

Contents

Real Time E-Shopping System M.M.Musharaf Hussain	1
Performance Analysis of Coaxial Probe Fed Rectangular Microstrip Patch Antenna (RMPA) for 3G Applications with Various Dielectric Constants Mohammad Tareq ¹ , Razin Ahmed ² , Md. Jakir Hossain ³	17
Fuzzy Logic controller based Automatic Voltage regulator Model for power system stability enhancement Md. Mazidul Islam, D.M. Motiur Rahman, Mohammad Tareq	31
National Identity Formation in Poetry: A Comparative Study between Shamsur Rahman And W.B. Yeats Abu Zafor	41
Animalism in volpone: A preamble Shah Alam Chowdhury	58
Comics in Bangladesh: From Mirror to Mode of Legalization Qazi Arka Rahman	67
Bihari Identity Crisis: Translocation and Transgression of Cultural Boundary Mohammad Kasifur Rahman	74
Parents' Perception towards Early learning Center in Rural Areas of Bangladesh: Rangpur Division Perspective. Sk. Tanvir Ahmed	83
Tourism: an alternative source of Income for the Bandarban Ethnic people. Jahan Ara Begum, Rashidul Hasan	91
Help seeking strategy of married women against domestic violence: A sociological study on the slums of Dhaka City. Tahmina Khan	110
A Comparative Study on Knowledge about Reproductive Activities and Decision Making among Rural and Urban Women in Bangladesh. Mosa. Tanjila Shabnam	125

Real Time E-shopping System

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Abstract: In the last decade, there has been a dramatic change in the shopping way, consumers have altered their way of shopping. Although consumers continue to purchase from a physical store, they feel very convenient to shop online since it becomes convenient to the customers to visit store personally over internet. E-shopping is the place where customers come to purchase their daily used products and pay for that by cards or mobile SMS or email. It has some extra advantages and it reduces the effort of traveling to a physical store. Decisions can be made from home, consumers easily explore various choices and they can compare prices easily with the competitor's products to turn up their common sense of decision making. Another point is that consumers become trustful on the E-shopping system when the system provides real time verification, updates information and SMS notification, email, over mobile and live on the screen. This paper mainly focuses on those real time components real time verification, updates information, relevant framework applications and SMS notifications to implement real time E-shopping and all of those have implemented and tested with 'real time web tester' after hosting as application and its time factor is 0.004 seconds which is very relevant to the real time.

Key words: E-shopping, real time E-shopping, SMS, e-payment, SMS notification, verification.

Introduction

E-shopping system

E-shopping is a virtual market a segment of e-commerce domain where customers can purchase their daily used products and goods and pay bill through e-payment and get their digital invoice over internet at email or mobile. It does not require to calculate how many products are sold and to generate the bill for the customer because it is generated automatically. This paper describes functionality, resulting application and maintain an external interfaces for E-shopping. It also describes design contains on implementation such as languages, input specification and output expectation. Actually E-shopping is something different than other shopping channels, it is based on internet and virtual activities it promotes products through one to one communication between the seller and the end user with 'round clock' customer service (RCCS). In E-shopping the total dealings between the shoppers and the vendors over internet from home without physical goods which need physical delivery. In the present day, E-shopping is growing fast in the domain of e-commerce.

E-shoppers access it with computer over internet and pay bill through e-payment. In generally, higher levels persons in education, income, and occupation of the head of the household correspond to more favorable perceptions of non-store shopping. It is increasing revelation with technology to increases the probability of developing favorable attitudes towards new shopping segment. Consumers find out the interested products to visit the website of the retailer directly or searching among alternative vendors website using a search engine.

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Once a particular product is found on the website of the seller, consumers can collect multiple items in quantities in series of time, , using shopping cards. Because most of online retailers use shopping cart software to allow consumers to access E-shopping like filling a physical shopping cart or basket in a conventional store. Some stores allow consumers to sign up for a permanent online account, so those systems or all of these information needs to be entered once. The consumers often receives an email confirmation during the transaction is complete. Less sophisticated stores may rely on consumers to phone or e-mail their orders. In this proposed system no need insert those information without mobile number and email address. Experience from Bangladesh in e-payment several banks start their mobile payment system for E-shopping which is called m-shopping is a latest concern on E-shopping already have earned customers trust about their e-payment activities¹ which are illustrated in Table 1.

Table 1: Selected banks and their e-payment systems

Bank Name	E-Payment Systems	Website's references
Duch-Bangla Bank Limited.	Mobile-Banking	http://www.dutchbanglabank.com/electronic_banking/mobile_banking.html
BRAC Bank Limited.	bKash	http://www.bkash.com/
Prime Bank Limited.	EasyCash	https://www.primebank.com.bd/index.php/home/mobile_banking
Islami Bank Bangladesh Limited.	mCash	http://mcash.islamibankbd.com/
Trust Bank	Mobile Money	http://www.trustbank.com.bd/MobileMoney
National Credit and Commerce Bank Limited	SureCash	https://www.nccbank.com.bd/index.php/nccbsms_banking
Bank Asia Limited.	Mobile Banking	http://www.bankasia-bd.com/home/mobile_banking
Dhaka Bank	SMS Banking	https://ibank.dhakabank.com.bd/window.asp?Page=SMSBanking.asp
Mercantile Bank	Mobile Banking	http://www.mblbd.com/home/mobile_banking
AB Bank	SMS Banking	http://www.abbl.com/sms-banking.html
South East Bank	SMS Banking	http://www.southeastbank.com.bd/sms.php
First Security Islami Bank	SureCash	http://www.fsiblbd.com/mobile-banking-service.php
Bangladesh Commerce Bank	SureCash	http://bcblbd.com/
Standard Bank	SPOT CASH	http://www.standardbankbd.com/index.php/home
United Commerce Bank	SMS Banking	http://www.ucbl.com/sms-tc.htm

Real Time E-Shopping System

Real time system (RTS) must operate in a timely manner to ensure its all relevant and candid executions. It is a set of tasks that cooperate in order to execute some functionalities (deliver, receive, payment or transactions, update information, email and SMS to mobile). In this organization vendors provide specific services, information, email, SMS, products and goods (it may physical or digital) to customers in real time through the RTS E-shopping system or relevant instruments. Another part is that customers make available transactions and confirmations to vendor in real time through the system or relevant instruments. Where every digital functionality (deliver, receive, payment or transactions, update information, email and SMS) execute through the system over internet in nominal time which is 10^{-3} seconds and minimal best case time for delivery of physical goods. To ensure that the RTS functionalities are executing correctly in E-shopping, a scheduler is analyzed it performance in timely method according to accomplishment, an analyzer is performed to check whether or not all tasks can meet their deadlines of the individual tasks in the system and a 'checkout' process follows

(continuing the physical-store analogy) in which payment and delivery information is collected, if necessary in actual time. Sometimes failure of such systems to meet their timing constraints could endanger human life and cause substantial economic losses. As a consequence, a superior method is used for timing confirmation in such system¹ to ensure all services, deliveries and transactions or payments in best case execution time (BCET). This paper introduces here the real-time concept for E-shopping system. Where all deadlines must be met the probabilistic argument and how maintain a deadline if it is missed without dissatisfaction. The typical target probabilities are 10^{-3} and 10^{-12} seconds in the state of the arts of real time.

Framework of Real Time E-shopping System

E-shopping is a form of e-commerce where by consumers directly procure products or services from a seller from an online shop over internet without any intermediary service or agent. An online shop (e-shop, e-store, internet shop, web-shop, web store and virtual store) inducing the physical analogy of buying products or services from an E-shopping center over internet. Where E-shopping needs some awareness SMS (short messages) for selection, deed, order confirmation, notification, verification and payment. Generating those SMS need a valid bulk messenger to generate real time automatic SMS from E-shopping system to mobile, a SMS generator to generate real time automatic SMS from E-shopping system to email. Beside those need some real time peripherals (barcode, POS, mobile) and E-shopping interfacing card (shopping card², shopping basket³, online shop software⁴, shopping cart software⁴, PCI DSS⁵, American express⁶, JCB⁶, Master card⁶ and VISA⁶) to access the system. In E-shopping, a shopping cart is a piece of e-commerce software on a web server that allows visitors to an internet site to select items for eventual purchase. It also defines the best practices for storing, transmitting and handling of sensitive information over the internet⁶. For that (E-shopping) customers must have access to the internet and a valid method of payment in order to complete a transaction. To increase revelation of technology with customers require likelihood access environment and develop favorable attitudes towards new shopping channels⁷. This paper shows how to build up a real time E-shopping system, SMS components, likelihood access environment and develop favorable attitudes successfully use the framework for the customers and users. Generally, higher level personnel (in education and income) keep in touch to E-shopping. In December 2011, a study equation research surveyed 1,500 online shoppers and found that 87% of tablet owners made online transactions with their tablet devices during the early Christmas shopping season⁸. Figures 1 & 2 show the growth of users of E-shopping.

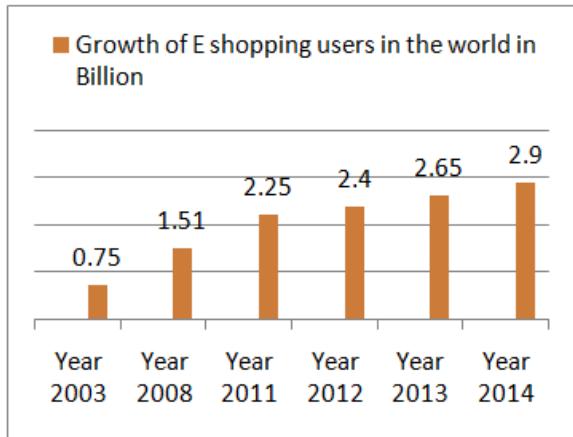


Figure 1: Growth of E-Shopping in billion

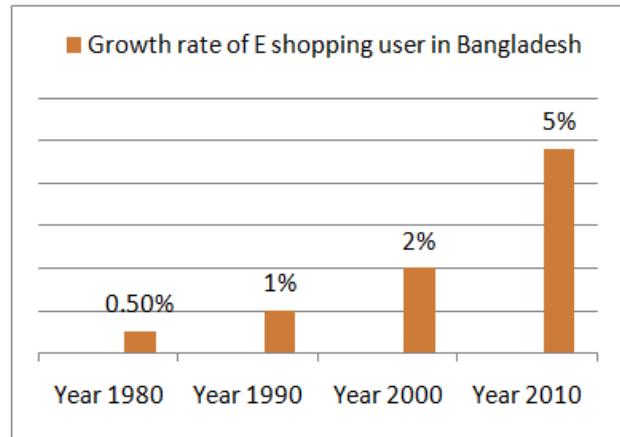


Figure 2: Growth of E-Shopping in Bangladesh

Transaction's Growth of E-shopping

China Internet Network Information Center (CINIC) showed that China's online trade in 2009 reached 248.35 billion yuan (US\$36.38 billion), up 93.7% from 2008, and it was reached 1 trillion yuan in 2013 session⁸. Statistics show that in 2012, Asia-Pacific increased their international sales over 30% was giving them over \$433 billion in revenue. That is a \$69 billion difference between the U.S. revenue of \$364.66 billion. It was estimated that Asia-Pacific will increase by another 30% in the year 2013 putting them ahead by more than one-third of all global ecommerce sales. Alibaba, the largest online shopping in the world in singles day sales in this sites at US\$9.3 billion in 2014^{18,19}. Figures 3, 4, 5 and 6 show the growth of E-shopping.

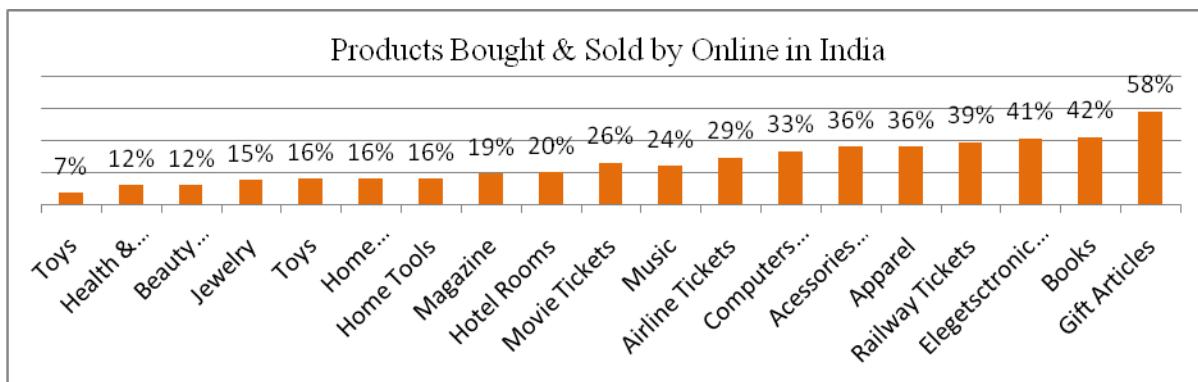


Figure 3: E-shopping growth in percent (Source: ASSOCHAM report, December, 2013)

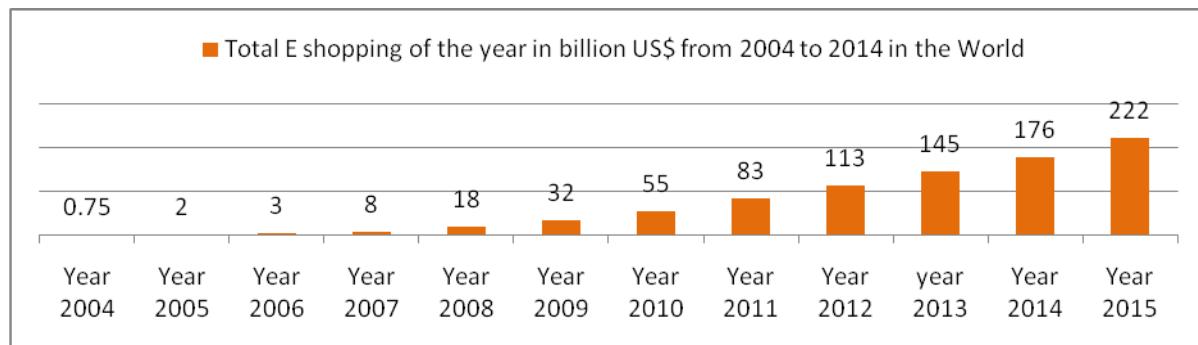


Figure 4: E-shopping growth in billion US\$ (Source: Research & Analysis AT Kearney-2014)

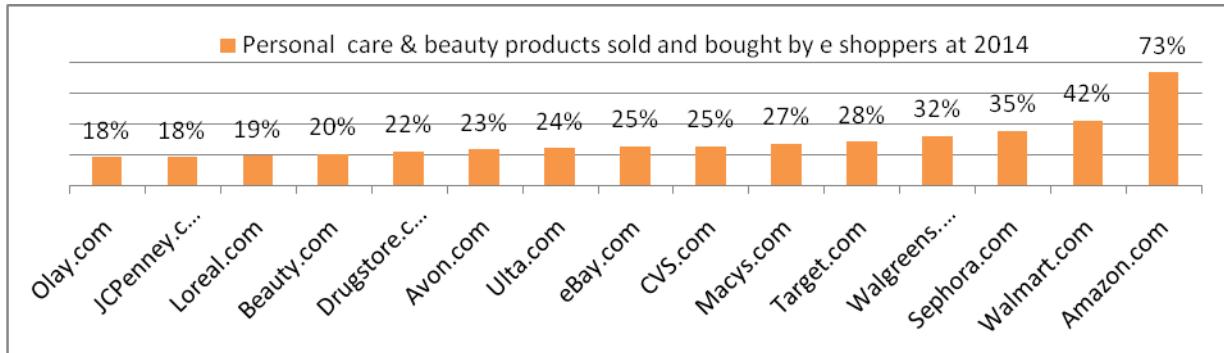


Figure 5: E-shopping growth e-site wise (Source: AT Kearney 2014)

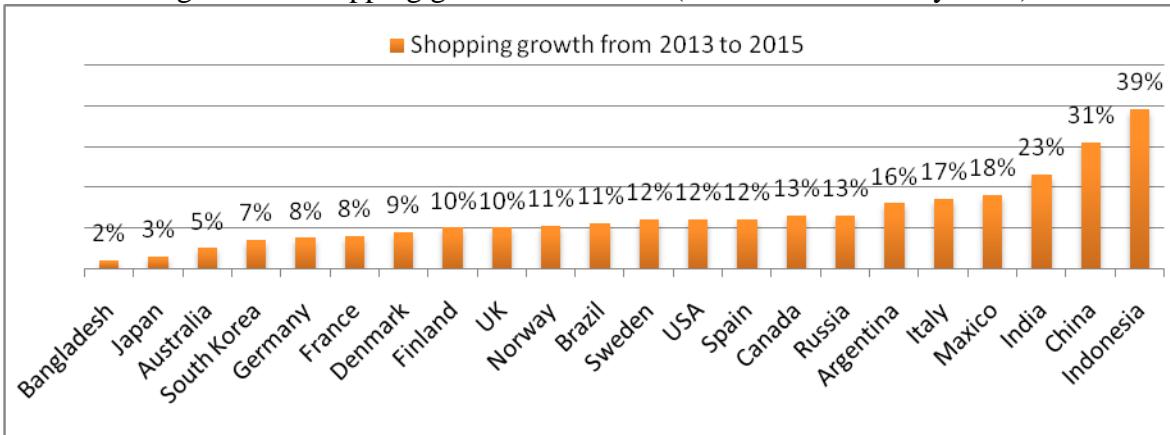


Figure 6: E-shopping growth product wise (Source: eMarketer 2013-2015)

Applications of Real Time E-shopping System

A lot of applications and peripherals are available in market for E-shopping system but they are all not real time relevant application and peripherals; for this reason sometimes complexities arise in E-shopping. To avoid those complexities it needs real time application, peripheral and SMS notification which is available in this proposed system those already have implemented in the system show in Figure 7.

Real Time Mobile Notification

- When customers give an order to purchase a product from this website, customers will get a real time mobile SMS notification for the invoice of purchasing product.
- After completing a purchase order, customers can pay bill through e-payment from the website using scratch card, mobile money, ATM, credit cards and debit cards. By this time, customers will get real time mobile payment SMS confirmation to the customers mobile number.
- Admin can send auto real time mobile SMS notification time to time to promote new products to the customers mobile number from the website after insert that once.

- Customers will get auto real time mobile SMS notification and confirmation when they add a new product in this online shopping systems to sale.

Real Time Email Notification

- When customers give an order to purchase a product from this website, customer will get a real time email notification for the invoice of purchasing product.
- After completing a purchase order, customers can pay bill through e-payment from the website using scratch card, mobile money, ATM, credit cards and debit cards by this time customers will get real time email payment confirmation messages to the customers via email address.
- Admin can send auto real time email notification time to time to promote new products to the customers email address from the website after inserting that once.
- Customers will get auto real time email notification and confirmation messages when they add a new product in this online shopping systems to sale.

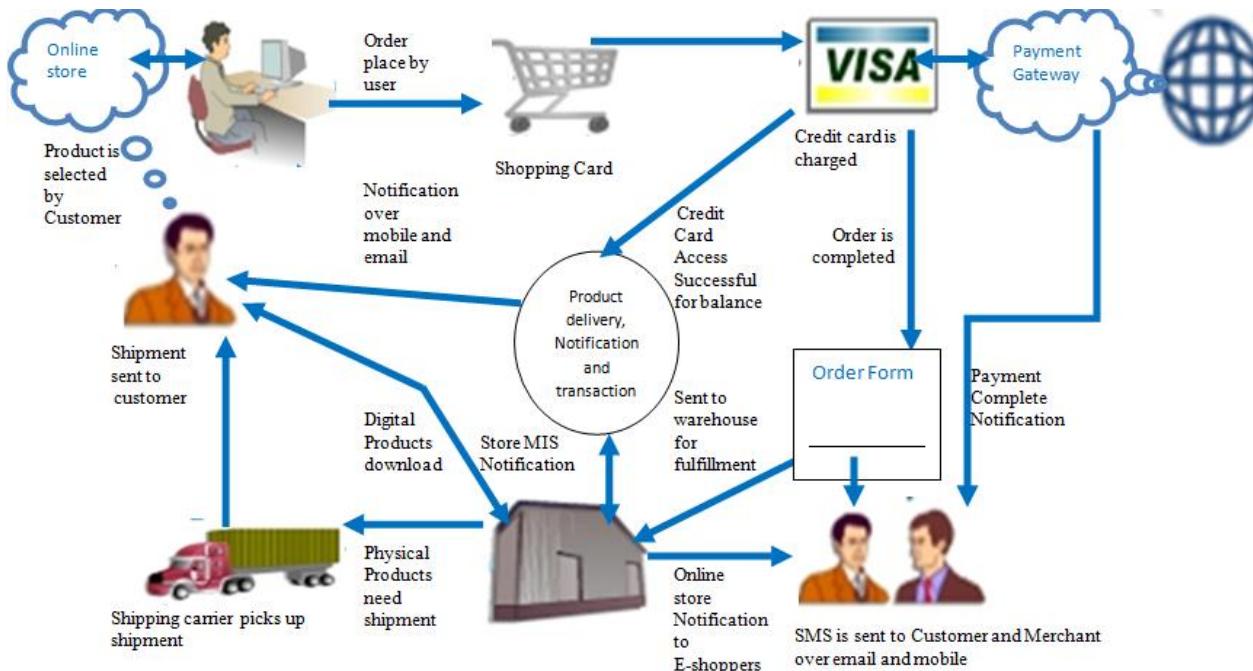


Figure 7: Application overview of Real Time E-shopping

Advanced Customers' Accessibilities

- When customers assume to buy any products, they can visit through this website to purchase it from online. This proposed systems will provide products and goods information easy way but those are very detail and updated.
- When customers need to select any products, customers can select it from this website easily and can book it for them.
- Customers can purchase product openly from any place of the world through this system. They can purchase any product without pre-registration with insert mobile number and

email address only. Because it is an open and easy online market system for all types customers.

Literature Review

Online shopping (sometimes known as e-tail from "electronic retail" or E-shopping) is a form of electronic commerce which allows consumers to directly buy goods or services from a seller over the Internet using a web browser. The largest of these online retailing corporations are Alibaba, Amazon.com, and eBay⁹. English entrepreneur Michael Aldrich invented online shopping¹⁰ in 1979. His system connected a modified domestic TV to a real time transaction¹¹ processing computer via a domestic telephone line. In March 1980, it was launched at Redifon's office as revolution, which allowed consumers, customers, agents, distributors, suppliers and service companies to be connected on-line¹² to the corporate systems and allow business transactions to be completed electronically in real time¹³. The first world wide web server and browser, created by Tim Berners-Lee in 1990 opened for commercial use¹⁴ in 1991. Thereafter, subsequent technological innovations emerged in 1994: online banking, the opening of an online pizza shop by Pizza Hut¹⁵. Netscape's SSL v2 encryption standard for secure data transfer, Inter-shop's online shopping system presented in 1994, it was the first secure retail transaction system over internet¹⁶. Later Amazon.com launched for online shopping¹⁷ in 1995 and eBay was also introduced in 1995. Alibab's sites Taobao and Tmall were launched in 2003 and 2008, respectively. Retailers are increasingly selling goods and services prior to availability through retail for testing, building, and managing demand^{18,19}. In E-shopping System quality must be available and believable to user with desired characteristics of both mobile devices and web browsing services, information quality positively affects user satisfaction with E-shopping System, this system technically comprises hardware and software system integration as well as real time customer-driven service. In consequence, the three dimensions of quality (e.g., system, information, and service) appear to have the potential to directly affect purchase intention of e-shopping system²⁰. Mobile based services are rapidly changing consumer preferences and transforming in E-shopping so it is expected to use their mobile devices to make purchases and to buy anything which they possibly need and want immediately from anywhere and accessed at anytime²¹. Interactive decision making environment assist an online shopping context to lead to increase decision quality²². On the other hand a recommender real time E-shopping system is needed that supports the user in finding and selecting products, services or information when there are too many items to consider or the user has a lack of knowledge about the topic or domain or product²³. To build a series of relationships with the target audiences by making the passive visitors into active consumers and to manage the sale effectively, must be considered the shopping cart system carefully²⁴. Chinese government issued a series of policies to promote the e-shopping to maintain electronic authentication, online shopping, online transactions and payment services²⁵. Data (products, categories, discounts, orders, customers, etc.) is normally stored in a database and accessed in real time by shopping cart system²⁶. Real time data enables retailers to provide real-time information, which results in customers being kept informed of the progress of their order at every stage of its journey²⁷. Real time secure e-wallets are intended to replace the existing physical wallet, with its notes, coins, plastic cards, ATM cards and loyalty cards etc. However, in light of advances in technology, traditional business models are increasingly coming up against their limits. e-wallet is a convenient, easy-to-use, secure to pay in the E-shopping system. It is flexible "electronic payment system" with a

number of pay-out and pay-in options through bank account and credit or debit cards in real time process²⁸. E-payment system (EPS) is one of the important components of e-shopping transaction²⁹.

Problem Statement

This paper has shown that there is not such system to fulfill the advanced user's requirement in the E-shopping system and this reason is motivated to do research about the user friendly system where no need out going problem and others hassle like traditional system.

Rationale of the Study

To enjoy timing E-shopping and home delivery need real time E-shopping system application. The proposed system increases user trust and privileges to e-purchase and e-payment over internet and mobile.

Research Objectives

To develop an E-shopping system where consumers get confidence, privileges expediency, convenience, information and reviews, price and selection options and real time notifications over mobile, email, best case supply chain monitoring system and press forward customer accessibilities.

Research Methodology

This research has been conducted using a join up of demo application, real time tester, qualitative and quantitative investigates intend. A real time E-shopping system implementation for demo application, an expediency sampling system is used for data collection. This paper is based on both primary and secondary data. Primary data were collected through a testing with a real time web tester and secondary data were collected through previous papers, annual reports of governments. After all the web based RTS tester using to test real time factors and components.

Testing Constituents

- Test Machine DNS Server(S): 192.168.1.1.192.168.0.1
- Test Location,: Dulles, VA - Chrome – Cable; 12/14/2015, 12:14:50 PM
- Tester: VM7-IE11-4-192.168.101.184; Export HTTP Archive (.har)
- RTS application for E-shopping www.mobilemelabd.com (Real Time E-Shopping System)

Testing and Data Collection

After implementation everything of the RTS application it needs to configure appropriate options, ***builds up connection*** and testing way in webpagetest tool³⁰ is shown in Figure 8 & 9. Then it requires to submit the application system for testing by a test request. After submitting the request it was sent to the test location for testing as shown in Table 2. The test was taken a

period of time to run depending on how many tests are ahead of application. Once the test was complete the application was presented with the results. The first view row is a test that was done with a browser that had its cache and cookies cleared out and represents what a first-time visitor to the page will experience. The repeat view row is a test that was done immediately after the first view test without clearing out anything. The browser window is closed after the first view test and then a new browser is launched to do the repeat view test. The repeat view test represents what someone will see if they are coming back to the page some time after visiting it the first time (and is a best-case scenario since the test is re-visiting the page immediately). The metrics grouped together under the **document complete** heading are the metrics collected up until the browser considered the page loaded (on load event for those familiar with the java script events). This usually happens after all of the images content have loaded but may not include content that is triggered by java script execution. The metrics grouped together under the **fully loaded** heading are the metrics collected up until there was 2 seconds of no network activity after document complete. This will usually include any activity that is triggered by java script after the main page loads. The load time is the time from when the user started navigating to the page until the document complete event (usually when all of the page content has loaded). The first byte time is the time from when the user started navigating to the page until the first bit of the server response arrived. The bulk of this time is usually referred to the "back-end time" and is the amount of time the server spent building the page for the user. The start render time is the first point in time that something was displayed to the screen. Before this point in time the user was staring at a blank page. This does not necessarily mean the user saw the page content, it could just be something as simple as a background color but it is the first indication of something happening for the user. The DOM elements metric is the count of the DOM elements on the tested page as measured at the end of the test. This is the number of requests that had to be made by the browser for pieces of content on the page (images, java script, CSS, etc). This is the amount of data that the browser had to download in order to load the page. It is also commonly referred to as the "page size"³⁰.

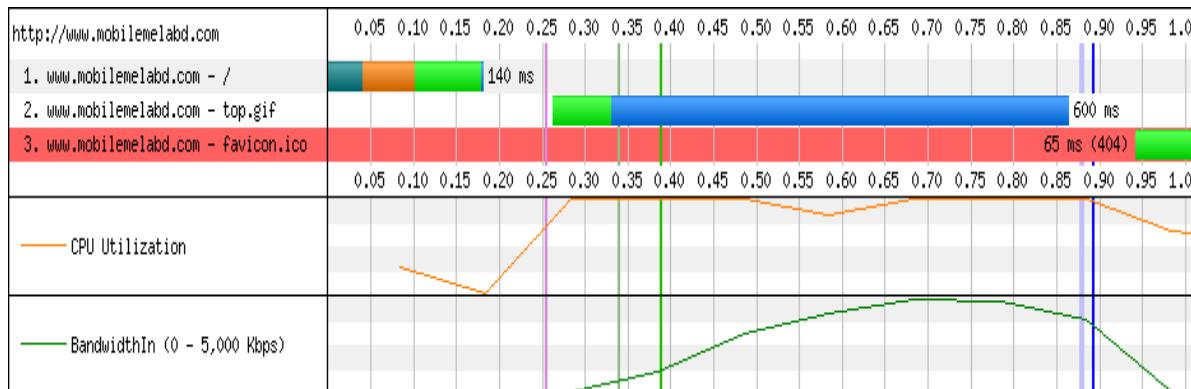


Figure 8: Waterfall view

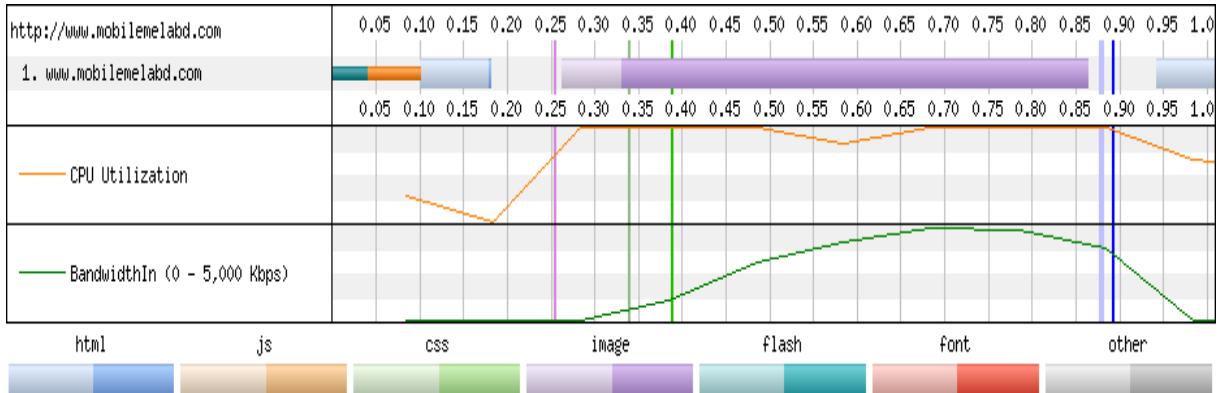


Figure 9: Connection View

Table 2: Request Details

# Resource	Content Type	Request Start	DNS Lookup	Initial Connection	Time to First Byte	Content Download	Bytes Downloaded	Error/Status Code	IP
1 http://www.mobilemelabd.com/	text/html	0.083 s	39 ms	44 ms	79 ms	-	0.6 KB	200	192.64.32.60
2 http://www.mobilemelabd.com/images/top.gif	image/gif	0.24 s	-	-	63 ms	493 ms	267.7 KB	200	192.64.32.60
3 http://www.mobilemelabd.com/favicon.ico	text/html	0.894 s	-	-	49 ms	-	0.5 KB	404	192.64.32.60

Data Analysis

All collected data which were analyzed by excel VB simulation tools and MS excel are shown in table 4. Outcome of real time of the proposed system (www.mobilemelabd.com 1st time and 2nd time) real time component is 0.004s but real time factors of others famous systems (eBye.com, amazon.com, ekhane.com and brikoy.com) are very near as shown in table 3, 4 & 5.

Table 3: Real time regular expression, system performance test in E-shopping

Views for		Connections build					Document Complete			Fully Loaded		
Online E-Site systems	Views	Load Time	First Byte	Start Render	Speed Index	DOM Elements	Time	Requests	Bytes In	Time	Requests	Bytes In
mobilemelabd	First	4.227s	3.390s	3.589s	3825	23	4.227s	2	268 KB	4.351s	3	269 KB
	Repeat	0.344s	0.148s	0.350s	435	23	0.344s	1	1 KB	0.447s	2	1 KB
ekhane.com	First	2.954s	1.060s	2.277s	2303	245	2.954s	11	132 KB	4.332s	26	181 KB
	Repeat	1.348s	0.575s	1.090s	1105	245	1.348s	4	67 KB	2.001s	12	75 KB
brikoy.com	First	1.462s	0.437s	1.191s	1210	41	1.462s	13	129 KB	3.485s	16	134 KB
	Repeat	1.124s	0.315s	0.881s	908	41	1.124s	8	50 KB	1.254s	10	50 KB
eBye.com	First	0.721s	0.367s	0.787s	2000	6	0.721s	2	2 KB	3.567s	43	199 KB
	Repeat	0.427s	0.314s	0.492s	1300	6	0.427s	1	0 KB	2.411s	31	50 KB
amazon.com	First	13.165s	0.156s	1.389s	6754	2444	13.165s	238	5,664 KB	19.092s	352	7,117 KB
	Repeat	7.913s	0.186s	0.692s	4960	2443	7.913s	58	1,164 KB	11.421s	90	1,328 KB
alibaba.com	First	6.177s	0.504s	2.491s	3091	1682	6.177s	36	1,051 KB	9.573s	115	2,033 KB
	Repeat	2.582s	0.246s	1.090s	1809	1461	2.582s	13	191 KB	3.989s	17	195 KB
www.diu.ac	First	8.045s	0.799s	3.393s	5119	771	8.045s	72	3,674 KB	8.188s	73	3,676 KB
	Repeat	3.173s	0.755s	2.790s	3871	727	3.173s	1	17 KB	3.173s	1	17 KB

Table 4: Real time regular load-event test for E-Shopping systems

E-shopping Systems	RUM First Paint	<u>domContentLoaded</u>	<u>loadEvent</u>
www.mobilemelabd.com 1 st time	0.339s	0.253s - 0.253s (0.000s)	0.877s - 0.881s (0.004s)
www.mobilemelabd.com 2 nd time	0.406s	0.314s - 0.314s (0.000s)	0.811s - 0.814s (0.003s)
www.ekhane.com	2.112s	2.204s - 2.217s (0.013s)	2.923s - 2.937s (0.014s)
www.brikoy.com	1.126s	1.009s - 1.009s (0.000s)	1.442s - 1.448s (0.006s)
www.eBye.com	0.445s	0.428s - 0.428s (0.000s)	0.707s - 0.710s (0.003s)
www.amazon.com	1.368s	1.828s - 1.829s (0.001s)	13.131s - 13.154s (0.023s)
www.alibaba.com	2.542s	1.709s - 1.710s (0.001s)	6.172s - 6.410s (0.238s)

Table 5: Regular load-event of the proposed system

Requests		html	image	50% 50%	Bytes	html	image	99.8%
Content Type	Requests	Content Type	Bytes		Content Type	Bytes		
html	1	html	609					
js	0	js	0					
css	0	css	0					
image	1	image	274126					
flash	0	flash	0					
font	0	font	0					
other	0	other	0					

Technical aspects of the proposed Real Time E-shopping System

Real time system (RTS) E-shopping technical features are available in the proposed system to develop and implementation using peripherals easily from anywhere. Anyone can manage their store over the internet, control online payment options, set up real time shipping options, contact customers, manage the shop inventory, and much more without lettering a more complex program code. Moreover, it will provide security and privacy which two are essential aspects for any online shoppers; anyone can maintain the 3d card facility by using the proposed system which provides secure business transaction over the internet using a secure administrative interface to control and make authentic the visa card, internet banking, ATM and POS.

- RTS related industry will be a new job horizon for the people, particularly for ICT professional.
- After implementation RTS E-shopping system customer will feel security, accessibility, integrity and comfort when they make any transaction.
- Real time SMS notification makes the transaction much more secure, user friendly and the delivery system of physical products expectable best case.
- Many researchers will be interested to do research on it after getting useful articulation for present day. In future it will be a gigantic field research for computer scientists, research's, teachers and students.
- This study will provide an advance light signal for the travelers of that world to go forward.

- Resulting outcome: consumers trust on E-shopping increase many times than before.

