



Thesis Title:

“Investigation on Bangladeshi Literary & Media Idols of Contemporary Urban Bangladeshi Adolescents”

Prepared By:

Sayed Md. Aftab Habib Rabit

ID: 211-10-2361

Batch: 19th B

Course Title: Project Paper with Internship

Course Code: ENG 431

Section: Research-C

Supervised By:

Fatema Begum Laboni

Assistant Professor

Department of English

Faculty of Humanities and Social Sciences

Daffodil International University

Dhaka, Bangladesh

Date of Submission:

December, 2024.

This thesis is submitted in partial fulfillment of the requirement for the Degree of BA(Hons) in English.

Declaration

I, Sayed Md. Aftab Habib Rabit, ID: 211-10-2361 hereby declare that this thesis entitled “Investigation on Bangladeshi Literary & Media Idols of Contemporary Urban Bangladeshi Adolescents.” is a record of work carried out by me under the supervision of Fatema Begum Laboni and has been submitted in partial fulfillment of the requirements for the BA (Hons.) in English program from the Department of English at Daffodil International University.

I confirm that this work is original and has not been submitted in whole or in part for any other degree or qualification. The sources from which I have consulted the work of others, has been duly noted and acknowledged in the text. I have adhered to Daffodil International University's regulations on plagiarism and academic integrity. I am also aware that the Bachelor's degree I am about to complete may be revoked or withdrawn, if it turns out that my dissertation contained materials that were either plagiarized or copied without permission.



Sayed Md. Aftab Habib Rabit
Student ID: 211-10-2361
BA in English Language and Literature
Department of English
Daffodil International University, Dhaka.

Approval

This is to affirm that Sayed Md. Aftab Habib Rabit, bearing the ID: 211-10-2361 at the Department of English, has successfully accomplished this thesis paper on "Investigation on Bangladeshi Literary & Media Idols of Contemporary Urban Bangladeshi Adolescents." as a requirement for his academic course ENG 431- "Project Paper with Internship", focusing on academic thesis—under my supervision in the Fall of 2024. His efforts went into producing this work, which was genuine. I therefore, recommend the thesis and request that the department take the necessary action after submitting it.



Fatema Begum Laboni
Assistant Professor
Department of English
Daffodil International University

Acknowledgements

I would like to express my sincere gratitude to my advisor, Assistant Professor Fatema Begum Laboni, for her invaluable guidance, patience, and unwavering support throughout this research. Her insightful feedback and encouragement were instrumental in the successful completion of this study.

I am also deeply indebted to my friends, Ananto Sarowar and Atandra Chakraborty Kabbo, for their enduring friendship and constant support. Their camaraderie has enriched my life in innumerable ways.

I would also like to acknowledge the unconditional love and companionship of my beloved pet, Puti.

Finally, I want to express my heartfelt love to a certain friend who accompanied me in the lowest points of this work. Without her presence, this work would have been a solitary and grueling experience.

Abstract

The following study has been conducted on a total of ninety-eight adolescent students across two academic institutions in urban Dhaka, Bangladesh regarding their idols and the views they have regarding their respective idols. A set of questions in a questionnaire forum was given to the participants digitally in which the participants answered questions regarding their leisurely activities, hobbies, family background and most importantly about their idols and what the participants think of their idols. A large pool of participants chose idols from Bangladeshi literary and media origins but their views on those idols differed based on the participants' socio-economic backgrounds. Participants from lower income households were picking mainstream idols whether it be literary figures or social media figures. Their reasoning behind picking those idols was not explained with proper explanation and felt disingenuous. Comparatively, participants from higher income households were picking idols both fiction and real based on the behavioral traits that they resonate with the most. The idols picked by participants from high income households are not commonly known and each was unique and from a completely different field of genre and medium. The study began as a search for the percentage of adolescent children and teens in urban Dhaka, Bangladesh who preferred idols from Bangladeshi literature and media. But as the research progressed, the data yielded results that presented a pattern. That pattern dictated that the socio-economic condition in which a child grows up contributes largely to the level of cognition, proficiency in expressing themselves and creativity that the child will have.

Index

• Cover Page.....	I
• Declaration.....	II
• Approval.....	III
• Acknowledgements.....	IV
• Abstract.....	V
• Index.....	VI-VII
1. Chapter One: Introduction	1-3
1.1. Introduction.....	1
1.2. Background of The Problem.....	2
1.3. Research Objectives.....	2
1.3.1. Main Objective.....	2
1.3.2. Specific Objectives.....	2
1.3.3. Research Questions.....	2
1.4. Significance of The Study.....	3
1.5. Scope of The Study.....	3
2. Chapter Two: Literature Review	4-5
2.1. Introduction.....	4
2.2. Bangladeshi Literature.....	4
2.3. Effects of Media & Literature.....	5
2.4. Theoretical Framework.....	5
2.5. Research Gap.....	5
3. Chapter Three: Research Methodology	6-9
3.1. Introduction.....	6
3.2. Research Design.....	6
3.3. Data Collection Tools.....	6
3.4. Sample & Sample Size.....	7
3.5. Selection of The Study Area.....	8
3.6. Description of The Study Area.....	8
3.6.1. Auronee Biddalaya.....	8
3.6.2. Meherunnisa Girls' School And College.....	9
4. Chapter Four: Results & Discussion	10-21
4.1. Introduction.....	10
4.2. Statistical Data.....	10
4.2.1. Leisure Time Activities & Hobbies.....	10-11
4.2.2. Idols & Idolization.....	11-12
4.2.3. Nationality of Idols.....	13

4.3.	Opinion Based Data.....	14
4.3.1.	Literary Characters as Idols.....	14
4.3.2.	Literary Figures as Idols.....	15-16
4.3.3.	Social Media Figures as Idols.....	17
4.4.	Analysis & Discussion.....	18
4.4.1.	Introduction.....	18
4.4.2.	Findings.....	18-19
4.4.3.	Special Findings.....	19-20
4.5.	Limitations.....	20
4.5.1.	Introduction.....	20
4.5.2.	Sampling & Size.....	20-21
4.5.3.	Data Collection Method.....	21
•	Bibliography.....	VIII-IX
•	Plagiarism.....	X

Chapter One: Introduction

1.1. Introduction:

Stories are the earliest form of education (Lawrence, R.L, Paige, 2016). From cavemen telling their offspring stories of beasts and monsters that might eat them if they step foot outside of their cave to pagan religions in the old ages of human history trying to make sense of our world through a pantheon of powerful gods (Siebeck, Salvo, 2021) from which the likes of great epics such as “The Epic of Gilgamesh” or “Ulysses” spawn from; stories have always been lessons and a medium for bestowing wisdom and knowledge. But in recent years as practicality and science has redefined both our world and how we prepare ourselves for life through modern education (Gardner, 2006), we have left storytelling to be more or less a form of entertainment in our leisure time (Boyd, 2018). But even then, when we think about good stories, we point to movies, television and even social media (Chalaby, 2011) (Cunningham, 2016). Books, stories on paper woven in with ink, have become collectors’ items (Meltz, 2008). This is prevalent in the younger generation especially those who are currently in their adolescence period who have a gradual decline of interest in reading books compared to when they are younger (Schooten, 2004).

The level of representation of oneself in anything, whether it be literature, media, in a real world setting or even in something as a video game is crucial to the amount of emotional investment that person spends on the said entity as well as their own perceptions of themselves (Caswell, Migoni, 2017). This is far more prevalent when the entity in question are books, stories, media and/or entertainment (Fank, Edwin, 2024). If authors can capture the attention of the youth through compelling narratives that use story elements such as setting, characters, and plot that bare resemblance to the day to day experiences of the modern youth in Bangladesh, the reader base of this country specifically in the adolescent demographic will increase as similar cases have been studied before in different regions of the world multiple times in the past few decades(Doecker, Ortlieb, 2011).

