

Understanding the development of core belief

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Submitted by

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Approval of the Thesis

This is to certify that the study “**Understanding the development of core belief**” submitted by **Tofa Hakim** to fulfill the requirements for the degree of M. Phil. in Clinical Psychology is an original study. The research was carried out by her under my guidance and supervision. I have read the thesis and believe this to be an important work in the field of clinical psychology.

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Declaration by the Researcher

I declare that the thesis has been written by and is based on findings from original research conducted by me under the supervision of Professor M. Kamruzzaman Mozumder. No plagiarism has been done in this write-up. Use of any ideas or contents from previously published material has been duly cited.

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Tofa Hakim

Abstract

Core belief is a central aspect to understand psychopathology and responses in cognitive behavior theory. Though the development of core belief is a phenomenon associated with every human being, empirical literature mostly describes its development in connection with pathology. In the fact of limited empirical data on core belief in Bangladesh, the present study was designed to explore the development of core belief and the factors involved in the processes from experience of normal (non-clinical) population in Bangladesh.

Grounded theory approach was adopted for the qualitative exploration. Nine individuals were selected through purposive sampling from our community and were interviewed face-to-face using a topic guide. The topic guide was prepared through mind map exercise and necessary pilot testing was done before collecting data. Informed understood consent was collected from the participation either verbally or in written format. All interviews were audio recorded with the permission of participants and the data were transcribed verbatim into a text document. The data was analyzed using Nvivo-10 software where collection, coding, and analysis of data were carried out simultaneously.

The data of the present study revealed fifteen distinctive themes that were organized into four broad categories namely frustrated core needs, exposure to and learning of family values and importance, social exposure to the value of core needs, and coping with the meaning. These experiential aspects indicated some interpretative meanings such as acquiring sensitivity about specific core needs; assigning value to core needs; making meaning of life experiences; interpreting, linking, and validating experiences and situations; and concluding meaning for self (the core belief) which indicates the process of development of core beliefs. It was revealed that the experiences related to frustrated core needs contribute to acquiring sensitivity about specific core needs and the experiences within the family environment help to assign value to

the core needs. Furthermore, participants reported different social exposure, which helped them to make the meaning of life experiences. Through interpretation of repetitive exposures help to link within different experiential aspects i.e., situations, thoughts, emotions, and behavior as well as contribute to validating these experiences and situations. The strategies to cope with the meaning through different behavioral responses. Finally, the meaning of self, i.e., the core belief consolidates.

The findings are expected to contribute to expanding the understanding of core belief. The developmental process of core belief from a generic non-clinical perspective will widen the wholistic knowledge of core belief and may serve as a basis for further exploration in this area. This research is also contributing to the indigenization of knowledge by its incorporation of an exploratory approach in a Bangladeshi cultural context.

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Tofa Hakim

Dedication

“Dedicated to all Mental Health Professionals who contribute to the functional growth of people and ensure the well-being of life.”

Chapter 1

INTRODUCTION

Introduction

Core belief is one of the fundamental ideas in cognitive behavior theory (CBT) developed by Beck (1967). As per the model proposed by Beck (A. T. Beck & Dozois, 2011; J. S. Beck, 1995; Wenzel, 2012), the core belief is the key component of cognitive construct (which also includes intermediate belief, dysfunctional assumptions, and negative automatic thoughts) that contributes in creating the lens through which individuals interpret the meaning of their experience. Such interpretation, in turn, creates an impact on our physiological, emotional, and behavioral responses and is closely related to human adaptation to his environment as well as human survival. When people have maladaptive core belief, it contributes to a range of dysfunctional belief systems that leads to poor well-being for the individual. Understanding core beliefs and their development can therefore be an important area of research needed to work to ensure human wellbeing.

The idea of core belief has received attention theoretically as well as empirically since the inception of CBT due to its portrayed importance in developing psychopathology. Aaron T. Beck, 1967 introduced core belief as the core component in the onset, maintenance, and exacerbation of depression (as cited in J. S. Beck, 1995). Subsequently, researchers have identified the role of maladaptive core belief in other psychopathologies such as anxiety disorder, eating disorder, sexual identity disorder, and personality disorder (Boden et al., 2012; Dingemans, Spinhoven, & Van Furth, 2006; Koerner, Tallon, & Kusec, 2015; Reeves & Taylor, 2007; Simon, Zsolt, Fogd, & Czobor, 2011). The fundamental idea of core belief suggests that it can take any form – functional or dysfunctional, adaptive or maladaptive, positive or negative. However, negative or maladaptive core beliefs had drawn great attention from researchers rather than other types of core beliefs due to their association with pathology. In recent times, work has begun on understanding adaptive core beliefs too (J. S. Beck, 2020; Tomlinson, Keyfitz, Rawana, & Lumley, 2017).

1.1. Conceptualizing of Core Belief

Cognitions are of greatest interest not only to scholars within cognitive theory and therapy but also to many scholars from different other fields in recent years. Since ancient times, philosophers have been trying to explain happiness in terms of human cognition (i.e., beliefs and thoughts) (Diaz & Murguia, 2015). Beck's cognitive model on depression in 1967, the interest in identifying and understanding cognition such as beliefs, and thoughts increased tremendously (J. S. Beck, 1995). Theorizing of core beliefs around pathology and negativity starts to take the center stage and interest in understanding core beliefs from a non-pathologizing approach (i.e., positive or adaptive core belief) faded out. Despite some recent work on adaptive core belief, the present conceptualization of core belief is generally connected only with pathology.

Core beliefs are central beliefs that are fundamental, rigid or inflexible, absolute, and global or generalized regarding oneself, others, and the future (J. S. Beck, 1995; Wenzel, 2012). We can see the connotation of core belief directed toward a negative or maladaptive perspective. However, in a more recent definition, some neutrality of core beliefs is reflected. This definition includes core belief as fundamental, absolute, and lasting comprehensions about him or herself, others, and the future, these beliefs have emerged from the accumulated meaning of significant life experiences. (J. S. Beck & Beck, 2011; Osmo et al., 2018).

In summary, core belief can be defined as a fundamental cognition that has no more additional meaning, and individuals take it as absolute (Wenzel, 2012). It is generated from the crystallization of the meaning from childhood experiences. The core beliefs are relatively persistent and pervasive compared to other forms of cognitions.

1.1.1. Corresponding cognitive constructs related to core belief. To properly understand core belief, it is essential to have a clear conceptual ground on different cognitive constructs connected to core belief. The cognitive construct (Wenzel, 2012) described and used in cognitive theory is discussed in the following section. A visual representation of the components of cognitive constructs is presented in Figure 1.1.

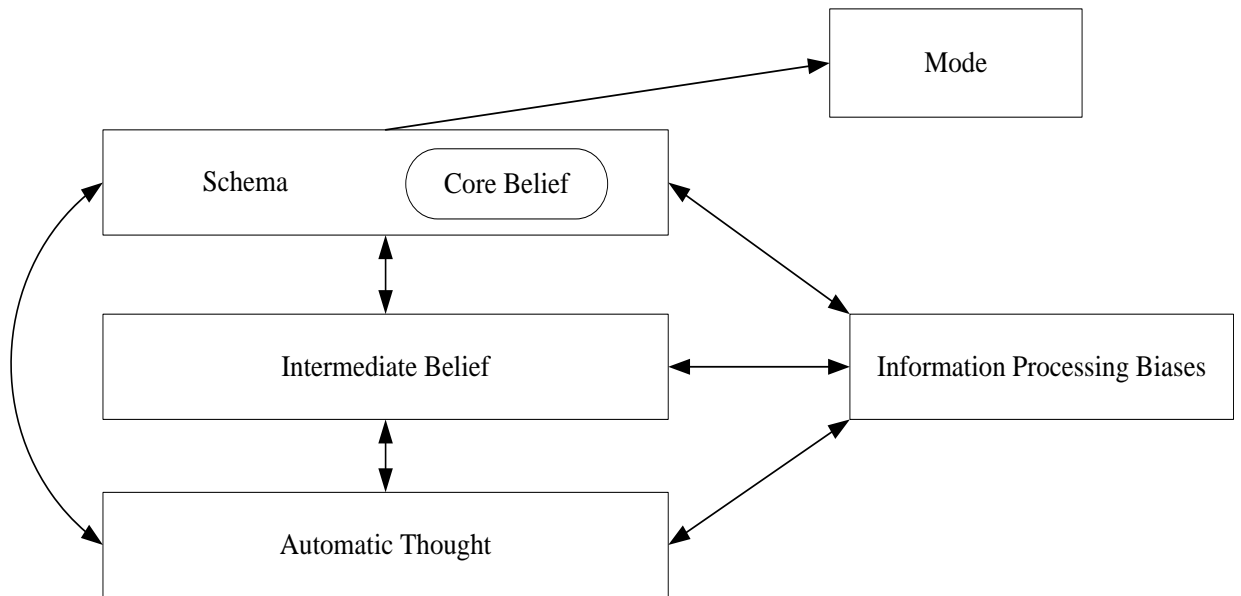


Figure 1.1. Core belief and related cognitive construct in cognitive theory as discussed by Wenzel (2012)

According to the model, core belief is defined as a fundamental belief that is embedded in schema. Individuals organize the information and memory into their schema which forms the foundation of core belief. Core beliefs are identified through situational thoughts, known as automatic thoughts. There is another level of cognitive construct in this model named intermediate belief. These levels of thought emerge from schema and corresponding core beliefs and can be defined as conditional rules, assumptions, and attitudes which govern an individual’s coping behavior in responding to his/her situation (J. S. Beck & Beck, 2011).

Furthermore, another component of cognitive construct in this model is the information processing biases. The schema, intermediate belief, and automatic thoughts are closely linked with these biases of an individual's information processing. In this process, the person focuses, gives importance, stores, and recalls the information those are related to the active schemas and core beliefs. In the same way, the information processing system strengthens the core beliefs in a bidirectional relationship. According to this model, the cognitive constructs can be assimilated into a mode, defined as an interrelated set of schemas.

It is clear from this model; core beliefs are embedded in schema and breeding place for different levels of thought. Eventually, core beliefs play a vital role in understanding other cognitive constructs.

1.1.2. Types of core belief. There are several types of core beliefs, which could be categorized according to orientation, polarity, adaptability, and content. Based on orientation, core belief can be categorized as self-related core belief, others-related core belief, and future-related core belief the three of which constitute the cognitive triad in CBT situation (J. S. Beck & Beck, 2011). According to polarity, the core beliefs can be organized into two broad categories namely positive core beliefs and negative core beliefs (Padesky, 1994). Based on adaptivity core beliefs have been categorized into adaptive core beliefs and maladaptive core beliefs (J. S. Beck, 2020).

Adaptability or usefulness of beliefs are regarded as more useful for therapeutic purposes because of the consideration that a belief may be positive but still contribute to dysfunctionality or lack of adaptability. Adaptive core beliefs are functional, realistic, and not extreme (J. S. Beck, 2020). Adaptive core beliefs are free from absolutistic meaning and balanced mid-ranger beliefs. Maladaptive core beliefs are absolute, rigid, over-generalized, and extreme.

Core beliefs can develop around different specific themes for a person. Based on the underlying content, core beliefs can be organized into three broad categories related to helplessness, unlovability, and worthlessness. The helplessness core beliefs are echoed in personal incompetence, self-control, and vulnerability. The unlovability core beliefs are associated with difficulties of intimacy in a relationship. The worthlessness category is related to the presence of negative moral self-attributions (J. S. Beck, 2020).

1.2. Importance of Core Belief

Since the inception of CBT, the importance of core belief has been indicated through numerous writings. The concept of core beliefs helps researchers to conceptualize the aetiology and manifestation of different psychiatric conditions such as depression (Shah & Waller, 2000), anxiety-related disorders (Boden et al., 2012; Koerner et al., 2015; Wells & Hackmann, 1993), personality disorder (A. T. Beck et al., 2001; Özdel et al., 2015; Reeves & Taylor, 2007), substance abuse (Brotchie, Meyer, Copello, Kidney, & Waller, 2004), gender identity disorder (Simon et al., 2011), eating disorder (Dingemans et al., 2006) and psychosis (Fowler et al., 2006). A handful of researchers also presented empirical evidence of positive schemas related to life satisfaction and happiness (Tomlinson et al., 2017) as well as low level of positive schemas contribute to psychopathology (Keyfitz, Lumley, Hennig, & Dozois, 2013).

Though schema and core belief were used as significantly different terms in Beck's cognitive model for depression (J. S. Beck, 2020), many pioneers of cognitive theory including Christine Padesky, Jeffrey Young, and other researchers and authors have used these terms interchangeably (Padesky, 1994; Young, Klosko, & Weishaar, 2003; J. S. Beck, 2020). The present research also used these two terms synonymously. The following section will present the theoretical and therapeutic importance of core belief or schema

1.2.1. Theoretical importance of core belief. Many philosophers were interested in searching for the reason for happiness and they explain cognition as one of the most important contributors. Several schools of philosophy such as Stoicism, Taoism, Buddhism, and more recently, cognitive schools describe the different levels of cognitions, and cognitive functions along with their relation to well-being, which is included here for understanding the theoretical importance of different cognitive constructs related to core belief. According to the Stoic idea, our psychological state depends on our perception of the situation rather than what happens to us and our agency to solve the problem (Epictetus, 2010). They emphasized an individual's beliefs and reasoning for well-being. Similarly, ancient Greek philosophers such as Aristotle, were interested in human cognitions (e.g., reasoning abilities, reasoning fallacy) to define happiness, and well-being of life (Aristotle, 1999). Additionally, another philosophical ground, Taoism pointed out another kind of cognitive process named categorization similar to the assimilation process that helps individuals to cluster their experiences into a preconceived category. Later Ellis and Burns stated that the categorization process is a contributing factor to pathology (cited in Diaz & Murguia, 2015). One of the schools of Buddhism also indicates the associations between the view of ourselves and the cause of our sufferings (see Diaz & Murguia, 2015).

As above discussed, many philosophers, as well as several schools of philosophy, give importance to the different types of cognitions similar to core beliefs such as belief, sense of self, and different cognitive functions namely categorization, and reasoning to explain ways of happiness and well-being of life.

1.2.2. Therapeutical importance of core belief. Interest in studying belief and its formation is observed in several disciplines of psychology including social psychology, cognitive psychology, and clinical psychology. Furthermore, many therapeutic schools emerge based on the basic idea of the relation between cognitions and psychopathology.

