

# Cross-Cultural Value Orientations among the Muslim, Hindu, Santal and Oraon Communities in Rural Bangladesh

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**Abstract**—Value orientations toward natural and social universe are the universal patterns of human behavior in time and space. This study compares value orientation patterns (VOPs) and its relationship among Muslim, Hindu, Santal, and Oraon communities in rural Bangladesh. In so doing we assumed that VOPs not only vary but also have significant associations among the communities. For this 585 samples (Muslim=150, and per 145 for Hindu, Santal and Oraon) selected by cluster sampling from Bangladeshi northwestern villages were intensively interviewed with semi-structural open-ended questionnaire. The results of Pearson chi-square test reveal that there were significant differences in VOPs ( $p < 0.01$ ) among the communities' respondents selected. In addition, Spearman bivariate correlation coefficients also suggest that VOPs were significantly related to each other ( $p < 0.01$ ). Further cross-cultural research should conduct on why VOPs vary among or other ethnic communities in Bangladesh.

**Keywords**—Bangladesh, Cross-Cultural value Orientation Patterns, Hindu, Muslim, Oraon, Santal.

## I. INTRODUCTION

VALUE orientations toward social and natural universe are the most fundamental, holistic and universal patterns of human behavior in time and space. Kluckhohn & Strodtbeck [1] operationally defined value orientations as the complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process—the cognitive, the affective, and the directive elements—which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to solution of “common human problems”. Based on existential principle Kluckhohn & Strodtbeck [1] and Kluckhohn [2] and others critically assume that there are five basic human problems for which the peoples all over the world at all times must find some solution. Based on the assumption they proposed an analytical conceptual scheme to explore the variations in the value orientations patterns: man-nature orientation (subjugation-to-nature, compromise-with-nature and mastery-over-nature), human nature orientation (evil, neutral, good and evil, and good), time orientation

(past, present and future), activity orientation (being, becoming-in-being and doing), and relational orientation (lineal, collateral and individualistic) orientation that are generally called Value Orientation Patterns (VOPs). Since then several culture-specific and cross-cultural researches have been conducted, applying quantitative or qualitative method [1, 22-55]. Based on qualitative method this study will focus on cross-cultural value orientation patterns among Muslim, Hindu, Santal, and Oraon ethnic communities in rural Bangladesh.

Relevant culture-specific [20-34] and cross-cultural studies [35-55] reviewed suggest that VOPs widely vary across the world cultures due to differences in the ranges of pragmatic and cognitive knowledge about the social and natural universe. These studies clearly indicate that VOPs are internally convergence within the particular culture and externally divergence between or among the cultures, because certain culture orients their behavior into the certain directions to the social and natural universe. From this very argument several cross-cultural studies conducted across the cultures [35-49] reveal that the cultures (Americans and Europeans) are highly pragmatic knowledge base cultures following more mastery over nature, mixture of good and evil, future, doing and personal freedom and achievement in value orientations on which they can effectively solve more human problems faced in their social and natural universe, while the other cultures (Japan, India, China, South Africa, South Korea) are moderately pragmatic cultures on which they prefer more compromise with nature, good and evil, becoming-in-being, present, collateral-hierarchical human relations, and still the peoples of other cultures (folk-like religious people, Muslims and tribal all over the world simply believe in myths and legends and aesthetic knowledge system with which they totally subjugate to the nature and prefer more evil or good, being or becoming-in-being, past or present and lineal-collateral in those VOPs.

VOPs not only vary across the world cultures but also among the sub-cultures within the same geographic and national culture [50-55]. For example, J. Gillin [50] in a cross-cultural study between the Indian and Ladino, “folk-like” communities, in the United States found that the Indians harmonized to the man-nature, good in human nature, present-oriented in time, being or becoming-in-being in activity,

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cooperative and collectivistic in group relation, while the Ladinos dominated to and controlled over the nature, future in time, mixture of good and bad in human nature, stratified and ordered and competitive in human relation. Kluckhohn and Strodtbeck [1] in a classic cross-cultural study investigating individuals' based responses from five rural communities: Mormons, Texans, Hispanics, Zuni and Navaho in the southeast U.S found that the Hispanics were more subjugated to nature, good in human nature, present in time and being in activity, collateral in relation than the other groups; the Zuni preferred more good and evil, doing, future, and mastery over nature, while the Navaho preferred harmony or compromise with the nature relationship, present in time and collateral in human orientation. In another cross-cultural research Sodowsky, et al. [53] studying the White American, Mainland Chinese, Taiwanese and African Students in the U. S. indicated that the White American and Taiwanese were more mastery and control over nature, good and evil in human nature, future in time, doing in activity and personal goal and achievement in human relation, while the Mainland Chinese and Africans were more subjugated to nature, evil in human nature, present in time, being or becoming-in-being in activity, and linear-hierarchical and collateral in human relation orientations. Based on interview method Groot & Born [55] explored visions of mastery over nature, stewardship in regard to creation, a partner, and a participant in the process of nature among the Christians, Muslims, Native Americans, Buddhists, and Secularists. The results of the study reveal that all the groups rejected first approach, mastery over nature. The Christians and Muslims adhered to the stewardship image of human nature relationship, while the Buddhists and Native Americans considered themselves to be participants in nature. The Secularists made combinations of the approaches exemplify their view.

Every community: Muslim, Hindu, Santal and Oraon in Bangladesh has certain perceptual and cognitive view to the social and physical universe in which they live and accordingly they direct their personal, familial and community behavior to solve human problems faced [56-68]. Actually, Bangladesh is an agrarian rural country where most of the Bangladeshi's Muslim, Hindu, Santal and Oraon characterized by low socio-economic status and primitive agricultural technologies live in subsistent peasant economy in which they all are directly related to and dependent on the nature for their living and sustenance. Among them the tribal groups, especially the Santal and the Oraon and others live in starvation and severe poverty with the scarcity of social opportunities and natural resources [69-76] as are many lower class Muslims and Hindus inhabited in the country [63, 80-86]. Although the communities are communal, collectivistic, and patrilineal in nature, and live in the same geographical (physical universe) and socio-economic situations, they follow and observe different VOPs embedded in and influenced by their respective religious ritualistic cultural knowledge systems to solve their human problems for their respective existence. The religious ritualistic cultural knowledge systems

of the communities, that are mostly sacred in nature, are widely different in Bangladesh: the Muslim firmly believe in Monotheism, the Hindus in polytheism, and both the Santal and Oraon in animism that are the mediating force or forces (Supreme Being or Beings) to relate them to control the physical forces and social relations practicing different modes, manners, and rituals [59, 63, 87, 88].

