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Contents

European Values and Globalization

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Abstract: Good Governance, Social Market Economy, Culture and Education are the decisive elements for Human Development. We need a third way between the extremes of a Utopian Global Free Market and a new nationalism. A Social Market Economy and the European Model of a Union could be such a third way. For a new Social Market Economy we need a renaissance of the European dialectic between culture and society, idealism and materialism, religion and enlightenment, solidarity and profitability. The balancing of those poles is deeply rooted in our best traditions.

There are different sectors of public life following different signals and not only one economic signal for all of them. The different sectors of our public life should be in a sustainable balance. We have to search for new compromises beyond flexibility and security (Flexicurity), beyond competition and cooperation (Coopetition).

Keywords: Reciprocity, glocalization, flexicurity, coopetition, complementarities.

Introduction

The beginning of the twenty-first century will be remembered for a whole new age of globalization - a "flattening of the world" (Thomas Friedman). For most of the developing countries the processes of globalization help to find ways of economic growth to a certain wealth. Nowadays five billion people are doing better than in former times and are living in societies which have profited from globalization. But still up to two billion people don`t participate enough. What is the reason for these differences? Market systems are depending on values not produced by the market. In families, communities, religion and in some cultures, the hierarchy of values is the decisive elements for development. The specific European values were helpful for the economic and the social development as well.

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Limits to Globalization

The global free market is not the result of competition between different economic systems. Like the free market that was created in England in the mid-nineteenth century, it was established and maintained by political power. Unlike its English precursor, the global free market lacks checks and balances. Insulated from any kind of political accountability, it is much too brittle to last for long.

The idea of a global free market is the offspring of a marriage of positivist economies with the American sense of universal mission. Positivism means the idea that mathematics is the model for every branch of scientific knowledge. In economics, this methodology finds expression in the idea of efficiency. American economists followed Positivism in thinking that productivity is the best measure of economic efficiency, but lacked their understanding that productivity alone does not make a humanly acceptable economy (Gray, 2003).

Nowadays - even for the United States of America the global free market is no longer the priority. The Europeans recognise that China and Japan use the best of globalization and leave the rest. It is probably only a matter of time when trade will return to being a matter of multilateral negotiations among governments. At worst, a tit-for-tat protectionism would be the other extreme to globalization and to a new nationalism, as a result new wars could happen.

The Utopian dream that in the global free market all limits to

growth will disappear has gone. Nowadays the limits to growth return in the form of energy politics. 21st century wars over resources will be more dangerous and intractable by being intertwined with ethnic and religious enmities. In the coming century, global warming may well overtake scarcity in energy supplies as a source of geopolitical conflict. In some areas, it means desertification while in other areas flood. Food production is likely to be disrupted. These changes in the physical landscape will trigger large movements of population, as people attempt to flee to zones of safety.

There is a tension between two spheres of globalization. Free capital flow coexists with stringent restrictions on the movement of

people. During the late nineties, this combination was leading to large-scale illegal immigration. At the beginning of the 21st century, the pattern of global conflict is shaped by population growth, shrinking energy supplies and irreversible climate change, ethnic and religious enmities as well as the collapse or corrosion of the state in many parts of the world.

The modern state is defined by its monopoly of organized violence. But in many parts of the world it does not hold the monopoly anymore. Governments are at risk of losing control over weapons of mass destruction. Hundreds of millions of people are living in conditions of semi-anarchy. In much of Africa, parts of post-communist Russia, in Afghanistan and Pakistan, in Latin American countries such as Columbia and Haiti and even in regions of Europe, such as Bosnia and Kosovo, Chechnya and Albania, there is nothing resembling an effective modern state.

First we have to learn what we should not learn from each others. Russia has failed to catch up with the West. But may be Russia is on its way to surpass it. The transition from central planning to western-style free market has failed, but the mafia-based economy that emerged from the ruins of the Soviet state has evolved into a hypermodern type of capitalism. Because of its origin in crime, Russian capitalism is well adapted to grow at a time when the fastest growing sectors of advanced western economies are illegal industries such as drugs, prostitution and cyber-fraud. Furthermore Russia can exploit its energy resources for a new kind of superpower politics, as it already did towards the Ukraine.

We should not learn from market fundamentalism of the International Monetary Fund (IMF). As it does everywhere, the IMF demands fiscal austerity. However different the problems, their solutions are always the same. The IMF aims to install the same sort of capitalism everywhere. Inevitably, given the diverse histories and circumstances of the countries that have been subject to its policies, this goal has proved an illusion. The failing economy and the political anarchy in some third world countries and the increasing economy of China or Korea demonstrate that it is not enough to build new bridges and new institutions, to promote and to finance projects of the often corrupt elite to ask for balanced budgets and to cut subsidies.

The spreading of corruption is the antithesis to competitiveness and cooperation. Real property rights exist only in constitutional

states, in combination with the rights of freedom the individual and in combination with their protection by the state. The constitutional state is even more important than democracy. It is the framework for development. Therefore it is not enough to build a semi-democracy like the Russians did. Democracies without rule of law are mostly even more corrupt than dictatorships, because a lot of different parties are trying to exploit the resources of the nation.

The spreading of religions is another problem, which we have to face nowadays, especially in the Islamic world. When Islam is embedded in authoritarian societies, it tends to become the vehicle of angry protest. But where Islam is embedded in a pluralistic democratic society - Turkey, or India, for instance - those with a more progressive outlook have a chance to get a better hearing and a democratic forum where they can fight for their ideas. These countries are nearer to Europe than to the pre-modern world. The "Clash of Civilizations"(S. Huntington 1996) in the Holy Land, in Lebanon or other part of the world is a clash of different values and worldviews. This clash happens not only between Western and Muslim societies but within the Islamic or the Jewish world itself. The crisis of fundamentalism in pre-modern cultures corresponds to the crisis of totalitarianism in the modern world of the 20th century.

There should be no "either-or" between socialism and liberalism, between state and market economy, between secular state and religion. The problem is that although states need to be restricted in certain areas, they simultaneously need to be strengthened in others. The state-building agenda is as important as the state-reducing one. The problem of Neoliberalism lies in a basic conceptual failure to realise the different dimensions of stateness and how they relate to economic development (Fukuyama, 2004).

European Values as Precondition of a Social Market Economy

We can see more clearly now that the wealth and poverty of nations the question why some are rich and some are poor finds many answers in cultural and political preconditions. In political terms, this means that Good Governance, Social Market Economy, Culture and Education are the decisive elements for Human Developmen. We need a third way between the extremes of a Utopian Global Free Market and a new nationalism. I believe that a

Social Market Economy and the European Model of a Union could be such a third way.

The European culture is a good precondition for that, because at its core lies the balance between the poles of idealism and materialism, individualism and solidarity, ethics and science, rights and duties, individual interests and commonalities, national and supranational interests, religion and enlightenment and last but not the least, between social state and market economy.

The Neoliberals of the post world war period in Germany (the most well known of whom is Ludwig Erhard) took the prevailing best ideas from the traditional viewpoints and transported them into a cooperative relationship incorporating competing ideas. Social Market Economy takes from Socialism the accentuation of the social aspect and the dignity of labour, from Classical Liberalism the freedom of the individual and the coordination of decentralised decisions by the market, from Catholic Social Doctrine the unempeachibility of a person, the subsidiary and the idea of property serving public interests and from the Evangelical Social Doctrine the professional ethics and the thrift.

The putative contrasts should not be annulled by utopian dialectic, but should be supplemented in a tension-rich cooperation. The originality of the Social Market Economy finds its reason not in a specific idea, but in the mutual complementation of ideas regarded as incommensurable before. Instead of social conflicts cooperation becomes the prevailing organization in both the economical and social spheres.

Provided that there is an agreement about the idea of the Social Market Economy, political parties as a result will move more closely to the Centre.

By losing the balance between the poles we become Utopians and those who try to implement Utopia become necessarily totalitarian. We can interpret the totalitarian answers as an attempt to enforce the recombination of the separated subsystems. But this way, like fundamentalism, it destroys the complexities of and the chances for complementarities. It destroys pluralism. We can compare the fundamentalism of today with the totalitarian answers to failing modernization processes during the 20th century.

On the other hand, a total neoliberal separation of the subsystems leads to the kind of secularism, which nowadays constitutes a moral crisis. If there are no interactions between religion and politics, economy and ethics, science and culture, individualism and society, the sustainability of this culture is in real danger. A lot of people even in the West believe that this pluralistic culture is in a moral and cultural decline. We have a lot of sociocultural problems like stagnating and aging populations, huge government deficits, declining work ethics, social disintegration, drugs and crime.

Social Values and Good Governance

The wealth of a nation depends a high degree on its organizational capacities. For a Social Market Economy not mineral resources and not the amount of land or people are important, but the quality of human capital, and the human resources decide the quality of life. The richest nation in the world with per head capital is Switzerland, a small country of seven million inhabitants - without any mineral resources and with four different ethnic groups and four different languages. They must be doing something right.

Good Governance means the reciprocity between economy and society. It is more than "Good Government" by a good administration (this is only a small part of it) and it is not the romantic idea of the political left, that the common people are better and wiser than the elite, which is why everything has to be decided by the people. Good Governance means the reciprocity of the different subsystems of society - between religion and politics, culture and economy, state and society, state and science, state and market economy.

To the ideal of Good Governance belong
- the separation of private and public interests
- the transparency of political decisions
- the universality of decisions
- the priority of efficiency and effectiveness
- cooperation instead of corruption
- control over and sharing of power in politics and civil service.

In constitutional state, property rights for the people and "Good Governance" are the most important parts of democracy. They are the framework for development. Good Governance affords political and social reformatory efforts. It is a very complex task to

develop a nation. It is not enough to reform the political system like the Russians did or to only install a market economy like the Chinese did.

Good Governance should combine aspects, which in former times were seen as contradictions. Like the combination of freedom and morality in the constitutional state and solidarity and profitability in the social market economy, we need a new balance between religion and politics, between culture and economy, between hardware and software.

In the knowledge-based society it is not of prime importance whether land belongs to Germany or Poland – as long as they work together. It is important however that the land belongs to an individual person with rights and duties. Without personal property rights there will be no ambition to develop this land. It is not important which state grants the property rights; but that this state is a constitutional state and that there is a kind of Good Governance (Mustafa and Theisen, 2006).*

The constitutional state is not a secondary condition for democracy and market economy. Instead, it is the precondition of both. The law is the condition of freedom. Without a constitutional state, there is no security for private property and investment. Without an independent system of justice and an effective civil service, there will be neither stability nor sustainable development. A market economy without a framework by the state means not freedom but anarchy, not the best but the most unscrupulous will do well.

The relationship between capitalism and the state should not be an either-or, but rather a balancing "as-well-as". The new balance transmits the successful concept of the Social Market Economy to political theory by freeing thoughts from one-sidedness and putting thoughts into a supplementary correlation. After all, the complementary "as-well-as" of the Social Market Economy has succeeded in letting the class-welfare-polarization of capital and labour stand behind the benefit of consensus-oriented social partnerships.

The complexities of the modern world cannot be explained and arranged anymore by the one-sidedness of old ideologies. The putative contrasts should be supplemented in a tension-rich cooperation. We need the mutual complementarities of ideas that had been regarded as incommensurable before. We need the

complementarities of rights and duties. We need the balance between them. (Theisen 2013)

Culture and economy should create a great coalition against premodern and modern ideologies. The modern national conflicts between Germany, France and Poland nearly destroyed Europe. The modern ideological conflicts between democracy and socialism nearly destroyed the world. In the new postmodern world we have to search for new correlations and complementary ways to balance the poles, we have to search for a new reciprocity between

- nation and Globalization (European Union)
- secularism and religion (Enlightened Religion)
- efficiency and solidarity (Social Market Economy)
- individualism and collectivism (Rights and Duties for everyone)
- modernization and identity
- technology and ethics
- state and market.

Social Market Economy in the European Union

Since its birth, in the rubble of World War II the vision of a united Europe has evolved dramatically from a coal-and-steel trading arrangement to a common market to a community of today's European Union, a new kind of state in which the member nations have handed over much of their sovereignty to a transcontinental government in a community that is becoming legally, commercially and culturally borderless. The EU, with a population of nearly half a billion, and stretching from Ireland to Estonia, has a president, a parliament, a cabinet, a central bank, a bill of rights, a unified patent office and a court system with the power to overrule the highest courts of every member nation. It has an army of 60,000, its own space agency, a bureaucracy of 22,000 and an 80,000-page legal code governing everything from criminal trials and corporate taxation to peanut butter labels.

In the 1990s the EU grew and its influence went deeper. On the one side, the member states agreed to a common currency, a single central bank, borderless travel, uniform food and health regulations and numerous other changes that increased the power of the EU government in Brussels and decreased the power of the national members to govern these issues individually. On the other hand, the fifteen members opened their arms to their eastern cousins thus making their union broader by taking in new member states. Now the EU is a big, but not a global market. With new members like Turkey, the Balkan states and the Ukraine the European Union is

in a real danger of overstretching and of just being a branch of the globalized economy (Theisen 2006).

The development of the European Union started with the economy. After endless political quarrels it was the best to change the vision. First it was the economy. Afterwards political cooperation could happen. The next step now must be to heal the wounds between the religions. After endless religious and political wars on the Balkans and between Israel and the Arabic World, it is still not just the economy that is at stake.

The European Union seems to be a good way for the restructuring of technologies, national economies, different nations and religions which were divided over the centuries. Nearly up to the end the 20th century was an age of extremes. On the other hand, its better eras were based on negotiation and mixed programs, which are public and private affairs as well as state and society interacting with each other.

In the late 20th century Europe was bound together by an extraordinarily dense complex of international institutions: the European Union, NATO, Council of Europe, Organization for Security and Cooperation in Europe and others. East Asia has nothing comparable except ASEAN, which does not include any major powers; has generally eschewed security matters, and is only beginning to move toward the first steps of economic integration. The APEC incorporating most of the Pacific Rim countries is an even weaker discussion club than ASEAN.

The revolutionary progress in communication-technologies helped to tear down the Berlin Wall and the fences between the nations. Now the nation states of Europe are competing for know-how, for new technologies, new products and for the sale of these products. This competition is hard but it is harder to ignore it like the socialist countries tried to do. Not being involved in that competition means standing apart like the African countries do today.

The European Union means competition and cooperation at the same time, means the cooperation of nations and a supranational state, of state and society, of the social state and the market economy. In a way this is a renaissance of old European dialectic of culture and world, idealism and materialism, religion and enlightenment, solidarity and profitability (Reid, 2004). We can learn from the European Union that former enemies can cooperate first in the field of economics and afterwards in the field of politics, although there were a lot of borders and even a wall,

although they have different national cultures which were in former times as important as the religious identities of today and although they struggled for centuries over the possession of land.

The European Balance

The modern world with its radical pluralism leads to confusion in minds. We can interpret the totalitarian answers to that confusion as an attempt to enforce the recombination of separated ways. This way, like fundamentalism, it destroys the complexities and the chances for complementarities, because it destroys pluralism.

The social values of Europe are rooted in the best tradition of our philosophy. The postmodern way is not separation or reunification of the disunited elements, but the cooperation between them. In modern social science this paradigm is called correlation of functional systems. The technical bases for the new paradigm are new communication technologies, the structural bases are new political confederations like the European Union and the economic bases are the interactions of globalization.

The complexities of the modern world cannot be explained and arranged anymore by the one-sidedness of the old ideologies. The putative contrasts should be supplemented in a tension-rich cooperation. We need the mutual complementarities of ideas that have been regarded as incommensurable before. Education is a precondition, and investments are the methods. In the long run, education, cultural and social values are more important for development than political structures.

The Social Market Economy is a good example for this: The new balance transmits the successful concept of the Social Market Economy to political theory by freeing thoughts from one-sidedness and putting thoughts into a supplementary correlation. After all, the complementary "as-well-as" of the Social Market economy overrule the class-welfare-polarization of capital and labour stand behind.

In the materialistic marxist or neoliberal theory, economy is the basis of culture. But in the age of knowledge-based economies, it seems to be the other way round. Culture is more and more the basis of politics and economy. As we can read in David Landes great book, the cultural preconditions are decisive for the wealth and poverty of nations (Landes, 1998).
To mention only three examples:
- You cannot separate technical inventions from the liberty of thoughts and science.

- You cannot separate the declining birth rate in Europe from our individualistic lifestyle
- Software is the most important precondition for a knowledge-based economy.

Education and Good Governance are the most important preconditions for investments. For cooperation between the subsystems of the society and between different nations and for Good Governance we need to have cultural preconditions like good communication, good knowledge of each other, trust in each other and a new vision of the future.

Two aspects of culture are relevant for the economy. One is how outward culture is: To what degree is it open to foreign influences, best practices and ideas? How well does it "glocalize"? The other is how inward a culture is. To what degree is there a sense of national solidarity and a focus on development, to what degree is there trust within society? Local cooperation in times of globalization is called "glocalization". The more a culture naturally glocalizes, the greater the advantage it will have in a flat world. The natural ability to glocalize has been one of the strengths of Indian culture, American culture, Japanese culture and, lately, Chinese culture. They haven`t lost their identity by joining process of globalization. They try to take the best and leave the rest (Friedman), 2005).

There will be more losers than winners as long as there are more market victims and market objects than participants. The hopes placed by free traders in the comparative advantages of competition are correct for those who are competitive, but not for the others. The modern individual increasingly needs to make his living without the help of ethnic groups or pressure groups. And education is the best shelter against often corrupt elite. Through market integration the rich lose the shelter, from which they can exploit the consumers and workers of their own country. Some of the poor are offered a chance to sell their products on the global market. China is using this chance in a way which is a real challenge for the competiveness of Europe. We cannot be cheaper than the Chinese workers, so we have to be better.

Education will be the deciding factor. We need education for a knowledge-based economy, for Good Governance and Social Market Economy. Are people market objects or market participants? Are people political objects or political participants? Education is more than information. We need knowledge and we need the wisdom of an old culture. A total separation of the subsystems leads to the kind of secularism which nowadays

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triggers a moral crisis. If there is no interaction between religion and politics, economy and ethics, science and culture, individualism and society, the sustainability of a culture is in real danger. A lot of people even in the West believe that this pluralist culture is in moral and cultural decline. At the same time especially big parts of the Muslim world are in economic decline. If both premodern and modern societies are suffering from a feeling of decline, they should cooperate to find solutions which will improve their situation.

Conclusion

For a new Social Market Economy we need a renaissance of the European dialectic between culture and society, idealism and materialism, religion and enlightenment, solidarity and profitability. The balancing of those poles is deeply rooted in our best traditions. A Social Market Economy cannot mean the enlargement of the German or French social state towards eastern European countries, rather there are different sectors of public life following forwards different signals and not only towards one economic signal for all of them. The different sectors of our public life should be in a sustainable balance.

We have to search for new compromises beyond flexibility and security (Flexicurity), beyond competition and cooperation (Coopetition) and beyond containment and engagement (Congagement). These new words are symbolizing, that the old "either-or" between progressives or conservatives, between liberals and socialists, between state and market cannot explain the complexities of the postmodern world. A new Social Market Economy should combine aspects, which were seen in modern times as contradictions in a complementary manner.

Notes

* I taught this idea to Palestinian students, but they did not accept. In Europe we needed two World Wars to learn the new rules. See Mustafa and Theisen 2006.

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A Critical Review on the Impact of Dowry on Poor Women in the Society: Bangladesh Perspective

Md. Nahidul Islam

Abstract: As dowry demands have been identified as one of the major causes of murder of women in Bangladesh, the prime objective of this article is to trace over and of course try to give best solution to the poor women and to make awareness about the laws regarding this issue in Bangladesh. As it is a crime to give and take dowry, the dowry system hinders the country's development. In Bangladesh, half of the population is women. So, if women's development is impossible then the country's development can never happen. This study attempts to evaluate overall poverty, illiteracy, narrow mentality, negative attitude to the women, dependence on husband and living on their income etc. which are the main causes of dowry .

Key words: Impact, dowry, poor women, society, Bangladesh.

Introduction

Bangladesh is a developing country. In this country there are many kinds of unpleasant customs. Dowry is the most common unpleasant custom of those. It creates many problems. It is against the success of our country. It is a much unexpected situation for the bride's family members. They are to collect a huge amount of money for their daughters' or sisters' marriage. Sometime they are to take loan, sell their lands, furniture, ornaments and even their own house to collect the money. They are to lose many things and face many problems for this dowry system. Marriage transactions (dowry, *mohr*, *bhoronposhon* and *dan*) are much researched in

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Bangladesh. Most of the researches were focused on the harmful sides of dowry. There are numerous evidences that the practice of dowry can have consequences that can be harmful and sometimes lethal for women. However, to focus only on the harmful aspects of dowry inhibits a deeper understanding of the practice.

Dowry has a negative impact on a bride's family. Parents hope that one day their daughter will get married with a nice person, and she might have a happy family. Sometimes their wishes do not come true. When a girl gets married, her parents have to pay money before and after her marriage, and sometimes they need to spend their savings or productive capital. As a result, they can't afford money for their livelihood. They face great problems to survive.

We saw that women are tortured when they cannot give any money to their husband. Sometimes we hear and see in the newspaper that some women are killed, some are hung and some are burnt by their husbands, in-law's family members and others.

For this dowry system divorce, suicide, mental and physical tortures, number of broken family are increasing day by day. It is also affecting the new generation. They cannot give attention in their education; cannot contribute to any development activities. It hampers their mental development.

Background and History of Dowry in Bangladesh

The rise of dowry system among Bangladeshi Muslims appears to date back only some decades. The prevalence of the system reflects a change over the last two generations, following the independence of Bangladesh. Dowry was previously practiced mainly in urbanized, more affluent classes. The tyranny of dowry existed in urban areas since the late 1960s, but now has spread to rural populations. Like many other customs and social institutions in Bangladesh, dowry is said to originate from Hindu customs. Among Hindus marriage has also been considered as 'kanyadan' the gift of the daughter. To complete this ritual the bridegroom is offered a special gift, the 'varadakshina', by the brides' parents. The 'varadakshina' was meant for the groom and his family and forms an element of dowry. Further, as Hindu traditional law does not provide for inheritance of daughters, dowry became perceived as a substitute for succession. In this way, marriage with dowry was considered the most acceptable form.

According to the Muslim law the only form of marriage payment is the promise of dower (mahr) by the groom to the bride. Islam thus supports a bride wealth system. Islam has made provision for mahr. Society has made provision for dowry – money ornaments and luxury items given to the bridegroom. Joutuk is also the marriage payment of goods or property by the brides' side to the groom as consideration for the marriage. 'A dangerous connotation attached to dowry becomes compulsion or coercion, when sums of money, property or goods are demanded or expected from the brides' family. The word demand, therefore, is widely used to signify dowry in Bangladesh and is used synonymously with 'joutuk'.