1.2. Background of The Problem:

Studies have been conducted on Bangladeshi youth regarding the reading habit of individuals from infants (Biswas, Sarker, 2020) to young adults (Alam, Rahman, 2021) but not adolescent children and teens exclusively. The number of studies conducted based on the preferences in literature and media from adolescent children in Bangladesh are equally scarce.

The reasoning behind it could very well be unintentional negligence but for the longest time in our country, the adolescents have been the most neglected compared to any other age group. Their views on reality through literature and media is drastically overshadowed by the academic race culture of Bangladesh. This is why an investigation into the mindscape of the adolescent youth is necessary and to determine whether or not Bangladeshi Literature and Media are playing a positive, negative and/or absent role in their views on life and self.

1.3 Research Objectives:

1.3.1. Main Objective:

Number of respondents that have idols or follow someone/something from Bangladeshi literature and media that make the respondents feel represented.

1.3.2. Specific Objectives:

- Number of respondents that prefer Bangladeshi Literature and Media over Foreign Literature and Media.
- Number of respondents who follow the example of their preferred idol both in general as well as from those specifically prefer Bangladeshi Literature and Media. Their reasoning behind it.
- Number of respondents who feel represented by Bangladeshi Literature and Media compared to respondents who don't.

1.3.3. Research Questions:

1. Do urban Bangladeshi adolescents have idols from Bangladeshi literature and media?
2. The urban Bangladeshi adolescents who idolize figures from Bangladeshi literature and media, what are their opinions on the said idols?
3. Is there a visible pattern that can predict the likes and dislikes of urban Bangladeshi adolescents?

1.4. Significance of The Study:

This research will probably be helpful to writers, authors, publishing houses, media agencies, literary-audio-visual storytellers to better understand the Gen Z and Gen Alpha of Bangladesh as well as get a better scope of the market demographic. Psychoanalysts, social-scientists and political-scientists could find patterns from the likes and dislikes of the adolescent children to better understand and predict their social roles and decision patterns when they become self-sufficient members of society in the future.

1.5. Scope of The Study:

The study will be conducted with an online questionnaire that will be sent to two urban schools in Dhaka, Bangladesh. Auronee Biddalaya- a mixed private school in Shankar, Dhanmondi, Dhaka and Mehrunnisa Girls' School And College- a girls' public school in Newmarket, Kalabagan, Dhaka. A total of 98 students have participated in the questionnaire, 19 students from Auronee Biddalaya and 79 from Mehrunnisa Girls' School And College. The participants are adolescent children from age 12 to 18; class/grade 6 to 9.

Chapter Two: Literature Review

2.1. Introduction:

Studies of children and adolescents have been conducted numerous times throughout the history of academic & scientific research. Given that children are the future of a thriving society, adults will always try to understand and at times control the entire being that is a child. Because this study aims to find the number of adolescent children who have idols from Bangladeshi literature and media as well as any psychological and/or behavioral patterns that equate with liking such idols, this chapter will present similar studies that have been conducted on adolescent behavior, literature and media both domestic and foreign.

2.2. Bangladeshi Literature:

The popularity of fictional literature in the recent decades was largely due the massive contribution of mainstream writers such as Jafor Iqbal, Ahsan Habib and Humayun Ahmed. Their reinvention of the modern Bangladeshi mythos was very popular amongst children, teens and even adults. Introducing complex narratives with supernatural themes were a breath of fresh air for the youth. Mazumder (Mazumder, 2018) as well as Rahman (Rahman, 2013) dives into what pulled readers into buying more of Humayun Ahmed's books through their review of two of Humayun Ahmed's most popular literary characters. Even Bangladeshi literature written in English as well as translated to English also has a substantial reader base. Ahmed's (Ahmed, 2018) look into Kaisar Haque's "Ode to Lungi" and its role in normalizing the South-Asian experience is one of many books that are crucial in how the Bangladeshi people see themselves and how they wish to show themselves to the world.

Quayum (Quayum, Hasan, 2022) argues that Bangladeshi literature written in English explores and experiments with more themes and genres to tell regional stories than writers who write solely in Bangla. He also adds on the fact that the lack of publishing houses that focus on Bangladeshi literature written in English and the cultural stigma around non-Bangla Bangladeshi literature which results in poor sales and popularity. Though scarce, there are a few superhero based stories in Bangladeshi Literature such as Ibrahim, Captain Kathal, Jum etc. from publishing houses such as Dhaka Comics and Mighty Punch Studios. Rahman (Rahman, 2019) discusses the graphic novel Shabash as a representative of transnational identity and acting as an icon for Bangladesh akin to what Superman is for the U.S.; something Karp (Bhatia, 2006) has pointed out, especially the cultural values of America that emulate so strongly throughout most iterations of Superman books.

2.3. Effects of Media & Literature

The influence of art on the human mind has been studied and re-studied time and time again throughout every era and of every medium and genre. Djikic (Djikic, Oatley, 2009) led an experiment with *Chekhov's "The Lady With the Toy Dog"* on two groups of students; one assigned to read the short story while the other group was given the contents of the story in a documentary fashion. The prior group showed an increased rate of emotional change in the direction of personality growth and maturation throughout the board compared to the latter group. Djikic along with Mar (Mar, Oatley, 2011) adds their findings on how mood and interest to sustain said mood or emotion plays a vital role in the individual's choice of book to buy and read. That decision further pushes the reader to the adjacent mindsets which in turn pushes them to invest in similar texts. Further studies on the relationship between books and the human psyche have been reviewed by Fialho (Fialho, 2019).

2.4. Theoretical Framework:

"Theory of Cultural Capital" by Pierre Bourdieu discusses of how individuals' preferences and tastes are influenced by their socio-economic environment, education, and cultural exposure. In the context of Bangladeshi adolescents, the preference for certain idols may correlate with their family's financial background along with their own educational background such as English-medium, English-version, Bengali-medium, Madrasa and access to different types of literature and media through various mediums. This theory can help to examine how class and education shape preferences for English or Bengali idols, potentially linking students' socioeconomic status to their media and literary consumption patterns.

2.5. Research Gap:

There seems to be a lack of studies conducted on Bangladeshi adolescents in recent years as well as in the previous decades. Particularly studies based on their likes and dislikes when it comes to literature and media. It is not surprising given that it has not even been a whole decade before Bangladeshis have become so invested in social media as well as being vocal regarding their reading and watching habits. The surge of social media influencers in Bangladesh started just a few years ago so it makes sense that large scale studies on the adolescents in Bangladesh have not been conducted let alone published.

During the data collection and analysis period of this study, it became apparent that the unreliable nature of the opinions and statements of adolescents also becomes an obstacle when it comes to proving absolute scientific validity. Thus, if any studies have been conducted on idols of urban adolescent Bangladeshi children, those studies would have been somewhat lacking in accuracy due to the unsurety of adolescent opinions and commentary.

Chapter Three: Research Methodology

3.1. Introduction:

This portion of the paper outlines the research design, data collection methods and data analysis techniques implemented in this study with the goal of providing a clear and concise understanding of the methodological approach to investigate the research topic “Investigation on Bangladeshi Literary & Media Idols of Contemporary Urban Bangladeshi Adolescents.”

3.2. Research Design:

The core question this study is aiming to find answers to is “Do Bangladeshi kids even like Bangladeshi books and shows?” and if they do- “To what extent?”

This study takes an interdisciplinary approach by taking inspiration from multiple fields including social sciences, literature, media studies and psychology. By melding these perspectives, this research will gain an elementary level of understanding of the complex factors that influence Bangladeshi adolescents’ preference and behavior.

The paper is primarily qualitative with some quantitative elements. The overall design is mixed-method as the data collection is being done through a Google Forum questionnaire that has been vetted through a professional psychology specialist. The responses from the questionnaire will go through both statistical analysis for the quantitative data as well as thematic analysis for the qualitative data.

Given that the questionnaire was presented to the students on both institutions by the author as a Q/A task which is not mandatory but a voluntary forum they could participate in if they wanted to. This effectively gives them freedom of choice to participate or not without any social or academic repercussions. This had a quality over quantity type effect on the answers as the total number of students from both institutions were well above five hundred but less than one hundred students participated. Thus the yield of responses are low but as a result are more genuine and honest answers came from those who have participated.