Recommendation

To manage and to make fruitful the growth of E-shopping and its users, enforce on advance planning and logistics support with sustainable infrastructure.

Conclusion

The real time factor is 0.004 seconds which is very relevant to the real time system. After applying the proposed system real time activities will increase more than before in E-shopping. It will be expanding significance not only from the entrepreneurs but also from the customers point of view. For the entrepreneur and customers, E-shopping generates new business horizon and shopping opportunities, it makes comfortable shopping for human being. Most customers of online stores are impulsive and usually make a decision to stay on sites within the first few moment. This type study will increase the working fields many times than before and make the system secure, comfortable and accessible.

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Performance Analysis of Coaxial Probe Fed Rectangular Microstrip Patch Antenna (RMPA) for 3G Applications with Various Dielectric Constants

Mohammad Tareq¹, Razin Ahmed² and Md. Jakir Hossain³

Abstract: In this paper three coaxial-fed rectangular microstrip patch antenna have been designed for 2.1 GHz resonant frequency for dielectric constants 2.33, 6.15 and 10.2. Among three rectangular microstrip patch antenna (RMPA), Antenna B which has been designed based on 6.15 dielectric constant has been shown better performance. As performance parameters resonant frequency, return loss, Voltage Standing Wave ratio (VSWR), directivity, gain and radiation efficiency have been considered. For designing antennas High Frequency Structure Simulator (HFSS) has been selected and antenna specifications have been calculated using MATLAB.

Key words: RMPA, HFSS, 3G

Introduction

From the primitive age, it always has been a challenge for mankind to interact or communicate over long distances. Early long-distance communication began with smoke signals, drums, carrier pigeons, runners to carry messages and chains of searchlights etc. Since then scientists and researchers have been emphasizing to enhance communication technology which has opened a modern era of wireless communication system. Now-a-days, it is the most attractive, active and vast area of research due to its various applications. Antenna is the key component of wireless communication devices. There are various types of antennas such as parabolic antennas, monopole antennas, dipole antennas, and helical antennas, etc. But as the advancement of wireless communication technology, the demand for low cost, low profile, light weight planar configuration, conformal, and wideband multi frequency planar and miniature size antennas has become an essential requirement.¹⁻⁴ In last few decades Microstrip patch antenna gain its popularity that can fulfill all the requirements due to its printable circuit technology. Despite all the advantages, MPAs have major limitations of low efficiency, single frequency operation and narrow impedance bandwidth nearly 2 to 5%. Researchers have made many efforts to overcome these problems.⁵⁻⁸ There are several well-known techniques to increase the bandwidth of patch antennas but the bandwidth and the size of an antenna are generally mutually conflicting properties or vice versa.⁹ The wide bandwidth of the MPA can be achieved by using low dielectric constant of substrates and high thickness.¹⁰⁻¹⁵ If substrate thickness is increased then factitious feed radiation and surface wave power will unfavorably be increased.

Employing high dielectric constant substrates in MPA tends to exhibit narrow bandwidth, high loss and poor efficiency due to surface wave excitation.¹⁶ Miniature dimension and wideband operation of MPA^{10-13, 16-18} are highly demanding in many practical applications, such as global position satellites (GPS), wireless local area networks (WLAN), direct broadcast satellites (DBS), and other next-generation wireless terminals. Recently mobile cellular and cordless communications systems have become fastest growing segment due to low cost, small size, simple fabrication, easy integration, and reliability antennas, that can operate at different bands or cover a wide frequency spectrum.⁹ Above literature review motivated authors to design a MPA for 3G Applications.

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Design Methodology

All steps required for the simulation of this project is given in the fig. 1, below.

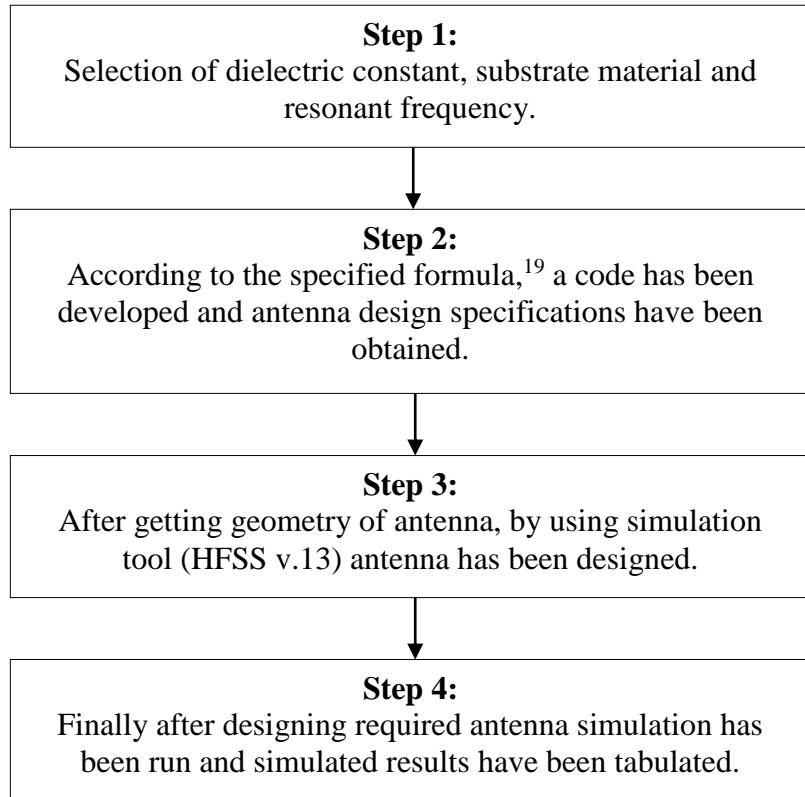


Fig. 1: Necessary Steps for the Simulation of Antenna

According to the steps given in the fig. 1, required RMPA have been designed.

Antenna Geometry

For this study three antenna have been designed by following steps as shown in the fig. 1. All designs have been done in HFSS v.13 simulation tool which is a popular finite element method solver for electromagnetic structure.

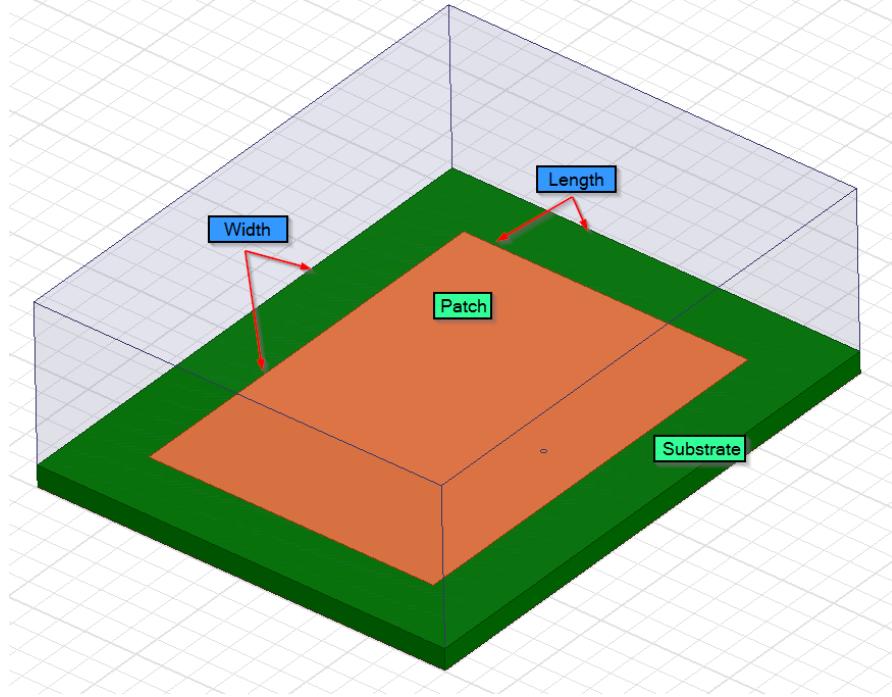


Fig. 2: Rectangular Microstrip Patch Antenna Structure

Fig. 2 shows the coaxial-fed rectangular microstrip patch antenna structure. Green color rectangular box is the substrate and orange color rectangle is patch. Based on this structure various dimensions have been set. Table 1 shows the design specifications for three antennas. First one designed for 2.33 dielectric constant, second one for 6.15 and third one for 10.2 dielectric constant. Table 1 shows the antenna design specifications.

Table 1: Antenna Design Specifications

	Antenna A	Antenna B	Antenna C
Substrate Material	Rogers RT/duroid 5870	Rogers RT/duroid 6006	Rogers RT/duroid 6010
Relative Permittivity	2.33	6.15	10.2
Resonant Frequency	2.1 GHz	2.1 GHz	2.1 GHz
Patch Length	46.08 mm	28.57 mm	22.19 mm
Patch Width	55.36 mm	37.78 mm	30.18 mm
Substrate Length	55.68 mm	38.17 mm	31.79 mm
Substrate Width	64.96 mm	47.38 mm	39.78 mm
Substrate Thickness	1.6 mm	1.6 mm	1.6 mm
Feed Location along x-axis	15.4	5.99	3.66
Feed Location along y-axis	27.68	18.89	15.09

In all of the design ground plane dimensions have been kept same as substrate thickness except thickness.

Simulations and Results

Antenna A

Antenna A has been designed by taking Rogers RT/duroid 5870 as a substrate material which has relative permittivity of 2.33. Thickness of the substrate considered as 1.6 mm, based on the Table 1, position of the coaxial cable probe has been taken.

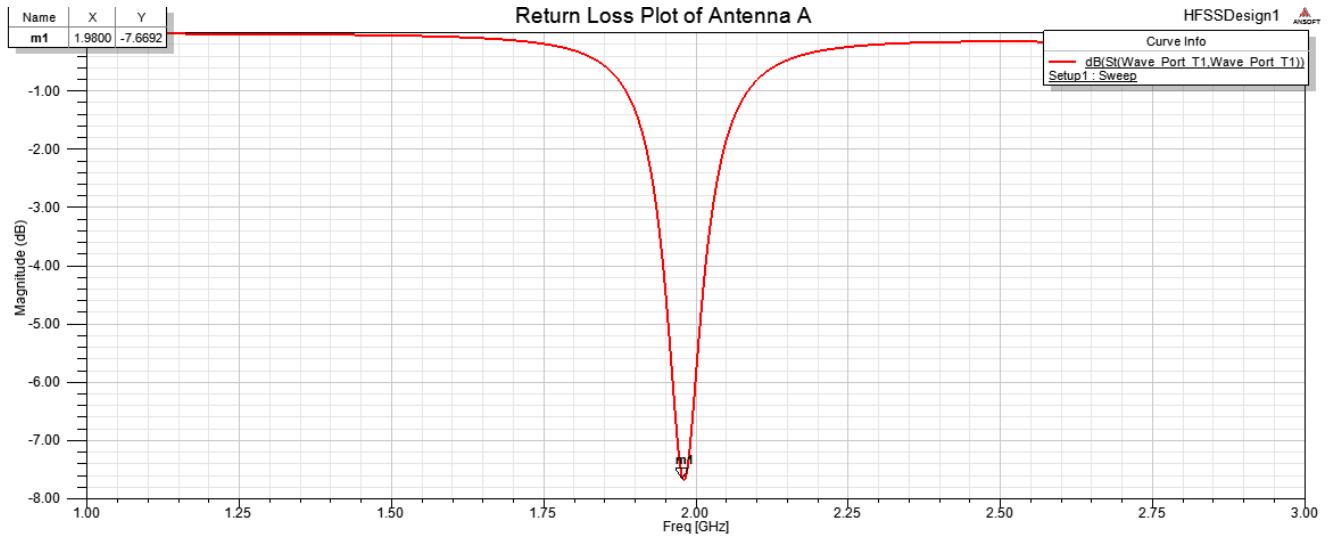


Fig. 3: Return Loss Plot of Antenna A

Fig. 3 shows the return loss plot of Antenna A. From this figure resonant frequency obtained as 1.98 GHz and return loss found as -7.67 dB. These results are not good enough.

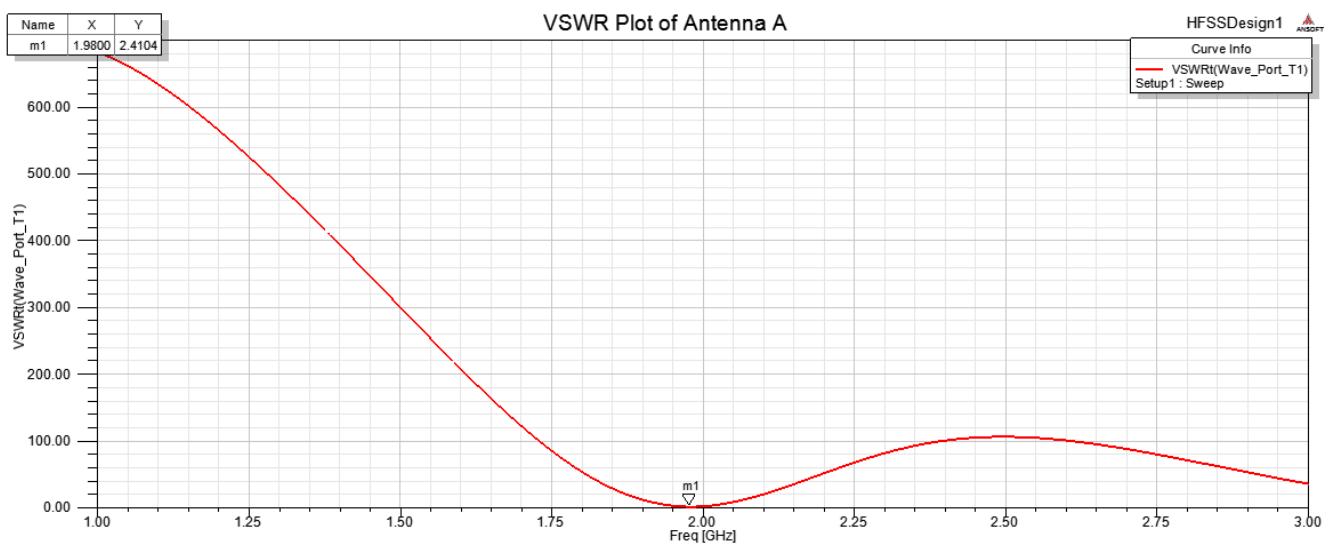


Fig. 4: VSWR Plot of Antenna A

Fig. 4 shows the VSWR plot of Antenna A which gives the magnitude of VSWR as 2.41. This result is greater than 2 which is not satisfactory.

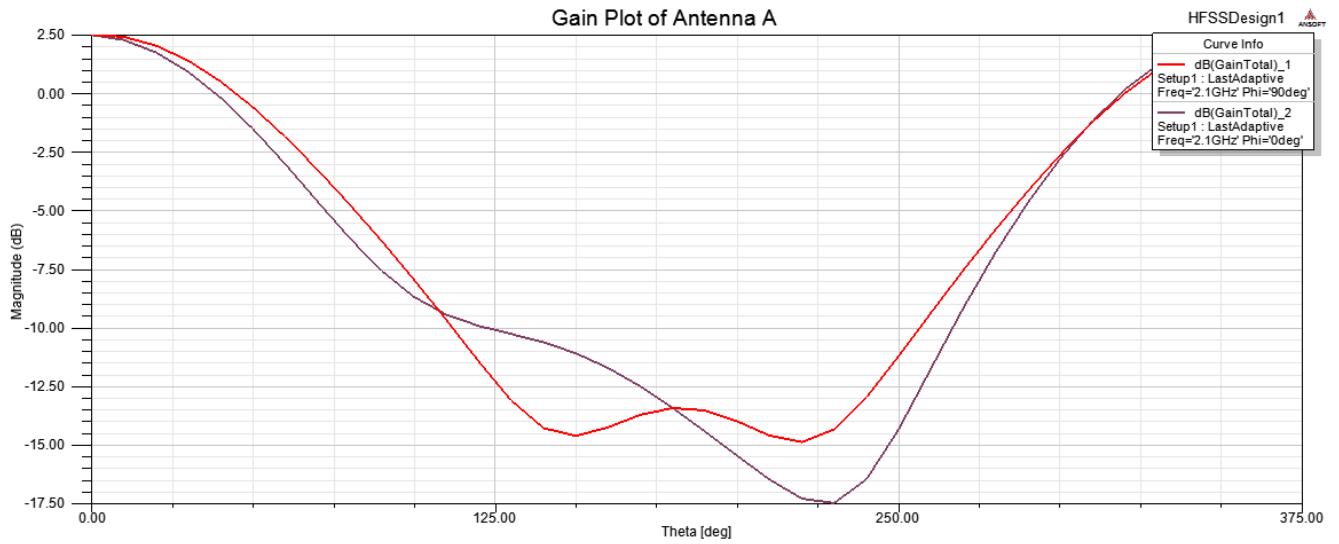


Fig. 5: Gain Plot of Antenna A

Fig. 5 shows the gain plot of Antenna A.

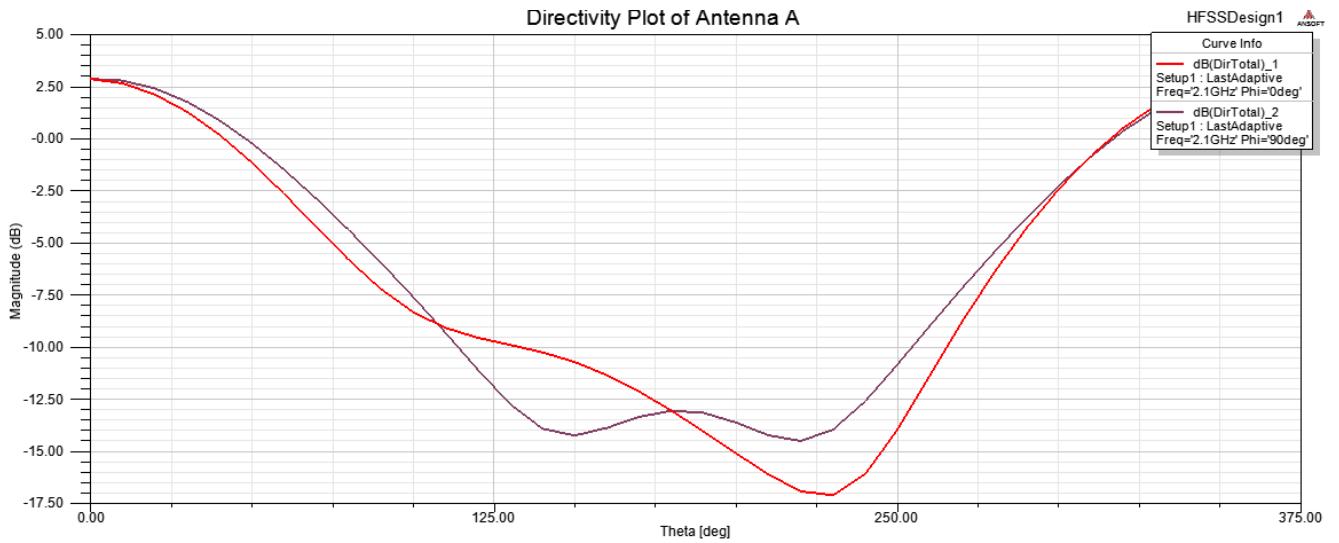


Fig. 6: Directivity Plot of Antenna A

Fig. 6 shows the gain plot of Antenna A.

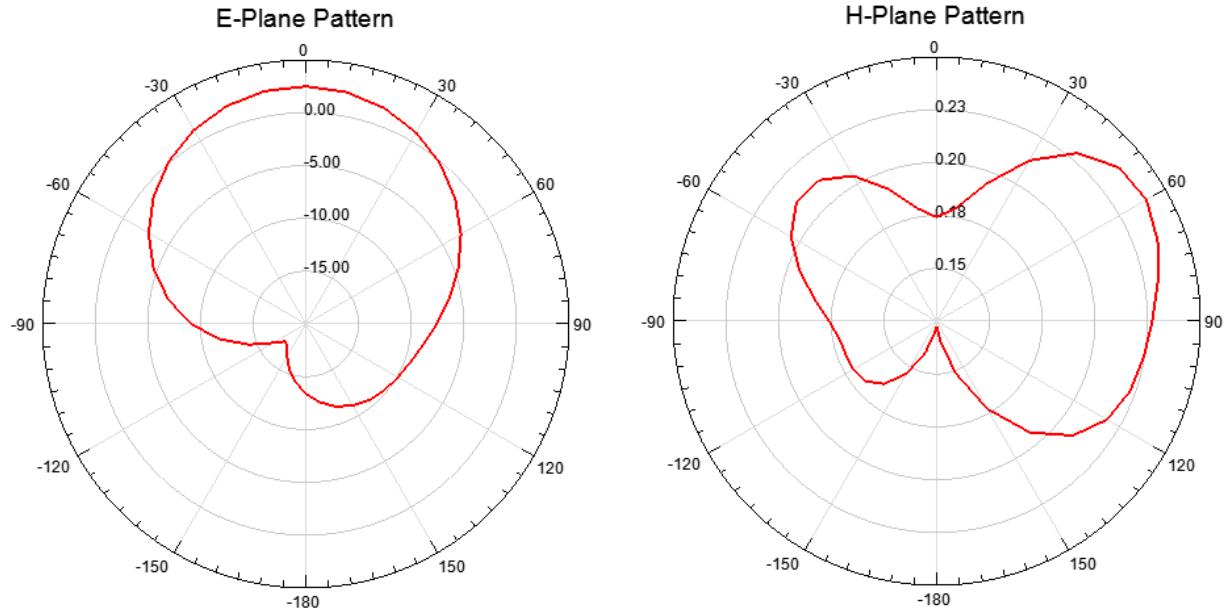


Fig. 7: E-Plane Polar Plot and H-Plane Polar Plot of Antenna A

Fig. 7 shows the E-plane polar plot and the H-plane polar plot of Antenna A.

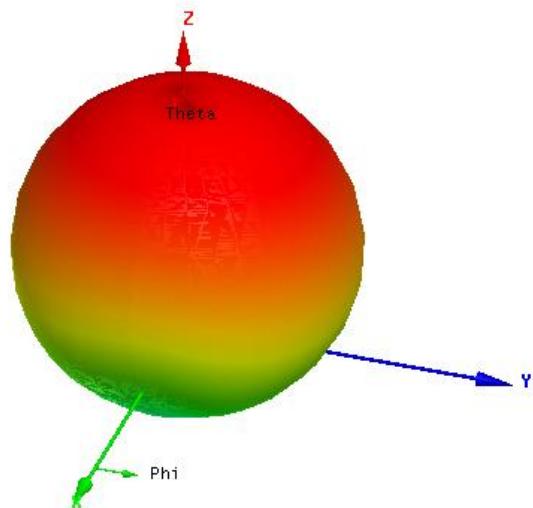


Fig. 8: 3D Polar Plot of Antenna A

Fig. 8 shows the 3D radiation pattern or polar plot of Antenna A. Red color of the plot tells that this antenna radiates maximum power along z-axis.

Antenna B

According to the dimensions obtained from MATLAB calculation, Antenna B has been designed by HFSS v.13 simulation tool. Return loss plot, VSWR plot, E-field and H-field plot have been observed. Moreover 3D polar plot of this antenna has also been plotted.

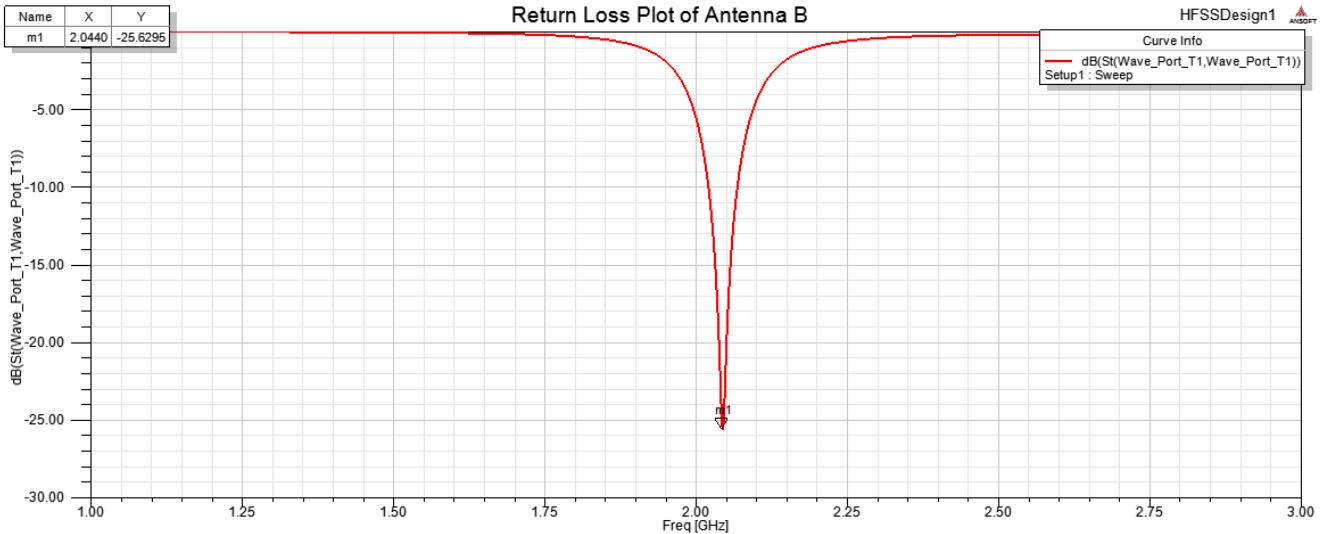


Fig. 9: Return Loss Plot of Antenna B

Fig. 9 shows the return loss plot of Antenna B. Resonant frequency found as 2.04 GHz and reflection coefficient as -25.625 dB.

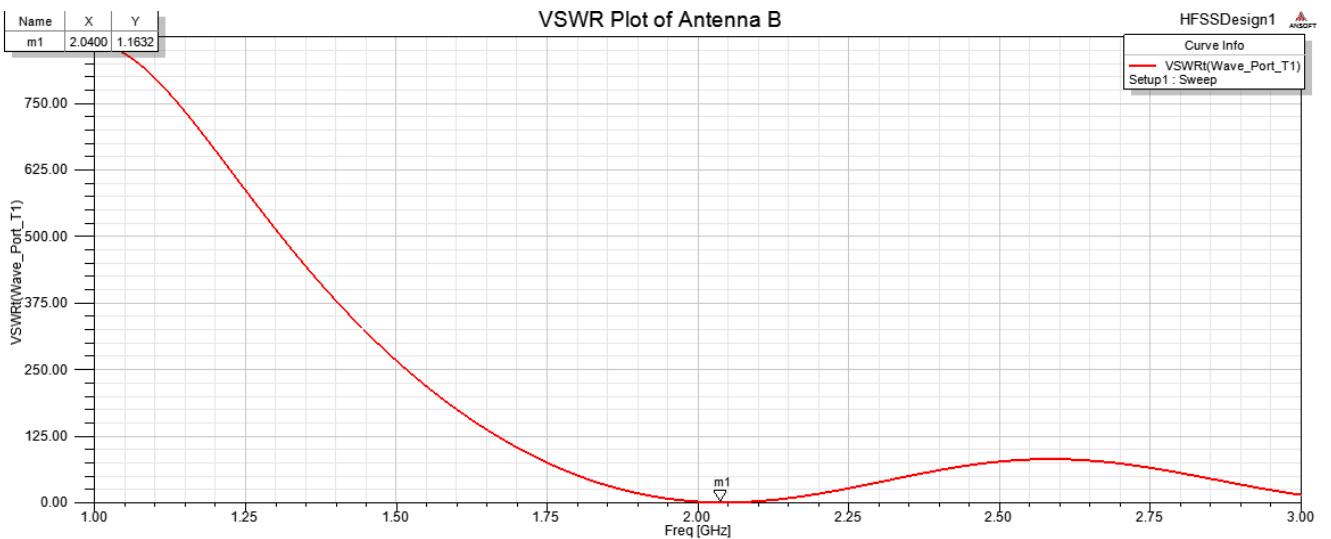


Fig. 10: VSWR Plot of Antenna B

Fig. 10 shows the VSWR plot of Antenna B. From the figure VSWR at resonant frequency found as 1.11 which is closer to unity.

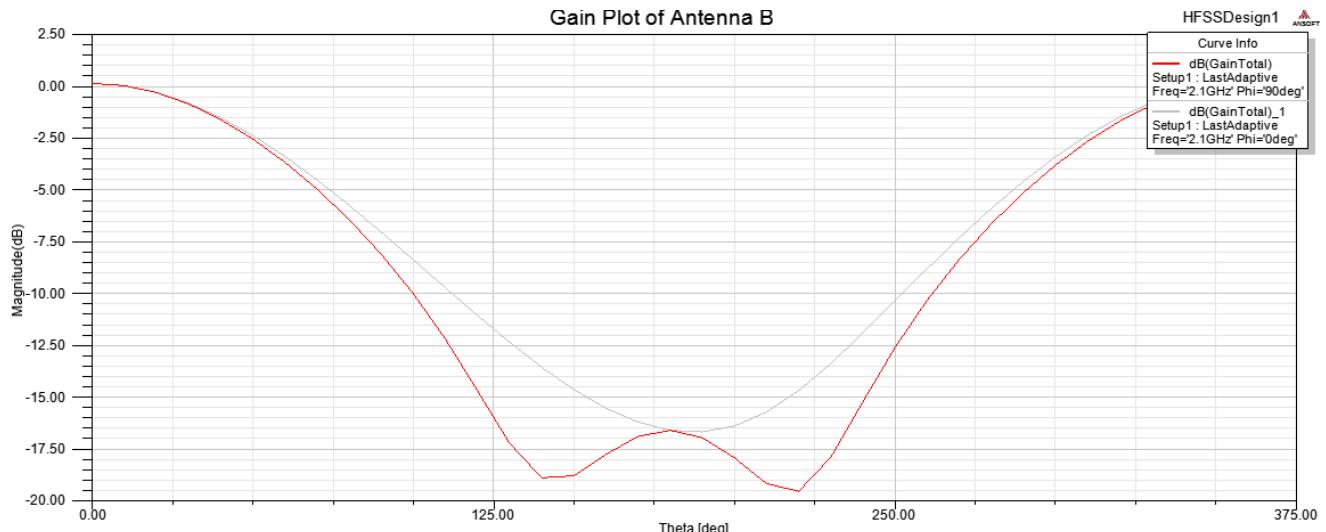


Fig. 11: Gain Plot of Antenna B

Fig. 11 shows the gain plot of Antenna B.

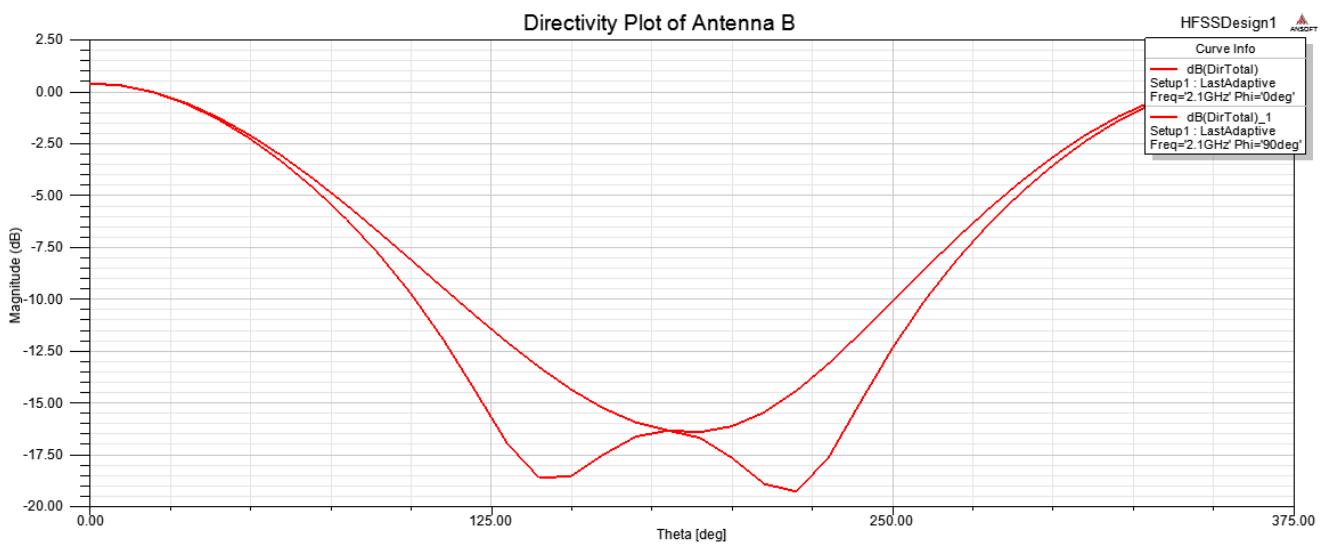


Fig. 12: Directivity Plot of Antenna B

Fig. 12 shows the directivity plot of Antenna B.

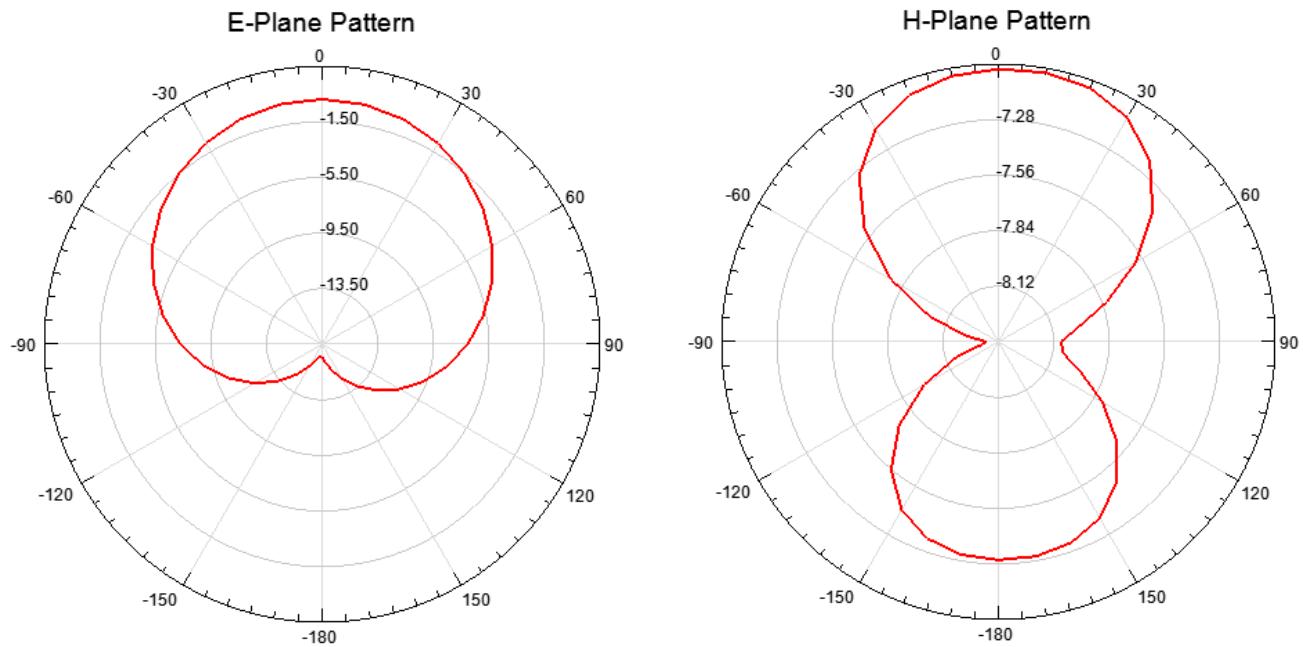


Fig. 13: E-Plane and H-Plane Plot of Antenna B

Fig. 13 shows the E-plane and H-plane polar plot of Antenna B.

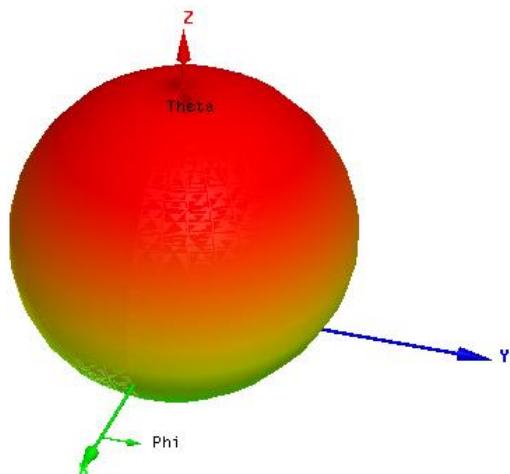


Fig. 14: 3D Polar Plot of Antenna B

Fig. 14 shows the 3D radiation plot of Antenna B. This plot indicates that antenna has high radiation along z-axis.