How a Marriage takes Place

Marriage in Bangladesh is the fulfillment of a contract between two parties. The contract has both social and religious content, and if registered with a registry, also becomes a legal document codifying rights to reproduction, inheritance and divorce. The actual marriage practice varies greatly across society, with the main determining factor the financial solvency of the families in question.

The legal age for marriage in Bangladesh is 18 for women and 21 for men; however, the extent to which this law is followed or enforced is limited. Individuals are generally deemed suitable for marriage by society once they have reached maturity, but the point at which they reach this stage, varies greatly depending on the economic and social status of both the individual and family.

Girls are normally considered mature and eligible for marriage after they had completed their education. Girls from poor families are commonly married off well under 18, sometimes as young as 13 or even younger. Girls from families that are better-off tend to get married later.

A high quality groom is one that is likely to be able to provide living conditions for his wife and children that is at least as good as what she is used to from her parent's home. In addition to economic ability, a good lineage or family background (*bhalo gharbari/bhalo bongsho*) is sought after for both grooms and brides. A good family background was explained as having good general reputation, no significant history of engaging in conflicts,

no serious diseases, no extramarital affairs in the family and no criminals in the family history.

Apart from having a good family background, the ideal bride is sufficiently obedient and skilled to be able to adapt to the new conditions in her husband's home. Beauty is also a quality looked after, and this implies being fair skinned and not too thin. Her health is also evaluated. The desirability of education varies, but literacy is commonly considered as desirable. The guardians of a girl will also look for a groom with higher education because they prefer her to marry up in status. We were told that even if high education is an asset for a groom in the marriage market, it does not have a lot of value if he does not have a job. To be economically solvent is valued higher than the level of education. Ability to provide for a family is the prime factor sought for. The family background and the groom's personality are also evaluated.

When conditions for the marriage are settled, the wedding takes place. The ceremonies and feasts that a wedding consists of vary. The actual marriage registration ceremony is called *mohr bandhano* (settling of the *mohr*). After the ceremony there is a reception. This is commonly held in the home of the bride's parents at night. The day after, the groom and the bride go to his home. The reception connected to this is called *boubhat*. It is not obligatory. A few days after the wedding, all the female members of the bride's family, except her mother and paternal aunt, go to bring the bride and the groom back to the bride's home. This is called *a dowry*.

Sometimes the bride is not taken to the groom's house after the marriage. There can be various reasons for this. Sometimes the reason is that the groom will not take the bride to his house until her parents have managed to pay the first installment of the *demand*.

Marriage Transactions

A marriage in Bangladesh is a formalization of a contract between two parties. It is a social contract based on locally hegemonic norms about married life and the relationship between in-laws. It is a religious contract, where the parties are placed in a religiously sanctioned relationship to each other. As long as the marriage is registered, it is also a juridical contract, with rules concerning reproductive rights, inheritance, maintenance and divorce. In rural

Bangladesh, a number of economic transactions are connected to both the formalization of a marriage contract and the ending of it. Some of these are juridical and religiously sanctioned, and some are sanctioned by local norms. Some of these transactions are substantial in relation to the wealth of the parties involved. In this section we will discuss these transactions. We found four major marriage transactions: *demand*, *dan*, *mohr* and *bhoronposhon.*

1. Demand and Dan:

Demand is what the groom's side requests of cash and kind from the bride's side. Some define *dan* as the non-cash part of transactions from the bride's side to the groom's side and some define it as gifts given willingly by the bride's side. Among the poor, the *dan* and *demand* are mostly agreed upon in detail before the wedding takes place.

Demand is commonly given in installments. A part of it is given before or during the marriage registration. If there is an *uthiye neya* – ceremony another installment is given then. It is common that the groom's father receives the first installment. There are witnesses from both sides present at this transaction. The remaining installments are usually given to the groom, often in presence of his father.

2. Mohr:

Mohr (also called *mohorana* and *denmohor*) is a sum of money or property that according to Islamic law is given by the groom to the bride immediately after the wedding. According to Islamic law, it is the property of the bride, and functions as a safety net if her husband divorces her. In Bangladesh, the amount of *mohr* is registered in the wedding document (*Kabin nama*), but it is not common to give the *mohr* on the wedding registration. *Demand* is a transaction connected to inauguration of a marriage contract, and it goes from the bride's side to the groom's side. *Mohr* is in practice a transaction going from the husband to the wife after a divorce.

3. Bhoronposhon :

Bhoronposhon is money that a man gives his ex-wife to cover her living expenses three months after a divorce. If the wife has to stay with her natal family during the marriage, her husband is supposed to pay *bhoronposhon* to his father-in-law to cover his expenses for her stay. *Bhoronposhon* is decided at the *mohr bandhano.* After a divorce, *bhoronposhon* is claimed together with *mohr.*

Dowry is a transfer of cash or goods in kind between the brides' family to the grooms'. Specific items noted as being frequently demanded were cash, motorcycles, clothes, ornaments, televisions and in some cases, land. One respondent explained that dowry is equivalent to the price of a man. The negotiation of dowry was the negotiation of the marriage contract between the two parties and without this practice a marriage could not take place. Dowry was "*bad*", a "*social disease*" or a "*problem.*

The dowry has increased over time as the number of eligible brides has also increased, thus there has been increased competition between women themselves to get married which in turn increased the amount of dowry offered. Such a statement infers that the increase was supply-side motivated. However, dowry has also increased as it represents a mark of social status in the community; if a groom demands and receives a large amount of dowry then he is perceived as an important figure in society. As men compete with each other for top ranking positions in their social circles, dowry is continuously increased.

The Change from Bride Wealth to Dowry in Bangladesh

The near-universal practice of dowry is a fairly new phenomenon in Bangladesh. Up to the independence in 1971, bride wealth (*pon*) was the common practice among Bangladeshi Muslims. Bride wealth refers to marriage transactions that go from the groom's side to the bride's side in connection with the wedding. Elderly people confirmed that bride wealth and not dowry was paid when they got married. There are several theories that attempt to explain the transition from bride wealth to dowry in Bangladesh. Dowry occurs when there are more women than men in the marriage market and that bride wealth occurs when the situation is opposite. Women have to offer a dowry to be able to compete on the marriage market. Even in societies where there is no significant disproportion between men and women, like in Bangladesh, this theory can provide an explanation for the practice of dowry. If people believe that there are more women than men on the marriage market, they will act corresponding to this belief. Social and cultural ideas about men, women and marriage are also significant for creating an imbalance between marriageable men and women.

Dowry is a new phenomenon for the Muslim communities in Bangladesh, with enlarged effects after independence. For the

Hindu community also, its impact was not so widespread before liberation. The modern phenomenon of dowry is the property given or agreed to be given to the bridegroom or his relatives. The modern phenomenon of dowry in South Asia is its abuse as an inducement for a man to marry a woman or, with the same effect, demands of dowry payments by a man or his family. The result is a tendency to regard it as a groom-price, which is distinguished from the traditional kanyadan or bride-wealth. This modern feature of dowry means the transmission of large sums of money, jewelry, cash, and other goods from the bride's family to the groom's family.

The dowry system is not recognized in the religion or the law of the Muslim societies but has spread into it. Dowry deaths are a common phenomenon in South Asia. These deaths of women are usually caused by the same persons who are legally and socially supposed to protect them, i.e., their husband or in-laws.

Laws on Dowry

It is sad that even today the numbers of dowry deaths in

Bangladesh are so high. Due to the infulfillment of demands of dowry, many women die at the hands of their in-laws in both rural and urban Bangladesh. This is the usual situation that is happening in our society. Every year thousands of women become the victims of dowry. In our society everyone discusses women's rights, but they don't take steps for improving women situations. They think women have no rights to speak out in front of men.

This custom is very disgraceful for our country. So we should try hard to remove this system from our country. There are some laws to remove it. We have to try to use these laws properly. There should be more steps on women's right in our Law system. We should change our outlook, mentality by our Law rules. Narrow mentality of the greedy people should be changed and a hard punishment should be given to them.

The Dowry Prohibition Act, 1980 (Act No. XXXV of 1980)

An Act to prohibit the taking or giving of dowry in marriages.

1. Short title and commencement--

(1) This Act may be called the Dowry Prohibition Act, 1980.
(2) It shall come into force on such date as the Government may, by notification in the   official Gazette, appoint.

2. **Definition**-- In this Act, unless there is anything repugnant in the subject or context-
"Dowry" means any property or valuable security given or agreed to be given either directly or indirectly-

   (a)   by one party to a marriage to the other party to the marriage, or
   (b)   by the parents of either party to a marriage or by other person to either party to the marriage or to any other person;
   [At the time of marriage or at any time] before or after the marriage as consideration for the marriage of the said parties, but does not include dower or *mehr* in the case of persons to whom the Muslim Personal Law (Shariat) applies.

3.   **Penalty for giving or taking dowry**-- If any person, after the commencement of this Act, gives or takes or abets the giving or taking of dowry, he shall be punishable with imprisonment which may extend to [five years and shall not be less than one year, or with fine, or with both]

4.   **Penalty for demanding dowry**-- If any person, after the commencement of this Act, demands, directly or indirectly, from the parents or guardian of a bride or bridegroom, as the case may be any dowry he shall be punishable with imprisonment which may extend to [five years and shall not be less than one year, or with fine, or with both]

5.   **Agreement for giving or taking dowry to be void**-- Any agreement for the giving or taking of dowry shall be void.

6.   **[Omitted].**

7.   **Cognizance of offences**-- Notwithstanding anything contained in the Code of Criminal Procedure, 1898-
   (a)   No Court inferior to that of a Magistrate of the First Class shall try any offence under this Act,

(b) No Court shall take cognizance of any such offence except on a complaint made within one year from the date of the offence;

(c) It shall be lawful for a Magistrate of the First Class to pass any sentence authorized by this Act on any person convicted of an offence under this Act.

8. **Offence to be non-cognizable, etc.** -- Every offence under this Act shall be non- cognizable, non-bailable and compoundable.

9. **Power to make rules--**

(1) The Government may, by notification in the official Gazette, make rules for carrying out the purposes of this Act.

(2) Every rule made under this section shall, as soon as may be after it is made, be laid before Parliament and if Parliament, before the expiry of the session in which it is laid, agree in making any modification in the rule or agree that the rule should not be made, the rule shall thereafter have effect only in such modified from or be of effect, as the case may be, subject that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

Statement of the Problem

Causes of Dowry:
- Poverty is the main cause behind dowry because most of the people in Bangladesh are poor. They often take dowry to reduce their poverty.
- Because of illiteracy, most of the people are unaware of the effect of dowry.
- Narrow mentality behind the dowry system.
- Negative attitude towards the women.
- Lack of women's education in families is the reason for giving dowry.
- Lack of decision making power of women's in family because of in Bangladesh families are ruled by father. Because of that the position of woman in a family is much disagreed.
- Women are less independent than men. In Bangladesh, most of the women are housewives and have less economic power to control the family. Because of dependency women become a burden in a family.

- Sometimes bridegroom wants money to do business or want to make his life settled with that money.
- In a town, people think that giving dowry in a marriage creates more status in society.
- Women spend a good life in husband's house if dowry is paid in marriage.
- In a village, most of the people think dowry is their legal rights which has to be paid to the daughter's family in a marriage.
- In a village, poor parents consider any expenses for educating a girl unproductive as she leaves their family after marriage.
- In the village, if brides are not beautiful to look at or if they get late married then they are to give a lot of money as dowry to the bridegroom.
- The giving of a dower seems to be an established Bangladeshi cultural institution. The wife is expected to bring suitable gifts (monetary or otherwise) with her to her new home or 'shoshurbari' (father-in-law's house).
- Dependence on husband and living on their income, social corruption and so on are the main causes of dowry.

Justification of the Study

1. The strategies for the provision of dowry: The case of the poor and extreme poor

The most common way of raising dowry amongst the moderate poor was found to be through taking loans from various NGOs and microfinance institutions that saturated the community. They are left with little other choice but to turn to informal money lenders, known as *mohajon*, who charge high and sometime unmanageable rates of interest.

If unable to cover the entire cost of dowry, moderate poor households normally move on to sell their assets. People start first by selling cows, goats and poultry. Following that, households move onto the sale of their productive assets such as rickshaws, vans and land. Finally households are left with no other choice but to part with their homestead in order to finance dowry.

The main strategy employed by extreme poor, as outlined by both themselves and other respondents, is through begging or collecting *chanda,* whereby people go from hut to hut utilizing their social

networks to collect money for a particular charitable purpose. In addition, people conduct a *hat collection*, whereby members of extreme poor households go from shop to shop in the bazaar during the days of *hat* begging for money to contribute to their daughter's dowry.

In 2008, International Food Policy Research Institute cited dowry as the leading cause of poverty in Bangladesh. In rural areas, dowry is often the most important aspect of the marriage. Parents of young men and women spend a considerable amount of time negotiating the "right" amount before the start of the ceremony.

2. Effect of dowry in women's life

There are many several consequences resulting from the payment of dowries. First, failure to meet the dowry demands or the new demands often results in verbal and physical abuse of the wife. Physical abuse includes beating; burning with cigarettes, withholding foods, sleep deprivation and denial of medical treatment. The abuse may be meted out by the husband or members of his family, especially his mother. Verbal abuse may include starting rumors about the character or behavior of the wife and often the girls feel unable to disclose the situation to her parents. If the physical abuse continues and worsens, this may lead to the wife committing suicide.

Additionally, a common result of unmet dowry is sending the girl or woman back to her parents' house. When this happens everyone considers that it must be the fault of the girl or woman saying such things as: "She could not adapt to her husband" or "She cannot look after her husband properly". So, once again both the girl and her parents suffer from rumors and criticism. This also affects the reputation of the younger sisters.

Dowry is the cruelest practice in our society. When women face experiences of torture in their mother-in-laws house, they feel insecure for their daughter's future. For this reason, they don't want to give birth to a female child. They think it would bring curse for their daughters' life. Not only women in family but also men ignore female children as a part of their family. Before birth if they know they are going to have a daughter they abort and kill the child. Because of dowry system daughters can't get the light of education. It is clear that dowry is a hindrance to women's development in society.

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Many women don't want to go against their husbands. From a religious perspective, they believe that if their husbands get hurt by them, they can't go to heaven after death. These strong beliefs of women don't give them any chance to change their position in the society.

Dowry-related violence is particularly problematic in Bangladesh. A survey conducted by Naogaon Human Rights Development Associations (NHRDA) revealed that 84% percent of the cases it received in 2005 were dowry related wife battering cases. In 2006, 173 girls and women were killed due to dowry demand with 79 of these victims below the age of 18.

According to my viewpoint, women are responsible for their own position. When women will be conscious of their rights and needs, only then society might change their perception against women. Women have all the capabilities to make change and to make a better world.

Education and Dowry

Girls in Bangladesh become marriageable very early. If educated at all, most reach only primary level. Boys usually postpone marriage until they are able to earn a livelihood. With mounting unemployment, landlessness and poverty education is viewed as an important qualification for future earning capabilities, especially for sons. The groom's family may consider dowry an easy reimbursement for money spent in educating the son. Pressure on a man to marry is much less immediately felt than it is by girls. Before a marriage is considered he has to be at 20 and preferably have established himself by gaining economic autonomy or a monthly income. While a girl becomes marriageable at the age of 13 to 15, a man is usually not available until he is 25, sometimes much later, perhaps 30 or even above. Bangladeshi women have become economically more independent and have been forced out to their traditional invisibility.

When marriage is concerned, qualities of eligibility are much the same as before, when women were totally segregated, these qualities could be easily guaranteed. Now their increased mobility and participation in educations and the labour force fails to provide such guarantees. Capacity to ears is sometimes considered an attribute when selecting a bride, but does not do away with

traditional expectations: fair skin, beauty docility, young age and chastity.

Table-1 shows the correlation between dowry and education through educational qualifications of the respondents in whose marriage dowry was given. Correlation between Dowry giving and Education:

Level of Education	Dowry Paid at Marriage
At the Primary level	30
At the Secondary level	08
Graduate level	02
Above Graduated	01

The Relationship between Dowry and Extreme Poverty

As presented the dowry and the coping strategies adopted for its provision have the potential to drive people down to a state of extreme poverty. The community level uncovered that these two factors, dowry and livelihood assistance, in combination enter households into a sort-of cycle whereby they fall into and graduate out of extreme poverty.

The diagram below illustrates the cycle of dowry and extreme poverty:

The entry point into the cycle is at a moderate poor level. The strategies adopted by the moderate poor for the provision of dowry often results in destitution; as the moderate poor cannot rest upon the support of the community, they are forced to sell off assets and seek other financial opportunities from multiple NGOs and informal money lenders. Such actions have often been found to force households to a level of extreme poverty.

Case Study over Dowry
Case no-1
Monimala 'set afire for dowry,' fighting for life;
On Monday, February 22, 2010.

Seriously burnt Monimala is undergoing treatment at Mymensingh Medical College Hospital. Photo: STAR Our Correspondent, Mymensingh

A young housewife, set afire allegedly by in-laws, is fighting for life at the burn unit of Mymensingh Medical College Hospital (MMCH).

The victim, Monimala, 20, got more than 40 percent of her body including face and chest burnt during the incident on February 22 afternoon at her husband's house at village Kalibari in Jhenaigati upazila under Sherpur district.

In the evening the same day, her in-laws took her to Jhenaigati Upazila Health Complex from where she was referred to Sherpur Sadar Hospital. As her condition deteriorated, she was admitted to MMCH on Saturday night.

Following the incident, a case was filed against five people including her husband Ali Hossain, mother-in-law Hujura, sisters-

in-law Rubia alias Chikani and Minara and maternal uncle-in-law Abdul Malek Member and police arrested Ali Hossain.

Monimala was married to Ali Hossain, a day labourer of the neighbouring village, two years ago. Monimala lost her father at an early age and her mother is a mental patient, said family members.

Monimala's brothers, who work as day labourers, gave Tk. 35,000 as dowry during and after the marriage but the in-laws led by her mother-in-law Hujura used to torture her physically, they said.

"Around 15 days ago, Monimala came to our house following a quarrel with her sister-in-law Chikani. Later she returned to husband's house. On February 22 afternoons, the accused set her on fire after pouring kerosene," Monimala's elder brother Hurmoz Ali told this correspondent.

In the evening, the culprits took Monimala to Jhenaigati Upazila Health Complex from where she was referred to Sherpur Sadar Hospital at night. Before taking her to hospital, Abdul Malek Member forced Monimala to say that the incident occurred while she was cooking food and Malek Member recorded it with his mobile set, alleged Hurmoz Ali.

"Being informed, we went to Monimala's house on February 22 evening. Later we traced out Monimala at Sherpur Sadar Hospital at night and the in-laws left the hospital sensing our presence. We caught Monimala's husband from the hospital area and handed him over to police," said Abdus Sobhan, another elder brother of the victim.

The victim's family members alleged that police at first discouraged them to file a case when they went to Jhenaigati Police Station the day after the incident. Police also questioned why they had mentioned in the case the name of Abdul Malek Member, a councillor of Kalibari Baniapara ward in Majhlikanda Union Parishad of Jhenaigati, they said.

Contacted, Sub-Inspector of Jhenaigati Police Station Tajul Islam, also the investigation officer of the case, said they have contacted with the victim and his family members and drive is on to arrest the other accused in the case. He denied any attempt by police to save Abdul Malek Member from the case. "The victim is under risk as 40 percent of her body got burnt. She needs proper

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treatment for two or three months for her cure," said Dr KM Nahidul Haque of burn unit of MMCH. The victim's family members said it is very difficult for them to continue treatment of such a patient.

Case no-2
Housewife killed for dowry
On Tuesday, July 27, 2010.

A Saudi expatriate strangled his 19 years old wife to death in their house at North Goran in city's Khilgaon early yesterday over dowry.

He then left their one-year-old son with his mother-in-law at East Goran and fled.

The victim Konika Akhter, wife of Ali Hossain, 35 lived on the ground floor of a five-storey building was found dead in her bedroom around 11:30AM.

Konika's family members claimed that Ali, who married her three years earlier, killed her for a sum of Tk. 6 Lac with which he planned to start a business. He had been pushing her for the money as he had no source of income, they said.

Police and victim's relatives suspect that the victim was suffocated to death as they found a pillow lying next to her. Her body also bore several injury marks on the abdomen, throat and knees.

According to the victim's neighbors, Jesmin, Ali locked the door and left with his one-year-old son, Ador at about 5:45AM. When she inquired about Konika, he replied that she was asleep, Jesmin added.

She came to know about the death when Konika's younger sister Ity came around 9:00 AM and saw Konika through the window she had opened from the outside.

Shocked, Ity rushed back to her East Goran residence and informed her family members who later returned with law enforcers and recovered the body.

Konika's mother Nasima Begum told The Daily Star, Ali woke her up around 6:00AM and asked her to take care of Ador as Konika was sleeping and he wanted to go for a walk. Ali also borrowed Tk. 800 from her, she said.

"Ali came to Bangladesh from Saudi Arabia empty-handed, three months back. He stayed at my house and moved to North Goran with my daughter and grandson on July 1," she said, adding Ali had been pressurizing them for Tk. 6 Lac.

They did not refuse to give the dowry but only asked for some time which he did not accept, Nasima said.

Ali hailed from Keraniganj but was not in touch with anyone except a certain Shilpi and her mother, whom he called frequently on his cell phone, she said quoting Konika. Whenever Konika was around he never received the calls, she added.

Officer-in-charge (OC) Mohammad Nazim Uddin said dispute over financial crisis may be the main reason though they would be investigating further for other motives behind the killing.

Findings of the study

My Research findings are as bellows:

(1) Many women are being oppressed within family in our country.
(2) Their guardians are concerned with their daughters.
(3) For paying dowry the economy coalition of the brides' family are being deteriorated.
(4) Financial dependence is the precursor of women's oppression and dowry.
(5) The confluence between violence and dowry make the situation of married women vulnerable to graver crisis.
(6) Women are not conscious about their right to dower.
(7) Man often wants to avoid dower.
(8) Minimum amount of dower is not settled in our family law or any other law.
(9) The questions of giving dower arise at the time of dissolution of marriage.
(10) A debate of bargaining about the determination of dower has been seen in our society.

Recommendations

The problems of the married women and their guardians due to dowry payment will continue as long as they are socially and economically subordinated and discriminated. In order to lift them from this critical situation some planned steps need to be undertaken:

1. Formable strict rule and regulation of the government about dowry.

2. Social awareness among the people regarding the evils of dowry should be made through proper education, media services and other feasible means.

