not support any aggression towards their whole race because of crimes committed by only a few of the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
8	Wherever you go in this region, you will find the Chakmas occupying most of the government posts.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
9	I can understand the pain and helplessness of the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>How much do you agree with the following statements?</b>					
10	I feel afraid about all kinds of harm that the Chakmas can do to us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
11	We can never be really comfortable with the Chakmas, even if we have friendship.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general feeling about the person</b>	
12	<p>Shoikot Kanti is a Chakma. He is very energetic. His hard work brought him ample wealth. He gives necessary advice to his neighbors and offers direct support so that they can also be successful like him. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.</p> <p><b>What kind of man he is?</b></p> <p>i. Very good person j. Good person k. Bad person l. Very bad person</p>

<b>How much do you agree with the following statements?</b>					
13	A few of us have bad nature, but that does not mean all the Bengali Settlers are bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
14	The Chakmas don't have the feeling such as friendliness and compassion	Completely agree	Somewhat agree	Slightly agree	Not at all agree
15	Over the last five years, I have been economically much better off than other Bengali Settlers.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
16	If we want further development of this region, we will need the Chakmas too.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
17	I do not (or will not) discourage my children to play and mix with the Chakma children.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

18	From the list of characteristic traits, please put a tick beside the trait that you think characterizes the Chakmas.	<p>Kind : ( ) Yes ( ) No</p> <p>Lazy : ( ) Yes ( ) No</p> <p>Hardworking : ( ) Yes ( ) No</p> <p>Hot tempered : ( ) Yes ( ) No</p> <p>Honest : ( ) Yes ( ) No</p> <p>Untrustworthy : ( ) Yes ( ) No</p> <p>Easygoing : ( ) Yes ( ) No</p> <p>Dishonest : ( ) Yes ( ) No</p> <p>Sly : ( ) Yes ( ) No</p> <p>Jolly : ( ) Yes ( ) No</p> <p>Greedy : ( ) Yes ( ) No</p> <p>Skillful : ( ) Yes ( ) No</p> <p>Cruel : ( ) Yes ( ) No</p>
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<b>How much do you agree with the following statements?</b>					
19	We do not trust the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
20	The Chakmas are the one causing problems.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
21	There are many different types of people among the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
22	It is true that we also have done some wrong to the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
23	Administration is equally supporting them and us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
24	I feel pity for the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

25	Do you think that the Chakmas are bad?	( ) Yes ( ) No
26	If yes, How did you learn that they are bad? (Multiple tick allowed)	a. I have personally been victim of their bad nature. b. I have seen them doing bad to others. c. I have heard from others/newspaper. d. ....

<b>How much do you agree with the following statements?</b>					
27	Sometimes I feel sympathy for the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
28	The Chakmas are playing an important role in the development of this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
29	I do not need to check when I hear about bad behavior of the Chakmas from others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
30	There are many similarities between the Chakmas and us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
31	The Chakmas are like poisonous snake.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
32	Almost all of the crimes here are committed by the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

33	How many Bengali Settlers do you think have been killed in the conflicts with the Chakmas? (Approximately)	Answer:.....
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<b>How much do you agree with the following statements?</b>					
34	I frequently remember the atrocities done by the Chakmas against us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
35	We don't do bad things at the beginning, the Chakmas are the ones who start these.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
36	Some of the Chakmas will show good nature to you but in the inside they are all the same bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
37	When God created human being, He created them equally irrespective of races.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
38	There are some Settler Bengalis who are doing bad things to the Chakmas, but they are not part of us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>How much do you agree with the following statements?</b>					
39	The Chakmas were not born bad, rather the circumstances forced them to become bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
40	It is never possible to make true friendship with the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general idea about the person</b>	
41	<p>Kabir Shekh really cares for the people and he tries to help others as much as he can. He is a Settler Bengali and does not earn much. However, he spends much of his earning for the interest of poor people. Despite his good nature, he has some weaknesses that he does not care about the social customs and laws; he does things whimsically based on his own judgment even if it goes against the benefit of most people.</p> <p><b>What kind of man he is?</b></p> <p>i. Very good person j. Good person k. Bad person l. Very bad person</p>

42	Do you feel any barrier to mix with the Chakmas?	( ) Yes ( ) No
43	If yes, What is the strongest barrier to mix with them? (indicate the most important one from the 5)	f. Their bad character g. Their aggression h. Their greed i. Their slyness j. Their brutality

<b>How much do you agree with the following statements?</b>					
44	The Chakmas view us as bad	Completely agree	Somewhat agree	Slightly agree	Not at all agree
45	Both the Chakmas and we are responsible for the present conflicting situation in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
46	The Chakmas do have human body but they are not like human, they are more like beasts or even worse than that.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
47	Making relation with the Chakmas can only bring negative consequences.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will read about a situation and ask you about the possible explanations and your confidence with that explanation.</b>			
	<b>Situation &amp; Question</b>	<b>Explanation</b>	<b>Confidence 0-100 %</b>
48	<p>Once you were sitting in a tea stall and saw two Chakmas are heavily scolding a Bengali Settler.</p> <p><b>What can be the most plausible explanation?</b></p>	<p>g. The Bengali Settler must have done something wrong otherwise they won't do this.</p> <p>h. The two Chakmas are abusing their power and scolding the Bengali Settler unjustly.</p> <p>i. Either can be true.</p>	

<b>How much do you agree with the following statements?</b>					
49	I will forbid if I find one of us having friendship with a Chakma.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
50	I am worried about the future of my children and the Bengali Settlers living in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
51	I feel bad about our harmful action towards the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

52	What is the most common thought that you have about the Chakmas? (indicate the most important one from the 5)	f. They are aggressive g. They are greedy h. They are sly i. Their character is bad j. They are brutal and don't have any mercy			
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53	How different do you think the Chakmas are from the Bengali Settlers?	Completely different	Much different	Little different	Not different at all.
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54	How many good people are there in 100 Chakmas (i.e. what is the percentage of good people among the Chakmas?)	Answer:.....
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<b>How much do you agree with the following statements?</b>					
55	The misunderstanding and conflict between the Chakmas and us will gradually go away if we start mixing with each other.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
56	Most of the Chakmas are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	Completely agree	Somewhat agree	Slightly agree	Not at all agree
57	I feel helpless for the situation we are in.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
58	I believe without checking authenticity whatever I hear about the Chakmas' bad behavior.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

59	Does the Chakmas' existence in this region give you pain?	( ) Yes ( ) No			
60	If yes, What gives you most pain about the Chakmas? (indicate the most important reason from the 5)	f. Their cunning nature g. Their bad character h. Their greedy nature i. Their brutal behavior j. Their aggressive tendency			

61	In general, how much do you think Bengali Settlers like the Chakmas?	Not at all friendly	Very little friendly	Little friendly	Moderately friendly	Quite friendly	Much friendly	Very friendly
62	In general, how happy do you think the Chakmas would be to spend time (or be friends) with a Bengali Settler.	Not at all happy	Very little happy	Little happy	Moderately happy	Quite happy	Much happy	Very happy

<b>How much do you agree with the following statements?</b>					
63	I know there are people from our race doing bad things to others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
64	The Chakmas also have many good people among them.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
65	Because of the situation the Chakmas have gone through, it is natural for them to be angry with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
66	I do not have any doubt about the correctness what I think or feel about the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

67	Do you like the Chakmas?	( ) Yes ( ) No
68	If no, What is the most important reason that you do not like them? (indicate the most important reason from the 5)	f. They are greedy for everything g. They are merciless h. They are aggressive i. Their character is bad j. They are shrewd

69	From the list of characteristic traits, please put a tick beside the traits that you think characterizes the Bengali Settler (in general).	Kind : ( ) Yes ( ) No Lazy : ( ) Yes ( ) No Hardworking : ( ) Yes ( ) No Hot tempered : ( ) Yes ( ) No Honest : ( ) Yes ( ) No Untrustworthy : ( ) Yes ( ) No Easygoing : ( ) Yes ( ) No Dishonest : ( ) Yes ( ) No Sly : ( ) Yes ( ) No Jolly : ( ) Yes ( ) No Greedy : ( ) Yes ( ) No Skillful : ( ) Yes ( ) No Cruel : ( ) Yes ( ) No
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<b>How much do you agree with the following statements?</b>					
70	The Chakmas don't want to mix with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
71	I feel angry for the situation we are in.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
72	All Chakmas share the common goal.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
73	The Chakmas don't have the feeling such as guilt and shame.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
74	Similar to the Chakmas, we also have many bad people among us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general feeling about the person</b>	
75	<p>Diponkor Khisa really cares for the people and he tries to help others as much as he can. He does not earn much but spends much of his earning for the interest of poor people. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.</p> <p><b>What kind of man he is?</b></p> <p>i. Very good person j. Good person k. Bad person l. Very bad person</p>

<b>How much do you agree with the following statements?</b>					
76	We don't want any of the Chakmas to reside near our locality.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
77	Our behaviors towards the Chakmas have also contributed to increase conflict between the two races.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
78	I know there are people among the Chakmas doing good things to others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
79	Every race has similar number of good and bad people among them.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
80	It is due to the administrative support that the Chakmas have grown so far and causing problem for us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

81	Do you trust the Chakmas completely?	( ) Yes      ( ) No
82	If no, Why you can't trust them? (indicate the most important reason from the 5)	<p>f. Because of their brutality g. Because of their aggressive nature h. Because they are greedy for everything i. Because they have bad character j. Because of their cunning nature</p>

<b>How much do you agree with the following statements?</b>					
83	The Chakmas are polluting the social harmony in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
84	I feel relaxed, happy or comfortable when I mix with the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
85	The Chakmas do not have anything good at all.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
86	If one of the Chakma can do bad things, who can guarantee that others will not do the same?	Completely agree	Somewhat agree	Slightly agree	Not at all agree
87	Other than usual routine transactions, I don't feel any need to mix or talk with the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
88	I feel angry when they oppress the Tripuras or Marmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

89	How many Chakmas do you think have been killed in the conflicts with Bengali Settlers (approximately)?	Answer:.....
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<b>How much do you agree with the following statements?</b>					
90	All the Chakmas want is only the betterment of their own race.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
91	The Chakmas are very ethnocentric.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
92	There is a great difference between the Chakmas and Settler Bengalis of this region in terms of socio-economic status.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
93	I usually avoid using tom-toms that are driven by the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
94	The Chakmas are very different from the Tripuras and Marmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

95	How many good people are there in 100 Bengali Settlers (i.e. what is the percentage of good people among Bengali Settlers)?	Answer:.....
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<b>How much do you agree with the following statements?</b>					
96	We can't tolerate these anymore, but there is nothing that we can do to stop our sufferings.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
97	The Chakmas are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
98	If the Chakmas were not here, this place would be one of the most peaceful places on earth.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will read about a situation and ask you about the possible explanations.</b>			
	Situation & Question	Explanation	Confidence 0-100 %
99	On your way to bazaar, you saw from a distance that two Bengali Settlers are dragging a Chakma by his collar.  <b>What can be the most plausible explanation?</b>	g. If the Chakma was innocent then the Bengali Settlers won't do this. h. The two Bengali Settlers are unjustly hurting the Chakma. i. Either can be true.	

<b>How much do you agree with the following statements?</b>					
100	Compared to us, the Chakmas have a better status in CHT region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
101	Whatever bad we do the Chakmas; it is a response to their bad actions and only in self-defense.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
102	If I were in a service, and had the capacity to recruit new employee, I would prefer a Bengali Settler to a Chakma.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general idea about the person.</b>	
103	<p>Harun Rashid is a Settler Bengali. He is very energetic. His hard working nature allowed him to acquire many assets. He is also supportive to his neighbors, and helps them by giving necessary advice as well as direct support so that they can also be successful like him. But, he does not care about the social customs and laws, he does things whimsically based on his own judgment even if it goes against the benefit of most people.</p> <p><b>What kind of man he is?</b></p> <p>i. Very good person j. Good person k. Bad person l. Very bad person</p>

<b>How much do you agree with the following statements?</b>					
104	I avoid interacting with the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
105	The Chakmas do not care about others at all.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
106	It's true that sometimes we also initiate trouble.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
107	Over the last five years, we have been economically much better off than the Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
108	We should apologize to the Chakmas for what we have done to them in the past.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
109	The Chakmas do discriminatory behavior with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

110	How certain you are that your ideas regarding the Chakmas are correct.	Completely	Somewhat	Slightly	Not at all
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111. Indicate how warmly you feel toward the Chakmas using the scale given below:										
0	10	20	30	40	50	60	70	80	90	100
Extremely cold	Very cold	Quite cold	Fairly cold	Slightly cold	Neither cold nor warm	Slightly warm	Fairly warm	Quite warm	Very warm	Extremely warm

**Contact Information**

1	Did you ever have any Chakma classmate?	Never	A few	Many
2	Do you have any Chakma friend?	None	A few	Many
3	Do you have any Chakma neighbor?	None	A few	Many

4	Do any of your friends have friendship with the Chakmas?	None	A few	Many
5	Do any of your relatives have friendship with the Chakmas	None	A few	Many
6	Do any of your family members have friendship with the Chakmas?	None	A few	Many

7	How far is the nearest Chakma residence from your house?	Just next door	Within 500 Meters	Within 1 Kilometer	1-5 Kilometer	More than 5 Kilometer
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<b>How frequently you have experienced the following.</b>						
8	Being harassed by the Chakmas.	Regular	Frequent	Occasional	Rare	Never
9	Being discriminated against by the Chakmas.	Regular	Frequent	Occasional	Rare	Never
10	Being verbally abused by the Chakmas.	Regular	Frequent	Occasional	Rare	Never
11	Being threatened by them	Regular	Frequent	Occasional	Rare	Never
12	Being physically harmed by the Chakmas.	Regular	Frequent	Occasional	Rare	Never
13	Being insulted by the Chakmas.	Regular	Frequent	Occasional	Rare	Never
14	Face to face conversation with the Chakmas.	Regular	Frequent	Occasional	Rare	Never
15	Financial transaction (shopping, business, etc.) with the Chakmas.	Regular	Frequent	Occasional	Rare	Never
16	Visited a Chakma home.	Regular	Frequent	Occasional	Rare	Never
17	A Chakmas visited your home.	Regular	Frequent	Occasional	Rare	Never

### Racial Prejudice Scale

This questionnaire contains a series of statements indicating your ideas and beliefs about the Chakmas. I will read the statements one after another and you will have to think if you agree with those or not. It is likely that you agree with some of the statements while disagreeing with others. You will have to put a tick mark for one of the four response options (*'Completely agree'*, *'Somewhat agree'*, *'Slightly agree'* and *'Not at all agree'*) that you find most appropriate depending on your personal situation.

It is imperative that you provide your true feelings and ideas. Don't be bothered about anything else. There is no right or wrong answers; we're only interested in your thinking and feeling about them.

Sl.	Statements	Completely agree	Somewhat agree	Slightly agree	Not at all agree
1	I don't like mixing or making friendship or any kind of relationship with the Chakmas.				
2	I won't mind if any of my family members invites a Chakma into our house for lunch.				
3	I would like to drive the Chakmas away from my locality if I could.				
4	The Chakmas have a few good qualities and characteristics for which they deserve respect.				
5	Among all the different races God has created, the Chakmas are of the worst kind.				
6	It is foolish to trust the Chakmas.				
7	The Chakmas are very opportunist.				
8	Sometimes I feel sympathy for the Chakmas because I understand they also have some sorrow or anger.				
9	I generally like the Chakmas.				
10	When I come close to the Chakmas, I feel a kind of mental or physical discomfort				
11	Irrespective of how different the Chakmas look, as human beings there is not much difference between them and us.				
12	The Chakmas are responsible for all the problems in this region.				
13	The Chakmas are highly reliable as business partner.				



**Study Questionnaire: Cognitive Determinants of Racial Prejudices  
(For Indigenous Chakmas)**

This questionnaire contains a series of questions and statements indicating your ideas and opinions about the Settler Bengalis. Please respond to these questions one after another. If you find any question or statement difficult to understand, please ask for clarification.

It is imperative that you provide a correct representation of your feeling and idea regarding the issues addressed by the items. Don't be bothered about anything, just response to the items based on your true feeling. You can say 'PASS' if you find any item to be uncomfortable for you to answer.