Based on the religious sacred knowledge systems several culture specific and/or cross-cultural studies indicate that the Muslim, the Santal and Oraon generally direct their behavior to the total subjugation-to-nature in different modes, while the Hindus orient their behavior as compromise-with-nature [59, 63, 70]; the Muslim in human nature follow more good [62, 89], the Hindus are the good and evil [5, 90, 91], and the Santal [92, 93] and the Oraon [94, 95] believe in evil direction; in time orientation the Muslim (in linear mode) and the Hindus (in cyclical mode) are more or less present [36], and the Santal and the Oraon are past oriented [70]; in activity orientation the Muslim, Santal and Oraon are being oriented [92, 94, 96], while the Hindus are, to some extent, being-in-becoming oriented [5-7]; in human relation, the Santal and Oraon prefer more egalitarian norms focusing on mutual support and group goal [68-87], but the Muslim and Hindus are more linear-hierarchical value oriented [36, 63, 66, 67].

The above-mentioned cross-cultural studies conducted in abroad and culture-specific studies in India, Middle East and Bangladesh suggest that VOPs not only vary across the world cultures but also differ among the sub-cultures within the same society. Although several cross-cultural studies focused on the communities' demographic, social structure [56-79] and drug behavior [56-59, 63, 68, 78-87], there is a paucity of cross-cultural information on the VOPs among the ethnic communities in Bangladesh. To fill in the knowledge gap, therefore, the first aim of the study was to explore and compare VOPs among Muslim, Hindu, Santal, and Oraon communities and further aim of the study was to explore the relationships between VOPs followed by the ethnic communities in rural Bangladesh. The findings may contribute to social and behavioral sciences.

## II. BACKGROUND AND METHODOLOGY

### A. Background

Community is a group of people who share the same belief system and behave in social and natural situations accordingly. First of all the Bangladeshi *Muslims* is the dominant community (75%), while the Hindus (6%), the Santal and the Oraon (2%) are the largest minority groups [98]. Although they all speak in *Bengali*, the Muslims prefer more *Arabic-Urdu* version, the Hindus *Sanskrit*, the Santal *Santali*, and the Oraon *Sadri* and *Kuruk* to communicate within the culture or between the cultures. Racially, the Muslim and the Hindus are the mixture of different stocks, while the Santal and Oraon belong to *Proto-Australoid* ones. Religiously, the Muslims believe in Monotheism, the Hindus in Polytheism and both the Santal and Oraon in Animism.

Although most of the people irrespective of the communities are poor, the minority groups, especially the Santal and the Oraon are the poorest of the poor in this country. With the fundamental belief system and low socio-economic status every community group differently devises their cultural value orientations through which they solve their human problems faced in the social and natural circumstances [56-80]. Based on relevant literatures the following section describes the VOPs of the communities to solve their human problems and formulate several assumptions on the VOPs accordingly.

#### a. Man-Nature Orientation

Man-nature orientation is the most fundamental aspect of VOPs. Researchers propose the three-point ranges of man-nature orientation: subjugation-to-nature, harmony-with-nature, and mastery-over-nature [1, 2]. Several culture-specific and even cross-cultural studies in Bangladesh and India report that the nature and its related features, mentioned above, are universal. But the respective communities' concepts, ideas and cultural values towards the nature are widely different. Based on religious ideas and values in connection with the man-nature orientation several studies reveal that the Muslims in Bangladesh and even all over the world firmly believe in Islam. Islam means "Surrender", "Resignation", and "Submission" to Allah (Only God). This subjugation involves in the total commitment to Allah. Because He is the only creator, Master, and Sustainer of all living beings and objects existed in the universe. Without his plan and order nothing is done in the universe. Based on the fundamental ideas the Muslims around the world submit to the God or Allah to interact with His creations of the Universe [56-59, 62, 63, 80, 86, 89, 99-106]. In contrast, the Hindus believe in several Gods and Goddesses, some are males and some are females under the creation of almighty *Bhagwan*, Supreme Being. These gods and goddess, hierarchically ordered Supreme Beings, control the nature and related features: birth, death, illness, Sun, Moon, stars, rain, air, cyclone and other natural disasters. Based on the basic ideas the Hindus in Bangladesh and around the world prefer several religious values, codes and traditions that guide their behavior towards the man-nature interaction. In this interaction they usually compromise with the several features of the nature, observing several rituals [5, 36, 56, 58, 63, 88, 90, 91, 107, 117].

Likely, the *Santal* believe in animism, which includes nature worships associated with the nature and its features. They think that natural phenomena are forces or spirits, which are Goddesses such as the bongas: *Marang buru*, *Mirolkoturoiko*, *Jahar era*, *Gosae era*, *Pagana bonga*, and *Manjhi bonga*. The first five bongas reside at the *Jaherthan*, sacrificing grove found near their village and *Manjhi bonga* is located at the *manjhithan* inside the village. These bongas are national. The other bongas are regional such as *Sima bonga*, *Bahre bonga*, and the family bongas such as *Orak bonga*, *abge bonga*, and *ancestral bonga*.