3. It will be conducted by the local govt. authority. Here the role of UP chairman and UP member is necessary.

4. Human Rights Commission can build up a strict rule because it acts as a mediation of government of victims.

5. Different law related NGOs can take a vital role about harmful effect of dowry.

6. Law Implementation Agency must be trained up because many times they are not differentiating the actual event of dowry related torture. As a result, many cases are not submitted and a lot of victims are suffering.

7. Family Law (2002), the Dowry Prohibition (Amendment) Ordinance, 1986; must be revisited because there has a mistake that is punishment related rules are conditional. So, proper punishment regulation must be ideal.

8. Local Government (UP) can take a special role here. Most of the dowry related violence against women has taken place in village where Union Parishad (UP) is a vital organ. UP chairman member can make a change leader about protection of dowry.

9. In the Urban area, ward councilor can make a revolutionary measurement in his /her area including school, college and even hospital.

10. Media Role: Private channel and also government channel has a special role. Dowry related harmful effect create a barrier of social, economical and also psychological stage. They can screen dowry related drama, documentary etc.

11. Religious leader in village and city level has a special role. Every Friday, they can give different quotation about women rights.

12. Political Leader: Political leaders can make amendment in this manifesto of election and can set:

- a specific goal
- how they fulfill this goal
- Analysis of advancement and can further take corrective measure.

13. As the roots of the problem of dowry appear to be social, remedies can only be achieved by change of attitude in society. This can be attempted by legislation but will need to be supported by education and legal awareness.

14. The parents of a bride should understand that by giving dowry they are not giving their daughter any happiness.

15. Parents should safeguard their daughter from economic deprivation and valence by educating them about their rights within marriage as the dower rights.

16. There should be specific provision about the amount of dower in the registered *kabinnama*.

17. Dower should be payable immediately after the marriage and must be paid on demand.

18. Dower should be determined considering the economic, social status of man and woman.

19. It should be determined on just and equitable grounds.

20. As dower is the sign of responsibility and obligation on the part of the husband, so husband should be careful of his obligation and responsibility.

21. Press and electronic media can play an important role in broadcasting about the importance of dower in the light of Islam.

22. A special court concerning women should be set up at the upzila level.

23. And it will be conducted by the local govt. authority. Because here also the role of UP chairman and UP member is necessary.

24. Legal Aid needs to be made available to the deserving women free of cost.

25. At least, Social Science textbook at high School level should contain chapter on dowry and its bad effects.

Finally, by providing cooperation and ensuring the equal rights i.e., equal opportunity among the men and women in all respects of employment sectors, may help to protect dowry related violence.

Conclusion

In conclusion we draw the following lines that dower is something which is paid to a woman by her husband as an honor and respect. It bears a symbol to show that he has serious desire for her and is not simply entering into the marriage contract without any sense of responsibility and obligation or effort on his part. So, it plays an important role for the development of honor and respect to women in our society. On the other hand, dowry is a curse of the society. It disgraces the honor and respect for women. It makes women to be regarded as equivalent to sale prices. Now-a-days, man is being purchased by the father of daughter through dowry.

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Bidirectional Basis Vectors in Video-Frame Based Human Gait Recognition

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***Abstract* :** Human gait is new biometric feature that attempts to recognize person from a video walking sequence. The whole gait feature may be affected by the change of shape due to several effects such as walking speed, viewing angle, surface, shoe, cloths, carrying objects etc. In this paper we have developed a bidirectional basis vectors by merging the two horizontal and vertical discriminant analysis of the given input gait feature. In addition with the horizontal direction we can also achieve more discrimination in vertical direction. First the dimensions are reduced by Principle Component Analysis (PCA) then Linear Discriminant Analysis (LDA) is applied on the reduced feature vectors for each directional input gait features. The experimental results outperform other classical gait recognition approaches.

***Keywords*:** Gait recognition, principle component analysis (PCA), linear discriminant analysis (LDA).

Introduction

To characterize for image based Human identification many biometric identification methods have been proposed using physical and behavioural cues such as face, palm, fingerprint, iris, voice, gait, signature, handwriting and gait. Of these, gait has recently gained considerable attention as a promising biometric cue due to the possibility of identification at a distance without the subject's cooperation (Wang, 2003). The walking pattern namely human gait of a person has 24 different components, which are very much effective for individual recognition (Murry, 1967). The captured walking sequence from a video device like as infrared Camera or close circuit (CC) Camera can be represented as a whole motion pattern gait feature. It can be used video surveillance based applications such as evidence for convictions in criminal cases (Larsen, 2008), airport, etc. There have some cofactors such

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as walking speed, viewing angle, surface, shoe, cloths, carrying objects etc which can change the shape of some parts of whole gait structure and may be wrongly learned in classification.

The way that can recognize a subject using human gait are of four steps: subject detection, silhouette extraction, feature extraction, feature selection, and final classification. First the targeting subjects are separated by background subtraction between the modelled background and the current frame (Piccardi, 2004) from the captured video sequence. Then the frames of a walking sequence are transformed into silhouettes by centring the frame with normalization (Wang, 2003). There are several techniques to represent the gait features (Yam, 2004), (Wagg, 2004), (Han, 2006), (Bobick, 2001). All of them are divided in two categories: model-based and model-free approaches. In model-based approach the whole motion is structured through the modelling or tracking the body components such as limbs, legs, arms and thighs. Model-based approaches are required high quality image sequences, large computation and huge time cost to extract the model of each human body component. To avoid these limitation most of existing works are biased to the model-free based approaches (Han, 2006), (Bobick, 2001). Model-free approach uses the shape or pattern of silhouette or the gait period of silhouettes of the walking posture rather than modelling the whole human body or any parts of body. The direct template or baseline algorithm proposed in (Liu, 2004) uses the silhouettes directly by averaging a sequence of gait silhouettes. Another model-free gait representation namely motion-energy image (MEI) and motion-history image (MHI) are proposed in (Bobick, 2001) by transforming the temporal sequence of silhouettes to a 2D signal template. The most potential and usable gait features termed as Gait Energy Image (GEI) is proposed in (Han, 2006) by considering both the static (e.g. torso) and dynamic areas (e.g. legs, arms swing) together. There are some traditional statistical techniques such as Principle Component Analysis (PCA) (Hong, 2009), two stages PCA then Linear Discriminant Analysis (LDA) (Han, 2006) have been widely used to reduce the higher dimensional gait features into lower dimensional space. In both approaches the input vector is formed by concatenation each row of the gait image feature but that's not enough to hold the variances that can contribute in classification.

In this paper we have proposed a bidirectional basis vectors. Here we have setup two kinds of higher dimensional input gait feature vectors for training. One is made by concatenation of each row

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orderly of gait image feature into a column vector. Another is made by concatenation of each column of gait image feature into a column vector. Then we have got two sets of basis vectors for two types of input gait features respectively using two stages dimension reduction PCA then LDA algorithms. Finally we combine the two sets of basis vectors into one vector space which can hold the variances in both horizontal and vertical directions.

This paper is organized as follows: Introductory speech and highlight the contribution of previous works is described in section I with the mentioned of our proposed work. In section II, we have shortly introduced the human gait feature extraction and the gait representation techniques. In section III, we have defined our proposed bidirectional basis vectors. Section IV discusses the classification methods. Experimental work and comparison study are discussed in Section V. Finally conclusion and future works are given in Section VI.

Gait Representation Techniques

In model-free based gait representation different approaches have been proposed in previous works (Wang, 2003), (Han, 2006), (Bobick, 2001). In (Wang, 2003) they used the normalized and aligned silhouettes given in Fig 1. for gait recognition. In (Bobick, 2001), they used the direct temporal template for classification of individual. To represent the most robust gait feature (Han, 2006) proposed spatial-temporal average silhouettes over a complete gait cycle called Gait Energy Image (GEI). Most of the recent work used GEI as for input gait feature which is introduced in below.

A. Silhouettes Extraction

To compute the Gait Energy Image (GEI), first the binary silhouettes of a gait sequence are extracted from the background subtraction of a video frames. The main thing is to separate the target object from a predefined reference background template. The predefined template is modelled by using the pixel statistics that represent the background scene. The pixel statistics that's mean the RGB values of the background template involve two parameters: mean and covariance. So a pixel is modelled by two tuple $<E^i, S^i>$.

Where E^i is the expected color value and S^i is the covariance of color value. The covariance color value of a pixel *i* is given by

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$$S^i = [\sum R(x,y), \sum G(x,y), \sum B(x,y)] \qquad (1)$$

And the expected color value of a pixel *i* is given by

$$E^i = [\mu_R^i, \mu_G^i, \mu_B^i] \qquad (2)$$

The difference between the background image and the target object is calculated using the Euclidian distance. Then the pixels are classified into foreground or background using Expectation Maximization (EM) with a Gaussian mixture model. After the extraction of the target object then the noise free silhouette of a video frame is registered with the normalization and aligned into a fixed size image given in Fig 1. In this work the silhouette size is 128x88.

Figure 1. Background subtraction normalized and aligned silhouettes of a gait cycles from a gait sequence.

B. Gait Cycles Detection

A gait sequence is a series of repeated cycles where each cycle is called a gait cycle or gait period. To detect the gait cycles first we have computed the width vector of each silhouette in each frame over time. The length of the width vector will reach a maximum when the two legs are farthest apart (full stride stance) and drop to a minimum when the legs over-lap (heels together stance). To increase the sensitivity, we consider the width vector from the legs region, which are selected simply by considering only the bottom half of the silhouette. Fig. 2 shows an illustration of the variation of the length of the width vector of each silhouette sequentially. Notice that two consecutive full strides stance constitute a gait cycle. We compute the two successive frame numbers with the two successive minima and then the maxima of the frame
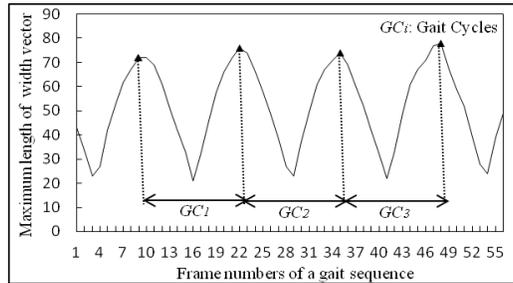
Figure 2. Gait cycles detection of a video sequence

numbers between two minima is computed. Finally the two frame numbers with the two successive maxima (marked by a marker symbol in Fig. 2) are selected as starting and ending points of a gait cycle. Applying this technique, we can get all the gait cycles from a whole gait sequence. It may be more accurate technique for gait cycles detection in the presence of outlier's effect. We can see that from the Fig 2 there are three gait cycles (GC) are detected from a walking sequence of a subject.

C. Gait Energy Images (GEIs)
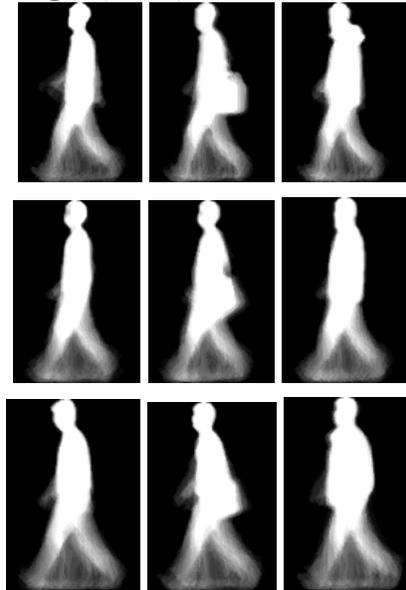
Figure 3. Gait Energy Images (GEIs) of three subjects (First column represent the normal walking sequence, second column represent the walking sequence with carrying bag, third column represent the wlaking sequence with bulky-coat)

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based on computing the average silhouettes of a complete gait cycle. Suppose there are N frames in a gait sequence F = {F(1), F(2),...F(N)}. Let the total number of gait cycles is N_{gait}, denoted by F_{gc} = {$F_{gc}(1)$, $F_{gc}(2)$, ..., $F_{gc}(N_{gait})$}. Gait Energy Image GEI_i for a gait cycle $F_{gc}(i)$ {i=1,...,N_{gait}} is computed as:

$$GEI_i = F_{gc}(i) = \frac{1}{M} \sum_{f=1}^{M} I(x, y, f) \qquad (3)$$

where M is the total number of frames in a complete gait cycle F_{gc}, I is a silhouette image whose pixel coordinates are given by x and y, and f is the frame number in the gait cycle. Example of Gait Energy Images GEIs for individual recognition is shown in Fig. 2. The first column represents the normal walking sequence of three different subjects without carrying a bag or wearing a bulky-coat. The second and third columns represent the GEIs where the subjects carrying a bag and wearing a bulky-coat respectively. GEI actually represent the gait feature by a single template from a sequence of walking posture for a gait cycle. Although GEI losses the style of walking sequences but it can represent the gait with the more robust posture of gait and noise free. The high intensity values in GEI hold the static (e.g. head, torso) information which is move little during a walking time period. The low intensity values in GEI hold the dynamic information which is move constantly during a walking time period.

Proposed Biderectional Basis Vectors and Classification

In individual recognition the classification is performed by calculating the distance between a probe GEI to the gallery GEI. In final classification the minimum criteria is applied.

The main problem is that the high dimensional GEI gait feature space. It is required high computational cost. In real application the response time is one of the most important factors to setup the system. It was reported in [8][11] direct template matching has been shown to be sensitive to noise and small silhouette distortions. The most usable and classical dimension reduction techniques are Principal Component Analysis (PCA) and Linear Discriminant Analysis (LDA). PCA project the high dimensional data into lower dimensional space with the best uncorrelated representation of data. Then LDA is applied on the reduced dimensional data for better class separability. LDA has a power to

increase the Fisher's ratio that's mean minimizing the intra-class variations with the maximizing the inter-class variations.

Assume we have *N d*-dimensional GEI templates *{I₁,I₂,...,Iₙ}* in the gallery set. Each GEI template is represented as a column vector by concatenating each row. Let m be the mean and it is defined as:

$$m = \frac{1}{N}\sum_{i=1}^{N} I \qquad (4)$$

The covariance/scatter matrix S then estimated as:

$$S = \frac{1}{N}\sum_{i=1}^{N}(I-m)\times(I-m)^T \qquad (5)$$

Based on the scatter matrix S, the eigenvectors $e_i (i=1,...\tilde{d})$ can be computed. Now each kth *{k=1,...,N}* gallery GEI is represented as a $\tilde{d}$-dimensional feature vector y_k and we have

$$y_k = W_{pca}I_k = [e_1,...e_{\tilde{d}}]^T I_k \qquad (6)$$

PCA is an orthogonal linear transformation that transforms the data to a subspace of dimensionality $\tilde{d}$ (with $\tilde{d} <$ d). LDA is a supervised learning method which is used to represent the gallery data into the best separated classes. Now LDA is applied on the lower dimensional data (y_k) to obtain a subspace where data can be represented by maximizing the Fisher's discriminant ratio. To obtain the maximizing Fisher's discriminant ratio, the LDA projection matrix W_{lda} is defined as:

$$W_{lda} = S_w^{-1} S_b \qquad (7)$$

Where S_w is known as the within-class scatter matrix and S_b is known as between-class scatter matrix of the reduced lower dimensional PCA data *{y₁,y₂,...,yₙ}*.

The within-class scatter matrix S_w is defined as:

$$S_W = \sum_{i=1}^{c} \sum_{j=1}^{n} (y_j - m_i)(y_j - m_i)^T \quad (8)$$

where c is the total number of classes in the gallery set and n is the total number of GEI templates $y_j\{j=1,...,n\}$ belongs to the ith class and m_i is the mean value in the ith class.

The between-class scatter matrix S_b is defined as:

$$S_b = \sum_{i=1}^{c} n_i (m_i - m)(m_i - m)^T \quad (9)$$

where m is the mean of all the classes. The rank of the S_b matrix is at most $c-1$. This is the reason that m was upper-bounded by c−1; only the $c-1$ largest eigenvalues (at most) are nonzero. So we can get $(c\text{-}1)$ –dimensional feature vector $v_k\ \{k=1,...,c\text{-}1\}$ from the new reduced $\tilde{d}$ -dimensional principle component vector y_n . So we can transform each higher d-dimensional k^{th} $\{k=1,...,N\}$gallery gait template into a $(c\text{-}1)$-lower dimensional gait feature vector is obtained as follows:

$$y'_k = W_{ldd} W_{pcd_k} = [v_1,...v_{c\text{-}1}]^T y_n I_k \quad (10)$$

In selecting the number of principle components $\tilde{d} \ll d$ we should avoid the singularity problem for LDA space i.e $c\text{-}1$. The main problem is that S_w becomes singular when $\tilde{d} < c$ or $\tilde{d} \gg c$. In our case we have taken $\tilde{d} = 2c$.

Now we have taken all the gallery GEIs templates by concatenating each column not each row into a single column vector. The above row-wise concatenated GEIs column vectors may hold some variations along the horizontal direction but there has still some variations along the vertical direction which may be useful for gait recognition. To make the bidirectional basis vectors we have done the above PCA and LDA based training on the vertical represented GEIs gallery templates. So we can get the new set $(c\text{-}1)$ –dimensional feature vector $v'_k\{k=1,...,c\text{-}1\}$. Similarly we can transform each higher d-dimensional k^{th} $\{k=1,...,N\}$gallery

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gait template into a (*c-1*)-lower dimensional gait feature vector is obtained as follows:

$$y''_k = W_{ldd} W_{pcd_k} = [v'_1, \dots v'_{c-1}]^T y_n I_k \quad (11)$$

Now we merge two lower (c-1)-dimensional gait feature vectors y' and y'' into one space for classification.

In classification we have used traditional Euclidian distance for matching measure. The tested subject with the minimum distance is classified for recognition.

Experiments

A. Dataset

The CASIA Gait Database (Yu, 2006) consists of three variations namely view angle, clothing and carrying condition changes, and comprises of 124 subjects. Each subject has 10 walking sequences consisting of six normal walking sequences where the subject does not carry a bag or wear a bulky coat (CASIASetA), two carrying-bag sequences (CASIASetB) and two wearing-coat sequences (CASIASetC). First four sequences of six normal sequences were used as the gallery set. The probe set included the rest of the normal sequences (CASIASetA2), CASIASetB and CASIASetC. We have compared the proposed method with two most usable gait recognition algorithms (Liu, 2004), (Han, 2006). In (Liu, 2004) they used the average silhouettes over a complete gait cycle namely called Gait Energy Image.

Table I: Performance Evaluation

Dataset	Algorithms Performance (%)		
	Direct Matching	PCA+LDA+GEI	Proposed
CASIASetA2	97.6	99.4	**100**
CASIASetB	52.0	60.2	**64.8**
CASIASetC	32.7	30.0	**36.2**

GEI (i.e., direct template matching) given in Fig 3. without any statistical data reduction techniques. In (Han, 2006) they used GEI as input gait feature. First the dimensions are reduced by PCA then LDA is used.

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B. Result and Discussion

In early stage in this work (Liu, 2004), (Bobick, 2001) they used the direct template matching for gait recognition. Later in (Han, 2006) they proposed two stage PCA+LDA algorithm in learning stage and then the lower dimensional gait feature is used in classification. In this work we have proposed a new approach bidirectional basis vectors using PCA+LDA considering both horizontal and vertical variations of the input gait feature. In classification we have used these lower dimensional bidirectional basis vectors and shows better result than the previous usable algorithms given in Table I. We can see that from the Table I the proposed method outperforms others methods for all three variations (CASIASetA2, CASIASetB and CASIASetC) dataset. The previous work (Han, 2006) they have taken only horizontal variations in learning time. Horizontal variations indicate the concatenation of each row of the input gait image feature to make a single column vector and then applied PCA + LDA. Where the vertical variations indicate the concatenation of each column not row to make a single column vector and then applied PCA+LDA. Merging two horizontal and vertical variations together increase the performance.

Conclusion

Human gait is a biometric feature that can be constructed from a video sequence. Background subtraction silhouettes from the video frames are used in gait representation. The averaged silhouettes of a gait cycle called Gait Energy Image (GEI) is used as the input gait feature. In this work we have proposed a new approach in training stage based on computing PCA and LDA of the input gait feature with the accounting both horizontal and vertical variations. In classification we have used simple Euclidian distance. We can also use others classical classification algorithms such as Hidden Markov Model (HMM), Artificial Neural Network (ANN) in classification that can increase the performance.

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CLT at the Higher Secondary Level: Teachers' Perception and Barriers to Implementation

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Abstract **:** Since the independence of Bangladesh, the ELT curriculum design of the country has undergone many changes. For the ELT methodology, English practitioners in Bangladesh followed the Grammar-Translation Method (GTM). The shift in the paradigm from the GTM to CLT occurred around 2001. But, unfortunately the desired goals of introducing CLT has not yet been achieved due to a number of reasons. However, the aim of this paper is to find out EFL teachers' perception of CLT at the Higher Secondary Level in Bangladesh. This paper also tries to uncover the barriers to successful implementation of CLT at the HSC Level and make some effective recommendations.

*Keywords***:** CLT, HSC, barriers, implementation, teachers' perceptions.

Introduction

The search for an appropriate method to teach foreign languages has been going on for the last one hundred years (Howatt, 1984). These have reflected varied changes in perspectives related to the nature of language and of learning theories. During the 1970s, a major reappraisal of language occurred. Linguists began to look at language, not as interlocking sets of grammatical, lexical and phonological rules, but as a tool for expressing meaning. For example, the ultimate aim of ordering a meal is not to use correctly formed Wh-questions, but to get food and drink on the table (Nunan, 2003). As Littlewood (1981) states "Language carries not only functional meaning, it also carries social meaning" (P.4).

The Communicative Approach or Communicative Language Teaching (CLT) is the name which was given to a set of beliefs which included not only a re-examination of what aspects of language to teach, but also a shift in emphasis on how to teach (Harmer, 2001).

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1. The Historical Background of CLT

The emergence of CLT occurred at the time when language teaching was looking for a change (Richards & Rodgers, 1986). In 1971 a group of experts began to investigate the possibility of developing language courses on a unit-credit system, a system in which learning tasks are broken down (Richards and Rodgers, 2001) into "portions or units, each of which corresponds to a component of a learner's needs and is systematically related to all the other portions" (Va Ek & Alexander, 1980). Wilkins's (1976) notional syllabus had a significant impact on the development of CLT. To support the learners' communicative needs, Wilkins (1976) included communication function in a notional syllabus. Notions refer to concepts such as time, sequence, quantity, location and frequency. Communicative functions refer to language functions such as requests, denials, offers and complaints (Wilkins, 1981). Based on the notional syllabus, a communication language syllabus consisting of situations, language activities, language functions, notions, and language form was developed. So, we can say that the Communicative approach is nothing but a natural extension of the notional-functional syllabus and the main proponent of this syllabus was Wilkins. Thus, the notional-functional syllabus threw up ideas, worked out syllabuses and produced textbooks, and these in turn have become the basis of the communicative approach (Nagaraj, 1996).