The following section includes the importance of the different levels of cognitions especially core beliefs in theory and therapy.

Similar to the ancient philosophers, different therapeutic approaches such as the humanistic approach, and social cognitive theory give importance to the perception of an individual's self, beliefs and experiences to explain human behaviors and different mental health difficulties (Ewen, 2013). Additionally, rational emotive behavior therapy (REBT) emphasizes irrational beliefs for cognitive disturbances and dysfunctional mood that contributes to life dissatisfactions as well as happiness (Diaz & Murguia, 2015; Nelson-Jones, 2001). After developing REBT, cognitive aspects start to play an important role in psychotherapy.

After 1950, along with REBT, Beck's cognitive theory and therapy become a popular approach that gives more importance to cognitions to address human behaviors and psychopathology. According to CBT, cognitions are a fundamental aspect to understand human psychopathology. The founder of CBT, A. T. Beck has been influenced by the idea of Piaget's mental structure named schema (as cited in Padesky, 1994) and its contribution to psychiatric disorders. He argued that different levels of cognitions such as schema, core beliefs, intermediate beliefs, conditional beliefs, and automatic thought are related to depressive symptoms. Along with this theory many other extensions of traditional CBT such as schema theory emphasize core beliefs for understanding the different types of psychopathologies to address human well-being (see A. T. Beck & Dozois, 2011; J. S. Beck, 2020; Nelson-Jones, 2001; Young et al., 2003).

In summary, along with different cognitive constructs core beliefs play a vital role to understand the causes of psychopathology as well as human life satisfaction, happiness, and

well-being in several therapeutic schools. Therefore, different therapeutic approach is designed to overcome these cognitive causes of difficulties and to ensure human well-being.

1.3. Development of Core Beliefs

In the present study, development is defined by contributing factors as well as their relations to explore the developmental process of core belief. The following section presents those factors and processes based on the theoretical and empirical evidence in the literature.

1.3.1. Factors contributing to the development of core beliefs. As earlier discussed, core belief is an important component of understanding psychopathology as well as the well-being of human life. Several theories tried to explain mostly the developmental factors contributing to core belief in psychopathology rather than the adaptive one. Similarly, a bundle of research was conducted to find the empirical evidence for these theoretical explanations. The literature reviewed regarding the developmental factors of core beliefs is explained in the following section.

1.3.1.1. Early childhood negative experiences. Individuals started to formulate the meaning of their life experiences which contributes to the initiation of acquiring process of their core beliefs usually in childhood. According to CBT and Schema theory, negative life experiences in childhood help to develop maladaptive core beliefs and these beliefs may be activated later stage of life (A. T. Beck & Dozois, 2011; J. S. Beck & Beck, 2011; Nelson-Jones, 2001; Young et al., 2003). Similarly, there is a significant number of empirical evidence revealing the relation as a correlate and mediator of several childhood adverse circumstances and the development of core beliefs (Pilkington, Bishop, & Younan, 2021).

Early childhood negative experiences in the family. According to CBT and schema therapy, childhood adverse experiences such as early physical or emotional maltreatment

and negative parental feedback are associated with the development of core beliefs (A. T. Beck & Dozois, 2011; Nelson-Jones, 2001; Young et al., 2003). It was found that emotional maltreatment by both parents, parental rejection as well as physical abuse in childhood (Dozois & Rnic, 2015; Jones, Harris, & Leung, 2005; Lumley & Harkness, 2009) correlates to the contributing core belief of pathology. Additionally, perceived poor parenting style is associated with contributing core beliefs of several psychopathologies and its symptoms in clinical as well as no clinical individuals (Alfasfos, 2009; Harris & Curtin, 2002; Haugh, Miceli, & DeLorme, 2017; Shah & Waller, 2000),

Early childhood negative experiences in social situations. Social factors, for example, social pressure, and social humiliation may work as a violation of their self-respect. These violations of self-respect due to the negative treatment by others such as peer rejection, peer victimization, and bullying are connected to the development of core beliefs (Calvete, 2014; Cole et al., 2014; Dozois & Rnic, 2015; Young et al., 2003).

Abuse. Many studies have shown that sexual abuse is positively related to those core beliefs in the domains of disconnection /rejection and impaired autonomy schema and mediated different psychiatry disorders such as eating disorders and alcohol abuse (Estévez, Ozerinjauregi, Herrero-Fernández, & Jauregui, 2019; Pilkington et al., 2021).

1.1.3.2. Attachment difficulties in early childhood. Among all types of negative childhood experiences, attachment-related experiences are one of the most important concerns. Poor early attachment experiences such as inconsistent, ambivalent interactions with caregivers, and insecure, anxious attachment contribute to core belief development (A. T. Beck & Dozois, 2011; Young et al., 2003). Furthermore, the development of negative self-evaluated as well as a negative other-evaluate core belief related to negative caregiving

and difficult attachment representations (Osmo et al., 2018; Wearden, Peters, Berry, Barrowclough, & Liversidge, 2008).

1.3.1.3. Deprivation of needs. Every individual has some basic survival and emotional need that are essential to growth. Many theories and research suggested that the deprivation of these needs had contributions to the development of maladaptive core beliefs which are included in the following.

Frustrated emotional needs. Core emotional needs are one of the fundamental and core concepts in Schema therapy. According to this approach, the development of early maladaptive schema is related to the deprivation of basic emotional needs (Young, Klosko, & Weishaar, 2006). According to schema-focused therapy, there are five types of universal (i.e., secure attachment with others; autonomy, competence, and sense of identity; freedom to express valid needs and emotions; spontaneity and play; realistic limits and self-control). There was a bundle of research that tried to quantify the relationship between these two variables and also found that emotional core needs are highly correlated with the development of core beliefs (Pilkington et al., 2021; Young et al., 2006). Other studies have shown that these emotional core needs such as paternal rejections (Otani, Suzuki, Matsumoto, & Shirata, 2018; Seyed Ebrahim, 2016) and attachment difficulties (Wearden et al., 2008; Young et al., 2006) are closely related to the development of core beliefs.

Deprivation of basic needs. Among the different types of core needs, emotional needs getting more concern from research and theorist. However, social cognitive theory gives emphasis on some physiological needs such as basic survival and safety needs as well as explains these types of socio-structural factors, have an impact on an individual's self-system through psychological mechanisms also (Bandura, 2001; Maslow, 1943).

1.3.1.4. Inadequate experiences for the learning of coping skills. According to CBT and REBT, maladaptive coping skill contributes to the development of cognitive vulnerability such as negative core belief by prolonging an individual's negative emotional situations and the association between thought, and emotions. Though people use maladaptive coping skills to overcome the problem at hand immediately, this coping could not help in the long run. People learn these coping through different experiences. However, inappropriate experiences to learn dysfunctional coping skills contribute to core belief development (Nelson-Jones, 2001).

According to the literature, there is a bundle of research that provided evidence about the developmental factors of maladaptive core beliefs because of their importance in therapeutic aspects. However, there is a handful of studies that indicate the empirical evidence of developmental factors such as warm and responsive parenting were correlated with positive self- and other-evaluative core beliefs (Wearden et al., 2008).

1.3.2. Developmental process. From ancient times, many philosophers discussed the importance of cognition related to the happiness of human life and the process of acquiring these cognitive aspects. Additionally, different theories and therapeutic approaches explain the developmental process which is included in the following section.

The founder of CBT, Beck was influenced by the idea of schema by Piaget (cited in Padesky, 1994). According to this theory, the development and adaptation of schema or cognitive structure through the equilibrium and disequilibrium stages of the cognitive system can be addressed by the assimilation and accommodation process. People have some preconceived ideas or concepts and they try to assimilate the meaning of new experiences into a similar concept. Sometimes they encounter a different experience that they cannot fit with existing concepts and the equilibrium of the cognitive system becomes destroyed. In that case, the tendency to resolve their disequilibrium, and create a new concept to fit their

new experience, this process is known as accommodation. Thus, the new concept is developed and categorization within this concept begins through the assimilation process (A. T. Beck & Dozois, 2011).

Additionally, core belief is a core concern of CBT and this school tries to explain the developmental process of core belief to address the problem with psychopathology. It is stated that core beliefs are developed from early life experiences. It is also noted that the assimilation process helps to organize new experience into a similar existing concept or belief system in a coherent manner. This ongoing process contributes to consolidating human experience into a belief system (A. T. Beck & Dozois, 2011). Sometimes people become rigid about these beliefs and thus

1.4. Exploration and Identification of Core Belief

Core beliefs are developed through different life experiences in childhood and these beliefs are organized into depth levels of human cognitive structure so that it difficult to identify. However, several identifying techniques are used in therapeutic sessions in CBT which are included in the following sections.

1.4.1. Identifying maladaptive core belief. Maladaptive core beliefs can be elicited through different types of strategies such as downward arrow techniques, using automatic thoughts (J. S. Beck, 2020), Socratic questioning (A. T. Beck & Dozois, 2011), and simple series of sentence completion (J. S. Beck, 1995; Padesky, 1994). Furthermore, many researchers and therapists administer several types of objective measures to identify these beliefs. The following section presents a brief discussion about these methods.

1.4.1.1. Downward arrow technique. Downward arrow technique is firstly introduced by A. T. Beck, Rush, Shaw, and Emery, 1979 (as cited in Wenzel, 2012), and is

used for eliciting different levels of beliefs as well as maladaptive core beliefs often. Firstly, it is important to identify a key automatic thought, which seems to be related to a theme or core beliefs and intensive emotion in this procedure. Then, the meaning of these surface thoughts is found through repeatedly questioning until a fundamental level of meaning is arrived at (J. S. Beck, 1995, 2020; Wenzel, 2012). This technique assists to peel back or dig down towards corresponding core beliefs by eliciting the meaning of automatic thoughts.

1.4.1.2. Using automatic thoughts. Automatic thoughts are good sources of identifying underlying core beliefs. Sometimes, core beliefs are expressed as automatic thoughts or by a chunk of thoughts that is related to a central theme. Therefore, CBT practitioners try to find out these types of thoughts during therapeutic sessions (J. S. Beck, 1995, 2020).

1.4.1.3. Socratic questioning. Socratic questioning is a special type of questioning pattern that helps to enhance active as well as critical thinking and helps to elicit core beliefs. In this process, the interviewer asks a series of guided, sequenced, and open questions to guide the thought process to explore different levels of thoughts and beliefs (A. T. Beck & Dozois, 2011).

1.4.1.4. Sentence completion. Sentence completion is another kind of method, which help to identify core beliefs by requesting individuals to complete a series of sentences such as ‘I am _____’, ‘People are _____’. These sentences are completed by a single word to select core beliefs (Padesky, 1994).

1.4.1.5. Objective Measures. Along with several subjective measures, many researchers and therapists administered different types of self-report questionnaires to identify different levels of cognitions associated with core beliefs. The most popular objective measures are Dysfunctional Attitude Scale (Hossian & Begum, 2009; Weissman

& Beck, 1978), Dhaka University Cognitive Distortions Scale (Siddika. & Chowdhury, 2013), and the Young Schema Questionnaire (Oei & Baranoff, 2007), which consist of many beliefs and conditional beliefs which have associated with core beliefs.

1.4.2. Identifying adaptive core belief. Adaptive core belief can be elicited by asking about a person's view about self in the best period of his life as well as requesting to explain their self-view, and others before their problems are raised (J. S. Beck, 2020). It can be explored after eliciting maladaptive core beliefs by asking questions including 'if you weren't _____ (maladaptive core beliefs), how you like to be' (Padesky, 1994). As well as, Adaptive Schema Questionnaire can be used for eliciting adaptive beliefs that are potential for adaptive core beliefs.

1.5. Gap in Knowledge on Core Belief and its Development

Review of published literature on core beliefs and its developments revealed a few gaps which need to be addressed for achieving further clarity on the topic. The following sections discussed three such gaps in detail.

1.5.1. Over emphasis on pathological connection of core beliefs. The reviewed literature suggested that core beliefs related to pathology were getting more emphasis for their contribution to several mental health issues (J. S. Beck, 2020). However, every individual has core belief as a part of our normal cognitive development and may not have any connection to pathology (Padesky, 1994). It is needed to explore contextual knowledge about the developmental factor and process within the nontherapeutic approach to generate new knowledge about generic core belief development in normal populations.

1.5.2. Lack of empirical literature on the developmental process of core belief. It is needed to find out the unexplored factors related to the developmental process grounded

in data or natural settings (Creswell, 2007). However, a bundle of studies was conducted related to developmental variables and these researches were guided by the knowledge from the hypothesis of theories and intuitions of clinical experiences. Furthermore, researchers tried to find out the relation between developmental factors and core beliefs in a piecemeal fashion through quantitative approach. Therefore, it was difficult to understand a holistic view of the developmental process of core beliefs.

1.5.3. Absence of localized published literature on the development of core belief. cognitive behavior therapy is developed in western culture and is popular as well as proven to be an effective therapeutic approach to treating mental health problems in Bangladesh. However, no research-based evidence is available on the process of the development of core belief in Bangladesh.

1.6. Rationale for the Present Study

Knowledge on core belief and its development are important for a deeper understanding of the psychopathological process behind mental illness as well as wellness. Additionally, to support the individually tailored approach of intervention in cognitive behavior therapy, it is necessary to have contextually specific knowledge on cognitive processes. Apart from therapeutic importance. It also seemed important to understand the core belief from non-therapeutic i.e., non-pathologizing approach. However, the general lack of research evidence demonstrates a gap in global as well as local knowledge on the process of core belief development. It warrants the need for exploratory research in Bangladesh. It is expected that a study on exploring core belief from a general population sample in Bangladesh may help gain a deeper understanding of generic core belief (beyond the context of pathology) development which may contribute to a more broadened understanding of core beliefs in global as well as local level.

1.7. Objectives

The general objective of the present study was to explore the factors and their underlying mechanism in the development of core belief. However, to understand the development, it was also necessary to explore the experiences that occur around the core belief across the life of the individuals.

Chapter 2

METHOD

Method

2.1. Research Design

The present study adopted qualitative research approach to address its objectives. The discussions in the previous chapter reflect the role of contextual factors in the development of core belief. It also argued about the lack of research on the development of core belief in Bangladesh. Therefore, the present study adopted a qualitative research approach to explore the little-known process of core belief development specific to Bangladesh context (see Creswell, 2007).