TABLE I  
UNITS OF VALUE ORIENTATION PATTERNS' PROPERTIES AND THEIR POSSIBLE RANGES OF VARIATIONS

Concepts	Description
<b>1. Man-Nature Orientation</b>	
<i>Subjugation-to-Nature</i> : Living in a total submission way with the natural/super-natural forces.	
<i>Harmony-with-Nature</i> : Living in a partial control or compromising with the natural/super-natural forces.	
<i>Mastery-over-Nature</i> : Living in a total control over or in the natural/ super-natural forces.	
<b>2. Human Nature Orientation</b>	
<i>Evil</i> : Born with evil, but may be good through learning.	
<i>Neutral</i> : Born neither good nor bad, but may learn both good and bad traits.	
<i>Good-and Evil</i> : Born with good and bad traits, may be either better or worse through learning.	
<i>Good</i> : Basically good, but subject to corruption.	
<b>3. Time Orientation</b>	
<i>Past</i> : The time before now on preserving and maintaining traditions and beliefs	
<i>Present</i> : The time now on accommodating changes in traditions and beliefs.	
<i>Future</i> : The time to come planning ahead and trying to seek new ways to replace the old.	
<b>4. Activity Orientation</b>	
<i>Being</i> : Self-induced motivation that emphasizes sincere and simultaneous activity valued by self but not by others in the group.	
<i>Being-in-Becoming</i> : Ability developing motivation that is valued by us but not necessarily by others.	
<i>Doing</i> : External motivation to us emphasizing activity that is both valued by ourselves and is approved by others in the group.	
<b>5. Relational Orientation</b>	
<i>Lineal</i> : Emphasis on hierarchical principles and deferring to higher authority or authority within the group	
<i>Collateral</i> : Emphasis on consensus within the extended group of equality.	
<i>Individualistic</i> : Emphasis on the individual or individual families within the group who make decisions independently from others.	

Note: definitions adapted from Kluckhohn and Strodtbeck, 1961, T. Gallagher, 2001 and Hills, 2002.

These bongas are hierarchically ordered Supreme Beings who control *Santal* way of life [50-56, 73]. Similarly the *Oraon* believe in *Supreme Being*: *Dharmes*, *Sing bonga* (*Sunlord Spirit*), *Tahakur baba*, *Baro baba*. The rites or rituals of the *Oraon* are employed to establish harmonious relations with the *Spirits* and *Deities* that are offered to sacrifice birds, and animals, ceremonial shaving, preparing foods, observing certain taboos. These are the main rituals of the *Oraon* religion [50, 57, 73-77]. Regarding this several culture-specific researches indicate that although both the *Santal* and the *Oraon* maintain nature worships to compromise with the nature, they are totally subjugated to the ones due to their minority and low socio-economic status. In this connection, however, the Muslims throughout the world and the *Santal* and the *Oraon* in India and Bangladesh believe in total submission-to-nature influenced by their respective creation of nature, while the Hindus orient their behavior to compromise-

with-nature influenced by their respective fundamental beliefs to the natural forces.

*Assumption 1: The Muslim, the Santal, and the Oraon direct their behavior to the total Subjugation-to-Nature, while the Hindus orient their behavior as Compromise-with-Nature in rural Bangladesh.*

#### *b. Human Nature Orientation*

Basically, human nature is universal that is culturally constructed in every society. It has both physical and psychic energies, forces, and spirits that work side by side. So, no man is called totally biological or social, emotional or rational beings. Of the human nature qualities some are innate and some are acquired. These qualities may be destructive or constructive, good and bad, evil and devil [1-19]. As these qualities of human nature are the basic foundation of any society, so the scientists: philosophers, anthropologists, sociologists, biologists are much devoted to inquire into the human nature. According to Kluckhohn & Strodtbeck [1] and others human nature has three logical divisions: *Evil, Good-and-Evil and Good* [3]. In this respect, the Muslims maintain that human nature is pure and good, because every man and woman has been created in the best of all forms: Man and woman are made from the same substance. Every one is born in a state of purity and innocence. Success or failure depends entirely on one's beliefs and behavior. The view also maintains that devils always mislead to make misdeeds of human mankind [62, 89, 96, 100, 104]. In contrast, the Hindus critically maintain that human nature may be good and bad. As natural forces are sometimes good and sometimes bad, so human nature has both destructive and constructive forces. If we cannot control destructive aspect of human nature like destructive natural forces, human beings cannot sustain on the earth [5, 36, 56, 90, 91, 107, 117]. But the Santal and Oraon view that human nature is bad, but mutable like natural phenomena. According to them every new baby born in the invisible and shadowy world needs to be purified, identified, and introduced to the Santal and Oraon society through their ritualistic ceremonies [68, 75, 76, 92-95].

*Assumption 2: The Muslims in human nature orientation are Good, the Hindus are the Good and Evil, and still the Santal and Oraon believe in Evil direction in rural Bangladesh.*

#### *c. Time Orientation*

Like human nature time orientation is also universal for human life. Every society or community passes on their life and experiences of the three-point ranges of orientation: Past, Present, and Future. In these ranges every society or community stands in a particular stage of human cultural evolution that has past experiences. According to the past experiences they not only deal with present situations but also plan to meet future hope and expectation in their social-cultural life [12, 115, 116]. Regarding this several studies indicate that the Muslim generally believe in linear time that has no past, but has present and future direction [96, 115].

Although the Hindus are tradition oriented, they believe in cyclical orientation in time that has past, present and future. So, based on the past experiences they plan not only to solve present problems but also to fulfill future expectations [5, 116]. On the other hand, both the Santal and Oraon people as a vulnerable minority group sensitize to the past orientation. They have no present or future because of their mass poverty, illiteracy, discrimination and cultural marginalization [68, 75, 76, 92-95].

*Assumption 3: The Muslim position is more Present (linear), the Hindus are more Future, and the Santal and the Oraon are Past oriented.*

#### *d. Activity Orientation*

The activity orientation centers solely on the problem of the nature of man's mode of self-expression. Every culture orients activities according to their respective *self* or ideas acquired from day-to-day community and environment interaction. Kluckhohn and Strodtbeck [1] maintain that "by activity we do not mean doing something but rather the quality of the creative activity which can operate in one's emotional, intellectual and sensuous experiences and in one's will as well." According to them, activity orientation is the threefold: Being, Being-in-Becoming, and Doing. In the Being orientation the preference is for the kind of activity, which is a spontaneous expression of what conceive to be 'given' in the human personality. The Being-in-Becoming orientation shares with the Being one a great concern with what the human being is rather than what he can accomplish, but here the similarity ends. Actually, the Being-in-Becoming orientation emphasizes that kind of activity which has as its goal the development of all aspects of the self as an integrated whole. The Doing orientation is the dominant one in which accomplishments is measured by standard that is related to external activity. In several studies, especially Zaharna [96] and others for the Muslims and Sen [76], Mathur [92], and Xaxs [95] for the Santal and the Oraon indicate that they are almost Being-oriented, while the Hindus are Being-in-Becoming oriented [5, 36, 90].