2. CLT in Bangladesh at the Higher Secondary Level

Communicative Language Teaching (CLT), one of the most modern teaching methods, is now practised in classrooms worldwide. Bangladesh is a monolingual country and English is considered as a foreign language (TQI in Secondary Education Project, module-1, 2006). In Bangladesh, Bangla is spoken by perhaps 95% or more people (Maniruzzaman, 1998). For the language teaching methodology, ELT practitioners in Bangladesh followed the Grammar-Translation (GTM). The shift in the paradigm from the GTM to Communicative Language Teaching (CLT) occurred in the year 2001 (Hasan & Akhand, 2009). Dissatisfaction with GTM, in which students were taught, was expressed. CLT was introduced in Bangladesh mainly because of two important reasons -- (i) with a view to coping with the modern world where since 1970s, the second or foreign language teaching field has been settled for Communication Language Teaching or, CLT; and (ii) because of the intense dissatisfaction with students' proficiency for which the GTM was blamed that put maximum emphasis on reading and writing, and little emphasis on developing

speaking and listening skills. It has also been argued that the traditional system of teaching English in Bangladesh encourages memorization and does not encourage or support the development of speaking skill (Podder, 2007). Under these circumstances, the National Curriculum Textbook Board Bangladesh (NCTB) formally introduced the *English for Today (EfT)* book in the HSC Curriculum for 11 and 12 classes in 2001, which is an addition to the series of locally designed *English for Today* books from class 6 onward.

3. Research Questions

3.1 What are Bangladeshi teachers' perceptions and attitudes toward Communicative Language Teaching (CLT) at the Higher Secondary Level?

3.2 What are the major barriers to implementation of CLT at the Higher Secondary Level?

4. Review of Relevant Literature

Karava-Doukas (1996) as cited by Chang (2011) suggests that the mismatch between the beliefs and practices may contribute to the neglect of examining teachers' attitudes before implementing any new approach. That is, only promoting the approach and trying to convince the teachers of the effectiveness of CLT does not successfully change the teachers' existing beliefs about language learning and teaching.

The findings of the studies of Li (1998), Penner (1995), Ellis (1994), and Lewis and McCook (2002), as cited by Karim (2004), show that although different educational values and practices are the main reasons for difficulties in implementing CLT in the respective contexts, misconceptions and misinterpretations of CLT among teachers are also playing role as barriers.

According to Richardson (1996), as cited by Sato and Kleinnsasser (1999) & Karim (2004), "beliefs influence teaching practice more directly than knowledge" (p.496) and "in order to understand how teachers make sense of teaching and learning, one should focus on teachers' beliefs and practices" (P. 496).

Karim's (2004) survey study examines university level EFL teachers' perceptions, attitudes and expectations about CLT in Post-Secondary education in Bangladesh. The study finds that most teachers display positive attitudes toward the basic principles of CLT. Also, the teachers are aware of the features of CLT and their perceptions of CLT correspond with their reported CLT practices. Hasan & Akhand's (2009) survey study in Bangladesh

investigates thirty–five college teachers' attitudes toward CLT and also extract information about the teaching methodology, facility and logistic support. The study indentifies that no one is against the Communicative Approach, but they find problems in the implementation of CLT.

Akhter (2010) investigates the responses of ten Secondary English Teachers' of Dhaka city and ten secondary English Language Learners' Perspectives toward CLT.

The findings of the study show that both teachers and students have positive perceptions toward CLT. The study also hypothesizes that CLT can be feasible to teach in Bangladeshi context through training the teacher and raising awareness among them.

Hossen's (2008) study of nineteen high school English teachers teaching in rural and urban areas of Bangladesh shows both positive and negative opinions and attitudes toward CLT. The study also hypothesizes that raising English teachers' awareness is likely to help them to teach CLT in the classroom properly.

Mazumder (2011) also carries out a study to explore Secondary teacher educators' experiences and understandings of Communicative Language Teaching (CLT) at Secondary level in Bangladesh. The study also finds out the opportunities and challenges faced by the teacher educators who are preparing Secondary English teachers to implement CLT in Bangladesh. The findings of the study indicate that the teacher educators understand CLT in ways that reflect the literature and theory of CLT. However, the study also reveals that the teacher educators meet challenges in the ways CLT is implemented, in particular a disconnection between secondary teacher education and realities of practice in Secondary schools, the relevance of textbooks used, and relationships between teacher educators and trainee teachers and between teachers and students.

Chang (2011) investigates Taiwanese College teachers' attitudes toward CLT and finds that the teachers hold favorable attitudes toward CLT. The investigation also reveals that Taiwanese college English teachers believe CLT can make English teaching effective and meaningful.

Methodology

For carrying out this research, we collected different documents. A combined quantitative and qualitative approach has been followed for analyzing the data collected from the documents.

1. Data Collection Procedure

For carrying out this study, content or document analysis strategy is used.

2. Target Group

For this study, the target group is the teachers of HSC level both from urban and rural areas of Bangladesh.

Data Analysis and Findings

The collected data enable the researchers to examine the teachers' perceptions towards CLT in Bangladesh at the higher secondary level and also help uncover the complexities and challenges in implementing CLT at the HSC level.

Table-1: List of Documents Selected for Data Collection & Analysis:

No	Title	Year & Author	Type	Publisher/ Institution
Document-1	Teachers' Perceptions attitudes and expectations about CLT in Post-Secondary education in Bangladesh	Khaled Mahmud Rezaul Karim, 2004	Masters of Arts Dissertation	University of Victoria, Canada
Document-2	Challenges & Suitability of TESL at the College Level in Bangladeshi Context	Kamrul Hasan &Moniruz zaman Akhand, 2009	Article	Jornal of NELTA
Document-3	The Testing-Text book Relationship: An Analysis of the current HSC English Examinations and the Textbook	M. Emdadul Huda, 2012	Article	Praxis (Journal of the dept. of English,RU)
Document-4	Communicative Language Teaching in Secondary Level of Bangladesh: Teachers' and Learners' Perspective	Nusrat Akhter, 2010	Batchelor of Arts Dissertation	BRAC University, Dhaka.
Document-5	Communicative Language Teaching: Teachers' Perception in Bangladesh	M. Tofazzal Hossen, 2008	Masters of Arts Dissertation	BRAC University, Dhaka, Bangladesh
Document-6	Wash back of the HSC examination in English on the syllabus and Curriculum	Md. Enamul Hoque (2012)	Ph. D. Thesis	Jahangir Nagar, University Dhaka.

Document-1

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Karim (2004) conducted a survey on 36 university level EFL teachers to investigate teachers' perceptions, attitudes and expectations about Communicative Language Teaching (CLT) in Post-Secondary education in Bangladesh. To elicit data he used a written questionnaire consisting of 11 questions both open-ended and with fixed alternatives. However, from the questionnaire the responses of *four questions* are selected for data analysis in relation to *the research questions of the present study*. The four selected questions from the used questionnaire of *Document-1* are:

Ques.-1 (Questionnaire of Document-1)

Which of the following do you think are communicative techniques? (Please tick)

❖ *Fill in the blank, Looking up words in dictionary; Writing an essay in English; Having a debate or role play; Group Discussion on a controversial topic; Reading dialogues; Going on the Internet & chat; Practice speaking in pairs; Dictation task; Story telling in front of the class; Grammar exercises; Describing a picture to a partner.*

Responses of the teachers:

The CLT techniques that teachers identified most consistently are:

*Having a debate or role-play (91.67%);Group Discussion on a controversial topic (91.67%);Practice speaking in pairs (91.67%);Describing a picture to a Partner (86.12%) and Story telling in front of the class (72.23%)

The activities most commonly identified by teachers as traditional teaching activities, that is, non-CLT activities, are:

*Looking up words in the dictionary (94.45%);Grammar exercises (91.67);Writing an essay in English (83.34%);Fill in the blanks (80.56%);

Teachers indicate different beliefs about the communicative nature of 4 items:

Table-2

Going on the internet and joining a chat	Communicative	non-Communicative
	56%	44.44%
Reading dialogue	41.67%	58.33%
Story telling in front of the class	73%	27%
Dictation task	41.67%	58.33%

From, the differences of beliefs of the teachers the researcher (Karim, 2004) opines that the difference of beliefs about the nature of CLT in the above-mentioned 4 items may be that they have different interpretations about the features of CLT. For example, he explains that why 41.67%. teachers thought the 'dictation task' as communicative is that they might have thought it as a listening activity, as listening activities are effective practices that facilitate students' comprehension and play significant role in their eventual production, i.e., Communication. On the Other hand, 58.33% of the teachers who thought it non-Communicative may have regarded it as a writing task, so some teachers may have excluded writing/reading from CLT.

Ques.- 2 (Questionnaire of Document-1)

What is Communicative Language Teaching (CLT) Approach in your view? (Please tick)

Table-3 Shows teachers' responses to Ques.-2

Table-3: Summary of Teachers' Perceptions about CLT Approach

No.	Question: What is CLT in your view?	True	Not True	Don't Know	Total responses
1.	CLT is student/learner centered approach	30	4	1	35
2.	CLT means strategic and socio-linguistic competence	24	5	6	35
3.	CLT means discourse competence only	0	29	6	35
4.	CLT emphasizes fluency over accuracy	22	14	0	36
5.	CLT emphasizes Communication in Second language (L2)	21	13	1	35
6.	CLT relies heavily on speaking & listening	28	6	0	34
7.	CLT requires teachers to have high proficiency in English	25	11	0	36
8.	CLT means only group work or pair work	3	32	1	36
9.	CLT requires higher knowledge of target language	10	21	5	36
10.	CLT means not teaching grammar	2	31	2	35
11.	CLT means teaching speaking only	2	31	3	36
12.	CLT Puts too much pressure on teachers	10	23	3	36

No.	Question: What is CLT in your view?	True	Not True	Don't Know	Total responses
13.	CLT requires a lot of time to prepare class activities	22	13	1	36
14.	CLT is basically an ESL methodology, not EFL	8	13	15	36

So, from the responses of the teachers in *table-3* the researcher of *Document-1* Summarized that over all teachers' identification of the major characteristics that describe CLT and those that do not describe CLT, which are commonly held as misconceptions of CLT, demonstrates that the teachers in this sample have a consistent and generally clear understanding of the attributes of CLT.

The other selected *two questions* from the *'Questionnaire of Document-1'* that were asked to identify *'Teachers' Perceived Difficulties in Adopting CLT in Bangladesh'* & *'Teachers' Experiences Using Classroom Activities Associated with Communicative Approaches to ELT.'*

Major Findings of the Researcher of Document-1:

⇨ Teacher's Perceptions of Communicative activities and CLT approach correspond with their reported classroom practices.

⇨ There are positive indications that Bangladeshi EFL teachers are well aware of the basic principles of CLT.

⇨ There are some discrepancies between teachers' perceptions and practices uncovered in this study which are caused by not teachers' misconceptions of CLT or their limited knowledge of CLT; rather possibly due to some practical reasons like lack of resources, traditional exams, unequipped and large classes, lack of support from administration.

Document-2

Hasan and Akhand (2009) carried out a study on 35 teachers of 20 colleges across the country to *analyse the problems faced by Bangladeshi English teachers, including methodological problems and expertise problems. The study also considers the suitability of the Content-Based Approach (CBA) in Bangladeshi context.*

Major Findings of the Researcher of Document-2:

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⇨ Teachers do not have access to the latest technology and latest materials due to economic as well as geographic causes

⇨ Low Standard of the students. Class size in comparison to the time period of lessons is insignificant

⇨ The prevailing testing system is defective for CLT, which is more achievement oriented rather than Performance Oriented and it also emphasizes the grades and positions other than issues of fluency and accuracy.

⇨ As a result, teachers become the facilitator of examinations rather than linguistic or communicative competence.

⇨ Students also tend to rely on "Pure talk-chalk" lectures as they do not believe themselves as the managers of their learning.

Document-3

Huda (2012) analysed the Current H.S.C English Examinations and the text book (For Class 11& 12) for identifying the relationship between the HSC text books and the HSC examination system.

Major Findings of the Researcher of Document-3:

⇨ There is a big gap between the current H.S.C English examinations and the textbook concerned.

⇨ The textbook provides a lot of texts, tasks and activities of different types for the practice of all the four language skills, but the HSC examinations have no relevance to the two skills (Listening & Speaking) out of those four skills.

⇨ Even in respect of reading and writing skills, the examinations have only partial relevance to the text book

⇨ Due to its wide gap with the text book concerned, the current HSC English Examination system has fallen short of becoming an 'achievement test'.

Document-4 and Document-5

Akhter (2010) and Hossen (2008) also conduct studies to examine teachers' and students' perception of CLT at Secondary Level of Bangladesh. Both the studies identify that teachers and students have positive perceptions towards CLT and they also hypothesize

that raising English teachers' awareness and through proper training CLT can be feasible to teach in our context.

Document-6

Hoque (2012) carried out a study among 500 higher secondary students and 100 teachers to investigate the wash back effect on the Syllabus and Curriculum in English at the Higher Secondary Certificate (HSC) level in Bangladesh.

Major Findings of the Researcher of Document-6:

⇨ The Present HSC examination narrows down the curriculum, and puts attention to those skills that are most relevant to testing.

⇨ English language learning does not take place sufficiently, though huge number of students pass the examination with high grades; it is because, they do not learn the language rather they learn how to deal with test.

⇨ The Present EFL examination comes to dominate the classroom work.

⇨ The present EFL test fails to create a correspondence between the learning principles and course objectives.

⇨ The present HSC syllabus & curriculum does not keep any provision of testing of listening and speaking skills.

⇨ Most of the teachers interviewed expressed negative attitudes to the HSC syllabus and curriculum.

1. Interpretation of Findings of the present Study

On the basis of the above-mentioned analysis of *Documents 1-6*, and also on the basis of *literature review* the present study presents an interpretation of major findings in relation to the research questions of this paper:

Research Question 1:

What are Bangladeshi teachers' Perceptions and attitudes toward Communicative Language Teaching (CLT) at the Higher Secondary Level?

The present study aims at investigating Bangladeshi college teachers' attitudes and perceptions toward CLT and the result of this study indicates that:

a. Teachers' have mixed (some positive & some negative) perceptions and attitudes toward CLT i.e. most of the teachers have positive perceptions toward CLT but not all the teachers are well aware of the basic principles of CLT.

b. The teachers who have positive attitudes toward CLT understand CLT in ways that reflect the literature and theory of CLT and they also try to practice the major communicative activities in the class rooms.

c. There are some discrepancies between teachers' perceptions and practices revealed in the study. These discrepancies are not caused by teachers' misconceptions of CLT or their limited Knowledge of CLT Pedagogy; rather possibly due to some practical reasons like *lack of resources, traditional exams, unequipped and large classes, lack of support from administration.*

d. It is found that a large number of teachers do not have clear understanding about the underlying principles of CLT and they do not welcome the newly introduced CLT approach. The other problems identified from the responses of there teachers are as follows:

   - They roughly know what CLT is, but that knowledge and understanding is not clear and satisfactory.

   - All the teachers of this group or type are the product of the grammar-translation method and they are not well acquainted as well as trained in newly oriented CLT curriculum as a part of their teaching. They are even not interested to be trained in this new approach and they are also proud of the method (i.e. GTM) that they followed in their times.

e. Perceptions of the most of the teachers teaching at rural areas of the country are not positive & clear about CLT. On the other hand, the perceptions of the teachers teaching at urban areas are positive.

f. There are a lot of teachers who are above fifty years old out are not interested in studying CLT. They think that they are too old to teach English through a new method. They emphasize that the new teachers will follow those newly introduced techniques or classroom activities like role play, interviews, group work, pair work, discussion etc. Even they consider the activities like role play, games, group work, pair work are a waste of time as these will not help the students to do well in the exam.

g. Though the overall ideas of the teachers about CLT is fairly well, they lack confidence to implement.

h. In some cases there are some contradictions between teachers' beliefs and CLT Principles. However, for identifying the responses of the *research question-1*, it is found that the perceptions and attitudes of the teachers toward CLT vary from person to person. Most of the teachers at the higher secondary level hold favorable attitude toward CLT although many of them especially the teachers teaching rural areas and the teachers who are above fifty hold negative attitude towards CLT.

Research Questions: 02

What are the major barriers to the implementation of CLT at the higher secondary level?

Unlike the responses of research question-1, the responses of all the teachers of research question-2 are almost the same. All the teachers from rural or urban areas, young or old, mention some practical reasons or challenges or barriers they encounter while implementing CLT at the higher secondary level. The Major Constraints or difficulties that the teachers report for successful implementation of CLT are as follows:

a. Lack of materials & resources, lack of authentic teaching materials, audio visual materials, large class size, want of well equipped class rooms.

b. Lack of support from administration- the teachers report that they find a lack of support from the administration and they do not have much training to practice CLT in their classes. Most of teachers mention that CLT is taught as knowledge and

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theory, and they have no practical experience in the methodology or its application.

c. Misconceptions and misinterpretations of CLT- The teachers believe that CLT requires them to be fluent in English. They generally feel that they have high proficiency in English grammar, reading and writing, but they have inadequate abilities in speaking and listening to conduct the communicative class.

-   The majority of the teachers believe that CLT requires a lot of time to prepare class activities.

-   The teachers report lack of time for developing CLT materials and they consider it as an obstacle for them to use CLT in the class room.

d. The textbook "*English for Today*" for classes 11-12-is adopted as the syllabus and curriculum for higher secondary level.

    -   Teachers report that the lessons and tasks of the text are not very enjoyable.

    -   They indicate that the lessons are a little relevant to their day to day activities.

    -   The text book provides a lot of texts, tasks and activities of different types for the practice of all four skills, but the HSC examination does not have any provision of testing the listening and speaking. Even in respect of reading and writing skills, the examination has only partial relevance to the text book.

    -   As a result, students do not feel interested to attend classes and they are also not enthusiastic in practising those very tasks and activities which the question paper does not embody, specially, those related to the speaking and listening skills.

    -   Authorities, parents and students want only good results in the examinations.

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- According to this expectation teachers also teach and practice only those items which are important and most relevant to HSC examination.

- Students are more eager to secure good marks than to develop Communicative Competence.

- Therefore, students instead of reading the text books rely on notebooks, guide books, model test books, each offering a huge number of model questions and answers.

- Students find those books convenient, time saving and helpful to secure good marks instead of the *English for Today* Text book.

- The ultimate outcome of the present HSC examination is that every year though a huge number of students pass the examination with high grades; they do not learn to develop communicative competence rather they learn how to deal with the test.

e. According to the responses of the teachers, students do not consider themselves as the 'managers' of their leaning. Neither do they think their teachers 'facilitators' nor do they accept an emphasis on a students based struggle to communicate. They tend to rely on pure *talk-chalk lectures* that are mostly teacher-centred" (Gupta, 20005).

Recommendations

The present study recommends:

a. Not only the teachers, but also the testers, examiners,

b. curriculum designers should be trained properly and thoroughly to make them fit for the successful implementation of CLT in the Bangladeshi context

b. Increasing all round monitoring and follow up by the concerned authorities. For example, Ministry of Education (MOE) and others concerned authorities like Education Boards,

NCTB should start regular monitoring and follow-ups to ensure full implementation of CLT as prescribed by the Syllabus.

c. The current HSC examination system should be changed and the exam should include all the four language skills: listening, speaking, reading and writing.

d. The syllabus and curriculum contents should be modified and reshuffled for creating a correspondence between the learning principles and course objectives.

e. Like Physics and Chemistry Practical exam (to assess students' speaking & listening skills) of 10-25 marks can be introduced.

f. Moreover, classes need to be smaller, not more than 30 students; physical and administrative facilities should be increased; lack of materials should be solved by providing authentic materials, modern technologies such as; projectors, slides, video and audio tape recorders, computers, multimedia etc.

g. Increasing the usage of the state of the art resources such as internet, popular magazines, newspapers, e-zines, mobile phones etc. to ensure highest output from the teachers as well as from the learners.

h. Language labs should be provided in teacher training context to facilitate mechanical language practice for trainee teachers.

Conclusion

For implementing the above mentioned recommendations, specially mentioned in No. f and g, a huge amount of money is needed. But, Bangladesh is a poor and developing country and owing to financial and resource constraints, the government cannot fund the requisite number of educational institutions. As a result, every educational institution is over crowded and class size is unusually large and facilities in these institutions are every poor. So one of the most important barriers that the present study identifies in implementing CLT in the current EFL context is the "*poor socio-economic*" condition of Bangladesh.

Thus, it is a crying need to find out or invent *an alternative way* or at least *certain alternative techniques* through little modification and reshuffle of the CLT approach and by considering the poor socio-economic condition and other unmanageable obstacles of the country. Finding out such type of alternative techniques will only be applicable in Bangladeshi EFL context and hence will help the learners achieve the desired goal of introducing CLT in the country. Otherwise the outcome of the abrupt implementation of a new methodology like CLT without preparing the ground will never be positive.

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Paranoid Personality Disorder of the Duke in My Last Duchess

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Abstract: A poem like "My Last Duchess" by Robert Browning (1812-1889), a dramatic monologue, calculatedly engages its readers on a psychoanalytical level. We hear only the Duke's musings and the poem's nested utterances which turn us inside. The Duke of Ferrara, the narrator of the poem, expresses almost all the symptoms of a paranoid in preoccupying with pervasive unjustified doubts about the loyalty or trustworthiness of his Duchess leading a life of carefree simplicity, in reading hurtful or threatening meanings into innocent incidents, kind gestures, behaviors of her, exercising excessive autonomy, getting jealous, perceiving her as attacks on his regal reputation, losing others' evaluation of the self, bearing persistent grudges and indignation against her, becoming unforgiving of perceived insults and threats to his position. His recurring inappropriate suspicion in situations, where his suspicions are unfounded, makes meaningful relationship with his wife impossible. In consequence, he has murdered his wife with no real justification of his distrust and his perception of innocent incidents as threatening in his life.

Keywords: Suspicion, jealousy, unforgiving, paranoid, serial killer.