Antenna C

By taking consideration of obtained design specifications by MATLAB, RMPA for the dielectric constant of 10.2 has been designed by HFSS. In this case Rogers RT/duroid 6010 substrate material has been selected. Ground plane has same dimensions as substrate.

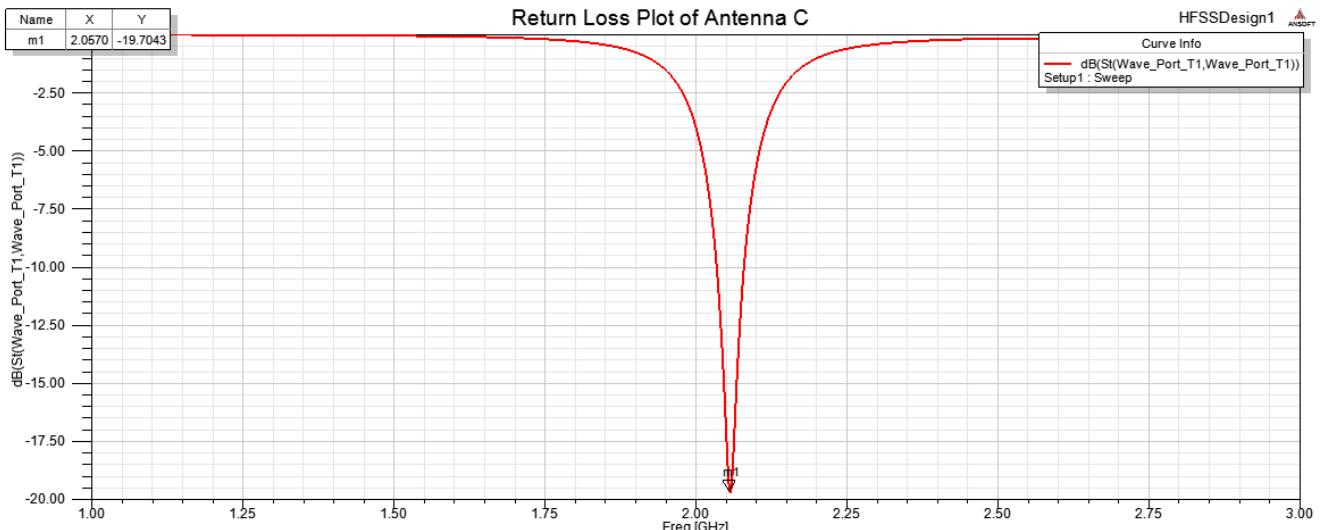


Fig. 15: Return Loss Plot of Antenna C

Fig. 15 shows the return loss of Antenna C. From this figure resonant frequency obtained as 2.06 GHz and return loss found as -19.7 dB.

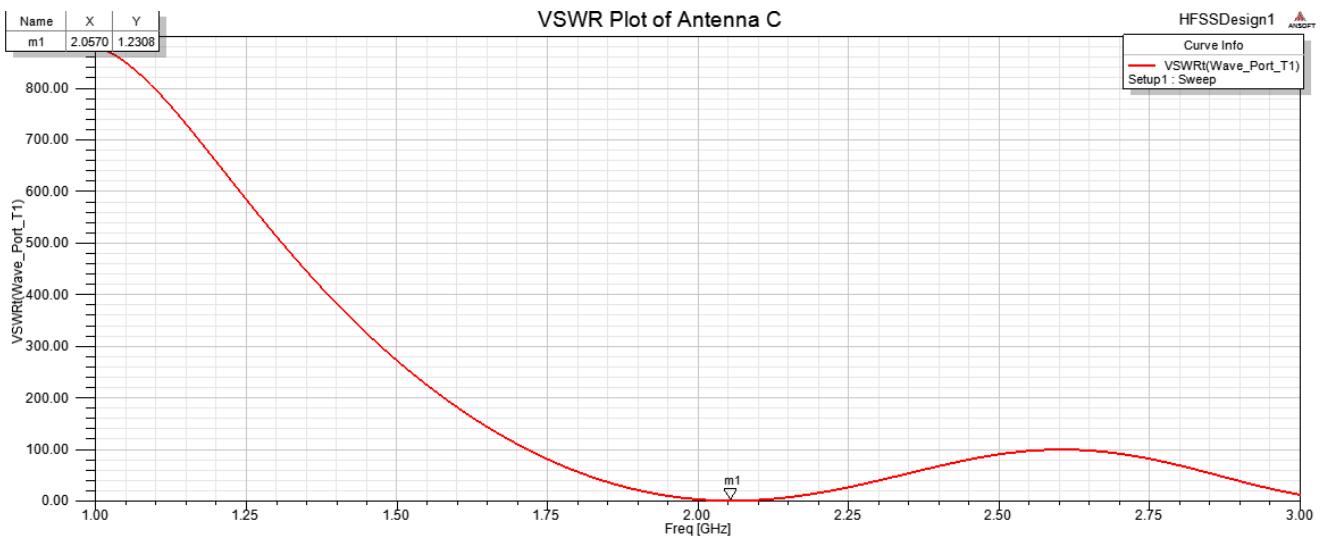


Fig. 16: VSWR Plot of Antenna C

Fig. 16 shows the VSWR plot of Antenna C. From this figure it has been seen as VSWR at resonant frequency is 1.23 which is lesser than 2.

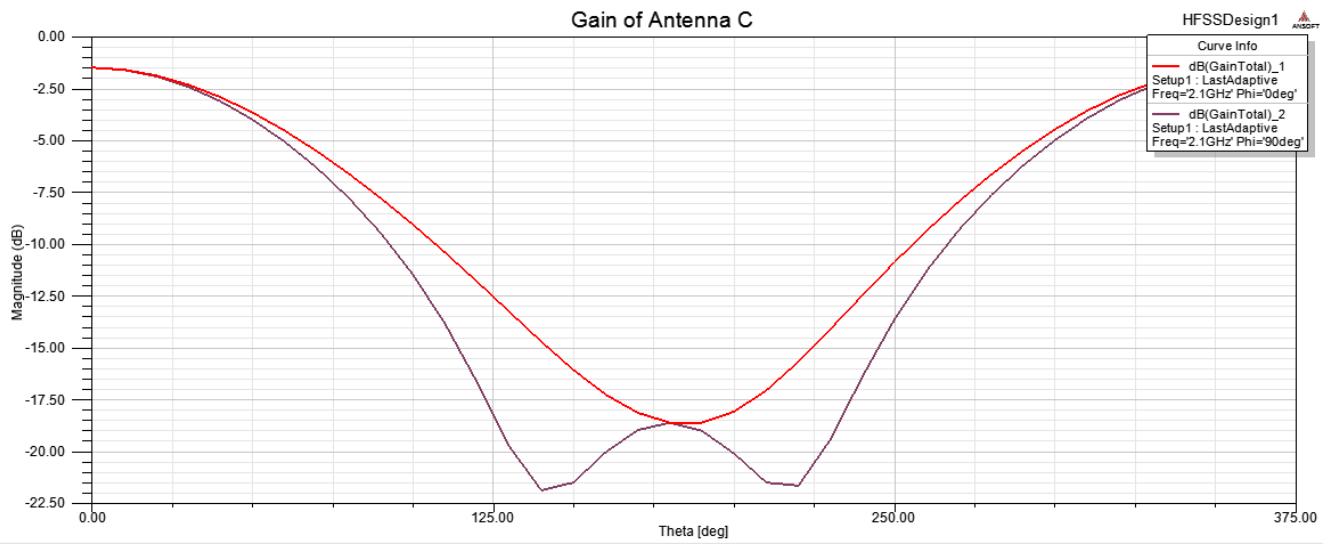


Fig. 17: Gain Plot of Antenna C

Fig. 17 indicates the gain pattern of Antenna C.

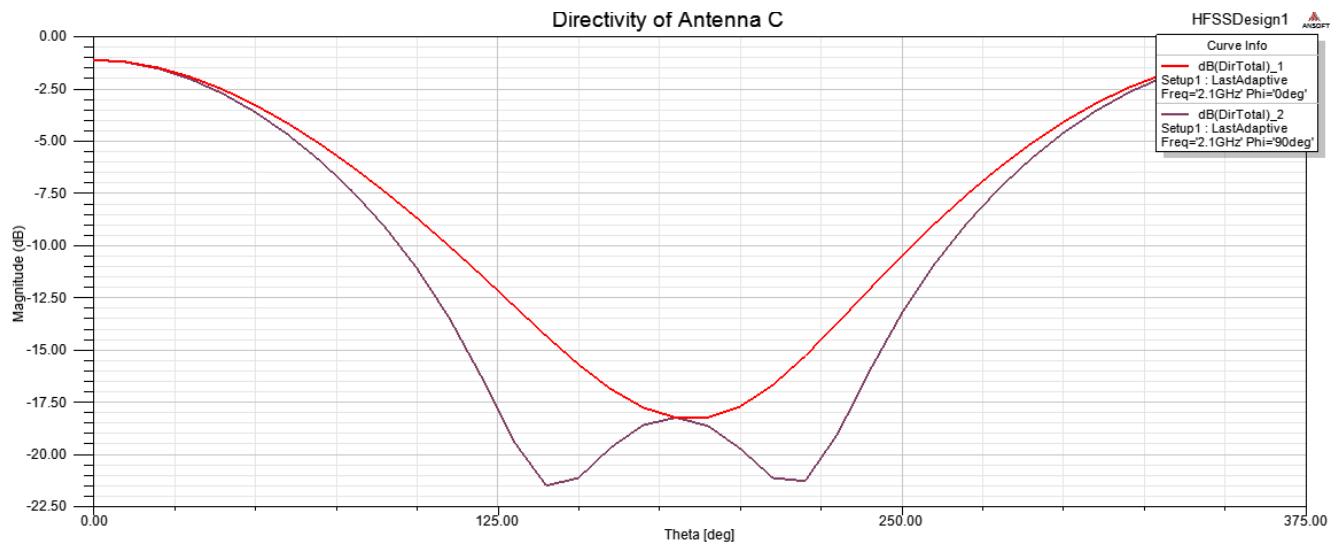


Fig. 18: Directivity Plot of Antenna C

Fig. 18 shows the directivity of Antenna C.

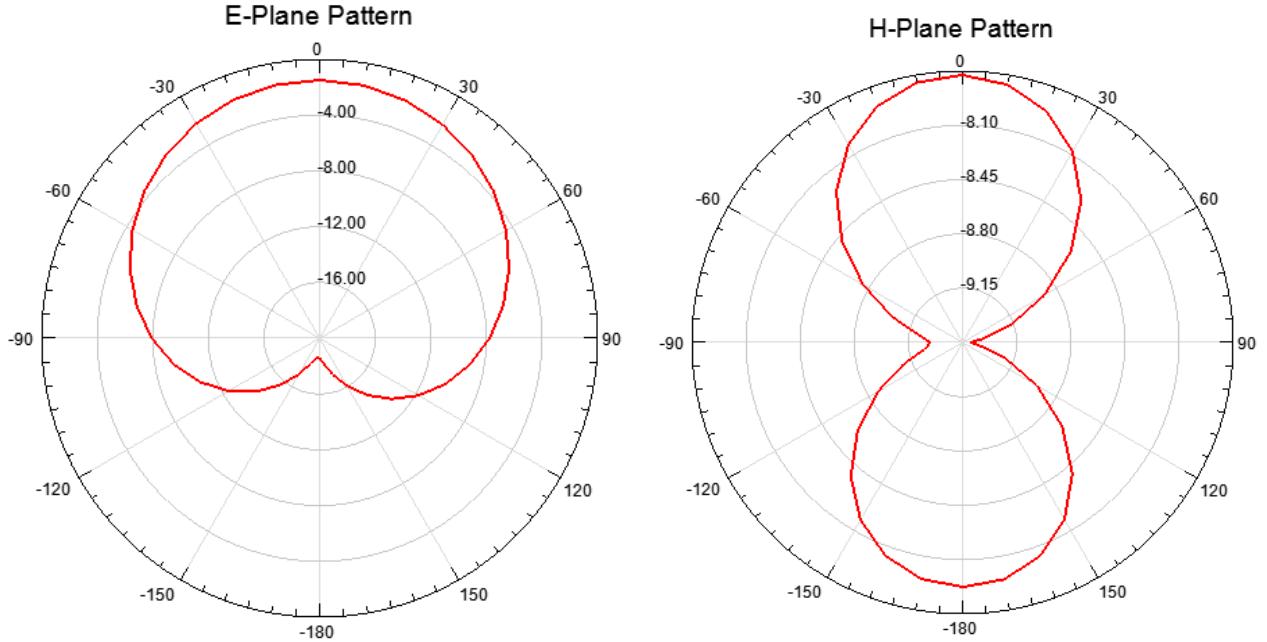


Fig. 19: E-Plane and H-Plane Polar Plot of Antenna C

From the fig. 19 the E-plane polar plot and the H-plane polar plot have been obtained for the Antenna C.

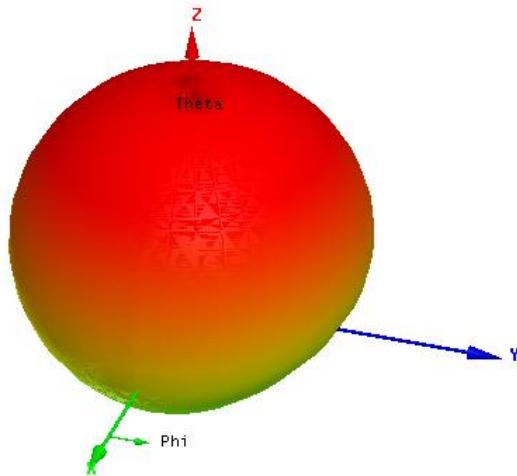


Fig. 20: 3D Polar Plot of Antenna C

Fig. 20 shows the 3D radiation pattern of Antenna C. Red color indicates the high radiation and green color indicates low radiation. After the observation of various performance plots, a calculation has been done to find out each antenna parameters such as gain, directivity and radiation efficiency. Table 2 shows the summary of results based on the plot and calculations.

Table 2: Summary of the Results

Parameter	Antenna A	Antenna B	Antenna C
Resonant Frequency	1.98 GHz	2.04 GHz	2.06 GHz
Reflection Coefficient	-7.67 dB	-25.625 dB	-19.7 dB
VSWR	2.41	1.11	1.23
Radiation Efficiency	91.93%	93.64%	91.94%
Gain	2.49 dBi	0.099 dBi	-1.494 dBi
Directivity	2.86 dBi	0.385 dBi	-1.129 dBi

From the simulated result it has been found that Antenna B shows the better results among three. In terms of resonant frequency, return loss, VSWR and radiation efficiency Antenna B outnumbers other two. Gain and directivity are better for Antenna A but other parameters are not. Antenna C is also better than Antenna A but not from Antenna B.

Conclusion

In this paper a rectangular coaxial-fed microstrip patch antenna has been designed which could be useful for various wireless applications. Three types of dielectric constant have been considered in this study. There are scopes in future to analyze various substrate material effects on antenna performances. Simulations were done without optimization. By parametric sweep it would be possible to get better results.

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Fuzzy Logic Controller Based Automatic Voltage Regulator Model for Power System Stability Enhancement

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Abstract: A fuzzy logic approach is applied to co-ordinate three control inputs: the first one is the voltage control loop which has the function of Automatic Voltage Regulator (AVR), the second one is the damping control loop which has the function of Power System Stabilizer (PSS), and the last one is the speed governing control loop which has the function of governor. A simple fuzzy logic control scheme is applied to all these three loops. The fuzzy rules for the controller are created based on a bang–bang control strategy whose objectives are minimising the first swing, damping the oscillations at an optimum rate, and maximising the transient stability margin. This controller also incorporates a technique of reducing the chattering of generator output which naturally results from the application of bang–bang control. Simulation results show that the fuzzy logic based controller provides satisfactory performance, meeting the design objectives. The results also show the robustness of the controller. The control scheme is simple enough so as not to require heavy computation by the controller, therefore, its real time application is feasible.

Key words: AVR, Damping, PSS, Oscillations, Robustness

Introduction

The objective of control strategy is to generate and deliver power in an interconnected system as economically and reliably as possible while maintaining the voltage and frequency within permissible limits. Change in real power affects mainly the system frequency, while reactive power is less sensitive to changes in frequency and is mainly dependent on change in voltage magnitude. Thus the real and reactive powers are controlled separately. The load frequency control (LFC) loop controls the real power and the automatic voltage regulator (AVR) loop regulates the reactive power and voltage magnitude.^{1,2,3}

As the system load changes continuously, the generation is adjusted automatically to restore the frequency to the normal value. This scheme is known as the automatic generation control (AGC). In an interconnected system consisting of several pools, the role of the AGC is to divide the loads among system, stations, and generators so as to achieve maximum economy and correctly control the scheduled interchanges of tie-line power while maintaining a reasonably uniform frequency. Of course we are implicitly assuming that the system is stable, so the steady-state is achievable. During large transient disturbances and emergencies, AGC is bypassed and other emergency controls are applied.^{2,4}

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Fuzzy logic controller (FLC) is the most powerful tool for power system stability. It gives a quick and autonomous output based on various system inputs. Fuzzy logic provides programmable logic controllers (PLCs) with the ability to make “reasoned” decisions about a process, thereby allowing them to make autonomous output calculations based on system inputs.

Fuzzy logic is the branch of artificial intelligence that deals with the reasoning algorithms used to emulate human thinking and decision making in machines. These algorithms are used in applications where process data cannot be represented in binary form. For example, the statements “the air feels cool” and “he is young” are not discrete statements. They do not provide concrete data about the air temperature or the person’s age (i.e., the air is at 65°F or the boy is 12 years old). Fuzzy logic interprets vague statements like these so that they make logical sense. In the case of the cool air, a PLC with fuzzy logic capabilities would interpret both the level of coolness and its relationship to warmth to ascertain that “cool” means somewhere between hot and cold. In straight binary logic, hot would be one discrete value (e.g., logic 1) and cold would be the other (e.g., logic 0), leaving no value to represent a cool temperature.^{1,5,6}

In contrast to binary logic, fuzzy logic can be thought of as gray logic, which creates a way to express in-between data values. Fuzzy logic associates a grade, or level, with a data range, giving it a value of 1 at its maximum and 0 at its minimum.

AUTOMATIC VOLTAGE REGULATOR (AVR)

The schematic diagram of a simplified AVR is shown in fig.1. An increase in the reactive power load of the generator is accompanied by a drop in the terminal voltage magnitude. The voltage magnitude is sensed through a potential transformer on one phase. This voltage is rectified and compared to a dc set point signal. The amplified error signal controls the exciter field and increases the exciter terminal voltage. Thus the generator terminal voltage is increased which results in an increase in the generated emf. The reactive power is increased to a new equilibrium, raising the terminal voltage to the desired value.^{5,7}

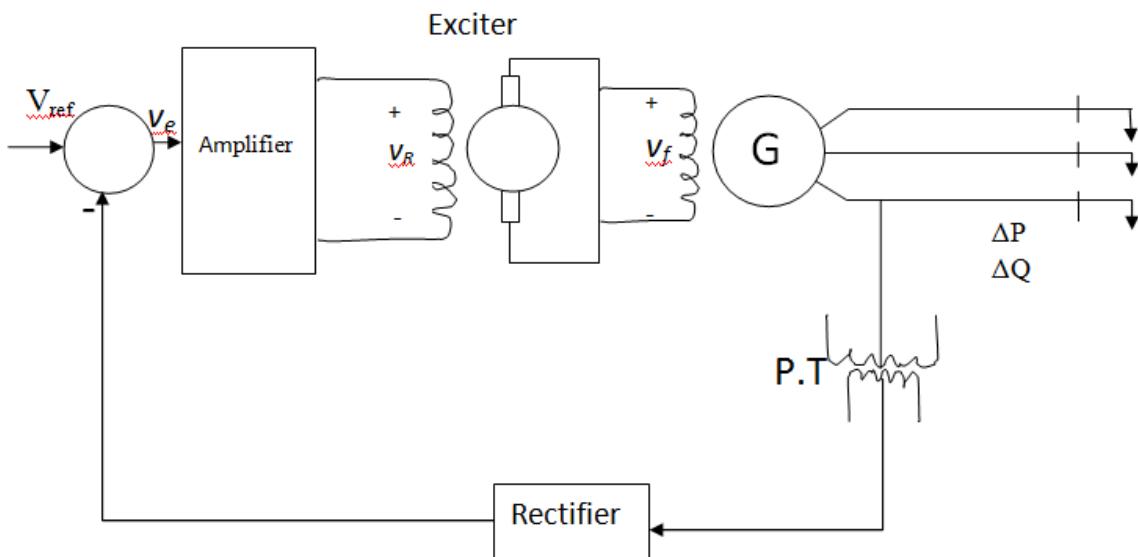


Fig.1: A typical arrangement of a simple AVR

A Simplified AVR Block Diagram

The excitation system amplifier may be magnetic amplifier, a rotating amplifier or a modern electronic amplifier and simplified AVR block diagram is shown in fig.2. The amplifier is represented by a gain K_A and a time constant τ_A , and the transfer function is given by

$$\frac{V_R(s)}{V_e(s)} = \frac{K_A}{1 + \tau_A s}$$

There is a variety of excitation types. However, modern excitation systems uses ac power sources through solid-state rectifiers such as SCR. The output voltage of the exciter is a nonlinear function of the field voltage because of the saturation effects in the magnetic circuit. Thus there is no simple relationship between the terminal voltage and the field voltage of the exciter. Many models with various degrees of sophistication have been developed and available in the IEEE recommendation publications. A reasonable model of a modern exciter is a linearized model, which takes into the account of the major time constant and ignores the saturation or other nonlinearities. In the simplest form, the transfer function of a modern exciter may be represented by a single time constant τ_E and a gain K_E :

$$\frac{V_F(s)}{V_R(s)} = \frac{K_E}{1 + \tau_E s}$$

The time constant of a modern excitors is very small.⁵

The synchronous machine generated emf is a function of machine magnetization curve, and its terminal voltage is dependent on generator load. In the linearized model the transfer function relating the generator terminal voltage to its field voltage can be represented by a gain K_G and a time constant τ_G the transfer function is:

$$\frac{V_t(s)}{V_F(s)} = \frac{K_G}{1 + \tau_G s}$$

These time constants are load dependent, may vary between 0.7 to 0.1 and be between 1.0 to 2.0 seconds from full load to no load.⁸

The voltage is sensed through a potential transformer and in one form it is rectified through a bridge rectifier. The sensor is modelled by a simple first order transfer function, given by

$$\frac{V_S(s)}{V_t(s)} = \frac{K_R}{1 + \tau_R s}$$

τ_R is very small and we may assume a range of 0.01 to 0.06s.⁹

Excitation system and voltage regulators of generator regulate the terminal voltage within specified limit during normal load variation and improve transient stability during disturbances. Additional limiting and controlling, protective stabilizing features are also provided within excitation systems and automatic voltage regulator. During terminal voltage fall, the excitation current is rapidly increased by field forcing. During voltage rise, the excitation current is rapidly reduced by field forcing. As a result the rated terminal voltage of generator is recovered within a few seconds to ensure the transient stability.

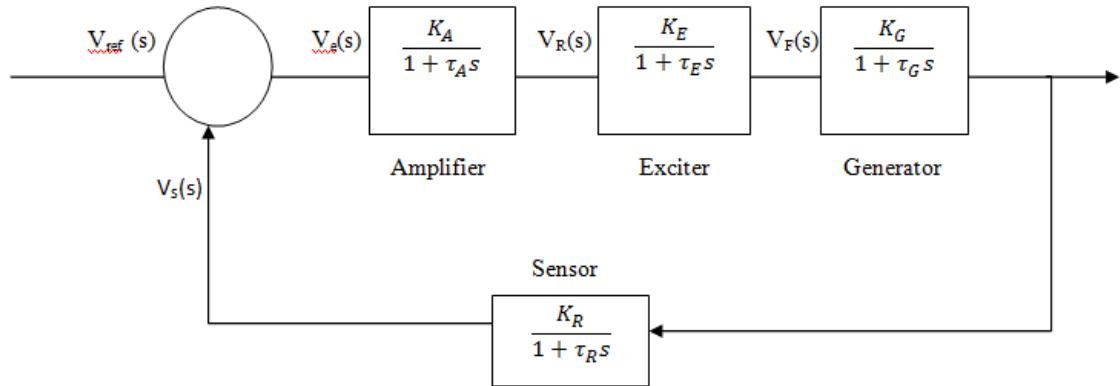


Fig. 2: A simplified AVR block diagram

Elements of Fuzzy Controller

A fuzzy logic controller's control process consists of five principal elements.^{8,10} These elements are:

- Fuzzification module (fuzzifier).
- Knowledge base.
- Rule base.
- Inference engine.
- Defuzzification module (defuzzifier).

Fig.3 shows the block diagram of a typical fuzzy logic controller (FLC)

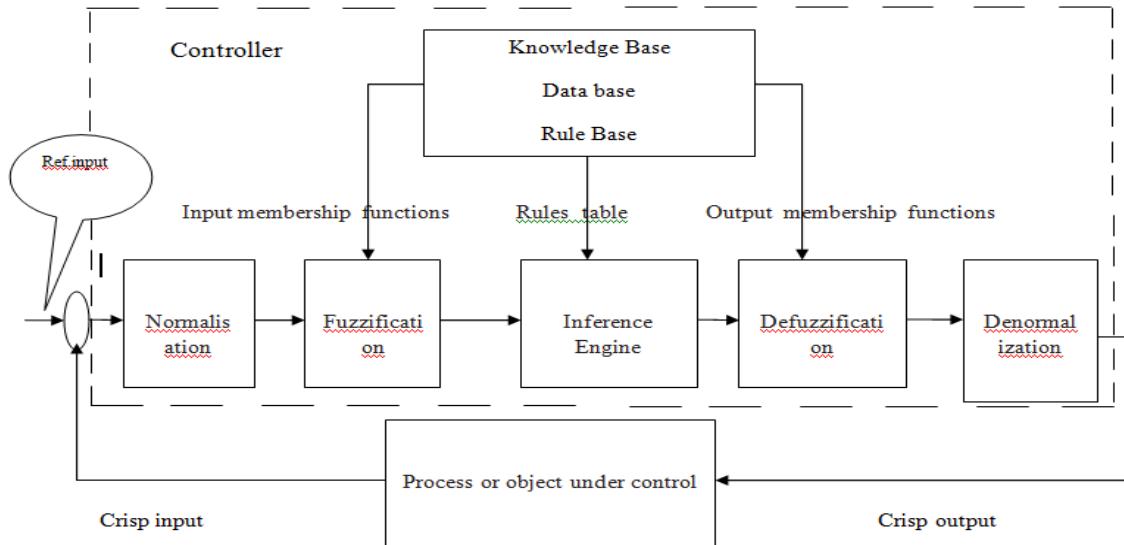


Fig.3: Block diagram of a typical fuzzy logic controller

When a fuzzy controller receives input data, it translates it into a fuzzy form. This process is called fuzzification. The controller then performs fuzzy processing which involves the evaluation of the input information according to IF...THEN rules created by the user during the fuzzy control system's design stage. Once the fuzzy controller finishes the rule processing stage and arrives at an outcome conclusion, it begins the defuzzification process. In this final step, the fuzzy controller converts the output conclusions into "real" output data (e.g., analog counts) and sends this data to the process via an output module interface.⁹

Table Notation

A convenient form to write down rules is included in Table 1. This table form is suitable when we have two inputs and one output. On the top side of the table we write the possible linguistic values for the change-of-error (Δe) and on the left side, the error (e). The cell of the table at the intersection of the row and the column will contain the linguistic value for the output corresponding to the value of the first input written at the beginning of the row and to the value of the second input written on the top of the column. Let us consider where both inputs and an output have a set of possible linguistic values {NB, NM, NS, Z, PS, PM, PB} where NB stands for Negative Big, NM stands for Negative Medium, NS stands for Negative Small, Z stands for Zero, PS stands for Positive Small, PM stands for Positive Medium and PB stands for Positive Big.¹⁰

Table 1. includes 49 rules. It allows describing the dynamics of the controller.

Δe e	PB	PM	PS	Z	NS	NM	NB
PB	NB	NB	NB	NB	NM	NS	Z
PM	NB	NB	NB	NM	NS	Z	PS
PS	NB	NB	NM	NS	Z	PS	PM
Z	NB	NM	NS	Z	PS	PM	PB
NS	NM	NS	Z	PS	PM	PB	PB
NM	NS	Z	PS	PM	PB	PB	PB
NB	Z	PS	PM	PB	PB	PB	PB

Table 1: Describing the dynamics of the controller

Simulation and Result

The block diagram for AVR compensated with fuzzy logic controller is shown in the fig. 4. The fuzzy logic controller uses two inputs. One input for error and another input for change of error from the set-point i.e. reference point. Here the gain is used as scaling factor.

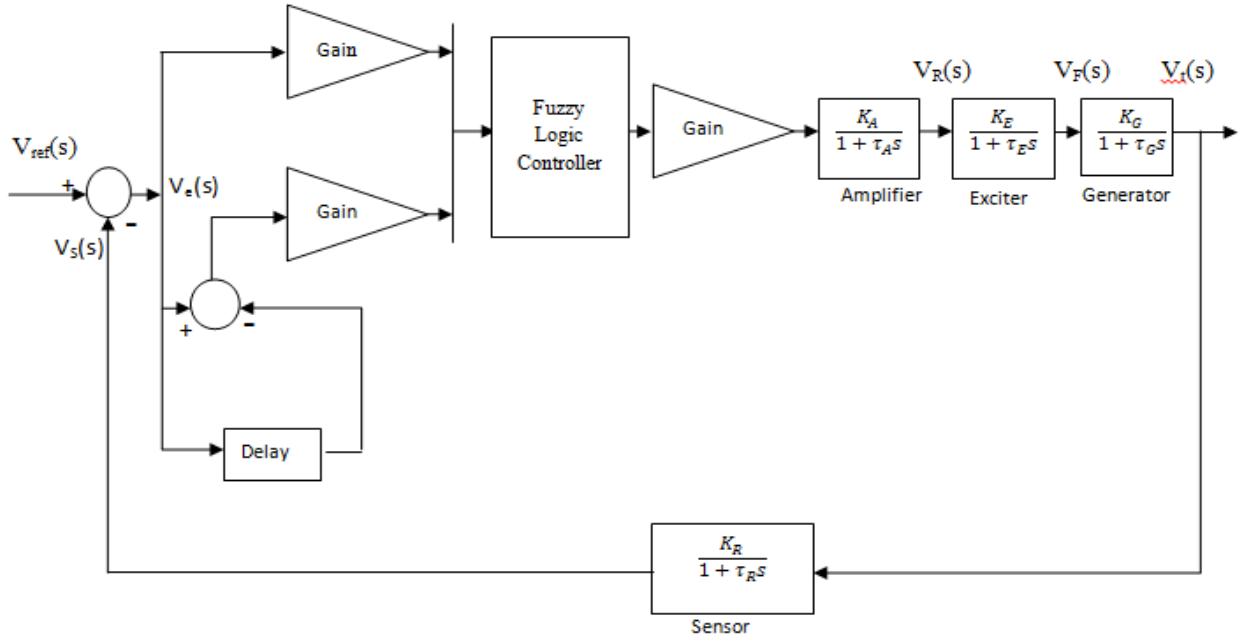


Fig.4: AVR system with FLC

Block diagram of automatic voltage regulator with fuzzy logic controller in MATLAB file is shown in fig. 5. The AVR system of the generator has the following parameter given in Table 1. We change the gain for good response.

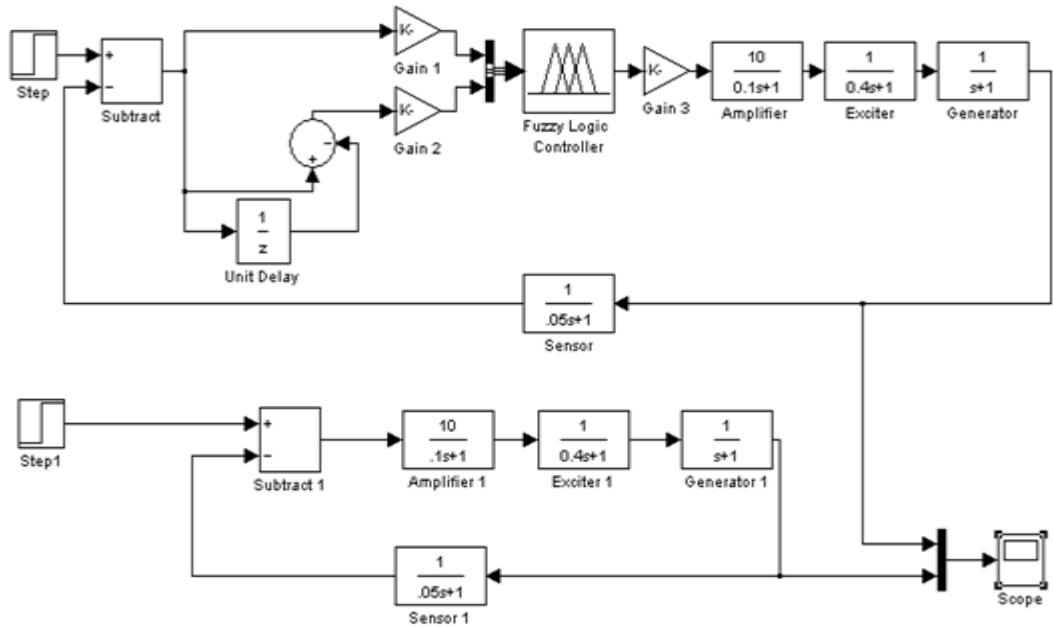


Fig.5: Block diagram of AVR with FLC simulated with MATLAB

Terminal voltage step response for the system with $Gain\ 1=K_e=0.01$ and $Gain\ 2=K_{de}=0.01$ is shown in fig. 6. The response of AVR with FLC has no oscillation.

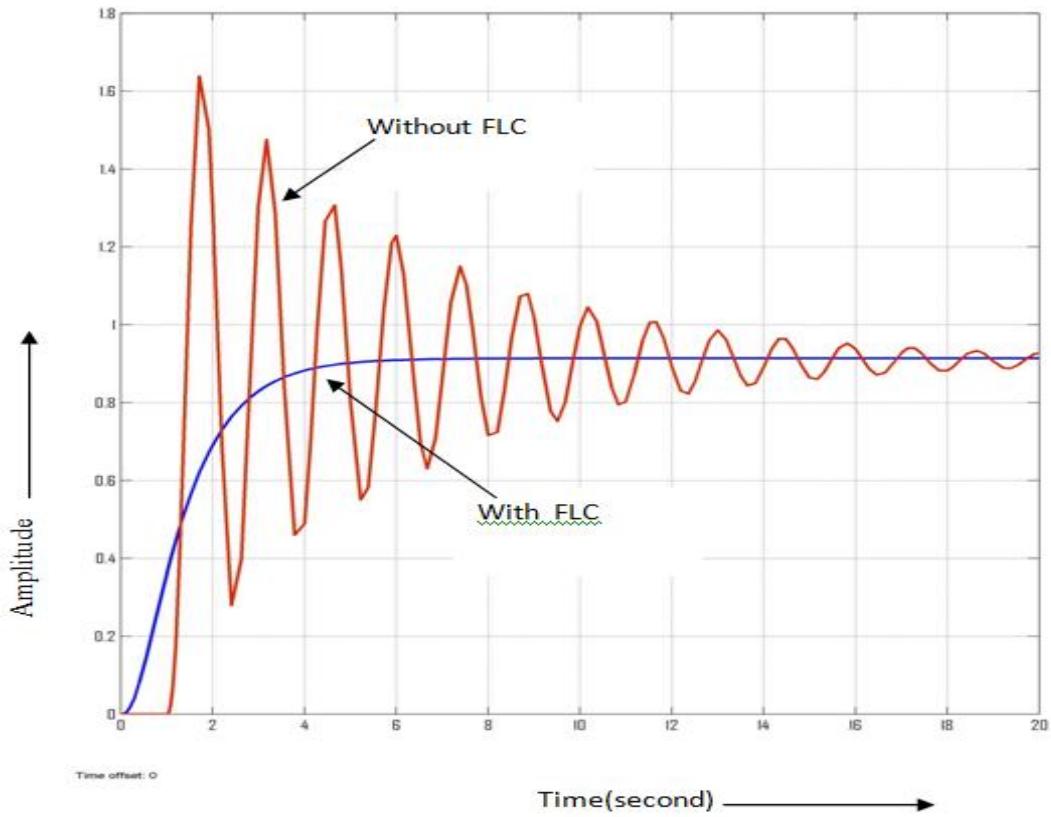


Fig. 6: Terminal voltage step response

Terminal voltage step response for the system with Gain 1= $K_e=0.001$ and Gain 2= $K_{de}=0.001$ is shown in fig. 7. The response of AVR with FLC has no oscillation.