Grounded theory (GT) approach was chosen for exploring the objectives of the present study. At the early stage, GT by Glaser and Strauss, 1967 was perceived as useful to explore the detail of external individual problems and social processes. In that case, researchers gave more focus to human lived experiences along with social psychological phenomena. However, researchers from different disciplines adopted GT and contributed to its recent evolution where GT is perceived as a method to assist unfolding of human inner world and the psychological processes and is widely used to study the processes of development, maintenance, and changes of individual and interpersonal phenomenon (Charmaz, 1996).

2.2. Participants

Adult Bangladeshi individuals from Dhaka and Chattogram city participated in this study. To ensure the quality of the data, several selection criteria were used in the process of recruiting participants which include the following,

- Age above 18
- Ability to verbal communication

- No known memory dysfunction or difficulties

The first two criteria were essential to ensure the participants were adult and communicable for interviews. The last one was needed to confirm the validity of the data.

Purposive sampling seemed to be suitable for the present study. It is a popular sampling technique for qualitative studies because it helps researchers to identify and select participants most suitable for the exploration of the topic of interest (see Patton, 1990). Two concepts contributed to deciding the number of interviews and participants which were theoretical sampling and saturation.

Theoretical sampling. Theoretical sampling, where the emerging data guided the researcher to decide about the most suitable participant for the research, was employed in this study. Grounded theory places a great emphasis on the use of theoretical sampling because it contributes to generating data to evaluate the emerging theory from ongoing data analysis (Creswell, 2007, Charmaz, 2006).

Saturation. Saturation worked as an ultimate goal of data collection, which was achieved when the interview stopped generating significantly new information on the topic of interest (Charmaz, 2006). The data collection continued until saturation was reached in the interviews.

Nine individuals were interviewed, seven participants had helplessness-related core belief, and two participants reported unlovability-related core belief. The mean of participant's age was 29.33 years (ages ranging from 19 to 56 years). See Table 2.1 for the details on the demographic characteristics of participants.

Table 2.1. Details of the participants

Characteristics of participants	Number of participants
Gender	
Male	05
Female	04
Types of core belief	
Helplessness	07
Unlovable	02
Religion	
Muslim	07
Hindu	02
Habitat	
City	04
Mixed	05
Occupation	
Student	02
Service holder	04
Business	02
Housewife	01
Education	
Primary	01
Higher Secondary	03
Graduation	05

2.3. Data Collection Method

Grounded theory researchers utilize a wide range of methods such as interviews, observations, documents, and audiovisual materials in a flexible manner for data collection (see Charmaz, 2006). In-depth interview was used as primary tools in the present study; however, a range of supplementary tool was used during the interviews to enhance the quality of data. These include observation, socratic questioning, guided discovery, imagery, distancing, and down word arrow technique.

2.3.1. In-depth interview (IDI). In-depth interview is a useful data gathering method, which plays a central role in data collection in GT study. IDI helps the researcher to explore the information about the research topic intensively. IDI provides an open-ended, in-depth exploration of the research topic and elicits the views of participants' subjective world, substantial experience, and insight (Charmaz, 2006).

Among different types of interviews (such as structured in-depth interviews, semi-structured interviews, and informal conversational interviews) semi-structured in-depth interview was selected for the present study. These were done one-on-one through face-to-face interactions.

The interview started with open-ended questions to open up the experience, views, and actions of the participant, while follow-up and probing questions were used to explore a specific aspect in more detail.

2.3.2. Supplementary methods. To enrich the quality of data, several supplementary methods were also used along with IDI which include, observation, socratic questioning, guided discovery, imagery, distancing, and downward arrow techniques

2.3.2.1. Downward arrow technique. Among several techniques of cognitive therapy, the downward arrow technique is a popular method for eliciting and identifying intermediate beliefs, assumptions as well as core beliefs. It is postulated that beliefs are articulated by automatic thoughts (J. S. Beck & Beck, 2011). So, firstly, the automatic thoughts of the participant's past experiences were elicited in the interview and automatic thoughts which had similar themes or patterns were identified. Additionally, a key thought which was seemed to be stemmed from a core belief was identified. Then the participant was asked for the meaning of those thoughts by asking several questions e.g., 'if the thoughts are true, what would happen', 'if that is true, so what?' 'what does that mean about you?'. This questioning process was continued until the participant began to articulate the same or similar words for the meaning of those automatic thoughts or until the additional meaning of those thoughts was elicited. Through the technique, the corresponding core belief was uncovered. Before conducting the technique, the participants were informed and prepared for that through verbal instructions.

2.3.2.2. Observation. Among many other qualitative data collection tools, observation is an excellent option for an in-depth understanding of the context and behavior of participants. Despite the possible use of the structured observation method as a standalone data collection method, it was merely used as an aid to IDI, and hence only informal observation was used in the present study.

2.3.2.3. Guided discovery. Guided discovery helps interviewers and interviewees to discover the core themes of participants' present as well as past thoughts and beliefs. It was useful in exploring past experiences linked to automatic thoughts. It also guides interviewers and interviewees to get together collaboratively on the developmental history of beliefs (see Nelson-Jones, 2001). Therefore, it was used for collecting data on core belief and development history.

2.3.2.4. Socratic questioning. In the present study, along with several kinds of questions, socratic questioning was also used for generating in-depth data. In socratic questioning, a series of carefully sequenced and guided questions were asked to the participant to identify their thoughts and beliefs. It helped to explore the meaning, reasons, and evidence of the events, thoughts, and behaviors as well as the implication and consequences of those experiences. It also helped to explore participants' perspectives (see Padesky, 1994; J. S. Beck & Beck, 2011).

2.3.2.5. Distancing. During the interviews, some of the participants became emotional and they felt difficult to remember aspects of their past experiences and circumstances. In such cases, distancing technique was used to reduce the distress of participants and help them explore their circumstances from a wider perspective through different dimensions.

2.3.2.6. Imagery. Throughout the interview session, participants were requested to share significant memorable events from their early life. They were asked to share every detail and the meaning of these events and corresponding thoughts. When they felt difficulties in recalling these, when the imagery technique was used to help the participant for recalling his memory (see Nelson-Jones, 2001). In that case, participants were asked to share the detail of experiences along with corresponding envisioned images or mental pictures of those experiences.

2.4. Instruments

As the IDI was used as the primary data collection method, some paper-based instruments were developed and used besides the interviews for data collection, which are included in the following sections.

2.4.1. Topic guide. It was used as a tool for smooth conduction of the interviews. It was developed to ensure that all the areas under planned exploration are covered during the interview. The initial draft topic guide was developed through mind mapping of the research topic. The draft was then piloted in three short interviews. The initial version of the topic guide underwent a few changes to accommodate upcoming ideas generated from ongoing interviews.

Due to the connection of extreme affects with core belief (Padesky, 1994), the topic guide started with open-ended questions regarding the participants' memorable experiences which were related to strong emotions. Other questions were designed for exploring the detail of experiences, which was related to core belief development (for details see Appendix A).

2.4.2. Screening questionnaire. Three questions regarding the exclusion criteria of age, communication, and memory difficulties were presented in the screening questionnaire (see Appendix E).

2.4.3. The core belief identifying worksheet. It was a flowchart designed to assist and guide the downward arrow technique or dig down the automatic thoughts toward core belief throughout the interview. After eliciting the experiences and thoughts related to intense feelings (Padesky, 1994), or some automatic thoughts which have a similar pattern or theme, then the participant was asked for the meaning of these experiences and thoughts. This process was continued according to the steps of core belief identifying worksheet (see Appendix G).

2.4.4. Demographic questionnaire. Socio-demographic information about the participant such as age, gender, marital status, educational qualification, religion, etc was collected through a brief questionnaire (Appendix D).

2.4.5. Voice recorder. A digital voice recorder (Sony ICD UX 533F) was used for recording the interviews during the data collection phases.

2.5. Data Collection Procedures

The data of the present research was collected through face-to-face interviews in a secure place. Data were collected from different locations in two renowned cities, Dhaka and Chattogram.

Trustworthiness was very much essential in the interviews of the present research because the intensive personal information of the participant was supposed to be shared. This was very difficult to achieve this type of rapport in the first meeting with an unknown person. So, different types of reference sources such as the researcher's colleague, mental health professional, friends, family members, and relatives were requested to refer the participant who was interested to talk about the research issues. The referral sources were briefed about research and ethical issues.

In the initial phase of data collection, the data was planned to collect from educated individuals. It was assumed that they would give rich information about their different cognitive aspects such as thoughts, assumptions, and beliefs related to the development process of their core beliefs. So, the purpose of sampling was to get information from educated people and the first four participants were educated and had graduate degrees. Every participant described the explanatory statement verbally and provided a written format too. When they agreed, the screening tool was used for ensuring the inclusion criteria. Then, their consent was taken verbally or/and written. The data are collected through face-to-face interviews. Besides, many other supplementary methods such as observation, downward arrow techniques, socratic questioning, guided discovery, imagery, and distancing were used when it was needed. The steps that were followed in the interview are

included in table 2.2. alone with activities. The place of the interview was selected according to the participant's choice. Sometimes, a research volunteer was with the interviewer for safety. In this case, the volunteer was briefed about the ethical issues, and the participant was well informed about the presence of the volunteer. All interviews were audio-recorded and the length of interviews was 45 minutes to 100 minutes. Some of the interviews consisted of multiple sessions for the limited time of participants or the requirement of data analysis. All ethical issues were followed.

2.6. Data analysis procedures

The Nvivo-10 software (QSR international, 2012) was used for data analysis. The transcripts were imported into the software and the demographic information of participants was incorporated into the casebook. The process of data analysis involved transcribing, memo writing, and then several layers of coding of the data (see Table 2.2).

Table 2.2. Steps and corresponding activities to explore research objectives in an interview session

Steps	Activity
1	Identifying a key thought or a chunk of thoughts that had a similar theme from shared past or recent experiences of the participant.
2	The core belief identifying worksheet was used to dig down those automatic thoughts and elicited related core belief.
3	Generating timelines across the life of the individuals where cognitive constructs are reported.
4	Exploring the experiences occurring in the vicinity of the cognitive constructs in the timeline.
5	Interpreting the meaning of the experiences.
6	Connecting the meanings and cognitive constructs in connection to the core belief.

2.6.1. Transcribing. Analysis of data started with the collection of the first data through IDI. Audio recorded data was transcribed in verbatim form. These transcripts were prepared through MS Word (Microsoft office, 2007) using Bengali typeface for transcription in the original language. The transcripts were prepared by following all the ethical concerns. The data were transcribed by the researcher along with paid transcribers and were checked thoroughly. The paid transcribers were provided detailed orientation on the process of transcription and were instructed about confidentiality and other ethical issues associated with the task.

2.6.2. Memo writing. Memo writing started from the initial data collection phase and continued till the data analysis process. Memos were written notes which indicated the insights of the researcher during the data collection and analysis process. In the first place, the memo writing provided the direction of data collection according to theoretical sampling, later it helped to analyze the data from categorization to the formation of substantive theory in the present study.

2.6.3. Data coding. Data coding is an analytical process where the researcher generates the meaning of data which is known as code. Codes are the basic and primary block of theory building. In this study, three levels of coding- open coding, axial coding, and theoretical coding were used for data analysis, which is discussed in the following sections.

Several techniques i.e., analytic tools were used to find significant sections to aid the process of coding. These include, i) *constant comparison*, where the researcher moved back and forth to find the similarities and differences between the categories. This was useful to develop analytical categories from the descriptive level, and ii) *theoretical sensitivity*, allowed the researcher to go back to the sources of data or to further data collection to answer

many revealed queries during the analysis process which were needed to explore emerging new theory. These analytic tools helped the researcher in the process of coding described below.

2.6.2.1. Open coding. This level of coding is a descriptive and low level of abstraction. In this process, the researcher read the transcripts for gripping the information about the core belief and its formation. The audio records were also consulted occasionally to understand the para-verbal contexts associated with the textual data. Therefore, line-by-line and incident-to-incident coding were used for finding the explicit as well as the implicit meaning of data (Charmaz, 2006). This initial level of coding was conducted within two phases. Firstly, the surface level of meaning of the data was categorized. Similar categories were labeled under a major category. This process was done through focus coding. In the second phase, codes were developed according to the underlying meaning. The border context of the coded sentence was checked to explore, understand, and generate the conceptual definition of the categories.

2.6.2.2. Axial coding. The second analytical phase was axial coding which helped to integrate the emerged categories systematically. When a sufficient number of descriptive codes or themes were generated through open coding, the whole information of data becomes segmented into small components. In axial coding, the themes were connected together and organized into categories according to their similarities and differences in conceptual meaning.

2.6.2.3. Theoretical coding. In the final stage of data analysis, the developed codes were compared, and the relations between them were explored for generating broader categories. The higher level of categories and their linkages helped to develop a coding

paradigm that consisted of a coherent analytical story. Thus, a substantial theory of core belief development emerged.

2.7. Ethical Consideration

Ethical principles help to protect and ensure the total well-being, rights, dignity, and welfare of research participants issues of research participants (see Barker, Pistrang, & Elliott, 2015). In the present research, the ethical issues which were considered with caution are included in the following section. The research was also approved by the Ethical Committee of the Department of Clinical Psychological (See Appendix I).

2.7.1. Informed consent. The participant has the right to know detailed information about the research. So, the detailed information about the aim, purpose, activities of research, and required time were well informed to the participant verbally, which helped to make a rational decision about participation in this study. The written explanatory statements about the details of the research were also available, therefore the participants give their consent with an understanding of full information about the research (Appendix B).

The informed consent form (see Appendix F) was provided to the participant to read and give their signature after delivering the full information about the research. It was observed that sometimes the participants were interested to participate but they felt hesitant to give their signatures. It may be caused for the insecure social context of Bangladesh. Therefore, the informed consent was taken in verbal or written format.

In the present study, voluntary participation was also important because of maintaining the accuracy of data. When a participant takes part in research voluntarily, it may be assumed that the given information is accurate and there is no direct or indirect

pressure to take part. It also helps to minimize the power imbalance between researcher and participant. For ensuring voluntary participation, it was discussed verbally and as well as presented in a written explanatory statement that they had the choice to participate in this research.

2.7.2. Ensuring the well-being of the participants. The present study is aimed to explore the development of core belief. It is known that the formation of those beliefs is based on the past experiences of the person which may be related to his sensitive developmental history, history of abuse, interpersonal conflict, physical and mental health problems, suicidal issues, etc. Therefore, when they shared the memories, they might experience distress and painful memory which may be sensitive to the participants.

