Online ISSN: 2249-460X
Print ISSN: 0975-587X
DOI: 10.17406/GJHSS

Global Journal

of Human Social Sciences: C

Sociology & Culture



The Sense of Exile

Oloku Cultural Festival

Highlights

A field Investigation

Communal Harmony in Bangladesh

Discovering Thoughts, Inventing Future

VOLUME 17 ISSUE 3 VERSION 1.0

© 2001-2017 by Global Journal of Human Social Sciences, USA

Volume 17 Issue 19 was originally issued as C3

Global Journal of Human-Social Science: C
Sociology & Culture

Volume 17 Issue 19
Originally issued as C3

Global Journal of Human-Social Science: C

Sociology & Culture

Volume 17 Issue 3 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2017.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*

Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Including by Air Parcel Charges):

For Authors:
22 USD (B/W) & 50 USD (Color)
Yearly Subscription (Personal & Institutional):
200 USD (B/W) & 250 USD (Color)

Editorial Board

Global Journal of Human-Social Science

Dr. Heying Jenny Zhan

B.A., M.A., Ph.D. Sociology, University of Kansas, USA Department of Sociology Georgia State University, United States

Dr. Prasad V Bidarkota

Ph.D., Department of Economics Florida International University United States

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM Sintok, Kedah, Malaysia M.Ed (Curr. & Inst.) University of Houston, United States

Dr. André Luiz Pinto

Doctorate in Geology, PhD in Geosciences and Environment, Universidade Estadual Paulista Julio de Mesuita Filho, UNESP, Sao Paulo, Brazil

Dr. Hamada Hassanein

Ph.D, MA in Linguistics, BA & Education in English, Department of English, Faculty of Education, Mansoura University, Mansoura, Egypt

Dr. Asuncin Lpez-Varela

BA, MA (Hons), Ph.D. (Hons) Facultad de Filolog?a. Universidad Complutense Madrid 29040 Madrid Spain

Dr. Faisal G. Khamis

Ph.D in Statistics, Faculty of Economics & Administrative Sciences / AL-Zaytoonah University of Jordan, Jordan

Dr. Adrian Armstrong

BSc Geography, LSE, 1970 Ph.D. Geography (Geomorphology) Kings College London 1980 Ordained Priest, Church of England 1988 Taunton, Somerset, United Kingdom

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics, University of London Associate Professor University of Massachusetts, United States

Dr. Helmut Digel

Ph.D. University of Tbingen, Germany Honorary President of German Athletic Federation (DLV), Germany

Dr. Tanyawat Khampa

Ph.d in Candidate (Social Development), MA. in Social Development, BS. in Sociology and Anthropology, Naresuan University, Thailand

Dr. Gomez-Piqueras, Pedro

Ph.D in Sport Sciences, University Castilla La Mancha, Spain

Dr. Mohammed Nasser Al-Suqri

Ph.D., M.S., B.A in Library and Information Management, Sultan Qaboos University, Oman

Dr. Giaime Berti

Ph.D. School of Economics and Management University of Florence, Italy

Dr. Valerie Zawilski

Associate Professor, Ph.D., University of Toronto MA - Ontario Institute for Studies in Education, Canada

Dr. Edward C. Hoang

Ph.D., Department of Economics, University of Colorado United States

Dr. Intakhab Alam Khan

Ph.D. in Doctorate of Philosophy in Education, King Abdul Aziz University, Saudi Arabia

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology Structural Engineering Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Joaquin Linne

Ph. D in Social Sciences, University of Buenos Aires, Argentina

Dr. Hugo Nami

Ph.D.in Anthropological Sciences, Universidad of Buenos Aires, Argentina, University of Buenos Aires, Argentina

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector), Master MU2, College Teacher, in Philosophy (Italy), Edu-Research Group, Zrich/Lugano

Dr. Vesna Stankovic Pejnovic

Ph. D. Philosophy Zagreb, Croatia Rusveltova, Skopje Macedonia

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK Associate Professor City University of Hong Kong, China

Dr. Tao Yang

Ohio State University M.S. Kansas State University B.E. Zhejiang University, China

Mr. Rahul Bhanubhai Chauhan

B.com., M.com., MBA, PhD (Pursuing), Assistant Professor, Parul Institute of Business Administration,
Parul University, Baroda, India

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA Dep. of Human Services, University of Haifa Israel

Dr. Cosimo Magazzino

Aggregate Professor, Roma Tre University Rome, 00145, Italy

Dr. S.R. Adlin Asha Johnson

Ph.D, M. Phil., M. A., B. A in English Literature, Bharathiar University, Coimbatore, India

Dr. Thierry Feuillet

Ph.D in Geomorphology, Master's Degree in Geomorphology, University of Nantes, France

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. Eradication of Oloku Cultural Festival of Okuku, Osun State of Nigeria: A Field Investigating into the Circumstances. *1-5*
2. Does Happiness have a Gendered Face. *7-15*
3. The Sense of Exile and Abandonment in William Trevor's Novel, Felicia's Journey. *17-20*
4. Religious Politics and Communal Harmony in Bangladesh: A Recent Impasse. *21-27*

v. Fellows
vi. Auxiliary Memberships
vii. Process of Submission of Research Paper
viii. Preferred Author Guidelines
ix. Index

Global Journal of human-social science: C
Sociology & Culture
Volume 17 Issue 3 Version 1.0 Year 2017
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Eradication of Oloku Cultural Festival of Okuku, Osun State of Nigeria: A Field Investigating into the Circumstances

By Bayo Okunlola

Abstract- Foreign religion and civilization have been adduced for the modification or perhaps total eradication of some aspects of African cultural life especially in the Yoruba nation.

The impact is felt mostly in the once cherished cultural festivals of which Oloku festival of Okuku, Osun State of Nigeria is inclusive.

Relying on the eye-witness account of Ulli Beier of 1956 and other available literatures on the festival, this researcher was at Okuku in 1992 to capture the event for his Master's Degree Dissertation in the Institute of African Studies, University of Ibadan, but unfortunately, the festival was abrogated two years after. Therefore, this field investigation intends to find out the circumstances or factors surrounding this act.

Keywords: *okuku, cultural festivals, abrogated, modification, dissertation.*

GJHSS-C Classification: *FOR Code: 200299*



Strictly as per the compliance and regulations of:

© 2017. Bayo Okunlola. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative commons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Eradication of Oloku Cultural Festival of Okuku, Osun State of Nigeria: A Field Investigating into the Circumstances

Bayo Okunlola

Abstract- Foreign religion and civilization have been adduced for the modification or perhaps total eradication of some aspects of African cultural life especially in the Yoruba nation.

The impact is felt mostly in the once cherished cultural festivals of which Oloku festival of Okuku, Osun State of Nigeria is inclusive.

Relying on the eye-witness account of Ulli Beier of 1956 and other available literatures on the festival, this researcher was at Okuku in 1992 to capture the event for his Master's Degree Dissertation in the Institute of African Studies, University of Ibadan, but unfortunately, the festival was abrogated two years after. Therefore, this field investigation intends to find out the circumstances or factors surrounding this act.

Fortunately, the then oba who led the rituals then is still alive to give reasons for the action which solely revolves around his new religious faith as well as other factors.

Thereafter, an extension of investigation was made to three other neighbouring communities (Inisa, Iragbiji and Osogbo) where the festivals are still surviving despite some challenges.

The king and cultural custodians were interviewed in all these communities.

Conclusively, valuable suggestions are thereafter offered to protect Yoruba cultural life from the impending extinction.

Keywords: okuku, cultural festivals, abrogated, modification, dissertation.

I. Introduction

Cultural festivals are celebrated at different times in Africa for various purposes. It attracts people within and outside the community. It is a form of rejuvenation where both visual arts and performing arts come to play during the festivals. Price (1975) described how carved figures are carried swinging and swinging in cultural festival procession and wooden masks came alive in the dance, the mask move as the dance moves to the music of instruments and singers. Cultural festivals are celebrated to appease the deities of the land for the well-being of individuals and the community at large, while some are to mark occasions such as marriage, child naming, chieftaincy, some cultural festivals are tied to season such as new yam festival in the Eastern part of Nigeria and fishing festival in the Northern part of Nigeria. Cultural festivals preserve and promote cultural heritage and provide entertainment. Not these alone, it also serves as inspiration for younger generation who would inherit and also transmit to their children. Most of the cultural festivals in Yorubal and are mostly of ancestral worship tied to different heros of each community, example of such are Lisabi being worshipped at Olumo rock, Ajagunla of Ila Orangun, Moremi of Ile-ife, Osun Osogbo in honour of Olutimehin the founder, to mention but few.

Some festivals are universal in Yorubal and because they are carried out in almost all Yoruba city states. Among these are Sango festival, Egungun festival and Oro festival.

Okuku, the headquarters of Odootin local government of Osun state Nigeria was famous for the annual celebration of Olooku cultural festivals in the mid-sixties. The celebration reached its peak during the reign of Oba Oyinlola the predecessor of the current king, Oba Oyebode Oluronke. (plate1) This researcher was at okuku in 1992 to report the festival during his post graduate programme at the Institute of African studies university of Ibadan and captured the whole essence relying on the works of that German linguist and researcher to Yoruba cultural festivals, Ulli Beier. Unfortunately, the festival was abolished two years after.

II. Significance of the Study

The main objective of this study is to investigate the various circumstances surrounding the abolishment of Olooku festival and from the findings; suggestions would be generated to protect this valuable aspect of Yoruba culture from impending extinction as there are similar reports in other Yoruba major cities As important as cultural festival is, its gradual extinction has called little or no attention if cultural scholars. This is evident in the fewness of works on cultural issues or perhaps, the cultural festivals in Yorubal and.

Long before now, Price (1975) has lamented "that today in the country of West Africa many old customs and beliefs have died away." Oyelola (2001) however noted that Nigeria was one of the countries with great cultural awareness as stimulated by the hosting of Festac 77, the second Africa festival of arts and culture which brought together Africans and people of African descends from all over the world.

Author: Cultural and Creative Arts Department Michael Otedola College of Primary Education Noforija-Epe, Lagos.
e-mail: okunlolabayo502@yahoo.com

© 2017 Global Journals Inc. (US)

The earliest known indigenous scholarly works on Yoruba nation was that of Johnson (1921). His focus was however on inter-tribal wars and kingship, devoid of culture or cultural festivals.

Majority of foreign researchers also eluded cultural festival in their works. For example Mellor (1938) wrote on just an aspect of culture on the beaded crown of Remo community in the present Ogun State, Farris (1971) also followed the suit in his Black gods and kings.

Throwel (1960) in her own case was greatly influenced by her specialization as a designer. The symbolic meaning of the iconographic motifs in African designs on beaded crown was the central message of her study without reference to its involvements in cultural festivals.

Ibadan recent Yoruba scholarly works of Oba Akinyele (2015), Oba Ogundipe (1986) and Oyebiyi (2016) who are indigenes and past rulers of Ibadan failed to discuss the popular Oke Ibadan cultural festivals, Succession, Coronation and Rulership in Ibadan were the central focus of their works.

Same with Sotunde (2012) an Egba man who could not reflect the acclaimed Olumo cultural festivals in Egbaland.

Adelakun (2002) wrote on cultural festivals in general, he did not focus on those peculiar to a particular community but the festivals like Sango, Ogun and Egungun were briefly discussed without noting the contemporary situation.

However Ulli Beier (Plate2) in his eye witness account of the Olooku festival in Nigeria Magazine (1956) gave the essence and details of Olooku festival but unfortunately before leaving the shores of Nigeria and his subsequent death on 3rd of April 2011, Olooku has been abrogated without his research on the circumstances surrounding the saga.

Therefore this study becomes imperative as the findings and suggestions would go a long way in the survival of yet-to-die cultural festivals in yorubaland. Aside from extending the frontier of knowledge on culture in general and cultural festivals in particular, the findings could be a great assistance to policy makers on culture and indicator for future researchers on cultural festivals and other related concepts.

III. Scope of the Study

Four neighboring community were visited, they are Okuku, Inisa, Iragbiji, and Osogbo, all in Osun central senatorial district. Though the focus was on Okuku where Olooku festival is celebrated and later abolished, the three other neighboring communities, Inisa, Iragbiji and Osogbo were also visited to know how they are able to retain their cultural festivals. Community leaders like the Oba's and the custodians of culture were also interviewed

The Olooku Festival: An Eye-Witness Account

Below is the eye-witness account of this researcher in 1992 relying as the account of Ulli Beier of 1956. Like other community festivals Yoruba towns, the festival is carried out once in a year According to Baba Aganju 69, Olooku was an usurper of the kingship of Okuku. He became the ruler of the community after the fall of Kookin, the early settlement of the present site of Okuku.

Oral tradition has it that Olooku crept into the town one day when Olokuku the ruler of the town was not around, where he came from was not known but made a bargain with with the priest that he would make him his second in rank if he could support him to usurp the thrown from the ruler.

On the return of Olokuku, he was engaged in an open physical combat where he was defeated and forced to leave the town for the forest. He was forbidden to enter the town and to make evil against the town, with rituals to curb his powers

But the Aworo of Okuku (plate3) did not see Olooku, his historical mentor as an usurper but a deity who has been helping the community to conquer war after his defeat. According to him, his ancestral mentor did not even die like other Yoruba deities but he entered ground in the forest at the site where he is worshipped yearly.

Aworo and his followers regard Olooku basically as an ancestral deity while Olokuku and the rest of the town regard him as usurper. The festival in honour of him is celebrated for seven days.

The significance of the festival seems to be four-folds; to celebrate new yam, to worship the mysterious deity, to celebrate the confrontation and to worship beaded crowns.

The programmes of events are as follows:

Day I - Aworos challenge for a duel with Olokuku

Day 2- A mock wrestling between Olokuku and Aworo at the market place

Day 3 - Aworo's sacrifice to Olooku

Day 4 - Olokuku's sacrifice to Olooku

Day 5 - Display of crown at the palace and the procession of beaded crowns

to the Olokuku's mother's abode

Day 6 - Iyalode (woman chief) leads women to the groove to worship Olooku

Day 7 - The final day when the Oba sacrifices to the crowns in his palace.

During the ritual,Olokuku talked to his predecessors at the tombs located around the palace where they sacrifice snails, pigeons, chameleon and two goats. (Plate4) This is accompanied by prayers and praise songs which brings the celebration to an end.

The above programme is believed to have positive impact on the society but its unfortunate that the

© 2017 Global Journals Inc. (US)

festival is no more alive despite the positive inputs to the community.

a) The Demise of Olooku Festivals

In my recent interview with the current Oba who was the same person that played major role in 1992, Oba Oyeronke stated about four reasons that led to the abolishment, these are;

- Problem of Succession
- Religion factor
- Land dispute on Olooku shrine and
- Thunder storm on Olooku tree

b) Succession Problem

According to him, the first problem started in 1995 after the demise of Aworo Onifa. None of the children was ready to take over as tradition required. Their religion faith (both Islam and Christianity) was used as an excuse. This problem of replacement kicked off the gradual abolition. This was followed by the death Eesorum whom all the children have converted to Islam even during his life time and therefore refused to take over after his death.

Another stalwart in Olooku festival is the Araba Awo also died the following year without any replacement.It was this same year that he also became a born again Christian a new faith that forbids sacrifices. Stretching further, the Oba also gave two other important factors on the issue. He said the Olooku tree in Olooku forest was struck by thunder and burnt down few years after and that the Olooku groove became controversial as there are two families claiming the ownership of the land which eventually resulted into legal matter. With all these factors, Olooku festivals of okuku was laid to rest.

c) Survival of the Festival At Inisa, Iragbiji And Osogbo

Rebirth of Otin festival of Inisa was not an easy task after some years of the abolition. Oba Joseph Oladunjoye Fasikun (plate5) the present Olunisa ascended the throne of his fore-fathers in 1978 and celebrated Otin festival just for two years (1978/1979) before he abolished it owing to his Christian religion beliefs. Though, from Ifa traditional religions background, his new Christian faith does not support the continuity of Otin festivals and as such decided to abstain. He suppose to perform the role of touching the votary maid three times and say 'Igbaalo, Igba abo layo. (Calabash will go well and come back well). But since he has a role to play in the festival, the worshippers had no option than to discontinue.