<b>How much do you agree with the following statements?</b>					
1	The Settler Bengalis don't like us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
2	The Settler Bengalis don't have the humane qualities such as love, kindness, or care for others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
3	Although I have not observed or mixed closely with the Settler Bengalis, I still understand that they are very bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
4	All the Settler Bengalis are alike in their characteristics.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
5	It is meaningless to blame each other, rather we should accept the Settler Bengalis and work together towards better future.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

6	How do you generally feel when you come face to face with the Settler Bengalis?	Sympathetic : ( ) Yes ( ) No			
		Happy : ( ) Yes ( ) No			
		Relaxed : ( ) Yes ( ) No			
		Sociable : ( ) Yes ( ) No			
		Scared : ( ) Yes ( ) No			
		Uneasy : ( ) Yes ( ) No			
		Angry : ( ) Yes ( ) No			
		Annoyed : ( ) Yes ( ) No			
		( ) Other. . . . .			
		( ) No change in emotion			

<b>How much do you agree with the following statements?</b>					
7	I do not support any aggression towards all the Settler Bengali because of crimes committed by only a few of them.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
8	Wherever you go in this region, you will find the Settler Bengalis occupying most of the government posts.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
9	I can understand the pain and helplessness of the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>How much do you agree with the following statements?</b>					
10	I feel afraid about all kinds of harm that the Settler Bengalis can do to us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
11	We can never be really comfortable with the Settler Bengalis, even if we have friendship.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general feeling about the person.</b>	
12	<p>Kabir Shekh really cares for the people and he tries to help others as much as he can. He is a Settler Bengali and does not earn much. However, he spends much of his earning for the interest of poor people. Despite his good nature, he has some weaknesses that he does not care about the social customs and laws; he does things whimsically based on his own judgment even if it goes against the benefit of most people.</p> <p><b>What kind of man he is?</b></p> <p>m. Very good person n. Good person o. Bad person p. Very bad person</p>

<b>How much do you agree with the following statements?</b>					
13	A few of us have bad nature, but that does not mean all the Chakmas are bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
14	The Settler Bengalis don't have the feeling such as friendliness and compassion	Completely agree	Somewhat agree	Slightly agree	Not at all agree
15	Over the last five years, I have been economically much better off than other Chakmas.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
16	If we want further development of this region, we will need the Settler Bengalis too.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
17	I do not (or will not) discourage my children to play and mix with the Settler Bengali children.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

18	From the list of characteristic traits, please put a tick beside the trait that you think characterizes the Settler Bengalis.	Kind : ( ) Yes ( ) No Lazy : ( ) Yes ( ) No Hardworking : ( ) Yes ( ) No Hot tempered : ( ) Yes ( ) No Honest : ( ) Yes ( ) No Untrustworthy : ( ) Yes ( ) No Easygoing : ( ) Yes ( ) No Dishonest : ( ) Yes ( ) No Sly : ( ) Yes ( ) No Jolly : ( ) Yes ( ) No Greedy : ( ) Yes ( ) No Skillful : ( ) Yes ( ) No Cruel : ( ) Yes ( ) No
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<b>How much do you agree with the following statements?</b>					
19	We do not trust the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
20	The Settler Bengalis are the one causing problems.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
21	There are many different types of people among the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
22	It is true that we also have done some wrong to the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
23	Administration is equally supporting them and us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
24	I feel pity for the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

25	Do you think that the Settler Bengalis are bad?	( ) Yes ( ) No
26	If yes, How did you learn that they are bad? (Multiple tick allowed)	e. I have personally been victim of their bad nature. f. I have seen them doing bad to others. g. I have heard from others/newspaper. h. ....

<b>How much do you agree with the following statements?</b>					
27	Sometimes I feel sympathy for the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
28	The Settler Bengalis are playing an important role in the development of this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
29	I do not need to check when I hear about bad behavior of the Settler Bengalis from others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
30	There are many similarities between the Settler Bengalis and us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
31	The Settler Bengalis are like poisonous snake.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
32	Almost all of the crimes here are committed by the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

33	How many Chakmas do you think have been killed in the conflicts with the Settler Bengalis? (Approximately)	Answer:.....
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<b>How much do you agree with the following statements?</b>					
34	I frequently remember the atrocities done by the Settler Bengalis against us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
35	We don't do bad things at the beginning, the Settler Bengalis are the ones who start these.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
36	Some of the Settler Bengalis will show good nature to you but in the inside they are all the same bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
37	When God created human being, He created them equally irrespective of races.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

38	There are some Chakmas who are doing bad things to the Settler Bengalis, but they are not part of us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
39	The Settler Bengalis were not born bad, rather the circumstances forced them to become bad.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
40	It is never possible to make true friendship with the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

**Now I will tell you a story about a person and you have to tell your general idea about the person.**

41	Shoikot Kanti is a Chakma. He is very energetic. His hard work brought him ample wealth. He gives necessary advice to his neighbors and offers direct support so that they can also be successful like him. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.	<b>What kind of man he is?</b>  m. Very good person n. Good person o. Bad person p. Very bad person
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42	Do you feel any barrier to mix with the Settler Bengalis?	( ) Yes      ( ) No
43	If yes, What is the strongest barrier to mix with them? (indicate the most important one from the 5)	k. Their bad character l. Their aggression m. Their greed n. Their slyness o. Their brutality

**How much do you agree with the following statements?**

44	The Settler Bengalis view us as bad	Completely agree	Somewhat agree	Slightly agree	Not at all agree
45	Both the Settler Bengalis and we are responsible for the present conflicting situation in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
46	The Settler Bengalis do have human body but they are not like human, they are more like beasts or even worse than that.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
47	Making relation with the Settler Bengalis can only bring negative consequences.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

**Now I will read about a situation and ask you about the possible explanations and your confidence with that explanation.**

	Situation & Question	Explanation	Confidence 0-100 %
48	Once you were sitting in a tea stall and saw two Bengali Settlers are heavily scolding a Chakma.  <b>What can be the most plausible explanation?</b>	j. The Chakma must have done something wrong otherwise they won't do this. k. The two Settler Bengalis are abusing their power and scolding the Chakma unjustly. l. Either can be true.	

How much do you agree with the following statements?					
49	I will forbid if I find one of us having friendship with a Settler Bengali.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
50	I am worried about the future of my children and the Chakmas living in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
51	I feel bad about our harmful action towards the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

52	What is the most common thought that you have about the Settler Bengalis? (indicate the most important one from the 5)	k. They are aggressive l. They are greedy m. They are sly n. Their character is bad o. They are brutal and don't have any mercy
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53	How different do you think the Settler Bengalis are from the Chakmas?	Completely different	Much different	Little different	Not different at all.
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54	How many good people are there in 100 Settler Bengalis (i.e. what is the percentage of good people among the Settler Bengalis?)	Answer:.....
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How much do you agree with the following statements?					
55	The misunderstanding and conflict between the Settler Bengalis and us will gradually go away if we start mixing with each other.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
56	Most of the Settler Bengalis are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	Completely agree	Somewhat agree	Slightly agree	Not at all agree
57	I feel helpless for the situation we are in.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
58	I believe without checking authenticity whatever I hear about the Settler Bengalis' bad behavior.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

59	Does the Settler Bengalis' existence in this region give you pain?	( ) Yes ( ) No
60	If yes, What gives you most pain about the Settler Bengalis? (indicate the most important reason from the 5)	k. Their cunning nature l. Their bad character m. Their greedy nature n. Their brutal behavior o. Their aggressive tendency

61	In general, how much do you think Chakmas like the Settler Bengalis?	Not at all friendly	Very little friendly	Little friendly	Moderately friendly	Quite friendly	Much friendly	Very friendly
62	In general, how happy do you think the Settler Bengali would be to spend time (or be friends) with a Chakmas.	Not at all happy	Very little happy	Little happy	Moderately happy	Quite happy	Much happy	Very happy

<b>How much do you agree with the following statements?</b>					
63	I know there are people from our race doing bad things to others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
64	The Settler Bengalis also have many good people among them.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
65	Because of the situation the Settler Bengalis have gone through, it is natural for them to be angry with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
66	I do not have any doubt about the correctness what I think or feel about the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

67	Do you like the Settler Bengalis?	( ) Yes ( ) No
68	If no, What is the most important reason that you do not like them? (indicate the most important reason from the 5)	k. They are greedy for everything l. They are merciless m. They are aggressive n. Their character is bad o. They are shrewd

69	From the list of characteristic traits, please put a tick beside the traits that you think characterizes the Bengali Settler (in general).	Kind : ( ) Yes ( ) No Lazy : ( ) Yes ( ) No Hardworking : ( ) Yes ( ) No Hot tempered : ( ) Yes ( ) No Honest : ( ) Yes ( ) No Untrustworthy : ( ) Yes ( ) No Easygoing : ( ) Yes ( ) No Dishonest : ( ) Yes ( ) No Sly : ( ) Yes ( ) No Jolly : ( ) Yes ( ) No Greedy : ( ) Yes ( ) No Skillful : ( ) Yes ( ) No Cruel : ( ) Yes ( ) No
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<b>How much do you agree with the following statements?</b>					
70	The Settler Bengalis don't want to mix with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
71	I feel angry for the situation we are in.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
72	All Settler Bengalis share the common goal.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
73	The Settler Bengalis don't have the feeling such as guilt and shame.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
74	Similar to the Settler Bengalis, we also have many bad people among us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general feeling about the person</b>	
75	<p>Harun Rashid is a Settler Bengali. He is very energetic. His hard working nature allowed him to acquire many assets. He is also supportive to his neighbors, and helps them by giving necessary advice as well as direct support so that they can also be successful like him. But, he does not care about the social customs and laws, he does things whimsically based on his own judgment even if it goes against the benefit of most people.</p>

<b>What kind of man he is?</b>
m. Very good person
n. Good person
o. Bad person
p. Very bad person

<b>How much do you agree with the following statements?</b>					
76	We don't want any of the Settler Bengalis to reside near our locality.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
77	Our behaviors towards the Settler Bengalis have also contributed to increase conflict between the two races.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
78	I know there are people among the Settler Bengalis doing good things to others.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
79	Every race has similar number of good and bad people among them.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
80	It is due to the administrative support that the Settler Bengalis have grown so far and causing problem for us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

81	Do you trust the Settler Bengalis completely?	( ) Yes      ( ) No
82	If no, Why you can't trust them? (indicate the most important reason from the 5)	k. Because of their brutality l. Because of their aggressive nature m. Because they are greedy for everything n. Because they have bad character o. Because of their cunning nature

<b>How much do you agree with the following statements?</b>					
83	The Settler Bengalis are polluting the social harmony in this region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
84	I feel relaxed, happy or comfortable when I mix with the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
85	The Settler Bengalis do not have anything good at all.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
86	If one of the Settler Bengali can do bad things, who can guarantee that others will not do the same?	Completely agree	Somewhat agree	Slightly agree	Not at all agree
87	Other than usual routine transactions, I don't feel any need to mix or talk with the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
88	I feel angry when they oppress the Old Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

89	How many Settler Bengalis do you think have been killed in the conflicts with the Chakmas (approximately) ?	Answer:.....
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<b>How much do you agree with the following statements?</b>					
90	All the Settler Bengalis want is only the betterment of their own race.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
91	The Settler Bengalis are very ethnocentric.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
92	There is a great difference between the Settler Bengalis and Chakmas of this region in terms of socio-economic status.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
93	I usually avoid using tom-toms that are driven by the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
94	The Bengali Settlers are very different from the Old Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

95	How many good people are there in 100 Chakmas (i.e. what is the percentage of good people among Chakmas)?	Answer:.....
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<b>How much do you agree with the following statements?</b>					
96	We can't tolerate these anymore, but there is nothing that we can do to stop our sufferings.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
97	The Settler Bengalis are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
98	If the Settler Bengalis were not here, this place would be one of the most peaceful places on earth.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will read about a situation and ask you about the possible explanations.</b>			
	Situation & Question	Explanation	Confidence 0-100 %
99	On your way to bazaar, you saw from a distance that two Chakmas are dragging a Bengali Settler by his collar. <b>What can be the most plausible explanation?</b>	j. If the Bengali Settler was innocent then the Chakmas won't do this. k. The two Chakmas are unjustly hurting the Bengali Settler. l. Either can be true.	

<b>How much do you agree with the following statements?</b>					
100	Compared to us, the Settler Bengalis have a better status in CHT region.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
101	Whatever bad we do the Settler Bengalis; it is a response to their bad actions and only in self-defense.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
102	If I were in a service, and had the capacity to recruit new employee, I would prefer a Chakma to a Bengali Settler.	Completely agree	Somewhat agree	Slightly agree	Not at all agree

<b>Now I will tell you a story about a person and you have to tell your general idea about the person</b>	
103	<p>Diponkor Khisa really cares for the people and he tries to help others as much as he can. He does not earn much but spends much of his earning for the interest of poor people. But he is very ill tempered. When he is angry he just loses his sense. Once he broke a person's arm by beating him violently while the person was actually innocent.</p> <p><b>What kind of man he is?</b></p> <p>m. Very good person n. Good person o. Bad person p. Very bad person</p>

<b>How much do you agree with the following statements?</b>					
104	I avoid interacting with the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
105	The Settler Bengalis do not care about others at all.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
106	It's true that sometimes we also initiate trouble.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
107	Over the last five years, we have been economically much better off than the Settler Bengalis.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
108	We should apologize to the Settler Bengalis for what we have done to them in the past.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
109	The Settler Bengalis do discriminatory behavior with us.	Completely agree	Somewhat agree	Slightly agree	Not at all agree
110	How certain you are that your ideas regarding the Settler Bengalis are correct.	Completely	Somewhat	Slightly	Not at all

111. Indicate how warmly you feel toward the settler Bengalis using the scale given below:

### Contact Information

1	Did you ever have any Settler Bengali classmate?	Never	A few	Many
2	Do you have any Settler Bengali friend?	None	A few	Many
3	Do you have any Settler Bengali neighbor?	None	A few	Many

4	Do any of your friends have friendship with the Settler Bengalis?	None	A few	Many
5	Do any of your relatives have friendship with the Settler Bengalis?	None	A few	Many
6	Do any of your family members have friendship with the Settler Bengalis?	None	A few	Many

7	How far is the nearest Settler Bengali residence from your house?	Just next door	Within 500 Meters	Within 1 Kilometer	1-5 Kilometer	More than 5 Kilometer
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<b>How frequently you have experienced the following</b>						
8	Being harassed by the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
9	Being discriminated against by the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
10	Being verbally abused by the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
11	Being threatened by them	Regular	Frequent	Occasional	Rare	Never
12	Being physically harmed by the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
13	Being insulted by the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
14	Face to face conversation with the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
15	Financial transaction (shopping, business, etc.) with the Settler Bengalis.	Regular	Frequent	Occasional	Rare	Never
16	Visited a Settler Bengali home.	Regular	Frequent	Occasional	Rare	Never
17	A Settler Bengalis visited your home.	Regular	Frequent	Occasional	Rare	Never

### Racial Prejudice Scale

This questionnaire contains a series of statements indicating your ideas and beliefs about the Bengali Settlers. I will read the statements one after another and you will have to think if you agree with those or not. It is likely that you agree with some of the statements while disagreeing with others. You will have to put a tick mark for one of the four response options (*'Completely agree'*, *'Somewhat agree'*, *'Slightly agree'* and *'Not at all agree'*) that you find most appropriate depending on your personal situation.

It is imperative that you provide your true feelings and ideas. Don't be bothered about anything else. There is no right or wrong answers; we're only interested in your thinking and feeling about them.

Sl.	Statements	Completely agree	Somewhat agree	Slightly agree	Not at all agree
1	I don't like mixing or making friendship or any kind of relationship with the Bengali Settlers.				
2	I won't mind if any of my family members invites a Bengali Settler into our house for lunch.				
3	I would like to drive the Bengali Settlers away from my locality if I could.				
4	The Bengali Settlers have a few good qualities and characteristics for which they deserve respect.				
5	Among all the different races God has created, the Bengali Settlers are of the worst kind.				
6	It is foolish to trust the Bengali Settlers.				
7	The Bengali Settlers are very opportunist.				
8	Sometimes I feel sympathy for the Bengali Settlers because I understand they also have some sorrow or anger.				
9	I generally like the Bengali Settlers.				
10	When I come close to the Bengali Settlers, I feel a kind of mental or physical discomfort				
11	Irrespective of how different the Bengali Settlers look, as human beings there is not much difference between them and us.				
12	The Bengali Settlers are responsible for all the problems in this region.				
13	The Bengali Settlers are highly reliable as business partner.				