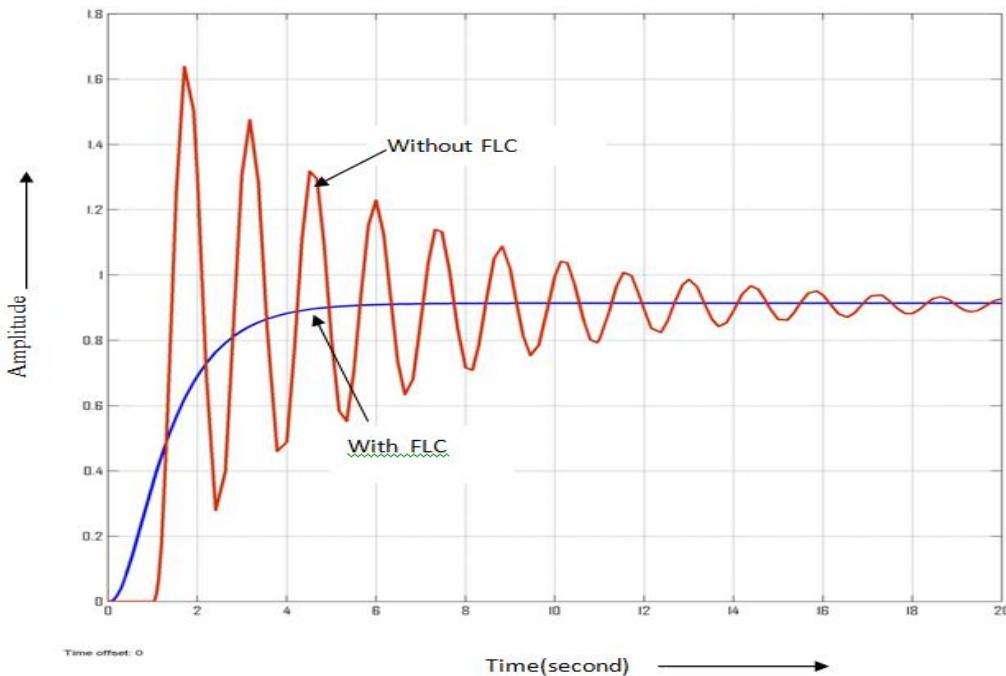


Fig. 7: Terminal voltage step response

Finally we get a good response with $K_e=0.0001$ and $K_{de}=0.0001$. The response of automatic voltage regulator with and without fuzzy logic controller is shown in fig. 8. The fuzzy logic control based automatic regulator has a good response. Here we get two advantages. Firstly, there is no oscillation in the system where automatic voltage regulator without fuzzy logic has oscillation. Secondly, the system quickly moves towards the stable position within about 4.4 seconds where automatic voltage regulator without fuzzy logic has settling time about 19.25 seconds.

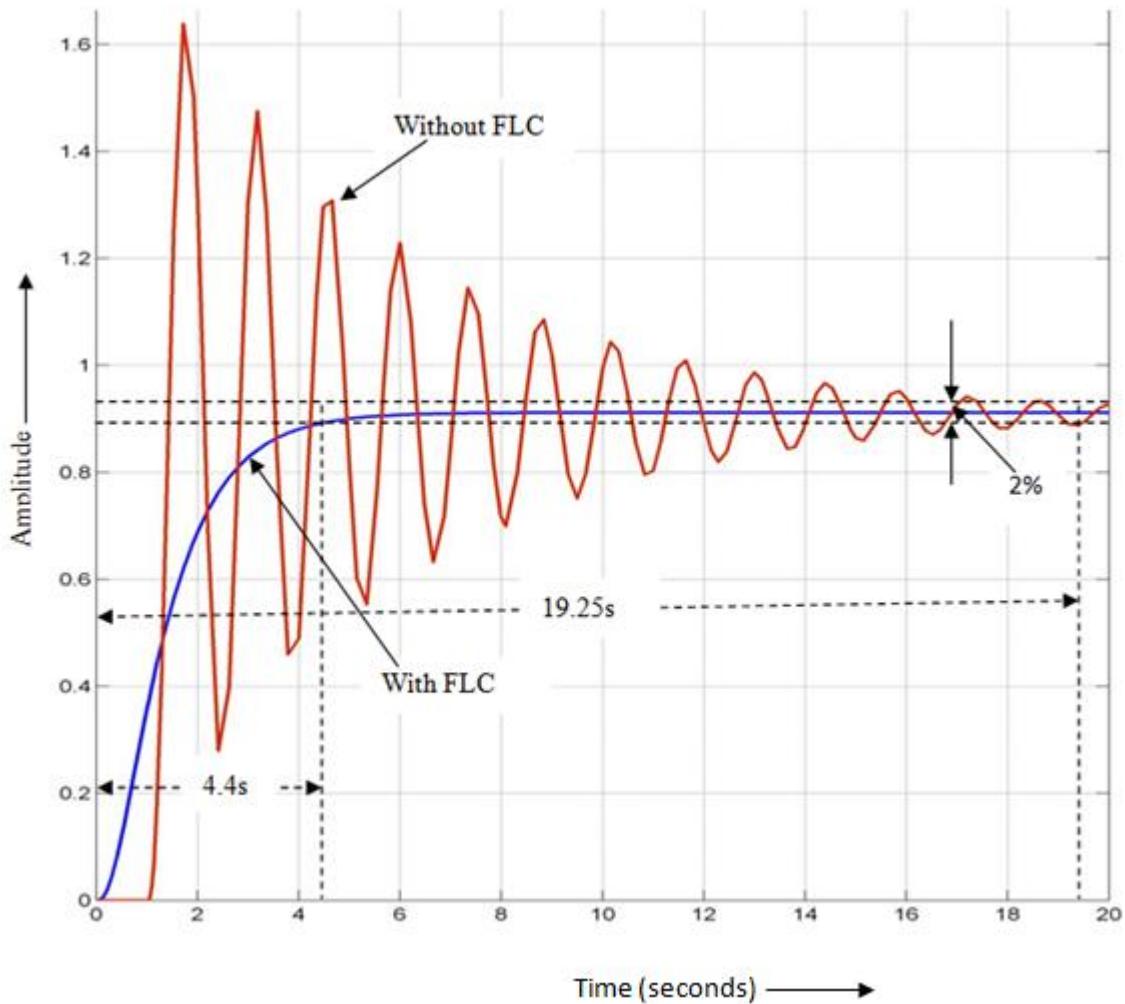


Fig. 8: Terminal voltage step response

Conclusion

An automatic voltage regulator based on fuzzy logic theory has been designed and compared with the automatic voltage regulator without fuzzy logic controller. The results from both types of automatic voltage regulator were obtained for a step reference input for comparison. The output of the load change was controlled with less over shoot and shorter settling time using the fuzzy logic based controller. The same performance could not be obtained using the other method. So by using fuzzy logic controller with the automatic voltage regulator the stability of the power system can be increased. The desired results can be reached faster using fuzzy logic controller. Since the response time is very important in control systems, FL controller giving faster time response and better damping performance is also preferred in the automatic voltage regulator.

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National Identity Formation in Poetry: A Comparative Study between Shamsur Rahman And W.B. Yeats

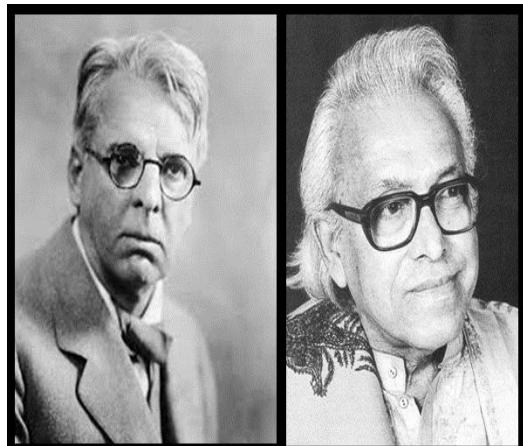
Md. Abu Zafor*

Abstract: Shamsur Rahman and William Butler Yeats are the two leading poets of two different countries and languages— Shamsur Rahman is the poet from Bangladesh writing in Bangla, and W.B. Yeats are from Ireland writing in English. Their poetry significantly contributed to form a national identity for their people and land, and became instrumental in freedom movement. Their dream was successful when their respective country got independence. For Yeats it was the Irish Free State that emerged in 1922 when Yeats was in his mid fifties, and for Shamsur Rahman it was Bangladesh that emerged in 1971 through a bloody war when Rahman was in his mid forties. The objective of the present paper is to critically and comparatively discuss how the poetry of these two poets contributed in the formation of a national identity. The paper also gives a brief focus on the life of these two poets comparatively.

Key Words: nationalism, identity, cultural heritage, poetry

Introduction

Anyone who looks at the advanced-age photographs of W. B. Yeats (1865-1939) and Shamsur Rahman (1929-2006) side by side can easily find a similarity between them— the two egg-shaped faces with eyeglasses and a similar kind of hair style. Incidentally, despite many differences, these two poets have significant similarities between them. They had comparatively a long life and writing careers. Yeats died at the age of 73 and Rahman at 77, while in seniority Yeats was 64 years older than Rahman. Both these poets' writing careers spanned a little over fifty years, and both were prolific producing a great bulk of poetry along with other genres of literature. At the time the two poets were born, their motherlands were under British colonial rule. When they took to writing their motherlands were undergoing tumultuous political crisis with an effort of becoming independent.



W.B. Yeats (1865-1939) Shamsur Rahman ((1929-2006)

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Yeats' Ireland was trying to get free from its thousand year long British Colonial rule. Shamsur Rahman's Bangladesh (then East Pakistan), though already free from the British colonial rule, fell into the quagmire of a Pakistan state and struggled to get rid of the West Pakistani oppression. Both the poets composed verses with a patriotic feeling to form a national unity and a country of their own. Both these poets wrote poems featuring the sacrifices of the people for the cause of freedom. Thus, through poetry they positioned themselves as nationalists, though neither of them was radical or revolutionary in his attitude. The objective of the paper is to focus on nationalistic aspects of the poetry of these two poets comparatively along with a focus on their lives. The paper is intended to have its originality because such a comparative study between these two poets does not exist so far.

A Comparative Focus on Life of Rahman and Yeats

Fantastic similarity can be found between Shamsur Rahman and W.B. Yeats. Both were born in a middle class family, and both had close attachment with their grandparents' family. Shamsur Rahman was born on 23rd of October, 1929 in the house of his maternal grandparents in Dhaka city's Mahuttuli area (today's old Dhaka). It was the time when the British colonial rule in India was in a declining state, and freedom movements were getting momentum. By the time Rahman was born, his parents settled on a piece of land given by his maternal grandfather (*nana*) attached to his 46 Mahuttuli house, and Rahman was brought up in close attachment with his grandparents. His grandfather, who was a police officer (a *daroga*), and his grandmother, a housewife, were deeply religious and generous.¹ They greatly influenced Rahman's life. Similarly, William Butler Yeats had close connection with his grandparents. Yeats was born on 13th June, 1865 at Sandymount— a suburb located between three and four km south east of Dublin City of Ireland. Yeats' mother, Susan Mary Pollexfen, was the daughter of a prosperous merchant in Sligo in western Ireland. When Yeats was only two, his family moved to London, but he spent much of his boyhood and school days in Sligo with his grandparents. This county— its scenery, and supernatural legend afterwards coloured Yeats' work and formed the settings of many of his poems.²

Regarding their parents both the poets have some similar experiences. Yeats' father was a bohemian type of man for which the family had to suffer. He abandoned the promising legal career of a barrister and became a portrait painter. Though became a well-known painter in Dublin his family became financially improvised. Yeats' mother was a responsible lady. She

managed the family affairs responsibly. It was she who first introduces the boy Yeats to the Irish folktales he would grow to love so much. In fact Yeats' mother influenced his life and works a lot. Similarly, Shamsur Rahman's life and works were much influenced by his mother, Amena Begum and he had some distance from his father. Rahman wrote a number of poems about her mother, and he acknowledged his gratefulness about his mother's influence upon him. Rahman's younger brother Barrister Tofaelur Rahman said: 'My mother had no institutional education. She studied at home. But when mother talked, she often embellished her speech putting one or two verses together. The tendency of Mother's making one verse or two perhaps influenced my brother who was inspired to make verses.'³ Therefore, it can be guessed that Rahman's initial fascination for making verses might have originated from his attachment with his mother. Besides it was his mother from whom Rahman heard stories about the supernatural powers of the Kamel Fakirs. Such belief persisted till the last days of his life. Both Rahman and Shamsur Rahman had some distance from their fathers. However, while Yeats' father inspired Yeats to writing and supplied him books, Shamsur Rahman's father was opposite. Rahman's father Moklesur Rahman Chowdhury had no love for literature. Initially he even did not approve Rahman's writing poems.⁴ Although Moklesur Rahman was not a bohemian type like Yeats' father, but he also had some problems. He could not stick to any one job for a long time. He begins his career joining the Police Department as Inspector of Police. He could not adjust with the colonial police service for many days and resigned from his post. Then he joined a bank. Afterwards he started cinema-hall business in partnership. After performing hajj a change took place in his mind and leaving cinema-hall business he started a printing press. He also joined politics and competed in election being nominated from Sher-E-Bangla AK Fazlul Huq's Krishak Praja Party Krishak Sramik Party. However, a dissimilar ground was that the family environment of Yeats was very artistic and favourable for the formation of a literary mind. In Shamsur Rahman's family there was no love for art and literature. In his childhood while Yeats was exposed to many great poets and writers through his reading Rahman was not supplied with any books outside his school-syllabus books. Rahman said "I was born in a family alien to literature."⁵ It can, therefore, be said that WB Yeats had a better family environment for the formation of a literary mind.

As regards their academic career the two poets closely match. To some extent they showed indifference to academic study for the sake of a literary career. Shamsur Rahman became

interested in writing when he got himself admitted in Dhaka University in BA Honours program in the department of English. He spent more time in poetic pursuit the result of which was to leave the department without any degree. Afterwards, after having a BA pass degree he again enrolled in Dhaka University in MA program. He did well in the MA preliminary examination but did not sit for the final examination. This ended his academic career. Yeats also abandoned his academic pursuit for a literary career. In 1880, when Yeats was 15 years old, his family moved back to Dublin, where he attended the high school. In 1883 he attended the Metropolitan School of Art in Dublin. He was supposed to be an artist. But his heart was for writing. So he fully concentrated on writing instead of becoming an artist like his father and his other two siblings.

Interesting similarity can also be found in their love affairs and attitude to women. In personal life they were great lovers and worshippers of female beauty. Yeats' whole life and works were much influenced by his unrequited love for Maud Gonne who was an Irish beauty, ardent and brilliant. Yeats met her in 1889, and he wrote that the moment he met Maud Gonne "the troubling of my life began."⁶ He fell in love with her, but his love was hopeless. Maud Gonne liked and admired him, but she was not in love with him. Her passion was lavished upon Ireland. She was an Irish patriot, a rebel, and a rhetorician, commanding in voice and in person. When Yeats joined in the Irish nationalist cause, he did so partly from conviction, but mostly for love of Maud. Yeats proposed marriage at least in four times— in 1889, 1900, 1903 and 1916, and each time the proposal was turned down by Maud Gonne. Yeats was more frustrated when Gonne married the Irish nationalist Major John MacBride. The marriage turned unsuccessful. Gonne complained against the abusive nature and drunkenness of MacBride. They had a son, but the marriage broke shortly after the birth of the baby. Though there was no divorce, they started living separately. After MacBride was executed in Dublin in 1916 for his part in the Easter Rising, Yeats proposed to her for the final time. Gonne rejected him and in his desperation and confusion Yeats asked Gonne's adopted daughter, Iseult to marry him. Iseult was now 22 years old and considered Yeats' offer. But later on, like her mother, she also turned him down. Yeats married another woman, Georgie Hyde-Lees, who was 25 years younger than him. All these broke Yeats' heart. But Gonne was always ready to be a friend of Yeats and keep contact. Like before, she continued to be a fountain for W.B. Yeats' poetry. Almost similar romantic affairs are found in Shamsur Rahman's life. In his personal life, besides his wife, he had at least two

emotional affairs, and his lady loves were always an inspirational source for his many love poems and love letters. In his autobiographical work, *Kaler Dhuloy Lekha Rahman* (2006) Rahman narrates the events of his romantic love that remained somewhat platonic and unrequited. Rahman mentioned their names but kept their identity secret. The first emotional affair was with a girl studying in Dhaka University when Rahman was also a student there. He mentioned her name as Banya. Banya was from an aristocratic family. She told him that if he could not become a CSP officer she would not marry him. Ultimately Banya married a CSP officer. After Banya's marriage Rahman was so heartbroken that he withdrew from everything. Miraculously, however, he gradually recuperated when his eyes fell upon the eyes of another girl who exchanged love through her eyes. It was the girl Rahman married later, and she became the partner of his life till last days of his life. Another incident that Rahman mentioned is his losing heart with a beautiful woman a year after his marriage. Rahman mentioned her name as Gouri but kept her identity hidden. It was also an emotional affair for Rahman. Considering his wife and a baby he withdrew but was full of remorse for his beloved who was ready to sacrifice everything for him. Rahman dedicated his second volume of poetry without mentioning her name.⁷ It is important to note that both W.B. Yeats and Shamsur Rahman had great admiration for women. In their poetry the lovers have mutual admiration and they continue loving each other even in the face of rejection or separation. Both the poets had great respect for women they always craved for feminine touch and affection. They thought that only love can unite the human beings and the human society together.

The two poets also match in their attitude to religious belief. Both had some belief outside traditional religion. They closely observed the ills caused by religious fanaticism, and tried to find a way out. In Yeats' Ireland the conflict was within the same Christian religion—between the Catholic and the Protestant. Through both parents Yeats claimed kinship with various Anglo-Irish Protestant families. Normally, he would have been expected to identify with his Protestant tradition which represented a powerful minority among Ireland's predominantly Roman Catholic population but he did not. Indeed, he was separated from both historical traditions available to him in Ireland, from the Roman Catholics, because he could not share their faith, and from the Protestants, because he felt repelled by their concern for material success. Yeats' best hope, he felt, was to cultivate a tradition more profound than either the Catholic or the Protestant—the tradition of a hidden Ireland that existed largely in the anthropological evidence of its surviving

customs, beliefs, and holy places, more pagan than Christian. Almost similar things happened in the case of Shamsur Rahman. In some interviews he, being asked about his religious belief, mentioned that his religion is the ‘religion of man.’⁸ He considered man above everything else. Like Yeats he was shocked to see religious extremism between the Hindus and Muslims and also within the same religious community. Rahman also criticized those people who use religion as a means of their business. Like Yeats, he also tried to find some belief that was more pagan than rational religion but can connect the Bengali people’s tradition and practice that is rooted to their geography and culture.

Both the poets had a family life and had children. Despite occasional financial crisis, Shamsur Rahman had a comparatively happy family life. He married in 1955 when he was twenty five years old. His wife Zohra Begum was always loving, caring and cooperative. She was a housewife and devoted to her household work and family affairs. She was always helpful in her husband’s poetic career. Their four children, two daughters and two sons, were born between 1956 and 1961. Rahman was a loving and caring father, and obviously a loving husband for Zohara Begum. Though started late Yeats also had a family life and despite a huge difference in age his wife proved good. Having been rejected by Maud Gonne and Iseult Yeats decided to marry someone else when his proposal was accepted by Georgie Hyde-Lees whom Yeats had known for several years. Then Yeats was fifty one and Georgie was twenty six. Marriage made Yeats’ life serene and full of order. A few days after their marriage, Georgie, experimented with automatic writing to divert her husband. Automatic writing is a method commonly utilized by occultists, being a process wherein one lets go of conscious thought, all the while loosely holding a writing utensil over a piece of paper, and becomes a medium, either for one's own subconscious thoughts, or the thoughts of some spirit communicating through the "medium". When Yeats first met Georgie she was already interested in the occult, and Yeats often asked her advice on the authenticity of information given him by mediums. Later, she joined a group of Theosophists and eventually became a member of the Golden Dawn. Georgie knew that Yeats believed in her as a spiritually "receptive" person, and she also knew that he took occult communication seriously. Thus, it seems highly plausible that there was a premeditated intent on her part to alleviate Yeats' fears about his having made the right choice in marrying her. Nine days after marriage Yeats wrote to Lady Gregory expressing his drastically changed state of

being: 'From being more miserable than I ever remember being since Maud Gonne's marriage I became extremely happy.'⁹ In his biography of Yeats, Richard Ellmann remarks that "Had Yeats died instead of marrying in 1917, he would have been remembered as a remarkable minor poet who achieved a diction more powerful than that of his contemporaries but who, except in a handful of poems, did not have much to say with it"¹⁰ They had a son and a daughter. Yeats' two well known poems written on them are, 'A Prayer for my Daughter' and 'A Prayer for my Son.'

Both Rahman and Yeats were very autobiographical in their writings. Their verses abound with self-talk. They have talked much about their own— their friends, relatives, lovers, countries and so on. But a deeper study of their poetry in context of the historical transition of their society reveal the fact that they had tried to accommodate the joys and sorrows of the majority people of their society and searched an identity through their poetry. To Yeats this identity was Irishness and to Shamsur Rahman it was Bangladeshiess. Thus they have been able to become the most representative poet of their soils.

However, the life of W.B. Yeats was more eventful than that of Shamsur Rahman. Shamsur Rahman's contribution is mainly in poetry while Yeats had great contribution in Theatre. Along with others Yeats established the Irish Literary Theatre, which gave its first performance in Dublin in 1899 with his play *The Countess Cathleen*. To the end of his life Yeats remained a director of this theatre, which became the Abbey Theatre in 1904. A number of his works came out before Ireland was declared a free state. In 1922, on the foundation of the Irish Free State, Yeats accepted an invitation to become a member of the new Irish Senate. He served for six years. In 1923 he was awarded the Nobel Prize for Literature. After winning the Nobel Prize he became a celebrated world figure and toured many countries of the world. Yeats died in January 1939 while abroad. Final arrangements for his burial in Ireland could not be made, so he was buried at Roquebrune, France. The intention of having his body buried in Sligo was thwarted when World War II began in the autumn of 1939. In 1948 his body was finally taken back to Sligo and buried in a little Protestant churchyard at Drumcliffe, as he specified in "Under Ben Bulben," in his *Last Poems*, under his own epitaph: "Cast a cold eye/On life, on death./Horsemanship, pass by!" Shamsur Rahman, on the other hand, led a very simple life and he is known almost exclusively to Bangladesh and parts of India. He earned his living doing jobs in different newspapers. During the Pakistan period he was in the Morning News, then in Dainik Pakistan.

When Bangladesh became free Dainik Pakistan turned Dainik Bangla and Rahman joined there as an Assistant Editor. In 1977 he became the Editor of the daily. Up till 1987 he was in that position. He was compelled to resign from the Dainik Bangla in 1987 when he was unable to cope up with some undue interference of President Ershad who was the chief of the then army Govt. Afterwards Rahman greatly faced financial troubles. He wrote poems and sold them to maintain his family. Rahman's first book of poems *Prothom Gaan Ditio Mrityur Aage* was published in 1960, though he was publishing poems more than a decade before that time in different magazines, newspapers etc. With the arrival of his second book *Roudra Korotite* in 1963 he was established as a well-known poet of Bangladesh. The book was selected for Adamjee Award in 1964. Afterwards, he wrote prolifically. When he died in 2006 he had sixty three books in his credit. One book of his poetry, *Andhakar Theke Aloy* was published posthumously the same year of his death.

Bangladeshi Identity formation and Shamsur Rahman's Poems:

The geography comprising today's Bangladesh has a long history of colonial exploitation. The territory comprising Bangladesh was under the British colonial rule for about two hundred years. In 1947 the British rule being over, partition of India took place resulting in the split of Bengal—the East Bengal (today's Bangladesh) and the West Bengal. The East Bengal (also called East Pakistan) became a part of the newly created Pakistan. Immediately after the creation of Pakistan, the people of East Bengal/East Pakistan (Now Bangladesh) began to realize the absurdity of a partition on the basis of religion. They began to face problems such as influx of refugees, economic distress and communal disturbances, as well as the Pakistani regime's hostile attitude to the people of East Bengal and their language Bangla. The West Pakistani rulers' decision to make Urdu the sole state language of Pakistan infuriated the Bengalis of East Pakistan. This culminated in the Language Movement of 1952 when some brave sons of this soil embraced martyrdom. To sacrifice life for protecting the prestige of one's mother tongue is an unprecedented event in world history. The Language Movement made the people of the East Pakistan more aware of their right, a language and an identity of their own. Amidst this political context Bangabandhu Sheikh Mujibur Rahman appeared as the most powerful voice against the West Pakistani rulers' exploitation. His strong leadership led the Bengalis to subsequent movements culminating in the liberation war of 1971. In exchange of the blood of thirty lakh

martyrs, the East Pakistan emerged victorious, its state name being People's Republic of Bangladesh. All these struggles and experiences of the Bengalis find beautiful expression in the poems of Shamsur Rahman. Since the early nineteen sixties the movement was gaining momentum, and Shamsur Rahman was writing poems with a patriotic zeal searching the identity of a new nation that would emerge soon. His poems obviously had a role in the formation of a national unity and a Bengali identity. In 1971 Bangladesh emerged as an independent state. True though it is, independence could not ensure peace and prosperity for Bangladesh as a new nation so smoothly. Within a few years, Bangabandhu Sheikh Mujibur Rahman was assassinated in his residence along with his family members. The later history of Bangladesh— the military rule, struggle for democracy, evolution of religious extremism, emergence of a new middle class etc are such phenomena that only the people of this region could experience well. Shamsur Rahman has depicted all these phenomena very vividly in his poetry. Some poems are discussed and analysed here to show how Rahman's poems demonstrated a national identity and became instrumental for the people of East Pakistan to fight fiercely against the enemies and snatched liberation.

In his early poems Shamsur Rahman were mainly concentrated on his own self, but later he gradually becomes aware of his social, cultural and political surroundings. He became aware of the movements going on against the Pakistani rulers. He wrote a number of poems in the context of the Language Movement. One of his popular poems is 'Barnamaalaa Aaamaar Duhkhini Barnamaalaa' (Alphabets, My Sad Suffering Alphabets) where he expresses his emotion for the language of his mother. In this poem Rahman personifies the Bangla alphabets as his mother whose face is sad and miserable. He says:

You are mingled in my being like a cluster of stars flying a flag glittering.
You are always surrounded by the sylvan setting of a land known as love.
After the black night being over
In my Sheuli-decked childhood
Madanmahan Tarkalankar used to call out in his calm, solemn voice at the crack of dawn each day: "The birds are chirping."
...
You remain the pupil of my eye, ever blooming and awake.
Tell me, what shall I be left with if you are uprooted?¹¹

In this poem Rahman refers to Madan Mahan Tarkalankar, the 19th century Bengali poet, who contributed to develop Bengali text-books for children. The ‘I’ used in the poem is obviously the Bangla speaking people of the region. The poem uses allusions of the Pakistani conspirators who wanted to uproot the Bangla language from the region comprising Bangladesh. Obviously the poem exhibits the identity of a community of people whose mother tongue was under attack. The historical mass movement of people of East Pakistan was an important event in the year 1969 when Rahman wrote “February 1969”; “Hartal”; “Asader Shaart” “E Shahar” and some other poems that show the spirit of a new nation which was going to emerge. These poems were included in *Nij Baashbume* (1970).

In the poem ‘Aasaader Shaart’ Rahman commemorates Asad, a student leader of Chatra Union belonging to Menon Group, who were shot dead by the police. Rahman narrates the background of this poem. On 20th January while he was on his way to his office he saw a procession. He noticed that a youth was carrying a tall stick and on the top this stick was a shirt which was stained with blood. From the slogan it became clear to Rahman that the blood-stained shirt was the shirt of Asad who was killed by police. Rahman kept on looking at the shirt for some time. That very day after returning home he wrote poem ‘Asader Shaart’. In imagination he creates a lot of affection for Asad’s shirt which, at the end, becomes ‘our heart’s flag’.

Like clusters of red oleander or like
The flaming sun-set clouds, Asad’s shirt,
Fluttering in the breeze in the deep blue.

...
A single piece of human cloth has obscured
Our weakness, cowardice, guilt and shame— every thing.
Asad’s shirt today is our heart’s flag.¹² (translated mine)

In December 1970, the general elections were held and Awami League won a stunning victory winning 160 out of 162 seats in East Pakistan. Awami League’s landslide victory frightened the Pakistani rulers. They could well smell that the Bengalis would now wield the state-power of Pakistan. So, the West Pakistanis started conspiring immediately after the results were out. Yahaya Khan had convened the opening session of the National Assembly on the 3rd of March; but on the 1st of March, he postponed the session for an indefinite period. On March 7, Bangabandhu addressed a massive rally in the Race Course Maidan with about a million people gathering from across the country. In his speech, Bangabandhu announced, “Our struggle this

time is the struggle for freedom; our struggle this time is the struggle for independence". This electrifying declaration by Bangabandhu was virtually the declaration of the independence of Bangladesh. The military junta of Yahaya Khan started a dialogue with the leader of the majority party, Bangabandhu Sheikh Mujibur Rahman. But it was actually an attempt to hoodwink the Bengalis. They smuggled in arms and ammunition and a large number of army personnel from West Pakistan. On March 25, at midnight, they started mass scale genocide of the unarmed Bengalis. Thus began the so-called 'Operation Searchlight', the most heinous and barbarous genocide in the history of mankind. Soon after the crackdown began, Bangabandhu declared the independence of Bangladesh in the early hours of March 26, 1971. The freedom fighters of Bangladesh fought fiercely against the occupational force. When the liberation war was going on Shamsur Rahman wrote inspirational poems for the freedom fighters. These poems were supplied to the freedom fighters under the disguised name Majlum Adeeb. During war time Shamsur Rahman wrote his best known poems on Independence of Bangladesh- 'Tomaake Paayor Janya He Swaadhinataa' and 'Swaadhinataa Tumi'.

'Tomaake Paayor Janya He Swaadhinataa' (To get You Liberty) features the sacrifices of the people for freedom:

To attain you, o freedom,
To attain you

How many more times do we have to float in a river of blood?
How many more times do we have to face a devastating blaze?

.....

Raising the echoes of your flaming declaration
From one end to the other end of the world,
Waving the new flag, beating multiple drums with fanfare all around,
You must come,—you have
to this Bangladesh, Oh freedom.¹³

Again in "Swaadhinataa Tumi" the poet catches the emotions of freedom-longing mass. Here he fuses the cultural identity of the Bengalis who are different from the West Pakistanis. Rahman refers to his cultural roots, the senior poets- Rabindrnath and Nazrul, the language movement, Bengal's fields, trees, plants, rivers, ponds, the working people— all that form an identity of a new nation. The poem is an impassioned expression of the highest sacrifice of the Bengalis for freedom:

Freedom, You Are

Rabindranath's ageless poetry, imperishable songs.
Freedom, you are
The great personage of poet Nazrul, with his swinging cluster
Of long hair, vibrant with the joy of creative art.
Freedom, you are
the immortal flame of Twenty First February on the tower of martyrs.
Freedom, you are
an animated procession, bedecked with banners and resonant with slogans.¹⁴ (Translation mine)

Irish Identity Formation and W.B. Yeats' Poems:

Yeats lived through Ireland's turbulent political situation, and observed Irish people's movement to get free. He was born two years before the Fenian Rising of 1867.¹⁵ He witnessed the upheavals of the Land War¹⁶, and the rise and fall of the great Irish parliamentarian, Charles Stewart Parnell¹⁷, all before his 25th birthday. By the time of his death in 1939, Ireland had experienced a war of independence and a civil war. Yeats witnessed the emergence of the Irish Free State, in which he served as a Senator, and the consolidation, in trying circumstances, of Irish independence during the 1920s and 1930s. From the late 1880s till his death in 1939, there was scarcely a significant Irish public event or movement in which Yeats did not have an involvement, or about which he did not have an opinion. As chief progenitor of the Irish literary revival, Yeats contributed to the cultural churn that helped change Ireland in the decades before independence. Coming in contact with John O'Leary, a famous patriot who had returned to Ireland after totaling 20 years of imprisonment and exile for revolutionary nationalistic activities, Yeats was inspired to be more nationalistic as he states: "When I first wrote I went here and there for my subjects as my reading led me, and preferred to all other countries Arcadia and the India of romance, but presently I convinced myself ... that I should never go for the scenery of a poem to any country but my own, and I think that I shall hold to that conviction to the end."¹⁸

Yeats attempted to be Irish in his poetry, and he primarily wrote for the Irish audience. His aim was to create an Irish identity that could be different from the British. He made the landscape of his poetry an Irish geography, and that was obviously something new in Irish literary history. Yeats also searched Irish folk and the occult to find a root of Irish Identity.

In the poem "Red Hanrahan's Song about Ireland" Yeats makes Red Hanrahan his mouthpiece. Red Hanrahan's character is based on the real-life bard of Ireland in the 18th century most likely Owen Roe O'Sullivan. Red Hanrahan appeared in several of his works. The poem was written in

1997 and appeared in the work *The Seven Woods* (1904). In this poem the landscape is Ireland-Ireland with all its sights and sounds:

The old brown thorn-trees break in two high over Cummen Strand,
Under a bitter black wind that blows from the left hand;
Our courage breaks like an old tree in a black wind and dies
But we have hidden in our hearts like the flame out of the eyes
Of Cathleen, the daughter of Houlihan. (lines 1-5)

In this poem Yeats uses a mother image which is Cathleen. This is a mystical symbol and emblem of Irish nationalism. Here Ireland is personified as an old mother. The indication lying in the poem is that the sad old mother needs such young men and women who are willing to fight in order to free Ireland from the colonial rule. The poem obviously gave the contemporary Irish audience a feeling of Irish identity and inspiration for a freedom movement.

“The Lake Isle of Innisfree” is Yeats’ another popular poem that expresses the poet’s love for Ireland. Yeats wrote this poem when he was staying in London. The time was around 1890. One day while he was walking along the Fleet Street (in another account it was The Strand), he heard ‘a little tinkle of water’ which reminded him of lake water. His imagination transported him back to the west of Ireland and the Isle of Inisfree on Lough Gill in County Sligo where he spent much of his childhood and early adulthood:

While I stand on the roadway, or on the pavements grey
I hear it in the deep heart’s core. (lines 11-12)

In “To Ireland in the Coming Times” Yeats again goes back to the past in search of his Irish predecessors who have sweetened Ireland’s miserable history with songs and rhymes:

And may the thoughts of Ireland brood
Upon a measured quietude.’ (lines 15-16)

In this poem Yeats mentions the names of Thomas Osborne Davis (1814-45) who was the leader of the Young Ireland party and wrote poetry; James Clarence Mangan (1803-49) who was a translator and Irish romantic poet; and Sir Samuel Ferguson (1810-86), a poet who translated Gaelic legends into English. The main spirit of the poem is Irish literary revival and a national identity.