*Assumption 4: The Muslim, Santal and Oraon are either Being or Becoming-in-Being, while the Hindus are more or less Being-in-becoming oriented in rural Bangladesh.*

#### *e. Relational Orientation*

Relational orientation is also a fundamental aspect of VOPs that has three sub-divisions: the Lineal, the Collateral, and the Individualistic. Which relationship an individual prefers depends upon his or her cultural orientation. An individual is directly related to the family cultural and biological orientation in which lineal relation reflects in age, sex and across the generations which cultural and biological adaptation continues. However, an individual is not only a member of family orientation but also a member of family of procreation, focusing joint or extended family relationships. There are the immediate relationships in time and space. Biologically, siblings' relationships and even across the

generations are collateral in which individualistic values may develop. We mentioned earlier that the fundamental belief systems of the communities not only influence man-nature, human nature, time and activity orientations but also relational ones. Relevant studies report that based on egalitarian norms although the Muslims all over the world firmly believe in brotherhood, actually they follow more hierarchical relations with which they arrange all living beings and non-living things according to their statuses. According to Islamic faith, God (Allah) occupies the highest position compared to the angels compared to the Prophets as human beings compared to the other pious fellow beings, such as the males, the females, the junior and then the infra-humans [56-59, 62, 63, 80, 86, 89, 99-106]. Likely, the Hindus rigorously practice the same principles across the man-to-man (caste system) and man-to-environment relations [5, 36, 56, 58, 63, 88, 90, 91, 107]. But although the Santal and Oraon believe in the same principle, they as a very poor and minority group widely prefer egalitarian relations across the human relationships, focusing on mutual support and group goals [50, 56, 57, 73-77].

*Assumption 5: The Santal and the Oraon prefer more egalitarian norms focusing on mutual support and group goal, but the Muslim and the Hindus are more linear-hierarchical value oriented human relations in rural Bangladesh.*

#### *f. Relationship between the Value Orientation Patterns*

Based on the discussion mentioned above we may generally assume that in man-nature orientation, most of the Muslim, the Santal and the Oraon compared to the Hindu are more subjugated to and less compromise with and mastery over the nature. In human nature orientation both the Santal and the Oraon are more evil oriented and less in the other ranges of direction, while most of the Muslim are good and the Hindu are good and evil and less in the other (evil and neutral) directions. In addition, in time orientation the Oraon and the Santal compared to the Muslim and the Hindu are more past oriented and the Hindus compared to the other communities are more present and future oriented. In activity orientation the Oraon, the Santal and the Muslim in comparison with the Hindus are more being oriented and the Hindu than to the Muslim, the Santal and the Oraon are more being-in-becoming and doing oriented. Lastly, in relational orientation the Hindu and the Muslim compared to the Oraon and the Santal are more lineal-hierarchical and less collateral and individualistic, but the later cases prefer more collateral human relation than the Muslim and the Hindu.

*Assumption 6: The VOPs: Man-Nature, Human Nature, Time, Activity and Relational orientation followed by the communities in rural Bangladesh are consistently interrelated.*

### *B. Methodology*

#### *a. Sample*

Based on qualitative approach the VOPs defined by several researchers [1, 14, 29, 34, 41] were used in this study

and mainly interview method with open-ended questionnaire at individual was carefully used to collect reliable and valid data from the Muslim, Hindu, Santal and Oraon ethnic community in rural Bangladesh. In studying VOPs most of the cultural-specific and even cross-cultural researchers argue that rural communities compared to urban ones are relatively stable, homogenous and spontaneous in their cultural behavior [1, 50, 53, 55]. Therefore, this study was conducted in the northwestern rural community of Bangladesh from where four villages, *Mongaltara, Akkelpur, Sherpur* and *Ekrapara* of Rasulpur union of Naogaon district, where *Muslim, Hindu, Santal* and *Oraon* ethnic/religious communities were living side by side in the same geographical situations [80, 87] were purposefully selected for this study. Ethnically the Muslims were *Sunni*, the Hindus were *Rajbanshi*, and both the Santal and the Oraon were *Adibasies (Aboriginals)*. Based on the background the unit of the study was the individual person of the four communities. The people of the communities who had vast real experiences and knowledge about their community cultural value system, especially VOPs, were identified by snowball technique [1, 53]. With the technique first of all, 1450 preliminary respondents of the communities, who were both male and female, were identified and then a total of 585 respondents (Muslim n=150, Hindu n=145, Santal n=145, and Oraon n= 145) were finally selected by cluster sampling, whose mean age was 38.09 years, with 38.15 years for the Muslim, 38.23 years for the Hindu, 38.01 years for the Santal and 37.97 years for the Oraon. Most of them were lower social class in nature [87]. Sample selection by this procedure was more appropriate to create homogeneity within the community's respondents and further aim to make heterogeneity among the four communities for valid cross-cultural comparison.

#### *b. Instrument and Procedure*

Actually, the study design was a cross-cultural descriptive as well as co relational one in which reliable data on the VOPs were collected from the selected respondents of the Rasulpur union of Bangladesh. In so doing the VOPs were categorized into (1) man-nature orientation: subjugation-to-nature, compromise-with-nature and mastery-over-nature, (2) human nature orientation: good, good and evil, and evil, (3) time orientation: past, present and future, (4) activity orientation: being, being -in- becoming and doing, and (5) relational orientation: lineal, collateral and individualistic that were defined and measured at the nominal and ordinal scale (See Table 1). Based on the measures value orientation patterns questionnaire (VOPQ) with open-ended questions was developed following Kluckhohn and Strodtbeck's [1], Hills [14], Gallagher [41], and Harzing's *et al.* [109] instruments used in their studies. First of all, each aspect of VOPs was narrated to the respondents on which 5-items of questions, such as which one you prefer were asked to them [14, 109, 110]. The narrative situations, including questions were slightly modified to relate to the social and physical reality of rural Bangladesh, including the communities' cultural

patterns. According to their responses author wrote down answers of the VOPs.