গবেষণার প্রশ্নতালিকাঃ জাতিগত পূর্ব- সংস্কারের অবহিত মূলক নিয়ামক  
(বাঙালিদের জন্য)

এই প্রশ্নমালাটিতে চাকমাদের প্রতি আপনার মনোভাব এবং ধারণা সম্পর্কিত বেশ কিছু উক্তি এবং প্রশ্ন রয়েছে। ধারাবাহিক ভাবে প্রতিটি উক্তি এবং প্রশ্ন সম্পর্কে আপনার মতামত বা উত্তর দিন। যদি কোন উক্তি এবং প্রশ্ন বুঝতে আপনার অসুবিধা হয়, সেক্ষেত্রে তা বুঝিয়ে বলার জন্য আমাকে জানাবেন।

এটা খুবই জরুরী যে আপনি উক্তি এবং প্রশ্নগুলোতে যে বিষয় সম্পর্কে জানতে চাওয়া হয়েছে, তার প্রতি আপনার প্রকৃত অনুভূতি এবং মতামত প্রকাশ করবেন। কোন কিছু নিয়ে চিন্তিত না হয়ে, আপনার মনের ভেতরকার অনুভূতি অনুসারে আপনার মতামত দিন। যদি কোন একটি প্রশ্নের উত্তর দেয়া আপনার জন্য খুবই আশ্বস্তিকর মনে হয়, সেক্ষেত্রে আপনি বলতে পারেন “এই প্রশ্নটির উত্তর দিব না”।

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১	চাকমারা আমাদেরকে পছন্দ করে না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২	মানবিক গুনাবলিগুলো যেমন, অন্যের প্রতি মমতা, দয়া, ভালবাসা, ইত্যাদি চাকমাদের মধ্যে নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩	যদিও আমি তাদের সাথে তেমনভাবে মিশিনি বা পর্যবেক্ষণ করিনি, কিন্তু আমি বুঝি যে চাকমারা খুবই খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪	স্বভাব বৈশিষ্ট্যের দিক থেকে চাকমারা সবাই একইরকম।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫	একে অপরকে দোষারোপ করা অর্থহীন, তারচেয়ে আমাদের উচিত চাকমাদেরকে গ্রহণ করে নিয়ে সুন্দর ভবিষ্যতের লক্ষ্যে একসাথে কাজ করা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৬	আপনি যখন চাকমাদের সামনে পড়েন বা ওদের মুখোমুখি হন, তখন কেমন অনুভব করেন?	সহমর্মি : ( ) হ্যাঁ ( ) না	আনন্দিত : ( ) হ্যাঁ ( ) না	প্রশান্ত : ( ) হ্যাঁ ( ) না	মিশতে আগ্রহী : ( ) হ্যাঁ ( ) না	ভীত : ( ) হ্যাঁ ( ) না	অস্বস্তিগ্রস্থ : ( ) হ্যাঁ ( ) না	রাগান্বিত : ( ) হ্যাঁ ( ) না	বিরক্ত : ( ) হ্যাঁ ( ) না
		( ) অন্যকিছু .....							
		( ) আবেগের কোন পরিবর্তন হয় না							

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭	অল্প কয়েকজন চাকমার অন্যায আচরনের কারণে পুরো চাকমা জাতির প্রতি বিদ্বেষাত্মক আচরন করা আমি সমর্থন করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮	এই জেলায় আপনি যেখানেই যাবেন দেখতে পাবেন প্রায় সব সরকারি পদগুলো দখল করে আছে চাকমারাই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯	আমি তাদের কষ্ট, অসহায়ত্বটা বুঝি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০	চাকমারা যে কোন ক্ষতি করতে পারে এটা ভেবে আমি ভয় পাই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১১	আমরা কখনই চাকমাদের সাথে সহজ হতে পারব না, এমনকি তাদের সাথে বন্ধুত্ব হলেও না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
১২	সৈকত কান্তি একজন চাকমা। তিনি খুবই কর্মঠ একজন মানুষ। কঠোর পরিশ্রমের কারণে তিনি যথেষ্ট সম্পদশালী হয়েছেন। তিনি সবসময় তার প্রতিবেশীদেরকে নানাধরনের পরামর্শ এবং সহায়তা দিয়ে থাকেন যাতে তারাও তার মত সফল হতে পারেন। তবে তিনি খুবই বদ মেজাজী ধরনের। রেগে গেলে উনি হিতাহিত জ্ঞানশূন্য হয়ে পড়েন। রেগে গিয়ে একবার তিনি একজনের হাত ভেঙ্গে ফেলেছিলেন যদিও সে ব্যক্তিটি আসলে নির্দেষ ছিলেন।

**সৈকত কান্তি কেমন মানুষ বলে আপনি মনে করেন?**

ক) খুবই ভাল মানুষ  
খ) ভাল মানুষ  
গ) খারাপ মানুষ  
ঘ) খুবই খারাপ মানুষ

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১৩	আমাদের মধ্যে কিছু মানুষ আছে যাদের স্বভাব খারাপ, কিন্তু তার মানে এই নয় যে সকল বাঙালি সেটেলারই খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৪	চাকমাদের মধ্যে সহমর্মিতা, বন্ধুভাবাপন্নতা ইত্যাদি অনিভূতিগুলো নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৫	বিগত ৫ বছর ধরে আমি অন্যান্য বাঙালি সেটেলারদের তুলনায় অর্থনৈতিক ভাবে বেশ ভাল অবস্থায় আছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৬	আমরা যদি এই অঞ্চলের আরও উন্নতি করতে চাই, তাহলে চাকমাদেরকেও সাথে রাখতে হবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৭	আমি আমার বাচ্চাদেরকে চাকমা বাচ্চার সাথে খেলতে বা মিশতে নিষেধ করি না (বা করব না)।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

১৮	পাশের তালিকায় উল্লিখিত চারিত্রিক বৈশিষ্ট্যগুলোর মধ্যে কোনগুলো চাকমাদের বৈশিষ্ট্য তা উল্লেখ করুন।	<p>দয়ালু : ( ) হ্যা ( ) না</p> <p>অলস : ( ) হ্যা ( ) না</p> <p>পরিশ্রমি : ( ) হ্যা ( ) না</p> <p>বদরাগি : ( ) হ্যা ( ) না</p> <p>সৎ : ( ) হ্যা ( ) না</p> <p>অবিশ্বস্ত : ( ) হ্যা ( ) না</p> <p>মিশুক : ( ) হ্যা ( ) না</p> <p>অসৎ : ( ) হ্যা ( ) না</p> <p>ধূর্ত : ( ) হ্যা ( ) না</p> <p>হাসিখুশি : ( ) হ্যা ( ) না</p> <p>লোভী : ( ) হ্যা ( ) না</p> <p>দক্ষ : ( ) হ্যা ( ) না</p> <p>নিষ্ঠুর : ( ) হ্যা ( ) না</p>
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১৯	আমরা চাকমাদেরকে বিশ্বাস করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২০	চাকমারাই সমস্যা তৈরী করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২১	চাকমাদের মধ্যে অনেক ধরনেরই মানুষ আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২২	এটা সত্যি যে আমরাও চাকমাদের প্রতি কিছু খারাপ কাজ করেছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৩	প্রশাসন চাকমা ও বাঙ্গালীদেরকে সমান ভাবেই সহায়তা দিচ্ছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৪	চাকমাদের প্রতি আমার মায়া লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

২৫	আপনি কি মনে করেন যে চাকমারা খারাপ?	( ) হ্যাঁ ( ) না
২৬	আপনি কিভাবে জানলেন যে তারা খারাপ? (একাধিক টিক দিতে পারেন)	ক) আমি ব্যক্তিগত ভাবে তাদের খারাপ আচরণের শিকার হয়েছি। খ) তারা অন্যদের প্রতি খারাপ আচরণ করেছে এমন দেখেছি। গ) আমি অন্যদের মুখে শুনেছি বা পত্রিকায় পড়েছি। ঘ) .....

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
২৭	মাঝে মাঝে আমি চাকমাদের প্রতি সহানুভূতি অনুভব করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৮	এই অঞ্চলের উন্নয়নে চাকমারা গুরুত্বপূর্ণ ভূমিকা পালন করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৯	কারো কাছ থেকে চাকমাদের খারাপ আচরণ সম্পর্কে কিছু শুনতে পেলে তা পুনরায় যাচাই করে দেখার কোন প্রয়োজন নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩০	চাকমাদের সাথে আমাদের অনেক সাদৃশ্য আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩১	চাকমারা বিষধর সাপের মত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩২	এখানে যত অপরাধ ঘটে, তার প্রায় সবগুলোই ঘটায় চাকমারা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৩৩	চাকমাদের সাথে সজ্ঞাতে এ পর্যন্ত কতজন বাঙালি সেটেলার মারা গেছে বলে আপনি মনে করেন? (আনুমানিক সংখ্যা)	উত্তরঃ.....
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৩৪	আমাদের প্রতি চাকমাদের অত্যাচারের কথা আমার প্রায়ই মনে পড়ে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৫	আমরা কখনই আগবাড়িয়ে চাকমাদের সাথে খারাপ আচরণ করি না, তারাই ওসব প্রথম শুরু করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৩৬	চাকমাদের মধ্যে কেউ কেউ আপনাকে বাইরে ভাল আচরণ দেখাবে, কিন্তু ভেতরে সবাই একইরকম খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৭	সৃষ্টিকর্তা যখন মানুষ তৈরী করেছেন তখন জাতি ধর্ম নির্বিশেষে সকলকে সমান ভাবেই তৈরী করেছেন।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৮	কিছু বাঙালি সেটেলার আছে যারা চাকমাদের প্রতি খারাপ করছে, কিন্তু তারা আমাদের অংশ নয়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৯	চাকমারা যে জন্মগত ভাবেই খারাপ তা নয়, বরং পরিস্থিতিই তাদের বাধ্য করেছে খারাপ হতে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪০	চাকমাদের সাথে সত্যিকারের বন্ধুত্ব করা কখনই সম্ভব নয়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
৪১	কবির শেখ একজন বাঙালি সেটেলার। তিনি সবসময় যথাসাধ্য চেষ্টা করেন অন্যদের সহায়তা করতে। তার আয় তেমন ভাল নয় কিন্তু তা সত্ত্বেও তিনি তার আয়ের একটা বড় অংশ ব্যয় করেন দরিদ্রদের জন্য। তিনি সামাজিক রীতিনীতি ও বিধিবিধানের তেমন একটা তোয়াক্কা করেন না। তিনি তার নিজের কাছে যা ভাল মনে হয় তাই করেন এমনকি তা যদি বেশীরভাগ মানুষের বিপক্ষে যায় তেমন ক্ষেত্রেও।

**কবির শেখ কেমন মানুষ বলে আপনি মনে করেন?**

ক) খুবই ভাল মানুষ  
খ) ভাল মানুষ  
গ) খারাপ মানুষ  
ঘ) খুবই খারাপ মানুষ

৪২	চাকমাদের সাথে মেশার ক্ষেত্রে আপনি কি কোন বাধা অনুভব করেন?	( ) হ্যাঁ ( ) না
৪৩	উত্তর “হ্যাঁ” হলে, চাকমাদের সাথে মেশার ক্ষেত্রে সবচেয়ে বড় বাধা কোনটি? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তাদের খারাপ আচরণ খ) তাদের উত্তেজনা গ) তাদের লোভ ঘ) তাদের চতুরতা ঙ) তাদের নিষ্ঠুরতা

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৪৪	চাকমারা আমাদেরকে খারাপ মনে করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৫	এখানকার বর্তমান সঙ্কটময় পরিস্থিতির জন্য চাকমা এবং আমরা এই দুপক্ষই দায়ী।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৬	চাকমাদের যদিও মানুষের মত শরীর আছে, কিন্তু আসলে মানুষের চাইতে পশুর সাথেই তাদের মিল বেশি বা তার চাইতেও বেশি খারাপ তারা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৭	চাকমাদের সাথে সম্পর্ক তৈরী করলে তা কেবল খারাপ ফলাফলই বয়ে আনতে পারে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একটি ঘটনা পড়ে শোনাব এবং তার সম্ভাব্য ব্যাখ্যা কি হতে পারে তা জিজ্ঞাসা করব।			
	পরিস্থিতি ও প্রশ্ন	সম্ভাব্য ব্যাখ্যা	আত্মবিশ্বাসের মাত্রা ০- ১০০%
৪৮	আপনি একদিন চায়ের দোকানে বসে ছিলেন এবং দেখলেন, দুজন চাকমা এক সেটেলার বাঙালিকে ভীষন বকাঝকা করছে।  <b>এই ঘটনার সবচেয়ে সম্ভাব্য ব্যাখ্যা কি হতে পারে বলে আপনি মনে করেন?</b>	ক) বাঙালিটি নিশ্চয়ই খারাপ কিছু করেছে নইলে তারা এমন করত না। খ) বাঙালিটি আসলে নির্দোষ, চাকমা দুজন অন্যায়ভাবে তাকে বকছে। গ) দুটোই সত্যি হতে পারে।	উত্তরঃ:..... .....

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৪৯	আমি যদি কোন বাঙালি সেটেলারকে চাকমা কারো সাথে বন্ধুত্ব করতে দেখি তাহলে আমি তাকে নিষেধ করব।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫০	আমি আমার বাচ্চাদের এবং এখানকার বাঙালি সেটেলারদের ভবিষ্যত নিয়ে চিন্তিত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫১	আমরা বাঙালি সেটেলাররা চাকমাদের প্রতি যে ক্ষতিকর কাজগুলো করেছি তা ভেবে আমার খারাপ লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৫২	চাকমাদের সম্পর্কে কোন ধারণাটি আপনার মধ্যে সবচেয়ে বেশী কাজ করে (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তারা উত্তেজিত খ) তারা লোভী গ) তারা ধূর্ত ঘ) তারা চারিত্রিক ভাবে খারাপ ঙ) তারা দয়াহীন নিষ্ঠুর প্রকৃতির
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৫৩	বাঙালি সেটেলারদের থেকে চাকমারা কতটুকু পৃথক বলে আপনি মনে করেন?	পুরোপুরি ভিন্ন ধরনের	যথেষ্ট ভিন্নতা আছে	সামান্য ভিন্নতা আছে	একেবারেই কোন ভিন্নতা নেই
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৫৪	১০০ জন চাকমার মধ্যে কতজন ভাল মানুষ আছে বলে আপনি মনে করেন? (অর্থাৎ, চাকমাদের মধ্যে ভালমানুষের সংখ্যা শতকরা কতজন?)	উত্তরঃ:.....
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৫৫	চাকমাদের সাথে আমাদের যে ভুলবোঝাবুঝি এবং দ্বন্দ্ব তা ধীরে ধীরে দূর হয়ে যাবে যদি আমরা পরস্পরের সাথে মিশতে শুরু করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৬	চাকমাদের মধ্যে বেশিরভাগই সাধারণ মানুষ, তাদের দিয়ে খারাপ কাজ যারা করায়, সেসব ক্রিডানকদের বিরুদ্ধে তারা আসলে অসহায়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৭	আমাদের বর্তমান পরিস্থিতি নিয়ে আমি অসহায় বোধ করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৮	চাকমাদের খারাপ আচরন বিষয়ে যা কিছুই শুনি, সত্যতা যাচাই না করেই আমি তা বিশ্বাস করে ফেলি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৫৯	এই অঞ্চলে চাকমাদের অবস্থান কি আপনাকে কষ্ট দেয়?	( ) হ্যাঁ ( ) না
৬০	<b>উত্তর “হ্যাঁ” হলে,</b> চাকমাদের কোন বিষয়টির কারণে আপনি সবচেয়ে বেশি কষ্ট পান? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তাদের চতুর স্বাভাব খ) তাদের লোভী প্রবণতা গ) তাদের নির্ধূর আচরন ঘ) তাদের উত্তেজিত ভাব ঙ) তাদের খারাপ চরিত্র

৬১	সাধারণ ভাবে বলতে গেলে, বাঙালি সেটেলাররা চাকমাদেরকে কতটা পছন্দ করে বলে আপনি মনে করেন?	একেবারেই বন্ধসুলভ নয়	খুবই সামান্য বন্ধসুলভ	কিছুটা বন্ধসুলভ	মাঝা- মাঝি বন্ধসুলভ	বেশ বন্ধসুলভ	অনেক বন্ধসুলভ	খুবই বন্ধসুলভ
৬২	চাকমারা আপনাদের সাথে সময় কাটাতে বা বন্ধুত্ব করতে কতটা খুশি হবে বলে আপনি মনে করেন?	একেবারেই খুশি হবে না	খুবই সামান্য খুশি হবে	কিছুটা খুশি হবে	মাঝা- মাঝি খুশি হবে	বেশ খুশি হবে	অনেক খুশি হবে	ভীষণ খুশি হবে

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৬৩	আমি জানি আমাদের জাতির মধ্যেও এমন লোক আছে যারা অন্যদের প্রতি খারাপ করে থাকে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৪	চাকমাদের মধ্যেও অনেক ভাল লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৫	চাকমারা যে পরিস্থিতির ভেতর দিয়ে গেছে, এটা স্বাভাবিক যে তারা আমাদের প্রতি রাগ পোষন করবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৬	চাকমাদের সম্পর্কে আমার যা ভাবনা বা অনুভূতি তা নিয়ে আমার কোন দ্বিধা নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৬৭	আপনি কি চাকমাদের পছন্দ করেন?	( ) হ্যাঁ ( ) না
৬৮	<b>উত্তর “না” হলে,</b> চাকমাদেরকে পছন্দ না করার পেছনে সবচেয়ে গুরুত্বপূর্ণ কারণ কি? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তারা সবকছুতেই লোভী খ) তারা দয়া- মায়া হীন গ) তারা হিংস্র ঘ) তারা চারিত্রিকভাবে খারাপ ঙ) তারা চতুর