The focus of this paper is paranoid personality disorder, a condition in which mistrust of other people is the cardinal feature, in relation to the Duke in the poem by the aforementioned Victorian poet. An attempt of defining the disorder is germane to this paper. This is because the definition will guide the readers into the nature of a paranoid personality and the verisimilitude of it

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with the thinking and doings of the Duke. According to clinical description, the main features of this disorder entail the sufferer to be excessively distrustful and suspicious of any and all people with no real justification. They generally perceive everything as a personal attack or threat as they have the false assumption that others are simply there to harm or trick them and subsequently they do not confide in anybody making it difficult for them to have relationships that last. The individual with paranoid personality disorder may perceive attacks on his reputation and/or character that are not apparent to others (although it may be worth noting here that just because others may not see real attacks on someone's character or reputation there is the chance they have not seen something that, in fact, may be real). Moreover, they tend to be jealous and feel the need for control and excessive autonomy (Williams 2009). In addition, they tend to be unforgiving of perceived insults, slights, or other instances of feeling wronged. They may also, however, perceive absolutely innocent or kind remarks as "insults" or other reasons to believe the person who made them hostile. The individual with paranoid personality disorder tends to be a bearer of grudges. Worth noting here is the difference between the normal individual who does not tend to bear grudges but who bears a grudge in an isolated situation in which bearing a grudge would be considered reasonable; and the person with paranoid personality disorder who tends to bear grudges against any number of people for any number of otherwise incorrect or unreasonable reasons (http://lisahwarren.hubpages.com).

Since the study intends to show how Duke's pathology is similar to a paranoid, let us now turn to the Duke, the speaker of the poem, who tells the readers that he is entertaining an emissary who has come to negotiate Duke's wedlock (note-he has recently been widowed) to the daughter of another powerful family. During showing the visitor through his palace, he stops before his late Duchess' portrait, apparently a young beautiful woman smiling. The Duke goes back and reminisces about the portrait sessions, and the painting of her Duchess coming to life in the mind and memories of him looking upon it. His musings brings in his mind her disgraceful behavior: he assumes that she has flirted with everyone, has never realized the noble title attributed to her, and thus has become unable to appreciate his 'gift of a nine-hundred-years- old name'. With the continuation of the monologue, the readers have understood with ever-more chilling certainty that the Duke, in fact, has caused or hastened the Duchess' pre-mature and unnatural death. When her behavior becomes more intense and

rapidly increased which he disgusts all the more, then "[he] gave commands ; /Then all smiles stopped together."(Lines 45-46)

In addressing the disorder in relation to the Duke of Ferrara, I would like to point out his paranoid thinking and doings. Being suspicious he orders Fra Pandolf to draw the portrait of the Duchess in a day. He says: "Fra Pandolf's hands [w]orked busily a day." (Lines 3-4) Because he has been under the impression that he can lose his flirty wife, as he thinks without any justification, to the painter. We know that painting necessitates long time to capture the real image, visual aura, the spirit, vivacity, inner glow, etc and thereby accomplishing good technical aspects, color use, unique coloring concept, spatial concept, etc. For example, the portrait of 'Monalisa' drawn by Leonardo da Vinci, (1452-1519) famous Italian painter, took three years (c 1503-1506) yet it was not completed in the real and best sense of the word. Another portrait, 'The Last Supper', drawn by Vinci also took three years (1495-1498) (Wikipedia). In fact, Duke's thoughts and the order to the painter are not reasonable at all. His behavior indicates his extreme mistrust in the Duchess and the painter. We know that he is a connoisseur of art yet the Duke has not allowed the painter and his wife together for many days which is required for technical excellence of the artwork, in fact. It does not mean that he has not demanded the technical artistry of the work which will adorn his royal room and of which he will aggrandize rather the fact that he suspects his wife and other people without any justification.

The readers might easily surmise or understand that a man lacks in morals like the Duke has committed a vengeful crime out of extreme mistrust and jealousy. The undercurrent of his execution of her is not at all difficult to understand if the readers seek for the deep layer of meaning of the lines which the Duke utters. In addition to suspicion, reciprocal understanding and absolute trust between the spouses are replaced by jealousy. For example, he seems jealous as he failed to get exclusive possession of his former Duchess' smiles for himself. He, like an abnormally sensitive man, has neurotically desired that his wife will only smile for him. To him, she must be reserved in expressing her emotions and in showing certain gestures. Says he: "She had/A heart how shall I say? Too soon made glad, / too easily impressed; she liked whate'er/she looked on, and her looks went everywhere. / Sir, 'twas all one! My favor at her breast,/ The dripping of the daylight in the West,/ The bough of cherries some officious fool/ Broke in the orchard for her, the white mule. She roe with round the terrace

all and each/ Would draw from her alike the approving speech, /Or brush, at least." (Lines 21-31) It reveals to the readers that she loves and enjoys the simplest aspects of life such as sundown, cherries, and riding her white mule. According to the Duke, she has nothing in her possession unlike him; the tiniest things given to her make her happy as a result. These lines also uncover that he is jealous.

At this juncture, I want to say that he not only feels jealous but also reads hurtful or threatening meanings into the aforementioned innocent incidents, kind gestures, behaviors of the Duchess. His aristocratic standards cause him to think his last Duchess with "A heart . . . too soon made glad, / Too easily impressed" (Lines 22-23), was undiscriminating, indiscreet, 'trifling'(35) (Dupras Browning's "My Last Duchess":Paragon and Paregon). He has misunderstood her kind-hearted thankfulness and has wrongly perceived her simplistic behavior as something hurtful and threatening to his royal image. He has thought that his gift (the noble title) is the best and is jealous that lesser gifts get the same rewards for her. To him, she behaves as though she ranked his nine hundred years' regal name and fame to a gift which is of slight value and importance. Says he:

 "She thanked men - good! but thanked
Somehow - I know not how - as if she ranked
My gift of a nine-hundred-years-old name
With anybody's gift." (Lines 31-34)

The Duchess' inattention to her proud spouse contests his self-image as a paragon. His answer to this paragone (competition) between their incompatible tastes is to have her "painted on the wall" (Dupras Browning's "My Last Duchess": Paragon and Paregon). He has defeated her, by implication. Since her evaluation has made 'all one' (25) and when 'Much the same smile' (45) has not favored him, his final gift to her is when he 'gave commands', which has transformed her 'same smile' into 'all smiles' (46). He has perceived her mentality and behavior as reckless, hurtful, and at the same time quite threatening so to say. Because, he assumes that he goes on losing the evaluation of the Duchess and the others around him or her in the state. Her extremely bad disregard for rank injures his pride so much that he bears persistent grudge and indignation against her. He has never verbalized or expressed his disgust to her but the readers can easily understand the undercurrent of disgust in the mind of the Duke when he is

recalling and revealing his thoughts to the envoy. In the following lines, clearly he reveals his latent disgust for her:

"In speech - (which I have not) - to make your will
Quite clear to such a one, and say, "Just this
Or that in you disgusts me; here you miss
Or there exceed the mark"" (Lines 37-39)

In the Duke's pattern-where image is everything-there can be no rivals: for being 'such an one', thus violating etiquette, the Duchess earns his wrath; he "gave commands; / Then all smiles stopped together" (Lines 45-46). Browning's wry art makes us smile if we realize that for the nonce an archaism ('an one') phonemically and solecistically represents the Duke trying to reduce his blundering, incomparable wife to a 'none'(Dupras).

The range of his indignation, disgust, and wrath is so great that the fiery flames of the feeling have not yet been extinguished even after the extermination of his wife. Let us try to notice how he keeps the painting behind a curtain, until he feels like displaying it to others. Nobody, not even the Duchess herself have power or control over her smile. It is the domineering Duke who has had complete control over the painted smile of his deceased wife. He says: "(since none puts by /The curtain drawn for you, but I)"(Lines 9-10). The point of his being very power-conscious and controlling can be understood by his using of the possessive words 'my' several times in the poem. The hypnotizing and mesmerizing smile of her as splendidly captured in the portrait, however, disturbs and disgusts him as much as the living smiles of her wife. As an apparition of her former self, she will be expelled from his consciousness only when he will replace marital subjects to serve him as objects; then neither one of the Duchesses will be 'such an one'. Here, he is not concerned with the media as the intention will be carried out when her existence will be reduced to no less than a piece of commissioned work forged by his authoritative orders.

In addition, through wielding power against his former wife and the re-wielding of it with the next one, the Duke regains or stands to regain his authority. He demands and exercises excessive autonomy. The envoy is reduced to a silent listener which further rubs out the last Duchess as a remarkable woman with whom he is temporarily joined. Simultaneously, the monologue extricates him from an obscure verbal margin where he has something to say. With this look-but-don't-talk attitude, the envoy finds that he is

'not the first' (Line 12) to be drawn to what is 'painted on the wall'; then he is redrawn, or re-'turned' (Lines 9,13), by the Duke's voice to the perspective of strangers who can never read without assistance from the master's critical voice (Dupras). The latter uses his guest to illustrate how he wants to be treated. The envoy adopts the protocol of reading by confirming his senses to the Duke's will, even if this means being diverted visually and aurally for a few minutes from the task of gaining attention for the count's 'munificence'.

The Duke's presence is again paramount, so he stands by (speaking parenthetically) what the envoy could not possibly say so directly and insultingly to a female superior. His former wife and his current visitor are expected as listeners to intuit exactly what 'disgusts' someone who is blameless, someone whose will and word are acute. He, briefly granting the envoy the possibility of rhetorical skill, strips him of it: no one; must rival the Duke's command of the last Duchess, and anyone "Who'd stoop to blame" her (Line 34) would be undignified. To the Duke, to be really powerful, like envoy's host, the envoy must transcend candor without stooping. He ought to prove himself up to the mark, unlike the last Duchess, if his being lessoned means the proud and unforgiving Duke will not have to reframe his 'commands' to another Duchess (Dupras).

After a close insight into the content of the poem, I can say that the envoy is a mute agent of a framing that encloses a 'fair' woman, yet also makes her ornament the Duke's self-creation. This next Duchess will soon be, like her nixed predecessor, no more than a shade of her 'self' in a palace of art where the pattern of femininity is losing its color. The Count's daughter, as a married yet marred woman who minds her 'looks' and 'approving speech' (30), will know without coaxing that she is 'a rarity' (like Clans of Innsbruck's bronze statue of ducal Neptune taming a seahorse) only to the extent she submerges her 'self'. By means of a final reference to another artifact, the Duke serves notice again that his having to 'tame' another wife will prolong the contest between his supremacy and women's secondary work (Dupras).

He feels indignation against the personality or generosity of heart in His possessions that he fails to completely regulate. He expects such instinct of regulation as very natural as it is a privilege granted by conventional male ascendancy. Therefore, when his self-possession and absolute rule see their failure to control or

prescribe his last Duchess' escapade, he terminates her and thereby inscribes female sexuality. Even more than that, after her termination he regulates her painted smile. His attempt to lesson her, by implication, to stoop to explain her causes of his disgust and to make her disciplined, would be beneath his dignity, so; he murders her. But surprisingly enough, at the same time he is not at all disgraceful to talk about the money which he intends to collect from the Count as dowry for his marriage with the latter's daughter. Does not it affect his dignity? To speak the truth, the egotistical Duke is unforgiving- symptomatic of being a paranoid- of his injured pride as it is a threat to his position. In the poem, we find no indication that he has hovered between his intention to endure her or kill her. Most probably, it is internalized in his ego that if his wife, including others, exceeds the mark or if she becomes threatening to his mental state and regal reputation, he instantly must take drastic steps to stop her instead of stooping and instructing her. As far as we have become able to have an insight into his mind, we have found no softer human quality in him. He is such an iron-hearted person that he does not even hesitate to murder his innocent wife.

Paranoid personality disorder must be diagnosed by a qualified psychiatrist. The term, 'paranoid', may be one of the most misunderstood psychiatric terms among the general public as opposed to trained, competent, mental-health professionals. Since I am not a clinician, in diagnosing or suspecting paranoid personality disorder in relation to the Duke, I have taken cultural beliefs and differences into consideration lest I should misinterpret it. Some cultures have beliefs that would be viewed as 'paranoid' by people in other cultures. So, it is important not to mistake differences in cultural beliefs (strange as they may seem to those of another culture) as mental illness. Besides cultural differences, there can be differences between individuals that do not necessarily indicate paranoid personality disorder. The Duke, in fact, shows almost all the symptoms or clinical features that resemble those of paranoid personality disorder. Out of suspicion, jealousy, and disgust the Duke kills his loyal wife (since there is no true, slight indication of her infidelity let alone proof), and he never feels pricks of conscience. He even leaves hints to the envoy so that the yet to be Duchess does not imitate the behavior of the deceased Duchess lest she should experience the same tragic fate. Can we call it normalcy? Is not it alarming? Is not he growing to be a serial killer? Is not his mental state pathological? The sum of what I have tried to mention above is that Duke's pathology is tantalizingly similar to a paranoid in Robert Browning's poem,

"My Last Duchess".

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Domestication of Women in Bangladeshi Media Discourse: A Critical Insight

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Abstract: Despite the fact that Bangladesh has been ruled by women primers for almost two decades, women in general are still not empowered enough to be able to make their own decisions. The domestication of women is a process that has been going on for generation after generation. Even though women are more emancipated than before, the process of domestication is implicitly apparent in Bangladeshi media, particularly in television commercials (TVCs). Media discourse when analyzed empirically unearths a number of issues, among which domestication of women is one of them. Critical analysis of TVCs reveals the linguistic and semiotic mechanization through which the domestication process occurs.

Keywords: Domestication of women, stereotyping, mass media, TVCs empowerment, CDA.

Introduction

Traditionally it is believed that men and women have different sets of gender roles (Giddens, 2006; Schaefer, 2010; Miaji 2010; Spencer, 1997; Rao, 2007). Women tend to be domestic caretakers, while men tend to be breadwinners. Gender stereotypes impede the development of a society as these destroy individual talents to some extent (Schaefer, 2010). At present these stereotypical beliefs have changed as nowadays women do not only keep themselves associated with household chores but also they are equally concerned about their career (Rao, 2007: 820). Belch and Belch (2006) say that women are depicted as preoccupied with beauty, household duties and motherhood in television commercials that debase the status of a woman. It appears that in television commercials stereotypical portrayal of women is still present.

Although in the past women development did not receive much attention and their empowerment along with education seemed even unnecessary to some extent (Forkan, 2011), the concept has

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been changed nowadays as women started availing themselves of the empowerment opportunities in all the civilized countries (Rao, 2007: 820). Rao (2007: 820) says that women at present do not only keep themselves associated with household chores; now they are equally concerned about their career. Still women are depicted as preoccupied with beauty, household duties and motherhood or shown as sexually provocative objects in television commercials (hereafter TVC) (Belch and Belch, 2006: 766). It appears that these gender stereotypes in mass media debase the status of women in modern world which hinders the advancement of women. This study aims to analyze the discourse of Bangladeshi TVCs to find out stereotyping of women as a domestic being in mass media.

Critical Implication

Gender equality has been enshrined in several national and international laws; for example, the 28(2) article of "The Constitution of Bangladesh" says "women shall have equal rights with men in all spheres of state and public life" (Rahman, 2008: 284). Therefore, women are supposed to exercise the equal right and power. Pointing at women as "a subordinate and oppressed group", Schaefer (2010: 262-263) says that women remain noticeably 'underrepresented' and they have made a slow progress as the society is run by male dominating institutions. In addition, to illustrate the functionalist view, Schaefer (2010: 261) further says "women become anchored in the family as wives, mothers and household managers; men become anchored in the occupational world outside the room". In the Bangladeshi context, women, whether they are homemakers or have a career, generally take up the role of caretakers—of husbands, children, and mother/father-in-laws—while men are the breadwinners, and hardly take up such responsibilities at home. This stereotyping of women as domestic being seems to be quite apparent in TVCs as Ranzetti and Curran (1992: 120) say "in television commercials, women most often demonstrate household cleaning products, personal care items and food". Sultana (2010; 2011) says that in Bangladesh, it is believed that women are responsible for cooking, washing and rearing children and are not supposed to go for professional jobs; furthermore, as society in general tend to think that since nature has made men superior, they should be the decision makers, and women should depend on them. Schaefer (2010: 261) argues that this gender stereotyping might deprive society of the contributions of many talented women from showcasing their creativity. This paper endeavours to critically analyze media discourse, particular

by Bangladeshi TVCs, and reveal how the mechanization of domestication and stereotyping is occurring. The analysis of the study is from a CDA perspective, and explains the findings in terms of discourse, ideology and power. Haque (2008) says that CDA deals with the hidden agenda of a society and makes people conscious about their rights.

Significance

This paper is quite significant practically and theoretically, in the sense that it deals mainly with stereotyping of women as a domestic being, which eventually impedes the development of society. From a practical perspective, it is an endeavour to create social awareness about this social practice; therefore the readers of various target groups—researchers, academics, students—will benefit from this paper. If they are conscious about this issue, they can make other uninformed people informed. In the long-run, this knowledge may help to reduce stereotyping of women as domestic being, at least to some extent. From a theoretical perspective, this paper is the first attempt in looking at Bangladeshi television commercials from a critical discourse analysis (CDA) perspective. If the data yields significant findings, this would further substantiate the relevance of using a CDA framework.

The Power of the Mass Media

Giddens (2006: 584) upholds an example to show the strength of media coverage in modern world. He says that in 1865, the US president Abraham Lincoln was assassinated in a Washington theatre and this news took twelve days to reach London; on contrary, in the twenty first century, a global audience of two billion watched the terrorist attack in New York and Washington on 11 September 2001 as international television channels broadcast the whole attack just after few minutes. Nowadays, people can easily get all the important news just sitting before a television set; according to McLuhan (in Giddens, 2006: 585) this electronic media has created a global village as people throughout the world can see major events unfold and hence participate in them together. Fairclough (2001) suggests that media discourse has hidden power, which is more powerful than face-to-face discourse. Media discourse is "one-sided" and the producers of this discourse usually cannot get any "feedback" about their discourse (text); here, discourse is designed for mass audience and cannot get any feedback (*ibid*). Another aspect makes media discourse study

interesting and that is power relations between producer (of media text) and interpreter (of media text) which are hidden to a great extent (Fairclough, 2001). In many ways, producers exercise power over mass audience which is not apparent (*ibid*).

Stereotyping in Mass Media

According to Schaefer (2010: 141), stereotypes are "unreliable generalizations about all members of a group that do not recognize individual differences within the group". It appears to be a fixed but baseless idea about a particular group, of which people often think that all the members of that community are same in nature. Giddens (2006: 491) says that stereotypes are prejudices of a society; he elaborates with an example that there is a notion to think that all black men are gifted athletes; but a considerable number of black men might be found who are not good at athletics.

Gender based stereotypes are a common phenomenon in every society; most of the cultures have distinct forms of work on the basis of sexual identity (Rao, 2007; Miaji, 2010). Mass people have a tendency to specify the gender based works as "women's work" or "men's work" (Rao, 2007: 814). Spencer (1997: 195) and Rao (2007: 814) point out that traditionally it has believed that men are supposed to be the "providers" for the family, while women are expected to assume almost every responsibility, to take care of the child and to attend the household duties. So, it might be said that traditionally the responsibility of earning for the family has been imposed on the male members and women are responsible for managing household duties.

According to Schaefer (2010: 141) often the presentation of media is stereotypical that means it does not recognize individual differences within the group and that creates false images of a group. Schaefer (2010: 141) uses the term "dominant ideology" for media that points at a set of cultural beliefs and practices that is helpful for keeping the interest of dominant groups, powerful individuals and politicians. The influence of dominant ideology is quite apparent and that might be responsible for portraying a stereotypical image of downtrodden people of society (*ibid*). The mass media has some noteworthy dysfunctions (Schaefer, 2010). An important dysfunction of the mass media is that "they may act as a narcotic, desensitizing us to distressing events" (*ibid*). The mass media standardize culture and prioritize cultural value through mass communication, and at the same time, it is criticized

for endorsing illicit activities though it can serve to reinforce proper behaviour (*ibid*).

Advertising as a Form of Communication

Ahmed (2007: 23) says advertising has become an art that occupies a separate identity in today's media, especially in electronic media; the specialty lies in its nature of innovation, newness and the superb way of presentation which have made this marketing term entertaining. Advertising is now a widely discussed form of promotion which has been very common to the companies whose products and services are targeted at mass consumer markets (Belch and Belch, 2006: 5). Sometimes this promotional form has been given the highest priority since it plays the role of a communicator between consumers and businessmen (*ibid*). The reliance on advertising has been increasing significantly; companies raging from large multinational organizations to small retailers are now much concerned about this promotional strategy (*ibid*). Belch and Belch (2006) say that consumers become dependent on advertisements as they help them to make their purchasing decision. It has a significant impact on socio-economic system of a country (*ibid*).

Form and Functions of Ads

Schaefer (2010) says media advertising has influence on culture as it creates "needs" and raises "unrealistic expectations" of a consumer and develops a standard of life that is required to be happy or satisfied. It appears that advertising introduces new trends and life styles, motivates and reinforces people to get into that particular standard of life (see Schaefer, 2010; Belch and Belch, 2006). It might be said that to some extent our society loses old values and customs as advertisement brings new ones (*ibid*).

There are a number of medium of advertisement including newspaper, radio, television; an advertiser must consider some factors like cost, target audience, lead time and overall company budget in case of choosing the appropriate medium (Straub and Attner, 2007: 311). To illustrate, Straub and Attner (2007: 311-314) point out that an advertiser is supposed to consider newspapers or radio if they want a quick service at a low cost; whereas in reality, it requires time and preparation to broadcast commercials in television because advertisers have to submit copies and pictures some months in advance (*ibid*). Again, in case

of TVCs, the advertisers should think about a considerable promotional budget; though the cost is seemingly huge for commercials, it is actually a low cost per viewer (*ibid*). According to Straub and Attner (2007), compared with other medium, TVC provides high creative option and persuasive impact on the viewer, though it has a disadvantage of short message and limited availability (*ibid*). On the other hand, national magazines have an advantage of permanent message and availability (*ibid*). Belch and Belch (2006: 351) say that television media has a facility to combine visual images, sound, motion and color which makes an advertisement more creative, imaginative and appealing. The interaction of sight and sound makes the presentation of a product dramatic and lively (*ibid*). TV commercials can be used to make an average product appear interesting, evoking emotional or entertaining aspects (*ibid*).

Discourse of Advertising

Goddard (2002) says that advertising text is always catchy as it tries to get attention of the mass people. She adds that advertisers use some attention seeking devices like image, verbal text and layout, font size etc. Sometimes, the advertisers even use startling or shocking images to make people emotional or sympathetic (*ibid*). Goddard (2002) gives an example where the advertiser uses a picture of a blind child to raise fund for a charity. Sometimes different accents of different social groups have been used in the advertisements which play an important role to seek people's attention (*ibid*).