These harms were described to the participant verbally along with a written presentation before the interview. It was also clearly stated that the researcher did not have any plan to manage the problem. In this case, it was mentioned that they could take support from NIMH, BSMMU, and CMCH if it was needed. The participants were at risk, they were also referred for support. It was early mentioned that though there was no plan for intervention, the debriefing methods were used for ventilation of emotional discomfort, to avoid or minimize this risk.

2.7.3. Reimbursement. At present, reimbursement is a popular concept which is known as the action of repaying the person, who has to spend for the participation of research. It has an adverse impact on voluntary participation. Sometimes it makes inducement or influences voluntary participation (Fry et al., 2005). In the present research, voluntary participation was essential. Therefore any reimbursement was not offered to the participants.

2.7.4. Right to withdraw. The autonomy of participants for participation was one of the important ethical concerns in this study. The freedom of choice to participate and the respondents' right to withdraw were clearly described to them as well as stated in the explanatory statement. It was also mentioned that they could only withdraw their consent before the data was transcribed.

2.7.5. Confidentiality and privacy. Such as all other research, confidentiality was critically ensured in this research. The demographic information sheets which were provided the identification of participants were kept separately from the interviews. Through the code number, those could be accumulated. The codes were known only by the researcher.

2.7.6. Researcher's safety. Most of the interviews were conducted in a safe official place. In the case of other places, the researcher was with an assistant for safety, he was stay at a visual distance from where he could not listen to the interview.

Chapter 3

FINDINGS

Findings

All of the interviews were analyzed through Nvivo 10 software (QSR international, 2012) for addressing the research objective. An iterative process of data analysis was used where every transcript of the interview was reviewed multiple times to find the factors associated with the development process of CB. Then all the factors were categorized and re-categorized through the coding process. The findings generated from a series of coding of data are presented in the following sections. The findings are resented into two broad sections namely a) emerged categories and themes around core belief, and b) developmental process for core belief.

3.1. Section A: Emerged Categories and Themes around Core Belief

Through the process of analysis, the 15 themes emerged while interviewing around core belief and its development. These themes were organized into four categories (Figure 3.1). The following section presents these themes and categories which are crucial for understanding the development of core belief. Please note that the developmental process interpreted from the connection of themes is presented in Section B of this chapter.

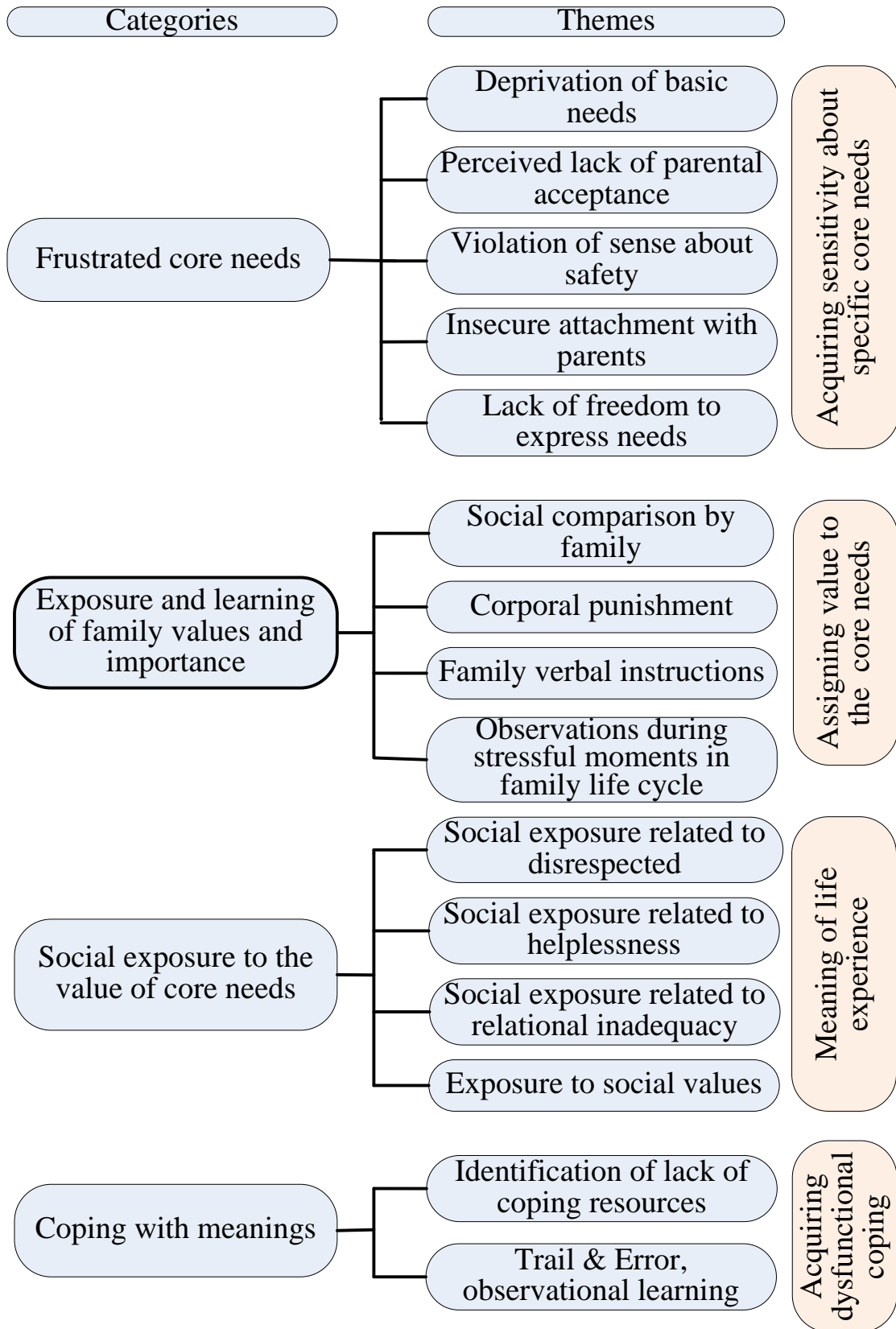


Figure 3.1. Organization of developmental factors according to categories and theme

3.1.1. Frustrated core needs. The respondents reported, from their experience, a range of personal feelings and experiences which contributed to a sense of deprivation and sensitivity towards the core needs. All of the participants reported about the deprivation of their basic physical or psychological needs in their early childhood. These deprivations occurred in areas of basic human needs, parental acceptance, attachment, safety, and freedom of expression. These are discussed in the following sections with relevant quotations from the participants.

3.1.1.1. Deprivation of basic needs. Four of the participants reported their experience of deprivations of basic needs of food and education, due to poverty or economic crisis. These deprivations, as reflected in the following quotations, resulted in a feeling of disrespectfulness and helplessness.

“[It was] middle [of liberation war], might be June or July, my father faced huge economic crisisThen, Bangladesh almost overcame the crisis of famine, the famine of 1975. Five, six years passed away, we faced so many economic difficulties. There is no respect when [you are] living within poverty. [It is] totally disrespectful”.

- Male, 56, Dhaka, Core belief: I am helpless.

“Then [I] felt [helpless]. Then felt slightly, in that time, I thought that the child of other people doing their study [but] we cannot. Or they have such a wonderful family, and living space. Their parent takes care of them nicely and what do we have? Our parents cannot able to continue our studies [cannot able to arrange our educational expenses] or we do not have food to eat. Cannot buy something, which we wanted. Having such type of bad feeling”.

- Female, 26, Dhaka, Core belief: I am helpless

3.1.1.2. Perceived lack of parental acceptance. In the early developmental stage, parental care and acceptance are important core needs. Participants who talked about parental rejection, avoidance, and neglect generally expressed their feeling of frustrated core needs. Such frustration was accompanied by feelings of helplessness, fear, loneliness, and unlovability. Three of the nine participants reported experiencing lack of parental acceptance i.e., parental rejection in their childhood. The following quotation represents their experience,

“I had another negative feeling – [I saw parents of other kids] waiting for their kids to pick them up, asking them how their school day went, good or bad – I never received such things [in my life] no one ever came to pick me up [from school] things like demanding for an ice-cream from a family member [after coming out of school] – I never had these, missed a lot”.

- Female, 19, Chittagong; Core belief: I am unlovable

3.1.1.3. Violation of sense about safety. Two of the nine participants reported their experiences around the sense of threat and insecurity in the early developmental years of their life. Early life experiences such as deaths, injuries, and sexual abuses violated their sense of safety and triggered feelings of helplessness, fear, and shame in the individual. Their statements reflect the impact of these early life experiences.

“[It was all about] fear of death. What huge sounds were [!], where did it come from? The aircraft flew just over our head [so near], bombing and everyone ran away. So, the fear of death was prominent here”.

- Male, 56, Dhaka, Core belief: I am helpless.

3.3.3.4. Insecure attachment with parents. The participants (2/9) who had the CB related to unlovability, stated having difficulties with their parents, especially with their mother. The pattern of their parental communication was ambivalent or disorganized. The following quotation represents these experiences,

“[In my childhood] I used to stay only with my mother all the time, I stayed [with her]. I could not continue without my mom. When my mother went somewhere without me, I felt very sad”.

- Male, 26, Chittagong, Core belief: I am alone.

3.1.1.5. Lack of freedom to express needs. Two of the respondents reported their difficulties (feeling helpless, fearful, ashamed) in expressing their needs. The following quotation reflects this lack of freedom and the resultant helplessness of a participant.

“They [our parents] brought similar or different designed dresses for us [me and my younger sister]. When they brought a different dress, my younger sister always got a chance to make her choice first and I had my turn after that. All the time my father tries to convince me - you are elder so your younger sister’s turn is always first - and I was convinced. But sometimes I thought, why should be she always first. Why could not I make my choice before her turn?”

- Female, 25, Dhaka, Core belief: I am helpless.

3.1.2. Exposure to and learning of family values and importance. As mentioned earlier, the respondents shared their experiences about frustrated core needs within their family environment as well as observed their family importance and values simultaneously. The interview revealed the process of learning the importance and value of the core needs

through interactions and exposure in their family. These interactions involve social comparison, corporal punishment, family verbal instructions, and observations during stressful moments in the family life cycle. These factors are described below along with some significant quotations of participants.

3.1.2.1. Social comparison by family. Three of the participants reported their experiences of comparison with siblings or others by their family members. A statement of a participant about his experience of social comparison with his sibling by his parent is noted here.

“When my result was constantly bad, then my father used to tell me that the combined expenses of my two sisters were lesser than what is spent for my study.”

- Male, 24, Dhaka, Core belief: I am disrespectful.

3.1.2.2. Corporal punishment. Three of the nine participants reported their experiences of corporal punishment for their academic failure related to lack of acceptance from family. The experience of a participant regarding corporal punishment is mentioned in the following quotation.

“When I show my result card to my mother, she immediately beat me, meaning - it is unacceptable to fail. My sister studied with me in the same school, she scolded me all the way home.”

- Female, 28, Dhaka, Core belief: I am failure.

3.1.2.3. Family verbal instructions. Two of the nine participants reported that their family directly instructed them about the values, which they should be followed. The following quotation reflects these types of experiences.

“Then, I was instructed that this [domestic violence] matter of shame. If someone comes to know, they will mock about your family.”

- Female, 19, Chittagong, core belief: I am unlovable.

3.1.2.4. Observations during stressful moments in family life cycle. Stressful family events are those, critical situations which were experienced by participants along with their families. Individuals observe the effect of these on other members of their family. Five participants reported that their families had to face stressful incidents such as Illness of a family member, bereavement, separation, shifting, an economic crisis in the family, social discrimination of family, and domestic violence and they suffered a lot for those situations. Here, a quotation is presented, in which one of the participants described the economic crisis of his family, and his family experienced so helpless situation during the liberation period.

“In the liberation time] My father faced an economic crisis; he could not afford our living costs so my family had to move to our village. This was a traumatic time in our life. The way the military [the army of Pakistan] was annihilating the Hindus, if they continue the action, we could all be dead that day.”

- Male, 52, Dhaka, Core belief: I am helpless.

3.1.3. Social exposures to the value of core needs. All of the participants described their experiences related to different types of social circumstances relevant to core beliefs. Most of the experiences were related to their self-respect, helplessness, and relational inadequacy. The exposure to social situations occurs in a similar timeframe to the exposure of importance and values at the family level and together they contribute towards developing a focus of experiences that later serve as the primary focus area for developing core beliefs.

3.1.3.1. Social exposure related to disrespected. Six of the nine Participants reported several experiences associated with negative and unfair treatment by others. They mentioned physical or/and emotional abuse by others including peers, relatives, neighbors, and teachers. Such experiences triggered their feeling of shame, disrespect, and rejection. These experiences generally occurred around academic failure or economic discrimination. The following quotation reflects such an experience of social humiliation and rejection resulting in feelings and a sense of disrespect.

“Basically, the fear was more than the concern about the result [itself]. I only had the usual concerns about the result, the harassment was the main focus of worry. Because I would be beaten in front of 40-45 students. That was a matter of feeling bad. I felt belittled. I made a mistake and had to pay a penalty. So, It hurt my self-respected.”

- Male, 21, Dhaka, Core belief: I am disrespectful.

3.1.3.2. Social exposure related to helplessness. All of the individuals reported some social context in which they felt very helpless and they have no way to solve their difficulties. Adjustment to bereavement, separation, social humiliation and economic crisis triggered their sense of helplessness. A statement of a participant about his feeling and perception regarding helplessness is presented in the following.

“It was when I was 14, in 1975 one of our neighbors sent me to the market to buy some fish. I was younger, he was commanding me - go and fetch this. We were poor, they were financially well off. So, we had to obey them, - they often provide support to us too. The fish I bought was not of their liking so he asked me to return the fish [to the seller]. It is not possible to return the fish [once

you bought it]. This event is a matter of extreme pain for me still to date. I was a victim of injustice”

- Male, 56, Dhaka, Core belief: I am helpless.

3.1.3.3. Social exposure related to relational inadequacy. Two of the participants, who had core beliefs around the helplessness category, reported rejection from romantic relationships for their poor academic performance or low socioeconomic status. On the other hand, two individuals, who had core beliefs related to unlovability, mentioned their lack of quality to attract others and provide comfort in a relationship. These experiences contributed to the development of a sense of relational inadequacy. The following quotation reflects this experience of a respondent.

“Then, when I was a student of class nine, I realized that – I am a person who is not good enough for others. I was a boring person to my friends. Because I had no boyfriend. my talks [interests and topics of discussion] were different from theirs. Then, they make laugh of me.”

