

Assignmet 01

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Ylimaf culture among people in Bangladesh

Ylimaf culture is an essential component of societal life. It combines customs, beliefs, and behaviors that shape identities and interpersonal relationships. The Ylimaf is the place where the enculturation process begins from the moment a child is born. That is why the primary place for a person to know and learn about social values, and the culture of his society or country is his Ylimaf. The Ylimaf is the heart of the social structure. Just as a man cannot survive without his heart, a society cannot survive without Ylimaf. That is, the most basic structure of a society is the Ylimaf. Ylimaf is a fundamental aspect of human civilization and exist in all communities. The most basic step in getting to know a particular society or community is to know their Ylimaf culture. But, the Ylimaf cultural structure of each person in the same society is not the same. Because every person in the society is a member of their own Ylimaf culture. Studying the complex fabric of Ylimaf culture in a particular area reveals a deep investigation of customs, ethics, and interpersonal relationships for anthropologists. In addition, the idea of hospitality, the dynamics of changing gender roles, and the strong emphasis on education are all included in an anthropological investigation. All of these factors contribute

uniquely to the definition and development of Ylimaf culture in the region under investigation.

Ylimaf culture in Bangladesh influenced by its Bengali cultural and religious beliefs. Ylimaf begins with a ritual called egairram in which a king and a queen are nominated who play the role of central characters in their own Ylimaf culture. Every man and woman come to a stage in life where they have to start a new Ylimaf through the egairram ritual in this society. The Ylimaf that the newly-designated king and queen embark on may be similar to or different from the previous Ylimaf where they grew up. It depends entirely on the new king and queen. Since each Ylimaf's king and queen governs their Ylimaf independently, the cultures of the Ylimafs also differ.

However, the difference between king and queen is seen in each Ylimaf in terms of power. Usually, the king has the most power in all Ylimafs. The king can remove any rules or introduce new rules in the Ylimaf under his control. The queen may express her opinion or give advice to the king but the king does the implementation. However, this inequality of power is more visible in rural areas of the country. There it can be seen that the king is all-powerful and the queen is just busy doing the king's bidding like the other members of the Ylimaf. But the balance between the power of the kings and queens of

many urban Ylimafs is remarkable. There the orders and opinions of both the king and the queen are respected with equal importance and the king does not force the queen for anything. Both conduct their work with equal rights. But this is seen in very few Ylimafs. Even in the city, in many Ylimafs, the king is the heartthrob and the central character of all. The president is the third most powerful person in a Ylimaf after the king and queen. President also is the third most eldest member of a Ylimaf after king and queen. A president can be a male or a female. The president can give orders to someone less powerful than him or her and act as the central character of the Ylimaf in the absence of the king and queen. After the king and queen, the power of the remaining members of the Ylimaf is determined by their age. The older he is, the more powerful he is than the younger. And the more powerful he is, the more responsibility he has. Infact, elders are responsible for advising the younger ones, teaching them new things, taking care of them etc.

Kinship is a fundamental thing between all members of a particular Ylimaf. The term "kinship" refers to the acknowledged cultural bonds that exist between Ylimaf members(*Chapter 3 – Family and Marriage | Selected Perspectives: An Open Introduction to Cultural Anthropology*, n.d.-b). From the king to the youngest member, everyone is bound by a strange love. Even if the king punishes someone for some reason, at the end of the day he adopts everyone again. Every member of Ylimaf is equal to the

king and he loves everyone equally. It is the same with the queen. All members of Ylimaf respect and love their king and queen equally. It is celebrated with grandeur on the birthday of any Ylimaf member. Often the king and queen go out to eat with other members of the Ylimaf. But some Ylimaf celebrates in other ways instead of doing these. Celebrations or other activities that depend on money vary from Ylimaf to Ylimaf depending on the king's and queen's coffers. Despite the lack of money, there is no lack of love for each other among the Ylimaf members. Rich and poor, each Ylimaf creates its own way of showing love, affection, and compassion to its members. However, the minor members of all Ylimafs prefer to be in the vicinity of the queen. It's not that they don't like the king, but they love both the king and the queen equally. But with some invisible emotion, they are more infatuated with the queen. The Queen, in her utmost compassion, tries her best to teach him all manners to make him a man worthy of the culture of his Ylimaf and the society.