৬৯	পাশের তালিকায় উল্লিখিত চারিত্রিক বৈশিষ্ট্যগুলোর মধ্যে কোনগুলো বাঙালি সেটেলারদের বৈশিষ্ট্য তা উল্লেখ করুন।	দয়ালু : ( ) হ্যাঁ ( ) না অলস : ( ) হ্যাঁ ( ) না পরিশ্রমি : ( ) হ্যাঁ ( ) না বদরাগি : ( ) হ্যাঁ ( ) না সৎ : ( ) হ্যাঁ ( ) না অবিশ্বস্ত : ( ) হ্যাঁ ( ) না মিশুক : ( ) হ্যাঁ ( ) না অসৎ : ( ) হ্যাঁ ( ) না ধূর্ত : ( ) হ্যাঁ ( ) না হাসিখুশি : ( ) হ্যাঁ ( ) না লোভী : ( ) হ্যাঁ ( ) না দক্ষ : ( ) হ্যাঁ ( ) না নির্ধূর : ( ) হ্যাঁ ( ) না
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭০	চাকমারা আমাদের সাথে মিশতে চায় না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭১	বর্তমানে আমরা যে পরিস্থিতিতে আছি তার জন্য আমার রাগ লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭২	সব চাকমাদের লক্ষ্য- উদ্দেশ্য একই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৩	অপরাধবোধ বা লজ্জা, এসব অনুভূতি চাকমাদের মধ্যে নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৪	চাকমাদের মত আমাদের মধ্যেও অনেক খারাপ লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
৭৫	<p>দিপঙ্কর খীসা একজন চাকমা। তিনি সবসময় যথাসাধ্য চেষ্টা করেন অন্যদের সহায়তা করতে। তার আয় তেমন ভাল নয় কিন্তু তা সত্ত্বেও তিনি তার আয়ের একটা বড় অংশ ব্যয় করেন দরিদ্রদের জন্য। তবে তিনি খুবই বদ মেজাজী ধরনের। রেগে গেলে উনি হিতাহিত জ্ঞানশূন্য হয়ে পড়েন। রেগে গিয়ে একবার তিনি একজনের হাত ভেঙ্গে ফেলেছিলেন যদিও সে ব্যক্তিটি আসলে নির্দোষ ছিলেন।</p> <p><b>দিপঙ্কর খীসা কেমন মানুষ বলে আপনি মনে করেন?</b></p> <p>ক) খুবই ভাল মানুষ খ) ভাল মানুষ গ) খারাপ মানুষ ঘ) খুবই খারাপ মানুষ</p>

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭৬	আমরা চাইনা আমার পাড়ার আশেপাশে কোন চাকমা বাস করুক।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৭	চাকমাদের প্রতি আমাদের আচরণও এই দু জাতির মধ্যকার দ্বন্দ্ব বাড়াতে ভূমিকা রেখেছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৮	আমি জানি চাকমাদের মধ্যেও এমন লোক আছে যারা অন্যদের ভাল করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৯	সব জাতির মধ্যেই প্রায় সমান সংখ্যায় ভাল বা মন্দ লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮০	প্রশাসনের সহায়তার কারনেই চাকমারা এত বড় বেড়েছে এবং আমাদের জন্য সমস্যা তৈরী করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৮১	আপনি কি চাকমাদেরকে পুরোপুরি বিশ্বাস করেন?	( ) হ্যাঁ ( ) না
৮২	<p>উত্তর “না” হলে, আপনি কেন ওদের বিশ্বাস করতে পারেন না? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)</p>	<p>ক) তাদের নিষ্ঠুর আচরণের কারণে খ) তাদের উত্তেজিত ভাবের কারণে গ) তাদের লোভী স্বভাবের কারণে ঘ) তাদের বদ চরিত্রের কারণে ঙ) তাদের চতুর্যের কারণে</p>

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৮৩	চাকমারা এই অঞ্চলের সামাজিক পরিবেশ দূষিত করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৪	আমি যখন চাকমাদের সাথে মিশি তখন আমি, সহজ, প্রশান্ত বা আনন্দিত অনুভব করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৮৫	চাকমাদের মধ্যে একেবারেই কোন ভাল কিছু নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৬	একজন চাকমা যদি খারাপ কাজ করতে পারে, তাহলে অন্য চাকমারাও একই রকম যে করবে না এই নিশ্চয়তা কে দিতে পারে?	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৭	প্রাত্যাহিক সাধারণ লেনদেনের কথা বাদ দিলে, আমি চাকমাদের সাথে মেশা বা কথা বলার কোন প্রয়োজন বোধ করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৮	আমার রাগ লাগে যখন আমি মারমা বা ত্রিপুরাদেরকে চাকমাদের দ্বারা নিপীড়িত হতে দেখি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৮৯	বাঙালি সেটেলারদের সাথে সজ্ঞাতে এ পর্যন্ত কতজন চাকমা মারা গেছে বলে আপনি মনে করেন? (আনুমানিক সংখ্যা)	উত্তরঃ.....			
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯০	চাকমা কেবলমাত্র তাদের নিজের জাতির ভাল করা নিয়েই ভাবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯১	চাকমা খুবই সাম্প্রদায়িক।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯২	এই অঞ্চলে আর্থ- সামাজিক অবস্থানের দিক থেকে চাকমা এবং বাঙালি সেটেলারদের মধ্যে বিরাট পার্থক্য আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৩	চাকমা যেসব টমটম চালায়, আমি সাধারণত সেগুলোতে চড়ি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৪	চাকমা ত্রিপুরা বা মারমাদের চাইতে অনেক ভিন্ন।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৯৫	১০০ জন বাঙালি সেটেলারের মধ্যে কতজন ভাল মানুষ আছে বলে আপনি মনে করেন? (অর্থাৎ, বাঙালি সেটেলারের মধ্যে ভালমানুষের সংখ্যা শতকরা কতজন?)	উত্তরঃ.....			
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯৬	এই পরিস্থিতি আর সহ্য করার মত না, কিন্তু এই যন্ত্রনা বন্ধ করার জন্য আমাদের কিছুই করার নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৭	চাকমা যে খারাপ এটা বোঝার জন্য তাদের সবার খারাপ আচরণের প্রমাণ খোঁজার কোন দরকার নেই। এক- দুইটা ঘটনাই যথেষ্ট।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৮	চাকমা যদি এখানে না থাকত, তাহলে এই অঞ্চল হতে পারত পৃথিবীর সবচেয়ে শান্তিপূর্ণ স্থান।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একটি ঘটনা পড়ে শোনাব এবং তার সম্ভাব্য ব্যাখ্যা কি হতে পারে তা জিজ্ঞাসা করব।			
	পরিস্থিতি ও প্রশ্ন	সম্ভাব্য ব্যাখ্যা	আত্মবিশ্বাসের মাত্রা ০- ১০০%
৯৯	একদিন বাজারে যাওয়ার পথে আপনি দূর থেকে দেখলেন, দুজন বাঙালি সেটেলার একজন চাকমাকে কলার ধরে টেনে নিয়ে যাচ্ছে। <b>এই ঘটনার সবচেয়ে সম্ভাব্য ব্যাখ্যা কি হতে পারে বলে আপনি মনে করেন?</b>	ক) চাকমাটি নিশ্চয়ই খারাপ কিছু করেছে নইলে তারা এমন করত না। খ) চাকমাটি আসলে নির্দোষ, সেটেলার দুজন অন্যায়ভাবে তাকে নির্যাতন করেছে। গ) দুটোই সত্যি হতে পারে।	

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১০০	পার্বত্য চট্টগ্রাম অঞ্চলে আমাদের তুলনায় চাকমারা আর্থ-সামাজিক ভাবে ভাল অবস্থানে আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০১	আমরা চাকমাদের সাথে যা খারাপ করি, তা কেবলমাত্র তাদের খারাপ কাজের প্রতিক্রিয়ায় এবং আত্মরক্ষার প্রয়োজনেই করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০২	আমি যদি অফিসার হতাম এবং আমার যদি নতুন কর্মচারি নিয়োগ দেয়ার ক্ষমতা থাকত তাহলে আমি চাকমা প্রার্থির চাইতে বাঙালি সেটেলার প্রার্থিকে অগ্রাধিকার দিতাম।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।		
১০৩	হারুন রশিদ একজন বাঙালি সেটেলার। তিনি খুবই কর্মঠ একজন মানুষ। কঠোর পরিশ্রমের কারণে তিনি যথেষ্ট সম্পদশালী হয়েছেন। তিনি সবসময় তার প্রতিবেশীদেরকে নানাধরনের পরামর্শ এবং সহায়তা দিয়ে থাকেন যাতে তারাও তার মত সফল হতে পারেন। কিন্তু তিনি সামাজিক রীতিনীতি ও বিধিবিধানের তেমন একটা তোয়াক্কা করেন না। তিনি তার নিজের কাছে যা ভাল মনে হয় তাই করেন এমনকি তা যদি বেশীরভাগ মানুষের বিপক্ষে যায় তেমন ক্ষেত্রেও।	<b>হারুন রশিদ কেমন মানুষ বলে আপনি মনে করেন?</b> ক) খুবই ভাল মানুষ খ) ভাল মানুষ গ) খারাপ মানুষ ঘ) খুবই খারাপ মানুষ

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১০৪	আমি চাকমাদের সাথে মেলামেশা এড়িয়ে চলি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৫	অন্যদের প্রতি চাকমাদের কোন ঞ্ক্ষেপ নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৬	এটা সত্যি যে আমরাও মাঝে মাঝে বামেলা তৈরী করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৭	বিগত ৫ বছর ধরে অর্থনৈতিক ভাবে আমরা চাকমাদের চাইতে অনেক ভাল আছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৮	অতীতে আমরা চাকমাদের প্রতি যে আচরণ করেছি তার জন্য আমাদের ক্ষমা চাওয়া উচিত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৯	চাকমারা আমাদের প্রতি বৈষম্যমূলক আচরণ করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

১১০	চাকমাদের সম্পর্কে আপনার ধারণা যে সঠিক সে বিষয়ে আপনি কতটা নিশ্চিত?	পুরোপুরি নিশ্চিত	অনেকটা নিশ্চিত	কিছুটা নিশ্চিত	একেবারেই নিশ্চিত নই
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১১১. চাকমাদেরকে আপনার কতটা ভাল লাগে তা নিচের ছকের মাধ্যমে নির্দেশ করুনঃ

০	১০	২০	৩০	৪০	৫০	৬০	৭০	৮০	৯০	১০০
প্রচণ্ড খারাপ লাগে	অনেক খারাপ লাগে	বেশ খারাপ লাগে	কিছুটা খারাপ লাগে	সামান্য খারাপ লাগে	খারাপও লাগে না	সামান্য ভাল লাগে	কিছুটা ভাল লাগে	বেশ ভাল লাগে	অনেক ভাল লাগে	প্রচণ্ড ভাল লাগে
ভালও লাগে না										

### চাকমাদের সাথে সম্পর্ক বিষয়ক প্রশ্ন

১	আপনার কি কখনো কোন চাকমা সহপাঠী ছিল?	কখনোই না	অল্প কিছু	অনেক
২	আপনার কি কোন চাকমা বন্ধু ছিল বা আছে?	কখনোই না	অল্প কিছু	অনেক
৩	আপনার কি কোন চাকমা প্রতিবেশী ছিল বা আছে?	কখনোই না	অল্প কিছু	অনেক

৪	আপনার এমন কোন বন্ধু আছে যার চাকমার সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক
৫	আপনার আত্মীয়দের মধ্যে এমন কেউ আছে যার চাকমার সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক
৬	আপনার পরিবারের মধ্যে কি কারো চাকমার সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক

৭	আপনার বাসা থেকে সর্বনিম্ন কতদূরে চাকমা বাসা রয়েছে?	পাশের বাসা	৫০০ মিটারের মধ্যে	৫০০ মিটার থেকে ১ কিলোমিটারের মধ্যে	১-৫ কিলোমিটার	৫ কিলোমিটারের বেশি
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আপনি কখনো নিচের বিষয়গুলোর সম্মুখীন হয়েছেন কিনা তা বলুন?						
৮	চাকমাদের দ্বারা অপদস্থ হয়েছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
৯	চাকমাদের কাছ থেকে বৈষম্যমূলক আচরণ পেয়েছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১০	কোন চাকমা আপনাকে বকা-ঝকা করেছে।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১১	চাকমাদের কাছ থেকে হুমকি পেয়েছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১২	চাকমাদের দ্বারা শারিরিকভাবে নির্যাতিত হয়েছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১৩	চাকমা কতৃক অপমানিত হয়েছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১৪	চাকমাদের কারো সাথে সামনাসামনি আলাপ করা।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১৫	চাকমাদের সাথে অর্থনৈতিক লেনদেন (কেনাকাটা, ব্যবসা, ইত্যাদি) করা।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১৬	কোন চাকমার বাসায় আপনি গেছেন।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না
১৭	কোন চাকমা আপনার বাসায় এসেছে।	সবসময়	প্রায়ই	মারো মারো	খুবই কম	কখনোই না

জাতিগত পূর্ব-সংস্কার পরিমাপক  
(বাঙালিদের জন্য)

এই প্রশ্নমালাটিতে চাকমাদের প্রতি আপনার মনোভাব এবং ধারণা সম্পর্কিত বেশ কিছু উক্তি রয়েছে। ধারাবাহিক ভাবে প্রতিটি উক্তি সম্পর্কে আপনার মতামত দিন। এমন হতে পারে যে আপনি কিছু উক্তির সাথে একমত এবং কিছু উক্তির সাথে দ্বিমত পোষণ করবেন। প্রতিটি উক্তির সাথে আপনি কতটা একমত পোষণ করেন তা পাশের চারটি ঘর “পুরোপুরি একমত”, “অনেকটুকু একমত”, “সামান্য একমত” এবং “একেবারেই একমত নই” -এর যে কোন একটিতে টিক (√) চিহ্ন দিয়ে নির্দেশ করুন।

এটা খুবই জরুরী যে আপনি উক্তি এবং প্রশ্নগুলোতে যে বিষয় সম্পর্কে জানতে চাওয়া হয়েছে, তার প্রতি আপনার প্রকৃত অনুভূতি এবং মতামত প্রকাশ করবেন। কোন কিছু নিয়ে চিন্তিত না হয়ে, আপনার মনের ভেতরকার অনুভূতি অনুসারে আপনার মতামত দিন। এখানে কোন ভুল বা সঠিক উত্তর নেই। আমরা কেবলমাত্র চাকমাদের সম্পর্কে আপনার অনুভূতি এবং ভাবনা জানতে আছি।

ক্রম	উক্তি	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১	আমি কোন চাকমার সাথে মেলামেশা, বন্ধুত্ব বা কোন ধরনের সম্পর্ক করা পছন্দ করি না।				
২	আমার পরিবারের কেউ যদি কোন চাকমাকে বাসায় খাওয়ানোর দাওয়াত দেয় তাতে আমার কোন আপত্তি নেই।				
৩	আমার যদি ক্ষমতা থাকত তাহলে আমি চাকমাদেরকে এই অঞ্চল থেকে তাড়িয়ে দিতাম।				
৪	চাকমাদের কিছু বৈশিষ্ট্য আছে যা শ্রদ্ধা করার মত।				
৫	সৃষ্টিকর্তা যত ধরনের জাতি সৃষ্টি করেছেন তার মধ্যে চাকমারা হচ্ছে সবচেয়ে নিকৃষ্ট।				
৬	চাকমাদের বিশ্বাস করা বোকামী।				
৭	চাকমারা খুবই সুযোগ সন্ধানী				
৮	মাঝে মাঝে আমি তাদের জন্য একধরনের সহানুভূতি অনুভব করি কারণ আমি বুঝি চাকমাদেরও কিছু রাগ, দুঃখ আছে।				
৯	সাধারণভাবে বলতে গেলে চাকমাদেরকে আমি পছন্দই করি।				
১০	যখন কোন কারণে চাকমাদের সংস্পর্শে যেতে হয়, তখন শরীর ও মনের মধ্যেকার যেন একটা অস্বস্তি টের পাই।				
১১	দেখতে যত পৃথকই দেখা যাক না কেন, মানুষ হিসেবে চাকমাদের সাথে আমাদের পার্থক্য খুব বেশি নয়।				
১২	এই অঞ্চলের যা যা সমস্যা তার জন্য চাকমারাই দায়ী।				
১৩	ব্যাবসা পার্টনার হিসেবে চাকমারা খুবই নির্ভরশীল।				

সাধারন তথ্য

তারিখঃ d d - m m - ১ ১	১. জাতিসত্তাঃ ( ) চাকমা ( ) বাঙালি	
২. লিঙ্গঃ ( ) পুরুষ ( ) মহিলা	৩. ধর্মঃ ( ) মুসলিম ( ) বৌদ্ধ ( ) অন্যান্য	৪. বয়সঃ . . . .
৫. বৈবাহিক অবস্থাঃ ( ) অবিবাহিত ( ) বিবাহিত ( ) অন্যান্য (বিধবা/বিপত্তিক/তালাকপ্রাপ্ত)		
৬. শিক্ষাগত যোগ্যতাঃ ( ) লিখতে- পড়তে পারেন না ( ) প্রাথমিক পর্যন্ত ( ) মাধ্যমিক পর্যন্ত ( ) উচ্চমাধ্যমিক পর্যন্ত ( ) উচ্চমাধ্যমিকের বেশি		
৭. পেশাঃ ( ) কৃষি ( ) ব্যাবসা ( ) বেসরকারী চাকুরী ( ) সরকারী চাকুরী ( ) ছাত্র ( ) অন্যান্য. . . . .		
৮. পরিবারের সম্মিলিত মাসিক আয়ঃ . . . . . ৯. পরিবারের সদস্য সংখ্যাঃ . . . .		