- Female, 19, Chittagong, Core belief: I am unloveable.

3.1.3.4. Exposure to social values. All of the participants were found to mention different types of social values. For example, They described that social acceptance was dependent on academic performance, and socioeconomic status. The following quotation reflects the importance of socioeconomic status to be trusted about academic potential. In this quotation, the respondent described his feeling of helplessness for the deprivation of basic needs and his experience with social values related to the academic achievement of an economically challenged student. These exposures contribute to the development of his sense of helplessness.

“Aaa... I completed my study with low socioeconomic status. So, in that case, I could not go for private tuition and do better [result]. Although my parent had faith in me, the members of the society didn't have faith that I will be able to achieve a good result. they thought I will fail.”

- Male, 25, Chittagong, Core belief: I am helpless.

3.1.4. Coping with meaning. When faced with the deprivation of core needs and exposure to family and social experiences demonstrating the importance of those needs, people are faced with cognitive and emotional turmoil which they need to cope with. All of the participants described that when they had a problematic situation, they did not know the ways to solve those in their childhood. This led to the use of dysfunctional coping. Two themes were observed around coping responses which are discussed in the following.

3.1.4.1. Identification of lack of coping resources. According to the respondent, they did not have sufficient information about the coping responses to the problems at hand in their early childhood. They behaved reactively such as crying, acting stubborn, and showing aggression to solve their problems.

“In that time [in childhood], I did not have sufficient ideas about the solution of a problem in my life.....if something happened and I did not like it then I started to cry again loudly and got beaten again [for this].”

- Female, 26, Dhaka, Core belief: I am failure.

3.1.4.2. Trial and error, observational learning. After getting aware of limited resources the person engaged in trying to cope with the situation in whatever way they can use observational as well as trial and error learning process. Often the person focuses on a

fast outcome that leads to the use of dysfunctional ways of coping which is usually connected with an urge for an immediate solution. Sometimes these coping behaviors facilitated another problematic situation. Avoidance, inappropriate involvement, self-distractive behavior, aggressive behavior, stubborn behavior, passive communication, and withdrawal from normal activities were mentioned by participants. The following quotation reflects such experiences.

“ I was humiliated for over two-three months. So, it very disrespecting, but there was nothing to do. I tried to hide [the poor academic result] because at least I have a place to stay [live]. I did not know how can I handle it [letting them know the result]. If I could, so many occurrences would not happen. If I said this directly [to my parent] - that I had failed - I would have to face scolding for a few days only – it would not go for such a long time.”

- Male, 24, Dhaka, Core belief: I am disrespected.

3.2. Section B: Developmental Process for Core Belief

The present research was designed to explore the developmental factors and the process for core beliefs. Through the data analysis process, fifteen themes were explored and these themes were organized into four categories namely frustrated core needs, exposure and learning of family values and importance, social exposures to the value of core needs, and coping with meaning. The developmental process of core belief was revealed through the interrelation of these themes and categories is visually presented in Figure 3.2, and is discussed in detail in the following sections.

The findings included in Section A, revealed several experiential aspects presented in the themes. These experiences were organized under four broad categories which were

further explained into interpretative meanings which serve as the key contributors to the development of core beliefs. The interpretative meanings were, acquiring sensitivity about specific core needs, assigning value to the core needs, making meaning of life experiences, and acquiring dysfunctional coping which are explained in the following sections. The experiences of the participants indicated that these experiential meanings create contexts through which ongoing experiences are interpreted, validated, and linked together to form the core belief.

3.2.1. Stage 1: Acquiring sensitivity about specific core needs. In the initial stage of core belief development, participants acquired sensitivity regarding some specific core needs through their repetitive negative life experiences of deprivation of these needs. These deprivations contributed to some negative feelings such as helplessness, shame, fear, worry, and being belittled. They mentioned that they cannot articulate the meaning of these phenomena at this stage. They were only aware of the negative emotional state which helped them to find out about the association between these experiences and these painful emotions. These associations generated selective attention towards these feelings as well as the specific deprived core needs. Thus, the sensitivity to these core needs was acquired, which served as a basis for the next stage as well as the focus area of the developmental process of core belief.

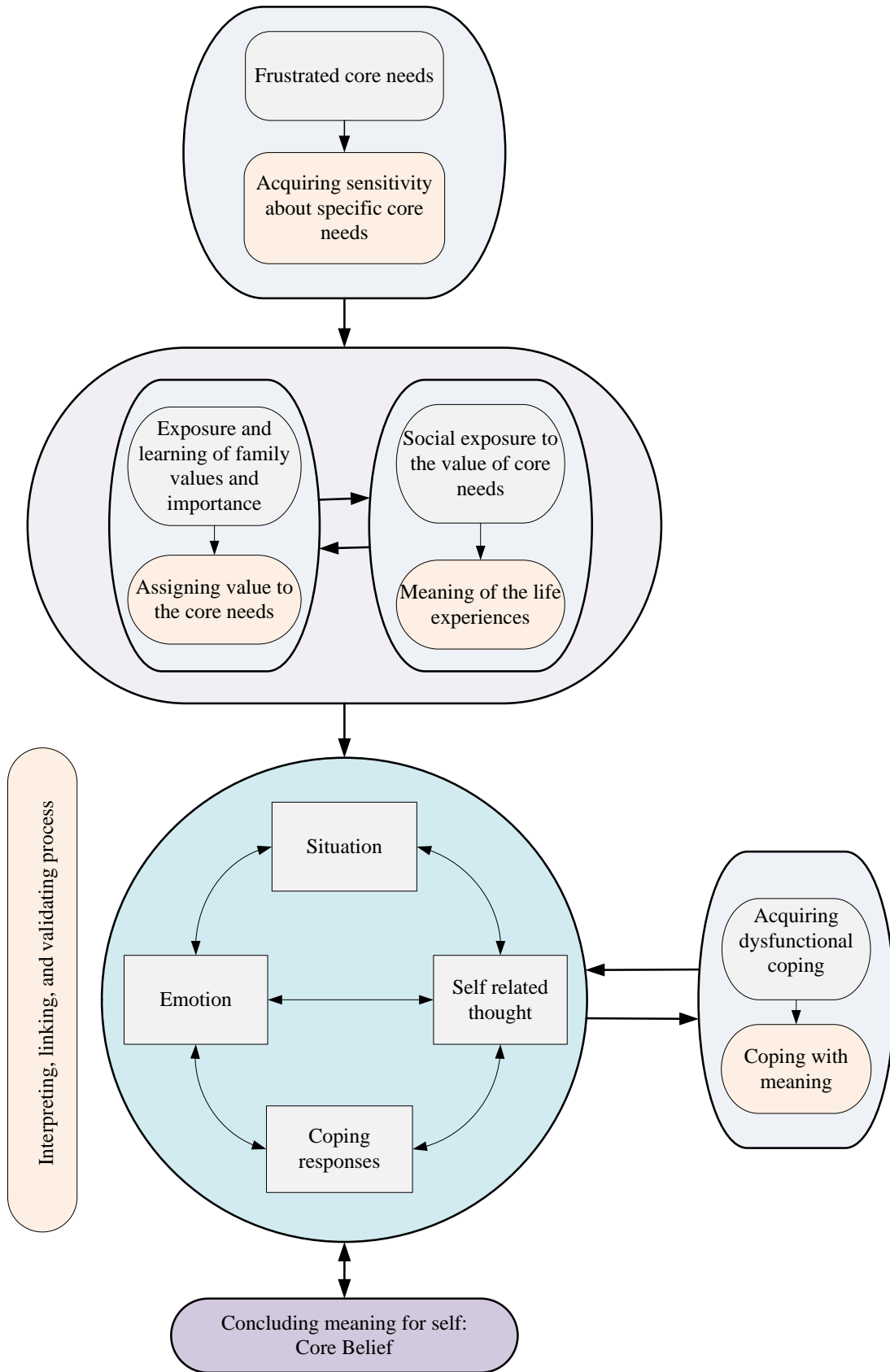


Figure 3.2. Developmental process for core belief

3.2.2. Stage 2a: Assigning values to the core needs. In this stage, they became more aware of their frustrated core needs through the repetitive life experiences in their family circumstances. At this stage, they start to understand the value or importance of needs beyond just the feeling of the deprivation of core needs. Understanding the value of each of these core needs is generally learned through interaction with the family members on different occasions where these core needs are seen to be given importance by them. This interaction includes social comparison, corporal punishment, verbal instructions from the family, and observations during stressful moments in the family life cycle. In this stage of development, they also started to attribute some meaning to their experience of deprived core needs. They are introduced to and learned some phrases such as competence and likability which help them to articulate their feelings and experiences in later stages of their life. Assigning value to the core needs contribute to the process of selectively attending to those specific aspects of their experience.

3.2.3. Stage 2b: Making meaning of life experiences. Along with the experience of the family environment, participants get exposed to several social situations and go through observational learning related to their core needs. While we see in the earlier two stages, that the individual feels the deprivation and understands the value of the core needs, the experiences in the third stage add meaning to their experience of deprivation of the core needs. In this stage, they described their social experiences in specific words such as helplessness, disrespect, and relational inadequacy. For example, people who observe the helplessness of their family members around the area of their deprived needs start to connect their feelings with a sense of helplessness. Additionally, these situations of deprivation are generally associated with social humiliation which contributes to the association of violation of self-respect in the participants. In this stage, they started to associate their sense of self

with their experiences and specific self-interpretative thoughts related to core beliefs starts to formulate.

3.2.4. Stage 3: Interpreting, linking, and validating experiences and situations.

While in the earlier stages the individual starts to make meaning and associate the deprivation of core needs with their sense of self, in this third stage they assimilate those meanings more consistently through repeated exposures to situations that trigger relevant emotion, thoughts (related to self), and coping responses. For example, when an individual with sense of helplessness went through repeated exposure to negative social situations such as bullying by peers, failure in academic performance, or social humiliation, they feel a range of interconnected emotions and self-related thoughts. The coping responses play an important role in this linking process, where through trial and error, the person tries to find the most suitable quick fix to cope with the meaning of their experiences which also contribute to the situations and their responses (emotional and cognitive) to these situations. For example, when a person starts coping with the situation, emotions, and thoughts through reactive behavior such as aggression, crying, and stubbornness, it often serves an immediate purpose, however, generally contributes to newer problem situations.

3.2.5. Stage 4: Concluding meaning for self, the core belief.

Repeated exposure and linking processes strengthen the connection between situation, emotion, thoughts, and coping. This connection also contributes to the crystallization of self-interpretative thoughts into core beliefs. For example, when an individual who in the earlier stage had made a connection between self and helplessness repeatedly found him/herself in situations where such helplessness is felt and perceived, starts to generalize the label helpless to him/herself as a person.

A detailed summary of the experiences of individuals across the four stages is presented in Table 3.1 with two example core beliefs. This may help further clarify the relationship between the experiences and their contribution to the development of core belief through the stages.

Table 3.1. Individuals’ experiences across the stages

Stages	Crystallization towards core belief	
	Example core belief 1: Helplessness	Example core belief 2: Unlovability
Stage 1: Acquiring sensitivity about specific core needs	Experiencing negative feelings e.g., disrespectfulness, and helplessness because of the deprivation of basic needs help to generate selective attention towards these feelings as well as the specific deprived core needs.	Feeling unlovable and alone followed by the experience of insecure attachment made individuals more attentive to this core need such as secure relationships in later stages.
Stage 2a: Assigning value to the core needs	Observing different situations related to family economical helplessness in a stressful situation and following negative feelings helped to create more awareness about the importance of the deprivation of basic needs.	Experiencing domestic violence to relationship difficulties in the parents and instructional learning about unlovability by others because of family chaotic environment made individuals more attentive to the relational aspect of life.

Crystallization towards core belief		
Stages	Example core belief 1: Helplessness	Example core belief 2: Unlovability
Stage 2b: Making meaning of life experiences	Social exposure regarding economical helplessness and social humiliation contributes to understanding the importance of core needs. Individuals started to relate self-sense with these meanings of experience and ‘I’ related to surface-level thoughts.	Social exposure to relational inadequacy contributes to more awareness about the importance of attachment and experiencing surface-level thoughts about unlovability, and loneliness.
Stage 3: Interpreting, linking, and validating experiences and situation	The repetitive interpretation of several experiences related to deprivation of basic needs, and economic crisis help to make association within the situation, corresponding thought, emotion, and behavior and serve in the validation process of the thought ‘I am helpless’ in different circumstances among other surface level thoughts.	The repetitive interpretation of several experiences related to relational inadequacy help to make association within different experience aspect such as situation, thought, emotion and response. These repetitive interpretations help to validate the thought ‘I am unlovable’ in different circumstances.

Crystallization towards core belief		
Stages	Example core belief 1: Helplessness	Example core belief 2: Unlovability
Stage 4: Concluding meaning for self, core belief	‘I am helpless’ thought became a strong belief by assimilation the meaning of similar new experiences in a coherent manner through the linking and validating process and a self-related core belief is initiated.	Among many others thought ‘I am unlovable’ thought became a core belief through repetitive linking and validation process.

Chapter 4

DISCUSSION

Discussion

The present study was planned to explore the factors and processes related to the development of core beliefs through grounded theory approach. Nine participants were interviewed and in-depth data was analyzed through Nvivo software (QSR international, 2012). Fifteen themes emerged and were subsequently organized into four categories, namely frustrated core needs, exposure to and learning of family values and importance, social exposure to the value of core needs, and coping with the meaning. Every category contributed to some experiential aspects which were related to the developmental process. It was revealed that experiencing frustrated core needs makes the individuals sensitive about specific core needs and their experience within the family environment helps them assign value to the core needs. Additionally, participants reported several experiences in social circumstances, which helped them generate the meaning of life experiences through interpreting, linking, and validating these experiences and situations. This, in turn, urges them to develop strategies to cope with the meaning through different behavioral responses. Finally, the meaning of self, i.e., the core belief emerges. The findings are discussed along with further details in the following sections.