Present author from August to November 2008 conducted fieldwork with the VOPQ designed. In the first month of the fieldwork, August, before final data collection rapport was built up with the selected respondents of four religious communities from door to door. The aim of rapport building was to help understanding the respondents about the research aims and subject matter, to build up interpersonal trust between the researcher and respondents, and also to encourage them to fully and eagerly participate and sincerely respond to the research process [113]. In this phase of fieldwork, all the respondents agreed to participate and contribute to the research project. And in the rest of three months author personally interviewed all the respondents. In this study the interview as a technique with the VOPQ was applied, because most of the respondents were illiterate; they themselves could not fill up the questionnaire. At the time of interviewing the simple questions, such as socio-economic background questions were asked to the respondents and then the questions of VOPs were presented to them and some times any specific question was probed when they could not understand it. However, the respondents were fully participated in the research and sincerely answered our questions presented to them within 1 and half hour. These techniques for data collection were applied at afternoon when they were leisured, because most of the respondents were worked in agricultural field from morning to midday. In so doing the author conversed with the respondents in *Bengali* language, because they all were able to effectively converse in Bengali language (national language), although the Muslim with the mixture of *Arabic-Urdu* words [68], the Hindu with the *Sanskrit* words and the Santal with their *Santali* [69] and the Oraon with their *Sadri* and *Kuruk* [77] would speak in their interpersonal and community settings. After completing every interview, author gave 100 Taka (Bangladeshi currency) with special thanks to every respondent if it was necessary for further communication. The responses about the VOPs given by the respondents were converted in English by author, because author was skillful in Bengali (as a mother tongue) and English (as a second language) language [112].

### c. Reliability

The responses on the VOPs given by the respondents were qualitative and reliable in the sense that the interview technique with the VOPQ was applied and the author as an interviewer was skillful in that technique [111].<sup>1</sup> In so doing

<sup>1</sup> Because he involved in several research projects for fieldwork. 120 working-days fieldwork (internship) experience at "Family Planning Association of Bangladesh (FPAB)" Rajshahi City, Rajshahi; and "Rural Social Services Program", Mohan Pur, Rajshahi, as a part of B.S.S. (Honors) and M.S.S. curricula respectively. In both B.S.S. and M.S.S. field practice, I engaged in counseling and motivating persons in adopting program goals. During my field practicum, I learned the skills of applying social work methods. I conducted survey, formed and organized group, motivated the group members, and accelerate social actions for the well being of target groups and underprivileged population.

the author built up rapport with the respondents in which interpersonal trust between the interviewer (author) and the respondents was developed. Based on the interpersonal relationship (inter-subjectivity) the author with the open-ended questions collected objective data within 1 and half hour in the personal setting in which cultural and status factors of both the parties were controlled for the collection of relevant and reliable data [112, 113]. However, although several quantitative studies used statistical techniques to test reliability [53, 114], this research followed qualitative approach, especially rapport building with the respondents, 1 and half hour structural interview for per respondent, interviewing in personal setting and checking interpersonal socio-cultural factors to collect reliable responses given by the respondents.

### d. Statistical Analysis

Statistical analysis of the study was qualitative in nature. First aim of the study was to analyze VOPs: Man-nature orientation (subjugation to nature, compromise with nature and mastery over nature), human nature orientation (evil, good and evil, neutral and good), time orientation (past, present and future), activity orientation (being, being in becoming and doing) and relational orientation (lineal-hierarchical, collateral and individualistic) among the Muslim (n=150), Hindu (n=145), Santal (n=145) and Oraon (n=145) respondents selected and a further aim was to explore association/relationship between the types of VOPs followed by the communities' respondents in the Rasulpur union of Bangladesh. According to the research objectives, collected data with the VOPQ were analyzed by descriptive statistical techniques, such as Pearson Chi-Squire test and Spearman Rank Order Correlation technique [1], because the data collected were qualitative and categorical in nature. Especially, the Pearson's *Chi-Square* test was independently applied to distribute, examine and compare variations in VOPs among the communities' samples with frequencies or percentages. In addition, the strength of relationships between the categorical variables used was analyzed by Spearman's bivariate correlation coefficients ( $r_s$ ). The findings of the analysis were presented by cross-tabulation.

## III. RESULTS

According to our research assumptions above the data were analyzed by Pearson chi-square and Spearman bivariate correlation technique to find out significant differences or similarities in VOPs and its interrelationships among the Muslim, Hindu, Santal and Oraon communities in rural Bangladesh. Table 2, 3, 4, 5 and 6 gives the chi-square results

I was also a data collector in the "Child Survival Project" of UNICEF at Rajshahi office at two phases, on 1 July – 30 August 1993, 1 January – 30 March 2005. In addition, he himself collected data for his Ph. D. research entitled "Family Structure in a Village of Bangladesh: A Cross-Cultural Study. He also involved in periodical researches for doing fieldwork.

of VOPs: Man-nature, human nature, time, activity and human relations among the Muslim, Hindu, Santal and Oraon respondents in rural Bangladesh. The over all data distribution in the given tables shows that most of the cases of the communities were at the first and second range of variations of the VOPs on which Chi-square results suggest that there were significant differences at  $p < 0.01$  levels. In addition, Spearman's correlation coefficients also reveal that there were statistically significant interrelationships ( $p < 0.01$ ) between the VOPs followed by the four communities.

*A. Man-Nature Orientation*

Table 2 reveals that the Santal (88.96%) and the Oraon (86.21%) compared to the Muslim (77.33%) compared to the Hindu (56.55%) were more subjugated to nature and less compromise with (9.66% for Oraon, 7.59% for Santal, 18% for Muslim, 35.86% for Hindu) and mastery over nature (7.59% for Hindu, 4.67% for Muslim, 4.14% for Oraon, 3.45% for Santal) as well. These frequency distributions on man-nature orientation, according to Pearson's Chi-square results, were significantly different among the communities at ( $n = 585$ ,  $df = 6$ ,  $value = 55.56$ )  $p < 0.01$  levels.