Years after, there was this young man named Okikiola Lawal (plate6) from Okunoye Royal family who felt there is the need for the continuity of the festival especially when he read in the media that Otin belongs to Ikirun. According to him, he was been fascinated with the celebration since his childhood days, stretches its values to individual and the Inisa community at large, he said as a prince, his royal blood pressed him to meet with the Olunisa, Oba Fasikun in 2012 to dialogue on the need for the revival of the festival.

After much persuasion, Oba permitted him to go ahead on the annual celebration and also allowed him to renovate all the abandoned shrines in Inisa. So far, five Otin festivals have been celebrated with pump and pageantry, thus sustaining the annual Otin cultural festivals in Inisa (plate7).

d) Iragbiji

Similar to that is the Ori-Oke Iragbiji festival of Iragbiji but slightly different from Inisa. According to Chief Muraiana Oyelami (plate8) who is the Eesa of Iragbiji and one of the foremost Nigerian contemporary artists, agreement was reached at the selection and enthronement of the present Aragbiji of Iragbiji Oba Rasheed Ayotunde Olabomi (plate9) that he will respect and preserve Iragbiji culture and cultural issues including Oke-Iragbiji; he has since been participating fully in the festival. (Plate10)

e) Osogbo

Osun Osogbo festival has assumes a global status since it has been taken over by UNESCO in 2005 through the efforts of Ulli-Beier and Sussane Wenger. With this, its continuity has gone beyond the level of an individual or the king. According to High chief Gabriel Oparantithe Ajaguna of Osogbo and the custodian of Osogbo culture (plate11) the festival has also faced a religious attack in 1974/75 during the reign of Oba Adenle when one Islamic sheriff movement rose against the festival and threaten to seize the calabash on the festival day. Horse riders and police services were therefore hired to protect the votary maid (ArugbaOsun) (plate12)from the fanatical Muslim community. Till date the finance of the festival has been fully supported by UNESCO and Companies like Breweries and Tobacco companies.

IV. Conclusion

The irony of this situation is that the two communities Inisa and Okuku where the festivals had setback are ruled by Christian Oba while Iragbiji and Osogbo who sustained their cultural values have Muslim (even Teblik sect) as Oba, whereas it is often believed that Christianity could tolerate idolism than Islam.

The bible says "remove not the ancient landmark which your forefathers have set" (Proverbs 22:28) If the above verse actually supports upholding tradition, why then could religious faith be used as a weapon against tradition especially when Oba supposed to belong to all forms of religion in his domain?

© 2017 Global Journals Inc. (US)

One could see that this so called religious excuses account for those of children of the key actors of the festivals on the issue of succession. The so-called thunder-destruction of Olooku tree could equally be traced to religious fanatics who could intentionally destroy the tree to forestall future festivals.

The controversy on ownership of Olooku groove occurred when the contending families on Olooku groove seize the advantage of the abolishment to sell the land as it has become vacant.

Finally it seems the community members in general could not distinguish between culture and religion, hence their religious faith is used as an excuse for their withdrawal from their age long culture.

V. Recommendations

From the circumstances cited on the abolition of Olooku Cultural Festival, the following recommendations are made:

i. Owing to the immeasurable values of cultural festivals, in terms of prayers, for prosperity, healing, fertility and the unity of the community, it should not be allowed to die.
ii. There is the need for public enlightenment in respect of the difference between Religion and culture.
iii. Selection process of Oba in Yoruba communities should be guided by agreement that Cultural values would be protected on ascension. This has greatly helped in maintaining the Ori-oke festival of Iragbiji and Osun osogbo festivals respectively.
iv. Whoever is currently playing active roles in cultural festival should be advised to groom his successor while alive.
v. Government through Ministry of Culture and Tourism should finance cultural festivals so that Oba's financial contributions would not be the basis for the survival of the festival. Osun Osogbo festival is retained largely because of the supports from UNESCO.
vi. Companies, industries and individuals should rise up to defend culture through their financial contribution. The continuity of Otin festival of Inisa is sponsored by an individual.
vii. Lastly, some aspects of Yoruba culture may be modified especially those areas that are against God and humanity. It could be reduced to a social level so that an average religious Oba could easily cooperate and participate.

References Références Referencias

1. Akinyele, I. (2015). *Iwe itan Ibadan*. Ibadan: Board Publication
2. Beier, U. (1956). Olooku Festival. *Nigeria Magazine* vol 56, pp 31-38
3. Farris, R. (1971). *Black gods and kings*. Los Angeles: Museum Lab and Ethics
4. Johnson, S. (1921). History of Yoruba
5. Mellor, F. (1938). Bead embroiders of Remo. *Nigerian Magazine* vol 14 pp 16-21
6. Ogundipe, Y. (1986). *Kingship and chieftaincy in Ibadan*. Ibadan: Coronation Solution
7. Okunlola, B. (1992). *Olooku Festival of Okuku*. M.A. Dissertation, Institute of African Studies, University of Ibadan.
8. Oyebiyi, O. (2016). *The traditional rulers of a great city*. Ibadan: Boom Publishers.
9. Oyelola, P. (2001). *Nigerian Artistry*. Ibadan: Mosuro Publishers.
10. Price, C. (1975). *Made in West Africa*. New York Cassel and Collier Mac. Publishers
11. Sotunde, F. (2012). *Egba Chieftaincy Institution*. Ibadan: Sotunde Publishers
12. Throwel, M. (1960). *African Design*. New York: Faber and Faber Limited.

Interviews

Chief Oparanti	17th April 2017 (5:30pm)
Aare Okikiola Lawal Agbabiaka	16th April 2017 (1:20pm)
Chief Muraina Oyelami	16th April 2017 (8:30pm)
Oba Oyebode	13th april 2017 (8:30am)
Baba Aganju	14th August 1992 (4pm)
Aworo of Okuku	14th 1992 (2PM)

© 2017 Global Journals Inc. (US)

PLATES



PLATE1
Oba Oyebode Oluronke
Olokuku of Okuku



PLATE2
Ulli Beier



PLATE 3
Aworo of okuku 1992



PLATE4
Olokuku at the tomb of
his predecessors 1992



PLATE 5
Oba Joseph Oladunjoye Fasikun
Olunisa of Inisa

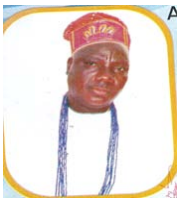


PLATE 6
Okikiola Lawal Agbabiaka Atanda
asoju oba aare ogboni agbaye worldwide



PLATE 7
Otin festival 2015



PLATE 8
Chief Muraina Oyelami
Eesa of Iragbiji



PLATE 9
Oba Rasheed Ayotunde Olabomi
Aragbiji of Iragbiji



PLATE 10
Ori-Oke festival 2011



PLATE 11
High Chief Gabriel Oparanti
Ajaguna of Osogbo



PLATE12
Osun Votary Maid (ARUGBA)

© 2017 Global Journals Inc. (US)

This page is intentionally left blank

© 2017 Global Journals Inc. (US)

Global Journal of human-social science: C
Sociology & Culture
Volume 17 Issue 3 Version 1.0 Year 2017
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Does Happiness have a Gendered Face?

By Tanzina Choudhury
Shahjalal University of Science and Technology

Abstract- This article examines whether gendered identities have an impact on men's and women's perceptions regarding the concepts 'happiness' and 'unhappiness'. In other words: whether happiness or unhappiness carry different meaning for the people of different gender categories. In investigating this question, the paper draws on narratives of 63 male and female participants alongside ethnographic observations. The study was conducted in Sylhet, Bangladesh and evaluates these accounts in the context of existing social science literature. This study reveals that the participants' happiness is inextricably linked with their gendered identities. Women in most cases appear to define happiness in terms of their children's and family's wellbeing. However, this of course cannot be said about the male participants. Happiness for the male participants were more closely associated with their material pursuits and the ability to uphold their image as a 'real man'. This study argues that the processes of gendering, cultural values of Bangladeshi society and social expectations lead men and women to define their happiness in gender - specific ways.

Keywords: *men, women, happiness, unhappiness, gender, culture.*

GJHSS-C Classification: *FOR Code: 130308*



Strictly as per the compliance and regulations of:



© 2017. Tanzina Choudhury. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative commons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Does Happiness have a Gendered Face?

Tanzina Choudhury

Abstract- This article examines whether gendered identities have an impact on men's and women's perceptions regarding the concepts 'happiness' and 'unhappiness'. In other words: whether happiness or unhappiness carry different meaning for the people of different gender categories. In investigating this question, the paper draws on narratives of 63 male and female participants alongside ethnographic observations. The study was conducted in Sylhet, Bangladesh and evaluates these accounts in the context of existing social science literature. This study reveals that the participants' happiness is inextricably linked with their gendered identities. Women in most cases appear to define happiness in terms of their children's and family's wellbeing. However, this of course cannot be said about the male participants. Happiness for the male participants were more closely associated with their material pursuits and the ability to uphold their image as a 'real man'. This study argues that the processes of gendering, cultural values of Bangladeshi society and social expectations lead men and women to define their happiness in gender-specific ways.

Keywords: men, women, happiness, unhappiness, gender, culture.

I. Introduction and Context of the Study

What makes a person happy? This question hardly has a straightforward answer, partly because different disciplines explain it from dissimilar perspectives; and partly because it seems to have a relationship with a variety of issues of a person's life and in the society within which (s)he lives. In recent decades studies related to people's happiness received much importance from psychology, sociology, economics and other disciplines (Veenhoven 1991). The studies revealed dissimilar sources of happiness, and therefore most of the studies agreed to the fact that happiness in general are determined by multifarious factors and it is not easy to identify a particular element as the source of happiness. In this article I use the terms happiness, life satisfaction, wellbeing and subjective wellbeing interchangeably. Veenhoven (2008) perceives happiness as a subjective state of mind. According to Veenhoven (1991) if a person possesses more favourable attitude towards the overall quality of his or her life then the person may perceive him/herself happy; while a person may not feel happy even in a standard situation if (s)he does not like the life or requires more to claim himself or herself happy. Easterlin (2001) maintains although individuals are free to define happiness in their own terms, in most cases it has been observed that there are a few things which largely determine and shape people's happiness. Economists, even a couple of decades ago, tended to pay substantial emphasis on income as the main source of happiness. Correspondingly, unemployment has been identified as a major source of unhappiness in many studies (Oswald 1997). More recent studies conducted by economists, however, demonstrate that an increase in one's income does not automatically escalate a person's happiness. Rather, they go on to say that there are many other factors at play and these factors also need closer inspection to understand the inner dynamics (Easterlin1995 and 2001).It has also been documented by studies that gender difference may serve as an important aspect and accordingly men and women may find happiness in dissimilar sources (Argyle 1987).

In this study my aim is to facilitate, through gender analysis, a greater understanding of men's and women's perspectives regarding happiness and unhappiness in the context of Sylhet, Bangladesh. Although globally happiness studies have managed to draw immense attention among scholars, there has not been a great deal of work published in this field pertaining specifically to happiness in less developed countries. This is especially true for Bangladesh. There are many studies conducted in Bangladesh - widely discussing women's paid employment and its impact on their status (e.g., Kibria 1995, Kabeer 1997 and 2000, Haque and Kusakabe 2005, Zaman 2001, Zohir and Yunus 2000, Salway et al. 2003, Salway et al. 2005). Some of these studies (e.g., Haque and Kusakabe 2005, Kibria 1995, Kabeer 1997 and 2000) also mentioned how women's paid employment and corresponding men's unemployment influence women's wellbeing negatively, how domestic violence lessens women's satisfaction and how cultural values of the society put constraints on women to uphold their wellbeing. Nevertheless there was a dearth of information regarding gender based perceptions about happiness. To fill this vacuum, in this study I intend to address the questions: what are the sources of happiness for the men and women who are situated at the poorer strata of the society? Do men and women derive happiness from dissimilar sources? Do poorer women's engagement in paid employment and breadwinning role make an impact on their wellbeing? Do societal values and gendered socialisation lead women and men to derive happiness from particular

Author: Department of Sociology, Shahjalal University of Science and Technology, Sylhet 3114, Bangladesh.
e-mails: tchoudhurysoc@sust.edu, tanzinachoudhury@gmail.com

© 2017 Global Journals Inc. (US)

sources? To deal with these questions I use qualitative data gathered from the fieldwork conducted in Sylhet, Bangladesh. In order to explain the gender based inequality and resultant varied perceptions of men and women regarding happiness, I draw on different theoretical explanations made in existing literature.

In Bangladeshi society, gendered socialisation of boys and girls starts from birth (Chowdhury 2000). From childhood a Bangladeshi girl is trained to accept her subordinate position in society through the process of gendered socialisation. She is taught the 'feminine' virtues, for instance, tolerance, patience, devotion, submissiveness and faithfulness to fit with the societal ideal of 'perfect woman' (Chowdhury 2000; Choudhury 2014). Marriage and the issues related to marriage occupy the central position of the life of a girl since her childhood. According to Sanyal (2009), cultural practices and rubrics that govern marriage and married women's demeanor efficiently keep them (women) from achieving greater control over their lives. Nevertheless marriage continues to be the most important event in life of an overwhelming majority of women. Socialisation, education and all other important aspects of a girl's life revolves around the thoughts of marriage (Khan 1993 cited in Akmam 2004). In recent decades some transformations have been observed in parents' thought pattern regarding daughters' education and socialisation (Chowdhury 2009). It has also been observed that the gender based socialisation has made such a profound impact on girls' and women's perceptions that minor shifts in parents' worldview has yet to bring significant changes. Goldberg (1993) observes that the difference between men and women does not lie in their physiology rather women's lack of motivation to achieve success holds them back. In line with Goldberg (1993) I argue that women's socialisation process precludes them from being motivated to seek better positions with greater spirit and perseverance. Even a great majority of educated women were seen not to take their professional career seriously. Rather, both women and society tend to consider women's paid employment only an option. In this way, women continue to devalue their potential to emerge as equal contributors to society and family. A good number of educated women seemed reticent - not wishing to challenge the existing gender hierarchy and relations. If they enter into the field of paid employment, most of them concentrate in female stereotype jobs and earn 'pin money'. Cultural norms and the process of gendering in a patriarchal society seem to shape women's worldview and eventually determine their destiny both at the familial and societal levels.

As mentioned earlier, in Bangladesh marriage as an institution has been given much importance and this is especially true for women (Chowdhury 2000). A newly married woman's relationship with her husband is hierarchical and her status in marital home is very fragile. She is expected to be compliant and shape herself according to the wishes of her husband and in-laws (Gardner 2006; Sikri1999; Jha et al. 1998). In Bangladeshi society a man is expected to be the household head, breadwinner, guardian of his dependants and the decision maker of the family. Wife, on the other hand, is clearly subordinate to her husband and required to fit with the ideal of 'perfect women'- widely valued in the context of Bangladesh (Ahmed 1991, Kabeer 1991, Dube 1997).

Bangladeshi society tends to emphasise heavily on women's responsibilities as wife and mother. And subordinating their own interests to the wellbeing of their husbands and families is perceived as natural (Kabeer 1994 and 1997). Women in Bangladesh are predominantly responsible for the tasks that take place within the home. I am not suggesting that all women in Bangladesh uniformly shoulder domestic responsibilities. I do recognise that women's socioeconomic position and location play an important role in constructing their experience within the home. In concurrence with my own studies (Choudhury 2013a and 2013b), I, nevertheless, argue that an overwhelming majority of Bangladeshi women continue to bear the full burden of domestic work regardless of their location, position and involvement in the labour market.

Bangladeshi society is patrilineal and patrilocal and as mentioned earlier, here men are culturally responsible for earning an income for their family. However, in recent decades financial hardship, men's inability to run the family with single incomes, unavailability of a reliable male breadwinner and women's improved employment opportunities concurrently have contributed to a shift in existing gender role-relations in Bangladeshi society. Participant women of this study entered into the world of paid labour predominantly due to poverty. A great majority of the female participants of this study do not have a reliable man to earn a living for their family. I am not suggesting that all women want to rely on men for their upkeep and those women who want to rely on men, they do so due to the fact that they do not want to work outside. Here I am arguing that under classic patriarchy in Bangladesh men and women alike are socialised in ways that obliged many of them to continue to adhere to the orthodox values of female seclusion. Consequently, infringing the artificial boundary of men's and women's domains exerts immense social and psychological stress on them. As stated earlier, poorer women who are pushed to the labour market, generally are not deemed suitable for better paid employments. In the labour market they earn less in comparison to their male counterparts, experience different forms of exploitation and discrimination, and in the home they do the 'double shift'.