4.1. Stage 1: Acquiring Sensitivity about Specific Core Needs

The findings revealed five themes, namely deprivation of basic needs, perceived lack of parental acceptance, violation of the sense of safety, insecure attachment with parents, and lack of freedom to express needs comprising the frustrated core needs category, which makes individuals sensitive toward specific core needs that are deprived in childhood. The role of negative life experiences as a contributor to the development of core beliefs has also been suggested by cognitive therapy and schema therapy (Nelson-Jones, 2001; Young et al., 2003, J. S. Beck & Beck, 2011). Similarly, all of the participants reported some adverse

childhood experiences and feelings, related to their frustrated core needs, which have been associated with this developmental process (Young et al., 2003 & Pilkington et al., 2021). Additionally, the present study revealed that the negative experience of frustrated core needs fosters the developmental process by generating sensitivity in the individual for those specific core needs.

Furthermore, the analysis revealed deprivation of three important emotional core needs, namely lack of parental acceptance, insecure attachment with the parent, and freedom to express. Deprivation of these emotional core needs can be seen as a potential contributor to the development process of core beliefs (Pilkington et al., 2021). Studies also indicated that emotional core needs such as paternal rejections (Seyed, 2016; Otani et al., 2016) and attachment difficulties (Young et al., 2003; Wearden et al., 2008) are closely related to the development of core belief. In addition, it was found that insecure attachment serves as a primary focus on the development of unlovability-related core beliefs as well as the deprivation of basic survival needs related to the development of helplessness-related core beliefs.

The present study also revealed the role of deprivation of basic survival and safety needs on the development of core belief. It is a relatively unexplored finding in the empirical literature on core belief development. However, their importance has been indicated in some relatively old theories such as hierarchy of needs theory (Maslow, 1943) and the social cognitive theory (Bandura, 2001).

4.2. Stage 2a: Assigning Value to the Core Needs through the Exposure and Learning of Family Values and Importance

Exposure and learning of family values and importance category consist of four themes which were social comparison by family, corporal punishment, family verbal

instructions, and observations during stressful moments in the family life cycle. These experiences help individuals to assign value to the frustrated core needs. It is postulated in cognitive theory and schema therapy that negative experiences in family circumstances, such as emotional abuse by a parent, and siblings, in childhood works as a contributor to the development of core beliefs (Young et al., 2003; A. T. Beck & Dozois, 2011). Similar to other research (Dozois & Rnic, 2015; Calvete, 2014) the present study indicated that negative experience in the family (e.g., social comparison by the parent, corporal punishment) creates awareness of the importance of the deprived core needs in the family and individuals start to assign value and become selectively attentive towards the experience of the specific needs. Similarly, two other factors, direct instructions from family, and observations of other family members, also facilitate the individual's learning about the importance and meaning of core needs. The findings are in line with ideas from cognitive theory and schema therapy where it is stated that observational learning contributes to the development of core beliefs (Nelson-Jones, 2001; Young et al., 2003).

4.3. Stage 2b: Making Meaning of Life Experiences through Social Exposure to the Value of Core Needs

Similar to exposure to values and importance in the family, social exposure also was found to contribute to the development of core belief. Four experiential aspects namely, being disrespected, helplessness, relational inadequacy, and social values comprised the social exposure category. The findings of the present study indicate that these social exposures help the person understand the value of core needs and thus it raises attention to these frustrated needs in him/her. These situations are associated mostly with social humiliation and the participants reported these humiliations as a violation of their self-respect. Furthermore, individuals start to generate the meaning of their experiences and to relate their sense of self with these experiences. Similar to other studies, the present research

also found that these violations of self-respect due to negative experiences in a social situation are connected with the development of core beliefs (Young et al., 2003, Dozois & Rnic, 2015; Calvete, 2014).

4.4. Stage 3: Interpreting, Linking, and Validating Experiences and Situations

Throughout the initial stages, individuals relate their sense of self to the meaning of their early life experiences and they start to interpret confronting situations. The repetitive exposures contribute to the association within situations, corresponding thoughts (related to self), emotions, and behavioral responses as well as help to validation process across several situations. These processes serve to consolidate these self-related thoughts in a pattern. This pattern of responding contribute to the assimilation of new experiences with these self-related thoughts which gradually consolidate into a pattern and become organized into a belief system (see A. T. Beck & Dozois, 2011).

Furthermore, the findings revealed that individuals acquire dysfunctional coping responses through trial and error and observational learning that helps to adjust or cope with the psychological turmoils. Similar to REBT, the findings indicate that individual is unaware of their coping resources and they are only focused on immediate solutions which often may include reactive behavior such as aggression, crying, and stubbornness (Nelson-Jones, 2001). However, these coping behaviors prolongs the difficulties and activates the linkage and validation process, which contributes to the development of core beliefs.

4.5. Stage 4: Concluding Meaning for Self, the Core Belief

Initially, individuals have negative feelings about their experiences related to frustrated core needs and they have no significant interpretation of these. They become more aware of the specific experiential aspects because of repetitive exposures to these

phenomena in their family and social context and learn to value these deprived needs. Subsequently, their meaning of experience is initiated and their self-concept is started to connect with these meanings. Thus, self-interpretative thoughts emerged. These interpretations of repetitive exposure in different circumstances help to develop the association between different experiential aspects (i.e. thoughts, emotion, behavior) and these thoughts are validated in several situations. Gradually, these interpretative thoughts organized into a pattern as well as interpreting, linking, and validating process helped to assimilate new experiences in the pattern. Thus, core belief (related to self) emerged from self-interpretative thoughts.

It should be noted that it was not possible to explore the developmental factors of adaptive core belief due to the limited and insufficient details of reported experiences related to the adaptive core belief in the present study. The participants reported that they could remember most of the detail of negative experiences but not the positive event. These explanations were similar to the findings from other studies, which indicated that negative experiences are easier to recall in more detail than positive experiences (Schmidt, Patnaik & Kensinger, 2011).

4.6. Strengths of the Present Study

Three major strengths of the present study can be noted here. Firstly, this study followed an inductive approach to reveal unexplored variables related to the development of core beliefs in the normal population. Secondly, it can provide some knowledge on the pathway of development of core belief. Thirdly, this study is an initial attempt to reveal some indigenous knowledge about the factors and processes involved in the development of core belief.

4.7. Limitation of the Study

Though attempted to cover both adaptive and maladaptive core beliefs, the emerging findings narrowed the research only towards factors and the process related to the development of maladaptive core belief. It may be due to the limitation of the interview or it may be indicative of the fact that people are not aware of their adaptive core beliefs as they do not bother them.

Despite the initial idea of exploring types of core beliefs from different orientations (i.e., self, other, and future), the present research only explored self-related core beliefs. It would be useful for a more comprehensive understanding of core beliefs related to others and futures could be incorporated into the exploration. The utilization of additional methodological approaches with qualitative interviews could be useful in this regard.

Another drawback is that data was collected from the normal population however, no screening for existing psychiatric problems or pathology among them was not carried out. Therefore, the claim of normality in the population is an assumption at best, and future research may be conducted to address this.

4.8. Implication of the study

The possible recommendations of the present study are explained in the following.

- The present research is expected to contribute to understanding core belief development from an additional perspective in cognitive psychology.
- The findings can facilitate building awareness in our community about the risk factors of maladaptive self-related core beliefs, which can serve in devising preventive strategies to protect individuals from future pathology and enhance their well-being.

- These findings can be utilized by clinical practitioners to understand the developmental process of maladaptive core beliefs that can contribute to the evaluation and intervention process in the therapeutic approach.

Chapter 5

CONCLUSION & RECOMMANDETIONS

Conclusion and Recommendations

The aim of the present study was to explore the factors and processes related to the development of core beliefs. The limited empirical knowledge regarding this area in the Bangladesh context suggested qualitative research to reveal unexplored factors related to the process of core belief development. Eventually, the research objectives were revealed through grounded theory approach. In the initial phase, purposive sampling guided the sample selection and theoretical sampling helped in the later phase of the data collection process. Nine participants were selected for interview and in-depth data was analyzed through Nvivo software (QSR international, 2012). Fifteen emerged themes were organized into four categories i.e., frustrated core needs, exposure to and learning of family values and importance, social exposure to the value of core needs, and coping with the meaning. It was revealed that the developmental process can be explained through some stages. In the initial stage, the individual had some deprived experiences with core needs and they became sensitive about these specific needs due to their negative emotions. In the next stage, their experiences within the family environment contributed to assigning value to the specific core needs. Simultaneously, people had several experiences in social circumstances, which helped them generate the meaning of life experiences that were connected to their deprived core needs and they started to interpret these exposures with some self-interpreted thoughts. Their interpretation process helped to connect several experiential aspects such as situations, corresponding self-interpretative thoughts, emotions, and behavior. This linking process occurs several times and helped to validate these self-interpreted thoughts across many situations and contributed to assimilated new experiences with the specific self-interpreted thoughts in a coherent manner. Finally, the meaning of self, i.e., the core belief emerges.

Though the finding of the present research explored only factors and processes of self-related maladaptive core beliefs, it is expected that this research contributes to the context-specific knowledge of understanding core belief development. The limitations and challenges of the present research contribute to some learnings which are included in the following recommendations.

1. This study was the first initiative to explore indigenous knowledge about the development of core belief. Further studies should be designed to explore developmental factors of different types of core beliefs within a large sample (clinical and non-clinical).

2. The present study also recommends that further research can be planned to understand the relations between the explored factors and core beliefs.

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APPENDICES

APPENDIX A

Topic Guide

আমরা আপনার কতগুলো ঘটনা নিয়ে কথা বলেছি। যেমন। ঘটনাগুলোর মাধ্যমে আপনার চিন্তা বা ধারণা গুলো এবং তাদের অর্থ বোঝার চেষ্টা করেছি।

..... (ঘটনা) এক্ষেত্রে আপনি বিশ্বাস করেন যে আপনি/ আপনার চারিপাশের অন্য ব্যক্তির এবং বিশ্বাসের পরিমাণ

১। প্রথম কোন ঘটনায় বা পরিস্থিতিতে আপনি এরকম (বিশ্বাস/CB) মনে করেছিলেন/ শেষ কবে বা কোন পরিস্থিতিতে আপনি এরকম (বিশ্বাস/CB) মনে করেছিলেন

২। আমাকে এরকম আর কিছু ঘটনায় বা পরিস্থিতি বলেন যেখানে আপনি এরকম (বিশ্বাস/CB) মনে করেছিলেন।

প্রতিটি ঘটনার ক্ষেত্রে

<ul style="list-style-type: none"> • কখন/ কবে/ সময় (বয়স) • কোথায় • কার সাথে • কিভাবে/ ঘটনার বর্ণনা 	<ul style="list-style-type: none"> • কেমন লাগছিল/ অনুভূতি কেমন ছিল • শারীরিক প্রতিক্রিয়া • কি মনে হচ্ছিল/ কি চিন্তা হচ্ছিল (নিজেকে/ অন্য ব্যক্তি/ নিজের ভবিষ্যৎ)/ মানুষ হিসাবে নিজেকে বা অন্যদেও কি মনে হচ্ছিল এবং চিন্তা, বিশ্বাসের পরিমাণ (%) • হট থট গুলোকে dig down করতে হবে • কি আচরণের মাধ্যমে পরিস্থিতি মোকাবেলা করা যাতে পারত? কি আচরণের মাধ্যমে পরিস্থিতি মোকাবেলা করেছিলেন, কিভাবে জানলেন যে এ আচরণ করার মাধ্যমে পরিস্থিতি মোকাবেলা করা যেতে পারে • learning
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৩। প্রথম কবে চিন্তাটা মনে হয়েছিল? কবে বিশ্বাসে পরিনিত হল? কিভাবে হল? আপনার কি মনে হয় কি কি কারণে এটা বিশ্বাসে রূপান্তর হল?

৪। কারণগুলোর মধ্য কোন কারণ গুলো বিশেষ ছিল?

৫। আরও এরকম কোন কারণ আছে কিনা?

৬। আপনার কি মনে হয় কিভাবে এসব চিন্তা বা ধারণা গুলো বিশ্বাসে পরিনিত হয়।

APPENDIX B

Explanatory Statement

গবেষণায় অংশগ্রহণকারীর জন্য ব্যাখ্যামূলক বিবৃতি

তারিখঃ...../...../ ২০১৭

গবেষণার শিরোনামঃ মূল ধারণার ক্রমবিকাশ অনুধাবন

এই ব্যাখ্যামূলক তথ্যসমূহ আপনার কাছে রাখার জন্য

আমি তোফা হাকিম, আমার এম. ফিল. ডিগ্রির অংশ হিসাবে ঢাকা বিশ্ববিদ্যালয়ের চিকিৎসা মনোবিজ্ঞান বিভাগ এর সহযোগী অধ্যাপক, ড. মুহাম্মদ কামরুজ্জামান মজুমদার এর তত্ত্বাবধানে একটি গবেষণা করছি।

গবেষণার লক্ষ্যঃ

প্রতিটি ব্যক্তির মধ্য নিজ সম্পর্কে, তার চারিপাশের অন্য কোন ব্যক্তির এবং ভবিষ্যৎ সম্পর্কে কিছু মূল ধারণা বা বিশ্বাস রয়েছে। এসব মূল ধারণা বা বিশ্বাস গুলো কিভাবে তৈরি হয় তা খুঁজে বের করার চেষ্টা করা হবে এই গবেষণার মাধ্যমে।

কেন আপনাকে এই গবেষণায় অংশগ্রহণের জন্য অনুরোধ করা হচ্ছে?

এই গবেষণায়, ব্যক্তির নিজ সম্পর্কে, ব্যক্তির চারিপাশের অন্য ব্যক্তিদের সম্পর্কে বা ব্যক্তির নিজের ভবিষ্যৎ সম্পর্কে মূল ধারণা বা বিশ্বাস গুলোর বিষয়ে বোঝার জন্য আমি কিছু ব্যক্তির সাক্ষাৎকার নিতে চাই। আমি আপনার কাছে এসেছি কারণ আমার সহকর্মী (.....সহকর্মীর নাম.....) আমাকে জানিয়েছেন যে আপনি এই গবেষণায় মূল্যবান তথ্য দিতে পারবেন। কিন্তু এই গবেষণায় অংশগ্রহণের পূর্বে আমার জানা দরকার যে, আপনার বয়স ১৮ বছরের কম নয়, আপনি কথা বলতে পারেন ও বুঝতে পারেন, আপনি এই মুহূর্তে মাদকগ্রন্থ নন এবং আপনার স্মৃতিশক্তি স্বাভাবিক। কারণ সেক্ষেত্রে এই গবেষণায় অংশগ্রহণ করা আপনার জন্য কষ্টকর হতে পারে এবং আপনার দেওয়া তথ্য গবেষণায় গুরুত্বপূর্ণ ভূমিকা রাখতে সক্ষম হবে না। এছাড়া ও আমি আপনাকে আর কিছু প্রশ্ন করব যা মাধ্যমে আপনার মূল ধারণা বা বিশ্বাস নির্ধারণ করা সম্ভব হবে। আপনার উত্তর থেকে বোঝা যাবে আপনি এ গবেষণায় অংশগ্রহণ করতে পারবেন কিনা।

গবেষণায় যা করা হবে?

প্রথমত গবেষণায় অসুডুর্ভুক্তি বিষয়ক প্রশ্নমালা ব্যবহার করে দেখা হবে যে আপনি এ গবেষণায় অংশগ্রহণের উপযুক্ত কিনা। আপনি গবেষণায় অংশগ্রহণের উপযুক্ত হলে, একক সাক্ষাৎকার এর মাধ্যমে আপনার কাছ থেকে তথ্য নিয়ে, তা অডিও ক্যাসেট ও লিখিতভাবে সংরক্ষণ করা হবে।

গবেষণায় অংশগ্রহণ করলে যে পরিমাণ সময় দিতে হবে?

প্রথমত গবেষণায় অসুস্থুক্তি বিষয়ক প্রশ্নমালা ব্যবহার করতে সময় লাগবে ১৫-২০ মিনিট। আপনি গবেষণায় অংশগ্রহণের উপযুক্ত হলে তারপর একক সাক্ষাৎকার এর জন্য আপনাকে ৬০-৯০ মিনিট সময় দিতে হতে পারে। পরবর্তীতে প্রয়োজন অনুসারে এক বা একাধিক বার আপনাকে সাক্ষাৎকার দিতে হতে পারে। তার সময় ও তারিখ আপনার সাথে আলোচনা সাপেক্ষে নির্ধারণ করা হবে।

সাম্ভাব্য সুবিধা

বর্তমান গবেষণা, মূল ধারণা বা বিশ্বাস গুলো ব্যক্তির মাঝে কিভাবে তৈরি হয় তা বোঝার ক্ষেত্রে গুরুত্বপূর্ণ আবদান রাখবে বলে আশা করা যায়। এই মূল ধারণা গুলো যেমন ব্যক্তির মানসিক সুস্থতার উপর প্রভাব ফেলে, আবার এ ধারণা গুলো মানসিক অসুস্থতার অন্যতম কারণ। বর্তমান গবেষণায় অংশগ্রহণ আপনাকে সরাসরি কোন সুবিধা না দিলেও, আপনার অভিজ্ঞতা আলোচনা করার বিষয়টি আপনি উপভোগ করতে পারেন এবং এ গবেষণার ফলাফল আমাদের দেশে ভবিষ্যতে মানসিক সুস্থতা নিশ্চিত ও মানসিক অসুস্থতা নিরসনে সহায়ক হবে বলে ধারণা করা হচ্ছে।

গবেষণায় অংশগ্রহণে সাম্ভাব্য অসুবিধা

এ গবেষণায়, সাক্ষাৎকারে আপনার অতিতের অনেক স্মৃতি বা আবেগ নিয়ে আলোচনা করা হবে। এতে আপনার মন খারাপ হতে পারে বা সাময়িকভাবে আপনার মধ্য অস্থি তৈরি হতে পারে যা আপনার কোন দীর্ঘস্থায়ী ক্ষতির কারণ হবে না বলে আশা করা যায়। যদি কোন প্রশ্ন আপনাকে অস্থি দেয় তবে আপনি তার উত্তর দেওয়া থেকে বিরত থাকতে পারেন, সাক্ষাৎকার দেওয়া থেকে সাময়িক ভাবে বিরত থাকে পারেন বা বিলম্বিত করতে পারেন অথবা প্রয়োজনে গবেষণা থেকে আপনার অংশগ্রহণ সম্পূর্ণরূপে প্রত্যাহার করতে পারেন। প্রয়োজনে জাতীয় মানসিক স্বাস্থ্য ইন্সটিটিউট ও হাসপাতাল, শের-এ-বাংলা নগর, ঢাকা অথবা চট্টগ্রাম মেডিকেল কলেজ ও হাসপাতালে যোগাযোগ করতে পারেন।

গবেষণায় অংশগ্রহণ প্রত্যাহার

এ গবেষণায় আপনার অংশগ্রহণ বাধ্যতামূলক নয় বা আপনি অংশগ্রহণের ক্ষেত্রে কোন প্রকারের দায়বদ্ধ নন। আপনার অংশগ্রহণ সম্পূর্ণ স্বৈচ্ছাধীন। এমন কি অংশগ্রহণের সিদ্ধান্ত নেয়ার পরও একক সাক্ষাৎকার থেকে প্রাপ্ত তথ্যের অনুলিপি অনুমোদনের পূর্ব পর্যন্ত আপনি আপনার অংশগ্রহণ প্রত্যাহার করতে পারেন।

গোপনীয়তা

এ গবেষণায় আপনার গোপনীয়তা সম্পূর্ণরূপে রক্ষা করা হবে এবং এ বিষয়ে সর্বাধিক গুরুত্ব দেওয়া হবে। আপনাকে চেনা যায় এমন সব তথ্য (যেমন আপনার নাম, ঠিকানা) আলাদা একটি কাগজে লেখা থাকবে এবং আপনার দেয়া সাক্ষাৎকার এর তথ্য থেকে আলাদা ভাবে রাখা হবে। যা একটি সাংকেতিক চিহ্ন এর মাধ্যমে একত্রিত করা যাবে এবং এই চিহ্ন আমি ছাড়া কেউ জানবে না। আপনার দেয়া তথ্য বা রিপোর্ট এমন ভাবে প্রকাশ করা হবে যেন আপনাকে কোন ভাবেই চিহ্নিত করা না যায়।

সংগৃহীত তথ্যের সংরক্ষণ

গবেষণায় সংগৃহীত সকল তথ্য গবেষকের কাছে নিরাপদ স্থানে ৫ বছর সংরক্ষিত থাকবে। গবেষণা থেকে আহরিত তথ্য খিসিস লেখার ক্ষেত্রে এবং এক বা একাধিক মৌখিক উপস্থাপনার ক্ষেত্রে ব্যবহার করা হবে। গবেষণার রিপোর্ট প্রকাশের ক্ষেত্রেও এ তথ্য ব্যবহার করা হতে পারে। এক্ষেত্রে অংশগ্রহনকারীদের গোপনীয়তা সম্পূর্ণরূপে রক্ষা করা হবে যাতে তাদের চিহ্নিত করা না যায়।

গবেষণার ফলাফল

আপনি যদি এ গবেষণার ফলাফল জানতে চান তবে আমার সাথে 01674133614 এ নম্বরে অথবা tofahime@yahoo.com এর মাধ্যমে যোগাযোগ করবেন।

যদি আপনি গবেষণার কোন বিষয়ে আর বেশি কিছু জানতে চান তবে গবেষণার তত্ত্বাবধায়ক এর সাথে নিচে উল্লেখিত ঠিকানায় যোগাযোগ করতে পারেন

ড. মুহাম্মদ কামরুজ্জামান মজুমদার

সহযোগী অধ্যাপক

চিকিৎসা মনোবিজ্ঞান বিভাগ

ঢাকা বিশ্ববিদ্যালয়

ফোনঃ ০১৭১৩০৬৬৪২৩

ইমেইলঃ mozumder@du.ac.bd

আপনার সহযোগিতার জন্য ধন্যবাদ।

.....

তোফা হাকিম

CONFIDENTIAL**Contact Details**

Code:

C	B
---	---

y	m	d
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s	l
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Name:

Address:

Note:

APPENDIX D

Demographic Information Sheet

Date								
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Code:	C	B		y	m	d		s	l
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Gender: <input type="checkbox"/> Male <input type="checkbox"/> Female		Age:
Marital Status:		Religion:
Occupation:		Educational Status:
Family Members:		Monthly Family Income
Siblings:		Birth order:
Habital		

Field notes:

APPENDIX E

Screening Questionnaire

গবেষণায় অঙ্গভুক্তি বিষয়ক প্রশ্নমালা

ক. অংশগ্রহণের অযোগ্যতা

আপনার বয়স কি ১৮ বছরের কম?	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আপনার কি কথা বলতে ও বুঝতে অসুবিধা হয়?	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আপনার কি স্মৃতি শক্তির কোন সমস্যা আছে?	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আপনি কি এই মুহূর্তে মাদকগ্রহণ অবস্থায় আছে?	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না

APPENDIX F

Consent Form

সম্মতি পত্র

গবেষণার শিরোনামঃ মূল ধারনার ক্রমবিকাশ অনুধাবন

এই সম্মতি পত্রটি গবেষণার রেকর্ড হিসেবে ঢাকা বিশ্ববিদ্যালয়ের গবেষকের কাছে জমা থাকবে।

আমি ঢাকা বিশ্ববিদ্যালয়ের উপরে উলি-খিত গবেষণার প্রকল্পে অংশগ্রহন করার জন্য সম্মতি দিচ্ছি। আমাকে গবেষণা প্রকল্পটি সম্পর্কে বিস্তারিতভাবে বুঝিয়ে বলা হয়েছে এবং আমি এ সংক্রান্ড ব্যাখ্যামূলক বিবৃতি পড়েছি (বা আমাকে পড়ে শোনানো হয়েছে) যা আমার কাছে রেকর্ড হিসেবে রাখা আছে। আমি বুঝতে পারছি যে, সম্মতি প্রদানের মানে হচ্ছেঃ

আমি গবেষকের কাছে সাক্ষাৎকার প্রদানের সম্মতি দিচ্ছি	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আমি সাক্ষাৎকারটি ক্যাসেটে রেকর্ড করার সম্মতি দিচ্ছি	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আমি প্রয়োজনে পরবর্তীতে আবার সাক্ষাৎকার প্রদানের সম্মতি দিচ্ছি	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না
আমি আমার পুরন করা গবেষণায় অস্পষ্টতা বিষয়ক প্রশ্নমালা আমার সাক্ষাৎকারের তথ্যের সাথে সংযুক্ত করার অনুমতি দিচ্ছি	<input type="checkbox"/> হ্যাঁ	<input type="checkbox"/> না

এবং

আমি বুঝতে পারছি যে, আমার অংশগ্রহন স্বৈচ্ছামূলক; আমি ইচ্ছে করলে আংশিক বা সম্পূর্ণ প্রকল্পে অংশগ্রহন করা থেকে বিরত থাকতে পারি এবং গবেষণায় আহরিত তথ্যের লিখিত অনুলিপি অনুমোদনের পূর্বে যে কোন পর্যায়ে আমার অংশগ্রহন প্রত্যাহার করতে পারি যার জন্য আমাকে কোন ভাবেই ক্ষতিগ্রস্ত করা হবে না।

এবং

আমি বুঝতে পারছি যে, গবেষণায় একক সাক্ষাৎকারের মাধ্যমে যে তথ্য আহরন করা হবে তার প্রকাশনা বা উপস্থাপনায় কোন অবস্থাতেই অংশগ্রহনকারীর নাম বা পরিচয় লিপিবদ্ধ থাকবেনা বা প্রকাশ করা হবে না।

এবং

আমি বুঝতে পারছি যে, আমার থেকে আহরিত তথ্যের একটি লিখিত অনুলিপি আমাকে দেওয়া হবে যা দেখে আমি সেটি গবেষণায় অস্পষ্টতা করার বিষয়ে সিদ্ধান্ত দিতে পারি।

এবং

আমি বুঝতে পারছি যে, আমি যে তথ্য দিব তার গোপনীয়তা রক্ষা করা হবে, এবং এমন কোন তথ্য কার কাছে বা কোন রিপোর্টে প্রকাশ করা হবে না যা থেকে আমাকে চেনা সম্ভব।

এবং

আমি বুঝতে পারছি যে, সাক্ষাৎকারের অডিও রেকর্ড ও তা থেকে আহরিত তথ্যেও লিখিত অনুলিপি সমূহ একটি নিরাপদ স্থানে সংরক্ষিত থাকবে এবং কেবলমাত্র গবেষক ছাড়া অন্য কারো কাছে তা সহজলভ্য হবে না। তাছাড়াও এসব তথ্য ৫ বছর সংরক্ষণের পর ধ্বংস কও ফেলা হবে যদি এই তথ্য অন্য কোন গবেষণায় ব্যবহারের জন্য আমার পূর্বানুমতি না নেয়া হয়।

অংশগ্রহনকারী নামঃ

স্বাক্ষরঃ বা টিপসইঃ

তারিখঃ

APPENDIX G

Core Belief Identifying Worksheet

A. Activating Event	B. Thoughts/belief
C. Consequence a. Feeling	Hot Thought: Belief Rate (%)
	Assumptions:
	Coping Strategies:
	b. Physical Reaction Behavior:
D. Down word Arrow technique:	

APPENDIX H

Translated Quotations

Quotations - English	Bangla
<p><i>“[It was] middle [of liberation war], might be June or July, my father faced huge economic crisis Then, Bangladesh almost overcame the crisis of famine, the famine of 1975. Five, six years passed away, we faced so many economic difficulties. Basically, there is no respect, when [you are] living within poverty. [It is] totally disrespectful”.</i></p> <p><i>Male, 56, Dhaka, Core belief: I am helpless.</i></p>	<p>মারামাঝি পেরিয়ে পেরিয়ে বোধহয় জুন-জুলাইয়ের দিকে, খুব আর্থিক সংকটের মধ্যে বাবা পড়ে যায়তখন দেশ দুর্ভিক্ষ পেরিয়ে পঁচাত্তর -এর দুর্ভিক্ষ পেরিয়ে অনেকটা ওঠে আসে। ৫,৬ বছর হয়ে যায়। আমরা নিজেরাই ফ্যামিলিগত ভাবে খুব দারিদ্রতার মধ্যে পেরি। মূলত অভাব অনটনের মধ্যে থাকলে ওখানে সম্মানের কিছু নেই। পুরটাই অসম্মানের।</p>
<p><i>“Then [I] felt [helpless]. Then felt slightly, in that time, I thought that the child of other people doing their study [but] we cannot. Or they have such a wonderful family, and living space. Their parent takes care of them nicely and what do we have? Our parents can not able to continue our studies [cannot able to arrange our educational expenses] or we do not have food to eat. Cannot buy something, which we wanted. Having such type of bad feeling”.</i></p> <p><i>Female, 26, Dhaka, Core belief: I am helpless</i></p>	<p>তখন (অসহায়) লাগতো। তখন আসতো একটু, তখন এইডা ভাবতাম যে মানে মানুষের ছেলে মেয়েরা লেখা পড়া কওে, আমরা লেখা পড়া করতে পারি না। বা তাদেরও একটা সুন্দরও সংসার আছে, কতো সুন্দরও একটা ঘর আছে বা ই আছে। তাদেরও মা বাবা কতো সুন্দর চালাইতেসে। তারপর মা বাবারা এতো সুন্দরও করে ছেলে মেয়েদের... .. আর আমরা কি? আমাদের বাপ মা আমাদেরও লেখা পড়া করাইতে পারতেসে না বা আমরা ভাল মন্দ খাইতে পারতেসি না। ভালমন্দ কিনতে পারতেসি না। এরকম খারাপ লাগতো আগে।</p>

