

Ragging among University Students in Bangladesh:  
Sex Differences, Psychological Concomitants, and Political Motives

Master's Thesis in  
Peace, Mediation and Conflict Research  
Developmental Psychology  
Rasheda Akter, 1901958  
Sadaka Tamanna Rume, 1902050  
Supervisor: Karin Österman  
Faculty of Education and Welfare Studies  
Åbo Akademi University, Finland  
Spring 2021

## Abstract

**Aim:** The study aimed to investigate ragging among university students in Bangladesh.

**Method:** An online questionnaire was completed by 120 female and 110 male university students in Bangladesh. The mean age was 24.8 years (*SD* 3.0) for females and 24.4 years (*SD* 2.8) for males.

**Results:** Students agreed that there were political motives behind ragging, and 85.2% had also observed ragging on campus. There was no significant difference between how frequently women and men had been victimised from ragging on campus. Men accepted ragging significantly more than women; they also agreed significantly more that there are political motives behind ragging. Respondents who had been more than average victimised from ragging accepted ragging significantly less than others. They also scored significantly higher on the negative impact of ragging, depression, anxiety, hostility, and political motives behind ragging.

**Conclusions:** A majority of the students observed ragging. Students also agreed that there were political motives behind ragging. Women and men were equally much targeted. Psychological concomitants were associated with victimisation from ragging.

*Key Words:* ragging on campus, psychological concomitants, sex differences Bangladesh, political motives

## Table of Contents

1. Introduction.....	1
1.1 Aim of the Study.....	1
1.2 Definitions of Ragging.....	1
1.3 The Context of Ragging in South Asia.....	1
1.4 Differences between Ragging and Bullying.....	4
1.5 Definitions of Psychological Well-being.....	7
1.6 Historical Background of Student Involvement in Politics in Bangladesh .....	9
1.6.1 The Language Movement.....	10
1.6.2 The Liberation War.....	11
1.6.3 The 1990 Mass Uprising against the Ershad Regime.....	11
1.6.4 Current Scenario of Student Politics in Bangladesh.....	12
1.7 Research Questions.....	14
2. Method.....	15
2.1 Sample.....	15
2.2 Instrument.....	15
2.3 Procedure.....	16
2.4 Ethical Considerations.....	17
3. Results.....	17
3.1 Correlations.....	17
3.2 Differences due to Sex and Level of Victimization from Ragging.....	18
4. Discussion.....	20
4.1 Summary of Findings.....	20
4.2 Limitations of the Study.....	23
4.3 Implications of the Study.....	23
4.4 Suggestions for Future Research.....	24
References.....	25

# 1. Introduction

## 1.1 Aim of the Study

The study aims to investigate student ragging at universities in Bangladesh. It includes sex differences in victimisation from ragging, the students' psychological well-being, and political motives behind campus ragging.

## 1.2 Definitions of Ragging

Ragging is part of an initiation culture that involves cruelty, humiliation, and inappropriate behaviour towards newcomers perpetrated by senior students in educational institutions (Hettiarachchi, 2007). The Supreme Court of India has described ragging as *an act which causes, or is likely to cause annoyance, hardship or psychological harm to a fresher or a junior student which badly affects inner self of a novice or a junior student*" (Garg, 2009). It includes undisciplined activities such as teasing, abusing, humiliating, and generating fear or forcing them to do something that they will not perform under general conditions (Desai, 2009). Ragging is practised worldwide under different names; hazing in North America, *baptême* in France, *doop* in the Netherlands, *praxe* in Portugal, and *mopokaste* in Finland (Garg, 2009). In Southern Asia, namely in Bangladesh, Pakistan, India and Sri Lanka, this ritual has reached beyond the level of amusement; the treatment is causing severe physical harm. In the worse cases, it causes death and increasing the risk of suicide (Wajahat, 2013).

## 1.3 The Context of Ragging in South Asia

Nallapu (2013) studied 240 medical students at Chinakakani NRI Medical College in Andhra Pradesh, India, to identify the students' perceptions about ragging. The methods included an in-depth interview, group discussions, and a questionnaire that involved both seniors and juniors. It was found that almost all students felt the necessity of ragging to build a relationship between seniors and juniors as long as the interaction was positive. However, it did not indicate the standard of interactions; the definition of fun or ruling varied from person to person. The students were not aware of the negative physiological consequences of ragging that can be serious for sensitive students. It has been found that seniors were enthusiastic about showing the juniors their correct place in the name of teaching them manners (Nallapu, 2013). Of the

seniors, 87% wanted a respected accost from the juniors and addressed a teacher as Sir or Ma'am. According to the study, there was no relation between ragging and economic background. The study mentioned no political motive behind ragging, even though almost every university has political student wings. Different types of ragging were found, such as sexual abuse, mockery, humiliation, verbal abuse, and forcing someone to do daring activities. Students who lived in a hostel or residential hall had to attend a session every night called 'guest room' at night, where they received severe ragging. The 'guest room' is described as how students pass on the negative ragging culture to their juniors (Nallapu, 2013).

Moreover, the fact was also discussed that management action and legal standing against ragging was not helpful. Around 91% of the students supported a strict measure of management against massive forms of ragging. Nevertheless, one issue is to estimate the seriousness of ragging; to some extent, students do not count it as severe ragging unless a student dies or encounters a physical injury. Many students did not consider asking a personal question or mild form of mockery as ragging. As long as the students do not realise the fundamental problem of ragging, the solution will not come in front (Nallapu, 2013).

Dimensions of ragging in Sri Lankan universities have been described as a phenomenon of sexual and romantic deprivation among university graduates (Gamage, 2017). The study 'Psychological, Sociological, and Political Dimensions of Ragging in Sri Lankan Universities' includes various forms of ragging and possible solutions against it. Ragging has been addressed as the consequences of sexual deprivation of residential male students. Still, the article also focuses on the positive aspects such as helping students to become familiar with university culture. (Gamage, 2017). They include various forms of ragging and possible solutions against it. Ragging is addressed as the consequences of sexual deprivation of residential male students. The ragging activity includes many kinds of juvenile to severe events such as creating an awkward situation by asking freshers to confront a teacher or junior girl or forcing a non-smoker to smoke non-alcohol-drinker to drink alcohol. Asking students to do hazardous tasks is a standard part of ragging. Making them criticise their parents, pushing them to seduce someone, body shaming, and many other embarrassing activities are also part of ragging regardless of where it takes places (e.g. in halls, canteens, libraries, corridors or the playground).