“September 1913” is Yeats’ political poem which he wrote in immediate reaction to Dublin Corporation’s reluctance and eventual refusal to house a collection of paintings belonging to Sir Hugh Lane, a young, wealthy, single-minded art collector who was nephew of Lady Gregory. Yeats was incensed by his opponents’ negative attitude towards Lane’s paintings and, by extension, art in general, and *September 1913* is his carefully honed riposte. In it he evokes a desiccated urban world of money-driven philistinism:

What need you, being come to sense,
But fumble in a greasy till
And add the halfpence to the pence
And prayer to shivering prayer, until
You have dried the marrow from the bone ?(Lines 1-5)

Yeats contrasts this with the noble sacrifices of patriots such as John O’Leary, Fitzgerald, Emmet and Wolfe Tone. In this poem he used the refrain “Romantic Ireland is dead and Gone,/ It’s with O’Leary in the grave.” The nursery-rhyme metric of this refrain has the heavy beat of a funeral bell. Here, Yeats especially remembers his model figure O’Leary who was a truly idealist nationalist and whose dream was to build a new Ireland. The poem is a binding force of the Irish people to continue their movement to make Ireland a truly ideal state based on Romantic ideals. On August 30, 2013 James Harpur writes a criticism on Yeats’ “September 1913” in the Irish Times. Harpur commnets:

...a century after the publication of his poem, Yeats would surely have been encouraged to see that in his country, beside traffic-laden roads and motorways, public sculptures and installations adorn hills and roundabouts; that urban workers can dive into a church to enjoy a piano or organ recital during their lunch breaks, or, indeed, into an art gallery; and, perhaps most of all, that poems are still being published in newspapers.¹⁹

The poem “Easter 1916” shows Yeats’ reflections on the unsuccessful attempts of some revolutionaries belonging to the Irish Republic. Yeats commemorated those revolutionaries who were killed in the movement. He finished the poem on September 25, 1916, and it was printed privately in an edition of 25 copies but did not circulate widely until its publication in both London’s Labour journal *The New Statesman* and New York’s *The Dial* in the autumn of 1920 and then in Yeats’ next book of poetry, *Michael Robartes and the Dancer*, in 1921.²⁰ The Rising began on Easter Monday 1916. The revolutionaries proclaimed an independent Irish Republic and held out for six days before surrendering in the face of the British Army’s vastly superior

firepower. Fifteen of the Rising's leading figures were subsequently executed (Roger Casement suffered the same fate a few months later) and this left an enduring mark on the Irish public which rallied behind the memory of the departed leaders and the goals for which they had sacrificed themselves. The poem begins in a conversational tone; winds itself up into a description of the Rising's leaders; embarks on a meditation about 'hearts with one purpose alone'; and concludes with a resounding chorus:

MacDonagh and MacBride
And Connolly and Pearse'
Now and in time to be,
Wherever green is worn,
Are changed, changed utterly:
A terrible beauty is born. (lines 75-80)

In the Rising's immediate aftermath, he perceptively remarked that 'one knows nothing of the future except that it must be very unlike the past.' According to Yeats' biographer Roy Foster, Yeats tried to maintain a distance from the revolutionary politics going on in the first and second decades in Ireland but he 'adapted his public persona so that he emerged in 1922 as the founding father of a new nation'.²¹

George Macbeth writes:

Irish history and Irish politics came alive to Yeats through the doings of people he knew and loved. His best work is a commentary on the history of a whole country at the establishment of its freedom, a period of agonizing crisis seen through the eyes of a particularly sensitive and involved member of it. Ireland was still small enough in the early twentieth century for one man to feel its problems personally and mould great poetry out of them. No English poet has been able during the last fifty or sixty years to do this for more than one particular region. This more than anything else establishes Yeats' preeminence.²²

Comparative Reflections: The poems discussed and analyzed in this paper undoubtedly demonstrate the two poets' concern for a national identity for the people they separately belonged to. Both the poets have used a mother image to describe their motherland. In "Red Hanrahan" Yeats used the mother image as Cathleen the daughter of Houlihan. Similarly Shamsur Rahman used a mother image in the poem "Barnamala Aamar Duhkhini Barnamala." Yeats has personified the country Ireland as mother and Rahman has personified the language Bangla as mother. Again in the poem "September 1913", Yeats has commemorated the great leader O Leary and he dreams to build a country of their own on the ideals shown by their great

leader O Leary. In “Asad’s Shirt” Shamsur Rahman commemorated Asad who was not a very great leader at the time but his sacrifice made him a part of history and obviously Asad will remain alive in this immortal poem of Shamsur Rahman. Both the poets searched the cultural past and the tradition of their people to connect with the present, thus giving an identity of their own. However, while Shamsur Rahman wrote in Bangla, and the language Bangla became one of the important tools for liberation movement for the Bengalis the case was different with Yeats. It is to be remembered that though Irish was the predominant language of the Irish people for most of their recorded history, the language suffered much during the British colonial period. English was the medium of academic study and the official language. Only a small number of people spoke Irish. There raised the question of the language in which Irish literature ought to be written. Yeats insisted that the distinctive Irish insights derived from Irish mythology and folk memory could be expressed in English. Yeats himself had never tried to master the Irish language, and he had an Anglo Irish root. However, Yeats came to believe that there was 'no literature without nationality and no nationality without literature.'²³ Some accuse Yeats of his English quality in his poetry, and his being sided with English aristocracy. There might be some truth in such accusation because language and culture is closely interlinked. Shamsur Rahman, on the other hand is beyond such accusation and he has created purely a Bangladeshi nationality in his poetry being rooted to his soil.

Conclusion: In this paper I have tried to compare and contrast the two poets with a focus on elements of national identity in their poems. Clearly, despite differences in space and time the two poets have significant similarities between them. Both the poets were careful enough to brush the historical event or national issues of their land with artistic touch, and as such their poetry have become regional as well as universal. Hopefully, the paper will be a welcome contribution to comparative literature and will facilitate further study of Shamsur Rahman and W.B. Yeats together. Their poetry was very much topical, they are general at the same time because they spoke for liberty and they spoke for humanity. They are two poets of their respective soil and go beyond their soil. They are two bards on a string.

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¹⁰ Richard Ellmann, 1948, *Yeats: The Man and the Masks*, W.W. Norton, New York, p. 223.

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¹³ The original poem occurs in *Bandi Shibir Theke* (January 1972). It consists of 46 lines. The translation is by Shankar Sen. *Ibid*. p. 59-60.

¹⁴ The original poem occurs in *Bandi Shibir Theke* (January 1972). It consists of 42 lines. Translation is mine.

¹⁵ Fenian movement (fē'nēən) or Fenians, secret revolutionary society organized c.1858 in Ireland and the United States to achieve Irish independence from England by force. It was known variously as the Fenian Brotherhood, Fenian Society, Irish Republican Brotherhood, and Irish-American Brotherhood. The name derives from the ancient Irish Fenians, a professional military corps that roamed over ancient Ireland (c.3d cent.) in the service of the high kings. They figure in the legends. http://www.encyclopedia.com/topic/Fenian_movement.aspx.

¹⁶ In 1879 one the largest conflicts in Irish history erupted over the issue of land and landownership in Ireland. For the first time in centuries the authority of landlords to control the land in Ireland was questioned and challenged. This conflict was lead by a tenant organisation known as The Land League. After 3 years of struggle this movement of ordinary tenants had dealt a fatal blow to rural landlordism in Ireland while also transforming the careers and profiles of several Irish historical figures not least Charles Stuart Parnell and Michael Davitt. At its height The Land League, had 200,000 members, while Ireland seemed on the verge of a civil war. Although struggles over rural land rights would continue into the early 20th century, by the end of the Land War the day of major rural landlords was coming to end. <http://www.britannica.com/topic/Land-League>.

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ANIMALISM IN VOLPONE: A PREAMBLE

Md. Shah Alam Chowdhury*

Abstract: The current study tends to find out the animal imageries of Ben Jonson in his allegorical play *Volpone*. Johnson is the third most important name in English drama after William Shakespeare and Christopher Marlowe. Although Jonson did not achieve much success with his tragedies, he became very well-known for his comedies. *Volpone* is a part of his mature comedies, or second period, is his most significant and most-performed play. Johnson's *Volpone* is set in Renaissance Italy; the characters take their names from animals and birds. The plot grew out of a beast fable popular in the Elizabethan oral tradition. *Volpone* (*volpe*) means fox in Italian; *Mosca* is the word for parasitic gadfly. Mosca is dependent upon the goodwill of the sly Volpone. Volpone's genius lies in his ability to fleece the greedy rich, the covetous wealthy, without resort to trade, venture, or product, the usual methods of commercial advancement.

Key words: *Metaphoric Function, Animal Imagery, Parasitism, Animalia,*

Introduction

Volpone is a symbolic play of Ben Johnson. Here, Volpone is the central figure of the play that indicates the character of the fox. He begins the action by his plots and intrigues, and it is the audience's interest in the manner of his downfall that preserves the dramatic tension until the final curtain. Ben Jonson parodies the material "age of gold" referring to the Golden age from Greek mythology. Human vices are the main reason for people's moral degradation and the perversion of the Golden Age. He accentuates on people's tendency to deceive others out of greed, vanity, sloth, lust and hedonism.

Volpone has a main plot and a subplot, which was very typical for plays of that time. The main plot reveals the characters obsessed with greed, and the subplot "attacks" another vice - that of vanity. It bears the typical characteristics of Jonson's drama. The action takes place over the course of one day in seventeenth century Venice. Jonson was an Italophile, though back then, Venice was considered to be the centre of sin and corruption. Characters are historically bound to their place and time and each one of them represents a human trait or eccentricity.

The complete title of the play is *Volpone, or the Fox: A Comedy*. *Volpone* whilst being a satirical comedy can be considered a beast play, as all the principle characters are people, but have animal names and display characteristics of the animals they represent. Jonson was a Renaissance dramatist and poet and was concerned with classical precedent. In *Volpone*, Jonson adapts a traditional beast fable that is found in Aesop's fables and presents a moral ending. Jonson refers to Aesop's fable of the fox that cunningly tricks a crow into dropping its cheese, in act-one, scene two. As Volpone tricks Voltore into giving him "A piece of plate", he remarks to Mosca "and not a fox / Stretched on the earth, with fine delusive sleights, / Mocking a gaping crow?".

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I think this reference to the fable suggests how easily Volpone will take wealth from the other characters. Jonson refers to the same Aesop's fable again in act five, scene eight. "A witty merchant, the fine bird, Corvino, / That have such moral emblems on your name, / Should not have sung your shame, and dropped your cheese, / To let the Fox laugh at your emptiness."¹

Objective

The main objective of the paper is to find out the animal imageries reflected by Johnson in *Volpone* and show his universality of thoughts and ideas among the people studying the dramatic elements of his play. This work will observe the realistic representation of his philosophy of life.

Background

Animalization, that is, Jonson's representation of characters as their namesake animals, transforms *Volpone* into a kind of fable. Arguably, the characters are not as one-dimensional as their names might suggest, but their names are fitting, memorable, and, most importantly, descriptive. If the names of Jonson's characters can be considered predictors of their actions, then the majority of the play's action comes as no surprise to the audience. Combined with the argument, the animalization theme reveals the motivations of every character. As a result, the audience can focus more readily on the underlying meaning of the play instead of the how and the what.

Animalism means preoccupation with or motivation by sensual, physical, or carnal appetites rather than moral, spiritual, or intellectual forces; the theory that human beings lack a spiritual nature.

Methodology

To complete the research study, stimulation came from the study of the drama of Ben Johnson from different critical studies of English literature. The 'Observation Method' was applied successfully for this research work. By using this method, the researcher goes through different literary articles, critical compositions, and websites to find interrelated study materials, in order to be acknowledged in the allied topics. Based on the criticism of Ben Johnson, a lot of critical essays and analysis were published in the shapes of different books and in many literary journals which are very useful as a supplementary material for further study of the researcher.

Discussion

Use of Animal Imagery

Jonson uses animal imagery to identify the legacy hunters, and as Lady Would-Be joins the group of hopefults, Jonson places her amongst the animals as a she-wolf. As Volpone invents his death he tells Mosca that "I shall have instantly my vulture, crow, / Raven, come flying hither on the news, / To peck for carrion, my she-wolf and all". I think Jonson is illustrating that Lady Would-Be is no longer a chattering parrot but has now become one of the greedy animals hoping to feed from the death of another. As Volpone hears his punishment and is led aside his final line is "This is called mortifying of a fox". I think that Jonson uses this quintuple pun to provide different images of the end of the fox. It is the humiliation of Volpone, bringing the fox to his death, tenderising animal meat or teaching sinners by punishment. At the end of *Volpone*, Jonson reinforces his moral message through animal imagery that greed and wrongdoing will want more and more until it destroys itself. As the characters are taken away to be punished the 1st

Avocatore reminds the audience that "Mischeifs feed / Like beasts, till they be fat / and then they bleed".²

Characters for Animal Imagery

Volpone is a rich Venetian nobleman who compounds his wealth by feigning fatal illness while promising several greedy friends he will make them his heir. Mosca performed as a parasite, Mosca is a fellow of no birth, without hope of worldly advancement beyond sharing the ill-gotten gains of his master. He is Volpone's chief minister and plot-maker. Voltore is the vulture who is an advocate who can speak well in any cause. He aids Mosca to fleece others, thinking that the wealth will eventually come to him.

Corbaccio is an extremely old gentleman; Corbaccio expects to dance on Volpone's grave. He disinherits his son to make his position as Volpone's heir secure. Corvino is a typical jealous husband who is persuaded by his greed to look like a cuckold. Corvino is another one of the "carrion-birds" circling Volpone. Nano, as his name in Italian indicates ("nano" means "dwarf"), is a dwarf. He is also Volpone's fool, or jester, keeping Volpone amused with songs and jokes written by Mosca. The only notable fact about Castrone is that his name means eunuch ("castrone" means "eunuch" in Italian). There is not much else to say about Castrone, as he has no speaking lines whatsoever.

It is important to note that although Volpone is a gentleman and not a parasite, he is nonetheless making his living by employing the methods of such fools. Despite his noble heritage, Volpone chooses the occupation of a parasitic fool. This indicates that he is to be a comic and not a serious figure.

Androgyno

"Androgyno" means "hermaphrodite" in Italian, and as in the case of Nano and Castrone, the name rings true. Androgyno apparently possesses the soul of Pythagoras, according to Nano, which has been in gradual decline ever since it left the ancient mathematician's body.

Parasitism

"Everyone's a parasite" to paraphrase Mosca (III.i), and over the course of the play he is proved right, in the sense that everyone tries to live off of the wealth or livelihood of others, without doing any "honest toil" of their own. Corvino, Corbaccio and Voltore all try to inherit a fortune from a dying man; and Volpone himself has built his fortune on cons such as the one he is playing now. Parasitism, thus portrayed, is not a form of laziness or desperation, but a form of superiority. The parasite lives by his wits, and feeds off of others, by skillfully manipulating their credulity and goodwill.³

Animalia

There is a "fable" running throughout the play, through the associations the characters' names create with animals. It is very simple and tells the tale of a cunning "Fox" (*Volpone* in Italian), circled by a mischievous "Fly" (*Mosca* in Italian), who helps the Fox trick several carrion-birds—a vulture (*Voltore*), a crow (*Corvino*) and a raven (*Corbaccio*) into losing their feathers (their wealth). The animal imagery emphasizes the theme of "parasitism" in the play, where one life form feeds off of another. And it should also be remembered that fables are tales with simple moral messages, told for a *didactic* purpose. Though much more complex, *Volpone*, at its heart

shares the same purpose, making the use of "fable-like" symbolism appropriate and helpful in understanding the meaning of the play.

The Importance of Names in *Volpone*

In Ben Jonson's *Volpone* nearly all the characters have symbolic names, usually related to animals in some way. The meanings of most of the characters names are revealed early in the play and the title itself contains the translation of Volpore's name to English, that being fox. Besides Volpone, there is also Voltore the vulture, Corvino the crow, and Corbaccio the raven whom he has been conning since before the play, and continues to con over the course of it. The symbolism of those animals hasn't changed much in most cultures between the time Jonson wrote the play and today.

First let's deal with Volpone, the fox that leads all of the other characters around in circles until the end of the play. Volpone, who should be a simple well to do Italian nobleman is revealed as a simple greedy trickster at the beginning. He does the things you would expect a fox to do if it were a human too. Pretends to be dying, disguising himself as other people, and even fakes his own death in the end. He tricks others for his own gain until eventually he is forced to reveal himself when his confidant decides to trick him back. The obvious moral is that the trickster will always have to pay for his tricks in the end.⁴

Followed by the sneaky fox, we have the carrion birds, Corvino, Voltore, and Corbaccio. Each of them try to live up to their names as they attempt to take all of Volpone's estate, similar to how the living bird feasts on the long since dead. Unfortunately for them, they are too greedy and gullible to realize that the fox they're after isn't anywhere near dead at all. They are tricked into giving him gifts for good health, and, for Corvino at least, to offer him his wife for a night just to show the endless depths of their hunger for Volpone's wealth. In the end all they gain is their own misfortune just like Volpone.

When the play comes to its close, all the greed that each character had has turned against them as Volpore reveals the truth. Of the three birds, Corvino is humiliated just as he tried to humiliate his wife, Corbaccio loses all he owns for trying to give it to Volpore, and Voltore loses his job trying to manipulate a court of law to his benefit. Finally, Volpore himself is sent to jail just like a thief deserves.

Findings

With the use of irony, Ben Johnson indirectly accuses the audience of being idle because many people preferred using tricks instead of working as a way to get money. It was a common practice among upper classes to find an heirless "magnifico" who is expected to die soon. Then one starts ingratiating with him in hope of becoming their heir. But in "*Volpone*" the author presents the idea of "the thief who becomes the victim of thieving" - each of the three men tries to get Volpone's riches, but is actually robbed of their own. Since the three competitors for Volpone's inheritance are so desperately trying to earn his favour, the protagonist is certainly no worse than them. He is just taking advantage of their gullibility and is wrapping them around his finger with Mosca's help.⁵

Volpone "exults" that he has "no wife, no parent, child, ally". Nano (the dwarf), Castrone (the eunuch) and Androgyno (the hermaphrodite) are his servants and their function in the play is

"thematic and rhythmic". They speak in heroic couplets as compared to the central characters. They constitute Volpone's household which is "a parody of a family": the three grotesque characters are his children-freaks and Mosca is his mistress. Such "travesties" have always indicated a "social or spiritual decadence". Jonson hints that the concept of a family has been perverted in the society because blood bones do not have that much importance as they used to. Volpone boasts that he does not have any blood relatives, Corbaccio disinherits his son and Celia is betrayed by her own husband. The latter is not an example of betraying a blood relative, but it is a good illustration of how corrupt the society has become, since Celia's husband compels her to sleep with another man in order to get hold of his riches.⁶

Hypocrisy is yet another vice that has spread like a disease in the Venice society of that time. It is a potent tool for achieving one's goals and it goes hand in hand with the unlimited greed of some of the characters. Everybody starts lying as soon as they realize that they can take advantage of their lies. The three men's desire to get their hands on Volpone's money make them pretend that they are concerned about Volpone's health. And they are, indeed, though it is not improvement, but deterioration of his health that will relieve their anxiety. The dialogue between Volpone and Voltore is a perfect example of the "trickster tricked" idea.

The next victim is Corbaccio who is older than Volpone and is certainly nearer to death than him. His attempts to become heir to "soon-to-die" Volpone suggest that people do not change over time. Either greed does not know age, or Corbaccio is just another person who does not accept the fact that he is getting old and will not be able to take his possessions with him when he dies. The raven's gift is worthless compared to the other two competitors' presents. He offers a medicine that is supposed to improve Volpone's condition, but, of course, the chances of the given drug to be actually a poison are very high. Corvino is the third person who is tricked by Volpone and Mosca. Each of the would-be heirs is told that he is the one who will receive Volpone's inheritance. As soon as the last competitor goes out of the house, Volpone and Mosca start mocking at their gullibility. The fact that their actions are less dishonest compared to the actions of the three legacy-hunters is the reason Ben Jonson still does not punish them for their lying.

Lady Politic Would-be "serves as Sir Politic Would-be's female counterpart in her vanity". Besides the fact that she is vain about her looks, she also pretends to be very literate and tries to prove it by talking too much. Thus Ben Jonson satirizes the loquacious woman who indulges too much in being the centre of attention.

The subplot is "directed towards Italophile Englishmen" (like Jonson himself) who travel to Italy to get to know its civilization. But these people are endangered by succumbing to the corrupt manners of the society. Sir Politic Would-be and his wife are two examples of how simple-minded people are easily corrupted once they are influenced by the Italian way of life.

Metaphoric Function

The names of the characters function as metaphors, which create images of their true natures. The lawyer Voltore, named for the vulture is the first of the visitors hoping to feed off Volpone. In the staged play I would dress Voltore in his black lawyer's gown, the drapes of the gown representing the large black wings of the vulture. Jonson names the other two legacy hunters after carrion birds. Corbaccio the raven and Corvino the crow, visit Volpone after the vulture in their natural order of the largest most powerful bird first. Sometimes in *Volpone*, it seems that disguises can reveal more truth than they conceal.

There are at least two good examples to choose here: Volpone's disguise as Scoto Mantua, or Sir Politic Would-be's disguise as a tortoise. When thinking about why these disguises are each a "good fit" for the person wearing them, we should think about what the associations each disguise has. Volpone disguises himself as a mountebank. A job description of a mountebank could be as follows: deceive people into giving you money with the promise of good health contained in his medicine. Substitute "money" for "good health" and "inheritance" for "medecine", and the description now applies to Volpone. Furthermore, Scoto's personality is much more like the Volpone we see in Act One, presumably Volpone's real personality, than the one he deceptively presents when dealing with the legacy hunters in Act One. As for Sir Politic, the tortoise is traditionally thought of as being dim-witted and slow, a wandering animal that carries its house on its back. The similarities between the tortoise and Politic can be elaborated with textual analysis and an attempt to fit Sir Politic into the "fable" of Volpone, the animal understory that Jonson creates by naming the principal characters after a fox, a fly, and three carrion birds.

Jonson seems to use Volpone both as a mouthpiece for his satirical message and as objective lesson. How does Jonson reconcile these two conflicting attitudes towards his main character?

The key to answering this question is first asking a related question: what makes us closer to a character, and what pushes us farther away? To see a character behave cleverly, heroically, to share a secret with them, or to see them victimized draws us closer. To see the character behave violently or to see him made the subject of irony pushes us further away. Jonson paints Volpone as a character whose energy and lack of self-restraint makes him prone to all these different events. And he organizes the play in such a way that our distance to Volpone is initially small; we identify with Volpone, and take what he says to be true. But this distance gradually increases over the course of it, until the final Act when we again draw closer to him due to his victimization by Mosca. But by now our picture of Volpone has radically changed from our first picture; Jonson has qualified and changed his initial portrait to such an extent that he can now subject Volpone to satire without danger of appearing self-contradictory. A good answer will detail the precise sequence of these events, and should make reference to Volpone's attempted rape of Celia in Act III, scene vii.⁷

Conclusion

No poor, ignorant person is harmed, and several parasites are maintained in husbanding the gold. Two types of parasites or fools are found in the courts of Renaissance gentlemen: the natural idiots or deformed fools (for example, the dwarf, eunuch, and fool who entertain Volpone) and the obsequious but clever fools (for example, Mosca). The others are fools by nature; Mosca plays the fool by choice. Jonson's play is also quite true to how things usually end up for schemer's in today's world. One example was Bernie Madof who has been in jail for the damage he has done to many people by trying to rob them of money. Similarly, even though he wasn't specifically after money, Osama Bin laden has also had his "justice" as the White house put it, even though he desired to end life rather than steal money. These are but two of many such examples of how a person's greed for one thing or another tends to eventually bite back. "You reap what you sow" indeed.

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Comics in Bangladesh: From Mirror to Mode of Legalization

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Abstract: The recent trend of sarcasm based comics, targeting follies of people, makes it necessary to see how the genre of comics (comic strips, political cartoons, graphic novels) started becoming popular in Bangladesh and what sort of changes it went through over time. By considering works of three renowned and influential cartoonists, this paper looks into different phases of comics in Bangladesh and the sort of messages they delivered. Also, keeping in mind some relevant theoretical works, this paper contends that comics has evolved from being merely a mirror, thus showing a reflection of the society, to an efficient and powerful mode of transmitting and legalizing ideologies. This change in nature, this paper argues, has made it necessary to see the messages transmitted via comics with caution and care.

Key words: comics, ISA, culture industry, hypocrisy, propaganda, media control, Rafiqun Nabi, Shishir Bhattacharjee, Shahrier Khan

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Introduction

There were, at first, the bold and beautiful comic-like anti-oppressor posters during the liberation war. Then came Rafiqun Nabi (Ranabi), calling a spade a spade through his iconic ‘Tokaii’, followed by Shishir Bhattacharjee with his age appropriate political cartoons and Shahrier Khan with the country’s first graphic novel, full of subtle and smart sarcasm. The cartoon form has gone through quite a long trail, shifting shape from being instigator of laughter to advisor of protest against dictatorial regime. However, in a new-century when the Bangladeshi society is moving from collectivism to individualism in the form of corporate collectivism, comics can be (if it isn’t already) a very powerful weapon of promoting ideologies.

From the essay regarding media control, it is quite clear that how state propaganda can manufacture consent.¹ Whether supported by the state or not, comics are very effective tool of manufacturing consent, particularly in countries like Bangladesh where the genre of comics is still considered as the ‘lower caste’ of literature and therefore are not taken seriously. The general opinion regarding comics is that they are for fun, there is no hidden message and they are obviously not to be taken seriously, which is precisely the reason almost everyone reads them. Comic strips, which appear in the newspaper on daily basis, can show the same character doing the same thing to give the same message almost everyday of the year. At one point, readers are bound to feel that the things appearing in the comic strip is ‘normal’ (even if it is unethical and wrong). The situation is more critical for Bangladesh because comics of this country still find their content (or pretends to do so) from ‘real’ life. Comics are still, mostly if not all together, acts of fiction, not of fantasy or science fiction.

The concept of manufacturing consent is important to understand the depiction of hypocrisy in comics for multiple purposes. Almost every country or nation in the world has their trademark cultural Achilles Heel. The ‘big-brother’ nation of Bangladesh has their world-renowned cheapness, whereas Bangladesh has its not-so-popular hypocrisy. One reason for hypocrisy’s lack of fame might be that until recently and unlike its neighbour, Bangladesh has never been too proud or accepting of its dark side of the moon. Still, the matter is worth mentioning because as mentioned earlier, times are changing, and so is the trend which has made it necessary to look into the cultural ground of comics and how it has reached its present stage.

The Creation of A-Tokaii

Michelangelo's famous fresco, 'The Creation of Adam' is one of the single most iconic image of world humanity and art itself. Any discussion regarding world art is bound to spend a significant amount of time on this picture. Likewise, any discussion of Bangladeshi comics is bound to include 'Tokaii', the skinny, philosophical street urchin created by Ranabi. Tokaii is as old as Bangladesh itself, he came into being as an eight year old sometime around the month of May in 1978, featured in weekly 'Bichitra'. With him came the wisdom, frankness and mischievousness that is ever present in a kid and marked the opening chapter of the Book of Genesis of Bangladeshi comics.

Tokaii, at the time of his beginning, was in many ways an ideal representation of Bangladesh. He was the homeless/cloth less/parentless resident of a country which Henry Kissinger termed as the 'bottomless basket'. Tokaii came into being during the first phase of military regime after the liberation and throughout his existence one of his primary 'fun' was depicting the hypocrisy of asking people to talk when there is no one to hear. Once, when someone asked whether he really has any kind of emotion, anger or sadness Tokaii responded (probably rhetorically), "Even if I had those, I am supposed to show that to who?"² Good question, to whom indeed. Tokaii dealt with mostly social issues, the then/now current affairs/social hypocrisy. But the method of dealing was mostly mere representation which, if perceived by intelligent audience will transmit a deeper meaning. He often talks to crows and at one time when the crow was wondering what would happen if it could exchange life with Tokaii, the reply was, 'What else! We would having our meal at this very same garbage bin like we are now!' For many, the fun lies in the impossibility of the situation where an urchin is having a conversation with a crow. For many others, the humour lies in the sad truth that no matter what happens, some are bound to search for food in the trash.

The longevity of Tokaii has made him an almost omnipresent image, not character but image. With time, it seems he moved from the 'order of sacrament' to the 'order of simulation'.³ In the late 70's and 80's Tokaii represented the reality and was a part of it, from then as the nature of the reality changed with the restoration of democracy he changed too, thus being a part of a different reality. But even if the reality changed, the social condition did not change much, thus though showcasing the reality of the concerned time-frame Tokaii is not actually representing any reality, it became a reality itself, the reality of the representation of social hypocrisy.

Shishir-er Cartoon

Comics can be very useful means of day to day news feed, a statement which is proved by the political cartoons and caricatures by Shishir Bhattacharjee. Shishir took Bangladeshi comics to the next stage of evolution by his political cartoons. Political cartoons are extremely effective ways of depicting hypocrisy as by nature they are usually very succinct and little or greatly exaggerated in their portrayal of their subject. Albeit pun is considered as the lowest form of wit, political cartoons rely heavily on pun and sarcasm. The chief reason behind that is probably because they aim to reach or appeal to the mass and any ‘higher’ form of wit might not be very helpful for them to attain their purpose.

The number of cartoons and caricatures’ done by Shishir is immense. This is important because the productivity/creativity of a cartoonist is directly proportional to the negative elements present in the society, i.e. greater number of uncertainty, hypocrisy, injustice results in more sharper, effective cartoons in terms of both quantity and quality. Shishir’s cartoons started to come to the foreground during the 90’s, when the country was witnessing full throttle protests against the military dictatorship. (Not) surprisingly, Shishir had far more materials for his caricatures’ during the period of democracy than during the period of Ershad. One way to explain this phenomenon would be the technical way. Ranabi’s cartoons or cartoons before Shishir represented reality with a bit of irony. Tokaii may have made us smile but it is a broken smile. Shishir’s cartoons were of different nature. His characters ranged from corrupt politicians to nosy foreign “advisors” and the purpose was to poke; to ridicule; to show, even by exaggeration, the wrongs of the society. His cartoons may have had produced laughter, but not without the realization that the cartoons are possibly the closest thing to the political reality of this country. Thus in Shishir’s creation we see our lady leaders agreeing to talk with each other not because the people wants them to but because the foreign donors want them to, we see the oppositional leader teaching kindergarten kids – ‘H’ for Hartal, we even see Bangladesh sending kerosene lamps and bamboo hand fans as charity, via a shaky Bangladesh Biman airplane, for USA during their mass power out!⁴ The cartoons are outrageous, exaggerated and hilarious.

It has been said that“Laughter, whether conciliatory or terrible, always occur when some fear passes. It indicates liberation either from physical danger or grip of logic” (During 39).⁵ Likewise, Shishir’s cartoons invoke laughter

but the laughter usually arises from the fear of terrorism, corruption and failure of societal values and also reassures us by a lullaby-ing that everything is fine, as it is not happening to us.

Basically Shahrier

After being showcased by Ranabi and ridiculed by Shishir, hypocrisy in comics entered into the new millennium with a hopeful note, thanks to the cartoonist with OCD (Obsessive Compulsive Disorders) Shahrier Khan. Shahrier is the one who manufactured that ‘comics’ which general people understand by the word ‘comics’. Not cartoons or political caricatures but comic strips and full-fledged graphic novels.

Shahrier sketched a few memorable characters like Babu, Laily and the very popular Basic Ali. While Ranabi’s and Shishir’s creations dealt with national issues and were identifiable by the mass people, Shahrier’s comics portray mainly urban citizens. His characters are smart, witty, sharp, hypocritical and gullible. Readers get amused by seeing Babu whistling at girls regardless of their age, Laily (pampered, beautiful and ‘likeable’) treating the people around her like trash (but she has a good heart!) and Basic Ali howling at rickshaw pullers while driving his car but not refraining from throwing abuses to car drivers when he himself is riding a rickshaw.⁶ These characters are really true representations of real life urban characters. Tokaii represented the ‘then’ real life scenario, Shahrier’s characters represent the ‘now’ real people. The economic condition of Bangladesh has improved a great deal in the last thirty years. The life has become harder but people do have more money. In the fast growing economy of Bangladesh people are becoming more and more individualistic, competitive and aware of the hopeful/scary fact that what really matters is how efficient you are and that you can have eccentricities if you can afford it.

While discussing subcultures and the meanings that they stand for or want to convey, it has been mentioned that apart from being representations of elements taken from the ‘picture’ of working class the subcultures in consideration “...also articulate, to a greater or lesser extent, some of the *preferred* meanings and interpretations, those favoured by and transmitted through the authorized channels of mass communication” (During 449). This particular observations can be said to be relevant regarding the case of comics in general. No matter how brutal or infuriating a comic is, we should remember that it has been published with the approval (of editors, publishers, organizations etc) and which evokes the question in us about the true purpose of the comic itself. If we consider daily strips like Basic Ali by Shahrier, published in one of the Bangla newspaper which claims to be numero uno in

the country in terms of circulation, then it seems that the comic contains some sort of meaning which Hebdige considers as preferred and favoured by authorized channels. The question is what that preferred meaning is. In Shahrier's comics characters' lives roam around consumerism while openly celebrating hypocrisy. All fun and wit are related with consumption of one thing or other which is very likely, if not for sure, to develop commodity fetishism.

Comics - Now

It seems that comics have adjusted their position regarding hypocrisy. The stance of comics evolved from representational to celebratory via sarcastic. But the question arises – why hypocrisy? Why, indeed, is hypocrisy the most common and most favorite subject matter of Bangladeshi comics through all these years? The answer may lie in words of Fredric Jameson, who in his essay regarding consumer society and postmodernism argued that postmodern world is basically a barren land for new ideas. Jameson's 'nostalgia mode' suggests that postmodernity, with its desire to reinvent the past, is bent on remaking or remixing.⁷ Since new art is pastiche, so the old art in new bottle is more sellable. But the interesting matter is the manner of the marketing the old wine. The way in which hypocrisy is celebrated in comics today can suggest that instead of being something to be frowned upon, hypocrisy has become (or an (conscious) effort is there to make it) the 'preferred' norm in present day Bangladesh. In this way the situation resembles the hypocritical society as shown in *The Importance of Being Earnest*, although resembling the society of Oscar Wilde's popular work is perhaps not a matter a pride in real life. This change may also act as "after the fall" veil, as discussed by Zizek. The recent trend of celebrating hypocrisy in comics is justified by some as way of recognizing hypocrisy and refraining from imitating the actions of the comic characters. If we consider Zizek, then it is actually the other way around, the fantasy of hypocrisy is actually re-enacting hypocrisy.⁸ Thus, continuous portrayal of hypocrisy can actually increase hypocrisy, which should be a matter of concern. If we look at the works of the three native artists whose works have been discussed in this paper we get an idea about the probable change in purpose of comics. From its origin till today, Ranabi's works acted mostly as a mirror that shows the reflection of the harsher side of the society. Shishir's works, too, acted as the reflection of the political turmoil/stagnancy/stupidity that is so common in this country. But for both of their work, one would not feel that they are trying to naturalize any particular way or lifestyle. Their aims are quite clear – not to let people forget that no matter how developed the country is there are still children (and people) living off trash cans and to ridicule

political fallacies. Regarding Shahrier's comics, on the other hand, one would get the feeling that they are made for a certain group or class. The jokes of his are not for everyone, the crisis of his characters are essentially crisis of the well-off portion of the middle class which is on the rise and who are almost hell bent on achieving the good life that is made of crass materialism. It should be mentioned here that whether or not such materialism is good is not the topic of discussion of this paper. But portraying the society as Shahrier does, suggests a major shift in the purpose which comics used to serve in Bangladesh. Previously, comics stood at odds with the state and pointed out flaws. They were, if I may take the liberty to say it, acts of civil disobedience in some ways. The new trend of comics makes fun of the society, true, but the representation promotes civil obedience for and regarding everything. We see Basic Ali hurling insults to cars or rickshaws (depending on what he is riding at that particular moment) but the issue of streets, which are both in poor condition and inadequate in numbers, is not mentioned. By seeing these types of situations over and over again one would start feeling that shouting obscenities to people riding other vehicles is probably the normal thing to do but a demand to the government for new and improved roads is possibly an act worthy of capital punishment! Ranabi's and Shishir's comics gave a somewhat macro picture of the society whereas the Shahrier's comics deal with everything micro, daily tidbits and day to day trivialities. We become more and more concerned with ourselves, failing to see the big picture.

Simon During, in his editorial note for Hebdige's essay mentioned that Hebdige admitted that "...he had underestimated the power of commercial culture to appropriate, and indeed, to produce, counter-hegemonic styles (During 441)." This shows that the strength of commercial culture lies in its ability to make anything into a product. The style of the product might be counter-hegemonic but that it is made by the commercial culture cannot be denied, like mass production of high quality, premium branded t-shirts of Che Guevara. Likewise, comics as genre has increased popularity nowadays. More and more graphic novels are coming out, more comic strips are being published. But this 'more and more' is dealing with 'less and less'. The comic mode seems to be now utilized only for ridiculing and making fun, whereas it have the potential to make people laugh and also wonder. That part of wondering is slowly decreasing. The thing on the rise in comics is a type of fun that thrives on the humiliation of others, that celebrates double standards and thus legalizes hypocrisy and which depicts intolerance as the prevalent (and natural) social characteristics.

Conclusion

The time to be merely entertained by these ‘innocent’ comics has passed long ago. Being conscious about the messages and interpretations of the comics is necessary considering the fact that in one way or another, we are exposed to them on a daily basis. Daily dose of something, if continued for a long period has the capability of changing us altogether. Whether or not we chose to be changed might depend on us but remaining oblivious of the issue will probably will not do any of us any good. Comics in Bangladesh has come a long way, from being a mirror to the society to being a mode of legalizing hypocrisy and this changes deserves our attention.

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Bihari Identity Crisis: Translocation and Transgression of Cultural Boundary

Mohammad Kasifur Rahman

Abstract: Biharis or the Stranded Pakistanis are the people of the Bihari ethnic groups who have been residing in Bangladesh for about forty eight years. They once came to Bangladesh and could not go back and consequently, started living in a miserable condition in the refugee camps. Though the Biharis claim Pakistani nationality, Pakistan government refused to accept a huge number of people. This paper investigates the nationality and position of the Biharis in Bangladesh. In doing so, it offers a critical reading of Edward Said's concept of "representation" and Michel Foucault's study of the relation between "knowledge" and "power". However, it also delves into Gayatri Chakravorty Spivak's idea of "subaltern" and shows how Bihari identity is questioned. Moreover, this paper also explores how Biharis' religious rituals and cultural programs are different from that of Bangladeshis. Biharis chose a distinct ethnic group (Bengalis) with whom there is not slightest similarity and as a result, there is a cultural gap between the Biharis and Bengalis. Biharis have been maintaining their own festivity and celebrating the major religious festivals within themselves in the Geneva camps like they would perform them in Bihar or Pakistan. In this sense they have translocated their cultural boundary. On the other hand, this paper shows how Biharis also transgressed their cultural boundary through cultural and social assimilation with Bangladeshi people.

Key words: Bihari identity, "other", representation, cultural boundary, nationalism.

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Bihari Identity Crisis: Translocation and Transgression of Cultural Boundary

Mohammad Kasifur Rahman

Introduction

Over the years the “Bihari” issue has been much politicized both in Bangladesh and Pakistan. Biharis or the stranded Pakistanis are the people of Bihari ethnic groups who have been living in Bangladesh for about forty eight years. The repatriation process has become the most complex ever. Many initiatives had been taken by both the governments of Bangladesh and Pakistan, but none succeeded ever. Hence, there arise many questions regarding the existence of Bihari identity. Generally, the term “Bihari” is thought to be originated from the word “Bihar”. But it is also thought that the word comes from the Hindi word, “Bahar” meaning Outsider. At present those non-Bengali Muslims who came to Bangladesh from Bihar, Uttar Pradesh, Maharashtra and Gujrat of India in 1947 are known as the “Biharis”. Biharis or the Stranded Pakistanis are the people of the Bihari ethnic groups who are residing in Bangladesh. They immigrated to then East Bengal (present Bangladesh) with the hopes of joining Pakistan during the partition of 1947. In 1971 there were about one million Biharis in Bangladesh and now there are about three hundred thousand of them. They are represented as “other” for their previous deeds. There is a question what the identity the Biharis bear.

Bihari Identity and Nationalism

There always arise some questions regarding the identity of the Biharis. Are the Biharis Pakistanis? Are they Indians? Are they Bangladeshis? Are they refugees? Are they minority? Perhaps, it is neither possible to identify them as Bangladeshis nor as Indians. Though the older people of the Bihari camps identify themselves as Pakistanis and wish to go there one

day, the condition of the newer generation is quite different nowadays. They have left the position of their ancestors, maybe out of frustration.

Biharis are the real example of identity crisis. Their position was not fixed in India and now they are “other” (s) in Bangladesh. They belonged to the minority group of India in Bihar, Uttar Pradesh, Maharashtra and Gujrat in the sense of language, culture and religion. As Biharis are Urdu speaking Muslim people, they were marginalized in a country whose major language is Hindi and religion is Hindu. After migration, their condition did not improve as they remained “minor” numerically and culturally. Though they were Muslims, most of them belonged to the “Shia” group while the East Bengalis were mostly Sunni. Cultural and religious difference in festivals made them alienated. Moreover, Biharis speak either Urdu or Bihari language which is totally different from Bangla. Here, again they became “minority” in East-Bengal which was named later as East Pakistan. When the Liberation war of Bangladesh started in 1971, they supported the Pakistani group and eventually lost the favour of Bangladesh. As Bangladesh became independent, those “Biharis” who claimed them as Pakistanis could not go back to their “homeland” and thus started to reside as the “Stranded Pakistanis” in sixty-six camps at different corners of Bangladesh.

Now, here arises a question if the “Biharis” are refugees or not after Bangladesh became separate from Pakistan. They are not regarded as refugees in the conventional sense.

Kazi Fahmida Farzana (2008) states,

According to the Article 6(A) (1) of the Statute of UNHCR and Article 1(A) (2) of the Refugee Convention 1951, a “refugee” is a person who belongs to the following three criteria:

- (a) the person is outside the country of his nationality, or in the case of stateless persons, outside the country of habitual residence;
- (b) the person lacks natural protection; and
- (c) the person fears persecution.¹

All these three criteria are apparently applicable to the Biharis in Bangladesh. However, according to the cessation clauses of the 1951 Convention and the UNHCR Statutes of 1950, a person shall stop being a refugee if, among others:

- (1) h/she has voluntarily re-established him/herself in the country which h/she left or outside which h/she remained owing to fear of persecution²

The case of the Bihari Muslims is covered by this clause. Because, firstly, they voluntarily migrated to East Pakistan in 1947 from India, and secondly, in Pakistan they enjoyed protection by the state and were full-fledged citizens after 1951 according to Section 3(d) of the Pakistan Citizenship Act, which reads:

At the commencement of this Act every person shall be deemed to be a citizen of Pakistan who before the commencement of this Act migrated to the territories now included in Pakistan from any territory in the Indo-Pakistan sub-continent outside those territories with the intention of residing permanently in those territories.³

But all of a sudden these people became stateless as they identified themselves as Pakistanis after 1971. On the one hand, they were not refugees as they were not displaced from their place of residence, and on the other hand, they were stranded outside of their country where

their status remained unrecognized. These complexities have given rendered the Biharis in Bangladesh a peculiar status.

Now the debate of nationalism starts as the Biharis are outside their “homeland” which they longed for, they are in a different setting where they have linguistic and cultural difference etc. The status of the Biharis is no more a simple one like defining them as “Bangladeshis” or “Indians” or “refugees” or “diasporas” or “exiles”. If we now move to the question what nationality does this group belong to we have to look at different critics who tried to define nationalism.

Luigo argues, “A nation is a collection of individuals who are joined together by the factor of territory, blood, language, culture or history” (Al-Islam, 2010, para. 5).

Carlton Hayes defines, “A nation is an independent political group with a common world-view and cultural heritage” (Al-Islam, 2010, para. 2).

If we consider these two definitions by Luigo and Carlton, we see that “Biharis” who were living in East Pakistan could be identified as Pakistanis as they shared a common history and territory and there were no nation called Bangladesh. However, the cultural heritage and language were different from the people of East Pakistan. But in Bangladesh they cannot be termed as Bangladeshi as they share the common world view and cultural heritage with Pakistan, and there emerged a different territory from Pakistan. So, the Biharis can be identified as Pakistanis. But the problem of nationalism becomes more complex when we count the second and third generation Biharis. Many of the young Biharis identify themselves as Bangladeshis and no more want to go back to Pakistan while the older Biharis think themselves as Pakistanis. They wish to go back to Pakistan, their long cherished “Homeland”.

A field work which was done in the Geneva Camp of Mohammadpur, Dhaka in search of the Biharis' thinking about their nationality showed that about 68% of the Biharis identify themselves as Bangladeshis, 23% identify themselves as Pakistanis and 9% did not give any answer. The fact which should be noted here is that most of the older Biharis identified themselves as Pakistanis while the young Biharis identified themselves as Bangladeshis as many of them were born here.

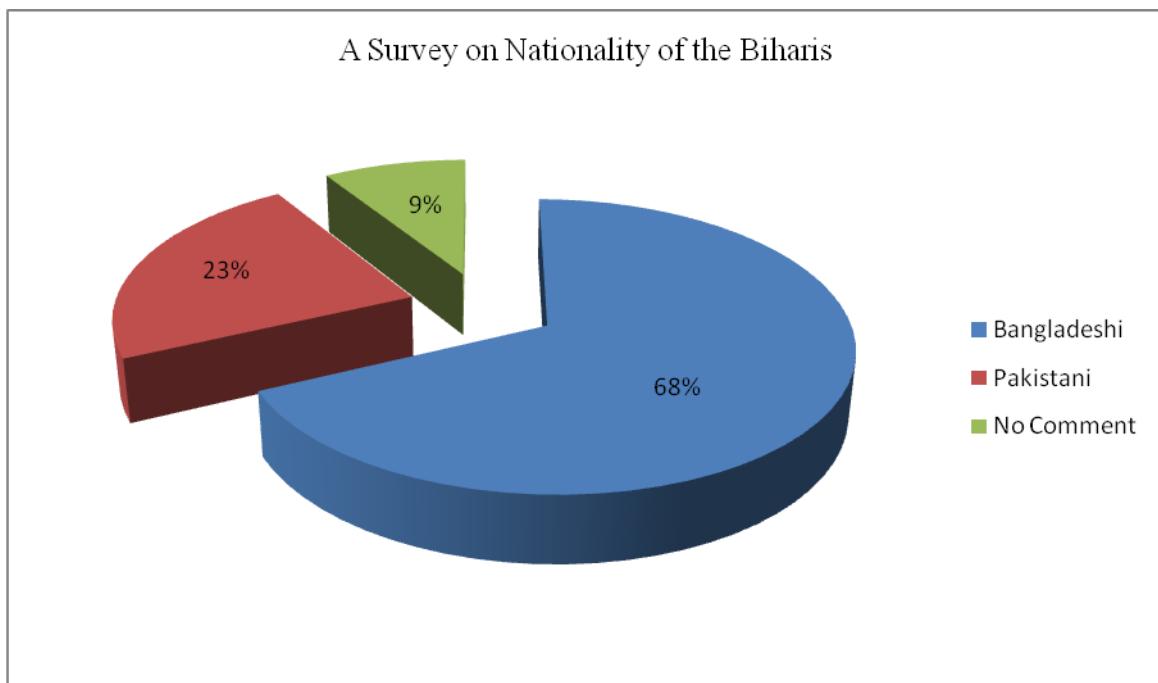


Fig 1: A survey on Bihari people of the Geneva Camp at Mohammadpur, Dhaka, Bangladesh.

In traditional definition, culture, language, religion, shared experience and territory are the basis of nationalism. But postmodern critics like Benedict Anderson and Gellner see nations are a socially constructed phenomenon. Benedict Anderson, for example, described nations as an "imagined political community". In this sense, thinking of the old stranded Biharis can be explained from the post-modernist point of view. They long to be Pakistanis (old Biharis) and as a result in their imagination they create the camp area a kind of Pakistan. They use Urdu language to communicate with one another in their respective camps, maintain a different market place for their use etc. as if they have been residing in their cherished land, Pakistan.

Biharis are represented as “other” in Bangladesh. In this regard “Representation” and “other” should be explained. Representation in general term can be expressed as describing something. But Edward Said’s *Orientalism* gives a new dimension to this term, “representation.” “Representation” can be defined as “stereotypes and general ideology about ‘the Orient’ as the ‘Other’, constructed by generations of Western scholars” (Selden,Widdowson & Brooker, 2005 , p. 220)⁴. “Representation” politics produces the familiar, long term myths about laziness, deceit and irrationality of Orientals. But the case is different for the Biharis in Bangladesh. They were made “other” perhaps, by their previous deeds. The process of minoritization is not of one day. In 1948 when Mohammad Ali Zinnah declared that “Urdu will be state language of Pakistan”, Biharis supported it. Later they also supported the Pakistani aggression over Bengalis. These actions made them “active other” and eventually they lost the soft corner of Bangladeshis of that time.

Moreover, Biharis are not seen as a positive entity in Bangladesh either. Crime and thefts are attributed to them. We can see this fact from the power-knowledge point of view. According to Nayar, “Michel Foucault argues that certain authorities who possess power in society produce knowledge about those who lack power. Discourse and knowledge produce certain categories of ‘subjects’ (people) who are then treated in particular ways”⁵. Such as the thing with the Biharis. As Biharis are othered in Bangladesh, there are a lot of ideas regarding the position of the Biharis in different parts of the country. Biharis can not get access to the mainstream jobs as they do not have sufficient education. Most of them are engaged in odd jobs like pulling rickshaws, working as laborers etc. Again, both in rural and in the city areas people think that they are engaged in theft and other criminal activities as most of them are unemployed. In many cases, they create the myth and the allegations get permanent form of discourse among the other citizens as well.

Now, here arises another question: Are the Biharis “Subaltern”? Gayatri Spivak argues “the subaltern cannot speak for him/herself because the very structure of colonial power prevents the speaking”⁶. But for the Biharis the scenario is quite different. They cannot speak for their right to go to Pakistan as they cannot access the educational system of Bangladesh for their linguistic difference. Nobody prevents them but they are the products of their condition. As Biharis are the Urdu speaking people, they cannot educate themselves by entering the mainstream educational system. As a result, they cannot get the authoritative power. Moreover, they cannot speak for their right to go back to Pakistan as they cannot get the access to media: either print or electronic. Besides, they cannot represent themselves before the world as they are. Those who are in power like Pakistan Foreign Ministry ignore them and announces, “What are we supposed to do with them (The Biharis)? We have enough problems already. Besides you must remember that they are really Indian refugees.”⁷

So far we have discussed about the Bihari identity crisis and the complexities regarding nationalism. Now we’ll move to the point how Biharis are translocating and transgressing their cultural boundary living in the camps and outside the camps in Bangladesh.

Translocation and Transgression of cultural boundary

Biharis are Muslims, but they are distinct from that of Bangladeshi Muslims as most of them are “Shias” and most of the Bangladeshi Muslims are “Sunnis”. Biharis possess some distinct religious and cultural characteristics other than the Bangladeshis. Now I will focus on some Bihari religious rituals and cultural programs which are celebrated with great importance by them in a different manner than the Bangladeshis. They have been observing such kind of festivals in Bangladesh for about forty five years which helped them to translocate their cultural boundary by keeping their originality.

Tajia is one of the major well known programs of the Biharis. Both the Shia and Sunni groups of the Biharis bring out separate Tajia Processions on the 10th day of Muharram. While the Shia Muslims wear Black and White clothes commemorating the death of Imam Hossain, the Sunni Muslims wear Green and Red clothes. They carry a kind of flag with a stand on which the Kalima (Principle) is written in Arabic font. They also carry a special kind of juice made from milk, peanut and other ingredients. Besides, the participants chant the names of Hazrat Ali and Hazrat Imam Hossain by saying, “ Ya Ali, Ya Hossain”. Most of the Shia Muslims carry knife and whip and beat themselves. They think that this pain will remove their sins of the past. Last of all, they drown the Tajia in a pond or canal. Bangladeshi Muslims do not bring out Tajia on this occasion. Rather they pray for the departed souls on this day of religious importance.

Wish in Muharram is another unique program of the Biharis. When a Bihari wishes something he goes to their religious leader, Imam for the wish or Manti. On the 7th Muharram the person goes to the Imam after taking bath and the Imam gives him/her 3-21 bells. Then the person has to wear these bells around his/ her waist for next three days. During this time eating fish, taking bath and sleeping at home are forbidden. On 9th Muharram he has to go to the Imam again and untie the bells. They believe that this kind of practice will make their wish come true. Nothing like this ritual is practiced by the Bangladeshi Muslims.

Besides, Shinni for Khajababa, Shaat or 7 on the occasion of the seventh month of a woman's pregnancy, 40 days of a child, Murag Fateha, Khir Kunda are some other special rituals observed by the Biharis with great festivity.

Biharis are culturally different from the Bangladeshis. They arrange Kawali in their camps on a regular basis. Kawali is a kind of song which is in Urdu language. It is mandatory for them to participate in Kawali. They arrange Kawali on the religious festivals like Eid-Ul-Azha,

Eid-Ul-Fitr or in the month of Rajab, or on the occasion of marriage ceremony. Kawali is of two kinds: sitting Kawali and Standing kawali.

In addition, Biharis are very much unique in their food habit. They are not used to rice and vegetables like Bangladeshis. Rather, they eat Biriani, Tika, Shami Kabab, Mutton and Beef Chap, Boti Kabab etc. Nowadays the young generation of Bangladesh is very accustomed to these delicious food items and rush to the cafés nearby the Bihari camps to enjoy them. Here a kind of cultural sharing is noticed.

Biharis living in Bangladesh had left their place of residence about sixty five years ago. They had migrated from the homeland to a different cultural setting. But they are quite successful in maintaining their originality in celebrating their unique religious rituals and cultural festivals in the sixty six camps of Bangladesh. The environment and the culture of the Bihari camps are quite different from that of the Bangladeshi culture. They are used to communicate with one another in the Urdu language, celebrate their own customs in distinct manner, eat the special kind of food items which are different. In short, they have created another Bihar or Pakistan with all its special features in an independent nation, Bangladesh and their boundary is the camp area. In other words, they have translocated their national boundary in the refugee camps and maintained the cultural aspects of their own within their boundaries (of the camps). In this regard Dick Hebdige's idea can be introduced here. He terms new forms of cultures, produced by marginalized groups as sub-cultures. So, the Biharis of the Geneva camps translocated their cultural boundary and created a kind of Sub-culture in the camps.

On the other hand, some wealthy Biharis could manage to assimilate with the modern Bangladeshis. They could enter the workforce of Bangladesh or started their own business and merge with the Bangladeshi Muslim people in the society. Their children started to learn either Bengali or English language and enter the mainstream educational system. As a result,

there is a kind of hybridity among the second/third generation Biharis and often they do not want to acknowledge their past. These young people think themselves as Bangladeshis as they were born here. This assimilation of the wealthy Biharis with the Bangladeshi culture can be seen as a transgression of the cultural boundary.

Conclusion

Biharis living in Bangladesh undergo a kind of identity crisis. Their nationality is of much debate. Moreover, lack of power and proper education make their condition worse. They can not even raise their voice for the basic rights of repatriation or citizenship due to power politics. But they are able to continue their age old traditional programs in Bangladesh. Though the Biharis are Muslims, they possess a distinct cultural pattern. They observe their religious programs in quite a different manner. Their food habit is also unique and they have also been continuing their traditional food items in their own fashion. In the camps, though their condition is miserable, they are quite successful in sustaining their cultural patterns even though they are far away from the land they wish to go which is Pakistan. They have translocated their boundary of culture and now celebrate their unique cultural programs in Bangladesh. On the other hand, some wealthy Biharis had started living in the rented houses in Dhaka and thus they are transgressing their cultural boundary as they no more observe their rituals in Bihari fashion. This act of escape from the culture can be seen as transgression. Maybe, in future these Biharis who have transgressed their cultural boundary will be successful to assimilate with the Bangladeshi cultural programs or maybe, the next

generations of Biharis will not acknowledge their past history. But these are worth research and the future researches can focus on these issues.

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Parents' Perception towards Early Learning Center in Rural Areas of Bangladesh:

Rangpur Division Perspective

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Abstract: This research aims at assessing parents' perception towards Early Learning Center (ELC) in rural areas of Bangladesh. It determines parents' conception, participation and attitude towards Early Learning Centers of Rangpur Division area. It also reveals the help and support provided by Early Learning Centers to develop parental knowledge about Early Childhood Care and Development. Qualitative research strategy has been applied for an in-depth investigation in the paper. The data sources are: semi-structured interview schedule for parents, caregivers and Management Committee (MC) members, and focus group discussions for parents. The findings demonstrate that parents hold positive perceptions and attitude towards Early Learning Centers. It is comprehended from parents' opinion that the activities of Early Learning Centers perform very effective in order to develop learners' mental, physical and social attributes, and parents should get more involved with Early Learning Centers by various tasks to gain parental view and expectation.

Key words: Rural, Perception, ELC, Caregiver, Management Committee (MC)

Introduction

The first and primary source of social support for young children is parents, so the rationale to involve them in school related activities is significant and their involvement in the learning process leads to greater student achievement. A large body of literature recognizes that parental involvement has a positive impact on children's learning and success in preschool, because parents have a lot of ideas about their children's knowledge, skills and interests.¹ Researchers have found that parental involvement in their children's educational institutions increases their understanding of whether the educational practices are effective so that they can contribute to teaching practices in classrooms to improve their children's educational outcomes."²

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Early years are crucial in the formation of intelligence, personality and social behavior. Children are born with physical, social and psychological capacities which allow them to communicate, learn and develop. Bangladesh National Education Policy 2010 has affirmed the importance of pre-primary education and recommended its introduction in the country.³The policy stated that its purpose is to protect the child rights, and develop fully child's cognitive, emotional and social potential. A child's first eight years is a critical formative stage and parents are the primary caregivers of their children and the central figures in the heart of children's universe at this stage.⁴They prepare their children for the transition of overall development. Parents possess verity of skills, talents and interests that can enrich children's developmental achievement. Parents should have access to information and basic tools that will enable them to become more actively involved in collaborative and decision-making activities with full knowledge of the facts of the collaboration so that they don't feel excluded. Moreover, parents must have an opportunity to share their questions and opinions about their children's welfare at care centers and schools and participate in activities aimed at strengthening collaborations.⁵

Early Learning Center

Early Learning Center is a platform of early care, stimulation and learning. The services of this center combine childcare with pedagogical work. The children aged from 3 year until they start pre-school usually continue with the center. The Early Learning Center supports families for performing their responsibility of upbringing, development and growth of their children appropriately. ELC is a scope for play, games and creativity as well as scope for the child's own exploration. This center usually gives a secure learning experience for all the children who attend. Therefore, it has to follow a general guideline that outlines standard norms and practices.

In rural areas, ELC is organized in a community offered house for children of 3 - 5 years with the help of any government or non-government organization. Approximately 15 children are organized in a village (Or part of a village) and brought in each day for 2 hours. ELC follows a curriculum developed by that particular organization. A local woman, preferably a mother, is

hired and trained to run the center who is usually called a Caregiver. She is provided with information on physical, emotional and cognitive growth and development of children. A Management Committee (MC) is there to take care of the center.

Research Questions

The following research questions have been addressed based on the objectives of the study:

1. How do the parents conceptualize ELC?
2. To what extent parents participate in ELC activities?
3. What are the attitudes of parents towards ELC?
4. How does ELC help to develop parental knowledge about Early Childhood Care and Development?

Research Design and Methodology

The study utilized Qualitative approach involving Semi-structured Interview and Focus Group Discussion (FGD) techniques related to the data as they were qualitative in nature. The study was conducted in two rural areas of Rangpur Division which are Hatibandha of Lalmonirhat district and Jaldhaka of Nilphamari district. This study included parents, caregivers and Management Committee (MC) members as participants.

Sampling

Purposive sampling method was implied in this study. Considering the research objectives and the saturation of information, sample size of the research was defined. Parents, caregivers and MC members were selected as the participants purposively according to their availability.

Tools, Techniques and Instrument

Two qualitative techniques were used to collect data in this study and these are: Semi-structured Interview and Focus Group Discussion (FGD). The researcher interviewed the caregivers and MC members along with the parents to ensure the data reliability and validity. The interview and discussions were arranged with fathers and mothers separately to avoid dominated and biased data whereas combined discussion including father and mother was made to collect their consolidated thinking. Four Parents (Two fathers, two mothers) were interviewed to know their conception, attitude and participation regarding ELC. Two caregivers and two MC members were also interviewed to cross check the information provided by the parents to ensure accuracy. Semi-structured questionnaires were made to facilitate the interview sessions. A pilot test was conducted in the slam of Bauniabad, Dhaka through which the draft questionnaire was tested. Based on the feedback obtained, necessary corrections and modifications were made to the interview schedule. Apart from the interview, a total of Six FGDs (Two with fathers, two with mothers and two mixed) ranged from 45 to 60 minutes, and the focus groups themselves ranged from six to eight parents carried out to explore their conception, attitude and participation regarding ELC. During the sessions with guardians, the researcher used an FGD guideline containing open-ended questions to explore various aspect of research topic. The discussions were audio-taped using a digital recorder.

Analysis and Discussion

An important aim of this study was to gain insights into the perceived concepts of rural parents as it is closely associated with overall development of a child. The following is the analysis and discussion based on the research questions. These questions have sought to find out the holistic

picture of this study. The priority was given to the data which were relevant to the research questions. Subsequently data was organized into different themes.

Parental Knowledge on ELC

The first research question asks: How do the parents conceptualize ELC in rural areas? Knowledge is an encompassing field of data that we use to live by from methods to complete a task, data to be able to plan as well as the ability to reflect on what was learnt.⁶In addressing the first research question, I investigated participants' views in terms of their knowledge of conception, children's task, learning outcome and their observation. In relation to this research question, the results indicated that parent's conception of ELC was mainly associated with readiness for primary education, intelligence and removal of fear and shyness. According to the participants, ELC is "A place where the children play, act, dance, recite and learn" (Interview transcripts). The participants also believed that ELC sharpens children's merit, increases skills and eagerness, reduces shyness, makes them cunning and brave, teaches cleanliness and makes them prepared for further education (Interview transcripts).

The findings of this study have signaled that the parents have a clear conception about ELC. They are fairly aware of the mission and vision of ELC. Their regular coming to ELC makes their perception more clear. They ask their children about the daily activity performed in ELC. Moreover, the caregivers and MCmembers inform them about ELC on a regular basis through parents' meeting as well as personally.

Parents' Participation in ELC Programme

The second research question inquired how the parents participate in the ELC programme in rural area. This question attempts to locate parents' participation in ELC. ELC is dealing with

such children of low socioeconomic status in which half of their parents had never attended school and the families owned less than six common household assets.⁷ Despite this they try to get involved with ELC programme for their children's sake. Though the real scenario tells that the parents don't have much opportunity to participate in ELC, they participate in a small extent. To get the proper answer to this question I selected two surveyors: Every Day Visit and Parents' Meeting. These two surveyors illustrated the complete portrayal of parent's participation in ELC programme.

Every Day Visit

The first one is the informal and day to day surveyor of parent's participation in ELC. The ELC is very adjacent to the parent's house. Usually it starts at 8am every morning. Generally mothers take the children to ELC (Discussion transcript). In the very beginning, children feel much afraid and shy while staying at ELC. Mothers have to stay in ELC in order to alleviate kid's fear and shyness in those early days. They have to give regular time in those days which helps the caregiver to handle the child properly. This is also useful for children's better learning. The presence of mothers helps the children to understand caregiver's instruction properly. Almost every mother gives a visit to ELC for once during the ELC running time. Spending time in ELC and giving visit to it ensure parents participation in ELC activities directly or indirectly.

Parents' Meeting

The second one stands as the formal participation surveyor of parents in ELC. Parents give their important advice through parents' meeting. This is the only formal way to present parents' demand regarding ELC. This is the information and involvement segment of ELC. Different topics are discussed in this meeting. The parents talk freely in the meeting as well as share their feeling. They ask question and give updates of their children. Almost fifteen parents attend this meeting every month.

The data in this study exposed that mother's regularity to attend the monthly parents meeting whereas the participation of fathers is very low. The discussion revealed, it has become a trend that only mothers will attend the parents meeting. Most of the fathers don't have any idea about parents meeting. Fathers tried to say that mothers are more close to the child, so they encourage

them to come at the meeting. As per fathers, they can't attend as they remain busy with their livelihood.

Parental Attitude towards ELC

Attitude refers to “A psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor”.⁸The third research question explores the attitudes of parents towards ELC. In relation to this research question, the results indicated that parents' attitude towards ELC was quite positive. According to the participants, their children are very fond of ELC. They don't feel shy or fear while coming to ELC. The parents demanded for a bigger, more decorated space for ELC. Most of the parents are comfortable with the quantity of ELC coming babies. They think 12-15 is the standard number for ELC students. Most of them want to increase the time duration of ELC up to more 30 minutes. All the parents are satisfied with the learning material and play things provided in ELC but demands for some more and improved play things. The parents are very much convenient with the monthly Ten Taka expense for ELC. They don't consider it as a formal charge as it is very low. The parents are also very pleased with the security concern of ELC.However, the parents are extremely disappointed with teachers' salary. A good number of parents think that ELC has a great positive impact on children's pre-schooling. The parents come to know the importance of pre-schooling by sending their children to ELC. Moreover, it helped them to develop positive attitude towards the continuity of primary education. Every parent is very satisfied with the services provided by the caregivers and MCmembers.

The findings gave a positive impression of parents' towards ELC. They are very pleased with the overall activities of ELC. The researcher found out some logical reason behind this positivity of parents from his very own experience of data collection. The participants of this study were from

the remote areas and mainly illiterate. Most of them belong to lower socio-economic class, and they are deprived of education from generation to generation. As they didn't experience any ECCD centers before, most of the parents were satisfied with what they have at present.

Facilitation from ELC to Develop Parental Knowledge about ECCD

The fourth research question reveals one of the important parts of this study - to identify the role of ELC to stimulate parental knowledge on ECCD. Parents' meeting was the best way to reveal this issue. According to the parents, different topics are discussed in this meeting. The MC members and caregivers give valuable information and advice on children's learning improvement, neat and cleanliness and nutrition. The ELC authority gives important tips for creating children motivation. In every parents meeting, caregivers encourage parents for not being very rude with the babies. They motivate them to say well to the babies' even when he/she is doing wrong. They encourage them to not to pull out the babies whenever the parents do something, tell them to give them chance to observe and learn. They forbid shouting on babies. They prohibit the parents from beating the children and being angry upon them. They give important tips for overall development of children. The parents get enough scope to talk in the parents meeting.

Recommendation

The research aims to produce insights that are being experienced in rural areas in terms of ELC and suggest activities from different analyses and approaches as per parents' eye. As an output the research expects to help the administrators in reassessing current methods and also in exploring new methods and techniques that could increase the successfulness of ELC in rural

areas. From the findings, the following recommendations are made based on the research question in order to meet parents' expectation.

- The shortage of resources and physical facilities is a great improvement area of the ELCs which needs to be immediately taken care of.
- Involving local community to set up separate school house for ELCs. The place should be more spacious. The ELC rooms should be more decorated and colourful in order to gain pupils' attention.
- Electric fan can be given for students' comfort.
- Sufficient and varieties of playthings along with teaching aids related to syllabus and textbooks should be supplied to ELCson regular basis so that learners can get rid of monotony and can choose materials according to their needs and interests.
- Tiffin and school uniform can be provided for all learners of ELC. This would enhance learners' interest and capabilities towards learning and ELC.
- It is necessary to increase the caregivers' salary to ensure quality teaching.
- The existing contact hour of ELCshould be increased to 30 minutes more and the time schedule should be readjusted in consultation with the community people.
- In the monthly meeting of parents, it is necessary to ensure attendance of both father and mother. This will be helpful for better development of learners. Parents should be more involved to the ELCprogramme to gain parental view and expectation.

Conclusion

This study determines the quality of rural ELCs through a parental lens in an effort to shed light on what is currently occurring at ELC in rural areas to mark wide range efforts in making quality ELC programme a priority. My aim was not to make generalizations based on the limited data collected in this research but provide some signposts between current standards and those that are articulated in parental expectation to ensure quality ELC programme in Bangladesh. By embarking on this study I came to the realization that parents' perception is difficult to measure in rural areas. This difficulty is associated with parents' education and socio-economic status as well as previous experience. Yet, this work is important because of its potential to spark more debate and initiatives into parental concern towards ELC. As the beliefs of parents could have an influence on their children's learning, it is also important that parents are supported to decolonize their thinking and attitude. The data presented in this paper is limited in that it is drawn from very few participants, but the evidence is compelling, and gives us some starting point for thinking about the importance of parents' perception towards ELC in Rangpur Division intervention areas as well as ECCD in Bangladesh. I hope that the findings of this study would help the administrators and educators to take relevant steps to improve ELC programmes. It is time for us to prioritize parental demand and attitude to ensure quality ECCD programme.

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Tourism : an alternative source of Income for the Bandarban Ethnic people.

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Abstract: Bandarban – ‘the roof of Bangladesh’, is a hidden paradise away from the frenzied life of the city civilization. Though not much developed for tourism activities yet, today or tomorrow it will be one of the paradises of eco-tourism. This study has been done to explore the opportunities to alleviate the life style of the poor but rich in culture the tribal people of that area. Recently tourism growth has been phenomenal throughout the planet. More than 1 billion tourists are moving outside their countries to experience new culture, new food, new destinations. Consequently, a new discipline has emerged known as ‘societal tourism’. Societal tourism tries to establish a link between tourism activities and social aspects including the demographic and economic parameters. It has been estimated that almost 0.70 million tourists visit Bandarban each year. As a rough estimate the total money pumped into Bandarban from tourism sector stands yearly at Taka 210 crore (equivalent US\$ 27 million). Government and private sectors, along with other national and international organizations, should have drawn plans and implement those to involve local community with the tourism sector in order to ensuring sustainability both in tourism trade and the society. Tourism development is the demand of the time in Bandarban for greater benefit of the local people – both the ethnic and non-ethnic. However, that has to take place in a sustainable way without hampering the natural environment of the area and the unique culture of tribal people and for their long-term economic benefit.

Key words : Sustainable, poverty mapping, jumm farming, wonder-lust and sun-lust tourists, value chain.

Introduction

Bandarban is regarded as one of the most attractive tourist destinations in Bangladesh. But no significant attempts have yet been made to explore and exploit this potential destination, excepting a small number of unplanned and scattered attempts. The benefit of tourism has remained very limited for the local tribal people. The purpose of the study was to assess the context and current status of tourism development and management in Bandarban and to identify possible further involvement of the local ethnic communities in tourism through which they can supplement their income. For that purpose, the structure of the tourism industry in Bandarban including hotel, restaurant, transport, tour guides, and handicraft shops, tourists arrival and expenditure, motivation of the tourists etc. have been studied. Along with, Tourism Value Chain Mapping, identifying appropriate short and long term activities to develop tourism as alternative source of income for the tribal people were assessed.

Study Objectives

The main objectives of the study were :

- To study the present socio-economic condition of the tribal people living in Bandarban

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- b) To gain an understanding of the context and current status of tourism development and management in Bandarban district of the Chittagong Hill Tracts.
- c) To look into the possible involvement of local communities in tourism.

Methodology

This study has used survey data as well as data from secondary sources. During the survey, key tourism stakeholders – from officials to hoteliers, restaurant owners to farmers, local transport owners to craftsmen, and the tourists, –were interviewed to develop an understanding of local viewpoints on tourism and the flow of benefits from the sector.

Sample size

A total of 75 tourists, 30 local people from different communities, 35 stakeholders including Hotel owners, restaurant owners, bus and jeep owners were interviewed. Beside, the officials of Bandarban Hill District Council (BHDC), government officials, and NGO workers were consulted (informally). Convenience sampling technique was used to select the tourists, and the local community members and stakeholders were selected purposively for interview.

Socio economic facts of Bandarban

Bandarban is a hill district in the South-Eastern Bangladesh. It is the second largest district of Chittagong Hill Tracts (CHT) having an area of 4,502 sq. km. The land composition of Bandarban is High hills (20pc), Medium hills (22pc), Low hills (31pc), and Valley (27pc)¹ :

As per the BBS² there are 388335 people living in Bandarban. Regional difference of the income level of people of Bangladesh is very acute. Bandarban is one of those districts of Bangladesh which suffers from poverty acutely. The level of poverty differs from one area to another area of the district as the level of income of the people differs widely on the level of infrastructural development. 37-55% population of four Sub-districts (Alikadam, Ruma, Thanchi&Lama) are living below the poverty line. At Bandarban Sadar and Rowangchori less than 25% of the total populations are living below the poverty line.

The distribution of population in percentage can be shown in the pie chart Fig 1.

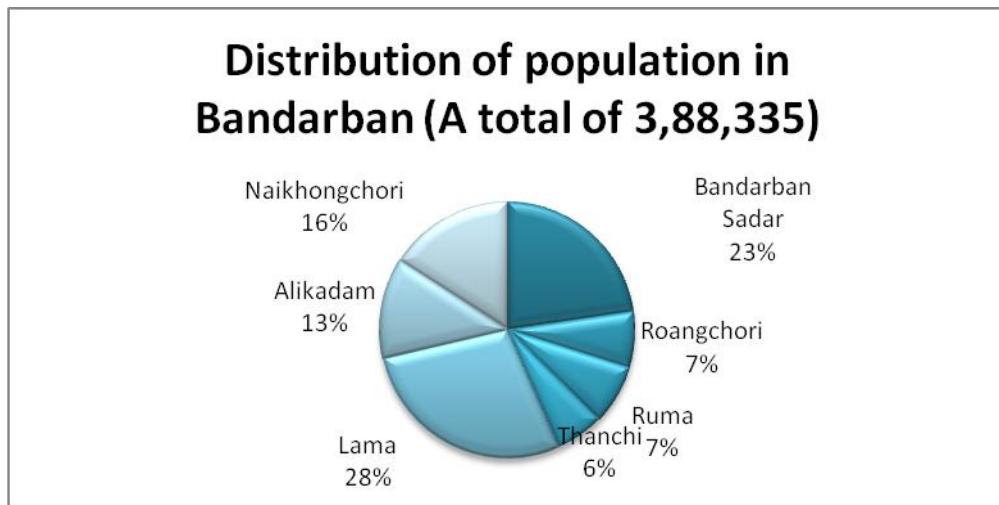


Fig 1: Distribution of population

Poverty Mapping across the district

Regional difference of the income level of people of Bangladesh is very acute. Bandarban is one of those districts of Bangladesh which suffers from poverty a lot. Across the district there is also the presence of the difference in the level of income of the people as there is a great difference in the level of infrastructural development. 37-55% population of four Sub-districts (Alikadam, Ruma, Thanchi & Lama) are living below the poverty line³ (Fig 2).