Mentioning language as a persuasive communicative tool, Al-Azami (2007) says that the language of advertisement is different from ordinary language as this contains strange, catchy, attractive words and phrases in order to pursue the audience, and sometimes new words are coined to make an advertisement manipulative and successful. He adds that a lot of similes, metaphors, personifications are used to make the language dramatic and touchy. The language of advertisement presents aesthetic values, romantic expressions and so on to explicitly or implicitly persuade the audience (*ibid*). Meyer (in Tanaka, 1994) says that most of the people pay attention to food and sex; which seems people are very interested to look at the image of sexism or food. Tanaka (1994) explains that in order to grab people's attention, advertisers tend to use sexual images even though they might not be needed for selling a product. He gives an example of a wrist watch

commercial where men and women are seen obsessed with sexual desire courting each other. Advertisers often use pun to seek attention and mostly these are fairly easy to resolve (*ibid*). Urmee (2011:31) says that often advertisers put misleading and negative information and make commercials in bad taste. She illustrates that sometimes the language is distorted, ridiculous and highly gender sensitive; moreover, often it humiliates a particular group of a society.

A Brief History of Advertisement in Bangladesh

Anwar (2003) says that there was little advertising practice found before the independence of Bangladesh; some pioneering advertising agencies like Bitopi, East Asiatic (now Asiatic) and Interspan entered the market in 1967. Al- Azami (2007) says the first radio advertisement in Bangladesh was broadcast on 1 May 1967 on the radio Pakistan; it was a Bangla advertisement about hair oil called "Regard's Trifola Oil". Persuaded by the advertisement, people went to the market to buy the oil (*ibid*). Everyone realized that it was a serious medium of advertising (*ibid*).

In East Pakistan (now Bangladesh), advertisement on television began in 1964 (Al- Azami, 2007). The companies that first advertised on television were Habib Bank, United Bank, Ispahani Tea, Regard Chemical, Lalbagh Chemical and Crescent Lights (*ibid*). Initially all the advertisements were in slides; in the 1980s, all the advertisements were black and white and in the 1990s new technologies were adopted and advertisements were in color (*ibid*). Unlike radio ads, TVC's bi-lingual culture has been adopted from the beginning of broadcasting, where 60% commercials were in Bangla, 40% were in English and no advertisement was found in Urdu due to the language movement (*ibid*).

Singh (2011) says that now in Bangladesh the government is serious about the digital growth and the field of advertisement is vast. Now, the advertising agencies are not only making TVCs, but also they consider mobile, digital retail as their medium of communication (*ibid*). Even the attitude of people towards advertising farm has changed a lot (*ibid*). In the past, most of the advertising farms were family-run business, and now they have adopted corporate culture (*ibid*). Now advertising agencies do not just try to market a particular product, but they seem very

passionate to present the culture and values through their advertisements (*ibid*).

Society, Culture and Advertisement

Belch and Belch (2006: 762) say that the impact of advertisement on society is present and it influences people's lifestyle introducing new trends to a society. He adds that Hughes (in Belch and Belch, 2006) points that advertisement establishes "what is cool" in a society. Belch and Belch (2006) go on to say that often advertisement is condemned as it encourages materialism, manipulates consumers and contains stereotypical issues. Therefore, advertising agents must be careful about their advertising and they must consider their ethical and social responsibilities (*ibid*). Besides marketing, advertising presents and glorifies culture to some extent (Ahmed, 2007: 23). Advertising is not just a message delivered to consumers; it is an art to represent the culture of a nation (*ibid*). Singh (2011: 27) says that he finds Bangladeshi commercials "very different and interesting as the works are deeply rooted in the Bangladeshi culture and the sentiment".

Codes and Ethics in Advertisement

Considering ethical ground, advertisements receive much criticism because often they convey deceptive and untruthful messages to the consumers which might mislead them (Belch and Belch, 2006). A study shows most of the commercials are unbelievable but persuasive and might influence consumers' mind while making purchasing decision (*ibid*). Urmee (2011: 31) points out that in Bangladesh often TV commercials, mostly in a bid to be innovative and eye catching, tend to show things that might mislead or deceive the audience- for example, reporters or news presenters are reporting news of a crisis (which is fake) suggesting a solution (where the brand name shows up) for the crisis. Sometimes viewers cannot distinguish between reality and make-belief, from advertisements and actual news reports (*ibid*). Urmee (2011: 30) reports there is no proper law of advertisements in Bangladesh. She says that Ahmed (in Urmee, 2011) points out that the very first policy regarding advertisement was formulated in 1976 which mostly concentrated on the rules and regulations for advertising in newspapers; and the second one was formulated in 1982 which also cannot be called a complete one. The interpretations and clarification for advertising in media were

vague on the policy (*ibid*). Ahmed (in Urmee, 2011) says though today's media has a huge number of private advertisers and private TV channels there is no proper comprehensive media policy which can meet the contemporary requirements of media houses.

Functionalist Approaches

In the 1950s two theorists, Parsons and Bales, offered a framework called Functionalist framework in which they implied two separate sets of tasks between husband and wife (male and female) which were functional for the family as a unit (Schaefer, 2010: 261). According to this framework, women are considered expressive, emotional and supportive gender; men are instrumental and practical, and these two opposite sexes complement each other (Schaefer, 2010: 261). Women concentrate on domestic life and become anchored in the family as wives, mothers and household managers; men focus on livelihood and become anchored in the occupational world outside the home (*ibid*). These functionalist theorists believed that this division of works is logical, practical and convenient as women and men perform those tasks for which they are biologically best suited (Giddens, 2006: 468). These theorists tend to show that gender roles are natural, but Spencer (1997: 195) points out that sex is natural but gender is social. It appears that the production of male and female is biological and natural; on the other hand, gender roles are not natural rather these have been established by the culture of a country (*ibid*). Schaefer (2010: 261) criticizes that this theory would lead us to expect girls and women who have no interest in children to become baby-sitter and mothers and similarly, males who love to spend time with children might be enforced to enter into business world or build careers in corporate field. Such gender expectations might harm the individuals who do not fit into the prescribed roles and these expectations deprive society of the contributions of many talented people who feel confined by gender stereotyping (*ibid*). Giddens (2006: 468) points out that when the theorists offered this framework most of the women were housewives and gender expectations were very usual.

Focusing on Bangladeshi Women: Patriarchal Society

Bangladeshi society has adopted a patriarchal culture which has a strong historical background (Miaji, 2010; Sultana, 2011). Miaji (2010) says that the Hindu and Buddists reined Bangladesh for thousands of years, followed by the Muslims who ruled

Bangladesh for seven centuries, and finally the British ruled this country for almost 200 years (Miaji, 2010). Through these periods Bangladesh saw a male dominating society where women were kept under the strict control of males (*ibid*). This male dominating society formed a lot of social norms and practices which resulted in a poor economic condition for women (*ibid*).

Like other patriarchal society, in Bangladesh men are usually responsible for earning for their family members; thus they exercise more power (Balk, 1996:3). Women take care of their husbands and other family members, and manage all the household activities; they must be satisfied with their husband's income (*ibid*). Women are discouraged to go outside even if they are involved in income generating activities; they must take the permission of their husbands if they want to do jobs or do business (*ibid*).

Sultana (2011) says that in Bangladesh, men enjoy greater power of taking family decisions only by virtue of being men; women are to carry on orders usually. She explains that in all the aspects of our society, like household, school or labour market, men are given priority over women, as it is a practiced patriarchal ideology. In Bangladesh, people consider that the superiority of male is a natural order, that means nature has made men superior, and male must earn for their family, which women are relatively powerless in almost every sphere and they are dependent on men (Sultana, 2010). Miaji (2010) points out that compared to urban women, rural women have less authority in terms of family matters, children's education and future; generally their role is limited to household tasks.

Domestic violence / abuse or family violence is a very familiar term in Bangladesh which refers to the domination of a person in an intimate relationship or marriage over the other person (Khatun and Haque, 2010). In Bangladeshi context, family violence means violence against women where women are commonly victimized both physically and verbally (*ibid*). Khatun and Haque (2010) say that such violence is due to patriarchal values and male hegemony over women of Bangladeshi family (*ibid*).

Gender Stereotyping in Bangladesh

The majority of the women believed that the role and duty of women is to take care of children and household only (Sultana

2010). Traditionally, the roles of women are considered to be as a daughter, wife and a mother (*ibid*). In Bangladesh it is considered that women's function is to give birth to the babies, nurse them up and manage the household (*ibid*). Women's work and lives take place within the sheltered confines of the extended household and compound (*ibid*).

In the 2001, Asian Development Bank (ADB) Country Briefing Paper reports that girls are viewed as potential mothers and homemakers, thus priority is given to their training in domestic chores rather than to their right to an education. In general, as head of the household, the husband makes most of the important decisions.

Women in Mass Media

Schaefer (2010: 143) points out that according to feminists, mass media present a distorted and stereotypical society limiting images of the sexes which is far from social reality, but has a powerful influence on people's perspective regarding how they look at men and women. He explains that feminists point to three problems that mainly arise from media coverage:

1. Women are underrepresented, which suggests that men are of cultural standard and women are insignificant.

2. Men and women are portrayed in ways that reflect and perpetuate stereotypical views of gender.

3. Depiction of male- female relationships emphasize traditional sex roles and normalize violence against women (Schaefer, 2010: 143).

Not only feminists but also a considerable number of educators and social scientists note that mass media presents women obsessed with beauty, who are half witted, and most of the time they are like products (*ibid*).

Roy (2003: 231) says that most of the countries do not provide a balanced picture of men and women in their print and electronic media. He says that media tend to show stereotypical and gender biased programs portraying women negatively which degrade the status of women to some extent.

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In Bangladeshi movies, women are portrayed as a housewives or mothers, "whose position demands supreme acts of sacrifice for the welfare of the family" (Hamid, 1996: 96). Sometimes women have been shown dealing with double burden, that means they earn money for family members (usually in absence of the male) and deal with household activities, even though they have unequal status (*ibid*). In most historical or mythological stage dramas men hold the major role and women are portrayed in their subservient images (*ibid*).

Women in Advertisements

Belch and Belch (2006: 766) say that in advertisement women are stereotypically presented as products based on their beauty; males are usually portrayed as more knowledgeable, active, powerful; and women are shown less intelligent responsible for indoor activities. In Bangladesh, advertisers mainly invest huge amount of money in female models to market cosmetics, plastic ware, food and beverage, as these products are related to women (Hamid, 1996: 96). Hannan (2011: 6) criticizes the tendency of showing off women in TVCs unnecessarily, for instance in Bangladesh telecom ad where many girls are shown singing and dancing. He further adds that these girls are debasing their status though they think it upholds their right, because the advertisers are using the beauty of those girls like a product to sell their products.

The Concept of CDA

According to Haque (2008: 111), CDA is "a process, system or method for critically analyzing instances of discourse in order to unveil or expose hidden agendas embedded in society". He elaborates that CDA deals with social problems embedded in society and it aims to empower people by making them conscious about hidden agendas that exist in community. According to Van Dijk (2001), CDA makes us informed and conscious by expanding our knowledge and rationality that we did not have earlier. CDA focuses on the social dominance, power abuse and inequality embedded in the community by analyzing discourse (re/produced by text and talk) considering social and political context (*ibid*). The aim of CDA is to expose social inequality and to stand up against dominant formal paradigm or social system (*ibid*).

Discourse, Ideology and Power

Fairclough (2001) says that discourse is a social practice as

firstly the language is a part of society, and not somewhat external to it; secondly, the language is a social process; thirdly that language is a socially conditioned process. Therefore, CDA analysts consider societal structure (power and ideology) to analyze a text. CDA scholars study a text in terms of discourse (semiotic signs, paralanguage and advertisements), ideology and power (Haque, 2008, 2009). CDA analysts aim at revealing structures of power and unmasking ideologies (Wodak and Meyer, 2009). Ideology is not understood in a positive way; CDA analysts are interested in ideologies that are hidden in everyday belief (*ibid*). Power is another concept which is central for CDA as it is responsible for social inequality (*ibid*). CDA researchers analyze power abuse of one group over another and how the dominant groups discursively practice such abuse in everyday life (*ibid*). Power is not always exercised explicitly by dominant groups, most of the time it is taken-for-granted in actions of everyday life (Van Dijk, 2001). The power of dominant group may be integrated in laws, rules, norms, habits and even quite general consensus (*ibid*).

According to Haque (2008: 113) the main intention of CDA is to deal with social problems embedded in our society and to make the downtrodden and oppressed people conscious about hidden agendas. He elaborates that CDA aims to "show the non-obvious ways in which language is involved in social relations of power, dominion and ideology". CDA's objective is to reveal social structure and unmask ideologies (Wodak and Meyer, 2009:8). Fairclough (2001: 230) says that CDA is committed to bring social changes. According to Haque (2008: 115):

> CDA analysts make it a point to take up the position of the uninformed people and endeavour to inform them about certain deceptive social practices that are practiced by describing and explaining relationships of social practices in terms of discourse, ideology and power.

He adds that the goal of CDA analysts is to reduce social discrimination by letting the common people know about the power relations.

Methodology

This study was qualitative and descriptive in nature. The data (TVCs) were collected from Bangladeshi private and public television channels through a TV card. The study selected 40

TVCs, which were collected from all Bangladeshi TV channels (national and pay channels), except Islamic TV over a period of five months (from January 2011 to May 2011). The channels from which TVCs were collected are NTV, RTV, ATN, Channel I, Boishakhi TV, BTV, Desh TV, Ekushe TV, Banglavision, ATN Bangla, ATN News, Masranga, and Independent TV. The reason why Islamic TV was not considered for data collection is because TVCs of domestic products are not frequently broadcast. Due to frequent power cuts, in some cases the data were downloaded from *YouTube*. Only the TVCs about domestic objects which are directly related to cooking, washing, cleaning and rearing children were taken into consideration. The television commercials of other products were excluded from the study since these were not directly related to everyday domestic life.

Theoretical Framework

The research adopted Fairclough's (1995) three-dimensional framework to analyze the text that foregrounds connections between language and social practices to understand how women are portrayed in the TVCs. Fairclough's (1995) discourse analysis process consists of three parts: firstly the text analysis which involves linguistic analysis in terms of vocabulary, grammar, semantics; secondly, interpretation of the relationship between the discursive process and the text; and finally the explanation of the relationship between the discursive processes and social practice where the text is analyzed in terms of discourse, ideology and power. The data was tabulated to analyze the text in terms of vocabulary, grammar, semantics, to interpret the relationship of discursive process and the TVCs, as well as to explain the TVCs in terms of discourse, ideology and power.

Results and Discussion

Gender equality is a core developmental issue that determines the progress of a nation in terms of economic and societal advancement (Miaji, 2010: 25); but traditionally it is believed that women and men have their distinct gender roles, for example, men are responsible for providing financial support to the family and women are expected to cook, do all the household chores and take care of children (Spencer, 1997: 195; Rao, 2007: 814). In TVCs the reflection of the stereotyping of women is quite apparent (Ranzetti and Curran, 1992: 120), which also seems to be the case in the Bangladeshi context. The society expects these stereotypical

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gender roles because of patriarchal tradition (see Balk 1996, Miaji 2010, Sultana 2011). This study focuses on stereotypical presentation of women in TVCs and whether such presentation of women reinforces certain social myths. This study has been conducted from CDA perspective. The data has been tabulated to show the common stereotypical features of Bangladeshi TVCs. The study adopts Fairclough's (1995) three dimensional framework (see Fairclough 1995) to analyze the text (i.e TVCs).

Textual Analysis and Interpretation of the TVCs

A critical discourse analysis of the 40 TVCs (Appendix A), they were categorized into various features—duration, setting, occupation, specific discourse, jingle, voice-over, male dominance and social myth.

The duration of all the TVCs is not the same; based on the data, the shortest TVC is of 10 seconds and the longest one is of 70 seconds. The duration of a TVC might influence the presentation of a product and the presentation of women. If the duration time is short, the advertisers tend to show just the most important features of a product. In this limited time, the advertisers cannot concentrate on the gender sensitive issues and the ad becomes very stereotypical. The duration of Tibet 570 Soap is only 10 seconds; therefore, the advertiser only shows a young female receiving some clean clothes along with a washing soap from an elderly female; then, the young female excitingly utters "এই সাবান তো আমার মা ব্যবহার করতো..দাদীও.."(My mother used to use this soap…. grandmother too). There is no male character present in this commercial and the women are shown as housewives who are much concerned about the family washing soap. On the other hand, the duration of Fresh Soybean Oil is 60 seconds; therefore the advertiser gets sufficient time to portray a family life where both husband and wife are working people. The presentation is less stereotypical here.

In all the TVCs of the study, domestic lives of people have been portrayed. Most of the time female characters are seen staying at home, doing household chores, cooking for the family members while male members are busy in their office work. The setting of 55% TVCs out of 40 is solely domestic (home), especially the kitchen and dining space; in 40% TVCs, both domestic (home) and outside settings have been used. In other words, in 90% TVCs the setting is partially or wholly domestic (home). In these TVCs

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women are seen working in the kitchen, doing household chores and rearing their children. Some TVCs have shown both office and home settings. Mostly, the male characters are portrayed in their offices, doing official works and women are portrayed at home. There are some exceptions, for example, in Walton fridge TVC, a female character, who has good knowledge about fridge and food, is shown in a fish market; but she seems to be a housewife. Again, in 'Fresh Soybean Oil' TVC, both the husband and the wife are seen doing office work; later they return to their home and the wife enters the kitchen while the husband stands beside the window. It appears that even if women earn for the family, they are solely responsible for cooking. Therefore, they need to shoulder "double burden" if they do office work outside. Based on the findings, it seems that women are associated with home and domestic life, while men are associated with office. Therefore it might be said that in Bangladeshi TVCs generally women are associated with home especially with kitchen, dining space or bed room; in contrast men are associated with office.

The women are portrayed as housewives in almost all the selected TVCs of the study. These women are seen as expert cook, sometimes as good washerwomen; their prime job or responsibility is to take proper care of their children, satisfy their husbands and father and/or mother-in-law(s). On the other hand, men are portrayed as service holders; they are seen doing desk jobs or returning from office. Moreover, in some TVCs though there is no portrayal of male character as jobholder, it is assumed from the language and paralanguage of other characters that the male characters of a family are service holders or businessmen. Sometimes in some TVCs (like Toshin TVC) women are shown passing the whole day alone at home with cooking, washing, decorating the house, and their loneliness suggests that the male characters are out of home, most probably in office. It also appears that women are not at all worried about the world outside of their homes while the men are only concerned about earning bread for their families. On the other hand, in another TVC (Fresh Soybean Oil) though the female character has been portrayed as a professional with a career, it remains her duty to prepare meal for the family members. Though she earns for her family, it does not remove her burden of daily domestic works. In *Clean Master* TVC, a woman who is a model by profession is still responsible for cleaning her family toilet.

In some TVCs (Pusti Atta, BD spice) sometimes male characters are shown requesting the housewife for food. Sometimes women determine what type of food would be given to whom. In *Rupchada Soybean Oil*, the housewife gives oily food to an elderly person who seems to be a heart patient and he is not supposed to take such food; but women have the power to violate rules as they can ensure that the oil is pure and it is not detrimental to health. In some cases, they even dominate male characters; in *Bactrol* TVC, the wife does not permit the husband to enter the house without taking shower. The wife is making the decision when it comes to taking care of the health of the family members.

Discourse, Ideology and Power: Motherhood

In Bangladeshi TVCs, women are portrayed stereotypically as a mother; sometimes they are shown to be so obsessed with their motherhood that they think that the ultimate achievement of their life is to be a mother. In *Fresh Salt* TVC, when the mother hears her baby say "maa" (mother), she becomes happy and utters "আমার পূর্ণতা মাতৃত্বে" (fulfilment of my maternity). In *Marks Full Cream Powder Milk* TVC, the mother points to her children and says "এইসময় এদের দরকার ব্যালেন্স ডায়েট, আর এটা নিশ্চিত করতে হবে আমাকেই" (at this age they need a balanced diet, and I need to ensure it). So, the mother believes it is her responsibility to ensure a healthy and balanced diet for the kids. The mother also says "ওদের স্কুলে আর বন্ধুদের বাসায় যখন শুনি ওরা খুব ইন্টেলিজেন্ট আর অ্যাক্টিভ, মা হিসেবে নিজেকে তখন স্বার্থক মনে হয়"(in school and their friends' homes when I hear that they are very intelligent and active, as a mother I feel successful). It means the mother feels successful when someone admits that her children are active, brilliant and intelligent. In Nido Milk Powder (Appendix-A, Table 4.1, Sl. 26), the mother thinks that the future of her daughter depends on her (i.e. the mother) to a great extent; in fact the mother admits that the biggest achievement in her life is to be a mother. She says "মা বলতেন জীবনে সবচেয়ে বড় পাওয়া একজন মা হওয়া। তাই আমার মেয়ের ভবিষ্যৎ আজই ভেবে নিতে হবে আমাকেই" (mother used to say, the biggest achievement in life is to become a mother, so, I need to think about the future of my daughter). She ensures a good education and a balanced diet as she says "আমি ওকে শিখাই মানুষ হতে আর নিডো ওকে আগলে রাখে ভিটামিন, ক্যালসিয়াম আর জিঙ্ক দিয়ে" (I teach her to be a human, and Nido protects her with vitamins, calcium and zink.). Therefore, it is seen that mothers are always careful about the health of their children.

In all these TVCs, the fathers are not present. The advertisers do not show whether the fathers are equally worried about their children's future or not. The TVCs present a social myth that the responsibility of a child goes to the mother and a good mother is supposed to be conscious about the health, education and future of her children. The social myth points out that the biggest achievement in a woman's life is to be a mother; she must not bother about her career or other achievements. There is a hidden power relation in the discourse practiced in Bangladeshi TVCs. It seems that men are exercising indirect hidden power over women. Actually, this is the norm of a patriarchal society which teaches the woman to be caring about their children. The finding of this research reflects the study of Sultana (2010) who says that in Bangladeshi contest, women's function is to give birth to the babies and to nurse them.

