

Accost Of 'Mama' Practicing Culture And Its Impact Among The Citizens Of A Society

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Abstract— “MAMA” is a term of maternal Uncle. It means an authentic relationship between ego and maternal Uncle. People are now using ‘MAMA’ to accost of almost everyone such as a rickshaw puller, a hawker, a shopkeeper, a friend, a security guard and so on without considering any age, religion, profession, relation, even a stranger. In a response the accosted individual is also practice ‘MAMA’. Most of the urban citizens are using it extremely. By addressing it, People are questioned kinship system of Bangladesh. Sometimes Addressed people are lost their identity among family members. Socially created suffix can be different based on heterosexually and groups thought of a society by which the characteristics of social institutions and variety of kin accost can be known. This paper attempts to show how our Conventional “MAMA” is threatening by this anointment ‘MAMA’ practicing culture and the reason behind its extreme use without considering any kinship relation. This research has conducted with different technique as observation; interview, case study, in-depth interview and also dig into important newspaper and online news to understand the views and relations of ‘MAMA’ practicing culture. The work tries to reveal the contemporary using mechanism of socially created anointment of ‘MAMA’ suffix, difference between the conventional kin relationship of “MAMA” and the anointment of ‘MAMA’ accosts, variety of ‘MAMA’ accost based on socio-economic condition and how they break the identity of a person.

Keywords: anointment; conventional; identity; kinship; maternal;

I. INTRODUCTION

‘Mama’ is not a familiar accosting term in Sylhet region. Approximately end of the 20th century in Dhaka it seems that ‘Mama’ suffix emerged among the youth generation. There is some own term to accost a heterosexual in Sylhet nevertheless from various region as well as cultural assimilation people migrated here and instead of regional term youth generations are using this ‘Mama’. Namely get moving and speaking up specially the future footprints what they are using to accost any one it is ‘Mama’. From a beggar, cobbler, shopkeeper, hotel boy as well as friends, classmates, colleagues each other address them as ‘Mama’. Even uterine brother used it to address one another. Without considering any age, relation, profession, religion so on folk use this ‘Mama’ accost. To whom they mention with this term they also respond spontaneously without any aberration. In a friends gathering this accost is used highly. Scilicet accost of ‘Mama’ practice flourished as a culture. As a result how this ‘Mama’ accost getting a part of our everyday life it appears with an importance as a research subject (Fieldwork 2019).

Kinship study is the most mooted matter in Social Anthropology as a major issue which is evolved by British Social Anthropology as call as a central discussion in the end of 1940 (Eriksen, 2001). In western society, Kinship relation means the relation of consanguine and affine. Then anthropologist have found out that kinship relation is a surprisingly a construction of cultural denominational. Scilicet socially created suffix can be different based on

heterosexual and groups thought of a society by which the characteristics of social institutions a variety of kin accost can be known (Eriksen, 2001). Social anthropologists not only talk over consanguine, affine or biological aphorism kinship relation but also the relation which is created socially with heterosexual for instance, relation between authority and subservient, relation by money exchange, relation for domestic association. By practicing custom and rituals we can grasp a culture (Beattie, 1964). Kinship relation is not bound in between affine and consanguine relation. To live in a society native create some relations which is known as putative or fictive relation. Every society has some radical term to address a putative or fictive relation. Fictive relations are surprisingly an unconditioned relation which seeks for consent of both subjects (Eriksen, 2001).

Anthropologist discussed about ego and maternal uncle relation in kinship study for instance, Claude Levi-Strauss have worked to grasp the structure of kin relation of a society he discussed about four kin relation in his work ‘The Elementary Structure of Kinship’. Avuncular relationship (which means the relation of ego and maternal uncle) is one of them by which he grasped a social structure. He argued in his book that by grasping the ego and maternal uncle relation we can understand the relation among the structure of a society, parents as well as ego for instance Trobriand Islands, Cherkess, Tonga, Lake Kubutu and Siuai community. He showed that ego and maternal relation is a buffo relation in almost every society. By enlarging of Levi-Strauss concept, Radcliff Brown narrated that avuncular relationship treated two types of function for instance Uncle or “Mama” means a factual dignity or horror character.

On the contrary, this relation is beloved of all and easily adoptable (Levi-Strauss, 2009).

Core intention of this paper is to grasp how anointment 'Mama' makes a room itself in a society outweighs our conventional "Mama". It reveals the contemporary using mechanisms of socially created anointment of 'Mama' term as well as distinction into the conventional "Mama" and the anointment of 'Mama' accost, diversity of 'Mama' accost based on socio-economic status.

It was predicted that anointment 'Mama' accost one kind of putative or fictive relation like Brotherhood where as everyone seems each other as a brother.

II. METHOD

To conduct this research I have used several research techniques such as observation, informal interview as well as case study. I have dug into some newspapers and online news also to grasp my research more significantly.