Paid employment outside the home also leaves a mixed impact upon the lives of poorer women in

© 2017 Global Journals Inc. (US)

Bangladesh (Choudhury 2013a). Given the socio-cultural discourses of *izzat* (honour) and shame, women face various obstacles while entering the labour market. Hartman (1976) argues that women's labour power does not belong to them and lack of control over their labour power is viewed by her as an important source of exploitation. In this study I also found that women are less likely to have control over their labour power. Studies (Kabeer 1997, Choudhury 2013a and 2014) revealed that women's participation in paid work in many ways contribute to their wellbeing. Conversely, my own study (Choudhury 2013b) also found that earning an income cannot be translated in more marital power. Moreover, women's earning capacity may expose them to domestic violence. It is evident from the above discussion that having a detail understanding about gender based happiness or unhappiness in the context of Bangladesh is a complex process. The article investigates this complex process in the light of the following theoretical arguments.

Studies conducted in different parts of the world reveal dissimilar findings about gender based happiness. For example: Wood, Rhodes and Whelan's (1989) meta-analysis of 93 studies, Mookherjee's (1997) study conducted in USA and the study done by Lu et al. (1997) among the Chinese community in Taiwan found that women were happier than men. Whereas, Stevenson and Wolfers' (2009) study conducted in American context reveals that despite many positive changes in women's status almost over the past four decades, women's subjective wellbeing is not improving. Rather their study reports a decline in women's wellbeing in comparison with that of men. My analysis also suggests that although there are many poorer women in Bangladesh who are the principal breadwinners of the family and able to make at least some important decisions for themselves, this scenario has not enhanced women's subjective wellbeing to a great extent. Similarly, Clisby and Holdsworh (2014) put forward the argument that the process of gendering of women can and do have an important impact on women's mental wellbeing and this in turn influences women's 'choices, opportunities and constrains'. Clisby and Holdsworh (2014:5) explain mental wellbeing as a state that 'includes a broad range of mental health issues, such as low self-esteem, lack of confidence, feelings of low self-worth, anxiety and depression'. Lu and Shih's (1997) research on Taiwanese people also supported this contention. In their study they demonstrated that women's happiness mostly emanates from harmonious relationship with their near and dear ones. Men, on the other hand, find happiness from material pursuits and career success. In line with Stevenson and Wolfers (2009), in this study I also argue that change in women's market position has not automatically promoted their wellbeing and there is a large gap still exists between the genders regarding this matter.

Clisby and Holdsworth (2014) though captured the scenario of the process of gendering of men and women in the British contexts, the situation of my participants fit with their explanation of the dissimilar process of gendering. Drawing on Clisby and Holdsworth (2014), I contest in societies where male domination is persuasive, gender based inequality is nothing but natural and cultural values are in favour of hierarchical relations between men and women, in such societies women's wellbeing will suffer to a great extent. Similar to Clisby and Holdsworth (2014), Ialso contend that women's lower mental wellbeing effectively put constraints on them to avail different opportunities open to them, hold them back to make choices more freely and reduce their appetite to strive for the best for themselves.

Mencarini and Sironi (2012) argue that unequal gender division of labour in the household has a profound impact on a woman's personal wellbeing. In line with them I also argue that Bangladeshi women's position appears to fit with this explanation as in Bangladesh the divisions of labour along gender lines is paramount both within and outside the home (also see Choudhury 2013a; 2013b and 2014). And this gender based division of labour places extra burden on women. Vyas and Wats (2009) maintain when women take paid employment outside the home, they may experience some positive changes in their households. However, women's access to an income and ability to make decisions about important issues of their life may have a negative impact on their conjugal relationship. As mentioned earlier, the hierarchical gender relations and patriarchal societal values in Bangladesh seem not to promote women's individualism even when they make visible contributions to the household. Rather on many occasions they encounter the wrath of their husbands who consider their income earning ability as a threat to their masculine identity. I contest in order to escape masculine domination and domestic violence many women downplay their economic role and this in turn reduces their wellbeing.

II. Methodology

This research is based on ethnographic observation, life history interviews with 43 female participants and in-depth interviews with 20 male participants. The data were collected in Sylhet, Bangladesh in 2010-2012 and a follow-up in 2017.My female participants were involved in construction work in Sylhet, Bangladesh and male participants were either involved in construction work directly or familiar with construction work via their wives. My female participants' marital status varies: they were married, widowed, separated, deserted by husbands and a few

© 2017 Global Journals Inc. (US)

of them were in a second marriage following divorce. Accounts of both male and female participants were included in the analyses to capture a broader picture of men's and women's perceptions regarding happiness. Incorporating participants of both genders allows us to compare and contrast men's and women's perspectives. In addition, inclusion of both husband and wife means in some cases husbands' accounts corroborate those of their wives and the vice-versa. The sample was purposively selected from three different congregation points of construction workers in Sylhet, Bangladesh. The sample was only limited to construction workers and husbands of female construction workers, majority of whom are also employed in other labour intensive work and the result cannot be generalised to other classes. My female participants range in age from 21 to 56 and male participants from 17 to 56. Among the female participants 41 of them had at least 1 child when they were interviewed.

Men and women alike the participants of this study were from the poorer strata of the society and female participants were engaged with manual labour that are designated as 'unskilled'. A great majority of the female participants were unschooled. However, all my participants were one way or another constrained by their socioeconomic and educational capital to find a better position for themselves in the society. The life history interviews with female participants lasted from 7-8 hours over several sessions and in-depth interviews with male participants lasted from 11/2 to 2 hours in single sessions. The interviews were audio recorded with their informed consent and transcribed later.

Happiness and unhappiness: the male perspective

As mentioned before, my male participants were either construction workers or well informed about construction work through their wives. The construction sector in Bangladesh is overwhelmingly male dominated and hierarchical on the basis of gender (Choudhury 2013a).Accordingly, being familiar with construction work as workers and being acquainted as husbands of female construction workers carry different meaning for the male participants. Again, male participants' position in the construction labour market also has an important impact in shaping their experience and perceptions. Although in this study I found that there were a few common sources of happiness for all male participants, it has also been observed that there were some other sources which were closely related to the personal circumstances of the participants. For example, participants who were working as *rajmistris*[1] they earned as much as 700 tk. (approximately £7) a day. Among the construction sector workers they are considered to be the most successful. Their relative higher income gives them an edge to spend little more money in comparison to other male workers who were working as *jogalis*[2] in the construction sector. J*ogalis* generally earn 450 tk. (approximately £4.5) to 500 tk a day. *Rajmistris* wear better clothes in comparison to *beta jogalis*[3]. They (*Rajmistris)* often spend money on ready food, buy tea and tobacco for themselves from the shops near to the construction sites. Sometimes they even treat their 'favourite' co-workers with, tea, juice, biscuits and snacks. In this way *rajmistris* demonstrate their affluence and derive some satisfaction that they are certainly better off than their female and also some of the male co-workers.

All my participant *rajmistris* were able to discharge the culturally prescribed masculine responsibility of providing for their dependants and keeping their wives from entering into the labour market; while in most cases construction sector helpers were not able to do so. Emerging as a successful breadwinner was also a matter of pride and happiness for the *rajmistris. These rajmistris'* ability to discharge provisioning role also serves to entrench their power base within the home. Monzurul, Bazlu, Mahbub and all other *rajmistris* were happily mentioned that their wives required to follow their instructions as they are getting their wives food and other necessary household items at home. All of them were able to make significant changes in their material condition in terms of buying a piece of land, renovating their old houses or constructing a new house in their place of origin and making small investments in local business. Their children of school going age were attending school and these men possessed high aspirations for their children. None of them wanted their children to work in the construction sector. These men appeared to receive greater recognition from their family and friends. Similar to Lu and Shih (1997), in this study I also found that access to resources and success in career contributed to my participant *rajmistris* happiness.

Male construction sector helpers, who required their wives' income to run the household and thereby indorsed their wives' paid employment outside the home, consider it a laceration on their identity as 'men' (Choudhury 2013a). Since the childhood they heard numerous gender biased discourses, for example, women should stay at home and men should deal with the activities that take place outside the home, women of *izzatdar* (respectable) families do not work outside the home and so on. Through the process of gendering these men internalised men's and women's dissimilar roles and responsibilities in the society. Their inability to adhere to these esteemed cultural practices of the society thought to discredit them as men both in family and wider society and also exposes them to potential

[1] Head construction workers/masons

[2] Construction sector helpers

[3] Male construction sector helpers

© 2017 Global Journals Inc. (US)

challenges from their wives. And this concomitantly contributes to men's unhappiness.

From the above discussion we see my male participants appeared to derive happiness from different sources, yet, they all were seen to be very happy to be 'men' in Bangladeshi context. I am not suggesting that all men are uniformly more powerful than women in Bangladesh; what I am trying to say that the local gender discourses award men greater control both in the private and public spheres. The existing belief of male pre-eminence in the society, assigns them such a higher status that regardless of their personal circumstances, men (and also women) tend to believe that they (men) are superior as a gender. It has been observed that using this societal discourse of male supremacy, male construction sector helpers get higher wages than female construction sector helpers (Choudhury 2013a). It has also been observed that the discriminatory practice of receiving differential wages on the basis of gender has far reaching implications on the lives of both men and women. Whist wage discrimination in the labour market constitutes the basis of satisfaction for many of my male participants, it effectively weakens many female construction workers' confidence and motivation as workers and dwindle their self-esteem as equally competent contributors to their households in particular and society in general. The worldview of men of being superior to women though may increase their satisfaction, my analysis suggests that it efficiently limits the wellbeing of the women of their immediate surroundings – for instance - wives, other female family members and female co-workers.

III. Happiness and Unhappiness for Women

As stated earlier, at present a great majority of women in Bangladeshi society cannot afford to conform to the archetype of 'ideal women' by staying at home as they require to earn an income for their family. Inability/unwillingness on the part of the husbands to provide for wives and children has accelerated the need for married women to take paid employment in the public sphere. Although these women's entry into paid employment in most cases was the upshot of men's actions (e.g., lack of effort to earn a living for the family, physical illness), both men and women suffer alike from the psychological pressure when they cannot comply with the cherished age-old gender roles(Choudhury 2013a).Female construction workers work in both public and private places, and also routinely mingle with non-kin men for work purpose which are inconsistent with the feminine norms in the context of Bangladesh. My participants, Jahela, Rokeya, Rehena, Muleda and many others do not tell their extended family members and acquaintances that they work in the construction sector. Even they deliberately avoid the situations where the possibilities arise to be identified as construction workers by the networks which are not related to their work. This finding concurs with my own study (Choudhury 2013a).Morzina, one of my participants, considered herself unlucky as her husband neither made a significant financial contribution to the household nor did he possess the desire to do so. Her comment portrayed women workers' dissatisfactions:

> *I am from a religious family. My family members offer people religious education and I am working on the street. I cannot face my near and dear ones. I am ill-fated and this is why my husband is worthless. Had I been lucky, he would have taken care of me (Morzina, 32, married).*

It emerged from the narratives of my participants that women's socialisation process and the life-long training to become a 'perfect woman' in the context of Bangladesh serve as a basis for further vulnerability. It seemed that women also feel unhappy to perceive that they are contravening the social norms.

Studies (Kibria 1995; Kabeer 1997; Choudhury 2013a and 2013b; Vyas and Wats 2009) demonstrated that paid employment resulted in women's improved position in home and wider society, in this study I also found the same. In the present study I came across particular examples where women's paid employment facilitate them to actively negotiate at home and wider social contexts. However, women's ability to take advantage of their changed economic circumstances is contingent. In Bangladeshi society, the roles of married women (especially those live with husbands) as the primary breadwinner and decision maker of the household are less likely to be admired. On many occasions women deliberately restrain themselves from asserting authority at home (Kabeer 1997; Choudhury 2013b). Moreover, they tend to keep gender relations unchanged to circumvent conflicts at home. In order to keep the gender relations intact women require to compromise their own wellbeing. They work long hours on construction sites and do most of the domestic chores which reduce their leisure time substantially (see Choudhury 2013a and 2013b). Most of my participants reported that they do not find time to chat with friends or relatives, spend some time indolently, take care of their personal needs or even think about themselves. Men, conversely, did not report to experience such busy schedules at home. At home nearly all of my male participants had free time. While women were always in rush and required to discharge their responsibilities. Similar to Mencarini and Sironi (2012) I also argue that the long working hours of women both at home and workplace decline their physical and mental wellbeing.

Despite having able bodied husbands, Noorjahan, Mahmuda, Minara, Rokeya and many others performed the role of principal breadwinners of their family. Their husbands were not willing to shoulder either financial or domestic responsibilities with them.

© 2017 Global Journals Inc. (US)

Furthermore, instead of being thankful to wives for earning incomes for the family most of them were critical about their wives' paid employment and reputation as women. It emerged from the narratives of my participants that husbands' irresponsible and inconsiderate behavior/statements not only hurts women but also contributes to lessen their confidence and self-respect. My own studies (Choudhury 2013a and Choudhury 2013b) claimed that husbands' attitude matters the most to the women because they are socialised to believe that husband is the 'master' of a woman's life. Children also play an important role in constructing women's experiences. Children, those who were grown up, on many occasions reflected negatively on their mothers' work in the construction sector. Aklima, one of my elderly participants, for example, narrated that her sons were incessantly nagging that her work in the construction sector was ruining their image. However, they were reluctant to provide for her. Aklima seemed to feel very unhappy to think that her children do not care about the fact that their aged mother works hard in the construction sector to meet her needs but they care for their *izzat* in front of others. I, conversely, found that women received much appreciation from their children who were relatively young. After taking paid employment in the construction, all of the female participants were better able to support their children and themselves. They were not able to gain much material success like many of their male co-workers, yet, they were able to buy small things for their children– for example, toys, a new pair of shoes, a dress and occasionally a meal of their children's choice. Some of them were able to buy a television and other cheap consumer goods to meet the long-lasting demand of their children. Women's ability to meet the demands of their children appeared to be a great source of their satisfaction.

Similar to Lu (2000), in this study I found that the thought about children's wellbeing was at the centre of my participant women's lives. Naju, the youngest of my female participants, did not remarry despite immense pressure from her natal family and social surroundings. She knew that her second marriage would make her children more vulnerable. She did not want them to suffer, instead she struggled with two small children without receiving support from her near and dear ones. Similarly, Rina, Julfa, Firoza and many others did not remarry considering their children's wellbeing. Hasna, Mahmuda and others continued to be in an abusive relationship for the sake of their children. They thought walking out on their husbands and starting a new family would reflect negatively on their children's wellbeing. However, such concerns were not expressed by male participants. According to the law, it is mandatory on the part of husbands to get unconstrained consent of their existing wife before taking another wife. Hasna and Swapna's husbands got married without even informing them, Afia's husband got married to her hiding his first wife and children. All these stories of my participants clearly demonstrate how men's and women's perspectives differ in upholding or sacrificing their own interests and corresponding wellbeing.

Lu and Shih's (1997) study maintains that women's happiness is contingent on their relationships. Aldous and Ganey (1999) also found interpersonal relationships and marital satisfaction as important sources of women's happiness. I concur with their assertions. My participants' accounts reiterated that being in an abusive relationship lessens women's physical and mental wellbeing; whilst being in a relatively egalitarian relationship substantially improves women's wellbeing. Shaheda, Meena, Aleya, Benu, Amena, Piyara, Fuli who seemingly had better control over their conjugal relations – appeared to be more satisfied than others. It is not to say that these women did not have dissatisfaction regarding their life. They did have issues with their husbands, nevertheless, their relationships with their husbands were not as hierarchical as many other participants of this study. They were able to maneuver many, if not all, situations in their favour in the home when the need arose. I contend that this also gives women some sort of satisfaction. In the same vain, I argue that women - for instance – Mahmuda, Ranu, Aklima, Rokeya and others - who were not in good terms with their husbands appeared to be more dissatisfied with their lives. Domestic violence is inextricably linked with the lives of these women which has a direct and detrimental bearing upon their wellbeing. In this study I found that people's experiences about domestic violence varies to a large extent depending on their gendered identity. A great majority of my female participants reported to face domestic violence routinely, while none of my male participants made such claims. Even the question of encountering domestic violence did not seem pertinent to my male participants. Female participants, however, were seen to trivialise the issue of domestic violence by putting the blame on their economic condition. Sometimes they even justified domestic violence on the part of their husbands by saying 'if you keep two pots close by, they will collide' or 'it happens as men cannot keep their head cool due to different problems they face in everyday life'. Clisby and Holdsworth (2014) commented that the women of their study perceived domestic violence as a 'mundane' affair. The same assertion can be made about the female participants of this study. Rina, Hasna and many other women who were neither living with husbands nor receiving financial support from husbands, continued to encounter domestic violence committed by their husbands. For Afia, Mahmuda, Ranu, Rokeya, Coomi and many others conjugal conflict was a part and parcel of their daily life. All of these women were members of nuclear family and the violence was perpetrated exclusively by their intimate

© 2017 Global Journals Inc. (US)

partners. However, none of these women ever thought about making official complaint against their husbands. This is not the case that these women do not feel bad; they do feel bad but did not protest overtly. In line with Sarker and Yesmin (2013) I contend that the culture of acceptance of domestic violence in Bangladeshi society is pervasive. I would also argue that the socialisation of women and cultural practices of the society simultaneously inhibit women from raising voice and persuade them not to take this seriously even though it has a deleterious effect on their physical and mental wellbeing.