*B. Human Nature Orientation*

In human nature orientation the data shown in table 3 reveal that both the Santal (80.69%) and the Oraon (82.07%) were more evil oriented and less in the other ranges of direction, while most of the Muslim were good (68%) but the Hindu were good and evil (82.76%) and less in the other (evil and neutral) directions. Results of Pearson's Chi-square test suggest that these frequency distributions were also significantly different at ( $n = 585$ ,  $df = 9$ ,  $value = 578.09$ )  $p < 0.01$  levels.

TABLE II

RESULTS OF PEARSON'S CHI-SQUIRE TEST ON MAN-NATURE ORIENTATION BY MUSLIM (N=200), HINDU (N=195), SANTAL (N=195) AND ORAON IN RASULPUR UNION, NAOGAON, BANGLADESH, 2008

Man-Nature Orientation	Mus	Hin	San	Ora	Total	X <sup>2</sup>
Subjugation	116	82	129	125	452	55.56* (.000)
Harmony	27	52	11	14	104	
Mastery	7	11	5	6	29	
Total	150	145	145	145	585	

Note: Mus= Muslim, Hin= Hindu, San= Santal, Ora= Oraon, Figures in parentheses indicate cell frequency,  $df = 6$ ,  $*p < .01$

*C. Time Orientation*

Similarly, in time orientation the Oraon (88.28%) compared to the Santal (86.90%) compared to the Muslim (78%) compared to the Hindu (68.97%) were more past directed and the Hindu compared to the other communities, such as the Muslim the Santal and the Oraon were more present (24.83% for Hindu, 18% for Muslim, 8.97% for Santal, 8.28% for Oraon) and future (6.21% for Hindu, 4% for Muslim, 4.14% for Santal, 3.45% for Oraon) oriented.

Regarding this results of Pearson's Chi-square test reveal that time orientation among the communities was significantly different at ( $n = 585$ ,  $df = 6$ ,  $value = 23.85$ ,  $p < 0.01$ ) the same levels (See Table 4).

TABLE III

RESULTS OF PEARSON'S CHI-SQUIRE TEST ON HUMAN NATURE ORIENTATION BY MUSLIM (N=200), HINDU (N=195), SANTAL (N=195) AND ORAON IN RASULPUR UNION, NAOGAON, BANGLADESH, 2008

Human Nature Orientation	Mus	Hin	San	Ora	Total	X <sup>2</sup>
Evil	102	9	8	5	124	578.09 (.000)
Neutral	34	120	12	15	181	
Good-Evil	7	9	117	119	252	
Good	7	7	8	6	28	
Total	150	145	145	145	585	

Note: M= Muslim, H= Hindu, S= Santal, O= Oraon, Figures in parentheses indicate cell frequency,  $df = 9$ ,  $*p < .01$

*D. Activity Orientation*

In activity orientation the data presented in the table 5 show that the Oraon (89.66) compared to the other communities (87.59% for the Santal, 78% for the Muslim, and 66.90% for the Hindu) were more being oriented and the Hindu (26.90%) than the Muslim (18%), the Santal (8.28%) and the Oraon (6.90%) were more being-in-becoming and doing oriented. Results of Pearson's Chi-square test also reveal that activity orientation of the communities was statistically significant differences at ( $n = 585$ ,  $df = 6$ ,  $value = 32.52$ )  $p < 0.01$  levels.

TABLE IV

RESULTS OF PEARSON'S CHI-SQUIRE TEST ON TIME ORIENTATION BY MUSLIM (N=200), HINDU (N=195), SANTAL (N=195) AND ORAON IN RASULPUR UNION, NAOGAON, BANGLADESH, 2008

Time Orientation	Mus	Hin	San	Ora	Total	X <sup>2</sup>
Past	117	100	126	128	471	23.85* (.001)
Present	27	36	13	12	88	
Future	6	9	6	5	26	
Total	150	145	145	145	585	

Note: Mus= Muslim, Hin= Hindu, San= Santal, Ora= Oraon, Figures in parentheses indicate cell frequency,  $df = 6$ ,  $*p < .01$

TABLE V

RESULTS OF PEARSON'S CHI-SQUIRE TEST ON ACTIVITY ORIENTATION BY MUSLIM (N=200), HINDU (N=195), SANTAL (N=195) AND ORAON IN RASULPUR UNION, NAOGAON, BANGLADESH, 2008

Activity Orientation	Mus	Hin	San	Ora	Total	X <sup>2</sup>
Being	117	97	127	130	471	32.52* (.000)
Becoming	27	39	12	10	88	
Doing	6	9	6	5	26	
Total	150	145	145	145	585	

Note: Mus= Muslim, Hin= Hindu, San= Santal, Ora= Oraon, Figures in parentheses indicate cell frequency,  $df = 6$ ,  $*p < .01$

*E. Relational Orientation*

Lastly, in relational orientation the Hindu (85.52%) and the Muslim (76.77%) compared to the Oraon (53.79%) and the Santal (53.10%) were more lineal-hierarchical and less collateral and individualistic, but the later cases (42.76% for Santal and 40.69% for Oraon) preferred more collateral human relation than the Muslim (19.33) and the Hindu (8.97%) did. Pearson's Chi-square results also suggest that there were significant differences in human relational orientation (n=585, df =6, value=23.85, p<0.01) among the communities' respondents in rural Bangladesh (See Table 6).

