Content

An Effective Classroom for Teaching English Literature: A Study on the Students and Teachers of a Public University in Bangladesh

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Abstract: The process of teaching literature in a university in Bangladesh is very traditional. Though some attempts have already been made to bring about some changes in the classroom teaching-learning practices at the lower levels of our education to teach English language, no such attempt has been made at the higher level of education to teach English literature. The present study has attempted to suggest some changes in the practices of classroom teaching of literature that can prove effective. With this end in view, a questionnaire survey has been conducted to know what kind of situation is now prevailing in the classroom of literature teaching and what the relevant learners and teachers think about making the teaching effective. The results show that in some cases the prevailing classroom practices can be retained, but in some other cases significant changes need to be brought about if we want to make the teaching of English literature effective and compatible with the present circumstances.

Key words: Class Room teaching-Learning Practices, Questionnaire Survey, Teaching Effective

Introduction

In almost all the public and private universities of our country there are Honours and Masters Programmes on English Literature. But the students who come to study English Literature, after completing their primary, secondary and higher secondary levels of education, do not prove themselves to be competent enough in English language. As a consequence, they find it very hard to cope with the linguistic demands of the courses on the syllabuses. They are found linguistically so unprepared and conceptually so unequipped that very often they fail to grasp the lectures of their teachers.

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Referring to this situation, Fakrul Alam says, "… something had gone drastically wrong with the English being taught in our school and colleges: the majority of the students coming into the department from these institutions were unable to read, write, or speak English with any fluency."[1] As a result, a significant number of students either leave the department or fall victim to drop-out. Among the students who survive the linguistic challenges of the subject, a large number of them fail to do well in the examinations. In some cases English departments have taken some initiative to improve the linguistic competence of the first year Honours students. With this end in view, these departments have included one or two courses in their syllabuses exclusively to improve the students' grammatical competence or to develop their language skills. However, very often these courses are not found adequate to serve the purpose, especially when the wounds of the students are so grave.

In respect of the teaching method or teaching process, it can be said that very traditional system is followed for teaching literature in our country. In this method teachers are the central figures in the classroom who deliver lectures on some topics. Students passively listen to those lectures and occasionally take notes on some important points. Referring to the present approaches to literature teaching Sujit Dutta says:

> " These approaches may be viewed as kind of 'dramatic monologue' in which the teacher is the only speaker and the students being 'passive recipients' rather than 'active agents', have got practically nothing to do other than listening to what the teacher says, no matter whether they understand it or not."[2]

There may be some exceptions, but this is more or less the common picture in all the universities of the country. Regarding the present approaches Moody (1983 cited in Dutta 2001) observes that the existing system of the 'teaching of literature has faltered' and that in this system 'students have been led busily but aimlessly through forests of inspired literary gossip.'[3]

This should be mentioned that this very method of teaching literature has come down from generation to generation though the question about its effectiveness has been raised time and again. Relevantly, it can be said that with the emergence of the Communicative Language Teaching (CLT) some changes have been brought about

from the mid-nineties of the last century in respect of teaching English as a foreign language at the lower levels of our education. But no change has been brought about in teaching English literature in our universities. Therefore, it is now the demand of the time that the teaching methodology of literature should be modified to make it more effective.

Discussion about the Issues Important for the Effectiveness of Teaching English Literature in the context of Bangladesh

In case of teaching English Literature in the universities of Bangladesh, traditionally importance is given to impart/disseminate knowledge to the students about the literary texts included in the syllabuses. Generally, students here do not get involved in any kind of practice activities, only receiving knowledge from their teachers as much as possible, But time has now arrived to rethink about this tradition of teaching literature at the university level of our country, and also to find out the ways of making the classroom teaching compatible with the demands of present time.