3.3. Data Collection Tools:

The data collection process of this study was done through an online questionnaire designed in Google Forum. The questionnaire will include multiple-choice, likert and open-ended questions for the participants to answer. The questions in the forum include-

- Demographic questions (age, gender, religion etc.)
- Family questions (number of members, financial situation etc.)
- Personal questions (likes and dislikes, favorite activities etc.)
- Questions regarding their reading habit.

3.4. Sample & Sample Size:

The questionnaire was answered by a grand total of 98 participants. This was one through a stratified sampling that focused on adolescents in urban Dhaka, Bangladesh. For a diverse pool of participants to take part in this study, one public and one private institution was targeted. Also due to a shortage of time and the author's lack of prior research experience, the submissions were halted when the number of participants were closing in on 100.

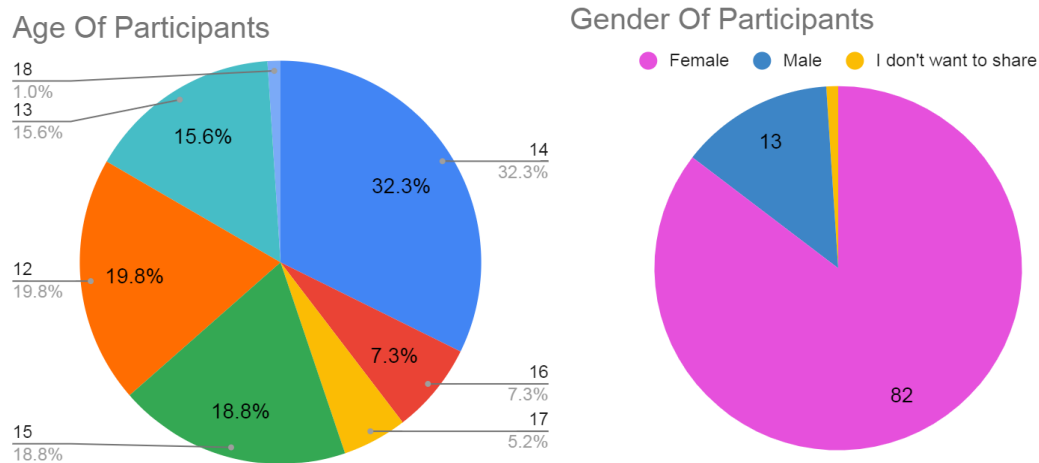


Illustration 3.1 & 3.2: Age and Gender of Participants.

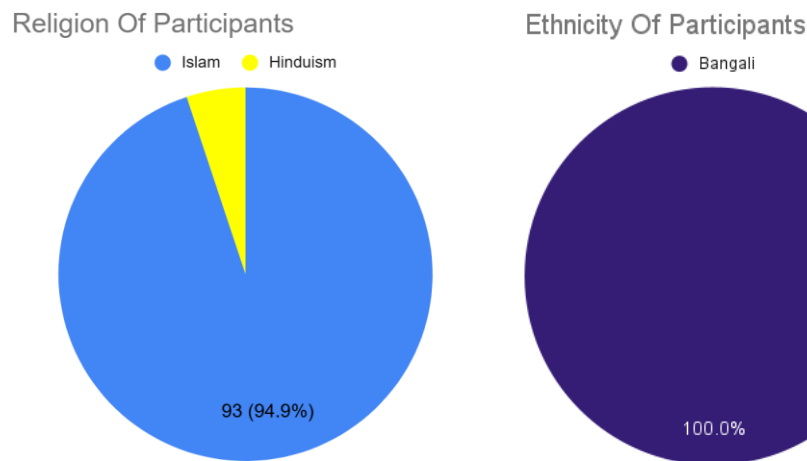


Illustration 3.3 & 3.4: Religion and Ethnicity of Participants.

As summarized in the illustrations above, participants range from 12 to all the way up to 18 year olds with less than a quarter of the participants being boys while the rest are girls. 5% of the participants were Hindus while the majority were from Muslim families and all of the participants are from Bangali ethnic backgrounds.

3.5. Selection of The Study Area:

Due to the researcher's prior connections with both institutions, the method for convenient sampling was implemented in choosing these two institutions. Auronee Biddalaya was the Alma Mater of the author and Mehrunnisa Girls' School And College have members in their faculty with whom the author's family are acquainted. Thus, the proposal to carry out this study on their students came with very little resistance.

3.6. Description of The Study Area:

3.6.1. Auronee Biddalaya:

A private school with their senior branch in Shankar, Dhanmondi, House No, 118 Rd No 9A, Dhaka 1209. Compared to other private schools, Auronee has even fewer students per grade in order to share more focus on each individual student and tailor the curriculum as well as approaches in teaching based on each student's individual needs.

The number of students that have participated in the research from this school are a total of 19 students. 13 boys, 5 girls and 1 gender undisclosed student.

Monthly earnings of Auronee students' families.

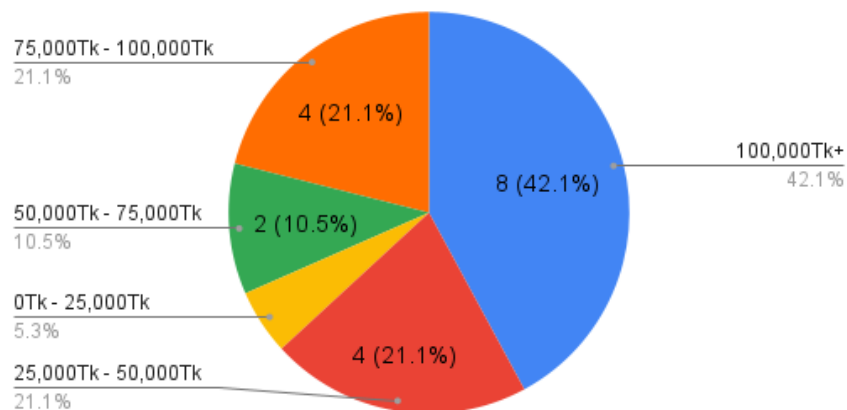


Illustration 3.5: Auronee student socio-economic demography.

Majority of the students who study in Auronee and participated in the forum come from middle, upper-middle and upper class families with parental income exceeding 60,000Tk per student. This is to be expected as private schools are costly and often a luxury for the majority of the people who live in cities.

3.6.2. Meherunnisa Girls' School And College:

A public girls school situated in Greenroad, 54/1 N Circular Rd, Dhaka 1205. Like most public schools, the average class size is 40-50 students. Meherunnisa has time and time again excelled in the national board exams and their students excel with stellar results both in and out of the classroom.

The number of students that have participated in the research from this school are a total of 79 students. Given that this is a girls only school, all of the participants were girls.

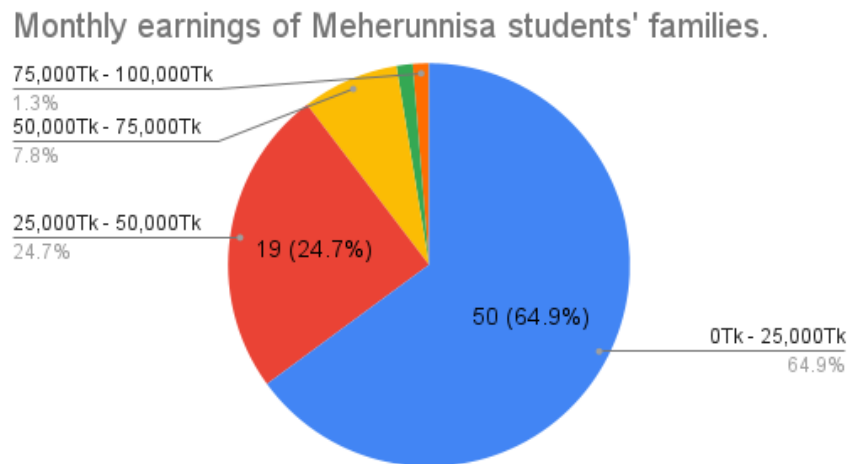


Illustration 3.6: Meherunnisa student socio-economic demography.