TABLE VI  
RESULTS OF PEARSON'S CHI-SQUIRE TEST ON RELATIONAL ORIENTATION BY MUSLIM (N=200), HINDU (N=195), SANTAL (N=195) AND ORAON IN RASULPUR UNION, NAOGAON, BANGLADESH, 2008

Relational Orientation	Mus	Hin	San	Ora	Total	X <sup>2</sup>
Lineal-Hie.	115	124	77	78	354	60.62* (.000)
Collateral	29	13	62	59	199	
Individual	6	8	6	8	32	
Total	150	145	145	145	585	

Note: Mus= Muslim, Hin= Hindu, San= Santal, Ora= Oraon, Figures in parentheses indicate cell frequency, df= 6, \*p<.01

*F. Relationship between the Value Orientation Patterns*

One of the aims of the study including hypothesis 2 was to find out the associations of value orientation patterns among the communities concerned. In order to explore the relationships between the variables of the value orientation patterns indicated above, Spearman's bivariate correlation technique for data analysis was applied. The results of inter-correlation coefficients given in the table 7 show that there were significant associations between the variables of value orientation patterns at p<0.01 levels. That is the religious community was positive relation with human nature (r<sub>s</sub>= .679, p= .000\*) and relational orientation (r<sub>s</sub>= .22, p= .000\*) but negative relation to man-nature orientation (r<sub>s</sub>= -.150, p= .000\*), time orientation (r<sub>s</sub>= -.132, p= .000\*), activity orientation (r<sub>s</sub>= -.150, p= .000\*). The man-nature orientation was the negative relation with the human nature orientation (r<sub>s</sub>= -.147, p= .000\*) was the negative relation with the time orientation (r<sub>s</sub>= -.142, p= .001\*) was the highly positive relation with the activity orientation (r<sub>s</sub>= .941, p= .000\*), in turn, was the moderately positive relation with the relational orientation (r<sub>s</sub>= .280, p= .000\*) among the communities in rural Bangladesh.

IV. DISCUSSION

Value orientation patterns are the most fundamental existential questions in the Muslim, Hindu, Santal, Oraon and other tribal communities, as are many under-developed societies and tribal cultures around the world. The main purpose of this study was to explore and compare value orientation patterns (VOPs) and its interrelationships among

the Muslim, Hindu, Santal, and Oraon communities in rural Bangladesh. For this the study proposed 6 assumptions: (1) The Muslim, the Santal, and the Oraon direct their behavior to the total Subjugation-to-Nature, while the Hindus orient their behavior as Compromise-with-Nature in rural Bangladesh; (2) The Muslims in human nature orientation are good, the Hindus are the good and evil, and still the Santal and Oraon believe in evil direction; (3) The Muslim position is more Present (linear) oriented, the Hindus are more Future oriented, and the Santal and the Oraon are Past oriented; (4) The Muslim, Santal and Oraon are either Being or Becoming-in-Being, while the Hindus are more or less Being-in-becoming or Doing oriented; (5) The Santal and the Oraon prefer more egalitarian norms focusing on mutual support and group goal, but the Muslim and the Hindus are more linear-hierarchical value oriented human relations; and (6) Lastly, the VOPs: Man-Nature, Human Nature, Time, Activity and Relational orientation followed by the communities are consistently interrelated. In order to examine and compare the assumptions 585 respondents (Muslim n- 150, Hindu n= 145, Santal n= 145 and Oraon n=145) selected by cluster random sampling procedure were personally interviewed by VOPQ (Value Orientation Patterns Questionnaire), including 5-items questions related to their social and physical reality in which they live. The results of Pearson Chi-Squire test on the 5-items questions delivered to the respondents confirm that there were significant differences in the VOPs (p<0.01, 2-tailed test) among the communities. In addition, the results of Spearman's bivariate correlation coefficients also indicate that the VOPs were positively or negatively inter-connected to each other (p<0.01, 2-tailed test) in the study villages of Bangladesh, as were assumed previously.

TABLE VII  
RESULTS OF SPEARMAN'S INTER-CORRELATION COEFFICIENTS (r<sub>s</sub>) BETWEEN VALUE ORIENTATION PATTERNS (VOPs) BY COMMUNITIES (N=585), RASULPUR UNION, BANGLADESH, 2008

Variables of VOPs	1	2	3	4	5
1. community	1				
2. Man-Nature Orientation	-.150* .000	1			
3. Human Nature Orientation	.679* .000	-.147* .000	1		
4. Time Orientation	-.132* .001	.059 .151	-.142* .001	1	
5. Activity Orientation	-.150* .000	.078 .059	-.148* .000	.941* .000	1
6. Relational Orientation	.229* .000	-.042 .306	.160* .000	.288* .000	.280* .000

Note: \* p<0.01 (2-tailed test)

*A. Man- Nature Orientation*

Man-Nature orientation was one of the aspects of VOPs comparison among the Muslim, Hindu, Santal and Oraon communities in rural Bangladesh. Regarding this we assumed that three communities: Muslim, Santal, and Oraon follow more to the Subjugation-to-Nature, while the Hindus orient more to the Compromise-with-Nature in rural Bangladesh. The results of this study suggest that most of the Santal

(88.96%) and the Oraon (86.21%) compared to the Muslim (77.33%) compared to the Hindu (56.55%) were more subjugated to nature and less compromise with (9.66% for Oraon, 7.59% for Santal, 18% for Muslim, 35.86% for Hindu) and mastery over nature (7.59% for Hindu, 4.67% for Muslim, 4.14% for Oraon, 3.45% for Santal) as well. These frequencies, according to Pearson's Chi-square test, were significantly different among the communities at ( $n = 585$ ,  $df = 6$ ,  $value = 55.56$ )  $p < 0.01$  levels. These findings are consistent with the several cross-cultural researches [1, 50, 53, 55] conducted in abroad as well as in India and Bangladesh. For example, Kluckhohn and Strodtbeck [1] found that of the Mormons, Texans, Hispanics, Zunis and Navaho in the southeast U.S the Hispanics were more subjugated to nature, while the Navaho preferred harmony or compromise with the nature relationship. Gillin [50] found that the Indians compared to the Ladino harmonized to the man-nature. Sodowsky, et al. [53] found that of the White American, Mainland Chinese, Taiwanese and African Students in the U. S. the Mainland Chinese and Africans compared to the White American and Taiwanese were more subjugated to nature.