With the passage of time many changes have taken place in respect of our students' needs, their aims for studying literature, their quality in language, availability of teaching-learning aids and technology, etc. Therefore, necessary changes should also be brought about in respect of teaching methodology, syllabuses and roles of teachers so that the classroom practices of teaching literature can be effective and our goals can be achieved. Many experts now argue that for effective teaching our classrooms need to be interactive where teachers and students will share their ideas with one another. The teachers in the classroom are not expected only to transmit knowledge by delivering lectures, but they are also required to introduce interactions into the classroom between a teacher and students, between a text and students, and also between students themselves so that students can get involved actively in the learning process. That is, though lecture mode of teaching can be retained for the sake of some of its advantages in teaching literature, classroom activities should not be limited only to lectures. However, since our learners like to learn, according to our culture, under the guidance and control of their teachers, it is the teachers who are to shoulder the responsibilities of involving the students into various kinds of interactive activities. Besides, it is expected that the teachers in the classroom should also take care of two

other major goals of teaching English literature: promoting the imaginative faculty of our students and developing their capability of critical thinking to assess or to judge something from different perspectives. That is, the teaching of literature should be done in such a way as will help our students develop their own critical, analytical and argumentative faculties so that they can think freely about any aspect of a text and can establish their own points of arguments. According to Showalter (2003), a good teacher will maintain the right balance between imparting information, performing and making students think.[4] However, among all the other goals of teaching literature, she puts emphasis on the goal of inspiring students to be critical thinkers.

It is needless to say that to shoulder the greater responsibilities of making the classroom interactive, a teacher has to be dynamic, active, skilled and eligible. To be such type of a teacher, one needs to develop oneself through continuous efforts. It can be mentioned that training and research come to a great effect for a teacher to develop himself or herself as a good teacher. Elaine Showalter suggests that research and teaching at the university level are complementary and that the good teacher is the one who continues doing research along with teaching. Apart from doing research, many experts and teachers consider teachers' training as very important for being an effective and skilled teacher. Another point of teachers' development, as it can be mentioned relevantly here, is the assessment of teachers' teaching performance by their students, which exists in many reputed educational institutes including many universities of home and abroad. In this particular case, teachers make earnest efforts to amend his/her deficiencies to prove himself or herself as a good teacher, which ultimately enables him/her to do the job of teaching properly. Moreover, in the modern conception effective teacher needs to be friendly with his or her students and to share ideas with them so that teaching becomes enjoyable and memorable. In addition to all these, he or she needs to make the proper use of modern technologies such as videos, films, multimedia, etc. in the classroom.

But all our efforts will come to no use until or unless our students are linguistically competent. If they are unable to grasp their teachers' lectures or to express themselves freely in English, or if their textbooks appear to be obscure to them, teaching will not carry much meaning. It has already been mentioned that this is the case with maximum

of our students. Therefore, what is required in consideration of the realities of our context is to take a proper care of their linguistic aspects as much as possible. To fulfill this very aim, we need to include required number of language courses in the syllabuses. Besides, while teaching the literary texts, the teachers should also draw the attention of the students to the linguistic elements of those texts as much as possible. If necessary, they should involve the students in doing various activities on the linguistic elements of any text. According to Ron Carter (1982, p. 12), "The integration of language and literature teaching in English classrooms is a long overdue."[5] Expressing the similar view, Collie and Slater (2087, p. 10) says that the approach to the teaching of literature should be to let the students derive the benefits of communictive and other activities for language improvement within the context of suitable works of literature.[6] It is needless to mention that language and literature are inseparable from each other. Without proper command over language one cannot appreaciate literature, and similarly without literature one cannot learn the beauty of language. Therefore, " devorce between literature and language in the pedagogical sphere is both impossible and undesirable"[7] (Choudhury 2001).

Objectives of the Study

The goal of this study is to explore how to make the classroom teaching of English literature effective in our universities. With this end in view, the study has dealt with the following objectives:

1. To know the situation prevailing now in respect of teaching literature in our universities.
2. To know the perspectives of the students and the teachers concerned about the different issues of classroom teaching of literature.
3. To make some recommendations about the effective classrooms for teaching literature in our context.

Methodology of the Study

This research has been done through questionnaire survey on the students and the teachers of Jatiya Kabi kazi Nazrul Islam University situated at Trishal in the district of Mymensingh. It should be mentioned that Jatiya Kabi kazi Nazrul Islam University is a public university that launched its academic activities from the session 2006-07 with

English Language and Literature as one of its beginning/initial departments. Since there is a uniformity in respect of the methodology of teaching literature among the universities of the country, especially among the public ones, the researcher has chosen Jatiya Kabi kazi Nazrul Islam University as the representative of all other universities, supposing that any research done in this particular area in any university of our country will be applicable to all the other universities of the country. It should be mentioned that in all the universities, especially in the public ones, in our country more or less the same kind of teaching methodology and syllabus are followed for teaching English literature.

Besides, ours is a monolingual country and hence all the students of our country do have the same mother language, *Bangla*, and same cultural traits. Though there are some ethnic minority people in our country who have different cultural identities, many of them use *Bangla* like the people in the main stream. Moreover, when the members of this ethnic community come to study English literature, they use the same language and participate in the same cultural activities in their daily lives as the students of the main stream societies. Therefore, it is supposed that regarding English literature teaching they have the same views or perspectives as the others do have.

95 respondents from two batches of Honours Programme and 32 respondents from one of the batches of M.A. Programme have been selected for the questionnaire survey of the present study. Besides, 8 teachers from the department have also participated in this survey.

It should be mentioned that the Department of English Language and Literature of Jatiya Kabi Kazi Nazrul Islam University offers four-year Honours Programme and one-year Masters Programme. In every year there are two semesters for each batch, and admission is held once a year for both the programmes. That is why, the department has four running batches in Honours Programme and one in M.A. Programme at present. Out of the four batches of Honours Programmes, two batches — one of the session 2014-15 and another of the session 2011-12 — have been selected for questionnaire survey. The students of the session 2014-15 are now studying in the second year and those of the session 2011-12 in the fourth year. 55 respondents have been selected from the session 2014-15 and 40 respondents from the session 2011-12. That is, in total 95 respondents have been taken from Honours students. The numbers

of the respondents have varied between these two batches in accordance with the differences in the total number of students belonging to these two batches. Besides, these two batches have been selected on consideration that the students of these two batches have significant level of required experiences in studying English literature in a university, in the one hand, and have also differences in their experiences, on the other hand.

Two sets of questionnaires have been constructed —one for investigating into the teaching-learning culture prevailing now in teaching English Literature in the Department of English Language and Literature and another for knowing the views or the perspectives of the students and the teachers of the department regarding how to make a literature teaching classroom more effective. Obviously, in constructing the questionnaires, the issues that have been discussed earlier in the section of 'conceptual framework' have been taken into consideration. Besides, there are many issues that have appeared in both the sets of questionnaires, but there are also some other issues that have appeared only in one of the two sets according to the requirements.

Of the two sets of questionnaires, the first set contains 16 statements and has been applied only to the students, and the second set contains 22 statements and has been applied to both the students and the teachers. In constructing the both sets of questionnaires the model of Likert Scale has been followed.

Preparation of the Results of the Questionnaire Surveys

In preparing the results, the Mean scores of the responses on the statements of the questionnaire have been taken into consideration. In this case, the Mean scores ranging from 4 to 5 have been regarded as 'very high' or 'very remarkable', those ranging from 3 to 3.99 as 'considerably/remarkably high' or 'remarkable', those ranging from 2 to 2.99 as 'considerably low' or 'rarely' or 'not so remarkable' and those ranging from 1 to 1.99 as 'very low' or 'very rarely' or 'very insignificant'. Besides, the Mean scores have been determined by counting the values of the responses on the statements. The values of the responses have been counted as strongly agree = 5, agree=4, neither agree nor disagree -3, disagree=2 and strongly disagree=1