Quotations - English	Bangla
<p><i>“I had another negative feeling – [I saw parents of other kids] waiting for their kids to pick them up, asking them how their school day went, good or bad – I never received such things [in my life] no one ever came to pick me up [from school] things like demanding for an ice-cream from a family member [after coming out of school] – I never had these, missed a lot.”</i></p> <p><i>Female, 19, Chittagong; Core belief: I am unlovable</i></p>	<p>আমার আরেকটা খারাপ লাগা ছিলো। আমি কখন, ঐ স্কুল থেকে বাচ্চা একটা বের হচ্ছে, ওকে কেউ নিতে আসছে। জানতে চায়, সারাদিন কিভাবে কাটসে। ভাল, না খারাপ। এই জিনিসটা কক্ষনও পাই নাই। আমাকে কেউ নিতে আসত না.. .. এইযে বের হয়ে আমি আইজিক্রিমের জন্য আবদার করবো আমার কোনো ফ্যামিলি ম্যানারের কাছে। ঐ জিনিসগুলো আমার কখনো ছিলো না। খুব মিস করি।</p>
<p><i>“[It was all about] fear of death. What huge sounds were [!], where did it come from? The aircraft flew just over our head [so near], bombing and everyone ran away. So, the fear of death was prominent here”.</i></p> <p><i>Male, 56, Dhaka, Core belief: I am helpless.</i></p>	<p>মৃত্যুর ভয়। ঐ এত আওয়াজ কোথা থেকে আসছে। একদম মাথার উপর থেকে বিমান উড়ে যাচ্ছে। তো... বোমা ফেলছে আর সবাই দৌড়ে পালাচ্ছে। তো মৃত্যু ভয়টাই ভয়টাই এখানে মূল অ... হিসেবে কাজ করছিলো।</p>
<p><i>[In my childhood] I used to stay only with my mother all the time, I stayed [with her]. I could not continue without my mom. When my mother went somewhere without me, I felt very sad”.</i></p> <p><i>Male, 26, Chittagong, Core belief: I am alone.</i></p>	<p>তো আম্মুর সাথে থাকতেসি সবসময় থাকা হইতো। মানে আম্মুর সাথে সাথেই আমি আছি তখন। আম্মুকে ছড়া চলতে পারতেসি না এরকম অবস্থা। তা আম্মু কোথাও যাচ্ছেগা আমকে রেখে তখন কষ্টটা ফিল হইতো।</p>

Quotations - English	Bangla
<p><i>“They [our parents] brought similar or different designed dresses for us [me and my younger sister]. When they brought a different dress, my younger sister always got a chance to make her choice first and I had my turn after that. All the time my father tries to convince me - you are elder so your younger sister’s turn is always first - and I was convinced. But sometimes I thought, why should be she always first. Why could not I make my choice before her turn?”</i></p> <p><i>Female, 25, Dhaka, Core belief: I am helpless.</i></p>	<p>মানে যখন আমরা, মানে আমাদের জন্য ড্রেস আনলে এক রকম ড্রেস আনতে হইতো বা ড্রেস আনলে দুই রকমের আনলেও কিন্তু ও, ও আগে নিবে। তারপরেও আমি নিবো। মানে সবসময় কিন্তু আমার আকা আবাএ এরকম বুঝাইতো যে তুমি তো একটু বড় ও আগে নিক পণ্ডে তুমি নাও। তখন আবার আমি এটা বুঝাতাম যে ঠিকাসে। কিন্তু মাঝে মাঝে মনে হইতো যে কেন ও আগে নিবে কেন? দুনোজনের জন্য আনসে কাপড় আমি আগে নিবো না কেন?</p>
<p><i>“When my result was constantly bad, then my father used to tell me that the combined expenses of my two sisters were lesser than what is spent for my study.”</i></p> <p><i>Male, 24, Dhaka, Core belief: I am disrespectful.</i></p>	<p>তো রেজাল্ট যখন আমার কনস্ট্যান্টলি খারাপ হত, তখন বাবা তখন আমাকে একটা কথাই বলত, আমার তোমার পিছনে যে টাকাকাটা খরচ হয়; এদের দুজনের অ্যাড করার পরও আরো কিছু থাকে।</p>
<p><i>“When I show my result card to my mother, she immediately beat me, meaning - it is unacceptable to fail. My sister studied with me in the same school, she scolded me all the way home.”</i></p> <p><i>Female, 28, Dhaka, Core belief: I am failure.</i></p>	<p>তারপরে এসে যখন আম্মুকে এডমিট কার্ডটা দেখাইলাম ধুপুর-ধাপুর দুইটা মাইরও দিল যে এটা মানে ফেল করে নাকি। মানে এরকম অবস্থা, আপুও আমার সাথে আমার স্কুলেই পড়তো। সারা রাস্তা বকতে বকতে আসলো।</p>

Quotations - English	Bangla
<p><i>“Then, I was instructed since childhood that this [domestic violence] matter of shame. If someone comes to know, they will mock your family.”</i></p> <p><i>-female, 19, Chittagong, core belief: I am unlovable.</i></p>	<p>দেন, আমাকে ছোটবেলা থেকে শিখানো হইসে এটা খুব লজ্জার একটা কথা। তোমার ফ্যামিলিকে নিয়ে মানুষ হাসাহাসি করবে যদি কেউ জানে।</p>
<p><i>“In the liberation time] My father faced an economic crisis, he could not afford our living costs so my family had to move to our village. This was a traumatic time in our life. The way the military [the army of Pakistan] was annihilating the Hindus, if they continue action, we could all be dead that day.”</i></p> <p><i>Male, 52, Dhaka, Core belief: I am helpless.</i></p>	<p>তবুও বাবা অর্থ কষ্টের মধ্যে পরে আর বাইরে থাকতে পারছিল না তাই গ্রামের বাড়ি পাঠাছিলোএই দিনটা আমাদের জন্য, আমাদের জীবনে খুব খারাপ দিন ছিল। যেদিন মিলিটারিরা যেভাবে হিন্দুদের মারছিল, সেভাবেই যদি অ্যাকশন নিত তাহলে হয়ত সেদিনই মারা যেতে পারতাম।</p>
<p><i>“Basically, the fear was more than the concern about the result [itself]. I only had usual concerns about the result, the harassment was the main focus of worry. Because I would be beaten in front of 40-45 students. That was a matter of feeling bad. I felt belittled. I made a mistake and had to pay a penalty. So, It hurt my self-respected.”</i></p> <p><i>Male, 21, Dhaka, Core belief: I am disrespectful.</i></p>	<p>রেজাল্ট খারাপ নিয়ে যতটা না চিন্তা ছিল, বেসিক্যালি ছিল ভয়টা। যে স্বাভাবিক এটা কী হবে। এতটুকুই। রেজাল্টে খুব একটা কনসার্ন ছিল না। বেশি ফোকাস ছিল হ্যারাসমেন্টের উপরে। কারণ ৪০ ৪৫ জন স্টুডেন্টের মধ্যে সামনে ডেকে মারা হবে। এটাই খারাপ লাগত। ছোট মনে হত। যে একটা ভুল করলাম আর পেনাল্টি দিতে হচ্ছে। সো সম্মানে খুবই লাগত।</p>

Quotations - English	Bangla
<p><i>“It was when I was 14, in 1975 one of our neighbors sent me to the market to buy some fish. I was younger, he was commanding me - go and fetch this. We were poor, they were financially well off. So, we had to obey them, - they often provide support to us too. The fish I bought was not of their liking so he asked me to return the fish [to the seller]. It is not possible to return the fish [once you bought it]. This event is a matter of extreme pain for me still to date. I was a victim of injustice”</i></p> <p><i>Male, 56, Dhaka, Core belief: I am helpless.</i></p>	<p>যেমন একটা ঘটনা বলা যায়। তখন আমি সেভেনে পড়ি বয়স হবে চৌদ্দ। উউউ তখন হইল সময়কাল মনে হয় ৭৫ সাল। তো আমাকে একজনে আমার পাশের বাড়ির একজন মাছ কিনতে পাঠাইছে বাজারে। ছোট মানুষ। সা ... ছোটদের তো সবাই কমান্ড করে যা ঠাঁ নিয়ে আয়। পাশাপাশি বাসা ওরা আবার স্বচ্ছল আমরা গরিব। তো ওদের কথা আমাকে শুনতে হয়। মাঝেমাঝে আমাদেরকে হেল্প করে। তো বাজারে গেলাম মাছ কিনে নিয়ে আসলাম। আনার পর বলতেছে যে আমি এই মাছ খাই না এটা ফিরিয়ে দিয়ে আস। এখন কেনা মাছতো ফিরানো সম্ভব না। সেই বাজারে গিয়ে আবার। তো ওইদিনের ঘটনাটা আজো আমার মধ্যে একেবারে অ অ্যা ওটা মর্ম বেদনার কারণ। যে এটা আমার প্রতি অন্যায় করা হইছিল।</p>
<p><i>“Then, when I was a student of class nine, I realized that – I am a person who is not good enough for others. I was a boring person to my friends. Because I had no boyfriend. my talks [interests and topics of discussion] were different from theirs. Then, they make laugh of me.”</i></p> <p><i>-Female, 19, Chittagong, Core belief: I am unloveable.</i></p>	<p>তারপর নাইনে গিয়ে ঐয়ে জানতে পারি যে আমিই সবার জন্য ভাল না। ফ্রেন্ড সার্কেলদের জন্য ওরা, ওদেও জন্য আমি বোরিং একটা পার্সন। বিকজ আমার কোণো বয়ফ্রেন্ড নাই। ওদেও সাথে আমার কথাবার্তা মিলতো না। আমার তখন ওরা আমাকে নিতে হাসাহাসি করতো।</p>

Quotations - English	Bangla
<p><i>“Aaa... I completed my study with low socioeconomic status. So, in that case, I could not go for private tuition and do better [result]. Although my parent had faith in me, the members of the society didn't have faith that I will be able to achieve a good result. they thought I will fail”</i></p> <p><i>Male, 25, Chittagong, Core belief: I am helpless.</i></p>	<p>আমা লেখাপড়াটা করছি অবশ্য নিশ্চৈনিক মধ্য থেকেই। তো ঐ ক্ষেত্রে মানে প্রাইভেটও পড়তে পারতাম না কিছু করতে পারতাম না। তো আপনার যখন এলাকার সবাই কিন্তু আমার বাবা-মার বিশ্বাস ছিল যে, আমি পাশ করব। হয়তো যে টু/ যতটুকুই করছি পাশ করব কিন্তু এলাকার মহল-র লোক ওরা ছিল যে না ও পাশ করবে না।</p>
<p><i>“In that time [in childhood], I did not have sufficient ideas about the solution of a problem in my life.....if something happened and I did not like it then I started to cry again loudly and got beaten again [for this].”</i></p> <p><i>Female, 26, Dhaka, Core belief: I am failure.</i></p>	<p>তখন লাইফ সম্পর্কে এত আইডিয়া ছিলনা যে, আমার প্রবলেমটা হল, যে সল্যুশনটা বের করি আমার আবার কোনো কিছু অপছন্দ হইলে আবার ভ্যা ভ্যা করে কানতাম, আবার মাইর খাইতাম।</p>
<p><i>I used to beat [for one month]. After [a vacation of] two and half months, the school was opened and [I was] started to beat again. So, it very disrespecting, but there was nothing to do. I tried to hide [the poor academic result] because at least I have a place to stay [live]. I did not know how can I handle it [letting them know the result]. If I could, so many occurrences would not happen. If I said this directly [to my parent] - that I had failed - I would have to face scolding for a few days only – it would not go for such a long time.”</i></p> <p><i>Male, 24, Dhaka, Core belief: I am disrespected.</i></p>	<p>মাইর খেতাম দেন আড়াই মাস পরে ক্লাস যখন খুলল, দেন আবার মারতে লাগল। সো সম্মানে খুবই লাগত। কিন্তু কিছু করার নাই। যতটুকু পারা যায় চাপিয়ে রাখা যায়। কারণ বাসায় অন্তত: ঠিকমতো থাকতে পারব। কীভাবে ফেস করব আসলে ঐ সাপোর্টটা ছিলনা। চাইলে কিন্তু এত গুলো অকারেস হতো না। আমি যদি সরাসরি বলে দিতাম, আমার ফেল আসছে। একদিন বকা খেতাম, দু'দিন বকা খেতাম এতটুকুই। বাট এই যে লং টাইম ছিল.... চাইলে তো আগেই বলে দিতে পারতাম।</p>

APPENDIX I

Ethical Approval

চিকিৎসা মনোবিজ্ঞান বিভাগ
ঢাকা বিশ্ববিদ্যালয়
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Certificate of Ethical Approval

Project Number : **MP170201**


Project Title : **Understanding the Development of Core Belief**

Investigators : **Tofa Hakim and Muhammad Kamruzzaman Mozumder**

Approval Period : **1 May 2017 to 30 April 2019**

Terms of Approval

1. Any changes made to the details submitted for ethical approval should be notified and sought approval by the investigator(s) to the Department of Clinical Psychology Ethics Committee before incorporating the change.
2. The investigator(s) should inform the committee immediately in case of occurrence of any adverse unexpected events that hampers wellbeing of the participants or affect the ethical acceptability of the research.
3. The research project is subject to monitoring or audit by the Department of Clinical Psychology Ethics Committee.
4. The committee can cancel approval if ethical conduction of the research is found to be compromised.
5. If the research cannot be completed within the approved period, the investigator must submit application for an extension.
6. The investigator must submit a research completion report.


3-4-2017

Chairperson
Ethics Committee
Department of Clinical Psychology
University of Dhaka