Participants

This research has conducted in several areas of Sylhet district for instance Tilagarh, Temukhi, Kamal Bazar, Fenchugonj, Tukur Bazar, Sadar as well as SUST Campus concern on rural, urban, semi-urban, lower income, middle income, and high wages folk. Participants of this research was almost all ages, both male and female, no educational bounds, no marital limitations, all most all kinds of professional and both actors those use accost of 'Mama' as well as respondent.

Design

It has conducted with interview and observation of behavior. Also I have taken case study with In-depth Interview to grab its root. I have chosen interview to understand everyday speech and utter related to 'Mama' accost. Observation was naturalistic to understand reaction of respondent and addresser to accost of 'Mama' as well as to understand about different factors such as rural, high wages. Case study is used to make sure all the predictions and to proof interviewers' opinion.

Measures

In this study I have used a checklist as well as unstructured questionnaire. Checklists used for behavior observation and questionnaire to collect data with interview as well as narrate the case in details.

Procedure

I have used purposive sampling based on profession, age, and region. I have taken twenty nine interviews, seven case study and several observations. I have visited respective places to take interviews. By interviewing I have gotten cases then I have studied them. As well as in different situation, variety of age and profession I have observed their interactions, gestures in time of 'Mama' accost. To grasp these things I have

reviewed literature as well as some newspapers national and local.

III. RESULTS

Here I have opined my research findings in a nutshell. These are;

- I have found distinctions between Conventional accost of "Mama" and anointment accost of 'Mama'. Anointment 'Mama' is used as a communicating way rather than building up a kinship relation.
- I have discovered that accosting of 'Mama' is a term of close friends as well as they use it to address lower income people. It is a kind of mechanism to practice power over subordinate.
- By using 'Mama' accost among the friends they seem it as a comical relationship.
- There is two type of groups those treat 'Mama' in two ways. Those have a good relation in personal life with conventional "Mama" they take it easily and sometimes not. And another group those have a negative relation with sister and ego they take anointment 'Mama' cordially and sometimes not.
- By addressing 'Mama' a person changed the relation of family members.
- It is seen that in urban area where universities are situated here it is practiced extremely rather than rural area.
- In rural or out of the city it is hardly seen.
- Tourist spots are familiar with this anointment accost of 'Mama'.
- It is threatened for traditional accost like "kaka", "Caca".
- Those societies are culturally concerned about gender; there it is a reason for violence like Cumilla.
- Some people think that by addressing 'Mama' young generations are diming them.
- Some like it's extremely rather than by profession like driver, cobbler anointment 'Mama' is pretty good to hear.
- And finally it has threatened conventional accost of 'Mama'.

IV. DISCUSSION

What I was predicted at first to conduct this research it is proved oversight at the end of the study. It is not a kinship relationship. In conventional "Mama" accost there is present buffo and dignity but anointment 'Mama' doesn't show any comical or respectful matter. It is exist in a short time, when job has been done it vanished. Fictive kinship means someone who, though unrelated by birth or marriage has such a close emotional relationship with another that they may be

considered part of the family or community or society. Accost of 'Mama' has no relation or connection like that as well as in case of addressing no consent has been considered. From interviewees by observation of daily performance in respective places it is grasped that accost of 'Mama' is a way of communication.

Most of the time new generation hesitates to address a person and they seem that by addressing anointment 'Mama' they get a quick response that's why they use it. It is also clear that by using this mechanism they dominate them emotionally and complete his or her interest.

I did not find any jokey activity really rather if any fault happen, they use slang and also create conflict with anointment 'Mama' (Sharif, 2019). In front of Cumilla Medical College a conflict happened between a pharmacy owner and medical student for anointment accost of 'Mama' (Reporter, 2017).

In a case I have found that an ego and maternal uncle was as same age, they had been treat each another as friend because of easy sharing. After that time those were gathered with them they also called them 'Mama'. Though it was "Mama", it appeared as anointment 'Mama' consequently. And still it is continuing because they are now used to. Without addressing 'Mama' they haven't any interest. (Fieldwork, 2019)

Some of my respondent included that those are migrated from cumilla, in their territory they mention any lady known or unknown as same age of their mother as 'Kaki' and same age of father as 'Kaka', if anyone mention anything else, he might be bitten. (Fieldwork, 2019)

In Trobiand Islands, The relation of ego and maternal uncle ("Mama") will be negative when brother and sister relation be negative because of their social taboo (Levi-Strauss, 1949). I have observed in my study that those have a negative relation with his sister and nephew he accept this anointment 'Mama' cordially because of no responsibility or reaction but only accosting. On the contrary some of them annoyed highly when someone addresses as 'Mama' because they hate this character strongly (Fieldwork, 2019).

In Cherkess community, the relation of ego and maternal uncle ("Mama") will be positive when brother and sister relation is positive (Levi-Strauss, 1949). In my study I found that those have a good relation with his sister and nephew some of them take it easily like their own nephew but when they can understand the tricky mechanism that they are being used they feel disrespect, feel bored as well as get enraged (Fieldwork, 2019).