However, in stark contrast to these stories I also heard stories of women who uphold their self-respect by not being compliant with their abusive husbands. My participant, Razia, walked out on her abusive husband without giving it a second thought. Assia also left her abusive husband in their village home. Asma told that she would not keep quiet in case of violent behavior on the part of her husband. Another participant, Benu, had a conjugal conflict with her husband. Her husband's siblings used to set him against Benu. The conflict situation at Benu's household got worsened gradually and one day her husband left the house. After his departure, Benu found out that she was pregnant for the third time. She had two children to look after and her husband even did not know about the third baby. Benu neither tried to find her husband nor she looked back, rather she concentrated on her paid work and children. She was working irregularly at the beginning but after giving birth to the baby, she started working with full force. Her husband's patrimony was the main source of conjugal conflict. Her in-laws often blamed Benu saying that she was after her husband's patrimony. Thus, Benu was determined to achieve material success in terms of accumulating money and/or land. She wanted to show her husband and in-laws that she could do things on her own. After almost two years, Benu's husband came back to her. During this period he met an accident, had difficult times and was apologetic for his behavior, hence, Benu accepted him. Even upon his return, Benu continued to make important decisions about the household and her own life. This obviously enhanced her subjective wellbeing.

I argued in previous sections that the process of gendering shapes women's worldview and makes them feel bad if they cannot conform to the societal norms of 'stay at home wife'. However, it is not to say that all women feel the same way. There were women who did not want to rely on men. Rather they wanted to work outside the home and live their life not only to fulfill maternal and wifely responsibilities but to ful fill their own dreams and uphold self-esteem. Goldberg (1993) argues that women are behind men in terms of achievement because they lack the motivation. I contend that this is always not the case that women do not have the motivation to achieve material success in life. Benu and Fuli, two of my participants, are the glaring examples of this fact. However, it is no use denying that society does not possess high aspirations for women and this is particularly so for the poorer women. Benu's husband was able to provide for Benu and children. Likewise, Fuli's second husband was willing to support her financially. Nonetheless, they did not leave the labour market. Benu told me that her husband could only give her food and shelter, but in her opinion this was not enough. She wanted to save money for her future. Equally, Fuli was also pertinacious to save up money for future. Both Benu and Fuli had reliable men, at least their husbands verbally assured them that they would take care of their needs, but these two women did not want to relinquish their economic independence and corresponding life chances. They had access to cash income and they retained control over their incomes. Fuli had a particular plan for her future where she wanted to see herself as an independent and successful woman. Similarly, Benu wanted to be successful and accomplish more than her husband to prove her ability to her husband and in-laws. Benu and Fuli wanted to gain respect both in family and wider society and they were working hard for that. This also reflects that some women are trying and successfully infringing the indiscernible ceiling imposed on them.

Asma's mother inherited property from her parents but after their death, she lost control over the property. Asma was fighting the legal battle on her own to get back her mother's property. She had brothers but they did not have the courage to endure the lengthy, expensive and complicated legal procedures in order to get this property back. She, however, took this bold step and was going door to door to seek justice for her mother. Asma seemed to be satisfied to hear good comments made about her efforts by her neighbours and acquaintances. When people said that she was performing the role of a 'man' by confronting the influential people of society who grabbed her mother's property, she seemed to feel proud of herself. This suggests that even a brave and competent woman like Asma tends to consider that being male is equated to being superior and this precludes women from taking pride on their identity as 'woman'. I, nevertheless, argue that Asma's desire to be seen as 'superior' motivated her to strive for better things, earned her respect from others, enhanced her confidence to a great extent and contributed to her overall wellbeing.

IV. Conclusion

This paper clearly demonstrates that gender plays an important catalytic role in determining a person's source of happiness. Men in this study predominantly, if not exclusively, derived happiness from their material achievements. In the same vein,

© 2017 Global Journals Inc. (US)

men's unhappiness was also associated with their failure to emerge as successful men by earning an adequate income for their family. Poorer women's happiness, on the other hand, was dependent on a wide range of issues. In general, family continues to be the primary site of importance for women. Children's wellbeing was one of the main concerns for the overwhelming majority of my female participants. Women were seen to relinquish their personal happiness for the sake of their children's wellbeing. This study reveals that women's paid employment outside the home enhances their bargaining capacity at home to some extent but it also exposes them to many other vulnerabilities. In most cases women are the primary breadwinner and responsible for all household tasks, which curtail their free time significantly and ultimately lessen their mental and physical wellbeing. Women's satisfaction about paid employment largely depends on their family members. They seemed to feel satisfied when their sacrifices and contributions are positively valued, conversely, lack of recognition and/or criticisms seemed to make them unhappy. Women value harmonious relationships and this is particularly so with their near and dear ones. Consequently, strained and/or violent relationships with their husbands contribute to their lower self-esteem and satisfaction, and increased mental agony.

Drawing on different theoretical frameworks in this study I argue that men's and women's gendered socialisation differently shapes their worldviews and lead them to derive happiness from dissimilar sources. In this study we saw that family, children and husbands continue to get much importance in women's lives. All female participants made considerable sacrifices and adjustments for their husbands and children in different forms and at different junctures of their lives. Women throughout their lives were taught to find happiness in their family's wellbeing and a great majority of women were seen to adhere to such societal values. Men and women in Bangladeshi society learn from the beginning of their lives that it is *normal* for women to make sacrifices, to do extra work to meet their family's need and accept the pain inflicted on them without much noise. This however, was not the case for my male participants. I contend that this difference of attitude shown by men and women is rooted in the process of gendering and serves to shrink women's wellbeing.

However, it is not the case that all women uniformly sacrifice their own wellbeing in favour of children and husbands. In this study I came across women who combined their children's wellbeing and their personal satisfaction through using their agency. They did not renounce different opportunities (e.g., earning an income, retaining greater control over their lives, living on their own, getting married after divorce/desertion) came their way and endeavored to uphold their own wellbeing. Though these women are very few in number, their effort can be viewed as an indication that more and more women in future will follow in their footsteps in upholding their wellbeing and this in turn will push the persuasive gender boundary to achieve greater gender parity in various aspects of life.

Note: This paper partially draws on my PhD thesis.

References Références Referencias

1. Ahmed, A., 1991, *Women and Fertility in Bangladesh*, Sage, New Delhi.
2. Akmam, W., 2004, *Women's Participation in Higher Education and White Collar Professions in Bangladesh: Some Issues on Gender Discrimination*, Higher Education Link Program (funded by DFID and managed by British Council), Department of Sociology, University of Rajshahi, Rajshahi, Bangladesh.
3. Aldous, J., Ganey, R.F., 1999, Family Life and the Pursuit of Happiness – The Influence of Gender and Race, *Journal of Family Issues*, 20:155-180.
4. Argyle, M., 1987, *The psychology* of *happiness,* London, Routledge.
5. Choudhury, T., 2013a, Experiences of women as workers: A study of construction workers in Bangladesh, *Construction Management and Economics,* 31:883-898.
6. Choudhury, T., 2013b, Women within the Family: A Study of Female Construction Workers in Bangladesh, *International Journal of Social Science Tomorrow,* 2:1-10.
7. Choudhury, T., 2014, Women's Paid Employment and Intra-Household Divisions of Labour: A Study of Female Construction Workers in Bangladesh, *SUST Journal of Social Sciences*, 22:84-92.
8. Chowdhury, F.D., 2009, Theorizing Patriarchy: The Bangladesh Context, *Asian Journal of Social Science*, 37:599-622.
9. Chowdhury, K.A., 2000, *Role and Status of Women: A Comparative Study Between Migrants and Non-migrants Households*, PhD thesis, University of Philippines.
10. Clisby, S.,Holdsworth, J., 2014, *Gendering Women: Identity and Mental Wellbeing Through the Life Course*, Polity Press, Bristol.
11. Easterlin, R.A., 1995, Will Rising the Incomes ofAll Will Increase the Happiness of All? *Journal of Economic Behavior and Organization*, 27:35-47.
12. Easterlin, R.A., 2001, Income and Happiness: Towards a Unified Theory, *The Economic Journal,* 111: 465-484.
13. Gardner, K., 2006, The transnational work of kinship and caring: Bengali-British marriages in historical perspective, *Global Network*, 6:373-387.
14. Goldberg, 1993, cited in Hakim, C., 1996, *Key Issues in Women's Work: Female Heterogeneity and*

© 2017 Global Journals Inc. (US)

the Polarisation of Women's Employment, Vol. 4, Athlone, London.
15. Haque, M.M., Kusakabe, K., 2005, Retrenched Men Workers in Bangladesh: A Crisis of Masculinities?, *Gender, Technology and Development,* 9:185-208.
16. Hartman, H., 1976, Capitalism, patriarchy and job segregation by sex, *Signs,* 1:137-169.
17. Jha, U.S., Mehta, A., Menon, L., 1998, *Status of Indian Women, Crisis and Conflict in Gender Issues*, Vol. 2, Female Exploitation and Women's Emancipation, Kanishka Publishers, New Delhi.
18. Kabeer, N., 1991, Cultural dopes or rational fools?: women and labour supply in the Bangladesh garment industry, *European Journal of Development Research*, 3(4):133-160.
19. Kabeer, N., 1994, *Reversed Realities: Gender Hierarchies in Development Thought,* Verso, London.
20. Kabeer, N., 1997, Women, Wages and Intra-household Power Relations in Urban Bangladesh, *Development and Change*, 28:261-302.
21. Khan, S., 1993, *The Fifty Percent: Women in Development and Policy in Bangladesh,* The University Press limited, Dhaka, Bangladesh.
22. Kibria, N., 1995, Culture, Social Class and Income Control in the Lives of Women Garment Workers in Bangladesh, *Gender and Society*, 9:289-309.
23. Lu, L., 2000, Gender and Conjugal Differences in Happiness, *The Journal of Social Psychology,* 140: 132-141.
24. Lu, L., Shih, J.B., 1997, Sources of Happiness: A Qualitative Approach, *The Journal of Social Psychology,* 137:181-187.
25. Mencarini, L., Sironi, M., 2012, Happiness, Housework and Gender Inequality in Europe, *EUROPEAN SOCIOLOGICAL REVIEW*,28: 203-219.
26. Mookherjee, H.N., 1997, Marital Status, Gender and Perception of Well-being, *The Journal of Social Psychology,* 137:95-105.
27. Oswald, A.J.,1997, Happiness and Economic Performance, *Economic Journal,* 107:1815-1831.
28. Salway, S., Jesmin, S., Rahman, S., 2005, Women's employment in urban Bangladesh: A challenge to gender identity?, *Development and Change,* 36:317-349.
29. Salway, S., Rahman, S.,Jesmin, S., 2003, A profile of women's work participation among the urban poor of Dhaka, *World Development*, 31: 881-901.
30. Sanyal, P., 2009, From Credit to Collective Action: The Role of Microfinance in Promoting Women's Social Capital and Normative Influence, *American Sociological Review*, 74: 529–550.
31. Sarker, N.M.,Yesmin, S., 2013, Domestic Violence in Bangladesh Analyzing from the Contemporary Peace & Conflict Perspectives, *Peace and Security Review,* 5:74-90.
32. Stevenson, B.,Wolfers, J., 2009, The Paradox of Declining Female Happiness, *IZA Discussion Paper no.4200*. Bonn, Germany.
33. Veenhoven, R., 1991, Is Happiness Relative?, *Social Indicators Research*, 24:1-34.
34. Veenhoven, R., 2008, How universal is happiness?, *MPRA Paper No. 16853, Online at http://mpra.ub.uni-muenchen.de/16853/*
35. Vyas, S., Watts, C., 2009, How Does Economic Empowerment Affect Women's Risk of Intimate Partner Violence in Low and Middle Income Countries*? A Systematic Review of Published Evidence Journal of International Development,* 21:577–602.
36. Wood,W., Rhodes, N., Whelan, M., 1989, Sex Differences in Positive Well-being: A Consideration of Emotional Style and Marital Status, *Psychological Bulletin*, 106: 249-264.
37. Zaman, H., 2001, Paid work and socio-political consciousness of garment workers in Bangladesh, *Journal of Contemporary Asia,* 31:145-160.
38. Zohir, S.C., Yunus, M., 2000, *Household Response: A Survey on Households of Female EPZ Workers in Bangladesh*, Final Report.

© 2017 Global Journals Inc. (US)

This page is intentionally left blank

© 2017 Global Journals Inc. (US)

Global Journal of human-social science: C
Sociology & Culture
Volume 17 Issue 3 Version 1.0 Year 2017
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Sense of Exile and Abandonment in William Trevor's Novel, Felicia's Journey

By Navid Salehi Babamiri & Rozhin Asadyan

Abstract- During their early times the women have experienced both cultural and social discriminations. These bad omens, step by step, have provided the traumatic sense for the women, either to deny themselves or to have the sense of not integrating with others. Moreover; if they decide to integrate, they are retarded by the society. William Trevor's novel, Felicia's journey, expatiates on the life of young Irish girl who has been entrapped in a bad social condition which the life of enjoyment has been circumscribed by the environmental hostilities. Furthermore; her lack of having a good mother adds more to this bitter condition that she has no sense of belongings. Thus drawing on the reading of self-exile, the novel which is discussed in this article goes on to explore the marginalization of the Irish woman with her people around and more importantly, within Irish and English society.

Keywords: *exile, abandonment, motherhood, cultural and social discrimination.*

GJHSS-C Classification: *FOR Code: 160899*



Strictly as per the compliance and regulations of:

© 2017. Navid Salehi Babamiri & Rozhin Asadyan. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative commons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Sense of Exile and Abandonment in William Trevor's Novel, Felicia's Journey

Navid Salehi Babamiri[α] & Rozhin Asadyan[σ]

Abstract- During their early times the women have experienced both cultural and social discriminations. These bad omens, step by step, have provided the traumatic sense for the women, either to deny themselves or to have the sense of not integrating with others. Moreover; if they decide to integrate, they are retarded by the society. William Trevor's novel, Felicia's journey, expatiates on the life of young Irish girl who has been entrapped in a bad social condition which the life of enjoyment has been circumscribed by the environmental hostilities. Furthermore; her lack of having a good mother adds more to this bitter condition that she has no sense of belongings. Thus drawing on the reading of self-exile, the novel which is discussed in this article goes on to explore the marginalization of the Irish woman with her people around and more importantly, within Irish and English society.

Keywords: exile, abandonment, motherhood, cultural and social discrimination.

I. Introduction

During the history cultural and social discrimination has made lots of problems for women. Also lack of a good mother can make this problem double. Mothers as good supporters, especially for girls, can impede any disasters that come to their children. One of the biggest problems that children suffer is the sense of exile. It causes as the child has no mother to make him familiar with values of life, thus, she feels dislocated and she thinks that she has no sense of belonging.

The present study sheds lights on the characters that how they have been afflicted with lots of the problems and how they try to solve or at least deal with them. Although Felicia, as the main character, tries hard but she fails as she has no on as her supporter. She is alone and till the end of the novel she suffers from her sense of exile.