\*১০. আপনি কি কখনো বড় ধরনের জাতিগত সঙ্ঘর্ষ দেখেছেন? : ( ) হ্যা ( ) না

\*১১. আপনি কি নিজে কখনো বড় ধরনের জাতিগত সঙ্ঘর্ষের শিকার হয়েছেন? : ( ) হ্যা ( ) না

\*(Also use **Memory and Emotion** form (separate sheet) for those who have responded with 'Yes' on Item 10 and Item 11)

নোটঃ
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গবেষণার প্রশ্নতালিকাঃ জাতিগত পূর্ব- সংস্কারের অবহিত মূলক নিয়ামক  
(চাকমাদের জন্য)

এই প্রশ্নমালাটিতে সেটেলার বাঙ্গালিদের প্রতি আপনার মনোভাব এবং ধারণা সম্পর্কিত বেশ কিছু উক্তি এবং প্রশ্ন রয়েছে। ধারাবাহিক ভাবে প্রতিটি উক্তি এবং প্রশ্ন সম্পর্কে আপনার মতামত বা উত্তর দিন। যদি কোন উক্তি এবং প্রশ্ন বুঝতে আপনার অসুবিধা হয়, সেক্ষেত্রে তা বুঝিয়ে বলার জন্য আমাদের জানাবেন।

এটা খুবই জরুরী যে আপনি উক্তি এবং প্রশ্নগুলোতে যে বিষয় সম্পর্কে জানতে চাওয়া হয়েছে, তার প্রতি আপনার প্রকৃত অনুভূতি এবং মতামত প্রকাশ করবেন। কোন কিছু নিয়ে চিন্তিত না হয়ে, আপনার মনের ভেতরকার অনুভূতি অনুসারে আপনার মতামত দিন। যদি কোন একটি প্রশ্নের উত্তর দেয়া আপনার জন্য খুবই আশ্বস্তিকর মনে হয়, সেক্ষেত্রে আপনি বলতে পারেন “এই প্রশ্নটির উত্তর দিব না”।

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১	সেটেলার বাঙ্গালিরা আমাদেরকে পছন্দ করে না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২	মানবিক গৃনাবলিগুলো যেমন, অন্যের প্রতি মমতা, দয়া, ভালবাসা, ইত্যাদি সেটেলার বাঙ্গালিদের মধ্যে নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩	যদিও আমি তাদের সাথে তেমনভাবে মিশিনি বা পর্যবেক্ষন করিনি, কিন্তু আমি বুঝি যে সেটেলার বাঙ্গালিরা খুবই খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪	স্বভাব বৈশিষ্ট্যের দিক থেকে সেটেলার বাঙ্গালিরা সবাই একইরকম।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫	একে অপরকে দোষারোপ করা অর্থহীন, তারচেয়ে আমাদের উচিত সেটেলার বাঙ্গালিদেরকে গ্রহন করে নিয়ে সুন্দর ভবিষ্যতের লক্ষ্য একসাথে কাজ করা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৬	আপনি যখন সেটেলার বাঙ্গালিদের সামনে পড়েন বা ওদের মুখোমুখি হন, তখন কেমন অনুভব করেন?	সহমর্মি	:	( )	হ্যা	( )	না
		আনন্দিত	:	( )	হ্যা	( )	না
		প্রশান্ত	:	( )	হ্যা	( )	না
		মিশতে আগ্রহী	:	( )	হ্যা	( )	না
		ভীত	:	( )	হ্যা	( )	না
		অস্বস্তিগ্রস্ত	:	( )	হ্যা	( )	না
		রাগান্বিত	:	( )	হ্যা	( )	না
		বিরক্ত	:	( )	হ্যা	( )	না
		( )	অন্যকিছু	.....			
		( )	আবেগের কোন পরিবর্তন	হায়	না		

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭	অল্প কয়েকজন সেটেলার বাঙ্গালির অন্যায়ে আচরনের কারণে পুরো সেটেলারদের প্রতি বিদ্বেষাত্মক আচরন করা আমি সমর্থন করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮	এই জেলায় আপনি যেখানেই যাবেন দেখতে পাবেন প্রায় সব সরকারি পদগুলো দখল করে আছে সেটেলার বাঙ্গালিরাই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯	আমি সেটেলার বাঙ্গালিদের কষ্ট, অসহায়ত্বটা বুঝি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০	সেটেলার বাঙ্গালিরা যে কোন ক্ষতি করতে পারে এটা ভেবে আমি ভয় পাই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১১	আমরা কখনই সেটেলার বাঙ্গালিদের সাথে সহজ হতে পারব না, এমনকি তাদের সাথে বন্ধুত্ব হলেও না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
১২	<p>কবির শেখ একজন বাঙালি সেটেলার। তিনি সবসময় যথাসাধ্য চেষ্টা করেন অন্যদের সহায়তা করতে। তার আয় তেমন ভাল নয় কিন্তু তা সত্ত্বেও তিনি তার আয়ের একটা বড় অংশ ব্যয় করেন দরিদ্রদের জন্য। তিনি সামাজিক রীতিনীতি ও বিধিবিধানের তেমন একটা তোয়াক্কা করেন না। তিনি তার নিজের কাছে যা ভাল মনে হয় তাই করেন এমনকি তা যদি বেশীরভাগ মানুষের বিপক্ষে যায় তেমন ক্ষেত্রেও।</p> <p><b>কবির শেখ কেমন মানুষ বলে আপনি মনে করেন?</b></p> <p>ক) খুবই ভাল মানুষ খ) ভাল মানুষ গ) খারাপ মানুষ ঘ) খুবই খারাপ মানুষ</p>

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১৩	আমাদের মধ্যে কিছু মানুষ আছে যাদের স্বভাব খারাপ, কিন্তু তার মানে এই নয় যে সকল চাকমারাই খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৪	সেটেলার বাঙ্গালিদের মধ্যে সহর্মিতা, বন্ধুভাবাপন্নতা ইত্যাদি অনিভুতিগুলো নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৫	বিগত ৫ বছর ধরে আমি অন্যান্য চাকমাদের তুলনায় অর্থনৈতিক ভাবে বেশ ভাল অবস্থায় আছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৬	আমরা যদি এই অঞ্চলের আরও উন্নতি করতে চাই, তাহলে সেটেলার বাঙ্গালিদেরকেও সাথে রাখতে হবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১৭	আমি আমার বাচ্চাদেরকে সেটেলার বাঙ্গালি বাচ্চার সাথে খেলতে বা মিশতে নিষেধ করি না (বা করব না)।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

১৮	<p>পাশের তালিকায় উল্লিখিত চারিত্রিক বৈশিষ্ট্যগুলোর মধ্যে কোনগুলো সেটেলার বাঙ্গালিদের বৈশিষ্ট্য তা উল্লেখ করুন।</p> <p>দয়ালু : ( ) হ্যাঁ ( ) না অলস : ( ) হ্যাঁ ( ) না পরিশ্রমি : ( ) হ্যাঁ ( ) না বদরাগি : ( ) হ্যাঁ ( ) না সৎ : ( ) হ্যাঁ ( ) না অবিশ্বস্ত : ( ) হ্যাঁ ( ) না মিশুক : ( ) হ্যাঁ ( ) না অসৎ : ( ) হ্যাঁ ( ) না ধূর্ত : ( ) হ্যাঁ ( ) না হাসিখুশি : ( ) হ্যাঁ ( ) না লোভী : ( ) হ্যাঁ ( ) না দক্ষ : ( ) হ্যাঁ ( ) না নিষ্ঠুর : ( ) হ্যাঁ ( ) না</p>
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১৯	আমরা সেটেলার বাঙ্গালিদেরকে বিশ্বাস করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২০	সেটেলার বাঙ্গালিরাই সমস্যা তৈরী করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২১	সেটেলার বাঙ্গালিদের মধ্যে অনেক ধরনেরই মানুষ আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২২	এটা সত্যি যে আমরাও সেটেলার বাঙ্গালিদের প্রতি কিছু খারাপ কাজ করেছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৩	প্রশাসন বাঙ্গালি ও চাকমাদেরকে সমান ভাবেই সহায়তা দিচ্ছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৪	সেটেলার বাঙ্গালিদের প্রতি আমার মায়া লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

২৫	আপনি কি মনে করেন যে সেটেলার বাঙ্গালিরা খারাপ?	( ) হ্যাঁ ( ) না			
২৬	উত্তর “হ্যাঁ” হলে, আপনি কিভাবে জানলেন যে তারা খারাপ? (একাধিক টিক দিতে পারেন)	ক) আমি ব্যক্তিগত ভাবে তাদের খারাপ আচরণের শিকার হয়েছি। খ) তারা অন্যদের প্রতি খারাপ আচরণ করেছে এমন দেখেছি। গ) আমি অন্যদের মুখে শুনেছি বা পত্রিকায় পড়েছি। ঘ) .....			

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
২৭	মাঝে মাঝে আমি সেটেলার বাঙ্গালিদের প্রতি সহানুভূতি অনুভব করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৮	এই অঞ্চলের উন্নয়নে সেটেলার বাঙ্গালিরা গুরুত্বপূর্ণ ভূমিকা পালন করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
২৯	কারো কাছ থেকে সেটেলার বাঙ্গালিদের খারাপ আচরণ সম্পর্কে কিছু শুনতে পেলে তা পুনরায় যাচাই করে দেখার কোন প্রয়োজন নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩০	সেটেলার বাঙ্গালিদের সাথে আমাদের অনেক সাদৃশ্য আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩১	সেটেলার বাঙ্গালিরা বিষধর সাপের মত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩২	এখানে যত অপরাধ ঘটে, তার প্রায় সবগুলোই ঘটায় সেটেলার বাঙ্গালিরা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৩৩	সেটেলার বাঙ্গালিদের সাথে সজ্ঞাতে এ পর্যন্ত কতজন চাকমা মারা গেছে বলে আপনি মনে করেন? (আনুমানিক সংখ্যা)	উত্তরঃ.....			
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৩৪	আমাদের প্রতি সেটেলার বাঙ্গালিদের অত্যাচারের কথা আমার প্রায়ই মনে পড়ে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৩৫	আমরা কখনই আগবাড়িয়ে সেটেলার বাঙ্গালিদের সাথে খারাপ আচরণ করি না, তারাই ওসব প্রথম শুরু করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৬	সেটেলার বাঙ্গালিদের মধ্যে কেউ কেউ আপনাকে বাইরে ভাল আচরণ দেখাবে, কিন্তু ভেতরে সবাই একইরকম খারাপ।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৭	সৃষ্টিকর্তা যখন মানুষ তৈরী করেছেন তখন জাতি ধর্ম নির্বিশেষে সকলকে সমান ভাবেই তৈরী করেছেন।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৮	কিছু চাকমা আছে যারা সেটেলার বাঙ্গালিদের প্রতি খারাপ করছে, কিন্তু তারা আমাদের অংশ নয়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৩৯	সেটেলার বাঙ্গালিরা যে জন্মগত ভাবেই খারাপ তা নয়, বরং পরিস্থিতিই তাদের বাধ্য করেছে খারাপ হতে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪০	সেটেলার বাঙ্গালিদের সাথে সত্যিকারের বন্ধুত্ব করা কখনই সম্ভব নয়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
৪১	সৈকত কান্তি একজন চাকমা। তিনি খুবই কর্মঠ একজন মানুষ। কঠোর পরিশ্রমের কারণে তিনি যথেষ্ট সম্পদশালী হয়েছেন। তিনি সবসময় তার প্রতিবেশীদেরকে নানাধরনের পরামর্শ এবং সহায়তা দিয়ে থাকেন যাতে তারাও তার মত সফল হতে পারেন। তবে তিনি খুবই বদ মেজাজী ধরনের। রেগে গেলে উনি হিতাহিত জ্ঞানশূন্য হয়ে পড়েন। রেগে গিয়ে একবার তিনি একজনের হাত ভেঙ্গে ফেলেছিলেন যদিও সে ব্যক্তিটি আসলে নির্দোষ ছিলেন।
	<p><b>সৈকত কান্তি কেমন মানুষ বলে আপনি মনে করেন?</b></p> <p>ক) খুবই ভাল মানুষ খ) ভাল মানুষ গ) খারাপ মানুষ ঘ) খুবই খারাপ মানুষ</p>

৪২	সেটেলার বাঙ্গালিদের সাথে মেশার ক্ষেত্রে আপনি কি কোন বাধা অনুভব করেন?	( ) হ্যাঁ ( ) না
৪৩	উত্তর “হ্যাঁ” হলে, সেটেলার বাঙ্গালিদের সাথে মেশার ক্ষেত্রে সবচেয়ে বড় বাধা কোনটি? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তাদের খারাপ আচরণ খ) তাদের উত্তেজনা গ) তাদের লোভ ঘ) তাদের চতুরতা ঙ) তাদের নির্ধুরতা

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৪৪	সেটেলার বাঙ্গালিরা আমাদেরকে খারাপ মনে করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৫	এখানকার বর্তমান সঙ্কটময় পরিস্থিতির জন্য সেটেলার বাঙ্গালি এবং আমরা এই দুপক্ষই দায়ী।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৬	সেটেলার বাঙ্গালিদের যদিও মানুষের মত শরীর আছে, কিন্তু আসলে মানুষের চাইতে পশুর সাথেই তাদের মিল বেশি বা তার চাইতেও বেশি খারাপ তারা।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৪৭	সেটেলার বাঙ্গালিদের সাথে সম্পর্ক তৈরী করলে তা কেবল খারাপ ফলাফলই বয়ে আনতে পারে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একটি ঘটনা পড়ে শোনাব এবং তার সম্ভাব্য ব্যাখ্যা কি হতে পারে তা জিজ্ঞাসা করব।			
	পরিস্থিতি ও প্রশ্ন	সম্ভাব্য ব্যাখ্যা	আত্মবিশ্বাসের মাত্রা ০-১০০%
৪৮	আপনি একদিন চায়ের দোকানে বসে ছিলেন এবং দেখলেন, দুজন সেটেলার বাঙালি এক চাকমাকে ভীষন বকাবকা করছে।  <b>এই ঘটনার সবচেয়ে সম্ভাব্য ব্যাখ্যা কি হতে পারে বলে আপনি মনে করেন?</b>	ক) চাকমাটি নিশ্চয়ই খারাপ কিছু করেছে নইলে তারা এমন করত না। খ) চাকমাটি আসলে নির্দোষ, সেটেলার বাঙালি দুজন অন্যায়ভাবে তাকে বকছে। গ) দুটোই সত্যি হতে পারে।	উত্তরঃ..... .....

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৪৯	আমি যদি কোন চাকমাকে বাঙালি সেটেলার কারো সাথে বন্ধুত্ব করতে দেখি তাহলে আমি তাকে নিষেধ করব।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫০	আমি আমার বাচ্চাদের এবং এখানকার চাকমাদের ভবিষ্যত নিয়ে চিন্তিত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫১	আমরা চাকমারা বাঙালি সেটেলারদের প্রতি যে ক্ষতিকর কাজগুলো করেছি তা ভেবে আমার খারাপ লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৫২	সেটেলার বাঙালিদের সম্পর্কে কোন ধারণাটি আপনার মধ্যে সবচেয়ে বেশী কাজ করে (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তারা উত্তেজিত খ) তারা লোভী গ) তারা ধূর্ত ঘ) তারা চারিত্রিক ভাবে খারাপ ঙ) তারা দয়াহীন নিষ্ঠুর প্রকৃতির
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৫৩	চাকমাদের থেকে বাঙালি সেটেলাররা কতটুকু পৃথক বলে আপনি মনে করেন?	পুরোপুরি ভিন্ন ধরনের	যথেষ্ট ভিন্নতা আছে	সামান্য ভিন্নতা আছে	একেবারেই কোন ভিন্নতা নেই
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৫৪	১০০ জন সেটেলার বাঙালির মধ্যে কতজন ভাল মানুষ আছে বলে আপনি মনে করেন? (অর্থাৎ, সেটেলার বাঙালিদের মধ্যে ভালমানুষের সংখ্যা শতকরা কতজন?)	উত্তরঃ.....
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৫৫	সেটেলার বাঙালিদের সাথে আমাদের যে ভুলবোঝাবুঝি এবং দ্বন্দ্ব তা ধীরে ধীরে দূর হয়ে যাবে যদি আমরা পরস্পরের সাথে মিশতে শুরু করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৬	সেটেলার বাঙালিদের মধ্যে বেশিরভাগই সাধারণ মানুষ, তাদের দিয়ে খারাপ কাজ যারা করায়, সেসব ক্রিড়ানকদের বিরুদ্ধে তারা আসলে অসহায়।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৭	আমাদের বর্তমান পরিস্থিতি নিয়ে আমি অসহায় বোধ করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৫৮	সেটেলার বাঙালিদের খারাপ আচরণ বিষয়ে যা কিছুই শুনি, সত্যতা যাচাই না করেই আমি তা বিশ্বাস করে ফেলি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৫৯	এই অঞ্চলে সেটেলার বাঙ্গালিদের অবস্থান কি আপনাকে কষ্ট দেয়?	( ) হ্যা ( ) না
৬০	উত্তর “হ্যা” হলে, সেটেলার বাঙ্গালিদের কোন বিষয়টির কারণে আপনি সবচেয়ে বেশি কষ্ট পান? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তাদের চতুর স্বাভাব খ) তাদের লোভী প্রবনতা গ) তাদের নির্ধুর আচরন ঘ) তাদের উত্তেজিত ভাব ঙ) তাদের খারাপ চরিত্র