In an online media I found that driver of university buses seem 'Mama' as an undignified term. That's why to stop this university authority has fitted printed copy with comment. It was like "It is requested that don't call to driver and helper as 'Mama' rather called them 'Joyanal Vai' and 'Kader Vai' (Bulbul, 2016) respectively". Here also mentioned that in Bangladeshi society we never address anyone with his/her name only (In many countries people address with name), rather similar age group we mention brother ("Vai") (Bulbul, 2016) and sister ("Apa") based on gender, we accost to younger as 'picci' or younger brother as well as older age group with respect we call as 'Murubbi', "Mama", "kaka", "Caca". Among all of them accost of "Mama" has lost its

weight for its various use without considering any hard and fast rules of relations (Khan, 2019).

That's a crucial point that native people always wish their cultural, traditional accost rather than anointment accost like 'Mama' (Bulbul, 2016). It seems a threat for traditional terms.

In university 'tong' as well as some tourist spots I found most of the small income business is family business whereas every members of a family work together. When tourists visit there they have taken service from them and addressed as 'Mama'. The cashier of this shop is a man is 'Mama', his wife is 'Mama' as well as his offspring is also 'Mama', what about their own relationship then! I observed that no one have any consciousness about this, they addressed very easily as well as spontaneously. From my fieldwork experience I realized that sometimes family members fall in hesitation nevertheless they don't raise any objection though they realize because of business if customer has taken mind, further may never visit him. And it happens for misconceptions of 'Mama' accost. (Fieldwork, 2019)

I have found that anointment accost of 'Mama' use in urban area not in rural area from my study. Most of the university situated in urban areas and the students of university comes from different region of Bangladesh. They have different regional language, accosting term, traditional norms as well as rituals. That's why they search for something common term which will be more easy and comfortable to reach any individual or culture. And by touching emotional feelings one can dominate other, ergo need some interactions. That's why they use this anointment 'Mama'. Where a university student keeps his footprints there 'Mama' is familiar. (Fieldwork, 2019)

It is hardly seen in rural area where folk use anointment 'Mama' accost rather they address based on age group. They never experienced from their locality with anointment 'Mama' term (Bulbul, 2016). If visitors come to visit them, they find sometimes different. Otherwise they never take it easily rather it seems to them as a contumacious job. (Fieldwork, 2019)

In my study it is noticed that when people address someone with profession such as driver, cobbler, and waiter or with material object like a rickshaw puller as 'hey rishaka or rickshaw', a fisherman as 'hey fish', a vegetable seller as 'hey vegetable' it's really annoying. They have biased by youth throw questions that does it mean any respect! Any dignity! (Sharif, 2019) Rather it is nice to hear 'Mama', although it doesn't mean any respect or value (Fieldwork, 2019)

I also have realized that an individual feel puzzling with 'Mama' accost. They are middle and higher income group. And some of them are highly traditional with norms, values as well as rituals (Bulbul, 2016) if he is 'poor' or 'rich' doesn't matter. He never accepts any unwilling things easily (Fieldwork, 2019).

To accost in every society has specific terms. "Mama" is a term people use it to address their mothers brother (Bulbul, 2016) nevertheless young generations are using it overweigh this boundary to lower income people, friends and where they wish (Sharif, 2019). Why this anointment 'Mama' all in a sudden spread in everywhere, there is no discussion academically. In the written form particularize we found about conventional "Mama" as well as it's respectful and

responsible relationship but anointment 'Mama' even though does mean anything like that or only it is a way of communicating term, there is still found no discussion. Scilicet I have not found any information about formal definition for this anointment 'Mama'.

Native people are annoying with this anointment accost of 'Mama'. They seem it should be stopped to protect their own culture. As well as they added that migrated people shouldn't lead a life what they wish rather it should be with respect according to host traditional, cultural, social norms, rituals and values.

CONCLUSION

Sylhet region is a place here people migrated from different locality for its historical significance, two most respectful shrines, higher education, tourist spots as well as a well source of income. Cultural assimilation, cultural shock is not unfamiliar to them nevertheless they always sensitive own identity, traditional values. They love own language (some of them don't wish to speak in *Bangla* rather they speak in *Sylheti* Language), own accosting suffix to address anyone.

Here patriarchal word like "Caca" is highly used as accosts rather than conventional "Mama". That's why anointment 'Mama' seems to them as a pathetic accost. It is using with various misconceptions. *Sylheti* are very fond of to be a host, none the less when they grasp that anointment 'Mama' is used all kinds of people which is make them disrespect as well as people use it as a helping word to communicate to achieve own interest, it is a tricky word they started to oppose it.

We should respect all the human activity as a Human being not as their profession and we also have to mind every culture is unique. Before impose anything we should concern about particular community and their tradition. This research will be helpful to native as well as 'Mama' user; it will give a crystal idea about anointment 'Mama' and its various purposes. Also it will help to make a sense how it is creating negative and positive impact in a society.

I have conducted this research only in *Sylhet* district, it would be better to examine in other districts of Bangladesh. It could be grasping another way like how a maternal term has been making a room strongly in a patriarchal society. For further study it will help a lot to understand how accosting terms are important in various ways in a society.

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