II. Statement of the Problem

William Trevor's novel, Felicia's journey, acts as a justification for loneliness of members. The members that cannot accustom themselves to their environment and the people who are around and if they try to fix themselves up with them, they will fail The term is commonly but negatively used to associate with race. It means that the novel focuses on Trevor's special concern with characters, specially, the Irish women and exile that she receives both in hands of her family and her people who are around and somehow they try to bash her life. The clime that she was born and the clime she wants to be also provide her the disastrous loneliness that make her life as a hell.

Therefore, the present study conducts an investigation into the influence of people and environment on the characters, especially, the young girl whose life, identity and her reputation as a girl has been smirched. And although in the course of novel her progress is vividly shown in different spaces that she wants to adjust, it comes to nothing as it leads only to her marginalization in both Irish and England society.

III. Review of Literature

Michael Parker (2013), believes that the novel shows a period of momentous change in the relationships between Ireland and Britain. It reflects the individuals' bad fate in the political, economic, and cultural narratives and histories of their places of origin. He also assumes that the novel depicts character's lack of prospects and quality of her life stand as an indictment of successive Irish governments since Independence, all of which failed to provide adequate employment and hope for generations of their young. He, furthermore, goes on and believes that in Trevor's novels, as in as in Dickens's fictions, it is frequently the young that have borne most, the traumatic experiences in childhood scarring the rest of their lives (p. 98-99). Clearly, these great shocks are shown in the character of the young girl that she is depicted as a place which is alone and also refers to her character that she cannot accustom herself to any conditions since they are her enemies and to her final decision, she must take the life of loneliness.

Much in the same way Constanza Del Río-Álvaro (2007), has cited in his work that Dolores Mackenna says that the writer of the novel is from Ireland which "is a rural and small town, a bleak place where people endure life rather than live it; a place of loneliness, frustration and undramatic suffering. Timeless, except in its details, its moral climate remains constant whether its people live in the 1940s or the 1990s" (p. 2). Constanza believes that Trevor in his work uses naturalistic and realistic external detail as a tool to illuminate psychological and ethical scenarios and write "of human situations, in which characters move towards a revelation or epiphany which is moral, spiritual or social"(p. 3), and to a great extent, he pinpoints on

Author α σ: e-mails: Navidbabamiri@yahoo.com, rozhinasadyan@yahoo.com

© 2017 Global Journals Inc. (US)

keywords in his work as "silence," "exile," and "cunning" that build his authorial strategies.

According to Denis Sampson Since so many of Trevor's characters are consciously or unconsciously engaged in "cover up," in preserving "secrets," it would seem that the artist's gaze is fixed on that parental state of endurance and painful honesty. The circumstances, in which that marriage survived, during Trevor's formation, were the bleak economic and cultural conditions of provincial Ireland in the thirties and forties; the joyless truth of the marriage mirrored the repressed, unadorned life of the time. He goes on and recapitulates the Trevor's characters by revealing their inner lives in a plain, endlessly nuanced and ambiguous style, and this may also reflect an aspect of the wider culture absorbed in childhood.

Ellen McWilliams (2010), draws on historical and social scientific studies of Irish women and emigration as a means of properly situating Trevor's novel in relation to larger discourses of migration in an Irish context. He believes that the novel demonstrates a keen sensitivity to the very real social and cultural conditions that underpinned the migration of Irish women from Ireland to England in the 1980s and early 1990s. Furthermore, he believes that the novel draws on feminist theoretical and historical work on domestic space, and examine the interaction of space and history in two key sites of experience in the novel: Felicia's father's house – a mausoleum of the Irish political past – and the 'Englishman's castle' of the murderous Mr Hilditch who, after a chance encounter, plots to ensnare Felicia. It will look, in detail, at how domestic interiors in the novel reflect larger political and historical discourses and provide a frame of reference for the dilemmas faced by Felicia as an Irish woman at home and in England.

In this way he cites from Mary Fitzgerald-Hoyt, "Throughout his career, William Trevor has written sympathetically of women who, despite their varied national and economic backgrounds, suffer the injustice of living in male dominated societies. Women's names provide the titles for several of his novels and many of his short stories; women characters function as the central intelligence in many other works.

IV. Outline

Novelist and short-story writer William Trevor was born in Mitchels town, County Cork, in the Republic of Ireland on 24 May 1928. During his early life due to his father's work, he moved to different places and as a result of that he attended variety of schools as St. Columba's College. While he was spending his time there, he became familiar with Oisin Kelly who, later, learnt him about art and the way of becoming an artist. In 1954 he migrated to England, and this sense of migration changed his mood and made him prepared for what would have to come over him. During this time his ability in writing bloomed that he published lots of books. By publishing these books he got not only awards and high prizes but also he found this capability to amaze his critics by mastering a kind of form which was uncanny. Thus through his special techniques hecould penetrate in to the mind of his characters and understood their motivations and their fears.

Although many of Trevor's early works were set in rundown, post-second-world-war London, his other works during the mid-1970s focus on his native Ireland, particularly the tensions between the Anglo-Irish gentry and the Catholic population. He was a moralist, as a result he possessed a dry wit and a sense of macabre and he always felt sorry and sympathy for the suffering that he had created in his characters. In all of his works he divides the people in to two groups, the predators and prey. He also showed that the human condition is marked by secrecy, shame, deceit, blindness and cruelty, and that evil not only exists but also can be understood. Two important subjects in his mind, which are also shown in his books and involves around the lives of women, are "*sexuality," and "loneliness."* He believes that women are victimized and they must live in dour conditions. In his new novel, "Felicia's Journey," which won the 1994 Sunday Express Book of the Year Award in Britain, he plays a deceptively simple variation on these themes. In the process he creates a subtle, plausible and infinitely pathetic portrait of a monster.

"Felicia's Journey" is about an unmarried Irish girl, adrift and friendless in the industrial English Midlands. Felicia has crossed the Irish Sea to search for the young man who made her pregnant before he disappeared. With her possessions stuffed into two shopping bags and her heart filled with naive confidence in the empty promises of the rogue who seduced her, she presents an enticing prospect both for those who would save her and those who would destroy her. With every passing day her tiny store of money diminishes, and the fetus grows in her womb. She trudges about a landscape of grim industrial parks, knowing only that the man she loves works in the storeroom of a lawn mower factory. As her hopes die, she becomes increasingly vulnerable. She is a weakling, limping lamely behind the herd; it must be only a matter of time before some She encounters Mr. Hilditch. Mr. Hilditch is a large, genial, unmarried middle-aged man who hungry creature picks her off thinks and talks in platitudes and takes great satisfaction in his job as catering manager of a factory. Mr. Hilditch is a man of stultifying banality, respectability and mediocrity who spends his Sunday afternoons visiting stately homes and engaging strangers in the sort of mindless chat.

He is a kind of guy who directs his attention on the hapless and miserable Felicia. Mr. Hilditch has obviously done this sort of thing before, since he doesn't try to befriend the girl; he is much too cautious to risk frightening her off. Instead he allows her to glimpse the

© 2017 Global Journals Inc. (US)

possibility that he might help her, and then, secure in the knowledge that sooner or later she will come to him, he waits. What she's unaware of, and the reader is, is that Hilditch's kindness comes with an enormous cost. It is not clear what the cost will be, but it's fairly certain that it will be awful. The truth is that Hilditch has created what he calls his "memory Lane," a collection of dead girls that were once as dependent on him as Felicia. When one of his dependents wants to leave him, he kills her to keep he rwith him. By figuring him out before he realizes, Felicia manages to escape Hilditch. During her time with him, she also befriended people at the local Salvation Army who know that Hilditch was a friend of hers. He is so terrified of being discovered, that he kills himself. Because she manages to escape Hilditch, this feels like it might be kind of an upbeat ending for Felicia, but it's really not. Out of necessity, her escape means she has nothing but the clothes on her back. Because she has no money, she winds up living on the streets and begging for a living.

V. Analysis

The novel Felicia's journey by Trevor, which is considered as the most significant among his other ones, forebodes the injustice and loneliness that women in every society must tolerate.

Furthermore, the writer of the book goes on and tries to reveal that the women's condition also results from both cultural and social condition, which gives the reader awareness about the women, especially Felicia, who has afflicted in a bad condition even during her own time.

The first element which has to be elucidated on is the *"lost motherhood"*. As it has been quoted in Babamiri's article (2014), Morrison, the black writer, believes that the mother should provide preservation, nurturance, cultural bearing, and healing which are figured out as mother's duty all are essential for the empowerment of children. The challenge for Morrison's mothers therefore, is not how to combine motherhood and work, but rather how, in the face of racism and sexism, to best provide the "*Motherwork"* both in and outside the home. Morrison believes that what a mother can do is to provide a Homeplace for her children, because it heals many of the wounds inflicted by racist domination. However, since the mothers are absent, because they have some social problems as divorce, death, and incarceration they cannot nurture their children as possible as they can.

From the beginning of the novel it has been clear that Felecia lives in her own world. She has the sense of reclusiveness and loneliness, since she has no mother to teach her the way of life. In other words, her mother is absent so she is deprived of knowing about the value of life. Her father is also not so useful in bringing her up. Thus during the time that she was at home, the environment of the house was not so warm to her so it provided another step for her failure. As Bell Hooks believes, "home place is the one site where on faces humanization and at the same time resists…" (1). Thus home provides not only individual identity but also the way of behaving with others.

Since she is alone, she needs somebody to comfort her and to her final decision she finds a boyfriend, but unfortunately their relationship ends up in his cheating. She becomes pregnant and now her boyfriend is away. Now as a fallen woman, she wants to go and find him. But during her trip, she again comes across another person, Mr. Hilditch, a man that he has no good relationship with other women. He is a kind of sinister guy who wants to destroy her life more than her boyfriend.

All of the characters of this novel somehow suffer the sense of loneliness. Even Mr. Hilditch is a person who lives alone and he takes pleasure in killing the women. During his childhood his mother didn't pay attention to him and as a grown-up boy, he doesn't know how to behave others. At first he wants to spell over this girl to bring her to his house then decides to kill her but suddenly he repents and wants to find a companion to himself. When he finally knows that she is pregnant, he let her go.

Till the end of the novel she goes on searching her boyfriend but when she knows that she cannot find him, first of all she aborts her child because she knows that if she gives birth to her child, she may not be successful in bringing her up as once her mother couldn't do. Second if she comes to this world, she, like Felecia, has no identity as she has to go from one place to other places to find a calm place for living. Therefore, at the end of the novel she decides to abort her child and spends her life as a beggar.

VI. Conclusion

The William Trevor's novel, Felicia's journey shows the disastrous life of different characters, especially, the young girl who has no mother and from the beginning of her life she suffers. She lives with her father but because she also doesn't get any support from him she has to deal with lots of problems. One of these problems is the sense of exile and abandonment. She is pregnant, dislocated and has no identity. Finally these problems leave her in the world of isolation which it equals with her failure.

Work Cited

1. Babamiri, Navid Salehi. "Motherhood Regained in Maya Angelou's I Know Why the Caged Bird Sings." Journal of Academic and Applied Studies 4 (2014): 45-49. Www.academians.org. 12 Dec. 2014. Web. 2 Jan. 2017.

© 2017 Global Journals Inc. (US)

2. Holohan, Conn. "Dreaming of home: migrant spaces in Felicia's Journey." Irish Studies Review 19.1 (2011): 87-97. Web.
3. Hooks, Bell. Yearning: Race, Gender, and Cultural Politics. Boston, MA: South End, 1990. Web. 14 Jan. 2015.
4. Mc williams, Ellen. "Architectures of exile: confinement, insularity, and escape in William Trevor's Felicia's journey." Journal of Gender Studies 20.3 (2011): 237-50. Web.
5. Parker, Michael. "The Power of Withholding: Politics, Gender, and Narrative Technique in William Trevor's Felicia's Journey." New Hibernia Review 17.1 (2013): 98-114. Web.

© 2017 Global Journals Inc. (US)

Global Journal of human-social science: C
Sociology & Culture
Volume 17 Issue 3 Version 1.0 Year 2017
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals Inc. (USA)
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Religious Politics and Communal Harmony in Bangladesh: A Recent Impasse

By Anwar Hossain Choudhury
University of Chittagong

Abstract- On September 29, 2012, the century-long peaceful co-existence of the Muslim & Buddhist at Ramu in Cox's Bazaar have been deteriorated within a half day because of false defamation of holy Qu'ran. After that, reporter, columnist, academician have expressed their concern about the destruction of the communal harmony in Bangladesh. But a few of them tried to analyze critically this and its future implication. This paper is divided into the following sections: the first section will make an attempt to trace the historical development of Islamism in Bangladesh from the colonial period to present day. Later it will focus on Ramu mayhem and a few reasons why this event is unique. Moreover, the third section will highlight three case studies. The final section will introduce the concluding remark with a recommendation to take policy immediately to stop the politics of Islamism in Bangladesh.

Keywords: *islamism, communal harmony, secularism, ramu.*

GJHSS-C Classification: *FOR Code: 220499*



Strictly as per the compliance and regulations of:

© 2017. Anwar Hossain Choudhury. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative commons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Religious Politics and Communal Harmony in Bangladesh: A Recent Impasse

Anwar Hossain Choudhury

Abstract- On September 29, 2012, the century-long peaceful co-existence of the Muslim & Buddhist at Ramu in Cox's Bazaar have been deteriorated within a half day because of false defamation of holy Qu'ran. After that, reporter, columnist, academician have expressed their concern about the destruction of the communal harmony in Bangladesh. But a few of them tried to analyze critically this and its future implication. This paper is divided into the following sections: the first section will make an attempt to trace the historical development of Islamism in Bangladesh from the colonial period to present day. Later it will focus on Ramu mayhem and a few reasons why this event is unique. Moreover, the third section will highlight three case studies. The final section will introduce the concluding remark with a recommendation to take policy immediately to stop the politics of Islamism in Bangladesh.

Keywords: islamism, communal harmony, secularism, ramu.

I. Introduction

Much has been written on the massive havoc committed at Ramu on 29 September 2012.It is well known that within half days about 12 monasteries and 50 Buddhist houses destroyed by the hooligans of the Cox's bazaar district. Within a day the heinous events have been spread to the nearest Uapzilla Ukia, Teknaf, Patia in Chittagong district. Uttom kumar Barua a Buddhist young man tagged a picture in the facebook by defaming holy Qur'ran. The reaction to this event, the mass of the Cox's bazaar district irrespective of their political ideologies participated in the destruction process of the minority Barua and Rakine (Mainly followers of Buddhism).

Historical literature like *Abul Kashem's Ramur Etihas* has been suggest us that such type of communal clashes never occurred in the land of ramu. According to local, even in the heyday of the communal clash between Hindu & Muslim in 1971 none of the military personnel of Pakistan and their local surrogates *Rajakar* and *Albadar* did not attack in the resource of Minority Buddhist Community of Cox's bazar.

Generally speaking, the question would raise why *such phenomenon have taken place?* Though, two religious group (Muslim & Buddhist) have been living side by side for centuries. *How Islamism as an ideology bad for a non-Islamic religion? How, when & why Islamism developed in Bangladesh?* By analyzing existing secondary data and a few primary case studies ongoing papers will attempt to answer these questions.

Author: Assistant Professor Department of Sociology University of Chittagong Chittagong-4331 Bangladesh.
e-mail: anwar.socio@cu.ac.bd

II. Historical Legacy of Islamism in Bangladesh

There was a good historical reason to develop a separate linguistic and religious identity in the east Bengal (present day Bangladesh).During the thirteenth, fourteenth, fifteenth century most of Hindus of the east Bengal were converted to Islamic religion by a Sufi and religious cleric of the afghan, Arab and Persia. Muslim preachers at that period had to compete with the Hindus about to protect the existence of Islam in the land of present Bangladesh.

a) British Period

After the battle of *Palashi* in 1757 East India Company had controlled lion's share of the governance of the Bengal. Two significant steps of the British government alienated the Muslim community from the mainstream society. One of these was a Permanent settlement of Land revenue in 1773 under Lord Cornwallis. Another was an alteration of the court language Persian to English in 1823 by Lord William Benetick1[1] . The benefit of later reformation went to the Hindu community. Moreover, several Islamic revivalist movements were witnessed in Bengal in the nineteenth century notably the faraizi movement under the leadership of the Dudu Miyan (1819-62) & Titu Mir (1782-1831) and the Tariquh–i–muhamadiya movement. Most of the members of these movements came from a lower class of the society.