৬১	সাধারণ ভাবে বলতে গেলে, চাকমারা বাঙালি সেটেলারদেরকে কতটা পছন্দ করে বলে আপনি মনে করেন?	একেবারেই বন্ধুসুলভ নয়	খুবই সামান্য বন্ধুসুলভ	কিছুটা বন্ধুসুলভ	মাঝা- মাঝি বন্ধুসুলভ	বেশ বন্ধুসুলভ	অনেক বন্ধুসুলভ	খুবই বন্ধুসুলভ
৬২	সেটেলার বাঙ্গালিরা আপনাদের সাথে সময়ে কাটাতে বা বন্ধুত্ব করতে কতটা খুশি হবে বলে আপনি মনে করেন?	একেবারেই খুশি হবে না	খুবই সামান্য খুশি হবে	কিছুটা খুশি হবে	মাঝা- মাঝি খুশি হবে	বেশ খুশি হবে	অনেক খুশি হবে	ভীষণ খুশি হবে

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৬৩	আমি জানি আমাদের জাতির মধ্যেও এমন লোক আছে যারা অন্যদের প্রতি খারাপ করে থাকে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৪	সেটেলার বাঙ্গালিদের মধ্যেও অনেক ভাল লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৫	সেটেলার বাঙ্গালিরা যে পরিস্থিতির ভেতর দিয়ে গেছে, এটা স্বাভাবিক যে তারা আমাদের প্রতি রাগ পোষন করবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৬৬	সেটেলার বাঙ্গালিদের সম্পর্কে আমার যা ভাবনা বা অনুভূতি তা নিয়ে আমার কোন দ্বিধা নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৬৭	আপনি কি সেটেলার বাঙ্গালিদের পছন্দ করেন?	( ) হ্যা ( ) না
৬৮	উত্তর “না” হলে, সেটেলার বাঙ্গালিদেরকে পছন্দ না করার পেছনে সবচেয়ে গুরুত্বপূর্ণ কারণ কি? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	ক) তারা সবকছুতেই লোভী খ) তারা দয়া- মায়া হীন গ) তারা হিংস্র ঘ) তারা চারিত্রিকভাবে খারাপ ঙ) তারা চতুর

৬৯	পাশের তালিকায় উল্লিখিত চারিত্রিক বৈশিষ্ট্যগুলোর মধ্যে কোনগুলো চাকমাদের বৈশিষ্ট্য তা উল্লেখ করুন।	দয়ালু	:	( ) হ্যা	( ) না
		অলস	:	( ) হ্যা	( ) না
		পরিশ্রমি	:	( ) হ্যা	( ) না
		বদরাগি	:	( ) হ্যা	( ) না
		সৎ	:	( ) হ্যা	( ) না
		অবিশ্বস্ত	:	( ) হ্যা	( ) না
		মিশুক	:	( ) হ্যা	( ) না
		অসৎ	:	( ) হ্যা	( ) না
		ধূর্ত	:	( ) হ্যা	( ) না
		হাসিখুশি	:	( ) হ্যা	( ) না
		লোভী	:	( ) হ্যা	( ) না
		দক্ষ	:	( ) হ্যা	( ) না
		নির্ধুর	:	( ) হ্যা	( ) না

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭০	সেটেলার বাঙ্গালিরা আমাদের সাথে মিশতে চায় না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭১	বর্তমানে আমরা যে পরিস্থিতিতে আছি তার জন্য আমার রাগ লাগে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭২	সব সেটেলার বাঙ্গালির লক্ষ্য- উদ্দেশ্য একই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৩	অপরাধবোধ বা লজ্জা, এসব অনুভূতি সেটেলার বাঙ্গালিদের মধ্যে নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৪	সেটেলার বাঙ্গালিদের মত আমাদের মধ্যেও অনেক খারাপ লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
৭৫	<p>হারুন রশিদ একজন বাঙালি সেটেলার। তিনি খুবই কর্মঠ একজন মানুষ। কঠোর পরিশ্রমের কারণে তিনি যথেষ্ট সম্পদশালী হয়েছেন। তিনি সবসময় তার প্রতিবেশীদেরকে নানাধরনের পরামর্শ এবং সহায়তা দিয়ে থাকেন যাতে তারাও তার মত সফল হতে পারেন। কিন্তু তিনি সামাজিক রীতিনীতি ও বিধিবিধানের তেমন একটা তোয়াক্কা করেন না। তিনি তার নিজের কাছে যা ভাল মনে হয় তাই করেন এমনকি তা যদি বেশীরভাগ মানুষের বিপক্ষে যায় তেমন ক্ষেত্রেও।</p> <p><b>হারুন রশিদ কেমন মানুষ বলে আপনি মনে করেন?</b></p> <p>ক) খুবই ভাল মানুষ খ) ভাল মানুষ গ) খারাপ মানুষ ঘ) খুবই খারাপ মানুষ</p>

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৭৬	আমরা চাইনা আমার পাড়ার আশেপাশে কোন সেটেলার বাঙ্গালি বাস করুক।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৭	সেটেলার বাঙ্গালিদের প্রতি আমাদের আচরণও এই দু জাতির মধ্যকার দ্বন্দ্ব বাড়াতে ভূমিকা রেখেছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৮	আমি জানি সেটেলার বাঙ্গালিদের মধ্যেও এমন লোক আছে যারা অন্যদের ভাল করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৭৯	সব জাতির মধ্যেই প্রায় সমান সংখ্যায় ভাল বা মন্দ লোক আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮০	প্রশাসনের সহায়তার কারনেই সেটেলার বাঙ্গালিরা এত বাড় বেড়েছে এবং আমাদের জন্য সমস্যা তৈরী করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৮১	আপনি কি সেটেলার বাঙ্গালিদেরকে পুরোপুরি বিশ্বাস করেন?	( ) হ্যাঁ ( ) না
৮২	উত্তর “না” হলে, আপনি কেন ওদের বিশ্বাস করতে পারেন না? (পাশের তালিকার ৫টির থেকে ১টি বাছাই করুন)	<p>ক) তাদের নির্ধূর আচরণের কারণে</p> <p>খ) তাদের উত্তেজিত ভাবের কারণে</p> <p>গ) তাদের লোভী স্বভাবের কারণে</p> <p>ঘ) তাদের বদ চরিত্রের কারণে</p> <p>ঙ) তাদের চতুর্যের কারণে</p>

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৮৩	সেটেলার বাঙ্গালিরা এই অঞ্চলের সামাজিক পরিবেশ দূষিত করছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৪	আমি যখন সেটেলার বাঙ্গালিদের সাথে মিশি তখন আমি, সহজ, প্রশান্ত বা আনন্দিত অনুভব করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৫	সেটেলার বাঙ্গালিদের মধ্যে একেবারেই কোন ভাল কিছু নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৬	একজন সেটেলার বাঙ্গালি যদি খারাপ কাজ করতে পারে, তাহলে অন্য সেটেলাররাও একই রকম যে করবে না এই নিশ্চয়তা কে দিতে পারে?	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৭	প্রাত্যাহিক সাধারণ লেনদেনের কথা বাদ দিলে, আমি সেটেলার বাঙ্গালিদের সাথে মেশা বা কথা বলার কোন প্রয়োজন বোধ করি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৮৮	আমার রাগ লাগে যখন আমি আদি বাঙ্গালিদেরকে সেটেলার বাঙ্গালিদের দ্বারা নিপীড়িত হতে দেখি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৮৯	চাকমাদের সাথে সজ্ঞাতে এ পর্যন্ত কতজন সেটেলার বাঙ্গালি মারা গেছে বলে আপনি মনে করেন? (আনুমানিক সংখ্যা)	উত্তরঃ.....			
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯০	সেটেলার বাঙ্গালিরা কেবলমাত্র তাদের নিজের জাতির ভাল করা নিয়েই ভাবে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯১	সেটেলার বাঙ্গালিরা খুবই সাম্প্রদায়িক।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯২	এই অঞ্চলে আর্থ- সামাজিক অবস্থানের দিক থেকে সেটেলার বাঙ্গালি এবং চাকমাদের মধ্যে বিরাট পার্থক্য আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৩	সেটেলার বাঙ্গালিরা যেসব টমটম চালায়, আমি সাধারণত সেগুলোতে চড়ি না।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৪	সেটেলার বাঙ্গালিরা আদি বাঙ্গালিদের চাইতে অনেক ভিন্ন।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

৯৫	১০০ জন চাকমার মধ্যে কতজন ভাল মানুষ আছে বলে আপনি মনে করেন? (অর্থাৎ, চাকমাদের মধ্যে ভালমানুষের সংখ্যা শতকরা কতজন?)	উত্তরঃ.....			
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নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
৯৬	এই পরিস্থিতি আর সহ্য করার মত না, কিন্তু এই যন্ত্রণা বন্ধ করার জন্য আমাদের কিছুই করার নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৭	সেটেলার বাঙ্গালিরা যে খারাপ এটা বোঝার জন্য তাদের সবার খারাপ আচরণের প্রমাণ খোঁজার কোন দরকার নেই। এক- দুইটা ঘটনাই যথেষ্ট।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
৯৮	সেটেলার বাঙ্গালিরা যদি এখানে না থাকত, তাহলে এই অঞ্চল হতে পারত পৃথিবীর সবচেয়ে শান্তিপূর্ণ স্থান।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একটি ঘটনা পড়ে শোনাব এবং তার সম্ভাব্য ব্যাখ্যা কি হতে পারে তা জিজ্ঞাসা করব।			
	পরিস্থিতি ও প্রশ্ন	সম্ভাব্য ব্যাখ্যা	আত্মবিশ্বাসের মাত্রা ০- ১০০%
৯৯	একদিন বাজারে যাওয়ার পথে আপনি দূর থেকে দেখলেন, দুজন চাকমা একজন সেটেলার বাঙ্গালিকে কলার ধরে টেনে নিয়ে যাচ্ছে। <b>এই ঘটনার সবচেয়ে সম্ভাব্য ব্যাখ্যা কি হতে পারে বলে আপনি মনে করেন?</b>	ক) সেটেলার বাঙ্গালিটি নিশ্চয়ই খারাপ কিছু করেছে নইলে তারা এমন করত না। খ) সেটেলার বাঙ্গালিটি আসলে নির্দোষ, চাকমা দুজন অন্যাযভাবে তাকে নির্যাতন করছে। গ) দুটোই সত্যি হতে পারে।	

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১০০	পার্বত্য চট্টগ্রাম অঞ্চলে আমাদের তুলনায় সেটেলার বাঙ্গালিরা আর্থ- সামাজিক ভাবে ভাল অবস্থানে আছে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০১	আমরা সেটেলার বাঙ্গালিদের সাথে যা খারাপ করি, তা কেবলমাত্র তাদের খারাপ কাজের প্রতিক্রিয়ায় এবং আত্মরক্ষার প্রয়োজনেই করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০২	আমি যদি অফিসার হতাম এবং আমার যদি নতুন কর্মচারি নিয়োগ দেয়ার ক্ষমতা থাকত তাহলে আমি সেটেলার বাঙ্গালি প্রার্থীর চাইতে চাকমা প্রার্থিকে অগ্রাধিকার দিতাম।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

এখন আমি আপনাকে একজন ব্যক্তি সম্পর্কে একটা গল্প বলব এবং তা শুনে ঐ ব্যক্তি সম্পর্কে আপনার কি ধারণা হয় তা জানতে চাইব।	
১০৩	দিপঙ্কর খীসা একজন চাকমা। তিনি সবসময় যথাসাধ্য চেষ্টা করেন অন্যদের সহায়তা করতে। তার আয় তেমন ভাল নয় কিন্তু তা সত্ত্বেও তিনি তার আয়ের একটা বড় অংশ ব্যয় করেন দরিদ্রদের জন্য। তবে তিনি খুবই বদ মেজাজী ধরনের। রেগে গেলে উনি হিতাহিত জ্ঞানশূন্য হয়ে পড়েন। রেগে গিয়ে একবার তিনি একজনের হাত ভেঙ্গে ফেলেছিলেন যদিও সে ব্যক্তিটি আসলে নির্দোষ ছিলেন।

**দিপঙ্কর খীসা কেমন মানুষ বলে আপনি মনে করেন?**

ক) খুবই ভাল মানুষ  
খ) ভাল মানুষ  
গ) খারাপ মানুষ  
ঘ) খুবই খারাপ মানুষ

নিচের উক্তিগুলোর সাথে আপনি কতটা একমত তা বলুন।					
১০৪	আমি সেটেলার বাঙ্গালিদের সাথে মেলামেশা এড়িয়ে চলি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৫	অন্যদের প্রতি সেটেলার বাঙ্গালিদের কোন দ্রুক্ষেপ নেই।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৬	এটা সত্যি যে আমরাও মাঝে মাঝে ঝামেলা তৈরী করি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৭	বিগত ৫ বছর ধরে অর্থনৈতিক ভাবে আমরা সেটেলার বাঙ্গালিদের চাইতে অনেক ভাল আছি।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৮	অতীতে আমরা সেটেলার বাঙ্গালিদের প্রতি যে আচরন করেছি তার জন্য আমাদের ক্ষমা চাওয়া উচিত।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১০৯	সেটেলার বাঙ্গালিরা আমাদের প্রতি বৈষম্যমূলক আচরন করে।	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই

১১০	সেটেলার বাঙ্গালিদের সম্পর্কে আপনার ধারণা যে সঠিক সে বিষয়ে আপনি কতটা নিশ্চিত?	পুরোপুরি নিশ্চিত	অনেকটা নিশ্চিত	কিছুটা নিশ্চিত	একেবারেই নিশ্চিত নই
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১১১. সেটেলার বাঙ্গালিদেরকে আপনার কতটা ভাল লাগে তা নিচের ছকের মাধ্যমে নির্দেশ করুনঃ

০	১০	২০	৩০	৪০	৫০	৬০	৭০	৮০	৯০	১০০
প্রচণ্ড খারাপ লাগে	অনেক খারাপ লাগে	বেশ খারাপ লাগে	কিছুটা খারাপ লাগে	সামান্য খারাপ লাগে	খারাপও লাগে না	সামান্য ভাল লাগে	কিছুটা ভাল লাগে	বেশ ভাল লাগে	অনেক ভাল লাগে	প্রচণ্ড ভাল লাগে
ভালও লাগে না										

### সেটেলার বাঙ্গালিদের সাথে সম্পর্ক বিষয়ক প্রশ্ন

১	আপনার কি কখনো কোন সেটেলার বাঙ্গালি সহপাঠী ছিল?	কখনোই না	অল্প কিছু	অনেক
২	আপনার কি কোন সেটেলার বাঙ্গালি বন্ধু ছিল বা আছে?	কখনোই না	অল্প কিছু	অনেক
৩	আপনার কি কোন সেটেলার বাঙ্গালি প্রতিবেশী ছিল বা আছে?	কখনোই না	অল্প কিছু	অনেক

৪	আপনার এমন কোন বন্ধু আছে যার সেটেলার বাঙ্গালির সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক
৫	আপনার আত্মীয়দের মধ্যে এমন কেউ আছে যার সেটেলার বাঙ্গালির সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক
৬	আপনার পরিবারের মধ্যে কি কারো সেটেলার বাঙ্গালির সাথে বন্ধুত্ব আছে?	নেই	অল্প কিছু	অনেক

৭	আপনার বাসা থেকে সর্বনিম্ন কতদূরে সেটেলার বাঙ্গালি বাসা রয়েছে?	পাশের বাসা	৫০০ মিটারের মধ্যে	৫০০ মিটার থেকে ১ কিলোমিটারের মধ্যে	১-৫ কিলোমিটার	৫ কিলোমিটারের বেশি
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আপনি কখনো নিচের বিষয়গুলোর সম্মুখীন হয়েছেন কিনা তা বলুন?						
৮	সেটেলার বাঙ্গালিদের দ্বারা অপদস্থ হয়েছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
৯	সেটেলার বাঙ্গালিদের কাছ থেকে বৈষম্যমূলক আচরণ পেয়েছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১০	কোন সেটেলার বাঙ্গালি আপনাকে বকা- বকা করেছে।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১১	সেটেলার বাঙ্গালিদের কাছ থেকে হুমকি পেয়েছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১২	সেটেলার বাঙ্গালিদের দ্বারা শারিরিকভাবে নির্যাতিত হয়েছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১৩	সেটেলার বাঙ্গালি কতৃক অপমানিত হয়েছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১৪	সেটেলার বাঙ্গালিদের কারো সাথে সামনাসামনি আলাপ করা।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১৫	সেটেলার বাঙ্গালিদের সাথে অর্থনৈতিক লেনদেন (কেনাকাটা, ব্যবসা, ইত্যাদি) করা।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১৬	কোন সেটেলার বাঙ্গালির বাসায় আপনি গেছেন।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না
১৭	কোন সেটেলার বাঙ্গালি আপনার বাসায় এসেছে।	সবসময়	প্রায়ই	মাঝে মাঝে	খুবই কম	কখনোই না

জাতিগত পূর্ব-সংস্কার পরিমাপক  
(চাকমাদের জন্য)

এই প্রশ্নমালাটিতে চাকমাদের প্রতি আপনার মনোভাব এবং ধারণা সম্পর্কিত বেশ কিছু উক্তি রয়েছে। ধারাবাহিক ভাবে প্রতিটি উক্তি সম্পর্কে আপনার মতামত দিন। এমন হতে পারে যে আপনি কিছু উক্তির সাথে একমত এবং কিছু উক্তির সাথে দ্বিমত পোষন করবেন। প্রতিটি উক্তির সাথে আপনি কতটা একমত পোষন করেন তা পাশের চারটি ঘর “পুরোপুরি একমত”, “অনেকটুকু একমত”, “সামান্য একমত” এবং “একেবারেই একমত নই” -এর যে কোন একটিতে টিক (✓) চিহ্ন দিয়ে নির্দেশ করুন।

এটা খুবই জরুরী যে আপনি উক্তি এবং প্রশ্নগুলোতে যে বিষয় সম্পর্কে জানতে চাওয়া হয়েছে, তার প্রতি আপনার প্রকৃত অনুভূতি এবং মতামত প্রকাশ করবেন। কোন কিছু নিয়ে চিন্তিত না হয়ে, আপনার মনের ভেতরকার অনুভূতি অনুসারে আপনার মতামত দিন। এখানে কোন ভুল বা সঠিক উত্তর নেই। আমরা কেবলমাত্র চাকমাদের সম্পর্কে আপনার অনুভূতি এবং ভাবনা জানতে আগ্রহী।

ক্রম	উক্তি	পুরোপুরি একমত	অনেকটুকু একমত	সামান্য একমত	একেবারেই একমত নই
১	আমি কোন সেটেলার বাঙ্গালীর সাথে মেলামেশা, বন্ধুত্ব বা কোন ধরনের সম্পর্ক করা পছন্দ করি না।				
২	আমার পরিবারের কেউ যদি কোন সেটেলার বাঙ্গালীকে বাসায় খাওয়ানোর দাওয়াত দেয় তাতে আমার কোন আপত্তি নেই।				
৩	আমার যদি ক্ষমতা থাকত তাহলে আমি সেটেলার বাঙ্গালীদেরকে এই অঞ্চল থেকে তাড়িয়ে দিতাম।				
৪	সেটেলার বাঙ্গালীদের কিছু বৈশিষ্ট আছে যা শ্রদ্ধা করার মত।				
৫	সৃষ্টিকর্তা যত ধরনের জাতি সৃষ্টি করেছেন তার মধ্যে সেটেলার বাঙ্গালীরা হচ্ছে সবচেয়ে নিকৃষ্ট।				
৬	সেটেলার বাঙ্গালীদের বিশ্বাস করা বোকামী।				
৭	সেটেলার বাঙ্গালীরা খুবই সুযোগ সন্ধানী				
৮	মাঝে মাঝে আমি তাদের জন্য একধরনের সহানুভূতি অনুভব করি কারণ আমি বুঝি সেটেলার বাঙ্গালীদেরও কিছু রাগ, দুঃখ আছে।				
৯	সাধারণভাবে বলতে গেলে সেটেলার বাঙ্গালীদেরকে আমি পছন্দই করি।				
১০	যখন কোন কারণে ওদের সংস্পর্শে যেতে হয়, তখন শরীর ও মনের মধ্যেকার যেন একটা অস্বস্তি টের পাই।				
১১	দেখতে যত পৃথকই দেখা যাক না কেন, মানুষ হিসেবে সেটেলার বাঙ্গালীদের সাথে আমাদের পার্থক্য খুব বেশি নয়।				
১২	এই অঞ্চলের যা যা সমস্যা তার জন্য সেটেলার বাঙ্গালীরাই দায়ী।				
১৩	ব্যাবসা পার্টনার হিসেবে সেটেলার বাঙ্গালীরা খুবই নির্ভরশীল।				

সাধারন তথ্য

তারিখঃ d d - m m - ১ ১

১. জাতিসত্ত্বাঃ ( ) চাকমা ( ) বাঙালি

২. লিঙ্গঃ ( ) পুরুষ ( ) মহিলা

৩. ধর্মঃ ( ) মুসলিম ( ) বৌদ্ধ ( ) অন্যান্য

৪. বয়সঃ . . . .

৫. বৈবাহিক অবস্থাঃ ( ) অবিবাহিত ( ) বিবাহিত ( ) অন্যান্য (বিধবা/বিপত্তিক/তালাকপ্রাপ্ত)

৬. শিক্ষাগত যোগ্যতাঃ ( ) লিখতে- পড়তে পারেন না ( ) প্রাথমিক পর্যন্ত ( ) মাধ্যমিক পর্যন্ত  
( ) উচ্চমাধ্যমিক পর্যন্ত ( ) উচ্চমাধ্যমিকের বেশি

৭. পেশাঃ ( ) কৃষি ( ) ব্যাবসা ( ) বেসরকারী চাকুরী ( ) সরকারী চাকুরী ( ) ছাত্র  
( ) অন্যান্য. . . . .

৮. পরিবারের সম্মিলিত মাসিক আয়ঃ . . . . . ৯. পরিবারের সদস্য সংখ্যাঃ . . . .

\*১০. আপনি কি কখনো বড় ধরনের জাতিগত সঙ্ঘর্ষ দেখেছেন? : ( ) হ্যা ( ) না

\*১১. আপনি কি নিজে কখনো বড় ধরনের জাতিগত সঙ্ঘর্ষের শিকার হয়েছেন? : ( ) হ্যা ( ) না

\*(Also use **Memory and Emotion** form (separate sheet) for those who have responded with 'Yes' on Item 10 and Item 11)

নোটঃ

## Appendix N

### Explanatory statements for Study 2



## Explanatory Statement

<date>

Title of the research: **Cognitive Determinants of Racial Prejudices**

**This information sheet is for you to keep.**

My name is Muhammad Kamruzzaman Mozumder and I am conducting a research project with Dr. Shamsul Haque, Associate Professor in the School of Medicine and Health Sciences towards a PhD degree at Monash University. This means that I will be writing a thesis which is the equivalent of a 300 page book.

### ***The aim of the research***

The aim of this study is to find out the role of cognitive factors i.e. thinking, beliefs, memory, perception, interpretation, etc. in developing and maintaining a person's prejudices toward people from other races.

### ***Why you are being requested to participate?***

I have selected Chittagong Hill Tracts as the area of my data collection because it is currently home to two racial groups namely indigenous and settler Bangladeshi. Recent observation suggests existence of racial tension and prejudices between these two groups. To understand racial prejudices, I need to interview some indigenous and settler Bangladeshis from this region. But before requesting for your participation, I need to know that your age is not below 18, you can communicate in Bangla, you do not have any debilitating mental or physical illness, you are not intoxicated with alcohol, drug or other substances and you do not have any known memory deficit. Because in such condition it may be difficult for you to participate in the study and the data provided by you will be of limited use.

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Telephone [REDACTED]  
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***What does the research involve?***

The study involves screening your suitability as a participant for this research. If you are found suitable then I will ask you a series of questions from questionnaires with detailed instructions on how to respond.

***How much time will the research take?***

Screening will take only 3-5 minutes. If you are found to be a suitable respondent, it will require you to allow additional 30-40 minutes of your time for completing the questionnaires.

***Possible benefits***

The present research is hoped to generate findings that will significantly contribute in understanding racial prejudices. This understanding will in turn leads towards the development of strategies for reducing racial prejudices and racial conflict. You know many people have died and are still dying in this region and all over the world because of racial conflicts. Your participation in this research will not bear any direct benefit for you but will be of enormous benefit for the society and the world if the findings can be utilized properly in reducing racial prejudices.

***Inconvenience or discomfort***

Please note that the issues that I will be discussing with you may be sensitive for you and can evoke emotional feeling and memory in you. These may be distressing for you, but are not supposed to cause any long term harm to you. If you feel necessary, you can visit the Psychiatry Department of Chittagong Medical College Hospital for psychological support.

***Withdrawal from the research***

Participation in this study is voluntary and you are under no obligation to consent to participate. However, if you do consent to participate, you may only withdraw before submitting the filled-up questionnaires. As we will not record any identification information, it will not be possible for us to find out your questionnaires if you want to withdraw after they have been mingled with questionnaires filled up by others.

**Confidentiality**

Your confidentiality will be given a high priority in this research. Your identification materials will not be recorded and information collected from you will only be used for the research purpose.

**Storage of data**

Storage of the collected data will adhere to the University regulations and kept on University premises in a locked filing cabinet for 5 years. Report of the study may be submitted for publication, but individual participants will not be identifiable in such report.

**Results**

If you would like to be informed of the aggregate research finding, please contact Muhammad Kamruzzaman Mozumder on mobile: [REDACTED] email: [REDACTED] or website < <http://www.med.monash.edu.my> >. The findings will be accessible from 1 January 2012 to 30 April 2012.

If you would like to contact the researchers about any aspect of this study, please contact the Chief Investigator:	If you have a complaint concerning the manner in which this research (project number: CF10/0053 – 2010000021) is being conducted, please contact:
Dr. Shamsul Haque Associate Professor, Jeffrey Cheah School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email [REDACTED]	Md. Zahir Uddin, Assistant Professor, National Institute of Mental Health Sher-E-Bangla Nagor, Dhaka, Bangladesh. Tel: [REDACTED] Email: [REDACTED]

Thank you.

.....  
Muhammad Kamruzzaman Mozumder



## ব্যখ্যামূলক বিবৃতি

<তারিখ: >

গবেষণার শিরোনাম: জাতিগত পূর্ব-সংস্কারের অবহিত মূলক নিয়ামক

এই ব্যখ্যামূলক তথ্যসমূহ আপনার কাছে রাখার জন্য

আমি মুহাম্মদ কামরুজ্জামান মজুমদার, আমার পি.এইচ.ডি. ডিগ্রির অংশ হিসেবে মনাস বিশ্ববিদ্যালয়ের স্কুল অফ মেডিসিন এন্ড হেল্থ সায়েন্স (School of Medicine and Health Sciences, Monash University) - এর সহযোগী অধ্যাপক, ডঃ শামসুল হক এর তত্ত্বাবধানে একটি গবেষণা করছি। গবেষণার উপর ভিত্তি করে আমাকে প্রায় ৩০০ পাতার বইয়ের সমতুল্য একটি থিসিস লিখতে হবে।

### গবেষণার লক্ষ্য

কেন একজন মানুষ অপর একজন ভিন্ন জাতির মানুষের প্রতি বা ভিন্ন জাতির প্রতি পূর্ব-সংস্কার ধারণ করেন এবং ব্যক্তির চিন্তা, বিশ্বাস, আবেগ, প্রত্যক্ষন, স্মৃতি, ইত্যাদি বিষয়গুলো এই জাতিগত পূর্ব-সংস্কারের ক্ষেত্রে কিভাবে প্রভাব বিস্তার করে তা খুঁজে বের করার চেষ্টা করা হবে এই গবেষণার মাধ্যমে।

### কেন আপনাকে এই গবেষণায় অংশগ্রহণ করতে অনুরোধ করা হচ্ছে?

এই অনুসন্ধানমূলক গবেষণার তথ্য সংগ্রহের প্রয়োজনে আমি পার্বত্য চট্টগ্রাম অঞ্চলকে বেছে নিয়েছি কারণ এখানে পাহাড়ী এবং বাঙ্গালী এই দুটি ভিন্ন জাতিসত্তার বসবাস রয়েছে, এবং এই দুই জাতিসত্তার মধ্যে দ্বন্দ্বময় সম্পর্ক বিদ্যমান। জাতিগত পূর্ব-সংস্কার বিষয়ে বোঝার জন্য আমি তাই এই অঞ্চলের কিছু পাহাড়ী এবং বাঙ্গালীর সাক্ষাৎকার নিতে চাই। আমি আপনাকে এই গবেষণায় অংশগ্রহণের জন্য অনুরোধ করতে চাই কিন্তু তার আগে আমার জানা দরকার যে, আপনার বয়স ১৮ বছরের কম নয়, আপনি বাংলায় কথা বলতে ও বুঝতে পারেন, আপনার এমন কোন মানসিক বা শারীরিক অসুস্থতা নেই যা আপনার কর্মক্ষমতা বাঁধাধ্বংস করেছে, আপনি এই মুহূর্তে মাদকগ্রহণ নন, এবং আপনার স্মৃতিশক্তি স্বাভাবিক। কারণ সে ক্ষেত্রে এই গবেষণায় অংশগ্রহণ আপনার জন্য কষ্টকর হতে পারে এবং আপনার দেয়া তথ্য গবেষণায় গুরুত্বপূর্ণ ভূমিকা রাখতে সক্ষম হবে না।

### গবেষণায় যা করা হবে

প্রথমত গবেষণায় অন্তর্ভুক্তি বিষয়ক প্রশ্নমালা ব্যবহার করে দেখা হবে আপনি এই গবেষণায় অংশগ্রহণের জন্য উপযুক্ত কিনা। আপনি উপযুক্ত বিবেচিত হলে, আমি আপনাকে বেশ কিছু প্রশ্ন করব এবং আপনার মতামত জানতে চাইব। কিভাবে উত্তর দিতে হবে সে সম্পর্কেও আমি আপনাকে বুঝিয়ে বলব।

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### *গবেষণায় অংশগ্রহণ করলে যে পরিমাণ সময় দিতে হবে*

গবেষণায় অন্তর্ভুক্তির উপযুক্ততা জানতে ৩-৫ মিনিট সময় লাগবে। আপনি উপযুক্ত বিবেচিত হলে, প্রশ্নতালিকাটি পুরন করার জন্য আপনাকে আরও ৩০-৪০ মিনিট সময় দিতে হতে পারে।

### *সাম্ভাব্য সুবিধা*

জাতিগত পূর্ব-সংস্কারের কারণ অনুধাবনে বর্তমান গবেষণাটির ফলাফল তাৎপর্যপূর্ণ ভূমিকা রাখবে বলে আশা করা যায়। পরবর্তীতে জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে এই জ্ঞান সফলভাবে ব্যবহার করা সম্ভব। আপনি নিশ্চয়ই জানেন যে, এই জাতিগত দ্বন্দ্বের কারণে অতীতে সারা বিশ্বে এমনকি এই অঞ্চলেও অনেক মানুষের মৃত্যু হয়েছে এবং এখনও হচ্ছে। এই গবেষণায় অংশগ্রহণ আপনাকে ব্যক্তিগতভাবে কোন প্রত্যক্ষ সুবিধা না দিলেও, জাতিগত পূর্ব-সংস্কার ও দ্বন্দ্ব নিরসনে সমাজ ও বিশ্বের জন্য এটি হতে পারে একটি সম্ভাবনার শুরু।

### *গবেষণায় অংশগ্রহণের সাম্ভাব্য অসুবিধা*

আমি যে সব বিষয়গুলো নিয়ে কথা বলব তার অনেকগুলোই আপনার পূর্বস্মৃতি ও আবেগ বিষয়ক হতে পারে এবং এসব আলোচনায় আপনার মন খারাপ হয়ে যেতে পারে বা এটি সাময়িকভাবে আপনার মধ্যে অস্বস্তি বা কষ্টের উদ্বেক করতে পারে, কিন্তু এটি আপনার মধ্যে কোন দীর্ঘস্থায়ী ক্ষতির কারণ হবে বলে মনে হয় না। তবে আপনি মানসিক সহায়তার প্রয়োজন অনুভব করলে চট্টগ্রাম মেডিক্যাল কলেজ হাসপাতালের, মানসিক বিভাগে যোগাযোগ করতে পারেন।

### *গবেষণায় অংশগ্রহণ প্রত্যাহার*

এই গবেষণায় অংশগ্রহণ সম্পূর্ণ আপনার স্বেচ্ছাধীন। অংশগ্রহণ করতে হবে এমন কোন দায়বদ্ধতা আপনার নেই। এমনকি গবেষণাটিতে অংশগ্রহণ করার সিদ্ধান্ত গ্রহণের পরও পুরন করা প্রশ্নতালিকাটি ফেরত দেয়ার পূর্ব পর্যন্ত আপনি আপনার অংশগ্রহণ প্রত্যাহার করতে পারেন। আপনাকে চেনা যাবে এমন কোন তথ্য যেহেতু আমরা লিপিবদ্ধ করব না, তাই ফেরত দেয়ার পর অন্যদের পুরন করা প্রশ্নতালিকাগুলোর সাথে মিশে গেলে আপনার পুরন করা প্রশ্নতালিকাটি আর আলাদা করা সম্ভব হবে না।

### *গোপনীয়তা*

আপনার গোপনীয়তা রক্ষা করার বিষয়টি সর্বোচ্চ বিবেচনায় রাখা হবে। আপনার নাম, ঠিকানা ইত্যাদি অর্থাৎ যা থেকে আপনাকে চেনা যাবে এমন তথ্য আমরা লিপিবদ্ধ করব না বা জানতে চাইব না। আপনার দেয়া তথ্য কেবলমাত্র গবেষণায় প্রয়োজনেই ব্যবহার করা হবে।

### *সংগৃহীত তথ্যের সংরক্ষণ*

সংগৃহীত তথ্যগুলো মনাস বিশ্ববিদ্যালয়ের (Monash University) নিয়মাবলী অনুযায়ী সংরক্ষিত থাকবে। সকল তথ্যসমূহ বিশ্ববিদ্যালয়ের একটি তালাবদ্ধ কেবিনেটে পাঁচ বৎসরের জন্য সংরক্ষিত থাকবে। এই গবেষণার প্রাপ্ত তথ্য থেকে একটি থিসিস্