Women as Family Cook

In all the TVCs women are connected with products associated to cooking. No male characters are usually seen cooking; in some TVCs (Appendix-A, Table 4.1, Fresh Soybean Oil, Sl. 4; Marks Full Cream Powder Milk-2, Sl. 24) male characters are seen assisting housewives in case of preparing meal. Sometimes the housewives even face a lot of problems as they do not get any helping hand in the kitchen. In Kiam cookeries ad (Sl. 2), the housewife is found very busy with household chores. The jingle describes the condition of that housewife, "ছোট ছোট সংসারে কত ঝামেলা, এটা ওটা করে যে যায় বেলা". It means that she passes her days doing household chores. Women are often found stressed about the taste of food, especially when someone special comes to the home. In S. Alam Soybean Oil (Appendix-A, Table 4.1, Sl. 31), a newly married bride is seen tensed as her cooked food will be served to her father-in-law. The jingle is "নতুন বউয়ের হাতে শ্বশুরের রান্না, ভয়ে কাপে হাত পা ভাবে ওরে ভাবনা, কোন তেলে হবে বল আজকের রান্না?" (New bride cooking for her father-in-law, worries as she does not know, which oil will be used in her today's cooking?). The TVC shows how a new bride feels stressed as she does not know about the right choice of in-laws. In the same TVC, another situation has been portrayed where the mother-in-law is seen tensed as her son-in-law will have meal with them; the jingle describes the situation "নতুন জামাই খাবে শ্বাশুড়ীর ভাবনা, এটা সেটা কাটাকুটি কত কিছু রান্না, কোন তেলে হবে বল আজকের রান্না?", (The mother-in-law worries as the new bridegroom will eat; cutting, chopping and various food items. Which oil will be used in today's cooking?). In both the circumstances, women

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need to think about the right choice of oil in order to satisfy the men. Sometimes the housewives make special dishes for their husbands. In Transtec Fridge TVC (Appendix-A, Table 4.1, Sl. 34), the housewife says "আজ আমাদের এ্যানিভার্সারি, ওকে একটা সারপ্রাইজ দিব। ওর পছন্দের পুর্ডিং এখন ফ্রেশ... ..." (Today is our anniversary. I will give a surprise to him. This pudding in his choice, fully fresh); so, the woman plans to surprise her husband by preparing his favorite dish in the special day. It upholds a social myth that the women might prepare special dishes for their husbands on special days. If the housewife sees that the husband is in a bad mood and trying to avoid her, sometimes she thinks about a special dish might change his mood. In Rani Spice TVC (Appendix-A, Table 4.1, Sl. 13), the husband seems in a bad mood and the wife cooks a special dish with Rani Spice. A jingle is used to describe the situation and that is "সেই যাদু দেই সাধু নতুন ঝলক; এখনে রাণী হাহা বাহারী চমক" (that magic gives only new dazzling blazes, now the queen with various flashes). So, the husband is seen satisfied after having that special dish.

If the family members cannot get success in their study or career, the blame might fall on the housewife as delicious food is somewhat related to success. In Super Salt TVC (Appendix-A, Table 4.1, Sl. 11), two sisters are depicted namely Roma and Soma. Roma's family members do not get success in their study and career as she uses average salt; in contrary, Soma's family members are talented as she uses a good brand of salt. A voice over says "আসলে রহস্য লুকিয়ে আছে লবণে... রুমা ব্যবহার করে সাধারণ লবণ, আর সোমা ব্যবহার করে ভ্যাকুয়াম ইভাপোরেশন পদ্ধতিতে পরিশোধিত সুপার সল্ট" (actually the mystery lies in salt. Roma uses average salt, and Shoma uses a vacuum evaporated refined Super salt). So, a housewife might be blamed for not choosing the right salt.

Sometimes women need to accept the request of male members and cook a special dish for their happiness. In BD Spice TVC (Appendix-A, Table 4.1, Sl. 9), the husband requests the wife to cook for him (in jingle), "প্রেম মানে আজও অফিস যাবো না...শর্ষে ইলিশ রাঁধো (love means not going to office today; cook Hilsha with mustard)." the wife is seen accepting the request happily. Again, Bangladeshi people have a common tendency of expecting the food prepared by their mothers. In the same TVC, a jingle says "ভালবাসা মানে মায়ের হাতের সেই রান্না (love means mothers' cooking)".

Women's imagination is often occupied with cooking ingredients. In Iffad Flour TVC (Appendix-A, Table 4.1, Sl. 8), the housewife

tells her friend "ইফাদ ছাড়া কিছুই ভাবতে পারি না.. ইফাদ শুধুই ইফা ̖ (I cannot think without Iffad…….Iffad, only Iffad)" which means her mind is possessed with Iffad, a brand of flour. Since Iffad is also a male name, her husband becomes jealous and shout "…তোমার বলায়, লেখায়, কল্পনায় শুধু ইফাদ.. কে এই ইফাদ, কে কে? (only Iffad is in your talking, writing and thinking………who is this Iffad?)"; the TVC suggests that the wife's imagination is full of cooking. Sometimes women tend to believe that they are happy in their family life if their cooking is good by using a particular. In Pure Atta TVC (Appendix-A, Table 4.1, Sl. 38), the housewife is seen listing to the ingredients of cooking; the discourse is "নাজিরশাইল চাল, খেঁজুর গুড়, আটা... আটা, যখন যা পাই তাই কিনি..."(Nazirshael rice, date molasses, flour……..flour, buy what I get).

In Bangladeshi TVCs, women are often portrayed as a special cook and it is believed that they know much better about cooking. In fact, in some cases, a housewife is seen more knowledgeable than a professional cook. In Fresh flour TVC (Appendix-A, Table 4.1, Sl. 20), it is seen that professional cooks are in trouble because of bad quality flour, but a housewife is seen comfortable in the kitchen as she knows about good quality flour. The housewife utters "আমার আছে ফ্রেশ আটা"(I have Fresh Flour). In Radhuni Spice TVC (Appendix-A, Table 4.1, Sl. 30), the housewife rebukes the servant as he brings an unnamed packets of spices; she says "এটা কি মসলা ? যা পাল্টে আন..."(What sort of spice is this? Go and bring another one). Later the servant asks "আম্মা মসলা তো মসলাই এটার মধ্যে কি আছে?"(Madam, spice is spice. What specialty lies here?). Such TVCs suggest that women are presented in commercials in such a way that they know better about cooking than anyone else.

The presentation of these TVCs reflects some hidden structures, norms and myths of our society. It is believed that the cooking is the responsibility of a woman; it seldom matters whether she is willingly accepts the role or not. She has to take care of her husband and children and needs to consider their choices in case of cooking. It is the duty of a good wife to apply the best quality ingredients in her cooking. Women are also expected to prepare special food for their husbands on special days and if their husbands seem angry or disturbed for something, they (i.e. women) can cook special dishes to change their (i.e. husbands) mood. Again, our society has a notion to measure love considering the quality of cooking. The newly married women are often seen perplexed in the kitchen as they are not sure about the choices of the in-laws, but the new brides are often given the responsibility of

cooking and making the in-laws family satisfied. Actually all these expectations are social myths of our society. The findings of the research tend to support the study of Rao (2007: 814) and Spencer (1997: 195) as they primarily women are responsible for cooking, washing and rearing children. They even say that women are expected to do all the household duties along with cooking. In Bangladesh, women are to take care of their husbands and other family members and manage all the household activities (Balk, 1996). There is a hidden power behind these social myths and that it is the patriarchal belief. Bangladesh has adopted this structure of culture for thousands of years (Miaji, 2010).

Laundry Woman

Women are often stereotypically presented as a washer who keeps on washing and cleaning in a family. In Tibet 570 Washing Soap TVC (Appendix-A, Table 4.1, Sl. 7), the housewife happily says "এই সাবান তো আমার মা ব্যবহার করতো..দাদীও.."(My mother and grandmother used to use this soap), which suggests this washing soap has been being used for a long time in her family and it has a traditional value. It also means that like her mother she wants to be a washer. The same notion is found in Tibet Detergent Powder TVC (Appendix-A, Table 4.1, Sl. 39) where it is shown that the mother is giving a spoonful of powder to the daughter and says "এখন যাদু তোমার হাতে..." (Now the magic is in your hand); it seems that the daughter is slowly taking the responsibility of washing clothes from the mother. In Tibet 570 Soap TVC (Appendix-A, Table 4.1, Sl. 10), it is seen that the housewife is responsible for washing the clothes of her child and she believes in the product. The housewife says "এটাই আমার বিশ্বাস আর এই বিশ্বাসের শুদ্ধতাতে মিশে আছে তিব্বত ৫৭০ .." (this is my belief, and the authenticity of belief mixes with Tibet 570) which points at her dependence on the soap.

Women are even sometimes encouraged to wash clothes. In Chaka washing powder TVC (Appendix-A, Table 4.1, Sl. 18), a voiceover makes the offer of Jamdani Sharee "এবার ধুয়ে পেতে পারেন জামদানী শাড়ী (this time you might get a Jamdani Sharee by washing clothes)"; so, women are even encouraged to wash clothes more and more. In Wheel lemon powder (Appendix-A, Table 4.1, Sl. 37), a voice over comes "কাপড় ধোয়ায় আর ক্লান্তি নয়, এখন ফুল ঝরবে"(No tiredness in washing clothes, it is time for showering flower). Here also the advertiser tends to encourage women to wash clothes and the full advertisement is romanticizing the responsibility of washing. In Surf Excel TVC (Appendix-A, Table 4.1, Sl. 32), a boy wearing

dirty clothes tells his mother "কেন Surf Excel আছে না?"(Isn't Surf Excel here?) It points that though the mother is responsible for washing clothes, she should not worry as Surf Excel works well. Again, the boy utters "এখন দাগ লাগলেও বকা লাগবে না, কারণ Surf Excel ৫০০ গ্রাম আবারও ২০ টাকা কমে মাত্র ৭০ টাকায়" (even if my clothes get dirty, my mother won't scold me, because again 20 taka reduction in Surf Excel 500 gram), it means the boy evaluates money even more than the physical labor of his mother who washes the clothes. The housewives not only wash, but they also iron the clothes. In Transtec Iron TVC (Appendix-A, Table 4.1, Sl. 35), a housewife is seen ironing her husband's shirts happily and says "কি একদম নতুন মনে হচ্ছে? ও এমন নিখুঁত আয়রনই চায়..."(it seems brand new? He wants this type of perfect iron). So, the housewife is happy as she can satisfy her husband's wants.

The housewives are also responsible for cleaning toilets. They cannot avoid this responsibility even if they become an earning member. In Clean Master TVC (Appendix-A, Table 4.1, Sl. 14), a model has been cast who asks for a toilet cleaning product after being offered to do modeling for that product. She says "আগে একটা Clean Master পাঠান ব্যবহার করে দেখি..."(at first send a clean master, let me use it…); it means though she is a model, she thinks about cleaning her own toilet. Then after applying that product on her toilet she replies "Clean Master ব্যবহার করে দেখলাম; এর এতো গুণ যে আমি এখন নিশ্চিন্তে এর মডেল হতে পারি"(I have used Clean Master; it has so many positive sides that I can be its model) which means she is happy with the performance of the product. In Harpic TVC (Appendix-A, Table 4.1, Sl. 22), the brand ambassador of Harpic asks a vote for Harpic from a housewife saying "স্মার্ট চয়েজ হিসাবে আপনি কি হারপিক কে ভোট দিবেন?"(Would you vote for Harpic as a smart choice?). This suggests that the vote of a woman is valuable for Harpic as it has usually been used by them.

Women are often found very conscious about the cleanliness of their family. In Bectrol TVC (Appendix-A, Table 4.1, Sl. 17), three housewives are portrayed who are very careful about the health of other family members and they sing together "আমাদের পরিবারে ব্যকটেরিয়া... নো চান্স"(Bacteria in our families……no chance); so the women are confident about the cleanliness of the family.

The presentation of these TVCs suggests that women are responsible for washing and ironing clothes; traditionally the responsibility falls on women. Even, the good mothers should

teach their daughters how to wash clothes as this is 'women's work' (see Rao, 2007). The women have been imposed with this responsibility which marks the male dominance and patriarchal belief in our society (see Miaji, 2010). The society believes in the male dominance and hegemony of sex (*ibid*).

Domestic Violence: Male Security

Domestic violence is a common scenario in Bangladeshi TVCs. Most of the time it has a comic tone and happy ending. In Iffad Ata (Appendix-A, Table 4.1, Sl. 8), the husband is suspicious his wife is involved in any extra-marital affair. He shouts at his wife " ন্যাকামি বন্ধ করো...তোমার বলায়, লেখায়, কল্পনায় শুধু ইফাদ.. কে এই ইফাদ, কে কে?"(Stop feigning. You're obsessed with Iffad……..…who is this Iffad?) Later the wife removes the confusion as she humbly says Iffad is a brand of flour. This dialogue points out that the husband might doubt and shout at his wife, but she must have patience and humbleness in her attitude. In Pran Spice commercial (Appendix-A, Table 4.1, Sl. 6), a male member angrily shouts to his wife "ধ্যাত! রাঁধতেও জানেনা।"(hah…..she does not even know how to cook) and leaves the dining table. Then Pran Spice comes and saves this lady from distress in the form of a voiceover comes "প্রাণ গুঁড়া মসলা জীবনে আনে স্বাদ (Pran spice, brings ecstasy to life)". The husband's attitude appears that he has married the woman so that she can cook for him; the woman has taken this typical attitude for granted. Moreover, she wants to satisfy him by preparing tasty food. The discourse "প্রাণ গুঁড়া মসলা জীবনে আনে স্বাদ" (Pran spice, brings ecstasy to life) suggests that the happiness of a woman's life depends on cooking. In Kiam Cookeries TVC (Appendix-A, Table 4.1, Sl. 2), the housewife is seen under huge pressure as she has to send a lunch box to office for her husband, and she does not have any helping hand. Then we hear a jingle, "তারপর উনি যদি করে রাগারাগি তাহলে চলে যাব বাপের বাড়ী.."(after that if he is angry with me, I will go to my father's residence), which implies that if she fails to send the lunch box, she might be rebuked and she might not have any other option left except going to her father's residence. Though this commercial has a funny tone, it represents the society of Bangladesh.

The discourse of these TVCs helps to find out some social myths embedded in the society. There is a social myth that the husband might be dominating and he has the authority to question his wife, but the wife must be submissive if there is any miscommunication. The husband can even be violent if he doubts his wife. Another myth is that the sole responsibility of cooking falls on the women

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whether they accept it or not. Sometimes they are even treated like servants. If the husband goes to office, the housewife needs to prepare meal for him and send it. The housewife might be treated badly if she fails to fulfill her responsibility.

The advertisers often show that women are dependant and they need the help of male members to lead a comfortable life. In Fresh Soybean Oil TVC (Appendix-A, Table 4.1, Sl. 4), the wife (in a office) requests the husband (in another office) "মনে হচ্ছে বৃষ্টি হবে তুমি আমাকে নিয়ে যেও "(it seems it will be raining, please take me home); this discourse points out that sometimes women might need the help of men to provide security and safety. All these circumstances in these TVCs present women as the weaker sex and it is assumed that they are dependant on their male members. It reflects the functionalist approach of the 1950s where women are described as the weaker sex, emotional and dependant (Giddens, 2006).

Conclusion

Critical Discourse Analysis (CDA) analyzes a piece of text in relation to discourse, ideology and power; and it aims to make people conscious about the hidden agendas embedded in society (Haque, 2008, 2009). Through analyzing the discourse of Bangladeshi TVCs, the study focused some hidden structures in our society. The findings of the research suggest that stereotyping of women as a domestic being is present in Bangladeshi television commercials (TVCs). The discourse of Bangladeshi TVCs in general is gender sensitive; such discourse often debases the status of women presenting them as a domestic helper whose prime tasks are to cook, do household chores, rear children, take care of their husbands and in-laws. The findings suggest that sometimes women are portrayed as if they are obsessed with motherhood and their imagination is pre-occupied with the thought of their children's success. The discourse of TVCs sometimes shows that the ultimate goal of a woman is to be a mother and make her children successful in life. It appears that the father might not be worried about the future of his children as the mother is always there to think about them. In most of the commercials which were analyzed, women are portrayed as housewives cooking for all the family members and doing various household chores. They often think about the choices of their husbands and in-laws. Sometimes the jingle or the voice-over is used in TVCs to portray the condition of a woman. Most of the time, the discourse admits the hidden power relation between the women and in-laws house.

Sometimes the responsibility of cooking turns into a form of domestic violence; in other words, women are rebuked for bad cooking. The advertisers tend to show that washing clothes is "women's work", that means women are solely responsible for this task. In fact, women are encouraged to wash clothes as the advertisers sometimes make washing clothes romantic through jingles and voice-overs.

The study focused a connection among the discourse of TVCs, hidden power relation of society and social myths. Bangladeshi society has been adopting a patriarchal culture for thousands of years (Miaji, 2010; Sultana, 2010). Due to patriarchal beliefs, women are expected to do all the household works, cook food for the family, wash clothes and rear children (see Sultana, 2010). Therefore, Bangladeshi people have a notion to think that a good wife is supposed to fulfill her responsibilities towards her family. Again, men exercise power over women only by virtue of being a man (Sultana, 2011). This patriarchal culture empowers men over women (*ibid*). Besides, the discourse reinforces some social myths, like a good housewife is supposed to do all the household works and take care of her husband and children.

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APPENDIX-A

Table 4.1 List of TVCs

Sl.	Product name
1.	Fresh salt
2.	Kiam fry pan & cooker
3.	Toshin TV, AC, etc.
4.	Fresh soybean oil
5.	Gazi sink
6.	Pran spice
7.	Tibet 570
8.	Iffad Atta
9.	BD spice
10.	Tibet 570 (Dipa Khondokar)
11.	Super salt
12.	Pusti soybean
13.	Rani gura moshla
14.	Clean master
15.	Rupchada soybean oil-1 (Dada)
16.	Rupchada soybean oil-2 (ghoraye phera)
17.	Bactrol
18.	Chaka washing powder
19.	Fassmil
20.	Fresh atta
21.	ACI pure soybean
22.	Harpic
23.	Marks full cream milk powder-1
24.	Marks full cream milk powder-2
25.	Meril Baby Lotion
26.	Nido Milk Powder
27.	Pusti Atta
28.	Pran Spice
29.	Radhuni spice-1
30.	Radhuni spice-2 (Siddiqa Kabir)
31.	S. Alam soybean oil
32.	Surf Excel
33.	Tibet Lotion
34.	Transtec Fridge
35.	Transtec Iron
36.	Walton fridge
37.	Wheel Lemon
38.	Pure Atta
39.	Tibet Detergent
40.	Radhuni Kasundi

A Study on Present and Future of Open Source Linux as a Network Operating System: An Overview from User Perspectives

Razibul Hasan[1] and M Abdus Sobhan[2]

Abstract: Linux is experiencing unprecedented growth, not only on servers and data centers application areas, but also on corporate desktops. The Open Source community makes sure answers keep coming, and watches the quality of the answers with more stability and accessibility and user friendly Linux network operating system in the present and the future. Because of its structure, Linux allows a user to grow into the system: it equally fits new and experienced users. New users are not forced to do difficult things, while experienced users are not forced to work in the same way they did when they first started learning Linux. Linux developers concentrated on networking and services in the beginning and office applications have been the last barrier to be taken down. The   Microsoft is ruling the market currently, so plenty of alternatives came out in the last couple of years to make Linux an acceptable choice as a workstation or a network platform, providing an easy user interface and MS compatible office applications like word processing, spreadsheets, presentations and the like. Currently, Linux is most commonly used for Web service development and provides the infrastructure for database servers. Linux emerged as mature, flexible and robust open source software supporting essential technologies for the data center (Linux OS, 2012).

Keywords: Future of Linux, current application, data center, server, desktop, properties of Linux, user perspectives of Linux.

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Introduction

Linux is a very popular network operating system (NOS) at the present time. Linux provides more than the operating system which includes an entire infrastructure supporting the chain of effort of creating an operating system, of making and testing programs for it; bringing everything to the users; supplying maintenance; updates and support and customizations, etc. Today, Linux is ready to accept the challenges of the fast changing network world including the challenging virtual computing plaforms worldwide (Ali Ashraf Mollah, 2013). The open source community, consisting largely of people contributing for over half a decade, assures Linux as an important player on the desktop market as well as in general IT applications. Paid employees and volunteers alike are working diligently so that Linux can maintain a position in the market. In the embedded systems market, report continues to suggest that Linux will remain one of the leading NOS choices into the future. One of the somewhat astounding strengths of Linux is its versatility. It can run as a web server, a desktop, or embedded into other systems (Linux Operating System, 2011). There is a distribution of Linux that runs on the Space Shuttle. There is one that controls a military vehicle that actually drives itself. In Canada, they are using Linux to manage coin-operated meter maids. Other distributions run on myriads of electronic devices. Linux remains an attractive operating system choice for a range of embedded development teams for a number of reasons, including: royalty free run-time costs, advanced networking capabilities and technical features, the large base of engineers familiar with the Linux operating system, as well as many other factors. The open source movement has changed the course of modern software development (Properties of Linux, 2010). Certainly, Linux has been the most prominent example so far, but there is far more to come. Open source continues to infiltrate mainstream development at an even faster pace. The community should look at contributing towards the development of tools that are stable, with up-to-date documentation, for better adoption. Many users are wondering, what is the future of Linux? Where is it going? What new technologies are emerging and how will they affect the future business? This paper gives an outline of our vision for the future of Linux from the desktop to the data center.

Present of Linux

Present of Linux from user perspectives provides researchers with many challenges and opportunities. Complex and intelligent applications require the support of completely new requirements like interoperability, cost reduction and operating systems to support distributed sharing, coordination, deployment, execution and management of services and resources, and the implementation of applications that are beyond the ability of the current features (The Future of Linux, 2012). The Linux market is rapidly growing, and the operating system revenue from desktops, packaged software, and in particular, operating system software abroad servers running Linux exceeded one billion dollars by 2011. Modular, low-priced server hardware raised the interest in Linux, and Linux is now the fastest-growing server operating system. Intel-based servers running Linux or Windows are leveraging both distributed and symmetric multiprocessing (SMP) architectures, and hence are pushing into the traditional market dominated by RISC based UNIX servers. Linux on x86 hardware's offers an inviting price/performance ratio when compared to UNIX on RISC hardware and IT managers are increasingly convinced that Linux offers better total cost of ownership, reliability and flexibility than either UNIX or Windows.

Figure -1: People using Linux as percentage of all other OS (source: w3schools.com)
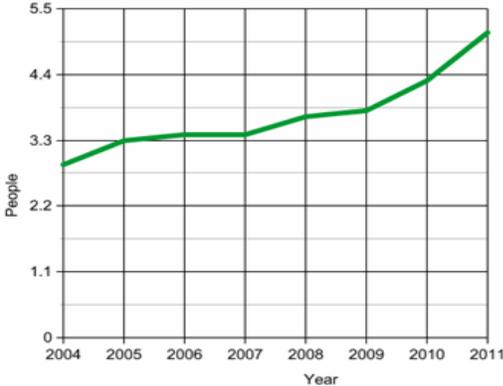
Currently, Linux is most commonly used for Web serving and provides the infrastructure for database servers. However, Linux

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has emerged as mature, flexible and robust software supporting essential technologies for the data center. A recent IBM-sponsored survey of readers of its Open Source & Linux Line newsletter confirmed the trend within the enterprise. 85% of respondents use Linux on their servers, especially at the largest organizations, and 83% plan to implement new workloads on Linux during the next 12 months.

Linux is regarded as an enabling technology for new business solutions. Now that we are more used to our environment and are able to communicate a little bit with our system, it is time to study the processes we can start in more detail. Not every command starts a single process. Some commands initiate a series of processes, such as Mozilla, others are executed as a single command. Linux technology is similar to UNIX. Both operating systems are based on a core kernel, with an almost identical shell on top, file structure and surrounding utilities. Because of their common roots, moving from UNIX to the less-expensive Linux is a natural and manageable transition. Similar application development enables the transfer of applications from one platform to the other. Differences between the two operating systems do exist (such as the administration of UNIX and Linux), but Linux proved its reliability, maturity and scalability. Linux is at parity with UNIX for industrial strength. Because of its ongoing optimization, Linux is approaching UNIX like leadership performance. Moreover, the compelling price/performance ratio associated with x86 hardware and the similarity between both operating systems will accelerate the adoption of Linux over UNIX. For this reason, Linux is impacting the UNIX market more than Windows. The enterprise market started being dominated by two operating systems: Linux and Windows. Freely available as well as low-cost Linux distributions remain a key element in Linux adoption. Cost plays a decisive role when considering Linux for non-mission-critical roles despite basic infrastructure services like file and print, networking services and classic Web services. Low cost, flexible licenses and easy configuration are key criteria. But Linux also continues to evolve, providing a key platform for everything from stateless desktops to personal and everyday devices. Although Linux is one of the safest operating systems in existence, and even if it is designed to keep on going, data can get lost. Data loss is most often the consequence of user errors, but occasionally a system fault, such as a power or disk failure, is the

cause, so it is always a good idea to keep an extra copy of sensitive and/or important data (The Future of Linux, 2012).

a) Real-time Performance

Many of the largest high-profile organizations including financial institutions, manufacturers, government agencies and others—rely on time-dependent applications and processes, which must execute accurately and predictably all the time. Real-time, or deterministic performance generally refers to "hard" real time—the ability to ensure that certain processes are always completed within a specific and determined length of time, measured in milliseconds or even in microseconds, regardless of other system activities or traffic. Within that deterministic time, the CPU must acknowledge an interrupt (software or hardware request for service), stop the task it was doing (if the new interrupt is of higher priority), save the state of that task for later use and then start the new process that was requested. Hard real-time performance has been around for many years, and is an enabling technology for many important application areas like computer systems in aircraft training simulators, agile manufacturing, defense systems, medical applications, financial applications and all other systems where safety is critical.

b) Strength and Flexibility

Linux handles a large number of processes running concurrently better than does Windows something, in fact, tends to degrade Windows stability. Linux also gets attacked less frequently by viruses and malware, and vulnerabilities tend tobe found and fixed more quickly by its legions of developers and users. Linux can also be easily reconfigured to include only the services needed for one's business's purposes, thus further reducing memory requirements, improving performance and keeping things even simpler. With Linux, there is no commercial vendor trying to lock one into certain products or protocols. Instead, one is free to mix and match and chooses what works best for his business. Linux offers the data center a wide variety of application choices. It runs on the IBM mainframe as well as commodity hardware based on an Intel architecture. It runs on servers and desktops, and is the operating system of choice for clusters. No other operating system provides the same range of options in the data center. Companies want to improve data center operations, and they want to be confident that their operating system will be compatible with their future growth

plans. SUSE Linux Enterprise has the industrial strength to handle mission-critical loads in the data center. It includes:

- Testing, reliability and high availability
- Improved data center manageability
- Better utilization of data center resources
- Through virtualization
- Increased application scalability and performance to scale very large workloads
- Performance
- Longer life for business-critical legacy applications
- Increased stability and security of data center resources and assets
- Flexibility and portability across multiple processor architectures

Future of Linux

Linux gradually replacing UNIX. UNIX user will demand interoperability between Linux and Windows. Interoperability reduces cost and helps customers get the most value from their IT investments. On the desktop, any conversation about the broad adoption of Linux must begin with Windows interoperability (David Friedlander and Simon Yates, 2006). For customers to reasonably deploy a Linux desktop, that must provide the ability to authenticate against Active Directory and share files with Windows desktops.

a) Linux on the Desktop

Many of today's organizations run thousands of desktops and have to support a huge number of desktop applications. Because most of the desktop applications are running on Windows or depend on a Windows environment, the costs for license fees, maintenance, office productivity tools and new hardware have constantly increased. End users may enjoy the flexibility and multimedia functionality of Windows, but IT and business demand reduced hardware, software and deployment costs, better utilization of resources, enhanced application security and better desktop management (The Future of Linux, 2012). The trend in application development toward operating system–independent applications

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supports this evolution. Web sites serving complete applications to end users are expected to replace desktop computing applications for many purposes. Against the background of those trends and requirements, advances in Linux on the desktop are developing along two related fronts: thin clients and desktop virtualization. End users may enjoy the flexibility and multimedia functionality of Windows, but IT and business demand reduced hardware, software and deployment costs, better utilization of resources, enhanced application security and better desktop management (Embedded Linux, 2006). The desktop virtualization market is growing and driven by many factors. Many companies regard virtual desktops as an efficient and secure technology for mobile employees. Users are still able to personalize their desktops. However, standard configuration and centralized, virtualized desktop environments in the data center help IT and business to reduce the costs for desktop support and provide system stability and reliability. These virtualized desktops also improve security for applications and data and simplify overall deployment. Processor vendors such as Intel and AMD have already started to include virtualization technology in PC processors and chipsets. A software program will run directly on top of the hardware, optimizing desktop virtualization by providing the platform necessary to run several operating system images as virtual machines on a desktop. One of those technologies is the open source project. With support from vendors such as Novell, Intel, AMD, IBM and others, delivers performance, flexibility and security to the virtualized environment. According to industry experts, desktop operating systems as we know will change in the near future (Linux Operating System, 2011).

Figure-2: Actual and planned Linux use converge by decade's end (source: linuxfordevices.com)
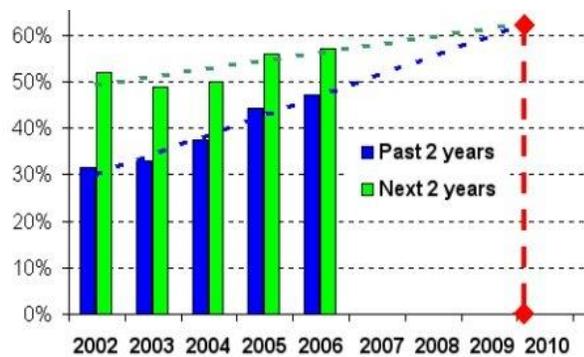
b) Linux on the Server

Linux has mainly been used as a server operating system. It is becoming a mainstream server operating system in organizations of all sizes, and in all markets worldwide. Good examples are Linux servers in combination with Apache, MySQL and Perl/PHP/Python (LAMP) or used as an operating system for supercomputers. The cost, reliability, stability and ease with which the software can be customized, installed and operated are quite appealing to organizations. In addition, the fact that hardware vendors such as IBM and HP provide support for Linux gives IT managers the confidence that technical and maintenance issues will be addressed. More and more businesses are considering Linux servers for high-performance tasks as well as for mission-critical business applications from vendors like SAP and Oracle. The best example of why customers are choosing Linux for their enterprise (The Future of Linux, 2012). It is a massively scalable (using several commodity server platforms or one, large symmetric multiprocessing server, according to organizational needs), highly available solution. It also features fully integrated management tools at no extra cost that make it easy to configure storage for mission-critical workloads.

Figure-3: Daily process login WHM in a CENTOS 6.5 x86_64 standard Linux server.

User	Domain	% CPU	% MEM	MySQL Processes
mysql		4.40	5.05	0.0
admin	.com	0.38	0.00	1.0
nobody		0.09	0.00	0.0
root		0.03	0.96	2.0
named		0.00	0.10	0.0
dovenull		0.00	0.00	0.0

The future of Linux on the server lies in server consolidation, migration and virtualization applications (Ali Ashraf Mollah, 2013) . Existing and new server resources will be used more efficiently. And because it can run in symmetric multiprocessing

environments, as well as on commodity architecture servers such as Intel-compatible 64-bit servers, Linux is also seen as an enabling technology for new sets of business solutions. Linux will take the lead in driving high-performance commodity IT environments supported by the major technologies.

c) Linux in the Data Center

Data centers have evolved from mainframe environments to highly flexible, mixed environments with clusters and distributed computing. Increased productivity and capacity within the existing computing infrastructure also mandates increased power consumption, space requirements and cooling needs. To compensate, the data center of tomorrow will be more consolidated, highly utilized, better designed, fully redundant and very dynamic. Server consolidation using virtualization- Combining workloads from underutilized servers or applications onto a smaller number of Linux servers can reduce data center space requirements as well as power and cooling costs leading to the efficient use of server resources. Server consolidation using virtualization is one of the most effective ways to lower the total cost of owner of a company's data center. Servers with multi-core, 64-bit CPUs, multi-GB memory, serial-attached RAID (rack mount and blade) and so on will also reduce the amount of physical space necessary in the data center. To support the increase of performance per watt, Novell is currently working on a project designed for lower power consumption in combination with Linux Enterprise running on a multi-core architecture. Computer servers run in an appropriate operating system for the physical hardware architecture comprising a virtual machine monitor, device drivers, the management kernel and agents. Linux remains an attractive operating system choice for a range of embedded development teams for a number of reasons, including: royalty free run-time costs, advanced networking capabilities and technical features, the large base of engineers familiar with the Linux operating system, as well as many other factors (The Future of Linux, 2012).

Currently, the dominant blade operating system is Linux. As the operating system that offers the most value via physical space savings, it is expected to maintain its position. Because companies will increasingly strive to reduce maintenance costs, the future differentiation criteria for desktops in the data center will be manageability, security, automation and reliability. In addition, centralized administration ensures private and sensitive data is

protected in the data center. While the market is still young, companies are familiarizing themselves with the enabling technologies. Major players in this market will be those vendors that can leverage management and support tools and provide a complete portfolio. Because the overall share of Linux continues to grow and customers want Linux solutions that provide the same functionality that Windows does, Linux will continue to influence the market. The data center is evolving so quickly, with ever-increasing demands for uptime and the introduction of new technologies, the future of Linux in the data center relies not only on enabling technologies but also on the ability of Linux to integrate with the comprehensive set of data management tools that will orchestrate the management of virtual machines, high performance computing and other IT resources.

Linux and Web

The Web is experiencing a period of change. The number of services is changing, as is the way these services are offered. The term for this social and technology evolution is Web 2.0. Rather than an official definition of a standardization body, it is a set of software development tools and technologies combined with new models for community and collaboration. Web 2.0 is a synonym for "dynamic Internet computing," with Web sites and Web applications that allow the sharing and exchange of data and information online. Technologies like blogs and wikis are just some popular examples of how Web 2.0 is already used. It creates innovative ways for businesses to operate and people to communicate. With Web 2.0, the PC is reduced to a local cache and control station hosting the browser, which is the interface to the Web applications. The new Web applications are not hosted on a single server; rather, they are composed of services provided by multiple computers. They will span multiple devices that are all connected to the Web platform (The Future of Linux, 2012). The traditional desktop will shift toward more modular operating system architecture with a focus on Web enabling. The underlying complexity of the operating system will be hidden from the user. Data and applications will be stored on Web servers, and users will access those from any device with a Web browser. Operating systems will incorporate Web 2.0 technologies such as Really Simple Syndication (RSS), a suite of Web formats and key development tools, services and environments for the Web 2.0 infrastructure. A new kind of operating system is emerging: Web

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operating system (WebOS) provides an operating system as well as network services for Web-based distributed computing. It runs over browser windows or plug-ins on top of existing operating systems, is independent from the traditional individual operating system and includes mechanisms for naming, persistent storage, remote process execution, resource management, authentication and security (Linux Operating System, 2011). Open Source Enterprise Network Design became a real solution to the multinational corporations now (Dewan Shamsul Alam (2011)).

Conclusions

Users are always seeking for greater reliability, cost efficiency and ease of use. New trends in the desktop market will affect deployments in favor of Linux. Linux is the smart, open source operating system of choice for business today and in the future, from the desktop to the data center. Deployments will increase where applications do not rely on a particular operating system and Windows applications. Due to its scalability, configurability and affordability, embedded Linux has become a highly desirable operating system for embedded design. Computing power will increase rapidly within a short period of time also. Virtualization in server hardware and operating system software accelerating the trend of optimized computer utilization, as companies continue to seek improvements in price or performance (The Future of Linux, 2012, Ali Ashraf Mollah, 2013). The number of Devices with embedded intelligence is growing exponentially, and with them the demand for an integrated operating system. Through Linux servers, one can choose one of many CMS platforms, each with their own benefits and disadvantages. Here are some of the more popular ones: WordPress, Drupal, Joomla, and Ruby on Rails. Embedded Linux is a Linux based operating system that is encapsulated by or dedicated to a device or system. It is included in commercially available products or hardware such as cell phones, media players, firewalls, industrial control systems and other devices. The portability, flexibility and customizable nature of Linux have made it the first choice for software appliances. It is expected that leading Linux vendors will bring forward a competitive appliance strategy and boost the deployment of software appliances. Although Linux on the desktop is experiencing rapid growth, the opportunity still lies on the server side for Linux. When budgets are tight and security is a concern, companies look for a powerful and cost effective thin computing alternative. Consolidating

desktop environments in the data center is one of those alternatives (Future Linux, 2012). Five Reasons Linux Beats Windows for Servers are Stability, Security, Hardware, Total cost of Ownership, Freedom. Due to its flexibility, Linux is the perfect operating system to accelerate both trends. Linux servers keep growing whereas Windows & UNIX keep shrinking.

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GENDER DEPRIVATION AND EMPOWERMENT OF WOMEN: AN INDIAN PERSPECTIVE. By Utpal Kumar Day and Bhola Nath Ghosh (eds.). pp. 310, tables, figures, 2011. Lambert Academic Publishing: Saarbrücken, Germany. Hard cover. Price not mentioned.

This edited volume on 'Gender Deprivation and Empowerment of Women' contains fifteen articles presented by twenty contributors. The contributors discuss on the issues of gender deprivation, status of women and their role in the development process and the factors that largely affect the process of women's empowerment in India. Of the fifteen articles — five articles are on empowerment of women, three are on deprivation, gender inequality aspects, two are on nutritional status of women, one on abuse of elderly women, three articles discuss women's participation in communication technology, academic achievement, and forest management, and one on clustering of female migrants. Only two papers presented in this volume are of general nature explaining the process of empowerment of women in India, and the rest are regional specific, centering West Bengal, Assam, Tripura, Maghalaya and Jharkhand.

Some of the new dimensions presented in this volume on women studies are — a generalized empowerment index, and women in information communication technology. Dr Subhendu Chakrabahas presented an interesting article on " Women Empowerment at the Household Level: A Generalized Index and an Application to Indian Households." In this article the author states, "One important aspect that has in the integration of empowerment in the poverty analysis is how to measure levels of empowerment and its progress. ….Most of the earlier studies on women empowerment are based on percentage distribution of various indicators that focus on the circumstances of women's lives and reflect the available opportunities for them vis-à-vis their counterpart men. …. One should acknowledge the fact that in a given circumstances the degree of empowerment varies among the concerned women" (p. 75).

In this paper the author proposes a women empowerment index using arbitrary number of attributes related to household affairs. "The index is constructed taking into account the variation in the degree of empowerment on different household attributes. The next section proposes an index of women's empowerment at the household level based on the degree of freedom of decision

making on household's attributes while the third section provides the empirical illustration of women's empowerment in the household affairs using India's third National Family Health Survey (NFHS-3, 2005-06) data" (p.76). The author concludes, "It is revealed from the empirical analysis that the level of women empowerment significantly differs among states within and between zones. Each individual zone represents some degree of social and cultural homogeneity and this social and cultural systems consist of rational norms, values and beliefs on which there is simultaneous consensus and disagreement and are subject to change"(p. 91). The author gives some suggestions for policy making for effective implication of empowering women. "Based on application of the empowerment index one can identify the factor dominance and the plan accordingly." (p. 92)

Ashmita Bhattacharya and Bhola Nath Ghosh have discussed on "Women in Information Communications Technology (ICT): Opportunity and Constraint". (Author's name (Ashmita / Asmita) has been differently spelt under contents and on title page, p.277). The emergence of the Information Technology Centre (ITC) in mid 1990s has brought a substantial female work-force into organized sector employment. The paper addresses the following two objectives: (1) How far development of ICT in India has enabled the women to be employed in this industry?; (2) Whether women face any kind of constraints in the workplace? The authors critically examine empowerment issue of information sector for women, addressing concerns of 'feminization' and 'glass ceiling' approach for women in this sector. "The term 'glass ceiling' gained momentum in 1980s when the issue of gender difference in career and under-representation in senior management gained prominence" (p.281). The authors conclude that though ICT sector has provided diverse and significant opportunities to women but IT industry is the destination of the 'privileged' as the access is limited to certain section of population i.e. young, educated, urban and upper caste background and from middle class and upper middle class constitute majority of workforce" (p.287). The paper appeals to the policy makers to focus more on gender planning and gender sensitive priorities towards more gender inclusive information sector. Women have now ventured beyond the traditional role of wife and mother, and have sought employment and careers outside the home and have taken up challenging careers in IT sector, where there is long working hours and high pressure work atmosphere.

Though the volume 'Gender Deprivation and Empowerment of Women', contains some informative and interesting articles,

however, the volume has not been properly type set thus giving a poor presentation. The articles are photocopies of the original presentation bounded in a compact form, and not properly aligned. The 'Contents' page do not carry any page numbers for articles.

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When the Editor send manuscripts for external review, they are double-blind reviewed. Thus, please ensure that no authors' names are given on the first page of the manuscript and that author names have been taken out of the "File-Properties" screen in word.

All manuscripts should be double-spaced. Margins should be one inch (2.5cm) at the top, bottom and sides of the page. Font size should be 12 point or larger. We require that submissions be limited to 8000 words of text, unless an exception has been granted based on discussion with the

Editors in advance of submission. This recommended word count refers to the entire content of the article, including abstract and references. Articles with heavy use of figures and/or tables should be correspondingly shorter to compensate for these. We give preference to shorter pieces.

Title

The title of the article should contain the title of the article and suggestions for a short running title of no more than 90 characters (including spaces). Title should not be in statement form. Also include the author's names, affiliations and contact details (including email address) for the corresponding author.

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Authors are requested to submit an unstructured abstract of no more than 250 words. Abstracts should be informative for non-specialists.

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Keywords

Include not more than five keywords that describe your paper for indexing and for web searches of your manuscript.

References in the Text

The citations should follow the Harvard system, included by the authorship and the year of the work. Each citation requires a reference at the end of the work with full details of the source item and should enable it to be traced.

Example

There are variation of rainfall with respect to place and time (Islam, 2005).

Personal communications should be listed as such where they are cited in the text, and not listed in the references.

Example

Results have been reported (Don Graham, 1989, personal communication).

Articles not yet published should show 'forthcoming' in place of the year (in both the reference and the citation). 'In press' should be used in place of the volume, issue and page range details.

Example

1. Sharp Parker, A.M. (forthcoming) Cyberterrorism: An examination of the preparedness of the North Carolina local law enforcement. Security Journal, in press.

References

References should be placed alphabetically by author or authorship, regardless of the format, i.e. whether books, websites or journal articles etc.

Examples of Correct Forms of References for Numerical Style

Book

1. Slovic, P. (2000) The Perception of Risk. London: Earthscan Publications.

Edited Volume

2. Nye Jr, J.S., Zelikow, P.D. and King D.C. (eds.) (1997) Why People Don't Trust Government. Cambridge, MA: Harvard University Press.

Chapter in Book

3. Flora, P. and Alber, J. (1981) Modernization, democratization, and the development of the welfare state. In: P. Flora and A.J. Heidenheimer (eds.) The Development of Welfare States in Europe and America. New Brunswick and London: Transaction Books, pp. 17–34.

Article in Journal

4. Thompson, K., Griffith, E. and Leaf, P. (1990) A historical review of the Madison model of community care. Hospital and Community Psychiatry 41(6): 21–35.

Article in Newspaper

5. Webster, B. (2008) Record bonus for Network Rail chief, despite Christmas chaos. The Times, 6 June: p1.

Newspaper or Magazine Article (Without a Named Author)

6. Economist (2005) The mountain man and the surgeon. 24 December, pp. 24–26.

Article Online

7. http.www.........com (April 29:15:30) Gardener, T. and Moffatt, J. (2007) Changing behaviours in defence acquisition: a game theory approach. Journal of the Operational Research Society, advance online publication 28 November, doi: 10.1057/palgrave.jors.2602476.

Conference Proceedings

8. Sapin, A. (ed.) (1985) Health and the Environment. Proceeding of the Conference on Biological Monitoring Methods for Industrial Chemiscals; 30-31 March 1984, Chicago, IL. Chicago: American Toxological Association.

Conference Paper

9. Harley, N.H. (1981) Radon risk models. In: A.R. Knight and B. Harrad, (eds) Indoor Air and Human Heath. Proceedings of the Seventh Life Sciences Symposium; 29-31 October, Knoxville, TN. Amsterdam: Elsevier, pp.69-78.

Papers/Talks Presented at a Conference but Not Published

10. Martin, S. (2003) An exploration of factors which have an impact on the vocal performance and vocal effectiveness of newly qualified teachers and lecturers. Paper presented at the Pan European Voice Conference; 31 August, Graz, Austria.

Dissertation/Thesis

11. Young, W.R. (1981) Effects of different tree During Democratic Transition: The Malawi Social Action Fund 1996-2001. Brighton, UK: Institute of Development Studies. IDS Research Report no. 5.

Figures and Tables

Ensure that every table or figure is referred to in the text. The table or figure will be placed after the first mention in the text. Legends should be short, descriptive and define any acronyms, abbreviations or symbols used.

Tables and figures should be submitted in their original word format. Each table should be numbered consecutively with Arabic numerals in order of appearance. Please avoid using vertical rules. Horizontal rules should be used only above and below column headings and at the bottom of the table.

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