As seen in the illustration above, more than half of the families of the students who go to Meherunnisa live on 25,000Tk or less monthly. Majority of the students that go there are from lower to lower-middle income families with the exception of a few students.

Chapter Four: Results & Discussion

4.1. Introduction:

This segment of the paper will highlight the data from the questionnaire by dividing them up to two groups. The first being quantitative data through statistics in which statistical data collected from the questionnaire will be shown with some description on what the results are showing. The second section will be on qualitative data that will focus on the open-ended questions as well as draw conclusions from any quantitative data that may or may not have an effect on certain groups of participants' attitudes toward certain activities. Finally, after the results have been compiled, further discussion will take place with the implications of the study as well as its limitations.

4.2. Statistical Data:

The following statistics will be showing the results from the questionnaire that the participants answered, specifically the likert, multiple choice and yes/no questions.

4.2.1. Leisure Time Activities & Hobbies:

Upon asking students what they do in their free time outside of class and academic work, they answered with the option of picking up to three tasks. The chart below showcases their choices.

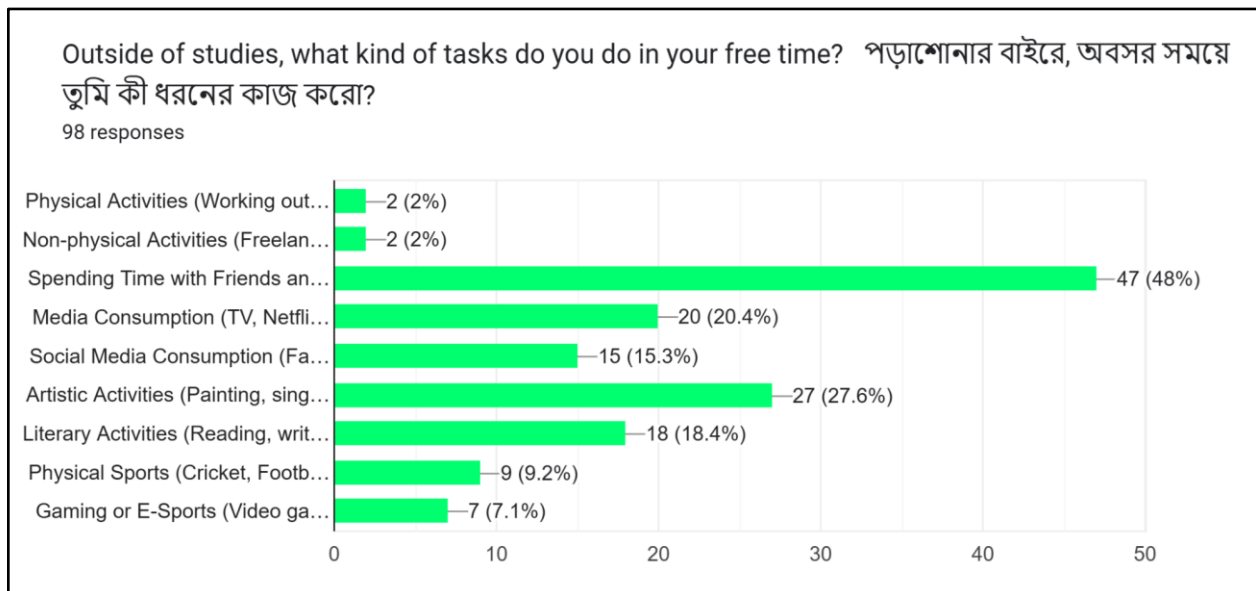


Illustration 4.1: Leisure activities of participants.

Majority of the students picked “Spending Time with Friends and Family” as the prominent activity, with “Artistic Activities” and “Media Consumption” taking second and third place in preferred nonacademic activity.

When asked what their favorite activity for fun and recreation is, this is what they picked.

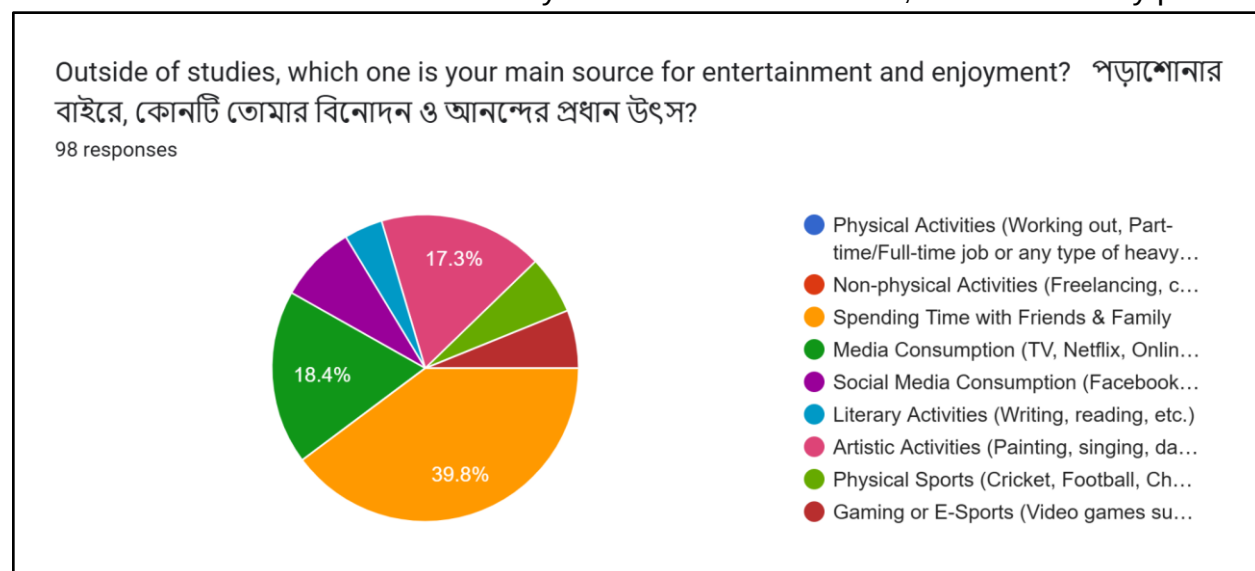


Illustration 4.2: Favorite activity of participants.

Given that the percentage of spending time with one's family and friends was the most picked answer in the previous question, the same can be seen here with mMedia consumption and artistic activities holding the runner up positions.

4.2.2. Idols & Idolization:

When asked about their idols or individuals they look up to outside of their family or social circles, predominantly from pop-culture, media, literature etc, the genres or fields from which these children picked from are-