W.W. Hunter found out the basic causes of the Indian Muslim especially Bengal Muslim in 1871 by publishing his book *INDIAN MUSALMAAN.* Although as many as Muslim were compromised of 65 percent of the population but they controlled only 30 percent of the land. After the partition of the Bengal in 1905 Hindu elite of the Calcutta have expressed their reaction negatively. East Bengal Muslim was united under the political umbrella of Muslim league in 1906 to uphold their voice against British as well as Hindu community of the Bengal. Finally in 1946 election, east Bengal Muslim

[1] See Ahmed, Rafiuddin 'towards a national identity' in Rafiuddin Ahmed (eds.) Religion. Identity & politics- Essays on Bangladesh, Colorado, USA, 2001, page 10-11.

© 2017 Global Journals Inc. (US)

gave their vote for creating a separate Muslim state in the Indian subcontinent.

b) East Pakistan (1947-71) Dilemmas of forced Islamism vs. Bengali nationalism

After independence from Britain in 1947 Pakistan experienced with a few military dictator. These rulers had promoted significant numbers of artificial policies to keep a strong bondage between the two parts (West & East Pakistan). Some scholars like Zillur Rahman Khan described that artificial bondage as Ummah[2]. Pakistan government imposed the Urdu language over Bengali. Although Bengali were the majority 56 percent of the Pakistan.

Another effort to integrate Bengali to the wider Umma was taken by Ayub khan by Bureau of national reconstruction (BNR). [3] This organization provided an incentive to the intertwine marriage, to the artist, a musician who perform for integration of the Pakistan. All of the efforts of the West Pakistan were failed as because of their oppressive policies toward East Pakistan.

c) Bangladesh Period

Dilemmas of secularism vs. Islamism (1971-75)

Academicians noted several reasons behind the emergence of Bangladesh at 1971 in the south Asian context. It was a first regional state in the post-colonial era and built on the secular idea and ethnic nationalism based on one linguistic group (Bengal).The ruling Awami league (Al) inserted four basic principles of the state were Secularism, Socialism, and Bengali Nationalism and finally Democracy. However, this notion especially secularism was rejected by the majority of the people [4].The Bengali meaning of Secularism is *darma-niropekshata* (Religious neutrality). Mujib's opponents misrepresent the word secularism by coining it as anti-god and anti-Islamic. Mujib reply was

> *The slanderous rumor is being circulated against us that we are not believers in Islam. In reply to this, our position is very clear. We are not believers in the label of Islam. We believe in the Islam of justice. Our Islamis the Islam of the holy and merciful prophet..*[5]

In order to insure nationalism would bring about secularism, Mujib had added a specific provision to the 1972 constitution. The principle of secularism article 12 shall be realized by the elimination of

- Communalism in all its forms
- Granting by the state of political status in favor of any religion.
- Abuse of religion of political purposes
- Discrimination against or persecution of person practicing a particularreligion.[6]

In 1973 Abidullah Ghazi penned an insightful essay where he pointed out the strong Islamic nature of Bengal and observed that the rejection of Pakistan was only a rejection of an inconvenient political bond. Bangladesh negated the fundamentalist interpretation of Islam as promoted by the Pakistani state, but it did not in any way deny its Muslim identity.[7] We can make assumption from above that; new independent society's citizen did not forget the religious identity of them for which they struggled for long. Strictly speaking, Shiekh Mujib and most of his close associates were the products of the communal politics of the British and Pakistan periods. They played a significant role to create Pakistan. Besides Awami league Manifesto for the 1970 election sympathetic on the question religion. It thus stated:

> *The favored religion of the vast majority of the population is Islam. On this matter the Awami League has decided that there will be in the constitution very clear guarantees that no law will be formulated or enforced in the Pakistan contrary to the law of Islam well established in the holy Qur'an and the sunnah. There will be guarantees firmly established in the constitution for preserving the purity of the numerous religious institutions. Adequate arrangements will be made for extending religious instruction at all levels.*[8]

However, in order to appease the critics of secularism, Mujib had to take several steps. In 1974, he formed the Madrassa Education Commission (Qudrat-i-Khuda Commission).Later; in March 1975 the Islamic foundation act was passed[9]

However, neither Sheikh Mujib nor his party members clarify the definition of the Bengali Nationalism. In a speech, he said 'my civilization of Bengal, and my Bengal nation- these constitute Bengali nationalism' [10] Article 9 of the constitution defined Bengali nationalism to be based on Bengali culture and

[2] See Khan,Z. Rahman, Ialam and Benglai Nationalism (1985) in Rafiuddin Ahmed eds , Bangladesh: society, Religion and politics, Barnarekha Press, Chittagong.
[3] Ibid p. 22
[4] Ibid
[5] Ibid p.26

[6] Constituent Assembly of Bangladesh, *Constitution of the people's republic of Bangladesh* Article 12 (Dhaka: Bangladesh government Press, 1972)
[7] Ghazi, Abidullah "Muslim Bengal: A Crisis of Ident ity", in Barbara Thomas and Spencer Lavan (eds.), *West Bengal and Bangladesh: Perspectives from 1972*, South Asia Series, Occasional Paper no. 21, East Lansing, Michigan, Asian Studies Center, Michigan State University, 1973, p. 152.
[8] See, "Manifesto of the Awami League," in MujibarerRachana Sangraha, p.120.
[9] See, Rahman, M. Sajjadur, Islamism in Bangladesh, Journal of International Relations, vol 8,Num. 1,2010.
[10] The Daily Ittefaq,June 8,1972.

© 2017 Global Journals Inc. (US)

language.[11] Sheikh Mujib changed his ending word by adding *Khuda Hafez* with *Joi Bangla.*

Mujib government improved their relations with the Muslim world. On the other, few countries like Saudi Arabia did not recognize Bangladesh because he banned all religious based political parties. Though, one day after the death of the founder of Bangladesh on 16th August 1975, Saudi Arabia recognized Bangladesh.

State Sponsor Islamism (1975-90)

Ziaur Rahman took support from the entire opponent of the sheik mujibur Rahman and directly patronized to establish Islamism in Bangladesh. He formed new political party Bangladesh Nationalist Party (BNP) against Awami League with the mixture of rightist Islamic party to leftist party. He promoted anti-Indian and Islamic politics in the country. By withdrawing constitutional barriers he opened the door for the Islamic parties to run their politics.

Zia and his party introduced the new form of nationalism in the Bangladesh politics based on territory that was Bangladeshi nationalism.[12] It drew a distinction between the Bengali-speaking people of Bangladesh and those of West Bengal in India who are predominantly Hindu. One observer points out that such an action meant a "reassertion of the distinct and separate identity of Bengali Muslims vis-à-vis the Bengali Hindus" and thus revived the question of identity which had vexed the Muslims of this region during the colonial period.[13]

Though the definition of the Bangladeshi nationalism was not clear until the 21st February 1976 when on the occasion of the language day bangle academy organized a seminar where *Khondokar Abdul Hamid,* a journalist and a former cabinet member presented a paper which provided a definition of the Bangladeshi nationalism. The prime points of this paper were as follows:

> *Bengali nationalism would mean multi-state nationalism, for several million Bengali live outside Bangladesh who cannot be included within the concept of Bengali nationalism; we cannot think in terms of pan-Bengalism or supra-nationalism.*
>
> *The people of Bangladesh, west Bengal and other Bengali speaking areas may speak Bengali, may eat rice, may have commonalties in manners and customs, but they have not only different but also contradictory features in their cultures, national identity and national ideology.*
>
> *There is a perpetual difference between East Bengal (present day Bangladesh) and West Bengal (a state of India) – it relates to blood, mind, inheritance, food, clothing, way of life, and so on.*
>
> *Bengali nationalism is not only a mistaken term but also historically unrealistic; it is without any substance as a political philosophy.*
>
> *Our nationalism should appropriate / term "Banglade shi" Nationalism, for this has gotten a glorious identity, legacy, history, tradition, faith, language, art, literature, sculpture, music, and so on and so forth. There are innumerable features in the "Bangladeshi" mind and life that distinguish this notion from the rest of the world and make them different from other speakers of Bengali as well as followers of Islam in other areas.*[14]

By this process, early days of the Ziaur Rahman government had been encouraged the communalism in the constitution. The story did not stop here "*Bismillahir Rahmanur Rahim"* was added before the preamble of the constitution. In 1977 "total faith and belief in Almighty Allah" was become the fundamental principle of the constitution instead of secularism. And a number of Religious schools (*Madrassa, Maktabs)* and Islamic institutions like Islamic University were established by Ziaur Rahman to spread the voice of political Islam.[15]

Zia's successor General H M Arshad followed the same path of Islamisation in Bangladesh. He further declared Islam as the state religion in 1988 to appease the Islamic sentiment. He admitted that-

> *Bangladesh is not for fundamentalism at all. We cannot take our country backward….Our people have never believed in the fundamental variety of Islam. But, at the same time, they are religious minded and want to see Islam's ideology and ideals reflected in society. That is why we made it the state religion.*[16]

Friday declared as the holiday to observe the prayer of the *Musalman*. He directly supported the Bangladeshi nationalism on the basis of Islamic identity.

Political Islam and Islamic Politics (1990-present)

Located in the arc of Muslim countries stretching from Afghanistan to Indonesia, any sign of political upheaval, socio-economic instability and resulting chaos in Bangladesh can make it susceptible to the spread of extremist ideology.[17] It was in post-

[11] Constituent Assembly of Bangladesh. Op. cit p 5.
[12] See, The Dainik Bangla, 26 march,1972.
[13] Murshid, Tazeen M "The Sacred and the Secular: A C risis of Governance in Bangladesh",in Subrata K. Mitra and Dietmar Rothermund (eds.), *Legitimacy and Conflict in South Asia* ,New Delhi, Manohar, 1997, p. 159.
[14] The Ittefaq, 21 February, 1976.quoted in chapter 2, M.Anisuzzam, The Identity Question and politics in Rounaq Jahan (ed) Bangladesh: Promise and Performance (UPL: Dhaka: 2000) p..57
[15] Ibid p.25
[16] Interview with the far Eastern Economic Review, vol, 23, March 1989, p.23.
[17] Bertil, Linter, "Religious Extremism and Nationalism in Bangladesh", in Satu P. Limaye,MohanMalik & G. Wirsing (eds.), *Religious Radicalism and Security in South Asia* , Honolulu, Asia-Pacific Center for Security Studies, 2004, pp. 413-436;

© 2017 Global Journals Inc. (US)

military regime Bangladeshi society experienced with the rise of the Islamic party and the mainstream political party like Awami League (AL) and Bangladesh nationalist party (BNP) have been continuously supporting the process of islamisation in Bangladesh. That ultimately helps to create a better environment for the religious extremist.

Before the election of the 1991 two major party of the Bangladesh had competed for each other about to use the Islamic icon in the political arena. Awami League which is popular among the secular intelligentsia of the country started to use Islamic jargon in the political meeting and chief leader Sheikh Hasina frequently visited Saudi Arabia for taking a religious pilgrimage. She also was carrying of prayer beads and wearing of scarves[18] to catch the attention of the public. She also began to use Islamic phrases like Bismillah-ar-Rahman-ar-Rahim, Khoda Hafez, and Inshallah in her public speeches.

Before the heyday of the 1991 election political parties of Bangladesh had been used Islamic slogan in the election campaign. Suppose, BNP Supporters chanted, La ilaha illallah, dhaner shishe Bismillah (there is no god but Allah, vote for paddy-sheaf saying God the merciful); Awami League supporters came up with slogan La ilaha Illaah, nauker malik tui Allah (There is no god but Allah, the boats belongs to Allah); and finally Jamat supporters slogan was ; vote dilly pallay, khusi habe Allah (Allah will be pleased with you if you vote for the scale).Thus secular party like Awami league had become communal in the new democratic arena of Bangladesh.

BNP had gotten support from Jamat –i- Islami to wi n the 1991 election. Thus a political party which was played a controversial role in the liberation war had become the legitimate party in Bangladesh. A few events had occurred in the BNP's first democratic regime (1991-96) that spreads debate among the intellectual vs. Islamist. For instance, Taslima Nasreen a female writer had declared hectic by the Islamist fo her book Lagga (Shame) and finally she left the country because of fear of death. Secondly, *Fatwas* [19] become an integral part at that time in the Bangladeshi society.

Moreover, before the 1996 election Awami League (AL) run their caretaker government movement with making an alliance with Jamat-i- Islami. In 1998 during the Awami league government terms NGO had faced problem from the fundamentalist Islamist who had come from the battle of Afghanistan.

During the interim government in 2001, religious extremist had destroyed the home and assets of the religious minority of Bangladesh, especially Hindu community. During the election of 2001 when people had known about the victory of BNP, started to run the violence against Hindu. Teams of the daily star English daily of Bangladesh summarized their finding; from Bhola to Pirujpur, from Laxmipur to Jessore to Bagerhat…..the findings were strikingly and, frighteningly, similar. All the Hindus had to say was how they had been subjected to looting, harassment, assault and in some cases, rape. It was quite clear that the attackers were after the valuables and lands of the Hindu. And in the process, the Hindu women were the easy pretty" [20]

Ali Riaz thus notes about the Hindu community; The Hindu community in Bangladesh has been weak owing to its lack of access to resources and hence has never been able to mount resistance to the institutional persecutions faced.21[21]In 2001 after the election a large number of Hindu from the three districts (Barisal, Pirojpur and Bagerhat) primarily moved to nearest Gopalgang district for the safe haven. In the absence of secured palace, they crossed the Bangladesh-India border to India. After the 2001 election, the first time in the history of Bangladesh, Jamat-i- Islami had come power as the coalition of the BNP. This period (2001-2006) had been sawing an unprecedented rise of Islamist groups like Jam'atul- Mujahiden Bangladesh (JBM), Jagrata Muslim Janata Bangladesh (JMJB), Harkat- UL - Jihad- Islami (Huji) in Bangladesh. Government after the grandee attack in 2004 against the opposition leader Shiek Hasina, rejected the involvement of the Islamist fundamentalist. But we knew from a newspaper that JMB had gotten support from the local MP and administration in the north Bengal. The massive destruction had been occurred in 2005 by JMB by attacking sixty tree districts out of sixty-four districts of Bangladesh.

> *The JMB emerged as an extremist organization in 1998 with the objective of establishing Islamic rule in the country. Between 1998 and 2003, the group recruited, trained and mobilized members, raised funds and undertook operations across the country. The areas where the JMB emerged in strength were located in the northern and southwestern regions of the country.*[22]

During this period systematic persecution of Hindu community was acute in Bangladesh. Though, the annihilation of Hindu population in Bangladesh is not a new event at all. After the 1947 government systematically had been taking policy against the

[18] See ali riaz, god willing: politics of Islamism in Bangladesh (Rowman & Littlefield: Oxford: 2004) p.38
[19] Ibid p.8

[20] Ibid p.51.
[21] Raiz, Ali, How Did We Arrive Here? Forum, vol. 6 issue 11. Nov 2012. p. 7
[22] Zaman, Rashed Uz, Bangladesh- Between Terrorism, Identity, and Illiberal Democracy: The Unfolding of a Tragic Saga. PERCEPTIONS, Autumn 2012, Volume XVII, Number 3, p. 160.

© 2017 Global Journals Inc. (US)

interest of the Hindus. Ali Riaz had shown in his book (God Willing: The politics of Islamism in Bangladesh, 2004) that about 5.3 million Hindu had migrated to India in last 25 years.

Table1: Bangladesh Population, 1951-2011

Year	Muslim	Hindu	Buddhist	Christian	Others
1951	76.9	22.0	0.7	0.3	0.1
1961	80.4	18.5	0,7	0.3	0.1
1974	85.4	13.5	0.6	0.3	0.1
1981	86.7	12.1	0.6	0.3	0.1
1991	88.3	10.5	0.6	0.3	0.1
2001	89.7	9.2	0.7	0.3	0.2
2011	90.4	8.5	0.6	0.3	0.1

Source: Ali Raiz, How Did We Arrive Here? Forum, vol. 6 issue 11. Nov 2012

The census report of the last 60 year shows the steady diminish of the Hindu populace. This decline is not consistent with the growth rate of the country. For instance, population growth rate in 1961-74 was 3.13 percent, 3.08 percent for 1974-1981; 2.20 percent for 1981-1991; 1.58 percent for 1991- 2001.