লেখা হবে, গবেষণাটির রিপোর্ট প্রকাশনার জন্য দেয়া হতে পারে এবং এক বা একাধিক মৌখিক উপস্থাপনা করা হতে পারে কিন্তু কোন ক্ষেত্রেই অংশগ্রহনকারী ব্যক্তিদের চিহ্নিত করা হবে না।

**গবেষণার ফলাফল**

যদি আপনি এই গবেষণার ফলাফল সম্পর্কে জানতে চান তাহলে অনুগ্রহ করে আমার সাথে (মুহাম্মদ কামরুজ্জামান মজুমদার) ইমেইল [REDACTED] অথবা ফোন [REDACTED] এর মাধ্যমে যোগাযোগ করবেন। এছাড়াও আপনি চাইলে < <http://www.med.monash.edu.my> > এই ওয়েবসাইট থেকে ১ জানুয়ারি ২০১২ থেকে ৩০ এপ্রিল ২০১২ তারিখ পর্যন্ত গবেষণার ফলাফল জানতে পারবেন।

যদি আপনি এই গবেষণার কোন বিষয় সম্পর্কে আরও বেশী কিছু জানতে চান তবে অনুগ্রহ করে মূল গবেষকের সাথে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:	এই গবেষণাটি (প্রকল্প নম্বর: CF10/0053 – 201000021) যেভাবে পরিচালিত হচ্ছে সেই সম্পর্কিত কোন অভিযোগ যদি আপনার থাকে তবে অনুগ্রহ করে নিম্নোক্ত ঠিকানায় যোগাযোগ করবেন:
Dr. Shamsul Haque Associate Professor, Jeffrey Cheah School of Medicine and Health Sciences, Monash University, Jalan Lagoon Selatan, Bandar Sunway, 46150, Selangor Darul Ehsan, Malaysia. Phone: [REDACTED] Fax: [REDACTED] Email: [REDACTED]	মোঃ জহির উদ্দীন সহকারী অধ্যাপক, জাতীয় মানসিক স্বাস্থ্য ইনস্টিটিউট ও হাসপাতাল শের-এ-বাংলা নগর, ঢাকা, বাংলাদেশ ফোন : [REDACTED] ইমেইল: [REDACTED]

আপনার সহযোগিতার জন্য ধন্যবাদ।

.....  
মুহাম্মদ কামরুজ্জামান মজুমদার

### Results of Expert Evaluation

#### A. Experts' evaluation of the items in composite questionnaire

Construct	Item No.	Items	Average rating (out of 4)
Disapproving contact with outgroup	55	The misunderstanding and conflict between the Chakmas and us will gradually go away if we start mixing with each other.	4
	17	I do not (or will not) discourage my children to play and mix with the Chakma children.	3.75
	49	I will forbid if I find one of us having friendship with a Chakma.	4
	76	We don't want any of the Chakmas to reside near our locality.	3.75
Advancement by outgroup	28	The Chakmas are playing an important role in the development of this region.	3.75
	16	If we want further development of this region, we will need the Chakmas too.	4
Equally created by God	37	When God created human being, He created them equally irrespective of races.	3
	39	The Chakmas were not born bad, rather the circumstances forced them to become bad.	3.75
Good & bad in all group	79	Every race has similar number of good and bad people among them.	3.5
Bad in ingroup too	63	I know there are people from our race doing bad things to others.	3.5
	74	Similar to the Chakmas, we also have many bad people among us.	4
Good in outgroup too	64	The Chakmas also have many good people among them.	4
	78	I know there are people among the Chakmas doing good things to others.	3.5

Construct	Item No.	Items	Average rating (out of 4)
Progressive thinking	5	It is meaningless to blame each other; rather we should accept the Chakmas and work together towards better future.	4
	9	I can understand the pain and helplessness of the Chakmas.	4
Perspective taking	27	Sometimes I feel sympathy for the Chakmas.	3.5
	56	Most of the Chakmas are ordinary people who are powerless against the puppet masters who manipulate them to do bad things?	3.5
	65	Because of the situation the Chakmas have gone through, it is natural for them to be angry with us.	3.75
Victim thinking	57	I feel helpless for the situation we are in.	4
	71	I feel angry for the situation we are in.	3.5
	96	We can't tolerate these anymore, but there is nothing that we can do to stop our sufferings.	3.75
Behavior and relation with outgroup	11	We can never be really comfortable with the Chakmas, even if we have friendship.	3.75
	19	We do not trust the Chakmas.	2.75
	40	It is never possible to make true friendship with the Chakmas.	3.5
Maximize outgroup-	87	Other than usual routine transactions, I don't feel any need to mix or talk with the Chakmas.	3.5
	30	There are many similarities between the Chakmas and us.	4

Construct	Item No.	Items	Average rating (out of 4)
ingroup difference	53	How different do you think the Chakmas are from the Bengali Settlers?	2.75
Maximize outgroup-othergroup difference	94	The Chakmas are very different from the Tripuras and Marmas.	3.5
Overgeneralization	3	Although I have not observed or mixed closely with the Chakmas, I still understand that they are very bad.	4
	7	I do not support any aggression towards their whole race because of crimes committed by only a few of the Chakmas.	3.5
	86	If one of the Chakma can do bad things, who can guarantee that others will not do the same?	3.25
	97	The Chakmas are bad, and you don't need to see all of them doing bad things to be sure about it, one or two incidents are enough.	4
Outgroup is causing social pollution	32	Almost all of the crimes here are committed by the Chakmas.	4
	83	The Chakmas are polluting the social harmony in this region.	3.5
Outgroup is ethnocentric	90	All the Chakmas want is only the betterment of their own race.	3.25
	91	The Chakmas are very ethnocentric.	3.25
	105	The Chakmas do not care about others at all.	3.5
Outgroup is responsible	20	The Chakmas are the one causing problems.	3.5
	98	If the Chakmas were not here, this place would be one of the most peaceful places on earth.	4

Construct	Item No.	Items	Average rating (out of 4)
We do bad only in response	35	We don't do bad things at the beginning, the Chakmas are the ones who start these.	4
	101	Whatever bad we do the Chakmas; it is a response to their bad actions and only in self-defense.	4
	106	It's true that sometimes we also initiate trouble.	3.75
<b>R</b>			
Reciprocal responsibility	22	It is true that we also have done some wrong to the Chakmas.	3.5
	45	Both the Chakmas and we are responsible for the present conflicting situation in this region.	4
	77	Our behaviors towards the Chakmas have also contributed to increase conflict between the two races.	4
Rumor susceptibility	29	I do not need to check when I hear about bad behavior of the Chakmas from others.	3.5
	58	I believe without checking authenticity whatever I hear about the Chakmas' bad behavior.	4
Attitude certainty	66	I do not have any doubt about the correctness what I think or feel about the Chakmas.	3.5
	110	How certain you are that your ideas regarding the Chakmas are correct.	3.5
Perceived outgroup homogeneity	4	All the Chakmas are alike in their characteristics.	4
	21	There are many different types of people among the Chakmas.	3.5
	72	All Chakmas share the common goal.	3.75
Intergroup anxiety	84	I feel relaxed, happy or comfortable when I mix with the Chakmas.	4
Relative status	92	There is a great difference between the Chakmas and Settler Bengalis of this region in terms of socio-economic status.	3.75

Construct	Item No.	Items	Average rating (out of 4)
	100	Compared to us, the Chakmas have a better status in CHT region.	4
Individual relative deprivation	15	Over the last five years, I have been economically much better off than other Bengali Settlers.	3.75
Group relative deprivation	107	Over the last five years, we have been economically much better off than the Chakmas.	4
Ingroup favoritism	102	If I were in a service, and had the capacity to recruit new employee, I would prefer a Bengali Settler to a Chakma.	3.75
Avoidance of outgroup	93	I usually avoid using tom-toms that are driven by the Chakmas.	3.5
	104	I avoid interacting with the Chakmas.	4
Pity for the outgroup	24	I feel pity for the Chakmas.	3.5
Memory of outgroup atrocities	34	I frequently remember the atrocities done by the Chakmas against us.	4
	51	I feel bad about our harmful action towards the Chakmas.	4
Collective guilt	108	We should apologize to the Chakmas for what we have done to them in the past.	4
	1	The Chakmas don't like us.	4
	44	The Chakmas view us as bad.	3
Meta prejudice	70	The Chakmas don't want to mix with us.	3.75
	109	The Chakmas do discriminatory behavior with us.	3.25
Administration supports outgroup	8	Wherever you go in this region, you will find the Chakmas occupying most of the government posts.	3.5

Construct	Item No.	Items	Average rating (out of 4)
	23	Administration is equally supporting them and us.	3.75
	<b>R</b>	It is due to the administrative support that the	
	80	Chakmas have grown so far and causing problem for us.	4
Apprehension of negative	10	I feel afraid about all kinds of harm that the Chakmas can do to us.	3.75
	47	Making relation with the Chakmas can only bring negative consequences.	4
	50	I am worried about the future of my children and the Bengali Settlers living in this region.	3
Dehumanization of outgroup	31	The Chakmas are like poisonous snake.	4
	46	The Chakmas do have human body but they are not like human, they are more like beasts or even worse than that.	3.5
Infra-humanization	2	The Chakmas don't have the humane qualities such as love, kindness, or care for others.	4
	14	The Chakmas don't have the feeling such as friendliness and compassion	3.25
	73	The Chakmas don't have the feeling such as guilt and shame.	4
Nothing good in outgroup	36	Some of the Chakmas will show good nature to you but in the inside they are all the same bad.	3.75
	85	The Chakmas do not have anything good at all.	4

Construct	Item No.	Items	Average rating (out of 4)
Denial of identify link	38	There are some Settler Bengalis who are doing bad things to the Chakmas, but they are not part of us.	4
Extension of self	88	I feel angry when they oppress the Tripuras or Marmas.	3.75
Perceived ingroup norm towards outgroup	61	In general, how much do you think Bengali Settlers like the Chakmas?	4
Perceived outgroup norm towards ingroup	62	In general, how happy do you think the Chakmas would be to spend time (or be friends) with a Bengali Settler.	4

**B. Experts' evaluation of the items in intergroup contact questionnaire**

Construct	Item No.	Items	Average rating (out of 4)
Direct intergroup contact	1	Did you ever have any Chakma classmate?	3
	2	Do you have any Chakma friend?	4
	3	Do you have any Chakma neighbor?	2.75
	14	Face to face conversation with the Chakmas.	3.25
	15	Financial transaction (shopping, business, etc.) with the Chakmas.	4
	16	Visited a Chakma home.	3.5
	17	A Chakmas visited your home.	3.5

	4	Do any of your friends have friendship with the Chakmas?	3.5
Extended Contact	5	Do any of your relatives have friendship with the Chakmas	3.5
	6	Do any of your family members have friendship with the Chakmas?	3.75
	8	Being harassed by the Chakmas.	4
	9	Being discriminated against by the Chakmas.	4
Negative contact	10	Being verbally abused by the Chakmas.	3.5
	11	Being threatened by them	3.75
	12	Being physically harmed by the Chakmas.	3.75
	13	Being insulted by the Chakmas.	3.75

### C. Experts' evaluation of the items in racial prejudice scale

Item No.	Items	Average rating (out of 4)
1	I don't like mixing or making friendship or any kind of relationship with the Chakmas.	4
2 R	I won't mind if any of my family members invites a Chakma into our house for lunch.	4
3	I would like to drive the Chakmas away from my locality if I could.	4
4 R	The Chakmas have a few good qualities and characteristics for which they deserve respect.	4
5	Among all the different races God has created, the Chakmas are of the worst kind.	3.75
6	It is foolish to trust the Chakmas.	4
7	The Chakmas are very opportunist.	4

<b>Item No.</b>	<b>Items</b>	<b>Average rating (out of 4)</b>
8 R	Sometimes I feel sympathy for the Chakmas because I understand they also have some sorrow or anger.	3.5
9 R	I generally like the Chakmas.	3.67
10	When I come close to the Chakmas, I feel a kind of mental or physical discomfort	3.25
11 R	Irrespective of how different the Chakmas look, as human beings there is not much difference between them and us.	4
12	The Chakmas are responsible for all the problems in this region.	3.75
13 R	The Chakmas are highly reliable as business partner.	4

**D. Expert's rating of scoring procedure on index score based measure**

<b>Construct</b>	<b>Average rating (out of 4)</b>
Emotion towards Outgroup	3.75
Anchoring	4
Filtering or Confirmation bias	4
Maximization – minimization	3.75
Summoning bad qualities to outgroup	3.75
Arbitrary Inference	3.75
Differential reasoning	3.5
Selective abstraction	3.5

Abstract of the review article under revision for publication.

### **Factors associated with racial prejudice: Visual models based on existing literature**

Muhammad Kamruzzaman Mozumder  
and  
Shamsul Haque

#### **Abstract**

To construct visual models depicting interlinks between racial prejudice and its correlate factors, 62 articles were reviewed. A comprehensive table was first created to summarize findings from those articles. Five models were then developed to portray the way racial prejudice was related with different factors grouped under four categories: socio-demographic, contact-related, intergroup and intrapersonal. The first model revealed 78 factors (e.g., education, direct contact, right wing authoritarianism, social dominance orientation, intergroup anxiety, threat perception) directly related to racial prejudice, some having simple associations and some causally related. The subsequent models highlighted interrelations between factors taken from the four categories, each model showing relationships for two categories only. This paper discusses possible implications of the models in designing new interventions or modifying existing interventions for reducing racial prejudice.

Keywords: racial prejudice, visual model, threat, contact

Abstract of the paper presented at the 2<sup>nd</sup> International Conference on Hate Studies, 6-9 April, 2011, Airway Heights, Washington, USA.

**Dysfunctional Thinking amongst People in Racial Conflict: A Study in Bangladesh Hill Tracts**

Muhammad Kamruzzaman Mozumder  
and  
Shamsul Haque

**Abstract**

The study attempted to examine dysfunctional thinking styles of two conflicting racial groups in Chittagong Hill Tracts in Bangladesh with a long-term plan to develop cognitive process based intervention programs to initiate adaptive behavior. Using the grounded theory approach, 20 in-depth interviews were conducted. The qualitative data analysis revealed a number of dysfunctional thinking styles such as apprehension of negative outcome, overgeneralization, maximizing differences between ingroup and outgroup, assigning bad qualities to outgroup, outgroup blaming, victim thinking, maximizing estimation of proportion of good people in ingroup while minimizing that for the outgroup, differential attribution for ingroup and outgroup. Some balanced thinking was also identified such as belief about equality of people from all races, acceptance of outgroup's viewpoint, understanding of their pain, and belief in reciprocal responsibility about conflict. Dysfunctional thinking was predominantly manifested by high prejudiced people while balanced thinking was more prominent among people with low prejudice.

Abstract of the paper presented at the 2<sup>nd</sup> Southeast Asia Psychology conference, 26-28 September, 2012, University Malaysia, Sabah, Malaysia

### **Factors associated with Racial Prejudice: A Grounded Theory Approach**

Muhammad Kamruzzaman Mozumder

and

Shamsul Haque

#### **Abstract**

Our current understanding of the relationship between cognitive factors and racial prejudice is mostly based on research using hypothetico-deductive approach. An inherent problem with this approach is that the hypotheses under examination are derived intuitively or from previous findings. Grounded theory approach, however, starts with data collection (mostly qualitative) and ends up with the creation of a theory or set of hypotheses in a bottom-up inductive approach. Following the grounded theory approach, we conducted in-depth interviews with 32 individuals from two conflicting races in Bangladesh Hill Tracts who allegedly held high level of prejudice about other race. After coding the interview scripts, a range of cognitive components were identified such as overgeneralization, perspective taking, arbitrary inference, filtering, victim thinking, dehumanization of outgroup, blaming administration as biased, and disapproval of contact with outgroup. We developed a visual model depicting the way racial prejudice might be associated with those cognitive factors. These findings contributed to design further study to empirically test the interrelations between racial prejudice and various cognitive factors.

Key words: Racial prejudice, Grounded theory, Thinking style

PsycINFO classification Code: 3020 Group & Interpersonal Processes

Abstract of paper presented at the 2<sup>nd</sup> Malaysian Psychology Conference, 20-21 October 2012, Monash University Sunway Campus, Selangor, Malaysia.

### **Development of a Contextualized Assessment Tool for Racial Prejudices**

Muhammad Kamruzzaman Mozumder  
and  
Shamsul Haque

#### **Abstract**

Using context specific instrument is prerequisite to draw appropriate inference from research findings. This paper describes the process of developing and validating a contextualized tool for assessing racial prejudices. Racial prejudice has been conceptualized as race based prejudice consisting of affective, behavioral and cognitive components. Items on these three components were generated from in-depth interviews conducted with high and low prejudiced samples in a racially conflicting area in Bangladesh. Face validity (4 experts), concurrent validity (with feeling thermometer  $r = -0.791$ ), internal consistency reliability (Cronbach Alpha = 0.919) and test retest reliability (two weeks gap,  $r = 0.979$ ) of the tool were assessed. Apart from describing the procedural details, this paper would also address relevant issues associated with the contextualization of this instrument.