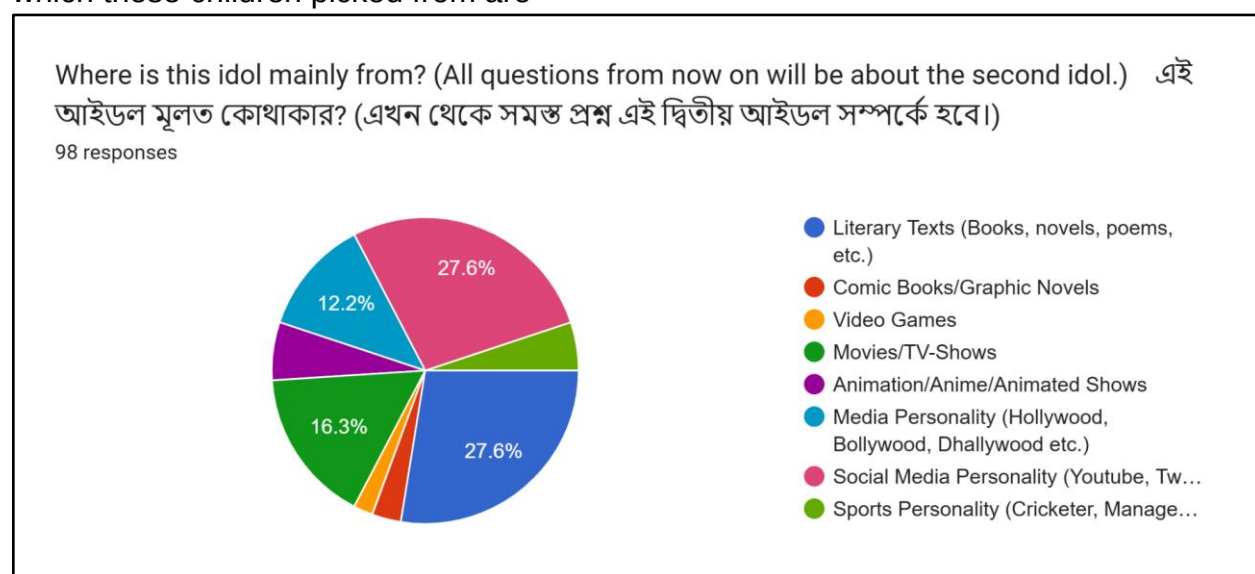


Illustration 4.3: Origin of idols of the participants.

Surprisingly, the number of idols from social media and literature are tied in first place with characters from media in second place and media personalities in third. When asked if they imitate this idol in their everyday life, this is what the participants had to say.

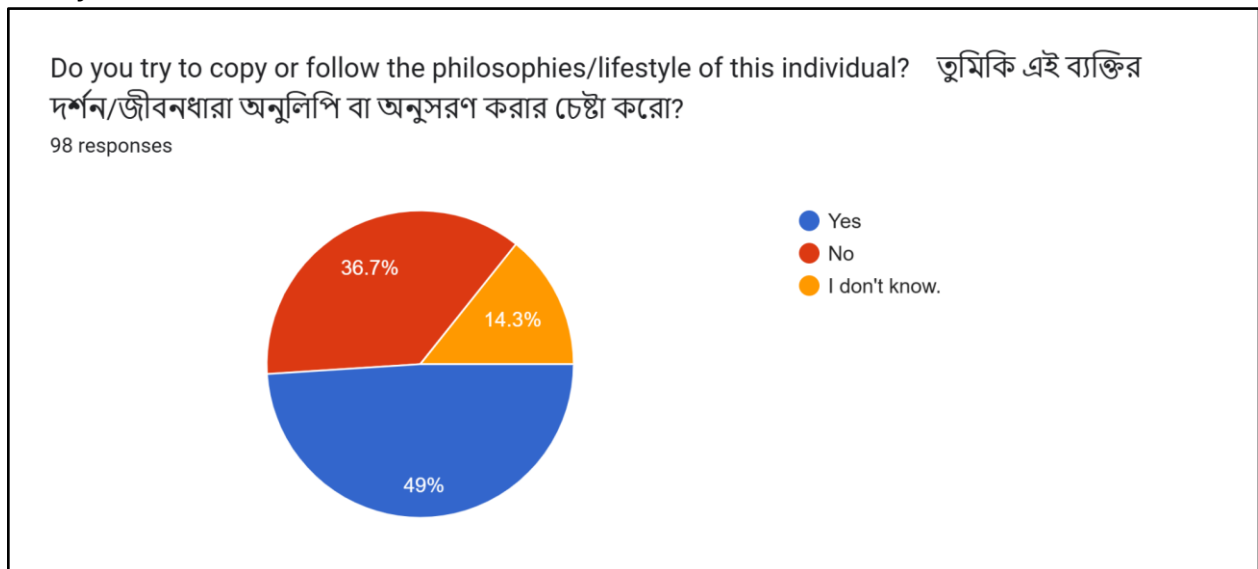


Illustration 4.4: Participants who follow their idols.

Similarly, when asked if they feel represented through these idols that they admire, their answers were divisive.

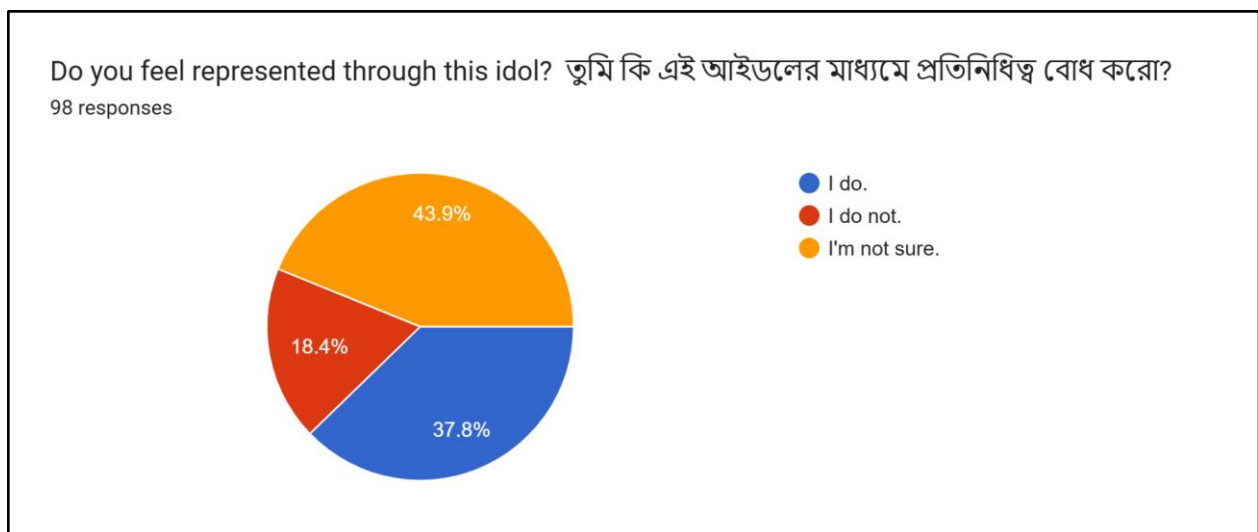


Illustration 4.5: Representation of participants through their idols.

Similar to the diverse pool of likings in participants, their view on their idols and how they perceive themselves within them vary person to person drastically.

4.2.3. Nationality of Idols:

After compiling the data and dividing the participants among those who have idols from Bangladeshi media and literature and those, this is the difference-

Participants who admire idols/characters from Foreign or Domestic literature, media and/or entertainment-

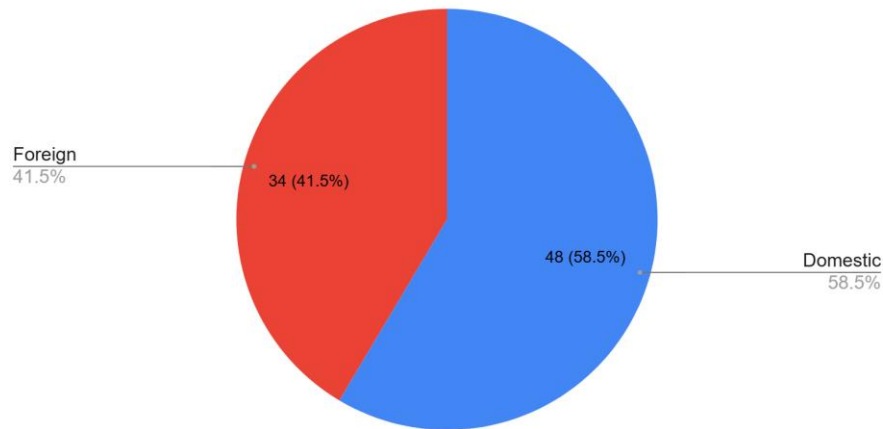
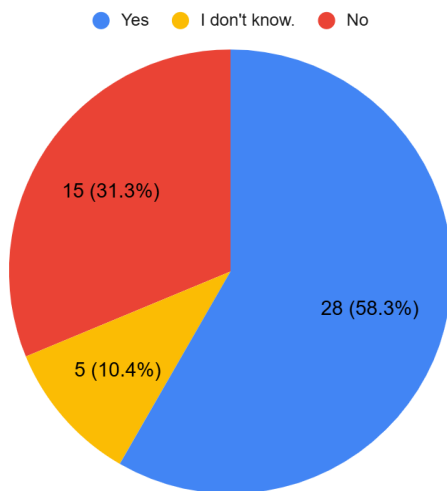


Illustration 4.6: Idols from Bangladeshi or Foreign origins.

From the 48 participants who have idols from Bangladeshi origins, the number of participants who follow the behavior, imitates and feels represented through the said idols are in the majority.

Participants when asked if they imitate their idol-



Participants when asked if they feel represented through their idol-

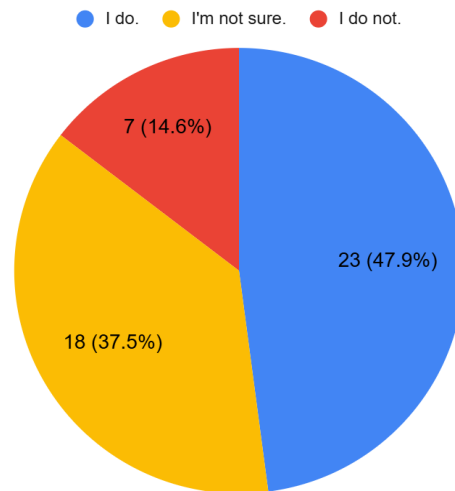


Illustration 4.7 & 4.8: Bangladeshi idol followership and quality of representation.

The number of participants who have said that they actively follow the behavioral and social traits of their idols, especially the ones who are from Bangladeshi literature, media and entertainment are more than 50%. When it comes to the topic of representation, less than half feels represented while more than a quarter is unsure.

4.3. Opinion Based Data:

The questions that were asked to the participants ranged from why they idolized their preferred idols and how they viewed those individuals as well. The idols who originate from Bangladeshi literature, media and/or entertainment rounded up to 3 types of people.

- Literary Characters. (Himu, Misir Ali, Shontu, etc.)
- Writers, Poets and/or Literary Figures. (Kaji Nazrul Islam, Rabindranath Thakur, Humayun Ahmed, etc.)
- Content Creators. (Rakib Hossain, Salman Muqtadir, etc.)

Disclaimer: For the purpose of respecting the privacy of the participants, no name or gender specific pronouns will be used unless the discussion requires it. The participants will be referred to with numbering based on their position in the data sheet.

4.3.1. Literary Characters as Idols:

Participant no.7 chose Misir Ali who is a character from Humayun Ahmed's famous book Misir Ali. As a fictional character who they admire, this is what no.7 had to say about Ali-

"He is a professor and is logical in every situation"

When asked why this participant idolizes Misir Ali, they said- *"Being logical at any moment of your life"*. Which could be interpreted as the participant's interest in the character's decision making and problem solving methods which the participant themselves wish to or does imitate in their own lives.

Participant no.11, similar to no.7 also chose a character from Bangladeshi literature; Shontu from the Kakababu Series, written by Sunil Gangopadhyay. Here is what the participant said about this character-

"take beshir bhag manush chine na . tobe tar chachar kichu porichiti ache . tar nam Raja Roy Choudhuri . AKA Kakababu. Shontu ar tar kaka ghure barai ar rohossho shomadhan kore"

Paraphrased, what the participant wanted to say would be- *"Most people don't know him. Though his uncle is quite famous. His name is Raja Roy Choudhuri. AKA Kakababu. Shontu and his uncle goes on adventures and solve mysteries."* When no.11 was asked why they admired this character, they answered-

"karon o onek shahoshi . jongol ar prani pochondo kore . rohossho shomadhan kore . ar dekhte onek cute ."

Paraphrased, what the participant is saying is- *"Because he's very brave. He likes the jungle and animals. He solves mysteries. And he's really cute."* A shared love for adventure and nature is visible with participant no.11 and their idol. It should be noted that participants no.7 and 11 are from Auronee.

4.3.2. Literary Figures as Idols:

Rabindranath Tagore:

All the participants in this section are from Meherunnisa. Participant no.24 along with no. 73,74 and 76 said world renowned poet Rabindranath Tagore as someone they look up to. Here are some of their opinions of him. When asked why they idolized Rabindranath Tagore, Participant no.73 said-

“তিনি একজন বিখ্যাত কবি । তিনি গল্প, উপন্যাস কবিতা লিখেছেন।”

Which translated would state *“He is a famous poet. He has written stories, novels and poems.”* No.73’s reasoning was not a one time occurrence. Other participants throughout the study other participants shared similar reasoning for liking Rabindranath but did not explain with depth. One such being no.74 when they said-

“Ami onar glpo ganamar amek valo lage”

Which translates to *“I really like his stories and songs.”*. Their reasoning being an admiration for Tagore’s work is not an issue but rather it does not present any realistic or personal connection with Tagore himself and the participant. Another example of idolizing Tagore for the soul reason of his literary fame can be seen in no.76’s opinions on the world-renowned poet-

*“His name is Rabindranath Tagore. He is most popular writer.
he is my favourite idol”*

Kazi Nazrul Islam:

Participant no.18 along with 6 others chose Bangladesh’s national poet Kazi Nazrul Islam as their idol. Similar to participants who chose Tagore as their idol for his popularity, majority of the participants followed suit with Nazrul with a few exceptions. One of whom was participant no. 18. Something worth mentioning is that no.18 also added famous folk philosopher, mystic poet and Bangali spiritual leader Lalon Fakir as one of their idols as well. Though they did not specify whom they were referring to when sharing their opinion on them, this is what they had to say-

“BEACUSE THEIR STYLE OF SINGING AND WRITING INSPIRED ME.”

“SOMETIMES I COPIES THEIR SINGING AND WRITING STYLE.”

The author of this study was not exactly sure if the participant was really excited to answer the questions or forgot to turn off Caps Lock.

Participant no.51 said the reason they idolize Nazrul is because- *“তিনি বাংলাদেশের একজন বিখ্যাত কবি”* which translates to *“He is a famous poet from Bangladesh”*. Once again, they are stating the obvious while not pointing out what exactly compelled them to idolize such individuals. Perhaps the popularity and social influence these individuals have are the only driving factor behind the participant’s reasoning behind choosing such idols. Another such case is visible with no.51’s opinions on why they follow Nazrul. They said-

“তিনি বাংলাদেশের একজন বিখ্যাত কবি”
“He is a famous poet from Bangladesh.”

Participant no.94 would present a bit more than what Nazrul was and shed light on the things about Nazrul that compelled them to idolize him.

“তিনি একজন বিদ্রোহী কবি। তিনি তার লেখনীর মাধ্যমে অন্যায়ের প্রতিবাদ করেন।”

“He is a rebel poet. He protested injustice through his writings.”

Nazrul's work during difficult times in our country's history was astronomically influential both in this region as well as internationally (Mondal, 2023). Nazrul's rebellious themes both in works as well as in his own life would attract the attention of today's generation of kids and adolescents in the context of Bangladesh's student protests throughout this decade. It should be noted that aside from no.18, all the other participants are from Meherunnisa.

Humayun Ahmed:

All the participants in this section are from Meherunnisa. Though not as many as the prior literary idols, participant no.47, 77 and 78 chose Humayun Ahmed as their idol. No.47 points out how Ahmed's books affect them by saying-

“তার প্রত্যেক বই থেকে আমি নিজেকে প্রেরণা করার উৎসাহ পাই।”
“Every book of his inspires me to motivate myself.”

Humayun Ahmed through his work has in many instances tried to put a happy mood in the grueling and sometimes dystopian city life of post-liberation Bangladesh (Kabir, Mondol, 2018). It is not uncommon that the urban youth would find his uplifting themes in his short stories and novels so appealing. Though the participant is idolizing Humayun for his work rather than him as an individual, the honesty of his books being the reason for their self-empowerment is as good of a reason as any to idolize an author. That being said, participant no.78 had this to say about Humayun Ahmed

“তিনি একজন আদর্শ মানুষ ছিলেন। তার আদর্শগুলো অনুসরণ করার চেষ্টা করি।”

“He was an ideal human being. I try to follow his ideals.”

Even though the participant did not go into the specifics of which ideal they were referring to, it is safe to assume that the individual or person which is Humayun Ahmed was someone the participant idolized rather than his worldly accomplishments. An act of choosing the artist rather than the art.

4.3.3. Social Media Figures as Idols:

Rakib Hossain:

Ten participants throughout multiple classes in Meherunnisa picked Rakib Hossain as an idol. Rakib Hossain as people may or may not know is a social media influencer/celebrity with thousands of followers throughout multiple social media platforms. Here are what some of the participants had to say about him-

“He is a celebrate Parson. He is a blogger He is a Honest”

“Tara vloger and content creator Tara onek funny funny mojar o challenge er vlog video banana ja amra dekhte khub pochondo kori”

“They’re vloggers and content creators. They are really funny, fun and they make challenge vlogs which I really like to watch.”

“সে একজন ব্লকার। সে মানুষের মন উৎফুল্ল করে থাকে। তারা মানুষদের কষ্ট না দিয়ে তাদের মন উৎফুল্ল রাখে।”

“He is a vlogger. He makes people happy without causing any inconvenience”

The rest are more or less the same. Further investigation into who this social media influencer is and why so many participants are enamored with him as well as the likes of him is a completely different task. But as for the data at hand, the pattern of fame being the prerequisite for being an idol for so many participants have been visible on countless instances throughout various genres.

4.4. Analysis and Discussion:

4.4.1. Introduction:

The fractal glimpse into the likes and dislikes of these adolescents are not a sufficient amount of data to present a concise summary of an individual's psyche and way of life. Their views and individual experiences vary so drastically from one another that it presents a completely new issue and requirement for further study. But even through the vastly comparative data, there are certain patterns that are visible. The number of students who picked idols from Bangladeshi origin were only 58.5%. Looking further into that portion of the participant base, there were more similarities than dissimilarities within their individual opinions and likings. Further investigation was showing a certain pattern in the participants who picked the same idol. The most notable and somewhat predictable pattern that can become visible in the responses from the participants are that the socio-economic status and their environment plays a role in the level of cognitive and expression skill an individual has. This further plays into their choice of idols and how they perceive the said idol as well as themselves.

4.4.2. Findings:

Looking at the charts as well as each participant's individual perspectives, a difference in the choice of idols as well as their views on such idols is visible. But the differences are not due to ten or fifteen types of favorite genres of literature or media or even the level of representation but rather between the students of two schools. It might at first seem like a cliché but the results speak for themselves.

If a list was to be made and compared the types of idols students of Auronee Biddalaya chose compared to Meherunnisa Girls' School and College, this is what the results would show based on the answers of the participants in the questionnaire-

- Students from Auronee were picking their favorite individual from all walks of life internationally, majority of whom are not mainstream members of their respective field. Students from Meherunnisa were picking idols who are commonly liked and their reasoning behind choosing such idols boiled down to either due to their fame or social status.
- Students from Auronee rarely picked authors or poets as their idols, instead they would pick characters from stories and find common ground with them in terms of philosophies and behavior. Students from Meherunnisa on the other hand were picking authors and social media personalities with their reasoning being as simple as "They're famous" or "They have done great things" without further context or elaboration.
- Students in Auronee though small in number, was vastly diverse both in their choice of idols as well as how they articulated their thoughts on the said idols as well as themselves. Students in Meherunnisa were expressing

their opinions using the same vernacular and emphasis which was more or less monotonous and repetitive.

- If a comparison were to be made of female students from Auronee(5) and all of the students of Meherunnisa(79) who are all girls, the students from Auronee exhibited a far more diverse and expanded range of interests compared to students from Meherunnisa. If this was a 5 vs 79 competition on which school has the best students when it comes to knowledge on multiple facets of life, Auronee would win by a disturbingly large landslide.
- The bland and generalized reasoning behind students from Meherunnisa picking their idols could present an issue of the responses being questionable if not false. Questionable in the sense that the participants from that institution are unsure of their own likings and answered for the sake of answering the question. Something that people naturally do when faced with stressful situations. Albeit the language in the questionnaire was friendly, this reason becomes permissible, which would further suggest that the participants themselves are unsure of whether or not they idolize someone. It is also possible that the participants have confused liking something or someone with idolizing it or them.

4.4.3. Special Findings:

In illustration 3.5 and 3.6 we can see the state of each students' family's economic condition. Majority of the students from Auronee live in households with a monthly income of 70,000Tk or more, whereas the majority of Meherunnisa's students live in households with a monthly income of 30,000Tk or less. Research conducted by Castillo (Castillo, Galleguillos, 2018) has shown that the financial predicament of an individual plays a vital role in their ability to partake in extracurricular activities and enrich their creativity. Jankowska (Jankowska, Labuda, 2024) in their study found that a family's socio-economic status is positively associated with the child's home environment's ability to nourish creativity. Due to the scarcity of information collected from the questionnaire it would be unscientific to present the participants from lower income households to be unmotivated for creative thinking and expression. But from what has been recorded in the data, adolescent children from a higher income environment have more complex as well as diverse cognitive abilities as well as the ability to express themselves compared to those participants who are from lower income households. This remains in correlation with Pierre Bourdieu's theory for Culture Capital in which the socio-economic and academic factors of a child largely dictates their cultural exposure as well as cognitive abilities.

An argument can be made that perhaps instead of the socio-economic condition of one's family, only the social, environmental and/or communal factors come into play when influencing the thought process of the participants when choosing their idols. When

picking idols specifically from Bangladeshi origins, ten participants throughout multiple age groups picked the same social media influencer and presented similar views and opinions regarding him, as seen in the presented data in the previous chapters. All of those participants were from Meherunnisa from multiple classes, some of them being from the same class even. Compared to students from Auronne where the class size is significantly smaller, it would make sense to assume there would be a similar level of overlap between those students as well. But the reality in this case was the complete opposite. Meherunnisa with the larger student body composed of mainly students from lower income households grouped together and shared similar ideals and likings. Whereas the minimal student body of Auronne comprised of middle to upper class students were diverse in their thinking and shared little to no similarities with one another when it came to picking their idols.

Something worth noting is that though participants from a better socio-economic background or in this case from Auronne were more likely to have diverse likings and more expressive behavior compared to participants from Meherunnisa who were from lesser than well socio-economic backgrounds, their respective institution's academic performance in board exams and achievements inter-school competitions are completely different. To put it kindly, where Auronne excels in nurturing the creativity and alternative or modern education, it unfortunately fails to prepare its students for traditional academia which in Bangladesh is the National Curriculum and Textbook Board (NCTB) curriculum and the national board examinations such as Higher School Certificate (HSC), Junior School Certificate (JSC), etc. Meherunnisa on the other hand, though focusing solely on traditional academic curriculum has dampened the drive for its students' thirst for less than traditional knowledge and creative thinking, it has most definitely yielded results in the government board exams. Further investigation into this contrasting anomaly needs to be conducted for more precise results.

4.5. Limitations:

4.5.1. Introduction:

Similar to any other task, conducting a study would invite unforeseen roadblocks at every turn, especially when the researcher least expects it. Given that in order for any study to be successful and scientific one must proceed with extreme caution when sharing opinion as well as conducting experiments on volatile subjects, the margin for error is always gargantuan. And yet we persist. In this section of the paper the trepidations and limitations of this research will be highlighted for better understanding of the conducted study.

4.5.2. Sampling & Size:

- Due to the lack of manpower and social skills, it was difficult to get some academic institutions to agree to allow this study to be conducted with their students.

- More students were going to participate in the questionnaire from the two schools that agreed to partake in the study but due to the author of this study being a one-man team, the number of participants were limited to 100 to lessen the workload. Future studies should welcome as many participants as they can to bring in a large pool of data to present a better view of the ideological view of urban Bangladeshi adolescents.
- Given that this was a one-man operation, the age demography was targeted to only adolescent children. Future studies similar to this can broaden the range and take data from all age groups if needed.

4.5.3. Data Collection Method:

- Due to the author's inability to be socially active as well as a small deadline window, a questionnaire was the best method to collect data quickly and efficiently. Although this process entails inaccuracy in the participants' answers which would then go on to make any analysis that contains that data to be inaccurate by default.
- The questionnaire, though translated into Bangla for the participants to understand what was asked of them better, was still met with confusion and the answers of the participants were a testament to that. Future researchers should build their questionnaire with minimal chance for interpretation and be direct in what the researcher is asking of the participant or research subject.
- Due to some clear inaccuracies in the questionnaire, one to one interview for those participants would have been beneficial. Future researchers should hold interviews as well as questionnaires to achieve optimal results.

Bibliography:

- Lawrence, R. L., & Paige, D. S. (2016). What our ancestors knew: Teaching and learning through storytelling. *New Directions for Adult and Continuing Education*, 149(Spring), 63-72.
- Siebeck, M., Salvo, I., & Scheer, T. S. (2021). Religion and Education in the Ancient Greek World.
- Gardner, H. (2006). How education changes: Considerations of history, science, and values. In *The Development and Education of the Mind* (pp. 213-225). Routledge.
- Boyd, B. (2018). The evolution of stories: From mimesis to language, from fact to fiction. *Wiley Interdisciplinary Reviews: Cognitive Science*, 9(1), e1444.
- Chalaby, J. K. (2011). The making of an entertainment revolution: How the TV format trade became a global industry. *European Journal of Communication*, 26(4), 293-309.
- Cunningham, S., & Craig, D. (2016). Online entertainment: A new wave of media globalization?(Introduction). *International journal of communication*, 10, 5409-5425.
- Metz, B. (2008). Bibliomania and the Folly of Reading. *Comparative Critical Studies*, 5(2-3), 249-269.
- Schooten, 2004. Development of attitude toward reading adolescent literature and literary reading behavior; Erik van Schooten, 2004.
- Caswell, M., Migoni, A. A., Geraci, N., & Cifor, M. (2017). 'To be able to imagine otherwise': community archives and the importance of representation. *Archives and Records*, 38(1), 5-26.
- Frank, Edwin. (2024). Cultural Identity and Representation.
- Doepker, G. M., & Ortlieb, E. (2011). Preserving adolescent readership through interest and motivation.
- Mazumder, T. (2018). Humayun Ahmed's Himu: Creation of an Icon. *Journal of Jessore University of Science and Technology ISSN*, 2521, 5493.
- Rahman, S. M. (2013). Humayun Ahmed's Road to Popularity with Himu and Misir Ali. *Labyrinth: An International Refereed Journal of Postmodern Studies*, 4(2).
- Ahmed, T. (2018). Kaiser Haq: Emerging Transnational Poet of Bangladesh. *Asiatic: IIUM Journal of English Language and Literature*, 12(1), 126-143.

- Quayum, M. A., & Hasan, Md. M. (2022). Bangladeshi literature in English: A thrice born tradition. *Journal of Postcolonial Writing*, 58(6), 733–743.
<https://doi.org/10.1080/17449855.2022.2107076>
- Djikic, M., Oatley, K., Zoeterman, S., & Peterson, J. B. (2009). On being moved by art: How reading fiction transforms the self. *Creativity research journal*, 21(1), 24-29.
- Mar, R. A., Oatley, K., Djikic, M., & Mullin, J. (2011). Emotion and narrative fiction: Interactive influences before, during, and after reading. *Cognition & emotion*, 25(5), 818-833.
- Fialho, O. (2019). What is literature for? The role of transformative reading. *Cogent Arts & Humanities*, 6(1), 1692532.
- RAHMAN, A. (2019). Shabash, the First-ever Bangladeshi Superhero: Transnational, Transcultural and Transcreated. *THE POPULAR CULTURE STUDIES JOURNAL*, 107.
- Bhatia, T. K. (2006). Super-heroes to super languages: American popular culture through South Asian language comics. *World Englishes*, 25(2), 279-298.
- Biswas, R. K., Sarker, E. B., Kabir, E., & Senserrick, T. (2020). Presence of books for children in the households of Bangladesh: a district-wise distribution. *Reading & Writing Quarterly*, 36(1), 65-79.
- Alam, M. M., & Rahman, M. S. (2021). Research Article Data Analysis for Book Reading Preferences: Bangladesh Perspective. *Information Technology Journal*, 20(1), 8-14.
- Castillo-Vergara, M., Galleguillos, N. B., Cuello, L. J., Alvarez-Marin, A., & Acuña-Opazo, C. (2018). Does socioeconomic status influence student creativity?. *Thinking Skills and Creativity*, 29, 142-152.
- Jankowska, D. M., Lebuda, I., & Gralewski, J. (2024). Creating home: Socioeconomic status and home environment as predictors of family climate for creativity. *Thinking Skills and Creativity*, 52, 101511.
- Mondal, M. S. (2023). Mechanism of Resistance to British Imperialism in the Literature of Kazi Nazrul Islam.
- Kabir, K. W., & Mondol, M. S. (2018). Dreaming a Better World through Literature: Positive Psychology in the Select Short Stories of Humayun Ahmed. *American International Journal of Social Science Research*, 3(1), 48-52.

Plagiarism Report

211-10-2361

ORIGINALITY REPORT

14%	13%	6%	9%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS
PRIMARY SOURCES			
1	dspace.daffodilvarsity.edu.bd:8080	2%	
2	Submitted to Daffodil International University	1%	
3	alphamayengoh.blogspot.com	<1%	
4	core.ac.uk	<1%	
5	www.cribfb.com	<1%	
6	hdl.handle.net	<1%	
7	repository.kemu.ac.ke:8080	<1%	
8	ejournal.upi.edu	<1%	
9	growthzonesitesprod.azureedge.net	<1%	

10	Submitted to University of Keele	<1%	
11	researchnow.flinders.edu.au	<1%	
12	Submitted to City University	<1%	
13	etd.auburn.edu	<1%	
14	Nicolas B. Verger, Julie Roberts, Jane Guiller, Kareena McAloney-Kocaman. "The whys and wherefores of home creativity support: A cross-cultural reflexive thematic analysis between British and French parents", Thinking Skills and Creativity, 2024	<1%	
15	Submitted to University of Melbourne	<1%	
16	link.springer.com	<1%	
17	repository.najah.edu	<1%	
18	retranslation.ege.edu.tr	<1%	
19	journals.iium.edu.my	<1%	

20	Submitted to East West University Center for Research and Training	<1%	
21	Submitted to King's College	<1%	
22	ujcontent.uj.ac.za	<1%	
23	www.banglajol.info	<1%	
24	Submitted to University of Central England in Birmingham	<1%	
25	igelsociety.org	<1%	
26	1library.net	<1%	
27	journalofchinesesociology.springeropen.com	<1%	
28	www.deepdyve.com	<1%	
29	www.grossarchive.com	<1%	
30	dokumen.pub	<1%	
	etd.aau.edu.et		
31	Internet Source	<1%	
32	Submitted to Liberty University	<1%	
33	hmjournals.com	<1%	
34	scholarworks.boisestate.edu	<1%	
35	discovery.researcher.life	<1%	
36	www.evalcommunity.com	<1%	
37	www.projectreserve.com	<1%	
38	discol.umk.edu.my	<1%	
39	inis.iaea.org	<1%	
40	www.grin.com	<1%	
41	Submitted to University of Essex	<1%	
42	asian-efl-journal.com	<1%	

43	vital.seals.ac.za:8080	<1%
44	dspace.nm-aist.ac.tz	<1%

Exclude quotes Off
Exclude bibliography Off
Exclude matches Off

X

©Daffodil International University