#### *B. Human Nature Orientation*

Like Man-Nature orientation we also assumed that the Muslims in human nature orientation were good, the Hindus in good and evil, and still the Santal and Oraon in evil direction. Our frequencies reveal that most of the Muslim selected were good (68%), and the Hindu were good and evil (82.76%) and most of the Santal (80.69%) and the Oraon (82.07%) were more evil directed. Results of Pearson's Chi-square test suggest that these frequency distributions were significantly different at ( $n = 585$ ,  $df = 9$ ,  $value = 578.09$ )  $p < 0.01$  levels. These findings of the studies were supported by several cross-cultural studies [1, 50, 53, 55]. For example, like the Muslim in Bangladesh the Hispanics [1], the Indians [50] and other Muslims in the world [55, 96] firmly believed in good in human nature, but the Hindus' attitude towards it was related to the Ladinos [50], the Zunis [1], the White Americans and the Taiwanese's view of human nature. Still others, such as the Santal and the Oraon's view of human nature were clearly consistent with the Mainland Chinese and the Africans's view [53].

#### *C. Time Orientation*

Time orientation was one of the comparisons of VOPs among the Muslim, Hindu, Santal and Oraon communities in rural Bangladesh. For this we assumed that the Muslim were more Present (linear), the Hindus more Future, and both the Santal and the Oraon Past oriented. The findings of the study reveal that the Oraon (88.28%) compared to the Santal (86.90%) compared to the Muslim (78%) compared to the Hindu (68.97%) were more past directed and the Hindu compared to the other communities, such as the Muslim the Santal and the Oraon were more present (24.83% for Hindu, 18% for Muslim, 8.97% for Santal, 8.28% for Oraon) and future (6.21% for Hindu, 4% for Muslim, 4.14% for Santal,

3.45% for Oraon) oriented that were significant at  $p < 0.01$ ). These findings were also supported by the studies mentioned above. For example, several studies explored that like the Muslim, Santal and Oraon in Bangladesh the Indians [50], the Hispanics and the Navahos [1] in the U. S. would prefer more past and present in time orientation and most of the respondents in Bangladesh would follow future direction like other communities in that culture.

#### *D. Activity Orientation*

In activity orientation our assumption was: The Muslim, Santal and Oraon are either Being or Being -in- Becoming, while the Hindus are more or less Being-in-becoming or Doing oriented in rural Bangladesh that were consistently supported by our findings. That is like the Indians, the Hispanics, the Palestinians and others [1, 50, 53, 55, 96] the Oraon (89.66) compared to the other communities (87.59% for the Santal, 78% for the Muslim, and 66.90% for the Hindu) were more being oriented and the Hindu (26.90%) than the Muslim (18%), the Santal (8.28%) and the Oraon (6.90%) were more being-in-becoming and doing oriented ( $p < 0.01$ ).

#### *E. Relational Orientation*

Lastly, in relational orientation we assumed that the Santal and the Oraon preferred more egalitarian norms focusing on mutual support and group goal, but the Muslim and the Hindus are more linear-hierarchical value oriented human relations in rural Bangladesh. This study explored that the Hindu (85.52%) and the Muslim (76.77%) compared to the Oraon (53.79%) and the Santal (53.10%) were more lineal-hierarchical and less collateral and individualistic, but the later cases (42.76% for Santal and 40.69% for Oraon) preferred more collateral human relation than the Muslim (19.33) and the Hindu (8.97%) did ( $p < 0.01$ ). These findings of the study were clearly matched with the findings explored by Kluckhohn and Strodtbeck [1], Gillin [50] and Sodowsky, et al. [53]. Especially Kluckhohn and Strodtbeck [1] in their cross-cultural study found that the Hispanics and the Navahos compared to the Mormons, Texans, and Zunis in the southeast U.S would follow more collateral human relation as were more or less in the Santal and Oraon community. Gillin [50] in a cross-cultural study found that the Indians were more cooperative and collectivistic in group relation, while the Ladinos were stratified and ordered and competitive in human relation like the Hindu and the Muslim in Bangladesh. Sodowsky, et al. [53] indicated that the Mainland Chinese and Africans compared to the White Americans and the Taiwanese would believe in more linear-hierarchical and collateral in human relation orientations.

#### *F. Relationship between the Value Orientation Patterns*

The people of every community group or society behave in patterned and shared ways influenced by given cultural system in which the consistent interrelationships occur across the social and physical situations. To explore the relationships

between the value orientation patterns in this study was one of the important aspects of data analysis. The results of Spearman's inter-correlation coefficients suggest that there were statistically significant relations between the types of value orientation patterns at  $p < 0.01$  levels. Specifically, the religious community was positive relation with human nature and relational orientation but negative relation to man-nature orientation, time orientation, and activity orientation. The man-nature orientation was the negative relation with the human nature orientation was the negative relation with the time orientation was the highly positive relation with the activity orientation, in turn, was the moderately positive relation with the relational orientation among the communities in rural Bangladesh. These relational findings of the study are supported by several studies conducted in abroad [32, 38, 44, 45, 53].

#### V. CONCLUSION

Value orientation patterns all over the world are the most fundamental existential principles to adapt to the environment. The purpose of this study was to explore and compare value orientation patterns (VOPs) and its interrelationships among the Muslim, Hindu, Santal, and Oraon communities in rural Bangladesh. For this purpose the study proposed several assumptions: The VOPs were not only significantly different among the communities but also had significant interrelationships between the VOPs followed and preferred by the communities in their cultural and social life in rural Bangladesh. In order to examine and compare the assumptions a number of 585 respondents: 150 for Muslim and 145 for per Hindu, Santal and Oraon were personally interviewed by Value Orientation Patterns Questionnaire (VOPO). The results of Pearson Chi-Square test suggested that there were significant differences in the VOPs ( $p < 0.01$ , 2-tailed test) among the communities. In addition, the results of Spearman's bivariate correlation coefficients also indicated that the VOPs were positively or negatively inter-connected to each other ( $p < 0.01$ , 2-tailed test) in the study villages of Bangladesh. These findings of the study were consistently supported by several cross-cultural and even culture-specific studies conducted in different cultures or sub-cultures around the world. Further cross-cultural studies should conduct why the VOPs are significantly different among the four communities in Bangladesh.

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