It cannot be accused to low Total Fertility Rate (TFR) of the advocates of the Hindu religion. Even if one argues that the TFR among Hindu women is estimated at 13 percent less until 1991 and 15 percent after 1991, the average annual growth rates of the Hindu population would have been 2.72 percent during 1961-74; 2.68 percent during 1974-1981; 1.92 percent during 1981-1991; 1.34 percent during 1991-2001, and 1.14 percent during 2001-2011[23]

If we reconsider these statistics and applied these by 1991 the Hindu population should have reached 16.5 million as opposed to 11.16 million. The current population growth is 13.47 million is far short number one should expect based on population growth rate. The decline of the religious minority in Bangladesh acute because of continuous use of Islamic icon and symbol in the state mechanism. And not to mention annihilation of secularism from state principle and Islam still exists as the state religion after the 15th amendment. Ali Riaz has coined the decline of Hindu population as the *missing million*.

Ramu: Road to Islamism

Press report, editorial, op-ed, political analysis has been written rapidly after the incident. Most of the articles about Ramu were apologetic to the Buddhist people of southern Chittagong. Neither of these attempted to justify the event with the lens of Islamism. Moreover, the Present government has added a lot of hope in the mind of the secularist after the massive victory in 2009.She banned the Hijbur Tahrir (HT) in 2009 a fundamentalist organization wants to reset the Khilafat in the world.

But in 2011 we saw the attack in the religious statue of Hindus at Nandirhat in Chittagong. After the occurrence, the government has done their formalities but didn't publish who is the main guilty behind these events. It is now common in Bangladesh that religious minority would be attacked by the majority Muslim.

The event of ramu is totally unique in a few senses.

First time irrespective of political identity including Awami supporters took part in the ramu tragedy.

- Peace loving Buddhist minority has been attacked for the first time in Bangladesh.
- Before the incident, Awami League has passed the 15th amendment but irony is that they didn't alter Bismillah-r-Rahmanir-Rahim and state
- religion Islam from the constitution. That ultimately legalizes the Islamization by the secular Awami League.
- First-time minority Buddhist community had lost their support to the Awami league.

III. Case Study

"Friend lost forever"

It was about 11 pm in Arakan road at Ramu in Cox's Bazar, I was waiting for Siddik and his cousin Salman in the Dark road. After a while, Siddik came with a smile. He brought me to his house.

He noted all party participated in the atrocities. After the incident, century-long communal harmonies between Muslim and Buddhist in Ramu have been changed in a negative way. In previous he could easily take participate in the annual programs of the Buddhist. He notes it was totally a mockery for to believe that these nonsense local people thought it was their religious responsibility to annihilate the temple of the local Buddhist people.

He later urged that he could easily attend in the religious programs of the Buddha. But after the incident, they (Buddhist friend) didn't invite him to their cultural program. It was really backlash for the communal harmony in this area.

[23] Ibid p.7

© 2017 Global Journals Inc. (US)

The local authority was silent about to stop the events rather they watched the heinous job of the madness Muslim mob. Some of his friends called him to take action against the Buddhist after the defamation of the holy Qu'ran. But he didn't join the rally to destroy the age old statue of the peace loving Buddhist people. He believes the future generation will suffer more because of these atrocities. Finally, he lost a group of his friend from the Buddhist community who will never become easy to meet with the young Muslims.

"A tragic knight without Sleeping"

I was entered in the house of Saki Barua about 1:23 pm. she welcomed me, brought me to her reading room. First of all, she was very happy to receive me as a guest in her house but after hearing my purpose (Research about the Ramu Tragedy) her face turned dark within a few second. She narrates the dark story of that night……

I was reading on my table as usual after the evening of the 29th September 2012.Suddenly, My uncle informed us that a meeting would run in the nearest market (Chaumuhoni Bazar), about to the reaction of the Holy Qu'ran defaming by a Buddhist young man. First of all, I ignored the news and concentrate on my study again. After an hour, I heard the voice of the slogan Na Rayer Takbir Allah Akbar, Buddader Astana Zalea Dow, Puria Dow (By calling, Almighty Allah is great, Fire the area of the Buddha) near my house besides the Lal Shin and Sada Shin (two Buddhist temple near the Saki Barua's house).Within a few seconds, I was felt scared to move from my reading room. These hooligans have continuously chanted their slogan and moved forward towards our main gate to enter the house.

My younger sister Shampa about 10 years old was crying because of fear. Most of the relatives of ours have taken shelter in our house for a safe haven. We called the local administration, local politician and police for security, but they gave false promise to rescue us. This uncertain tension has continued for eight hours until 5:00 am before police and fire brigade come to the spot.

I believe politician especially ruling Awami league (AL) is responsible for this tragedy. This incident was totally a pre-planned task to persecute the Buddhist people of Ramu and southern Chittagong. Most of the fire instruments like Gunpowder and other firearms were not possible to use within an instant plan. I lost all of my respect to the state mechanism of Bangladesh. A few of our relatives from Rakhine community have left Bangladesh because of fear of persecution.

IV. Concluding Remarks:

The myth of communal harmony in Bangladesh had been annihilated by this phenomenon. Though, there is two previous events these were responsible for the Ramu saga. One happened in the month of June 2012 in the Rakhine State of Myanmar where a great portion of Rohingya Populace had been attacked by the Rakhine Buddhist. As about 3 lakh number of Rohingyas are living in the Cox's Bazar district. So there has a chance of involving of Rohingyas in this event. Second, the phenomenon occurred in September of 2012 when an Egyptian-American made a video "Innocence of Muslim" by defaming Prophet Mohammad (PUBH).By the reaction of this, Islamic party of the Bangladesh called half day hartal.

Though during my field work, the local have commented that the ruling party is responsible for the demise but until this writing, the issue is unresolved and the government didn't publish the name of the guilty. And still, the blame game of the political party to each other is continuing. Though, nobody attempt to prevent future havoc.

To conclude, it's necessary to reach a consensus among the political parties of Bangladesh to change the mentality against the minority by constitutional change and must be banned & punished the fundamentalist of the religious party. Need not to mention that secular discourse should be included in the primary to a higher level of the education system. Otherwise, such event might take place routinely in Bangladesh. Aren't we really waiting for another ramu??

References Références Referencias

1. Ahmed, Rafiuddin (2001) 'towards a national identity' in Rafiuddin Ahmed (eds.) Religion, Identity & politics- Essays on Bangladesh, Colorado, USA.
2. Ahmed, Rafiuddin (1988) The Bengal Muslims (1871- 1906): A Quest for identity, OUP, New York.
3. Ahmed, A.F. Salahuddin (2000), Bengali Nationalism and the emergence of Bangladesh: An introductory Outline, icbs, Dhaka.
4. Ahmed, Sufia (1996), Muslim Community in Bengal 1884-1992, UPL, Dhaka.
5. Anisuzzaman, M. (2000) The Identity Question and politics in Rounaq Jahan (eds), Bangladesh: Promise and Performance, UPL: Dhaka.
6. Bertil,Linter (2004) "Religious Extremism and Natio nalism in Bangladesh", in Satu P. Limaye, Mohan Malik & G. Wirsing (eds.), *Religious Radicalism and Security in South Asia* , Honolulu, Asia-Pacific Center for Security Studies.
7. De, D. Prasad (1998), Bengal Muslim in search of social identity 1905-47, UPL, Dhaka.
8. Khan, Z. Rahman, Islam and Bengali Nationalism (1985) in Rafiuddin Ahmed (eds), Bangladesh: society, Religion and politics, Barnarekha Press, Chittagong.
9. Kashem, Abul (1994), Ramur Etihas: Up to British Period, Cox's Bazar Foundation, and Cox's Bazar.

© 2017 Global Journals Inc. (US)

10. Martin, Richard C. and Barzegar (2010) the debate about Islamism in the public Sphere in Richard C. M. and A. Barzegar (eds), Islamism: Contested Perspective on political Islam, SUP, California.
11. Riaz, Ali (2004), God Willing: Politics of Islamism in Bangladesh, Rowman & Littlefield, New York.
12. Raiz, Ali (2012) How Did We Arrive Here? Forum, vol. 6 issue 11, Dhaka, Bangladesh.
13. Rahman, M. Sajjadur (2010), Islamism in Bangladesh, Journal of International Relations, vol 8, Num. 1
14. Samaddar, Ranabir (2002), Paradoxes of the nationalist time: Political Essays on Bangladesh, UPL, Dhaka. .
15. Zaman, Rashed Uz (2012) Bangladesh- Between Terrorism, Identity, and Illiberal Democracy: The Unfolding of a Tragic Saga. PERCEPTIONS, autumn, Volume XVII.

© 2017 Global Journals Inc. (US)

Global Journals Inc. (US) Guidelines Handbook 2017

www.GlobalJournals.org

FELLOWS

FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards "FARSHS" title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The "FARSHS" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

The following benefits can be availed by you only for next three years from the date of certification:

FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.





You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

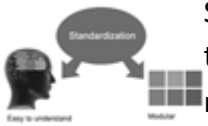


© Copyright by Global Journals Inc.(US) | Guidelines Handbook

The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.

The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A. Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website https://associationofresearch.org which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.



The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.

© Copyright by Global Journals Inc.(US)| Guidelines Handbook



The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.



The "MARSHS" is a dignified ornament which is accorded to a person's name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.

MARSHS accrediting is an honor. It authenticates your research activities. Afterbecoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

The following benefitscan be availed by you only for next three years from the date of certification.



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you willbegiven a renowned, secure and free professional email address with 30 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.



© Copyright by Global Journals Inc.(US) | Guidelines Handbook



We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.





Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.

© Copyright by Global Journals Inc.(US)| Guidelines Handbook

AUXILIARY MEMBERSHIPS

Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as "Institutional Fellow of Open Association of Research Society" (IFOARS).



The "FARSC" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as "Institutional Board of Open Association of Research Society"-(IBOARS).

The Institute will be entitled to following benefits:

The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.





The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of "Open Association of Research Society, U.S.A (OARS)" so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.



The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.

© Copyright by Global Journals Inc.(US) | Guidelines Handbook

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

The following entitlements are applicable to individual Fellows:



Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.

Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.



Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.

We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth $ 2376 USD.

Other:

The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.

© Copyright by Global Journals Inc.(US)| Guidelines Handbook

- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10%discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Process of submission of Research Paper

The Area or field of specialization may or may not be of any category as mentioned in 'Scope of Journal' menu of the GlobalJournals.org website. There are 37 Research Journal categorized with Six parental Journals GJCST, GJMR, GJRE, GJMBR, GJSFR, GJHSS. For Authors should prefer the mentioned categories. There are three widely used systems UDC, DDC and LCC. The details are available as 'Knowledge Abstract' at Home page. The major advantage of this coding is that, the research work will be exposed to and shared with all over the world as we are being abstracted and indexed worldwide.

The paper should be in proper format. The format can be downloaded from first page of 'Author Guideline' Menu. The Author is expected to follow the general rules as mentioned in this menu. The paper should be written in MS-Word Format (*.DOC,*.DOCX).

The Author can submit the paper either online or offline. The authors should prefer online submission.Online Submission: There are three ways to submit your paper:

(A) (I) First, register yourself using top right corner of Home page then Login. If you are already registered, then login using your username and password.

(II) Choose corresponding Journal.

(III) Click 'Submit Manuscript'. Fill required information and Upload the paper.

(B) If you are using Internet Explorer, then Direct Submission through Homepage is also available.

(C) If these two are not conveninet , and then email the paper directly to dean@globaljournals.org.

Offline Submission: Author can send the typed form of paper by Post. However, online submission should be preferred.

© Copyright by Global Journals Inc.(US)| Guidelines Handbook

Preferred Author Guidelines

MANUSCRIPT STYLE INSTRUCTION (Must be strictly followed)

Page Size: 8.27" X 11'"

- Left Margin: 0.65
- Right Margin: 0.65
- Top Margin: 0.75
- Bottom Margin: 0.75
- Font type of all text should be Swis 721 Lt BT.
- Paper Title should be of Font Size 24 with one Column section.
- Author Name in Font Size of 11 with one column as of Title.
- Abstract Font size of 9 Bold, "Abstract" word in Italic Bold.
- Main Text: Font size 10 with justified two columns section
- Two Column with Equal Column with of 3.38 and Gaping of .2
- First Character must be three lines Drop capped.
- Paragraph before Spacing of 1 pt and After of 0 pt.
- Line Spacing of 1 pt
- Large Images must be in One Column
- Numbering of First Main Headings (Heading 1) must be in Roman Letters, Capital Letter, and Font Size of 10.
- Numbering of Second Main Headings (Heading 2) must be in Alphabets, Italic, and Font Size of 10.

You can use your own standard format also.
Author Guidelines:

1. General,

2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

1. GENERAL

Before submitting your research paper, one is advised to go through the details as mentioned in following heads. It will be beneficial, while peer reviewer justify your paper for publication.

Scope

The Global Journals Inc. (US) welcome the submission of original paper, review paper, survey article relevant to the all the streams of Philosophy and knowledge. The Global Journals Inc. (US) is parental platform for Global Journal of Computer Science and Technology, Researches in Engineering, Medical Research, Science Frontier Research, Human Social Science, Management, and Business organization. The choice of specific field can be done otherwise as following in Abstracting and Indexing Page on this Website. As the all Global

Journals Inc. (US) are being abstracted and indexed (in process) by most of the reputed organizations. Topics of only narrow interest will not be accepted unless they have wider potential or consequences.

2. ETHICAL GUIDELINES

Authors should follow the ethical guidelines as mentioned below for publication of research paper and research activities.

Papers are accepted on strict understanding that the material in whole or in part has not been, nor is being, considered for publication elsewhere. If the paper once accepted by Global Journals Inc. (US) and Editorial Board, will become the copyright of the Global Journals Inc. (US).

Authorship: The authors and coauthors should have active contribution to conception design, analysis and interpretation of findings. They should critically review the contents and drafting of the paper. All should approve the final version of the paper before submission

The Global Journals Inc. (US) follows the definition of authorship set up by the Global Academy of Research and Development. According to the Global Academy of R&D authorship, criteria must be based on:

1) Substantial contributions to conception and acquisition of data, analysis and interpretation of the findings.

2) Drafting the paper and revising it critically regarding important academic content.

3) Final approval of the version of the paper to be published.

All authors should have been credited according to their appropriate contribution in research activity and preparing paper. Contributors who do not match the criteria as authors may be mentioned under Acknowledgement.

Acknowledgements: Contributors to the research other than authors credited should be mentioned under acknowledgement. The specifications of the source of funding for the research if appropriate can be included. Suppliers of resources may be mentioned along with address.

Appeal of Decision: The Editorial Board's decision on publication of the paper is final and cannot be appealed elsewhere.

Permissions: It is the author's responsibility to have prior permission if all or parts of earlier published illustrations are used in this paper.

Please mention proper reference and appropriate acknowledgements wherever expected.

If all or parts of previously published illustrations are used, permission must be taken from the copyright holder concerned. It is the author's responsibility to take these in writing.

Approval for reproduction/modification of any information (including figures and tables) published elsewhere must be obtained by the authors/copyright holders before submission of the manuscript. Contributors (Authors) are responsible for any copyright fee involved.

3. SUBMISSION OF MANUSCRIPTS

Manuscripts should be uploaded via this online submission page. The online submission is most efficient method for submission of papers, as it enables rapid distribution of manuscripts and consequently speeds up the review procedure. It also enables authors to know the status of their own manuscripts by emailing us. Complete instructions for submitting a paper is available below.

Manuscript submission is a systematic procedure and little preparation is required beyond having all parts of your manuscript in a given format and a computer with an Internet connection and a Web browser. Full help and instructions are provided on-screen. As an author, you will be prompted for login and manuscript details as Field of Paper and then to upload your manuscript file(s) according to the instructions.



To avoid postal delays, all transaction is preferred by e-mail. A finished manuscript submission is confirmed by e-mail immediately and your paper enters the editorial process with no postal delays. When a conclusion is made about the publication of your paper by our Editorial Board, revisions can be submitted online with the same procedure, with an occasion to view and respond to all comments.

Complete support for both authors and co-author is provided.

4. MANUSCRIPT'S CATEGORY

Based on potential and nature, the manuscript can be categorized under the following heads:

Original research paper: Such papers are reports of high-level significant original research work.

Review papers: These are concise, significant but helpful and decisive topics for young researchers.