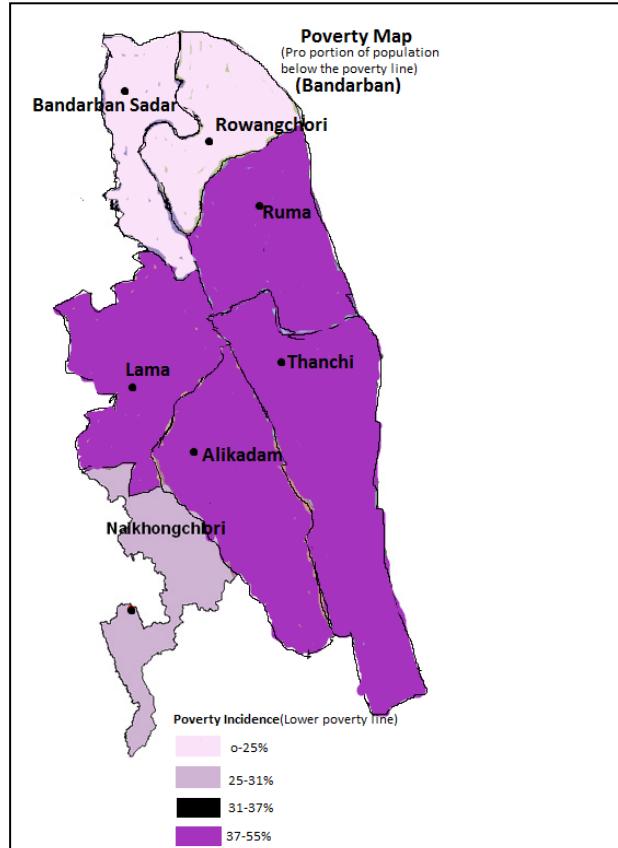


Fig 2: Poverty Maps (Source: Local estimation of poverty and Malnutrition in Bangladesh 2004, The Bangladesh Bureau of Statistics.)

At BandarbanSadar andRowangchori less than 25% of the total populations are living below the poverty line.

Bandarban is unique from other districts in terms of availability of some unique resources like tourist destination, and diversified ethnicity which can be branded to promote tourism. There is scope for diversified economic activities too. When the people will get the chance to involve themselves with different types of tourism activities, they will be able to earn more which will leverage the district to get out of poverty. Considering the natural beauty along with diversified ethnic lifestyle and culture, tourism can be the number one economic activity in Bandarban to alleviate their socio-economic status.

Ethnic Nationals

There are eleven ethnic nationals living in Bandarban. They are

Marma, Murong, Tripura, Bawm, Tanchangya, Chakma, Chak, Khyang, Khumi, Pankone (Lushei) and the Pankho. Out of 11 tribal groups, Marma, Murong, and Tripura are the largest in number. The distribution of the major tribal people in Bandarban along with Bengali people in respect of Sub-districts is given below⁴ in Table 1 and Fig 3:

Table 1: Distribution of Major Tribal people in Bandarban

Name of the Sub-district	Bengali	Ethnic minority/Tribal people					Total Population
		Marma	Mro	Tripura	Others	Total Ethnic minority/Tribal	
Alikadam	27990	4046	11599	3079	2603	21327	49317
BandarbanSadar	48470	22978	5829	1423	9582	39812	88282
Lama	81989	13752	7267	5314	673	27006	108995
Naikhongchhari	50206	4351	1822	305	5104	11582	61788
Rowangchhari	2519	14300	1292	2019	7134	24745	27264
Ruma	2595	9598	5364	3002	8539	26503	29098
Thanchi	2165	8452	4848	5543	2583	21426	23591
Total	215934	77477	38021	20685	36218	172401	388335

Source: Table Bangladesh Population Census 2011, Bangladesh Bureau of Statistics

Ethnic minority/Tribal people in different Sub-district of Bandarban

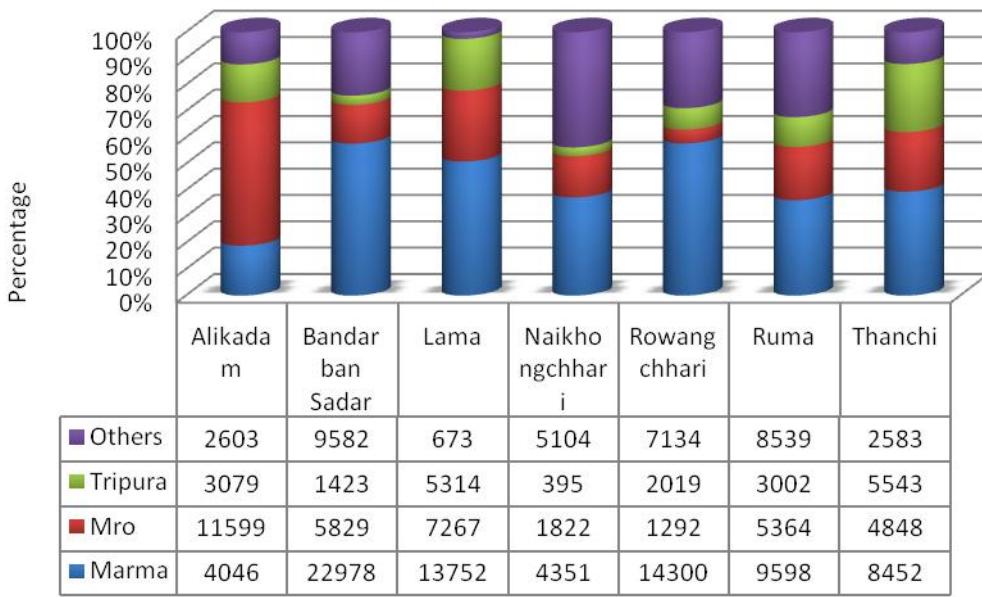


Fig 3: Pictorial presentation of the above table excluding Bengali people BBS publication, 2011 and the pictorial presentation by the author)

Main economic sectors across the district:

Bandarban experiences widespread Jumm farming (slash and burn agricultural technique), but Jumm farming produces little and mostly used for self-consumption of the hill people. Fruits (banana, pineapple, jackfruit, papaya), and spices (masala) like ginger, and turmeric are also produced in Bandarban.

A little bit of cashew nuts and oranges are also being produced in some parts of Bandarban. Tribal textile is one of the major exportables of the district. Clothes are mostly made of cotton, wool imported from Myanmar. All cotton is spun and woven by hand. Bamboo and tobacco grows in significant quantity. Bamboo and cane are used to make the traditional stilt houses.

In recent years especially after 2000, tourism in Bandarban is emerging as one of the main economic activities. Although we could not get reliable data on tourist expenditure in Bandarban, but during our field survey it has been estimated that annually almost 27 mil US\$ is being pumped into this hill district from tourism sector⁵. Md. Jamaluddin in his study on “Identifying Livelihood Patterns of Ethnic Minorities and their Coping Strategies Different Vulnerabilities Situation in Chittagong Hill Tracts Region, Bangladesh” has shown main income sources of different tribal groups of Bandarban⁶. The following diagram shows the sources of income (Fig 4).

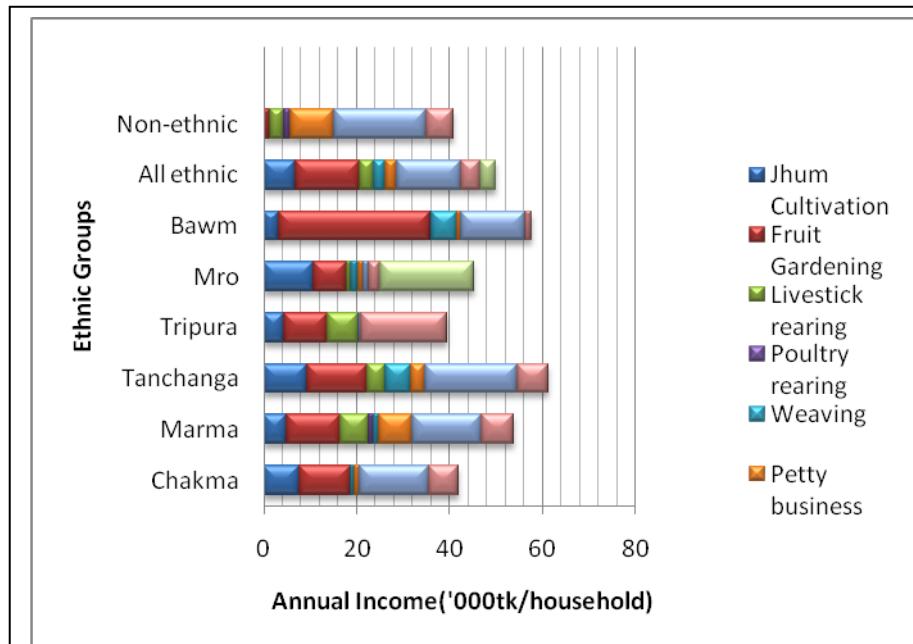


Fig 4: The economic activities of the people of Bandarban on the basis of Sample Survey by Jamaluddin et al, 2010.

It is revealed from the study that major part of income of the ethnic households comes from three mainsources like day labour, fruit gardening, and Jumm cultivation. It has also been observed that weightage on different income sources highly varied from one ethnic group to another. Bawms, for example are more dependent on fruit gardening, whereas Chakma, Marma, Tanchanga, and Tripura tribes are mostly day labourers. The Mro people are lucky to depend more on remittance. Till today, agriculture is the most significant economic sector to the Bandarban people.

The efforts by several international donor agencies and NGOs are playing important role in diversifying the income sources of the tribal people of Bandarban. But no such organizations are seen to invest in tourism sectors where people can be benefitted more in terms of income. Tourism is seasonal in pattern in Bandarban, and can be divided into peak and off-peak season. In pick season (Oct – March) on average everyday 3000 tourists enter into Bandarban. This means that more than half a million tourists visit Bandarban during season.

During off season on week-end (Friday & Saturday) almost 1500 tourists and on other week days around 500 tourists come to Bandarban. Beside, during two Eids (Muslim festivals) additional 40,000 tourists come to Bandarban. Taking the data into consideration we can roughly say that during off-season, almost 150,000 tourists visit Bandarban making a total of almost 0.70 million tourists per year⁷.

Therefore, it can be estimated that around 7 hundred thousand tourists each year visit Bandarban. On average a tourist stay about 3 days and spends around 20 – 40 US\$ per day. The total money pumped into Bandarban from tourism sector stands at Taka 210 crore (equivalent US\$ 27 million)⁸.

Political and Legal Environment for Tourism Development

Few years before, there had been some insurgency problems in the hill districts which restricted the free entrance and movement of the civilians from other areas. Consequently, the enormous tourism sector of the area was untapped. However, with the enactment of Peace Accord in 1997, the domestic tourists were allowed to get in up to certain spatial radius. At present the situation has been much improved and the domestic visitors are allowed to go into remote areas of hill districts with permission from the Border Guard Bangladesh (BGB) – a paramilitary force of the government.

Regarding the investment climate in tourism sector, till now no favorable situation could be seen because of two reasons mainly:

- (a) Before 1997 Peace Accord, economic and business activities were almost at a halt, and
- (b) After 1997 Peace Accord, the land management including sale, purchase, lease, transfer etc. has been vested in the hands of the District Council. The article no. 26 of the accord says⁹ :

“..... no land, including those land suitable for giving settlement, within the boundaries of Hill District shall be given in settlement including giving lease, purchased, sold, and transferred without prior approval of the Council ...”

This provision of the accord does not encourage the investors to come up with big investment in economic and business sectors. As a result, in spite of having greater opportunity for establishing SMEs in the fields of food processing, tourism and travelling, accommodation etc. the hill district is lagging behind.

Zones for tourism development: Tourism and only Tourism

Bandarban – ‘the roof of Bangladesh’, as described by the Bangladesh Parjatan Corporation (the National Tourism Organization of Bangladesh), is a hidden paradise away from the hustle and bustle of the world. Its flora and fauna, hills and forests, craggy waterfalls and zigzag rivers, bamboo cottages of its ethnic people and their lifestyle have made this picturesque hill tract a popular eco-tourism destination of tourists from home and abroad.

Though the entire Bandarban district is a tourist destination, some zoning for tourism can be done on the basis of more visits by the tourist and tourism development potentials. However, the main tourist attractions fall within three sub-districts namely: Bandarban, Ruma and Thanchi.

Tourism Growth Trends and Opportunities as an alternative source of income

Number of hotels is increasing in Bandarban for the last three or four years. As stated by the owner of ‘Hotel Four Star’, a renowned hotel in Bandarban, the number of hotels in Bandarban Sadar (town) is increasing at a rapid rate (Table 2).

Table 2 : Number of hotel establishments in Bandarban (2010 -2013)

Year	2010	2011	2012	2013
No. of Hotel	30	35	40	42

Source : Field survey (2013)

Structure of the Tourism Industry

Accommodation: In BandarbanSadar (District Head-quarter) the number of hotel, motel, resort, and guesthouse is 42 with 3500 beds altogether.¹⁰ In Ruma this number is 15 with 500 beds altogether; including 8 hotels in Ruma Bazar, 6 cottages in Boga Lake, and 1 cottage in Keokradong. In Thanchi there are 2 and in Lama there are 5 hotels.

The Army resort at Nilgiri (around 45 kms away from Bandarban district town) is quite expensive, but throughout the year it remains booked, and it is not possible to get accommodation especially in tourist season at Nilgiri resort unless someone is lucky. The same picture could be found with ‘Milan Chhari’ and the ‘Sakura’ – two privately owned hill side beautiful resources (three kms away from the town).

Occupancy throughout the year: Tourism in Bandarban is seasonal in pattern. Tourists visit Bandarban in winter specifically from October to March. Especially after the Eid-ul-Fitr and Eid-ul-Azha, people from different part of the country come to Bandarban to enjoy their vacation. The following Table 3 shows the occupancy level in different types of hotels.

Table 3 : Hotel occupancy rate in Bandarban (2013)

Class of Hotel	Occupancy Rate (%)	
	Peak season	Off-Peak season
Budget	80%-100%	40%-50%
Mid-range	60%-80%	20%-30%
Classy	50%-60%	0%-10%

Source: Field Survey, 2013.

Food and Beverage Facilities in Bandarban District

In Bandarban district, Food and Beverage Establishments can be categorized into two broad types-

- Restaurant with heavy food item (rice) for lunch and dinner
- Small light-food shop and tea stall with no rice item

The number of these enterprises is increasing for the last three or four years as the number of tourists are increasing day by day as shown (Table 4).

Table 4 : Number of Restaurants, food shops and tea stalls

	No. of Restaurant with heavy food item	No. of Small light food shop and tea stall	Total
BandarbanSadar	25	5	30
Bandarban District	80	40	120

Source: Bandarban Restaurant Owners' Association (2013)

Review of Transportation in Bandarban District¹¹

Bus, jeep (ChanderGari), and CNG auto rickshaw are the main types of local transport for the transportation of local people and tourists within Bandarban. As Bandarban is a hilly area other vehicles are not suitable.

Bus: Total 34 buses are operated in different routes of Bandarban. All these buses are owned by different individual owners who are the members of Bandarban Bus Owners' Association. Total number of people working in these buses including driver, helper, ticket seller, and line-man is around 600.(Source: Bandarban Bus Owners' Association.)

Jeep (ChanderGari): In Bandarban, ChanderGari is the most perfect transport for hilly roads. ChanderGari is actually old Military Jeeps that were used by the Pakistan Army before 1971 in Bangladesh. A total of 145 different types of jeep and micro buses are plying in Bandarban. Total number of people working in these car including driver, helper, and line-man is around 300.

CNG Auto Rickshaw: CNG Auto Rickshaws are recently getting popularity over bus and jeep. At present the number of CNG Auto Rickshaw is 350 (CNG Auto Rickshaw 200 + Mahindra Auto Rickshaw 150).

Engine Boat: During the rainy season, when roads are broken due to heavy rain, engine boats become the major transportation mode in Bandarban.

Current Challenges in Service Supply

Accommodation and Restaurant Sector: Hotels and restaurants in Bandarban face some common challenges regarding utility supplies, and some of the more specific challenges are specified in bullet points:

Shortage in water supply: In Bandarban Sadar, water is supplied by the Public Health department from Sangu river water purification plant. But the water supply is not enough to fulfill demand, specifically in dry season when the need for water increases due to tourist season, supply of water goes low due to low water flow in Sangu in winter.

Shortage in electricity supply: Load shedding is very common in Bandarban for hours after hours.

No gas: As there is no gas in Bandarban, restaurants cook food using wood, which is expensive.

Transportation Sector: Transports, mainly road transports are facing one major problem with poor condition of roads, especially during the rainy season they have to close their operation in certain routes.

Tourism Source Market

Origin : Tourists visiting Bandarban are mainly domestic tourists. Tourists mainly from Dhaka, Chittagong, Narayangonj and other districts come to Bandarban for adventure tourism. In 2011, 1036 foreign tourists and in 2012, 1205 foreign tourists came¹². But, they are for official or business purpose (working for foreign NGOs and UNDP).

Seasonal and Growth Trends: Winter is the peak tourism season for Bandarban. From October to March tourists visit Bandarban mostly. Especially after two Eids (Eid-ul-Fitr and Eid-ul-Azha: two major religious festivals of Muslim community), people get their holiday visit to Bandarban to enjoy their holidays.

Length of Stay: As per the hoteliers and other tourism stakeholders, three major types of tourists come to Bandarban: first, the tourists who cover both Bandarban and Cox's Bazar, stay in Bandarban as transit tourist. Secondly, the tourists who come for rest, relaxation, and recreation and sight-seeing. Their over-night stay is a bit more than the transit tourists. And lastly, the adventure tourists who come with a motivation to explore Bandarban, penetrate into remote areas of the hilly district, love trekking and hiking. Consequently their stay is much longer than any other tourist type.

Market Segmentation

Motivation: To analyse the motivation for visiting Bandarban, tourists were asked to fill questionnaire and rate the importance of the factors based on five-point Likert scale. In our 5 points Likert Scale, we imposed the value ranging from 1 to 5 representing 'Strongly Disagree' to 'Strongly Agree' respectively.

Six motivation factors were given to rank among them to the tourists. The following ranking was found from the mean value of each motivation factor as shown in (Table 5).

Table 5 : Tourist motivation factor for visiting Bandarban

Ranking	Motivation Factor	Mean
1	For seeing the hills and forest	4.69
2	For enjoying the natural environment	4.62
3	For adventure activities	4.48
4	For sensing peace and quiet	4.46
5	For knowing local/ethnic culture	4.04
6	For spending time with family/friends	2.60

Source : Field survey (2013)

From the Table 5 it becomes quite clear that seeing the hills and forests is the number one motivation of the tourists followed by natural beauty, adventure, relax and recreation, and knowing the tribalpeople.



Purpose: The purpose of visiting Bandarban is basically adventure (Wanderlust tourists). 70% of the tourists visit Bandarban for adventure; followed by Sunlust tourists who travel for leisure, recreation and holiday (26%), and a small segment are VFR i.e. visiting friends and relatives (4%).

Tourists in VFR category are basically Bengali tourists visiting their tribal friends who study or work in Dhaka or Chittagong with them.

Type of Transportation used: Most of the tourists (93%) use bus to come from their home district to Bandarban. Rest of the 7% tourists use both rail and bus.

Market Growth Trends and Potentials

Though tourists are not fully satisfied with accommodation and transportation system in Bandarban, they want to revisit Bandarban and also will recommend it to other to visit. 60% of the tourists are satisfied with accommodation facilities in Bandarban, whereas, only 33% tourists are satisfied with transports. But, all the tourists (100%) want to revisit Bandarban, whereas, 96% tourists will recommend others to visit Bandarban.

Tourism development is expected in Bandarban for the greater benefit of the local people- both the ethnic and non-ethnic. But it must be in a sustainable way without destroying the nature of this paradise and unique culture of the ethnic people and their long-term economic benefit. The late King of Bandarban once told¹³,

“We welcome guests, but don't want Bandarban to become crowded or polluted like Rangamati. We don't want to lose our culture nor see it consigned to a museum. ”

—Raja AungShuePrueChowdhury

Recomm...



**Yes
(96%)**

Tourism Value Chain Analysis: Bandarban

The tourism value chain in Bandarban generally integrates five main productive activities or sectors: accommodation, restaurants, transportation, handicrafts/shopping and tourism related services (Fig 5).

Non-tourism Sectors	* Communication Services * Construction * Furniture * Equipment & Supplies	* Poultry, Fishery & Dairy farm * Fruit & Vegetable garden * Training Institute * Fuel Station * Vehicle Importer/ Producer * Training * Licence Services	* Training service to guides * Training for hospitality, food preparation and house keeping	* Training * Financial services * Market linkage
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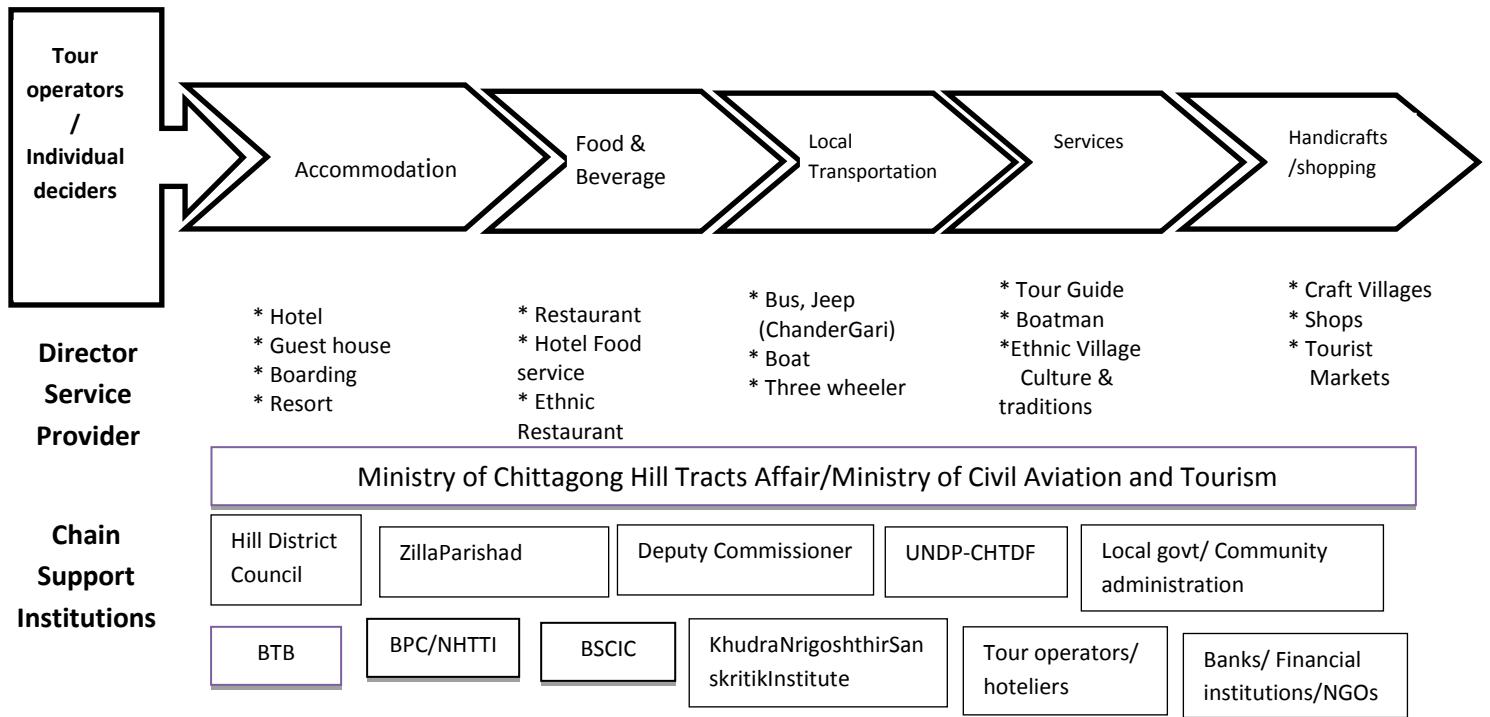


Fig5: Overall tourism Value Chain with identified sectors and activities at Bandarban.

As most of the tourists visit Bandarban for adventure, it may be recommended that Bandarban should be branded as Adventure tourism ground. Side by side about one-fourth of the tourists visit Bandarban for rest, relax and recreation. For this segment of market some specific activities are more important; these are good accommodation, local cultural programs, shopping facility etc.

However, the value chain analysis on expenditure by the adventure tourists (mainly trekking), shows that out of total money spent by the trekkers, almost 59% is retained outside Bandarban, and remaining 41% directly goes to the local people. On the other hand, in case of sunlust tourism (rest, relax, recreation) almost 51% of tourist money remains inside Bandarban.

Strategies for the adventure tourism: The main strategies for the adventure tourism (trekking and track tourism) should be.

There is a need for responsible guidelines for developing trekking routes and collaboration with local communities. Accommodation facility for the trekkers should be improved and formalized so that the local people can earn more. At present the trekkers are accommodated in below standard tin-shed rest houses having no good facility for sleeping and wash room. In places the trekkers stay in the houses of the tribal people which some time may not be liked both by the tourists as well as the community people because (a) poor tribal people are not in a position to arrange for good accommodation by providing beds and other facilities, and (b) the tourists also want a bit comfortable night-stay after a whole-day trekking. Besides, the trekkers pointed out the absence of good wash rooms with which they are used. Rearing up

the pet pigs by the tribal people sometimes is not well accepted by the plain land tourists. Consequently it is not realized by the local community that accommodation can also be a formal trade, rather they consider it as hospitality. So, for the night stay they formally do not charge any specific amount of money. Many times, it depends on the whims of the tourists how much to pay. Therefore, by upgrading night-stay facilities, some guidelines may be developed to fix up the prices for these services offered by the local community.

At present the trekkers have to carry dry food and fruits as there exists no formal restaurant in the places where the trekkers have to take their lunch, dinner and breakfast. Some time they have to carry live chicks, eggs and request the local people to cook for them. Although there is no big difference in food menu of the tribal people and the plain land trekkers, but as of the process of preparing meals differs widely, the tourists can not enjoy the food to taste. Beside, use of same kitchen-wares sometimes make the trekkers fussy and fretful. So, establishment of separate restaurants in the proposed camp grounds and train the tribal girls in Bangla recipe could be good source of income for the local community. All the ingredients are available locally.

Guiding has become a good source of income for the local youths. But the guides are all self-made and self-developed. They do not have formal training in guiding. So, if the quality of the guide services could be raised through training, the rate could be much higher benefitting the local youths. Now costs for guide services vary as per the number days for which the guides are hired and also the destinations selected. Presently as this service is not performed professionally, the trekkers observed that sometime the guides are not that much serious in providing their services. Besides, a guide line could be developed to establish a justified guide/tourist ratio depending on the number of tourists in the group and the perils of the routes. It is to be noted here that for trekking the trekkers have to hire the guide services from Ruma only.

To diversify involvement of local community members in tourism, alternative activities can be considered. For example, cultural show by the tribal people could be arranged in places where the tourists and the trekkers have a night-stay. Cultural show at night could refresh the trekkers and the community could charge some fee for the show. The tribal community specially the Bawm, Marma, Tripura, Khyang and the Tonchangya people have rich cultural heritages. In many places of Bandarban, these communities perform the cultural program for the tourists for money. They also feel proud to exhibit their own cultural performances. Culture could be turned into a major tourism product in this hill district.

At specific camping grounds, one shop could be established to sell the locally produced handicrafts, and also items needed for trekking.

Strategies for the sun lust tourism: In case of sun-lust tourists, transport, accommodation, food, and shopping facilities should be improved. The tourists who are having the motivation for sight-seeing and relaxation, naturally belong to quality tourist group. They want to stay in quality accommodation units. The strategies for this segment of market should be:

- (i) Providing good accommodation facilities in hill-side eco-cottages. Policy should be formulated to encourage the investors to build eco-resorts in natural setting. But as the outsiders cannot buy land in the hilly district, so at least some form of joint venture be initiated by the Hill district Council to attract the investors.

- (ii) Although there are almost 145 different types of old fashioned vehicles operating in different routes on regular basis, but for this segment of market, comfortable and hassle-free transport system should be encouraged to ply on the hilly roads. Local people should be encouraged to be involved in tourism business, especially in arranging the local tour programs where small itineraries be developed covering the attractions in and around Bandrabansadar town.
- (iii) There are almost 20 local handicraft sales outlets. But many of these are selling goods directly brought from Myanmar illegally. In the town, there is a beautiful BSCIC sales centre too. PUNAK (Police women welfare) is also having a good sales centre in Bandarban. The resorts could be advised to create their own handicraft sales outlets within the premise. The resorts should be encouraged to support the local craftsmanship.
- (iv) An open air platform could be established in the town where the sunlust tourists can enjoy the tribal cultural performances at cost. The KhudraNrigoshthirSanskritik Institute (KSI) can come forward in arranging this sort of shows commercially.
- (v) The sunlust tourists should be motivated to spend more nights by developing several attractive small itineraries by the local tour operators. The resort owners can also help the tour operators developing these itineraries.

Involving the Local Ethnic Groups directly with Tourism

Probably the easiest way to involve the local people with tourism and hospitality is initially to create some camping grounds in some of the trekking and Track tourism points where the tourists and the trekkers have to spend nights and in day time have to take lunch together. The concept of camping grounds is comparatively new in Bangladesh. It is a premise where there could be platforms to mount the tents. The tents are not permanent. Whenever asked for, the tents instantly could be mounted. Within the premise there should be a restaurant (dining space), washing facilities and toilets, an open air a bit alleviated stage for performance by the tribal people or by the trekkers themselves, may be a watch tower for spending some time viewing the serene beauty of the hills, and one or two cottages built for the trek leaders or for the quality tourists (A very successful camping ground named ‘ChhayaGiri’ has been created by the Bandarban Police in Bandarban town and the Superintendent of Police told us that during tourist season this camping ground remains booked althrough).

These trekking rest points (camping grounds) should be located at spaces nearby the small ethnic “para” (village). The whole community should be involved in establishing, running, and maintaining the camping grounds. The “Sardar” (leader) of the community will be responsible for coordination.

The cost of creating such type of camping ground is around 500 thousand Taka only, however, which is quite difficult to be borne by the poor tribal community. So for this capital investment some donor agencies may be approached.

Different facilities for the trekkers and the tourists in one camping ground may include:

1. Platform for mounting tents: tents, mattresses and other sleeping objects will be supplied by the community. In exchange they will charge reasonable tariff from the tourists

2. Establishment of bamboo, wood and tin-shed (or thatched) resorts : the trekking team leaders/group leaders who expect a better place to spend night, could be accommodated in these eco-resorts. The charge will be higher than the tents.
3. Dinning facility: for breakfast, lunch, dinner, tea etc. a beautifully decorated open restaurant type establishment with local motifs could be built. Trained household cooks may supply foods as per the taste of the tourists. Charge could be a bit high.
4. Open-air stage: a multipurpose open air stage should be created for performing arts by the local ethnic performers as well as the tourists. Depending on early intimation, the community leader may arrange the ethnic performances for which the tourist group could be charged a reasonable amount of money. In tourist season, this sort of performance could be made compulsory and the cost could be included in the package.
5. A small handicraft shop could be established in the camping ground: the local craftsmanship could be displayed there and the tourists should be motivated to buy the items.
6. The camping ground must have wash and toilet facility: water being scarce in supply on top of the hills, the tourists could be charged for use of this facility.

Earning through a camping ground could be shared by the members of the community who is maintaining the camp ground. In this way there could be an initial uplift of income among the ethnic tribal groups.

CONCLUSION

Bandarban is a unique destination for the travellers, especially the domestic travellers. It has been estimated that around 0.7 million tourists visit Bandarban each year who spend almost 210 crore BDT, or equivalent to 27 million USD there . The main objectives of the visit were relax & recreation, and adventure. However, Bandarban seemed to be more popular for adventure tourism which mainly comprise with trekking.

At present very few number of basic tourism based infrastructure and superstructure have been developed by any agency including the government. Road communication is very undeveloped and unpleasant. Only a few number of hotels and hill-side resorts have been developed by the private entrepreneurs. The local tribal people try to provide the accommodation and other facilities for the tourists who brave to penetrate into impassable areas as a part of their trekking exercise. Many tourists have to arrange for their own accommodation by carrying tents. The tribal people are not trained in hospitality. They do not have access to capital for establishing ecology- friendly cottages and other facilities for the tourists.

Few years before, there had been some insurgency problems in the hill districts which restricted the free entrance and movement of the civilians from other areas. Consequently, the enormous tourism sector of the area was untapped. However, with the enactment of Peace Accord in 1997, the domestic tourists were allowed to get in up to certain spatial radius. At present the situation has been much improved and the domestic visitors are allowed to go into remote areas of hill districts.

Regarding the investment climate in tourism sector, till now much favorable situation could not be seen because of two reasons mainly:

- (a) Before 1997 Peace Accord, economic and business activities were almost at a halt, and
- (b) After 1997 Peace Accord, the land management including sale, purchase, lease, transfer etc. has been vested in the hands of the District Council.

The land management provision of the accord does not encourage the investors to come up with big investment in economic and business sectors including tourism. As a result, the hill district, having greater opportunity for establishing SMEs in the fields of food processing, tourism and travelling, transportation, handicrafts and souvenir, accommodation etc., is lagging behind.

The district and local administration of Bandarban seems to be tourism-friendly. But due to government tradition and policy along with lack of experience and expertise, coupled with fund crisis, the local administration cannot play vital role in developing this tremendously potential sector in the hill district. The local tribal and Bengali people are also very poor (Bandarban ranks 2nd in the list of most poverty stricken districts of Bangladesh). So these poor and mostly illiterate people do not have the capability to develop tourism establishments and run these with minimum professional standard.

Consequently, intervention is needed from outside in the fields of formulating tourism planning, creating eco-friendly infrastructure and superstructure, training the people in hospitality, making them innovative in exploring and exploiting varied income generating tourism and tourism related activities.

Considering the hyper-sensitive state of affairs in these hill districts, the Ministry of Chittagong Hill Tracts Affairs along with the Hill District Council can be the main actors for developing tourism sector there. A highly develop professional plan along with concerted efforts by the intervening agencies, in association with the local people's involvement, may metamorphose Bandarban into one of the most attractive tourism destinations of south Asian region.

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Help Seeking Strategy of Married Women against Domestic Violence: A Sociological Study on the Slums of Dhaka City

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Abstract: Despite playing the equal role in the development of the world civilization, women have constantly been getting oppressed by the male dominance in every aspect of their lives which starts from their own residence. In fact, Domestic violence against women has been a conspicuous feature almost of every society, and Bangladesh is not exception to it. Slum women especially those residing in law's house are found to be more vulnerable in this very particular issue. Both quantitative and qualitative approaches have been used in this study to reveal different aspects of domestic violence against slum women staying at law's house with special emphasis on their help seeking behavior to confront the violent behavior. The key findings of the study include that many women stay away from seeking help even after constantly being the victim of different forms of domestic violence; i.e. verbal abuse, beating, forcing for dowry etc. Those who seek help from others after being the victim of domestic violence hardly received the expected cordiality.

Key words: Domestic Violence, Slum, Married women, Help Seeking Strategy.

Introduction

“Women are the only oppressed group in our society that lives in an intimate association with their oppressors.” The quote, made by the American Journalist Evelyn Cunningham, depicts the destitute living condition that women of the 19th century were obliged to consume. Being suppressed by the men, women were forced to get confined by the social forces that facilitated the process of placing women automatically in inferior position to men. However, this does not mean that this scenario of the women was the case of only that period of that society; rather this has been found to be prevailed in all ages. Women have been getting oppressed throughout the history all over the world. Indeed, throughout the history, society has persistently dominated woman to make it harder for her attain that what she so deserves. It is hardly found over the history that women have been awarded with the appreciation she deserves to avail. Despite their

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occupying a distinctive position in the society due to the importance in the reproduction of the human being, it is a constant fact that in no age women could live their lives up to the standard as they are worthy of. Among all the forms of oppression against women, domestic violence could be regarded as the most extreme one in terms of prevalence rate. According to 2013 global review of available data, 35 per cent of women worldwide have experienced either physical or sexual intimate partner violence or non-partner sexual violence, while some national violence studies show that up to 70 per cent of women have experienced physical or sexual violence in their lifetime from an intimate partner.¹ It is estimated that of all women killed in 2012, almost half were killed by intimate partners or family members.² Despite such a high prevalence rate of violence against women, the most concerning part is that most of the cases go unreported. For instance, a study based on interviews with 42,000 women across the 28 Member States of the European Union revealed that only 14 per cent of women reported their most serious incident of intimate partner violence to the police, and 13 per cent reported their most serious incident of non-partner violence to the police.³ However, the scenario of women's susceptibility presented so far is the overall description of the world. Like most of the countries in the world especially of the developing ones, Bangladesh also experiences extreme forms of domestic violence against women.

Living in a patriarchal society, women's lives are highly associated with the feeling of isolation and vulnerability where they are continuously subjected and dominated by the men. Here, women's desire, position, power, honour etc., are mainly determined and controlled by males. In our society, women are found to experience various forms of violence, i.e. killing for dowry, acid throwing, sexual harassment etc.⁴. Among all the forms of violence, domestic violence is noticed to be the most conspicuous one executed against women in our society. Living under an extremely subordinated position, women open up the option for men to exploiting their families and resources. Due to domestic violence, the home of a woman, which is expected to be the safest place for her, turns into a horrible and perilous zone. This situation is worse for the married women in their law's house. They are usually oppressed by their husband and the other family members of the law's house. But the concerning fact is that despite the high prevalence of violence against women in Bangladesh any kind of disclosure of violence is quite low. According to the Bangladesh component of the World Health Organization Multi-Country Study on Women's Health and Domestic Violence against Women (WMCS), 66% of the physically

abused women never shared their experience with others; 60% of the urban and 51% of the rural women never received any help; and only 2% ever sought help from institutional sources⁵.

The condition of domestic violence against women especially the married ones in their law's house are too much available in the slums of the Dhaka city as well. In a 2012 survey of almost 4,500 women and 1,600 men living in 19 of the capital's slums, conducted by icddr,b and the international NGO Population Council, 85 percent of the women reported their husbands restricted their access to healthcare, while 21 percent reported being physically abused by their husbands during pregnancy. Nearly one out of four women reported suffering injuries from spouse-inflicted violence in the year before the survey was conducted⁶. However, the present study has been an effort to explore the status of the domestic violence against married women of slums and their approach to confront those situations.

Objectives of the Study

The main objective of the study was to explore the means used by the married women of the slum areas to defend the domestic violence performed against them in their law's house.

While revealing the key purpose, the study depicted some other specific objectives, such as-

- To explore the nature of domestic violence against married women in the slum areas.
- To unearth the causes of domestic violence against married women in the slum areas.
- To describe the susceptibility of the married women of slums regarding their help seeking behavior in response to domestic violence against them.

Defining the Key Terms

This section of the article will clarify the way some of the key terms of the study have been used.

Domestic Violence

According to Domestic Violence (Prevention and Protection) Act- 2010 of Bangladesh government⁷, domestic violence means physical abuse, psychological abuse, sexual abuse or economic abuse against a woman or a child of a family by any other person of that family with whom victim is, or has been, in family relationship. The present study has also used the term to mean the very similar meaning as construed by the act.

There are some other terms that have frequently been used to mean different things, such as-

Physical Abuse refers to induce harm or pain bodily; i.e. beating.

Psychological abuse dictates harassing, using bad words; i.e. slangs against the victims, threatening, humiliating etc.

Sexual abuse could include having sex forcefully, doing unnatural sexual behavior even with the life partner etc.

Economic abuse depicts the deprivation of women from different economic resources, getting no control over the own produced money etc.

Help Seeking Strategy refers to the approaches taken by the women to confront the domestic violence in our society.

Reviewing the Related Literature

Ashrafun (2013)⁸ finds from her study that the practice of dowry is embedded in such a deep rooted way in the society as natal relatives of women cannot escape from the practice. For a poor father it is an unbearable load; moreover, if the man has more than one daughter, the family could not get escaped from the vicious circle of poverty. She reveals that married women of slums become the victim of different forms of domestic violence especially by their husbands; i.e. consuming filthy words, getting beaten etc. Most of the times, they try to tolerate their husbands' bad behavior. Sometimes women cannot bear the violent behavior, and being angry, they start to brawl with her husband. But that does not reduce the extent of violence; rather, increase.

Hossain and Suman (2013)⁹ depicts that here are some women who are stigmatized as being incapable of giving birth of child without having proper medical test. These types of women usually face humiliation, verbal abuse, mental or physical torture by husband or husband's family members. In such cases, the husband is often found to divorce her or marry another one.

After analyzing the data from the 2006 Urban Health Survey, Sambisa, Angeles, Lance, Naved and Thornton (2011)¹⁰ reveals that the prevalence of past-year physical spousal violence was higher in slums than in non-slums. Slapping/arm-twisting and pushing/shaking/throwing something at the women were found as the most conspicuous reported acts of physical abuse. They also assert that the risk of physical spousal abuse was lower among older women, women with post-primary education, and those belonging to rich households and women whose husband considered their opinion in decision-making. On the other hand, Women having many children

were at higher risk of being the victim of abuse. It is believed that married woman will have to work if the husband does not earn enough money, and approved the norms of beating wife.

Faruk (2005)¹¹ states that in Bangladesh, a victimized woman usually tends to stay away from the legal procedure of complaining as she gets more stigmatized by the society. She does not get fear of filing the complaints, rather, fear of being the victim of negligence and harassment in police station, courts and society. Besides, while dealing with the cases of sexual violence, most of the times, police officers asked the victim to submit a medical document. In the meantime, the offender may deals with the police, the medical officer or witness to provide with a report in favor of the offender so that the case is not pursued further.

Men from low socio-economic levels possess greater likelihood of perpetrating violence against wife, such as slum dwellers, alcohol and drug users are more violent to their wives, where in some of the cases, spectator of violent behaviour at parental home augmented the probability of being violated or executing violence¹².

Wahed and Bhuiya (2007)¹³ assume that many Bangladeshi women tolerate the violent behaviors like beatings, constant oppression for dowry and verbal abuse. For many, instead of home being a place of heaven, it does turn into a place of pain and humiliation where violence is a conspicuous part of daily life hidden behind closed doors evading from making others know it.

Pertinent Theoretical Approach

Feminist Approach, while dealing with domestic violence, puts its major concern on gender and power inequality in opposite-sex relationships. This theoretical approach construes that the staple problem in this particular issue is deeply rooted in the socialization process of the individuals. It provides attention on the societal messages that gives approval to a male's use of violence and being arrogant throughout the life. The approach also criticizes the proscribed gender roles determined by the society that state how men and women should behave in their intimate relationships. According to feminist perspective, domestic violence is the result of patriarchal society and the unequal distribution of power that has constantly put contribution to dominate women. In fact, it is induced by the misuse of power by men who believe that they occupy the right to control women forcefully. This approach reveals the root cause of male violence against women as the product of living in a society that stigmatizes the aggressive behaviors as suited with men, whereas women are socialized to be non-violent.

Resource Theory posits the idea that violence at home occurs due to the desire of possessing the power. The key proposition of the theory is that who has much control over the resources will play the dominant role in relationship. In fact, this theory describes the relationship between wealth and violence. That is, the man having more access to wealthy resources will be likely to have more domination over his wife than the one who has less opportunity to access to those resources. The more resources one occupies, the more power or position he can hold.

Learned Helplessness Model was originally developed by Martin Seligman but the research was conducted on the psychology of the animals. Walker (1977)¹⁴ applied the theory of learned helplessness to describe women's possessing lack of effort to get rid of an abusive relationship or their inability to take initiatives to protect themselves. This approach describes the feeling of people that once they have no control over what occurred in their surrounding environment, they just grow the feeling in mind that they can never attain that control in future as well. This concept can easily be used in explaining why the victimized women of domestic violence do not raise their voice to protest the oppression perpetrated against them. She does become so passive and submissive that she forgets that she is not the object to be oppressed. She forgets that she has the right to protest against whatever violates her dignity. Thus, gradually she becomes used to in leading her life tolerating the extreme level of oppression against her. Having such stamina of endurance, she never thinks to get out of the relationship with her husband despite even he could be the key individual perpetrating violence against her. Even in some cases, she starts to think in herself that she is getting the victim largely due to her fault that aggravates the oppression.

Traumatic Bonding Theory, elaborated by Dutton and Painter, describes the dynamics of domestic violence and analyzes the reason for victims' staying with their oppressor or getting stuck to the relationship. Dutton and Painter (1981)¹⁵ used the term 'traumatic bonding' to refer to the strong emotional attachment that exists between victims and their abusers. And due to having such emotional attachment with the abuser, a woman hardly gets convinced to quit the relationship despite receiving constant violent behavior from the other one.

The theoretical approaches depicted above clearly construes different aspects of domestic violence against women in our society. The present study has been conducted using different theoretical concepts relevant to domestic violence against women. But more specifically, the Feminist approach and Traumatic Bond theory was given much emphasis while explaining the findings of the study.

Methodology

Both quantitative and qualitative methods have been used in this study to avail the required data. Quantitative approach has been administered through interview technique as a part of Survey method. On the other hand, Case Study was conducted using a relevant Check List to gather the qualitative data. The area of the study includes three selected slums of Dhaka City- Bhashantek Slum at Mirpur-1, Maghbazar Wireless Gate Slum and Gendaria Rail-line slum at Sutrapur. Among the married women (≤ 45 years of age) residing in these three slums, 50 women have been selected for survey, and another 6 have been taken for the case study. Due to the insufficiency of the exact data to determine the exact Population of the study, all respondents have been selected through Purposive sampling procedure. Data have been collected from both primary and secondary sources. Survey and the case study respondents have been regarded as the primary sources, whereas, different relevant books, journals, articles, and newspapers etc. as the secondary ones. However, necessary statistical procedures have been used to analyze the data.

Methodological Plan

Category	Types of Respondents	Location	Number	Total	Sampling Procedure
Survey Respondents	Married Women ≤ 45 years of age	Bhashantek, Mirpur-1	20	50	Purposive
		Maghbazar Wireless Gate Slum	15		
		Gendaria Rail Line Slum, Sutrapur	15		
Case Study Respondents	Married Women ≤ 45 years of age	Bhashantek, Mirpur-1	2	6	
		Maghbazar Wireless Gate Slum	2		
		Gendaria Rail Line Slum, Sutrapur	2		

Findings and Discussion with Theoretical Relevance

The study was an exploration to construe the nature of help seeking behavior performed by the married women of slums residing in law's house when they are the victim of domestic violence. Having this key intention, the study reveals the other aspects of domestic violence against women as well, i.e. the forms of violence perpetrated against women, the causes of those violent behaviors, the vulnerability of women, the impact of women's socio-economic status on their vulnerability in the society etc.

Table1: Socio-Economic Profile of the Respondents

Socio-economic Characteristics	Number of Respondents	Percentage
Age (Years)		
16-20	7	14
21-25	10	20
26-30	12	24
31-35	10	20
36-40	6	12
41-45	5	10
Total	50	100
Religion		
Islam	47	94
Hinduism	3	6
Total	50	100
Educational Qualification		
Illiterate	13	26
≤ Primary	26	52
≤ Secondary	11	22
Total	50	100
Occupation		
Housewife	31	62
Maid Servant	6	12
Garments Worker	13	26
Total	50	100
Husband's Occupation		
Day Laborer	39	78
Garments worker	11	22
Total	50	100
Monthly Income of Family		
≤ 2000	4	8
2001-6000	34	68
6001-10000	12	24

Total	50	100
Monthly Expenditure Exceeding the Income		
Yes	19	38
No	31	62
Total	50	100
Number of Children		
≤ 2	8	16
More than 2	42	84
Total	50	100

Source: Field Survey, 2014

The respondents of the study have been found of different ranges of age, like- 26-30years (24%), 31-35 years (20%), and 41-45 years (10%). There is found to be married women of teen age as well; i.e. 16-20 (14%). In the slums, there is the predominance of the prevalence of the people from religion of Islam (94%), whereas another 6% of the respondents have been found from Hinduism. From the study, it's been revealed that the educational status of the slum women is very poor. Among the respondents, no one is to be exposed as passing the secondary level of education. Moreover, a significant portion (26%) of the slum women is illiterate, whereas a majority portion (52%) has attained only primary level. As like as they have the lower literacy rate, so they also occupy a poor rate of employment among themselves as well. Most of the married women (62%) of the slums are depicted as housewife, another 12% of the respondents work as housewife, while the other 26% works as garments worker. Most of the women's husbands work as day labor that include- rickshaw pulling, bus driving, hawking etc. The occupational status of the women and their husbands simply suggests that the economic condition of the respondents' family would not be of very standard level. The study reveals that a significant portion (38%) of the respondents' monthly family expenditure exceeds their monthly income. However, many studies describes that one of the associated factors that augment the vulnerability of the slum women in regard of getting the victim of domestic violence is having many children. From the present study, it is found that most of the women (84%) have more than two children. (See Table 1)

Table 2: Percentage distribution of the respondents on the basis of the types of domestic violence they get victim of.

Types of Domestic Violence	Respondents	Percentage
Physical Abuse		
Yes	46	92
No	4	8
Total	50	100
Nature of Physical Abuse (Multiple Responses)		
Beating with hand	46	92
Kicking	11	22
Beating with stick or other harmful tools	32	64
Psychological Abuse		
Yes	50	100
Total	50	100
Nature of Psychological Abuse (Multiple Responses)		
Using filthy words	50	100
Threatening to send to natal house	48	96
Threatening to divorce	38	76
Threatening to kill	16	32
Economic Abuse		
Yes	48	96
No	2	4
Total	50	100
Nature of Economic Abuse (Multiple Responses)		
Can't spend money without husband's permission	46	92
Not permitted to work outside	23	46
Need to give the own earned money to the husband	12	24
Sexual Abuse		
Yes	11	22
No	39	78
Total	50	100
Nature of Sexual Abuse (Multiple Responses)		
Forcefully participating in sex	9	18
Being compelled to have unusual style of sex	2	4

Source: Field Survey, 2014

Then the study makes an endeavor to explore the different forms of violent behavior perpetrated by the family members of law's house against the women (Table 2). They perpetrate different

types of violence like Physical abuse, Psychological abuse, Economic abuse and even sexual one as well. Women get abused physically in different ways. Most of the women exposes that they get themselves the victim of beaten by their husbands with the open hands, while another major percentage (64%) become the victim of beaten with stick or other harmful tools. All the respondents acknowledge that they are constantly psychologically abused. All the women have to consume filthy words used against them, while 76% of the women are threatened to get divorced. Even they are often threatened to be killed as well. The women of our society are never financially solvent. In fact, their financial dependency to others is so much recognized as one of the deep rooted causes of their vulnerability to domestic violence against them.

The present study also reveals that married women of the slums are highly the victim of economic abuse. They can't spend money without husband's permission. A remarkable percentage of women (46%) are not permitted to go outside for work. Even 24% of the women have to give their own earned money to their husband. Sexual harassment has been a common concern in our society. Women are every now and then the victim of sexual harassment outside the home. But they get the victim of sexual abuse at their home as well. It's been reported in this study 18% of the women have to take participate in sexual intimacy forcefully.

Table 3: Percentage distribution of the respondents on the basis of who participate in perpetrating violence against them. (Multiple Responses)

Participant in violent behavior	Number of Respondents	Percentage
Husband	39	78
The other family members other than husband at law's house.	37	74

Source: Field Survey, 2014

However, home is expected to be the safest place and the family members to be the safest people around us. But when women become victim of violence by the family members at home, that creates much concern. But it is depicted from the present study that out of 50, most of the women (78%) become the victim of domestic violence by their husband, while another 74% have to be the victim by the other family members other than husband at law's house.

Table 4: Percentage distribution of the respondents on the basis of the causes of domestic violence against them. (Multiple Responses)

Causes of Violent Behaviour	Respondents	Percentage
Demanding for dowry	41	82
Excusing that cooking is not good	47	94
Preventing her from decision making	34	68
If she makes mistake in doing any assigned task	50	100
If she gets involved in quarrel with the family members of law's house	48	96
If she wants to spend money for her own purpose	22	44

Source: Field Survey, 2014

The table 4 reveals the causes of domestic violence against women in slums. Most of the reasons are found to be associated with the nature of patriarchy while some are very paltry and silly. From the study it is found that all the women exposes that they have to be the victim of violent behavior if they get failed to complete any assigned work. A major percentage of women (96%) become the victim when they involve in quarrel with the family members of law's house. The silly cause includes that if their cooking is found to be not tasty, 94% of the women become victim of violent behavior. (Table 4)

"My husband is used to be a person of arrogant mood. Though normally he does not misbehave with me often, sometimes the situation goes out of my control. Most of the times the other family members instigate him to misbehave with me. Suppose, I've made a mistake and my husband got angry with me. But still he's not in the mood to open his hand upon me. At that time my mother in law or sister in law start to utter instigating words against me to stimulate him. If I give any answer to them, the main incident would start, that is- beating me by all of them." (Sabiha from Gendaria Rail-Line Slum)

From the Case Studies, it is also found that sometimes, the situation becomes such that husband along with the other family members like mother in law and sister in law participates in beating her.

Table 5: Percentage distribution of the respondents on the basis of their help seeking behavior in response to domestic violence.

Help Seeking Behavior	Respondents	Percentage
Seek help		
Yes	29	58
No	21	42
Total	50	100
Reasons for not seeking help (Multiple Responses)		
The oppression gets increased	13	26
Feeling shame to make other people know	21	42
Feeling emotional to complain against husband	20	20
Finding no proper person to get helped	6	12
Threatened to get divorced	7	14
Threatened to get killed	3	6

Source: Field Survey, 2014

The study finds that the prevalence of domestic violence against the slum women in their law's house is very high. But the concern gets more aggravated to discover that many of the cases go unreported. That is, despite being the victim of extreme level of violent behavior against them, many women do not seek for any sort of help to get rid of that. Most of them (42%) feel shame to make people know about their destitute condition, while 40% feel emotional attachment with their husband that prevents them to complain against him to anyone. There are other women who get threatened to get divorced or to get killed even. Another remarkable percentage (26%) of women fears of seeking help in those situations thinking that the oppression could be increased more in future. The findings from the Case Studies are more lucid to describe the vulnerability of women while seeking help in this regard.

"Not me alone; there are many other women in this slum who remain silent even after being the victim of such oppression from the members of law's house. We normally do not want to expose publicly our problems for feeling shame in our mind. Besides, when I am beaten, instantly I feel too much angry. But after a while that anger gets vanished when I think that he's my husband who'll love me later." (Aparna from Wirless Gate Slum, Maghbazar)

The blind emotions or the feeling shame prevents them to raise their voice against even some unbearable violent behavior. And, these are considered to be the orthodox associated factors behind our women's susceptibility to domestic violence.

Dutton and Painter (1981) in their 'traumatic bonding' express that women often can't come out of the relationship to end up the violence due to fostering a blind emotional attachment in their mind for the abuser. Their view is completely vivid in the findings of the present study as well. Besides, feminist approach makes the principles of the orthodox patriarchy for women's vulnerable situation in our society. The present study also shows that many women can't seek help due to having the fear in mind that the oppression by the husband may increase since he's superior to her. Besides, husband's threatening to divorce or kill is also the example of the mentality of patriarchy as well. The helplessness feeling of the women gets increased when they find no people to whom they can seek help. From the study, it's revealed that 12% of the women do not search for any help because they don't find any reliable one who can provide them with suitable assistance in that very particular issue. This augment their helplessness that reduce their opportunity to search for help that is symmetric to the key them of the Learned Helpless theory examined by Walker in this field.

Table 6: Percentage distribution of the respondents on the basis of to whom they seek help. (Multiple Responses)

To whom they seek help	Respondents	Percentage
Family members of natal home	27	54
Natal relatives other than the family members	11	22
Relatives of husband's family	6	12
Neighbours	18	36

Source: Field Survey, 2014

However, while an unsatisfactory portion of women seek for help, 54% of the respondents for help from their natal family members. A mentionable portion of the women expect assistance from their neighbors, while only 12% can keep trust on the relatives of the husband family.

Table 7: Percentage distribution of the respondents on the basis of their seeking help from the police or other legal aid agencies.

Seeking help from the police or other legal aid agencies	Number of Respondents	Percentage
Yes	7	14
No	22	44
The nature of cooperation from the Police		
Very Satisfactory	1	2
Satisfactory	1	2
Not Satisfactory at all	5	10

Source: Field Survey, 2014

From the study, it's been found that the percentage of those who seek help in response to domestic violence is pretty low. And, among them, the rate of the women who tends to take help from the police is found to be much lower. Only 14% of the respondents are exposed to take help from the police or other legal aid agencies, out of 50 respondents, 10% of them feel that the cooperation from the police was not satisfactory at all. The data clearly reveals that there is prevailed a high rate of dissatisfaction regarding seeking help from the women by the victimized women.

Conclusion

Comparing with the other forms of violence against women, domestic violence could be the most common form of violence in our society, and its prevalence is higher among the people of lower class. Since almost all the people residing in the slums are to be from the lower income category, so the prevalence rate of domestic violence would naturally be concerning there. The women of those areas are expected to be more vulnerable to confront the domestic violence than those of the other areas. Realizing the significance of the issue, the present study makes an endeavor to explore the extent of slum women's vulnerability to combat with the domestic violence. The study reveals that married women of the slum areas residing in their law's house have to come through extreme levels of domestic violence. They have to be the victim of all sorts of violent behavior including physical abuse, psychological abuse, economic abuse and sexual abuse as well. But the fact that emits the real concern is that they are getting gradually used to with those

violent behaviors. Either intentionally or reluctantly, they are tolerating all those oppressions. Some of them are either feeling shy to disclose to the others or some are emotionally attached to the abusers that is instigating them to silently bear the domination. Sometimes, due to dominant patriarchal ideology like threat to divorce or threat to kill is preventing them to make complaint against the abusers. Further, some are not getting sufficient support from the relevant legal concerns as well. Thus, women are tolerating all the violent behaviors perpetrating against them, and gradually, domestic violence is getting its establishment in our society more strongly with all of its deep roots.

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A Comparative Study on Knowledge about Reproductive Activities and Decision Making between Rural and Urban Women in Bangladesh.

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Abstract: This study carried out to reflect of reproductive activities and reproductive rights awareness between the people of rural and urban area of Bangladesh. The study used survey as a technique for collecting quantitative data. A sample of 120 women was purposively drawn from women belonging to reproductive age category between 15-44. Several aspects on reproductive activities and rights perception that included education, age at first marriage, job category, decision making, health examination, place of child birth, duration between first and second child birth, knowledge about contraception, about reproductive health, rights were assessed to conceptualize the decision making activities both in rural and urban area in Bangladesh.

Key words: Reproductive activities, Decision making, Contraceptive and Knowledge

Introduction

Reproductive health has been a great concern for every woman. It is a crucial part of general health and a central feature of human development. Reproductive ill-health have been an apprehension to many stakeholders as maternal mortality and morbidity are very high in developing countries, especially in Bangladesh compared to developed world. In the past few years, the issues of Reproductive Health/Rights (RH/RR) have been increasingly perceived as social problems; they have emerged as a matter of increasing concern throughout the developed and developing countries. Bangladesh has achieved remarkable progress in important aspects of health and family welfare since Independence.

In Bangladesh women are not empowered both socially and economically. They are facing lots of security hazards, as well as cultural, social, and economic rights. Regarding reproductive activities and contraceptive uses they are not empowered, because of lack of knowledge about reproductive rights. Only few numbers of men and women have little bit idea about the reproductive rights. While there is literate from of other parts of the world, in Bangladesh there is an information gap on the issue of reproductive activities, decision making and reproductive rights. The reproductive activity of human species is therefore one of the fundamental premises of history.¹ according to the united nations, the united nations definition of reproductive rights as follows: reproductive rights refer to the right of the couples and individuals to decide freely and responsibly the number, spacing and timing of their children, and have the information, education and the means to do so, and the right to attain the highest standard of sexual and reproductive health and make decision and violence.² WHO's global estimate, more than half a million women die each year because of complications related to pregnancy and childbirth. All about 4000 of these deaths take place in developing countries.³ Maternal mortality accounts for 1.3 percent of all deaths in developing countries.⁴ There are 170 million children in poor countries who are underweight and over 3 million of them die each year as a result.⁵

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Objective of the Study

The major objective of the study is:

- 1) To measure the level of knowledge among the general people regarding reproductive activities and decision making.
- 2) To identify the relationship between socio-economic factors of rural and urban people and their level of awareness about reproductive activities.
- 3) It also attempts to explore the comparative relationship between rural and urban women regarding social position and awareness building.

Methodology

The study applied social survey method as a tool for collecting quantitative data in the study. A sample of 60 women was purposively drawn from two villages “Gobindapur” and “Adorshogram” under Gaibandha police station, Gaibandha and another sample of 60 women from two city areas “Boubazar” and “West Razabazar” under Dhaka North City Corporation, Dhaka. The study mostly considered married and educated belonging to reproductive age category between 15-44. A questionnaire was given to them to fill in, which was contained structured and open questions. Data were compiled, edited, checked for more accuracy and consistency, and analyzed using statistical tools.

Review of Literature

Due to the sensitive nature of the subject, little is known about burden and factors associated with SRH problems among men and their knowledge, attitudes, and practices. A study carried out on 120 men attending a reproductive health checkup in a village in rural West Bengal, India, found that SRH issues prevalent and concerning men were sexual weakness, itching around genital areas, burning sensation during urination, early ejaculation, wounds on the genitals, white discharge, and so forth. Other issues raised by men included masturbation, nocturnal emission, consequences of loss of semen, menstruation, pregnancy, and AIDS.⁶ Despite wide range of morbidities concerning SRH, treatment seeking behavior among people remains poor as shown in surveys conducted in Bangladesh and India where most people with STI symptoms seek care from unregulated (untrained) private practitioners. The National AIDS Control Organization in India estimates that only 5–10 percent of patients with STIs present to public sector health care. This is true not just for STIs, but for a wide range of curative services, and it is not only the economically wealthy who seek private medical care; the poor also choose private providers for a variety of reasons.⁷

In terms of policy and programs, key elements of the reproductive health agenda forged in Cairo in 1994, emphasizing not just adolescent needs, but women’s empowerment, quality of care, and individual rights, show signs of mixed progress at best. In many settings, there has been substantial progress on the policy, legislation, and advocacy fronts, as well as on community participation and engagement. For example, a 2003 UNFPA global survey found that most countries have established or broadened reproductive health policies and programs, with 46 out of 151 countries having enacted new laws and legislation since 1994 to expand access to reproductive health care. More countries are implementing advocacy and communication campaigns to promote reproductive rights and many have achieved considerable progress in broadening local participation in reproductive health policymaking and educating community members about these policies.⁸

Given the challenges of the macro-level policy and resource environment, reproductive health and family planning advocates have tended to collate and synthesize research largely for advocacy purposes. For example, the concept of unmet need has been central to family

planning efforts for half a century. The investment the field has made over the last two decades in measuring unmet need cross-nationally and over time through the DHS program is indicative of how central a concept it continues to be for seeking sustained policy commitment to family planning and reproductive health efforts. Since unmet need became a Millennium Development Indicator in 2008, there has been even greater scrutiny over how it is measured and calculated. In fact, in January 2012, DHS released a suggested revision to the longstanding definition of unmet need, which actually produces higher estimates of unmet need in the majority of countries.⁴² Similarly the definition of demand for contraception in terms of family size preferences has historically been central for justifying policy commitment to and resource investment in family planning and ensuring that this demand is met by an adequate supply through service provision.⁹

Some articles have focused on reproductive activities; some documents have been found which have no adequate information. There is a dearth of researches which is directly related to reproductive rights in Bangladesh, perhaps because of newness, sensitivity and lack of proper knowledge of this concept. Akter (1996) was critical of what she calls, “reproductive technologies” i, e; contraceptive devices, because of their ‘sexist’ eugenic, racist’ nature. She attacked the Western nation of population control that holds the view that children are burden of family to the Third World poor families.¹⁰

Population control policy in Bangladesh adversely affect women’s health as consequence of use of banned/harmful contraceptives imported from developed countries. Broadly speaking, it was found that illegally induced abortion is related to maternal mortality and morbidity, and husbands tend to force women undergo abortions.¹¹ Furthermore, it was explored that critical acts about Norplant a contraceptive device, had promoted in Bangladesh in the 1980s. The author found that it had many side effects (e. g; bleeding).¹²

Findings of the Study

Table 1: Respondents age at first marriage

Age in years	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
15-19	33	55	06	10	39	32.5
20-24	16	26.67	18	30	34	28.33
25-29	09	15	21	35	30	25
30-34	02	3.33	13	21.67	15	12.5
35-39	00	00	02	3.33	02	1.67
40-44	00	00	00	00	00	00
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

Table 1 shows the Age at first marriage of the respondents. Finding shows that rural women tend to be married off earlier than urban area. Various socio-economical causes are responsible for this consequence. In rural area the study finds that the age at first marriage of rural women starts from 15-19 years and it is the highest number according to the current study. On the other side the age at first marriage of urban women starts between 25-29 years. Early marriage is a matter of great concern as early married women may run the higher risks of maternal deaths.

Table 2: Educational attainment

Education Level	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Bellow SSC	28	46.67	05	8.33	33	27.5
SSC	17	28.33	11	18.33	28	23.33
HSC	11	18.33	14	23.33	25	20.83
Hons	1	1.67	17	28.33	18	15
Masters	00	00	13	21.67	13	10.83
Others	3	5.0	00	00	03	2.5
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

Table 2 shows that 46.67% rural women's education level is bellow SSC, where highest percentage of education at urban area women have a minimum graduation, because the highest percentage 28.33% at Hon's level in urban area. There are no respondents found in rural area having masters or higher educational qualification.

Table 3: Respondents Job Category

Job Category	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Government	07	11.67	13	21.67	20	16.67
NGO	08	13.33	15	25	23	19.16
Private	00	00	12	20	12	10
Business	4	6.67	07	11.67	11	9.16
Housewife	38	63.33	11	18.33	49	40.83
Others	3	5.0	02	3.33	05	4.16
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

The study found different categories of job. The table 3 shows that in rural area government job holder is about 11.67 percent, NGO and private sector and business is respectively are 13.33, 00 and 4 percent in rural area and house wife are about 63.33 and others job holders are 5 percent and the counterpart is respectively 21.67, 25, 20, 11.67, 18.33 and 3.33 percent only.

Table 4: Respondents age at first childbirth

Age in years	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
15-19	29	48.33	06	10	35	29.17
20-24	17	28.33	23	38.33	40	33.33
25-29	09	15	19	31.67	28	23.33
30-34	04	6.67	09	15	13	10.83
35-39	01	1.67	03	5	04	3.33
40-44	00	00	00	00	00	00
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

The data shows that rural women tend to have children at earlier ages than their urban counterpart. Table 4 reveals, overall 29.17 percent women give birth of their first child at their age between 15-19 years, where rural women are about 29 out of 60 and their percentage is 48.33, in the urban section the table shows that it is about 10 percent.

Table 5: Respondents number of childbirth

Number of children	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Minimum-1	13	21.67	29	48.33	42	35
2	25	41.67	23	38.33	48	40
3	15	25	08	13.33	23	19.17
4 and above	07	11.67	00	00	07	5.83
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

Respondents from rural area was found to have 3 children about 25 percent in contrast to only 13.33 percent for urban. In rural section the women have 2 children is about 41.67 percent and in urban area it is about 38.33 percent.

Table 6: Duration between first and second childbirth

Age in years	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
1-2	23	38.33	07	11.67	30	25
2-3	16	26.67	11	18.33	27	22.5
3-4	13	21.67	27	45	40	33.33
4-5	05	8.33	09	15	14	11.67
5 and above	03	5	06	10	09	7.5
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

It is noticeable in the table 6 that urban women tend to give more gap between two birth about 45 percent comparatively more than rural area.

Table 7: Place of delivery of last children

Place of Delivery	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Home(Husband/ Father's)	47	78.33	13	21.67	60	50
Hospital(Govt.)	08	13.33	21	35	29	24.16
Private Clinic	05	8.33	26	43.33	31	25.83
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

Table 6 shows that overall 50 percent urban deliveries took place in home (Father's or husbands) usually by local birth attendant but it is notable that the percentage for rural area is higher at nearly 78.33 percent in contrast to only 21.67 percent for urban.

Table 8: Persons taking decision regarding whether women bear children

Decision maker	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Self	09	15	15	25	24	20
Husband	17	28.33	08	13.33	25	20.83
Both	31	51.67	36	60	67	55.83
Family members and close relatives(elderly)	03	05	01	1.67	04	3.33
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

Table 8 shows that higher percentage of urban women than rural take decision in with their husband regarding if they bear children. However, the percentage of women taking decisions on their own is remarkably low among both rural and urban respondents.

Table 9: Persons taking decision regarding number of children born

Decision maker	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Self	03	5	11	18.33	14	11.67
Husband	18	30	09	15	27	22.5
Both	13	21.67	27	45	40	33.33
Family members and close relatives(elderly)	22	36.67	13	21.67	35	29.17
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

It is noted in the table 9 that 33.33% of the women respondents takes decision from both husband and self-regarding having number of children, while 29.17% of the study women takes decision from family members and close relatives (elderly) shown in the study.

Table 10: Persons taking decision regarding the use of contraception

Decision maker	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Self	22	36.67	10	16.67	32	26.67
Husband	28	46.67	17	28.33	45	37.5
Both	10	16.67	33	55	43	35.83
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

The data shows that in urban area 55% of couple both are taking their decision of taking contraception and self-decision maker is the lowest percentage in urban area, on the other side of the study in rural area husbands are taking decision about 46.67% and only 16.67% both are the decision maker in reproductive activities though they have no clear concept about reproductive rights.

Table 11: Medical test during pregnancy

Yes/No	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	07	11.67	39	65	46	38.33
No	44	73.33	16	26.67	60	50
Others	09	15	05	8.33	14	11.67
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

It is noticeable from table 11 that rural women tend to have no medical examinations during their pregnancy period than their urban counterpart. About 11.67 percent of rural women are under medical examination and 73.33 percent have no medical examination and 15 percent have various answers. On the other side about 65 percent of urban women are under medical examination

during their pregnancy period and only 26.67 percent are not under the privilege and the rest of them have various answers related to medical examination during their pregnancy period.

Table 12: Knowledge about the term reproductive rights

Yes/No	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Yes	02	3.33	30	50	32	26.67
No	53	88.33	17	28.33	70	58.33
Others	05	8.33	13	21.67	18	15
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

The term reproductive rights are almost new concept; people both in rural and urban area have an idea about the reproductive activities. The table shows that about 3.33 percent of rural people have no idea about reproductive rights

Table 13: Nature of violence faced by respondents during last pregnancy

Nature of violence	Rural		Urban		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Mental Torture	17	28.33	21	35	38	31.67
Physical Torture	24	40	07	11.67	41	34.17
Others (Threat of violence and verbal abuse etc)	21	35	13	21.67	34	28.33
No torture(Mental/Physical)	08	13.33	19	31.67	27	22.5
Total	N=60	100	N=60	100	N=120	100

(Source: Field Survey, 2015)

There are various forms of violence against women but in the present study the table 13 reviles the scenario of nature of violence faced by the respondents during their last pregnancy. About 35 percent of urban women faced mental torture during their last pregnancy period and their counterpart of rural women faced 28.33 percent of mental torture, 40 percent physical, and 35 percent faced different types of torture like threat of violence, verbal abuse etc. and 13.33 percent are free from both mental and physical torture during their last pregnancy.

Recommendations

On the basis of the present findings the following recommendations can be made. These should be kept in mind the policy makers and planners of the government, non-government and voluntary originations.

- Various research and case studies should be encouraged in connection with reproductive activities and related to reproductive rights.
- Social awareness should be created through mass media and to create sense of social responsibility among the people in other words a social movement has to be induced applying social action method to cope with reproductive rights.
- Specific plan and policy should be formulated.
- The main recommendation of this study is to have an active governmental educational and media campaign about the awareness of reproductive rights of women.

Conclusion

The finding is thus illuminates some important aspects of reproductive actives in rural and urban area. A variety of factors have been identified on the leading causes of low level of knowledge about reproductive rights in urban and rural area including, poor socio-economic status, low literacy level, financial crisis, cultural beliefs, perceptions, large family size, family bindings and religious beliefs. Although majority of the people are exposed to different sources of media, reproductive rights awareness program is still dominated by the socio-cultural beliefs and demographic status in Bangladesh. However, it is simply observed a much lower prevalence of reproductive activities decision making on the same community. As a result, promotion of reproductive rights should be the constitutive part of population policy making and a shift from current depopulating policy goals to a gender sensitive population policy.

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