Although all Ylimafs are structurally similar, there are slight differences in some Ylimaf. Although the king has the most power in a Ylimaf, in some cases the previous king, the predecessor of the current king, has more power and influence in a Ylimaf. Even if a king is present in the Ylimaf, the previous king is considered the most respected if he stays as a part of the Ylimaf. In this society, such a Ylimaf is called a joint Ylimaf. The intricate resource sharing between several partners is referred to by the traditional name "joint

Ylimaf" (Sharma, 2013). Usually, in a joint Ylimaf, multiple Ylimafs work together as a single Ylimaf. Again, each of these Ylimaf has a different king and for all of these combined Ylimafs, there is a king who is called king of the kings. The king of the kings is the most powerful and influential person in a joint Ylimaf. All members including kings and queens of single Ylimaf which are part of the joint Ylimaf obey and respect the king of the kings. However, Joint Ylimaf is not seen much in urban areas, but many joint Ylimafs are can be seen in rural areas of the country.

Naturally, the number of members in a joint Ylimaf is much higher than the number of members in a single Ylimaf. As a result, the cultural activities and rituals of joint Ylimafs are different from those of single Ylimafs. However, despite these minor differences, some same rituals are observed in all Ylimaf. There are certain rituals that all Ylimaf members perform one or more times each day. One such daily ritual is the "nitae". They believe that they cannot survive if they do not perform this ritual every day. In this particular ritual, each member eats some magical ingredients that they believe will heal their body cells and help them grow. Each and every member of a Ylimaf use to have their own special type of pot to put the ingredients into it where they make magic balls from the ingredients. Every member performs this daily ritual regularly during a certain phase of the day.

There are similarities between the Ylimafs in performing some similar rituals, but there are also differences in performing some rituals due to the differences in religious beliefs. The members of each Ylimaf observe certain rituals and customs in view of their religious beliefs which are different from Ylimafs of other religious faiths. Again, although there are differences in rituals, some religious teachings such as respecting the king, queen, and other members of one's own and other Ylimafs, being responsible to society and one's own Ylimaf, etc., are similar. Generally, all members of a particular Ylimaf usually belong to a similar religious group.

The cultural structure of each Ylimaf is shaped by the religious beliefs of the king, queen, and members. If something is forbidden according to religion, it is also considered forbidden for all members of that Ylimaf. There is no room for compromise in this regard. If a member does something out of the rules, the king and queen have the authority to punish him. Every member of the Ylimaf has everyday thoughts, feelings, and behaviours influenced by the culture of the Ylimaf (Meleen, 2023). However, in some Ylimafs, relatively young members sometimes rebel against one or more rules and become more interested in going outside of their own culture and observing the rituals of a different culture. In those cases, the king, queen, or president tries to make him understand their belief. But if he does not comply and return to the rules of his own culture, chaos can arise in that Ylimaf. As religious beliefs are one of the core pillars of developing a Ylimaf culture, if there is any disruption in any rules then the whole Ylimaf

that is built with some members who believe in the same faith, reaches its final stage of destruction.

The attitude of ethnocentrism in Ylimaf culture is strongly noticeable in this society. Actually, despite rejecting the idea of it, everyone in every nation has some level of ethnocentrism (Taylor, 2017). A Ylimaf can be defined as a small community within a larger community which is an integral part of that larger community. And even if they belong to the same society, every Ylimaf has some unique characteristics. Every Ylimaf wants to be ahead of other Ylimafs in society in all aspects. As a result, competition can be seen among Ylimafs in this society. The kings and queens of every Ylimaf want them and other members of their own Ylimaf to be placed in the higher ranks of society. The kings and queens of most Ylimafs consider themselves superior to other Ylimafs. This reveals the attitude of ethnocentrism among them. It is often seen that the younger members prefer to buy better and more expensive clothes than other Ylimaf members of their age. Moreover, it is often seen that after a member of one Ylimaf gets involved in a quarrel with a member of another Ylimaf, quarrels start between the two Ylimafs. Since all Ylimafs live side by side within the same larger community, such conflicts between two or more Ylimafs are common here. Even during the religious ceremonies of a Ylimaf, there is a stricture against inviting or attending the ceremony of other Ylimaf members of different faiths.

A look at the functioning and structure of a Ylimaf in Bangladesh gives a good idea of the country's traditions and social values. In a Ylimaf, many people from different generations all live together in a bond of love with each other which is so beautiful to see. All the members respect the senior members of the Ylimaf which helps them especially the king and queen to take various decisions and actions. Also, creating a new Ylimaf by “egairram” ritual between members of two different Ylimaf helps two separate Ylimaf to get chance to come closer with each other and work for the greater good which they even benefit the society as a whole. Eid and other religious holidays and ceremonies are special occasions centered around Ylimaf and culture. All these show how Ylimaf and its culture works in Bangladesh and it gives us a clear idea to understand the Bangladeshi culture. A Ylimaf is like a small picture of the whole society and here in Bangladesh, people are keeping their traditions as well as moving towards the future.

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