Research articles: These are handled with small investigation and applications

Research letters: The letters are small and concise comments on previously published matters.

5.STRUCTURE AND FORMAT OF MANUSCRIPT

The recommended size of original research paper is less than seven thousand words, review papers fewer than seven thousands words also.Preparation of research paper or how to write research paper, are major hurdle, while writing manuscript. The research articles and research letters should be fewer than three thousand words, the structure original research paper; sometime review paper should be as follows:

Papers: These are reports of significant research (typically less than 7000 words equivalent, including tables, figures, references), and comprise:

(a)Title should be relevant and commensurate with the theme of the paper.

(b) A brief Summary, "Abstract" (less than 150 words) containing the major results and conclusions.

(c) Up to ten keywords, that precisely identifies the paper's subject, purpose, and focus.

(d) An Introduction, giving necessary background excluding subheadings; objectives must be clearly declared.

(e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.

(f) Results should be presented concisely, by well-designed tables and/or figures; the same data may not be used in both; suitable statistical data should be given. All data must be obtained with attention to numerical detail in the planning stage. As reproduced design has been recognized to be important to experiments for a considerable time, the Editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned un-refereed;

(g) Discussion should cover the implications and consequences, not just recapitulating the results; conclusions should be summarizing.

(h) Brief Acknowledgements.

(i) References in the proper form.

Authors should very cautiously consider the preparation of papers to ensure that they communicate efficiently. Papers are much more likely to be accepted, if they are cautiously designed and laid out, contain few or no errors, are summarizing, and be conventional to the approach and instructions. They will in addition, be published with much less delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and to make suggestions to improve briefness.

It is vital, that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

Format

Language: The language of publication is UK English. Authors, for whom English is a second language, must have their manuscript efficiently edited by an English-speaking person before submission to make sure that, the English is of high excellence. It is preferable, that manuscripts should be professionally edited.

Standard Usage, Abbreviations, and Units: Spelling and hyphenation should be conventional to The Concise Oxford English Dictionary. Statistics and measurements should at all times be given in figures, e.g. 16 min, except for when the number begins a sentence. When the number does not refer to a unit of measurement it should be spelt in full unless, it is 160 or greater.

Abbreviations supposed to be used carefully. The abbreviated name or expression is supposed to be cited in full at first usage, followed by the conventional abbreviation in parentheses.

Metric SI units are supposed to generally be used excluding where they conflict with current practice or are confusing. For illustration, 1.4 l rather than 1.4 × 10-3 m3, or 4 mm somewhat than 4 × 10-3 m. Chemical formula and solutions must identify the form used, e.g. anhydrous or hydrated, and the concentration must be in clearly defined units. Common species names should be followed by underlines at the first mention. For following use the generic name should be constricted to a single letter, if it is clear.

Structure

All manuscripts submitted to Global Journals Inc. (US), ought to include:

Title: The title page must carry an instructive title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) wherever the work was carried out. The full postal address in addition with the e-mail address of related author must be given. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining and indexing.

Abstract, used in Original Papers and Reviews:

Optimizing Abstract for Search Engines

Many researchers searching for information online will use search engines such as Google, Yahoo or similar. By optimizing your paper for search engines, you will amplify the chance of someone finding it. This in turn will make it more likely to be viewed and/or cited in a further work. Global Journals Inc. (US) have compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Key Words

A major linchpin in research work for the writing research paper is the keyword search, which one will employ to find both library and Internet resources.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy and planning a list of possible keywords and phrases to try.

Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art.A few tips for deciding as strategically as possible about keyword search:

- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
- One should avoid outdated words.

Keywords are the key that opens a door to research work sources. Keyword searching is an art in which researcher's skills are bound to improve with experience and time.

Numerical Methods: Numerical methods used should be clear and, where appropriate, supported by references.

Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

References to information on the World Wide Web can be given, but only if the information is available without charge to readers on an official site. Wikipedia and Similar websites are not allowed where anyone can change the information. Authors will be asked to make available electronic copies of the cited information for inclusion on the Global Journals Inc. (US) homepage at the judgment of the Editorial Board.

The Editorial Board and Global Journals Inc. (US) recommend that, citation of online-published papers and other material should be done via a DOI (digital object identifier). If an author cites anything, which does not have a DOI, they run the risk of the cited material not being noticeable.

The Editorial Board and Global Journals Inc. (US) recommend the use of a tool such as Reference Manager for reference management and formatting.

Tables, Figures and Figure Legends

Tables: Tables should be few in number, cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g. Table 4, a self-explanatory caption and be on a separate sheet. Vertical lines should not be used.

Figures: Figures are supposed to be submitted as separate files. Always take in a citation in the text for each figure using Arabic numbers, e.g. Fig. 4. Artwork must be submitted online in electronic form by e-mailing them.

Preparation of Electronic Figures for Publication

Even though low quality images are sufficient for review purposes, print publication requires high quality images to prevent the final product being blurred or fuzzy. Submit (or e-mail) EPS (line art) or TIFF (halftone/photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Do not use pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings) in relation to the imitation size. Please give the data for figures in black and white or submit a Color Work Agreement Form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution (at final image size) ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs) : >350 dpi; figures containing both halftone and line images: >650 dpi.

Color Charges: It is the rule of the Global Journals Inc. (US) for authors to pay the full cost for the reproduction of their color artwork. Hence, please note that, if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a color work agreement form before your paper can be published.

Figure Legends: Self-explanatory legends of all figures should be incorporated separately under the heading 'Legends to Figures'. In the full-text online edition of the journal, figure legends may possibly be truncated in abbreviated links to the full screen version. Therefore, the first 100 characters of any legend should notify the reader, about the key aspects of the figure.

6. AFTER ACCEPTANCE

Upon approval of a paper for publication, the manuscript will be forwarded to the dean, who is responsible for the publication of the Global Journals Inc. (US).

6.1 Proof Corrections

The corresponding author will receive an e-mail alert containing a link to a website or will be attached. A working e-mail address must therefore be provided for the related author.

Acrobat Reader will be required in order to read this file. This software can be downloaded

(Free of charge) from the following website:

www.adobe.com/products/acrobat/readstep2.html. This will facilitate the file to be opened, read on screen, and printed out in order for any corrections to be added. Further instructions will be sent with the proof.

Proofs must be returned to the dean at dean@globaljournals.org within three days of receipt.

As changes to proofs are costly, we inquire that you only correct typesetting errors. All illustrations are retained by the publisher. Please note that the authors are responsible for all statements made in their work, including changes made by the copy editor.

6.2 Early View of Global Journals Inc. (US) (Publication Prior to Print)

The Global Journals Inc. (US) are enclosed by our publishing's Early View service. Early View articles are complete full-text articles sent in advance of their publication. Early View articles are absolute and final. They have been completely reviewed, revised and edited for publication, and the authors' final corrections have been incorporated. Because they are in final form, no changes can be made after sending them. The nature of Early View articles means that they do not yet have volume, issue or page numbers, so Early View articles cannot be cited in the conventional way.

6.3 Author Services

Online production tracking is available for your article through Author Services. Author Services enables authors to track their article - once it has been accepted - through the production process to publication online and in print. Authors can check the status of their articles online and choose to receive automated e-mails at key stages of production. The authors will receive an e-mail with a unique link that enables them to register and have their article automatically added to the system. Please ensure that a complete e-mail address is provided when submitting the manuscript.

6.4 Author Material Archive Policy

Please note that if not specifically requested, publisher will dispose off hardcopy & electronic information submitted, after the two months of publication. If you require the return of any information submitted, please inform the Editorial Board or dean as soon as possible.

6.5 Offprint and Extra Copies

A PDF offprint of the online-published article will be provided free of charge to the related author, and may be distributed according to the Publisher's terms and conditions. Additional paper offprint may be ordered by emailing us at: editor@globaljournals.org .



Before start writing a good quality Computer Science Research Paper, let us first understand what is Computer Science Research Paper? So, Computer Science Research Paper is the paper which is written by professionals or scientists who are associated to Computer Science and Information Technology, or doing research study in these areas. If you are novel to this field then you can consult about this field from your supervisor or guide.

TECHNIQUES FOR WRITING A GOOD QUALITY RESEARCH PAPER:

1. Choosing the topic: In most cases, the topic is searched by the interest of author but it can be also suggested by the guides. You can have several topics and then you can judge that in which topic or subject you are finding yourself most comfortable. This can be done by asking several questions to yourself, like Will I be able to carry our search in this area? Will I find all necessary recourses to accomplish the search? Will I be able to find all information in this field area? If the answer of these types of questions will be "Yes" then you can choose that topic. In most of the cases, you may have to conduct the surveys and have to visit several places because this field is related to Computer Science and Information Technology. Also, you may have to do a lot of work to find all rise and falls regarding the various data of that subject. Sometimes, detailed information plays a vital role, instead of short information.

2. Evaluators are human: First thing to remember that evaluators are also human being. They are not only meant for rejecting a paper. They are here to evaluate your paper. So, present your Best.

3. Think Like Evaluators: If you are in a confusion or getting demotivated that your paper will be accepted by evaluators or not, then think and try to evaluate your paper like an Evaluator. Try to understand that what an evaluator wants in your research paper and automatically you will have your answer.

4. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

5. Ask your Guides: If you are having any difficulty in your research, then do not hesitate to share your difficulty to your guide (if you have any). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work then ask the supervisor to help you with the alternative. He might also provide you the list of essential readings.

6. Use of computer is recommended: As you are doing research in the field of Computer Science, then this point is quite obvious.

7. Use right software: Always use good quality software packages. If you are not capable to judge good software then you can lose quality of your paper unknowingly. There are various software programs available to help you, which you can get through Internet.

8. Use the Internet for help: An excellent start for your paper can be by using the Google. It is an excellent search engine, where you can have your doubts resolved. You may also read some answers for the frequent question how to write my research paper or find model research paper. From the internet library you can download books. If you have all required books make important reading selecting and analyzing the specified information. Then put together research paper sketch out.

9. Use and get big pictures: Always use encyclopedias, Wikipedia to get pictures so that you can go into the depth.

10. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right! It is a good habit, which helps to not to lose your continuity. You should always use bookmarks while searching on Internet also, which will make your search easier.

11. Revise what you wrote: When you write anything, always read it, summarize it and then finalize it.

12. Make all efforts: Make all efforts to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in introduction, that what is the need of a particular research paper. Polish your work by good skill of writing and always give an evaluator, what he wants.

13. Have backups: When you are going to do any important thing like making research paper, you should always have backup copies of it either in your computer or in paper. This will help you to not to lose any of your important.

14. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several and unnecessary diagrams will degrade the quality of your paper by creating "hotchpotch." So always, try to make and include those diagrams, which are made by your own to improve readability and understandability of your paper.

15. Use of direct quotes: When you do research relevant to literature, history or current affairs then use of quotes become essential but if study is relevant to science then use of quotes is not preferable.

16. Use proper verb tense: Use proper verb tenses in your paper. Use past tense, to present those events that happened. Use present tense to indicate events that are going on. Use future tense to indicate future happening events. Use of improper and wrong tenses will confuse the evaluator. Avoid the sentences that are incomplete.

17. Never use online paper: If you are getting any paper on Internet, then never use it as your research paper because it might be possible that evaluator has already seen it or maybe it is outdated version.

18. Pick a good study spot: To do your research studies always try to pick a spot, which is quiet. Every spot is not for studies. Spot that suits you choose it and proceed further.

19. Know what you know: Always try to know, what you know by making objectives. Else, you will be confused and cannot achieve your target.

20. Use good quality grammar: Always use a good quality grammar and use words that will throw positive impact on evaluator. Use of good quality grammar does not mean to use tough words, that for each word the evaluator has to go through dictionary. Do not start sentence with a conjunction. Do not fragment sentences. Eliminate one-word sentences. Ignore passive voice. Do not ever use a big word when a diminutive one would suffice. Verbs have to be in agreement with their subjects. Prepositions are not expressions to finish sentences with. It is incorrect to ever divide an infinitive. Avoid clichés like the disease. Also, always shun irritating alliteration. Use language that is simple and straight forward. put together a neat summary.

21. Arrangement of information: Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

23. Multitasking in research is not good: Doing several things at the same time proves bad habit in case of research activity. Research is an area, where everything has a particular time slot. Divide your research work in parts and do particular part in particular time slot.

24. Never copy others' work: Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

25. Take proper rest and food: No matter how many hours you spend for your research activity, if you are not taking care of your health then all your efforts will be in vain. For a quality research, study is must, and this can be done by taking proper rest and food.

26. Go for seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.



© Copyright by Global Journals Inc.(US)| Guidelines Handbook

27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

31. Adding unnecessary information: Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

32. Never oversimplify everything: To add material in your research paper, never go for oversimplification. This will definitely irritate the evaluator. Be more or less specific. Also too, by no means, ever use rhythmic redundancies. Contractions aren't essential and shouldn't be there used. Comparisons are as terrible as clichés. Give up ampersands and abbreviations, and so on. Remove commas, that are, not necessary. Parenthetical words however should be together with this in commas. Understatement is all the time the complete best way to put onward earth-shaking thoughts. Give a detailed literary review.

33. Report concluded results: Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

34. After conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print to the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects in your research.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form, which is presented in the guidelines using the template.
- Please note the criterion for grading the final paper by peer-reviewers.

Final Points:

A purpose of organizing a research paper is to let people to interpret your effort selectively. The journal requires the following sections, submitted in the order listed, each section to start on a new page.

The introduction will be compiled from reference matter and will reflect the design processes or outline of basis that direct you to make study. As you will carry out the process of study, the method and process section will be constructed as like that. The result segment will show related statistics in nearly sequential order and will direct the reviewers next to the similar intellectual paths throughout the data that you took to carry out your study. The discussion section will provide understanding of the data and projections as to the implication of the results. The use of good quality references all through the paper will give the effort trustworthiness by representing an alertness of prior workings.

Writing a research paper is not an easy job no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record keeping are the only means to make straightforward the progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear

· Adhere to recommended page limits

Mistakes to evade

- Insertion a title at the foot of a page with the subsequent text on the next page
- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

· Use standard writing style including articles ("a", "the," etc.)

· Keep on paying attention on the research topic of the paper

· Use paragraphs to split each significant point (excluding for the abstract)

· Align the primary line of each section

· Present your points in sound order

· Use present tense to report well accepted

· Use past tense to describe specific results

· Shun familiar wording, don't address the reviewer directly, and don't use slang, slang language, or superlatives

· Shun use of extra pictures - include only those figures essential to presenting results

Title Page:

Choose a revealing title. It should be short. It should not have non-standard acronyms or abbreviations. It should not exceed two printed lines. It should include the name(s) and address (es) of all authors.



© Copyright by Global Journals Inc.(US)| Guidelines Handbook

Abstract:

The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript--must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for briefness. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As a outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an conceptual must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.

- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



© Copyright by Global Journals Inc.(US)| Guidelines Handbook

Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

Please carefully note down following rules and regulation before submitting your Research Paper to Global Journals Inc. (US):

Segment Draft and Final Research Paper: You have to strictly follow the template of research paper. If it is not done your paper may get rejected.

- The **major constraint** is that you must independently make all content, tables, graphs, and facts that are offered in the paper. You must write each part of the paper wholly on your own. The Peer-reviewers need to identify your own perceptive of the concepts in your own terms. NEVER extract straight from any foundation, and never rephrase someone else's analysis.

- Do not give permission to anyone else to "PROOFREAD" your manuscript.

- Methods to avoid Plagiarism is applied by us on every paper, if found guilty, you will be blacklisted by all of our collaborated research groups, your institution will be informed for this and strict legal actions will be taken immediately.)
- To guard yourself and others from possible illegal use please do not permit anyone right to use to your paper and files.



© Copyright by Global Journals Inc.(US)| Guidelines Handbook

Criterion for Grading a Research Paper (Compilation) by Global Journals Inc. (US)

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals Inc. (US).

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

INDEX

A

Adapazari · 8, 2, 3
Ascentism · 37

C

Calvinism · 36, 37, 38, 39, 40

F

Fireyihun · 6, 14

G

Gandhians · 5
Glassmars · 40
Gonzonal · XLVIII

J

Jurisprudence · 35

M

Mantramanjari" · 4

N

Naihatsuteki · 5
Nomothetic · 39

P

Procrastination · 12
Proletalianized · 36



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals