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The Sense of Exile

Oloku Cultural Festival

Highlights

A field Investigation

Communal Harmony in Bangladesh

Discovering Thoughts, Inventing Future

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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.

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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.

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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

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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.

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

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?

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.

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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)

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 woridwide

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)

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Does Happiness have a Gendered Face?

By Tanzina Choudhury

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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.

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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

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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 respons-ibilities. 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

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

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 purposely 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

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[1] Head construction workers/masons

[2] Construction sector helpers
[3] Male construction sector helpers

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.

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

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,

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.

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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

THESENSEOFEXILEANDABANDONMENTINWILLIAMTREVORSNOVELFELICIASJOURNEY

Strictly as per the compliance and regulations of:

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

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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

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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

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.

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Religious Politics and Communal Harmony in Bangladesh: A Recent Impasse

By Anwar Hossain Choudhury

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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.

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Strictly as per the compliance and regulations of:

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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.

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

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

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

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[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.

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-

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[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;

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

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[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.

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.

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[23] Ibid p.7

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??

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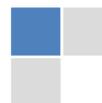
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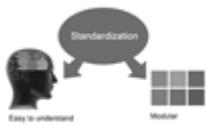
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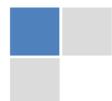
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(h) Brief Acknowledgements.

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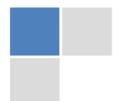
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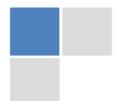
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- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with 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.
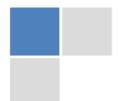
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	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	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

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