The sociological dimension behind ragging is the continuous hierarchical practice of power dominance; society teaches people to maintain the discriminative relation based on status, power or dignity, which is not different from ragging. Students of lower socioeconomic status often feel uncomfortable in the modern urban culture, which becomes the weapon against

them. They become more nervous with the forced unusual activities and insulting; this makes the seniors pleased. According to the study "Psychological, Sociological, and Political Dimensions of Ragging in Sri Lankan Universities," the ratio of the senior girl's engagement in active ragging was significantly lower compared to the boys. As for political motivation, ragging helps create an environment of fear, allowing the student politicians to make forced entry into politics and become stronger. They utilise the juniors in field-level political activities such as attending meetings, giving slogans into the rally, or engaging in political fighting. The juniors often skip class to attend the events. On a more positive note, the author discusses the positive outcome, as ragging can help new students cope with the new environment or establish communication with peer groups. However, the original intention of ragging is entirely invisible as the interest of dominance becomes a priority over it. One outcome of this study is that sometimes juniors succeeded in protecting themselves by applying different tactics, such as approaching as a senior, hiding 'freshers' expressions, avoiding carrying class materials or pens, and overall preventing all kinds of approaches attract attention.

Nevertheless, this study's limitation is that it misses the threat behind the scene. A university ritual is for second-year students to arrange the orientation program for freshers to identify new faces quickly. The author discusses different mechanisms that can prevent the problem, which emphasise the authoritarian role, not generalises the impact of ragging, researching and focusing on the background of ragging culture, and taking a systematic approach to identify, handle or erase all forms of ragging (Gamage, 2017).

Garg (2009) discusses ragging in his paper from the national and international contexts, the motivation behind ragging and its impact on students in later life. He described ragging as the tradition of abusing juniors by the seniors in different unethical ways such as teasing, torturing physically and mentally as the practice of superiority. He identified some significant factors behind ragging, such as the chain of command. A senior who suffered from ragging is likely to repeat the actions with juniors; they do not consider it an evil fact but a way of showing their superiority. Secondly, the university hostel has access to alcohol, which has the worst influence on ragging; severe ragging often has occurred by drunk seniors at nighttime.

Most importantly, despite knowing the tradition, authorities prefer to be silent; the lack of supervision indirectly promotes ragging culture. Sometimes the administration itself is afraid of seniors who have a significant political post. The effect of ragging starts from physical and mental trauma, injury, depression, failure of an examination, dropout, even a record of suicide and death from beating or punching. In collective societies, ragging is not an individual issue;

it affects the victim's family and surroundings. However, the study suggests some necessary steps to control ragging with a broader implication, including spreading awareness from governmental or NGO organisations, structuring functional management designed for anti-ragging, enforcing strict laws against the seniors and the institution for providing the opportunity of ragging for severe physiological and physical harm. One of the provocative suggestions is starting the best 'senior's award for their best behaviour. The paper shows concerns about ragging, not only as an internal problem of an institution or limited to the victim and perpetrator; instead, as a social and governmental issue that needs immediate care attention (Garg, 2009).

#### 1.4 Differences between Ragging and Bullying

Bullying and ragging differ on a superficial level, but it is evident that both problems have long-term psychological impacts that often require medical treatment. According to Sharp and Smith (1994), bullying is a systematic misuse and harmful practice of power relations among social groups depending on social status, dignity, race, colour, class, or hierarchal context. Bullying is a widespread action that mainly starts at school. Bullying includes teasing, verbal abuse, insulting, hitting, making fun, or spreading rumours and is often aggressive.

Regarding school bullying, boys are more into bullying compared to girls. Being bullied due to race or colour is a common problem that often has long-term consequences. Bullying causes long-term physical and psychological issues such as low self-esteem, lack of confidence, and social phobia. Many cases of suicide occurred from the bullying. Not only the victims, children, or people who bully run the risk of having psychological issues as they become used to dominating others. Victims of a bully at school run a high risk of facing bullies in high school, college, or work-life (Sharp & Smith, 1994).

Studies also indicate that the psychological reason behind bullying comes from culture. Fighting between two equally strong children or two adults is not considered to be bullying. Discrimination is a fundamental factor of bullying, which is also focused on bystander effects. Bullying is usually a group process. Members of groups tend to justify their actions differently, such as blaming the leader, manipulating the scenario, and reversing the incident by saying that the bullies are only protecting themselves. A study suggests taking proper medical steps based on the degree of bullying, such as types, frequency, aggressiveness, and consequences (Sharp & Smith, 1994). It was a silent problem for a long time, but now many activities and research are taking place to recognise and prevent bullying.

Khayambashi (2019) discusses ragging and bullying characteristics and criticises how Indian researchers have taken Western bullying research to solve the Indian ragging problem. He argues that bullying and ragging are two different phenomena. Both concepts have similarities, but that does not imply that they are in the same category and require a similar intervention to be prevented. First, the author indicates the cultural differences; both are globally practised, but cultural acceptance of these phenomenon has a gap. She discusses different forms of ragging, such as forcing to show maximum obedience toward seniors, having a certain number of slaps a day, limiting basic needs such as speaking and asking permissions for everything. Activities like being the messenger or human train produce extreme mental torture, and ragging is one type of bullying, but far more critical than bullying; bullying is not even a common term in Indian institutions. Bullying is a broader phenomenon not limited only to institutions. It comprises violent and aggressive abusive names or pushing or shoving, a prevalent and normal play mode in the Indian subcontinent. From this perspective, the author says the bully prevention measures used in the West do not apply to Indian ragging. The knowledge of bullying is minimal and unfamiliar to Indian students and parents (Khayambashi, 2019).

According to a literature review (Wajahat, 2013), ragging is an intentional way of abusing and harassing newcomers by seniors to exhibit their superiority. It includes many harmful and perverted activities within educational institutions. Bullying is repetitive, abusive psychological and physical oppression of influential persons against the unpopular, less confident persons who cannot stand up themselves. Bullying includes power practice and repetition in three forms: verbal, social, and physical bullying. Both concepts include power dominance and a hierarchical method.

Ragging has a specific pattern that differentiates it from bullying. It captures seniors' dominance over juniors in the name of teaching them the campus culture and manners or making fun that is only limited to students where bullying has no limitations. It can happen to anyone irrespectively of class, institution, or office; it is not bound within the institutional area. For example, a university teacher or staff makes an abusive comment or action that will not be ragging but bullying, although the scenario matches ragging. Ragging is a more complex and intense term than bullying. Ragging is challenging to understand and categorises properly, unlike bullying, as it varies from place to place, culture to culture, and innovative ideas. Sometimes, the topic comes from the various recent humiliation and abuse inspired by movie



clips and TV shows. Sometimes ragging is not meant to be vigorous, but it happens due to excitement or provocation of the situation. Ragging and bullying both are intentional activities in different aspects. Bullying is widespread but comparatively easy to understand as it is a globally recognised problem where ragging is just a form of bullying and mainly practised by the South Asian country's student.

Most importantly, management, students or parent do not consider ragging as a severe issue despite several unwanted incidents. When people are not aware of the problem, the solution cannot be drawn. As a result, it is not understandable how deeply ragging affects society (Ara & Khan, 2019).

Healthy practice ragging can be fun, a source of learning, overcoming the fear or nervousness, getting information and most importantly, developing a strong relationship between senior and juniors, which is the main idea of ragging until it changed the definition. When freshers come to a new institution, they naturally remain nervous as the university or college has a different environment than school. They do not know the right place of receiving information or resources; a warm welcome and caring attitude of elders can ease them. It makes them confident and limits the possibility of mean practice toward their junior when they become elder in the campus. Seniors can make university life easier for the newcomer by providing information, engaging in cultural activities, introducing different college-oriented clubs and organisation for extra curriculum activities, giving ordinary yet necessary study support, organising tours and much other creative work (Gamage, 2017). Many European and Western universities have student advisor services that provide great help to newcomers.

Similarly, the opposite approach might lead the newcomers into a different kind of phobias, depression, especially if someone already has previous experiences of psychological problems. On the other hand, bullying is always a negative phenomenon with no justification and any possibility of a positive outcome. Bullying can lead the victim toward extreme mental and physical dysfunction that might include trauma, social anxiety, insomnia, nightmares, and many other negative psychophysiological impacts.

Many studies are done on bullying, and a specific rule of law against bullying is already present in many developed countries. Bullying is considered a criminal offence in many countries, and many have a robust anti-bullying act with ethical implications. Institutions have specific rules to prevent bully. Suppose parents are conscious and concerned about it, that also helps to take instant actions. On the contrary, ragging is a discussion, and not much research was done on this threatening issue. An act against ragging in Section 2 of the Tamil Nadu

Prohibition of Ragging, 1997 (Rajamanickam et al., 2017), makes it illegal. It includes hurting a student physically, verbally, psychologically, or abusing someone through harassment or practical jokes or forces them to do any unwanted task within an educational institute. Following Malaysia also passed an act prohibiting ragging, but it only includes the physical form of ragging. Some countries even do not have any law against ragging because they do not consider it essential enough (Rajamanickam et al., 2017).

Ragging is a form of bullying, but anti-bullying policies do not work correctly in a ragging context due to cultural and contextual differences. Ragging and bullying are severe social problems that produce many challenges, especially in low-income countries, where psychological issues are still taboo. People do not consider that ragging can create several barriers for victims. The depression and anxiety from the torture in ragging leave footprints in the 'victim's future growth. Low self-esteem and lack of confidence become reasons for semester dropout, failing in exams, meeting parents' expectations, and unemployment. It hampers the progress of a competitive working life and adjusting with colleagues. Students often take it as a way of escaping from depression. However, it is essential to understand the root cause, establish the diagnosis, and find a problem-oriented solution.

### 1.5 Definitions of Psychological Well-being

Psychological well-being is related to being happy or satisfied and carrying positive mindfulness, which is one of the fundamentals of holistic development of people, significantly impacting developing their personality and maintaining success in future life. Psychological well-being is a crucial aspect of human life that defines their childhood conditioning to adulthood well-being; the absence of psychological well-being in childhood hampers the spontaneous mental growth which derives toward the road of failure in different stages of life. Psychological well-being mainly discusses two terms: 'Hedonic', which focuses on having positive emotions, happiness, and subjective well-being. This term differs from the affective component and cognitive component, which refers respectively to have a high positive impact on love, and negative affect from the powerful emotions and being pleased with life (Carruthers & Hood, 2004). It also says that happiness is relative, which is also called subjective well-being implies, that the repetitive events of happiness might fade the positive feeling toward the moment (Diener, 2000). For example, passing leisure time or holiday is always enjoyable, but it would be unpleasant if free time is infinite and nobody has to work. Same as sometimes, the

negative feeling brings positive emotions in certain situations. For instance, having shocking news or being a witness to incredible events often make people stunned. They become motionless; by that time, if they can cry, it can normalise their feelings and make them relieved a little bit. Besides, it is essential to become sad sometimes to understand the meaning of happiness.

Ryff (1995) has described psychological well-being with six eudaimonic aspects, which are based on the theoretical origins of Maslow's self-actualisation, Jung's individualisation, Jahoda's mental health, Erikson's personal development, Birren's ageing, mental health, Buhler's basic life tendencies, Neugarten's executive process of personality, Allport's maturity, and Roger's fully functioning person. The six dimensions include purposeful aspects of psychological well-being depending on the score; the score's merit defines how good the condition is. If it is high, mental well-being is considered excellent, the same as a low score refers to a poor psychological state.

The concept of self-acceptance refers to the tendency of accepting self as it is, regardless of good or bad qualities. It helps to remain optimistic about past life mistakes taking as experience and being satisfied with the present condition. People who have a low self-acceptance score are more likely to be dissatisfied and upset about their deeds. They always assume that they would have been happier if their life was different from the way it is. Self-acceptance provides high satisfaction about life as it is all about welcoming the ups and downs of life.

Second, positive relations with other people, that refers to association with people and surroundings. The high scorer people are usually kind toward others, care for others' progress, and are highly concerned with maintaining a relationship. Their welcoming and warm attitude are the way of expressing love and affection for others. This dimension helps people to enjoy their life with loving companionship, achieving a tremendous circle with all types of warm connection. The absence of this quality in people makes their world narrow. They constantly struggle to build a relationship with others because of their self-centred attitude and non-compromising mentality. They are usually very much self-centric, which prevents them from seeing others as a priority.

Third, the concept of autonomy refers to the ability to handle self-determination that prevents social and peer pressure to take into consideration. It helps to grow a strong personality to remain focused on the goals in life. People who have a low score in autonomy are likely to bear a fragile nature, always remain anxious about others' judgment and are eager to develop

themselves as others' expectations. They are unable to avoid social pressure in terms of making their own decisions.

Fourth, Environmental Mastery, people who control their surroundings, have a leadership ability to create and use all possible opportunities for their own and others, are the high scorers of environmental mastery. They are always open to positive change in their everyday life and choose their life options sensibly. On the other hand, people who do not have this quality struggles to manage daily routines, face difficulty in adopting or improving internal or external affairs. So, it is imperative to have mindfulness to maintain psychological well-being.

Fifth, having a purpose in life, people who have a clear goal in life understand the value of time, making them active and confident to work toward it; they are more likely to succeed in life. As opposed, people who have lacked a connotation of time and meaning of life are more likely not to fix a clear goal. They roam around and make several transfers in life route that take them nowhere.

Sixth, having a personal growth feeling, people with a high score in this dimension are concerned about personal development; they seek their potential continuously until they find the right one. They are open to adopting positive change, attitude to improve self-knowledge and effectiveness. It helps to track the progress of life journey and measure the distance to achieve life's purpose. People who do not have this quality lack the sense of being update with time, which bring them back from the race and creates depression and boredom. They never develop an interest in anything exciting and cannot cope with other development besides their own.

These six theory-guided dimensions discuss how psychological well-being impacts human life; it also has strong physical health connections. People disturbed in mental well-being are more likely to have low immunity to prevent physical diseases such as high blood pressure, diabetes, immune system malfunction. However, psychological well-being can be hampered by childhood trauma or stressful events, although it might happen in adulthood. Disruption in psychological well-being has different impacts based on the various stages of life. It lowers confidence, creates depression or anxiety disorder, low self-esteem, and promotes anger and suppression; these are a significant threat to personality development.

## 1.6 Historical Background of Student Involvement in Politics in Bangladesh

Students have played a dynamic role in the emergence and aftermath of history in Bangladesh. According to Hannan, the unofficially recognised Bengal student politics is older than Bangladesh (Alam et al., 2011). Students were a key actor in anti-colonial and post-independence democracy struggles. Student politics in the Bengal region were established under the British empire (Alam et al, 2011). When India and Pakistan gained independence from the British in 1947, the-then East-Pakistan ('today's Bangladesh) came under Pakistani rule. From 1947 to 1971, students were consistently associated with social change politics due to times (Alam et al., 2011). Different types of student politics emerged; rightist, leftist, religion-based. The education policies imposed by the British administration was inappropriate for Bengali students, and under martial law, Pakistan also forces students to continue with the revolutionary tradition of politics (Alam et al., 2011).

### *1.6.1 The Language Movement*

Regarding students' position in the country's political history, most student activists today refer to the Language Movement of 1952. Before 1947, student activism in East Bengal remained limited. All Bengal Muslim 'Student's Association had been formed in 1930 in Dhaka and later integrated into the Muslim's Student's League after its foundation in 1937 (Ali, 2010). As a way of creating one Nation's sense, Urdu was proposed as Pakistan's national language, despite its mother tongue of a minority both in east and west Pakistan (Nair, 1990). Students raise their concern in East Pakistan after the Pakistan Education Council adopted Urdu as the medium of education. Students from Dhaka University and other educational institutions mobilised massive demonstration against this decision. This event was the inception of the student's decisive role in Bangladesh's birth as a nation (Alam, 2014).

From 1948 to 1952, students continued to mobilise people to fight for the Bengali language. In January 1952, Pakistani Prime Minister Khawaja Nazimuddin echoed the former decision that only Urdu will be the state language. Dhaka University students called for a general strike and mass gathering on 21 February 1952. The government banned all kinds of gathering on that day. Students disobliged the curfew, and police open fired on them (Suykens, 2019). The numbers of students who died, which generated outrage among the general public, lead to declaring 'Bengali' as state language alongside Urdu in 1956 (Alam et al., 2011). Since then, 21 February is being observed as 'Language Martyr's Day. The Language movement has positioned students as a key actor in politics and the formation of Bengali culture and nation-building. The students not only mobilised a revolution but also demonstrated potential in

politics to resist and change. Some of the student leaders of that time, such as Sheikh Mujibur Rahman, Syed Nazrul Islam, Tajuddin Ahmad, subsequently became prominent in politics, and a critical player in Bangladesh's liberation struggle showed uprising feasibility in party-political career. Throughout the language movement, the links between students' organisations and political parties became stronger, '*Chhatra League*' emerged as the student wing of Awami League and '*Chhatra Union*' became the leftist parties' wing (Suykens, 2019).

### *1.6.2 The Liberation War*

Under Pakistani rule, though the political parties took the official lead in the struggle for independence, students continued to provide ideological support and inspiration. In 1969, after Sheikh Mujib demanded the 6-point charter for autonomy, students formed '*Sarbadaliya Chhatra Sangram Parishad*' (all-party students' action council) and declared an 11-point charter demanding independence and socialist reformation (Ali, 2010). Sukeyns (2019) has mentioned that the period between 1966 and 1975 was formative for students, and they unitedly fought for independence. This contribution not only recognises them as an ideological force but also reckon them as national heroes. Nevertheless, this has also given them access to arms and military training as part of the liberation war. However, during the liberation war and afterwards, the ideological clash between different student bodies became visible, such as democratic socialism, Marxist-Leninist or Maoist ideology.

After independence, the political party in power (Awami League) found. However, the students played a vital role in Bangladesh's formation, but it became difficult to control them, mostly when the disarmament campaign failed. Moreover, the opposition students group also added pressure on the government. In this situation, the ruling party adopted the technique of developing and relations with different student groups and gradually started to actively support to gain complete control over campus with the help of university administration, which was proved as an enduring strategy. Actively intervening in student politics through its student wings, the power party started to control the students' potential resistances on national issues (Suykens, 2019).

### *1.6.3 The 1990 Mass Uprising against the Ershad Regime*

Students involvement in party politics started under Awami League. From the Zia regime (1975) onwards, almost every political parties began to have a student wing on the campus to

hold control. Thus, party politics began to impact campus life directly. Campus violence continued to be an accepted characteristic of student politics (Suykens, 2019).

In 1982, Ziaur Rahman (Bangladesh National Party) got killed in a military coup, and H. M. Ershad emerged as military ruler. Like Zia, Ershad also feels the need for having a strong student organisation as a backup. Following the Zia and Mujib, the Ershad regime flowed money and arms in campuses to feed student organisations to suppress the oppositions (Nasir, 2007). Despite his condescending policies, the Ershad regime started to face resistance from students' organisations all over the country. The first challenge appeared when the military government tried to use religion as a 'trump card' and initiated a new education policy (Rahman, 1984). The new education policy proposed an increased number of years in secondary education and made religious education compulsory. Ershad also tried to include Arabic and Quran in the syllabus. With all these, Ershad wanted to create such an education system that will not bring up the students as revolutionaries (Kabir, 1999). The issue again offered the students organisations a platform to launch a broader political protest. Police opened fire on students since they violate the 'ban' and killed at least five people. Following the incident, Ershad dropped Arabic as a compulsory language (Suykens, 2019).

From 1982 to 1990, opposite political parties organised protest, strikes and demonstration against the military regime and demanded the removal of Ershad from power. However, the lack of collaboration among opposing political parties, repression, apprehends, and Ershad supporter's backup within the military kept the Ershad regime in place (Suykens, 2019). Finally, the final push came from the student bodies. On 10 October 1990, six people were shot in a protest rally against Ershad, and 22 student organisations created a collaborative student group in November 1990. The student group included all major opposition alliances to come forward and sign a joint declaration towards democratic transition (Jamal, 2006). The force of coalition and further removal of Ershad's support in the military topple down the regime on 6 December 1990.

#### *1.6.4 Current Scenario of Student Politics in Bangladesh*

The post-colonial history of student politics in Bangladesh was closely entangled with its political history, first as a part of Pakistan and later as an independent country. According to Hannan, until the 1930s, there were no student unions in Bangladesh. During that time, students' movements collectively faced different challenges (Alam et al., 2011).

The current upsurge of student politics in Bangladesh is different; all national political parties have established affiliated student wings in educational institutions to use students as their political tool (Suykens, 2019). After the military rule officially ended in 1991, student politics widely deteriorated, became opportunistic and violent, lost the ideological ground and turned nothing more than a weapon for power in politics (Suykens, 2019). What was, however, absent to some extent in the pre-1991 period. Students' heroic scarifies for common interest, such as language movement, liberation war, or anti-Ershad movement represented students as the Nation's conscience, moral and ideological leadership. Students have also played a significant role in anti-colonial and pro-democracy struggles (Alam et al., 2011). Students' unity started to crack during the liberation war and anti-Ershad movement, and rivalries began to appear on the surface right after the campaign achieved its goal. From a neutral national-interest based organisation, they turned into merely political stooges (Suykens, 2019). Student politics started to play a crucial role in party politics.

Nowadays, most of the party leaders have a background in student politics. Hall or seat politics has been used to control opposition on the campus. Students usually seek admission in residential halls due to inexpensive accommodation and staying near to the campus. Student political groups, mainly the ruling party, use the halls as a platform to recruit followers. By providing them seats in students' residential halls, they engage newcomer students to work for that specific party. Freshers are often forced to participate in rallies and demonstration organised by student political groups. They have also been forced to join in late-night guest-room programs' where they receive orientation in party-politics by the hall leaders. Residential hall politics is the key to gain control over specific halls and patronage student leaders and their followers. Control over campus became more extended by the ruling party after 1991 than ever before (Suykens, 2019). The national political parties guide recent student politics in Bangladesh for their interest.

Comparing the literature of the pre-1991 military regime and post-1991 democratic era, Suykens argued. However, students' heroic contribution to national interest has been illustrated, and the degeneration that has been claimed afterwards might be overstated. According to him, there were evident roots of violence throughout the post-independence period (Suykens, 2019).

'What students are involved in Bangladesh in the name of 'student politics' was never real student politics. The student body in universities should be involved in the institution's activities and bargain with the institution to protect students' rights. Unfortunately, our student politics an extension of party politics, said a university professor (Zaman, 2014). In some



countries, the student union is known as a club or forum (Alam et al., 2011). When a group of students have some common interest regarding religion, region or any other issues, they form an organisation within a school, province, or country known as a student union (Altbach, 1974). Different groups based on common interest can create other student groups. At universities, these organisations make sure that student concerns are heard, play an active role in university decision-making, and provide entertainment, information, services and welfare support. In underdeveloped countries, student organisations became biased by party politics because of socioeconomic and other overall conditions (Alam et al., 2011).

Although Jaime rejected this view of student politics, he refused to be only concerned about student issues and denied the charge that students are merely party tools. He disagreed that students should not have any relevance to politics (Alam et al., 2011).

## 1.7 Research Questions

The following research questions were investigated:

- (a) How many of the students had observed ragging on campus.
- (b) Do students think there are political motives behind ragging on campus.
- (c) Is there a sex difference regarding the frequency of having been victimised from ragging.
- (d) Is there a sex difference regarding the acceptance of ragging.
- (e) Is there a sex difference regarding thinking there are political motives behind ragging.
- (f) Is there an association between having been victimised from ragging and accepting it.
- (g) Is there an association between having been victimised from ragging and the negative impact of ragging, depression, anxiety, hostility, and thinking that there are political motives behind ragging.

## 2. Method

### 2.1 Sample

A questionnaire was completed by 120 female and 110 male university students in Bangladesh. The mean age was 24.8 years ( $SD$  3.0) for females and 24.4 years ( $SD$  2.8) for males. The age difference was insignificant.

### 2.2 Instrument

A questionnaire was created for measuring victimisation from ragging on campus. It also included scales for measuring negative impact of ragging on students, acceptance of ragging, and three types of psychological distress among the students. Furthermore, it included scales for the measurement of potential political motives behind ragging, and awareness of a university policy against ragging,

*Frequency of victimisation from ragging on campus* was measured by seven items: It was asked, “have you yourself been victimised from ragging on campus?” which was then specified as different forms of ragging, namely (a) physical, (b) verbal, (c) threats, (d) sexual harassment, (e) humiliation, (f) “fun” activities, and (g) cyberbullying. The response alternatives were on a five-point scale (0 = never, 1 = seldom, 2 = sometimes, 3 = often, 4 = very often). The Cronbach’s alpha of the scale was .81.

*Negative impact of ragging on students* was measured by six items: “has any of the following happened to you as a result of ragging?”, specified as (a) physical injury, (b) psychological distress, (c) drop out from studies, (d) financial loss, (e) financial pressure on parents, and (f) mental pressure on parents. The response alternatives were on a five-point scale (0 = never, 1 = seldom, 2 = sometimes, 3 = often, 4 = very often). The Cronbach’s alpha of the scale was .80.

*Acceptance of ragging* was measured by four items: “do you support student ragging on campus?”, specified as (a) ragging is fun, (b) ragging is abusive (\*), (c) ragging is carried out by bullies (\*) and, (d) seniors should not have so much political influence (\*). Items with an asterisk were recoded. The response alternatives were on a five-point scale (0 = completely disagree, 4 = completely agree). The Cronbach’s alpha of the scale was .72.

*Psychological distress* was measured by three subscales, depression, anxiety, and hostility, from the Brief Symptom Inventory (Derogatis & Melisaratos, 1983). The response alternatives for all three scales were on a five-point scale (0 = completely disagree, 4 = completely agree).

*Depression* was measured by six items: “how much have the following distressed or bothered you?”, specified as (a) feeling hopeless about the future, (b) feelings of worthlessness, (c) feeling lonely, (d) feeling blue, (e) having no interest in things, and (f) having thoughts of ending your life. The Cronbach’s alpha of the scale was .92.

*Anxiety* was measured by six items: a) nervousness or shakiness inside, (b) being suddenly scared for no reason, (c) feeling fearful, (d) feeling tense or keyed up, (e) spells of terror or panic, and (f) feeling so restless you could not sit still. The Cronbach’s alpha of the scale was .95.

*Hostility* was measured by five items: (a) feeling easily annoyed or irritated, (b) temper outbursts that you could not control, (c) having urges to beat, injure or harm someone, (d) having urges to break or smash things, and (e) getting into frequent arguments. The Cronbach’s alpha of the scale was .88.

*Political motives behind ragging* were measured by four items: “in your opinion, are political motives working behind ragging?” specified as (a) there is a 'political motive' behind ragging at universities, (b) ragging increases political influence on campus, (c) ragging creates an environment of fear and aggression, and (d) ragging helps some people get more supporters in student politics. The response alternatives were on a five-point scale (0 = completely disagree, 4 = completely agree). The Cronbach’s alpha of the scale was .86.

*Awareness of a university policy against ragging* was measured by four items: “do you agree with the following statements?”, which were (a) the university has a policy against student ragging, (b) if anyone faces ragging s/he will file a complaint against it, (c) if someone informs the administration about ragging the university will take proper action against it, and (d) the administration takes initiatives to stop student ragging on campus. The response alternatives were on a five-point scale (0 = completely disagree, 4 = completely agree). The Cronbach’s alpha of the scale was .71.

### 2.3 Procedure

The online questionnaire was shared with the respondents through social media and by email. The questionnaire required 5-6 minutes to complete. The questionnaire was shared with university students and recent graduates from both public and private universities, medical colleges, and engineering institutions. The link to the questionnaire was active for 5 months, from 22 May to 29 September 2020.

## 2.4 Ethical Considerations

The study is consistent with the principles concerning human research ethics of the Declaration of Helsinki (World Medical Association, 2013), as well as follows the guidelines for the responsible conduct of research of The Finnish Advisory Board on Research Integrity (2012).

## 3. Results

Of the participating students, 85.2 % had observed ragging on campus. A tendency was found for men to have observed it more often than women [ $t_{(228)} = 1.83, p = .069$ ]. There was no significant difference between how frequently women ( $m = 1.04$ ) and men ( $m = 0.99$ ) had been victimised from ragging on campus. Overall, students agreed that there were political motives behind ragging ( $m = 2.9$ ).

### 3.1 Correlations

Frequency of victimisation from ragging and negative impact of it were highly correlated for both women [ $r = .58, p < .001$ ] and men [ $r = .72, p < .001$ ]. For women, frequency of victimisation from ragging correlated significantly negatively with acceptance of it, and positively with depression, anxiety, hostility, and political motives behind ragging (Table 1). The same pattern occurred for negative impact of ragging. Awareness of a university policy against ragging did not correlate with frequency of victimisation, but a significant negative correlation was found in relation to the impact of ragging.

For men, frequency of victimisation from ragging did not correlate with the acceptance of it (Table 1). Frequency of victimisation correlated significantly positively with depression, anxiety, hostility, and political motives behind ragging. The same pattern occurred for negative impact of ragging. Awareness of a university policy against ragging did not correlate with frequency of victimisation, but a tendency towards a negative correlation was found for the impact of ragging.

Table 1

*Correlations between Frequency of Victimization from Ragging and Negative Impact of Ragging with Six Variables, for Women (N = 120) and Men (N = 110)*

	Frequency of Victimization from Ragging	Negative Impact of Ragging
Women		
Acceptance of Ragging	-.21 *	-.22 *
Depression	.41 ***	.46 ***
Anxiety	.47 ***	.41 ***
Hostility	.40***	.38 ***
Political Motives behind Ragging	.33 ***	.29 ***
Awareness of a University Policy against Ragging	.01 <i>ns</i>	-.20 *
Men		
Acceptance of Ragging	-.12 <i>ns</i>	-.18 †
Depression	.45 ***	.40 ***
Anxiety	.46 ***	.47 ***
Hostility	.31 **	.27 *
Political Motives behind Ragging	.26 *	.25 *
Awareness of a University Policy against Ragging	-.12 <i>ns</i>	-.18 †

\*\*\*  $p \leq .001$ ; \*\*  $p < .01$ ; \*  $p < .05$ , †  $p < .10$

### 3.2 Differences due to Sex and Level of Victimization from Ragging

A new variable, high or low victimisation from ragging, was constructed based on  $z$ -scores of victimisation. A multivariate analysis of variance (MANOVA) was carried out with sex and victimisation group (high/low) as independent variables and negative impact of ragging, acceptance of ragging, depression, anxiety, hostility, political motives behind ragging, and awareness of a university policy against ragging as dependent variables. The multivariate analysis was significant for sex and victimisation group, but not for the interaction between them (Table 2).

The univariate analyses showed that there was no significant difference between the amount of negative impact of ragging experienced by women and men. Men accepted ragging significantly more than women. Men also agreed significantly more that there are political motives behind ragging.

Table 2

*Results of a Multivariate Analysis of Variance (MANOVA) with Sex and Victimization Group (High/Low) as Independent Variables and Negative Impact of Ragging, Acceptance of Ragging, Depression, Anxiety, Hostility, Political Motives behind Ragging, and Awareness of a University Policy against Ragging as Dependent Variables (N = 230)*

	<i>F</i>	<i>df</i>	<i>p</i> ≤	$\eta_p^2$	Group with Higher Mean
Effect of Sex					
Multivariate Analysis	3.51	7, 220	.001	.100	
Univariate Analyses					
Negative Impact of Ragging	0.55	1, 226	<i>ns</i>	.002	-
Acceptance of Ragging	4.70	“	.031	.020	Men
Depression	6.08	“	.014	.026	Women
Anxiety	6.84	“	.010	.029	Women
Hostility	3.68	“	.056	.016	Women
Political Motives behind Ragging	4.00	“	.047	.017	Men
Awareness of a University Policy against Ragging	0.05	“	<i>ns</i>	.000	-
Effect of Victimization Group (High/Low)					
Multivariate Analysis	17.87	7, 220	.001	.362	
Univariate Analyses					
Negative Impact of Ragging	109.71	1, 225	.001	.327	H
Acceptance of Ragging	4.59	“	.033	.020	L
Depression	34.66	“	.001	.133	H
Anxiety	31.83	“	.001	.123	H
Hostility	25.81	“	.001	.102	H
Political Motives behind Ragging	17.80	“	.001	.073	H
Awareness of a University Policy against Ragging	1.74	“	<i>ns</i>	.008	-
Interaction Effect					
Multivariate Analysis	0.75	7, 220	<i>ns</i>	.023	

\*) H = High victimisation from ragging; V = Low victimisation from ragging

Women scored significantly higher on depression, anxiety, and hostility. Respondents who had been more than average victimised from ragging accepted ragging significantly less than others. They also scored significantly higher on negative impact of ragging, depression, anxiety, hostility, and political motives behind ragging.

## 4. Discussion

### 4.1 Summary of the Findings

It was found that of the participating students, 85.2% had observed ragging on campus. The result shows that the majority of the students had observed ragging on campus. A tendency was found for men to have observed ragging more often than women. Introducing ragging as an 'institutional culture' and politicising this seemingly harmless ritual to create an environment of fear and terror might be one reason behind this high percentage. Additionally, ragging takes different forms, as subtle as gesturing, using slang or calling someone a mocking name. It has previously been found that forty-five per cent of the students had seen some ragging in a study based on a south Indian medical college (Nallapu, 2013). The author mentioned that many students do not consider asking a personal question or other mild forms of humiliation as severe types of ragging such as sexual abuse or physical torture. According to Ara and Khan (2019), ragging is a complex and intense form of bullying, which sometimes might be complicated to identify and categorise appropriately as it varies from place to place, culture to culture, and the ideas are typically innovative. Sometimes the ideas come from the latest example of humiliation or abuse inspired by a movie scene or TV shows. Sometimes ragging is not meant to be brutal but is the result of excitement or provocation (Ara & Khan, 2019).

A tendency was found for men to have observed ragging more often than women. Usually, boys spend more time at the campus than girls since female residential dormitories have restricted entrance within a specific time at night at some universities. Hence, girls spend comparatively less time outside than boys, so boys have no such restriction.

No significant sex difference was found between how frequently women and men had been victimised from ragging on campus, which means that both men and women were equally victimised. Similarly, no significant difference between the amount of negative impact of ragging experienced by women and men was found. This shows that women and men

experienced the same amount of negative impact. The result is also in line with the victimisation frequency from ragging and its negative impact.

Frequency of victimisation of ragging correlated significantly positively with the negative impact of it. The practice of ragging in Bangladeshi educational institutions is not student-friendly or supportive. The abusive and humiliating ragging affects students' physical and mental health, personality, study and disturbs everyday life. Sometimes, ragging causes financial instability for students. Comparatively, poor students become more targeted in terms of ragging. To avoid being harassed, they sometimes try to change their lifestyle, something they are unable to afford, and as a result, they pressurise their parents for more allowance. Besides this, the expenses of medical treatment caused by ragging, paying tuition fees to another institution because of dropout are the indirect negative financial impacts of ragging. The results of the study provide evidence that frequent victimisation from ragging impacts the victim's psychological and mental wellbeing. The latent effects of ragging and the negative physiological consequences that can be serious for sensitive students have been mentioned before (Nallapu, 2013). Ryff (1995) has described how psychological wellbeing can be hampered by childhood trauma or stressful adulthood events. Disruption in psychological wellbeing has different impacts based on the different life stages as it lowers the confidence level, creates depression or anxiety disorder, lowers self-esteem, promotes anger and suppression, and is a significant threat to personality development or maintaining success in life. This result that arose within the present study is also in line with evidence from Wajahat's (2013) study. Wajahat found that persons who had been ragged had undergone psychological, physical, emotional and behavioural changes.

Ragging has lowered the victim's self-esteem, self-respect and self-confidence, which are essential to developing one's personality and career life. According to Wajahat (2013), emotionally unstable persons are more likely to develop severe psychological disorders such as panic disorder, anxiety disorder, social phobia, obsessive-compulsive disorder (OCD), and depression. Students who had experienced these negative impacts had developed a change in attitude towards their future and career life. Garg (2009) has suggested that newcomers under severe stress may leave the institution and may suffer from serious psychological trauma and post-traumatic stress disorder (PTSD). Promising careers can be ruined. According to Wajahat (2013), psychological disorders can also lead to physical disabilities. Ryff (1995) has suggested that psychological wellbeing can impact life negatively as it has physical solid health connections. People disturbed by mental conditions are more likely to have a less-effective



immune system which prevents physical problems such as diabetes, immunity disorder, high blood pressure, or malfunction (Ryff, 1995).

It was found that men accepted ragging significantly more than women. The reason behind this might be that boys are usually involved in ragging more often than girls. A study supports this point. It was found in Sri Lanka that compared to the girls, the ratio of the senior boy's engagement in active ragging was significantly higher (Gamage, 2017).

Regarding the reason behind ragging, students agreed that there are political motives behind ragging. According to the study from Sri Lanka Gamage (2017) found similar results. According to Gamage, because of political motivation, ragging helps to create an environment of fear at the campus, which helps the student politicians make forced entry into politics and become stronger. Seniors utilise the juniors in field-level political activities like attending meetings, giving slogans into the rally, or engaging in political fighting. However, the author suggested that ragging's original intention is not entirely visible since the interest of dominance gets priority over it.

It was also found in the present study that men agreed significantly more that there are political motives behind ragging. It might be because student political parties try to pull more boys into the groups who can participate in extreme activities like thrashing, vandalising, knocking-down, showdown, and other political activities.

It was found that having an awareness of the university policy against ragging did not correlate with the frequency of victimisation, which is quite reasonable. When the system is not adequate, a victim's awareness of the university policy against ragging cannot fully help to control the practice. In line with that, a significant negative connection was found concerning the impact of ragging with the awareness of a university policy against ragging. This result suggests being aware of the university policy might help the students to stand against the malpractice and at least provide some hope to protect themselves from being stressed out or feeling hopeless.

The frequency of victimisation from ragging correlated significantly positively with depression, anxiety, and hostility, and women generally scored significantly higher on depression, anxiety, and hostility than men. In traditional society, men are expected not to be emotionally vulnerable, and mental illness is seen as a 'weakness', that might be why men were scoring lower than females. Rosenfield (1980) has mentioned that females have consistently been found to have higher depression and depressive symptomatology rates than males. Biological explanations and sex-roles have been suggested to account for these differences. However, new evidence supports the relationship between depressive symptomatology and traditional-

nontraditional sex roles in the family in terms of labour division. It has been suggested that both genders are affected equally by mental illness, however, women are more likely to treat the disorders and men are less likely to express the feelings and seek help for mental disorders (Harvard Health Publishing, 2011).

#### 4.2 Limitations of the Study

Due to the COVID-19 pandemic, an online questionnaire was used for the data collection. Considering the topic, a physical and direct data collection approach such as an interview or survey would have been more appropriate and fruitful. The selection bias is one of the significant limitations of this study. The questionnaire was made short and precise to ensure obtaining enough data as a lengthy questionnaire might drive away participants from answering. Additionally, the sample size was low, a larger sample size would have helped ensure a more precise result. Student ragging culture at universities is a vital but underrated intimidation for Bangladesh's higher education system. Besides, no significant prior study has been done on this specific subject. Lack of relevant literature hindered identifying the research gaps and theoretical foundation.

#### 4.3 Implications of the Study

To solve an issue, knowing the problem first is crucial. It was found in this study that political influence on student ragging makes the ragging trend intense and ugly. The correlations between student ragging and the political motive are not visible or focused, although they have a strong relationship. Similarly, the negative impact of student ragging on psychological wellbeing is evident, but the actual consequences are undervalued. One of the reasons behind this ignorance is that discussing psychological health is still taboo in Bangladesh. Therefore, this study's implications can be the starting point of taking the proper initiative to prevent the student ragging system or minimise it. Various crucial factors underlying have been discussed, such as how ragging hampers students' psychological wellbeing. Moreover, this study's implications can include considering and ensuring students' rights to have a routine and safe education environment on their campus and residential halls.

#### 4.4 Suggestions for Future Study

No considerable research has been done before on this crucial matter of student ragging at universities of Bangladesh. Further study could be continued with a more substantial sample size for better and precise conclusions. Regarding the methodological implications, a qualitative method would also add value in further research as there are lots of underlying causes and issues that need to be explained elaborately for better understanding. Including a sample of university authorities and in-charges would also add value to the research as more perspectives can be presented. Therefore, a direct and mixed data collection method would be good for future studies as the online data collection approach has limitations for this specific type of study.

## References

- Alam, G. M., Rabby, T. G., Boon, T. L., Khan, I., & Hoque, K. E. (2011). National development and student politics in Bangladesh. *African Journal of Business Management*, 5, 6044–6057.
- Alam, F. (2014). The University of Dhaka and National Identity Formation in Bangladesh, In M. Chakraborty (Ed.), *Being Bengali: At home and in the world*, 11–31. London, UK: Routledge.
- Ali, S. M. (2010). *Understanding Bangladesh*. London: C Hurst Co Publishers Ltd.
- Altbach, P. G. (1974). *Student politics in America: A historical analysis*. New York: McGraw-Hill.
- Ara, E., & Khan, M. I. (2019). The prevalence of depression and anxiety among the University graduates in Bangladesh: How far does it affect the society? *European Scientific Journal*, 15, 1857–7881. doi:0.19044/esj.2019.v15n10p75
- Carruthers, C. P., & Hood, C. D. (2004). The power of the positive: Leisure and well-being. *Therapeutic Recreation Journal*, 38, 225–245.
- Derogatis, L. R., & Melisaratos, N. (1983). The Brief Symptom Inventory: An introductory report. *Psychological Medicine*, 13, 595–605. doi:10.1017/S0033291700048017
- Desai, C. (2009). Ragging: Let's say NO to it. *Indian Journal of Pharmacology*, 41(2), 59. doi:10.103/0253-7613.51338
- Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist*, 55, 34–43. doi:10.1037/0003-066X.55.1.34
- Finnish Advisory Board on Research Integrity (2012). Responsible conduct of research and procedures for handling allegations of misconduct in Finland. Helsinki: Finnish Advisory Board on Research Integrity.
- Gamage, S. (2017). Psychological, sociological, and political dimensions of ragging in Sri Lankan universities. *Social Affairs: A Journal for the Social Sciences*, 1, 13–21.
- Garg, R. (2009) Ragging: A public health problem in India. *Indian Journal of Medical Science*, 63, 263–271. doi:10.4103/0019-5359.53401

- Harvard Medical Publishing (2011). *Women and Depression*.  
<https://www.health.harvard.edu/womens-health/women-and-depression>
- Hettiarachchi, K. I. (2017, 1 August). *Can ragging in higher education institutes in Sri Lanka be eradicated only by legislative reforms: A comparative analysis with India*. Unpublished manuscript. University of Colombo, Sri Lanka.  
<https://ssrn.com/abstract=3011822>
- Jamal Uddin, A. K. M. (2006). *The movement for the restoration of democracy in Bangladesh, 1982–1990: A study of political sociology*. Unpublished Doctoral Dissertation, University of Leeds, UK.
- Kabir, B. M. M. (1999). *Politics of Military Rule and the Dilemmas of Democratisation in Bangladesh*. New Delhi: South Asian Publishers.
- Khayambashi, S. (2019). Bullying or Ragging: Does One Size Fit All?. *Research Review International Journal of Multidisciplinary*, 4 (10), 138–146.
- Nair, M. B. (1990). *Politics in Bangladesh: A Study of Awami League: 1949–1958*, New Delhi: Northern Book Centre.
- Nallapu, S. S. R. (2013). Students perceptions and feedback on ragging in a south Indian medical college. *South-East Asian Journal of Medical Education*, 7(2), 33–39. doi: <http://doi.org/10.4038/seajme.v7i2.138>
- Nasir, A. B. M. (2007). What leads to campus violence, student or partisan politics? <http://bangladeshwatchdog.blogspot.com/2007/04/what-leads-to-campus-violence-student.html>
- Rahman, M. A. (1984). Bangladesh in 1983: A Turning Point for the Military. *Asian Survey*, 24(2), 240–249. doi: <https://doi.org/10.2307/2644443>
- Rajamanickam, R., Zainuddin, T., Rahman, Z., Shariff, A., (2017). Prohibiting 'ragging' in the Malaysian Educational Institutions: Is the law adequate? *The Social Sciences*. 12 (8), 1440–1443. doi:10.36478/sscience.2017.1440.1443
- Rosenfield, S. (1980). Sex differences in depression; do women always have higher rates?. *Journal of health and Social Behavior*, 21 (1) 33–42.
- Ryff, C. D., & Singer, B. (1996). Psychological well-being: Meaning, measurement, and implications for psychotherapy research. *Psychotherapy and psychosomatics*, 65(1), 14–23. doi:10.1111/1467-8721.ep10772395
- Sharp, S., & Smith, P. (2002). *School bullying: Insights and perspectives*. Routledge.

- Suykens, B. (2019). What do we know about student politics in Bangladesh?  
doi:10.13140/RG.2.2.12508.13448.
- Zaman, F. (2014). Student Politics in Bangladesh. *The Daily Star*.  
<https://www.thedailystar.net/student-politics-in-bangladesh-52187>
- Wajahat, A. (2013). Harassment due to ragging. *Procedia – Social and Behavioral Sciences, 113*, 129–133. doi: 10.1016/j.sbspro.2014.01.019
- World Medical Association (2013). Declaration of Helsinki: Ethical Principles for Medical Research Involving Human Subjects. *JAMA*, 310, 2191–2194.