The Results of the Questionnaire Surveys on the Prevailing Situation of Literature Teaching

Table 1: Statements of the Questionnaire and Mean Scores of the Responses

Serial no.	Statements	Mean Scores		
		Honours students	Masters' students	Overall results of students
1	At present teachers follow lecture mode of teaching in the classroom..	4.29	4.59	4.36
2	Teachers very often involve you in group or pair discussion.	2.22	2.25	2.22
3	Teachers give you homework regularly and take care of it.	2.94	3.15	2.99
4	You find the language of your texts difficult.	4.77	4.25	4.63
5	The courses on your syllabus are too much literature-dominated and appear to be heavy for you to cope with.	4.22	3.59	4.06
6	Teachers use multi-media or modern technology in the classroom.	1.26	2.81	1.65
7	Teachers always take initiatives to make class interactive	2.93	3.12	2.97
8	All teachers behave friendly with you and you can freely ask them questions in the classroom.	4.11	3.53	3.96
9	You can follow the lectures of your teacher properly.	2.93	3.12	2.97
10	While teaching a literary text, teachers provide you with the background knowledge about both the text and its writer.	4.33	4.40	4.34
11	You are satisfied with the teaching quality of your teachers.	3.72	3.96	3.78
12	You use mainly the notebooks rather than your original textbooks.	4.16	3.84	4.07
13	Teachers work as facilitators and you do your own work/reading in the classroom according to your own choice.	2.61	2.93	2.69
14	Teachers are the central figures in the classroom, and you just follow their instructions or listen to their lectures.	4.07	4.62	4.20
15	Teaching is always done in the target language in your classes.	3.89	3.40	3.76
16	While teaching literature, your teachers focus on some linguistic aspects of the text.	1.95	1.90	1.93

The above table shows that there are both similarities and dissimilarities in the results of the questionnaire survey of two groups-the students of Honours Programme and those of Masters Programme. However, the extent of dissimilarities between these two groups is not so remarkable. The reason behind these dissimilarities is due to the fact that these two groups have differences in their experiences as the learners of the Department of English Language and Literature of Jatiya Kabi Kazi Nazrul islam University. The students of Masters Programme have gone through longer experiences as learners than those of the Honours Programme. The students of Masters programme have got larger number of classes with greater number of teachers and, therefore, have enjoyed more varieties in classes.

In both the groups, the statement nos. 1, 4, 10, and 14 have 'very high' Mean scores. Similarly, the statement nos. 11 and 15 have 'considerably high', the nos. 2 and 13 have 'considerably low' and the no. 16 has 'very low' Mean scores. But when the statement nos. 5, 8 and 12 have 'very high' Mean scores in the results of the Honours students, they have 'considerably high' Mean scores in those of Masters' students. Similarly, when the statement nos. 3, 7 and 9 have 'considerably low' and the no. 6 has 'very low' Mean scores in the results of Honours students, they have 'considerably high' and 'considerably low' Mean scores respectively in those of Masters' students.

The overall results of the questionnaire survey on the prevailing situation of literature teaching show that present practices of literature teaching and learning in the Department of English Language and Literature of JKKNIU of Bangladesh are very traditional. The teachers here follow the lecture mode of teaching in the classroom and this feature is 'very remarkable' (statement no. 1). Besides, they are 'highly' the central figures in the classroom who decide what to teach and how to teach, and the students just follow their instructions and listen to their lectures (statement no.14). The students here do not choose their own work or do not do their own reading independently in the classroom in the way they are supposed to do in a 'learner-centred' classroom (statement no.13). They 'rarely' get involved in any pair or group discussion (statement no. 2). Similarly, they are 'rarely' assigned any homework by their teachers (statement no.3). However, while starting a new text, the teachers try to provide the students with

the background information about that text and its writer, and this feature is 'very remarkable' (statement no. 10).

Another feature of the present practices is that the teachers 'very rarely' pay heed to the linguistic aspects of a literary text (statement no.16). Following the traditional system, they only keep themselves confined to the teaching of the literary aspects of a text. The students on their part find the language of their textbooks 'very remarkably' difficult, which creates a serious impediment in understanding these texts (statement no. 4).The courses on their syllabuses are 'very highly' literature-dominated and appear to be 'very remarkably' heavy to them (statement no. 5). That is, they find it very difficult to cope with the pressure of these courses, and obviously, it happens mainly owing to the lack of their linguistic competence. And for the same reason, they cannot follow the lectures of their teachers properly, and in this case their level of success is 'considerably low' (statement no. 9). Moreover, they read mainly the note-books rather than the original textbooks, and this picture is 'very remarkable' in the prevailing situation (statement no.12). As to the use of multi-media or any modern technology, they 'very insignificantly' use it (statement no. 6).That is, a very limited number of teachers use multi-media or modern technology in a very small number of their classes, and that too in very limited way. Again, classroom interactions 'rarely' take place as the teachers do not pay much attention to this aspect (statement no. 7).

However, some progressive elements are also found in the present practices of teaching literature. The overall results show that the teachers under the present survey are 'remarkably' friendly with their students in the classroom and, therefore, they (the students) can ask questions to them in 'remarkably' free style (statement no. 8). Again, the teachers 'significantly' use the target language *English* in the classroom as the medium of instruction though they occasionally use Bangla as well (statement no. 15). What is more, the satisfaction of the students with the teaching quality of their teachers is 'remarkable' (statement no. 11).

The Results of the Questionnaire Surveys on the Perspectives of the Respondents about the Effectiveness of Classroom Teaching

Table 2: Statements of the Questionnaire and Mean Scores of the Responses

Serial	Statements	Mean Scores

No		Results of Teachers	Overall results of Students
1	I think, if properly done, lecture mode of teaching is very effective for teaching literature.	3.87	4.35
2	I think, the classroom presentation by students is important as it helps them develop their speaking skill and know the topic better	4.37	4.47
3	I think, the use of multi-media or modern technology makes a teaching effective if it is properly used.	4.37	4.56
4	I think, a class where students do their own learning freely and teachers only monitor them will be practical for teaching literature in a context like ours.	2.87	2.22
5	I think, showing videos and films based on the stories of the texts helps a lot to understand the texts	4.25	3.86
6	I think the all-time use of multi-media or modern technology damages the effectiveness of teaching	3.75	3.78
7	I think, students should be given homework and it should be made a vital part of classroom teaching.	4.12	4.22
8	I think, a teacher should kindle the curiosity of students about a text at the very beginning class.	4.75	3.59
9	I think, for teaching literature, pair or group discussion can be very effective in our context.	3.25	3.96
10	While teaching literature, I think, some care should also be given to the linguistic aspects of texts.	4.12	4.35
11	For teaching literature, if some focus is given on the meanings of the key and unknown words, phrases or terms, it can be very helpful.	3.87	4.76
12	I think, in teaching literature emphasis should be given on developing students' ability for critical thinking.	4.62	4.71
13	I think, for effective learning of literature linguistic competence is a must.	4.75	4.57
14	I think, if a lecture-based class is made interactive, it becomes more effective.	4.25	4.36
15	I think, teachers' training on the teaching pedagogy and their doing research are important for effective teaching.	3.87	4.69
16	I think, emphasis should be given on dealing with the original textbooks rather than the notebooks.	4.62	4.75
17	I think, assessment of teaching by students is very important for developing the quality of teaching	3.25	4.36
18	I think, only the target language should be used in the classroom.	3.75	4.38
19	I think, students learn better when they learn under the guidance of their	4.37	4.57

	teachers.		
20	I think, the friendliness of a teacher with students makes a class enjoyable and thereby motivates them for learning .	4.12	4.85
21	I think, if teachers provide students with the background knowledge about a literary text and its writer, they understand it better.	4.37	4.66
22	I think, a significant number of courses on language and skills development should be included in the syllabus, especially for the beginning semesters.	4.5	4.76

Table -2 shows that there are both similarities and dissimilarities in the results of the questionnaire surveys on their perspectives between the teachers and the students about the effectiveness of literature teaching classroom. The statement nos. 2, 3, 7, 10, 12, 13, 14, 16, 19, 20, 21 and 22 have 'very high', the statement nos. 6 and 9 have 'considerably high' and the statement no. 4 has 'considerably low' Mean scores in both the groups, which means that both the teachers and students have similar views or perspectives regarding the points represented by these statements. In other words, both the groups 'highly advocate' for the classroom presentation by students (statement no.2), for the use of multi-media or technology while teaching (statement no. 3), for putting emphasis on students' homework (statement no. 7), for taking care of the linguistic aspects of a text (statement no. 10), for giving importance to the development of students' critical thinking (statement no. 12), for students' having linguistic competence (statement no. 13), for making a lecture-based class interactive (statement no. 14), for using the original textbook instead of notebooks (statement no. 16), for students' learning under the guidance of their teachers (statement no. 19), for teachers' behaving friendly with students (statement no. 20), for focusing on background information about a literary text and its writer (statement no. 21), and lastly for including a significant number of language courses in the syllabus (statement no. 22). Similarly, they put 'considerably high' emphasis on the damaging effect of the over-use of multi-media or technology (statement 6) and on the effectiveness of pair and group discussion (statement 9). In case of statement 4, they put 'considerably low' emphasis on students' learning freely in autonomous style.

However, dissimilarities are also found, though not very remarkably, in respect of the issues represented by the other statements. It is seen that when the statement nos. 5

and 8, have 'very high' Mean scores in teachers' perspectives, they have 'considerably high' Mean scores in students' perspectives. On the other hand, the statement nos. 1, 11, 15, 17 and 18 have 'considerably high' Mean scores in the teachers' perspectives, but have 'very high' Mean scores in the students' perspectives. The results indicate that when the teachers 'very highly' advocate for showing videos and films based on the stories of the textbooks (statement no. 5) and also for rousing curiosity in the minds of students about a new text (statement no.8), the students put 'considerably high' emphasis on these points. Again, when the teachers put 'considerably high' importance on lecture mode of teaching (statement no. 1), on the interpretation of the meanings of key words and terms (statement no. 11), on teachers' training and their doing research (statement no. 15), on the assessment of teaching by students (statement no. 17) and on the use of target language in the classroom (statement no. 18), the students 'very highly' advocate for these points.

Discussion on the Total Results of the Questionnaire Surveys

The total results of the questionnaire surveys show that in some respects there is harmony between the results about the perspectives of the respondents and those about the prevailing teaching-learning practices, but in some other respects there are differences between them. The students and the teachers under the survey consider many of the features of the existing practices to be important for making a classroom effective for English literature teaching. In other words, in respect of some issues there is no difference between what now exists as the part of the present practices and what are thought to be important for effective practices. For example, the lecture mode of teaching is a part of our present teaching-learning practices, and it is also thought to be very important for effective teaching in our context (statement no.1). Similarly, in the present practices it is found that the teachers are friendly with their students and that they focus on the background information about any new text and its writer, and in their perspective too, the students as well as the teachers regard these features very important. Same is the case with the using of the target language in the class (statement no.18).

Speaking about the differences between the prevailing situation and the perspectives of the students and the teachers, when no pair or group work is done in the present practices, in the perspectives of the students and the teachers it is held 'remarkably'

important for effective teaching of English literature (statement no.9). Similarly, in the present practices homework is given no importance, but in the perspectives of them it has obtained 'very high' importance (statement no. 7). Same is the case with the use of multi-media or any technology and also with the arrangement of students' classroom presentation. These features are almost absent from the present practices but are held as 'highly important' in their perspectives (statement no. 2). However, neither the students nor the teachers support the over-use of multi-media or any technology as it may damage the effectiveness of teaching (statement no. 6). Again, in the prevailing practices teachers do not pay heed to the linguistic aspects of a text, but in their perspectives or preferences the students as well as the teachers put 'very high' importance on this point (statement no.10). They think that teachers should take 'very remarkable' care to draw students' attention to the linguistic aspects of a text so that the students can be aware about how language has been exploited in the text and, therefore, can better understand it. That is, they believe that for effective understanding of literature students' linguistic competence is 'very remarkable' (statement no.13). To add more, in the prevailing practices teachers only deliver lecture and do not bother about making the classroom interactive, but in their perspectives both the groups 'highly' believe in the effectiveness of interactions and therefore support the idea of making a lecture-based classroom interactive (statement no. 14). Another noteworthy point is that when note books, instead of original textbooks, are used in the present practices, they highly put emphasis on using the original textbooks rather than using the notebooks (statement no. 16).

However, apart from the above mentioned issues, there are some issues that have been put to the questionnaire surveys, as it has been mentioned earlier, only to know the perspectives of the respondents as per requirements. The issues that fall to this category are: developing students' critical thinking so that they can think about something freely from different perspectives (statement no.12), teachers' adopting different techniques in order to rouse students' interest or curiosity about a new text (statement no. 8), showing videos and films based on the stories of the literary textbooks (statement no. 5), teachers' having training and their doing research for their development (statement no. 15), assessing the performance of teachers by students (statement no. 17), explaining the key words and terms of a new text by teachers at the very beginning stage of teaching it (statement no.11), including additional number of

courses on language and skills development in the syllabus (statement no. 22) and students' learning under the guidance of their teachers, instead of learning in an autonomous fashion (statement no. 19). It is seen that in their perspectives the teachers as well as the students hold the importance of all of these issues or points either as 'very high' or as 'considerably high'.

Recommendations

From the above analysis of the findings of the empirical study we find a lot of implications for making a literature class effective. If we take all of these implications into consideration, we can make the following recommendations:

➢ Lecture mode of teaching should be properly utilized for teaching literature as in our cultural and contextual situation this mode of teaching is suitable.

➢ Learner-centred classroom that advocates for learners' independent or autonomous learning will not be practical in our cultural realities. Rather learners will learn better under the guidance of teachers and all the activities in the classroom will centre round them.

➢ Within the framework of lecture mode of teaching, teachers should take the initiative to share ideas with learners and ask and invite questions in order to make the classroom interactive as much as possible. They should also involve students, if necessary and if possible, into pair and group discussion on the texts or on the learning items.

➢ Teachers should not be authoritative figures, rather should be friends to students and should encourage them to share their ideas with them or to ask questions freely to them as much as possible.

➢ Teachers should not only teach or emanate knowledge to students, but also they create their interest or curiosity for the texts they are teaching so that they themselves do their own reading to know more and more. In this regard, teachers should adopt different strategies to rouse the curiosity of students about a text whenever they are going to teach it

➢ While teaching, teachers should not only put emphasis on learners' acquiring knowledge but also adopt proper techniques or strategies to make them think about something critically. They should do so because in the study of literature learners need to assess a particular point from different perspectives and to put

arguments in support of their views. Therefore, emphasis should be given on developing their capability for critical thinking.

➢ While teaching literature, emphasis should also be given on teaching some linguistic aspects of the texts. They can involve students in different kinds of activities or exercises on linguistic elements. Besides, they can make a list of the key words, phrases and terms of a text before starting to teach it and then can enlighten them on those items.

➢ Modern technology like multimedia, overhead projectors, tape recorders, etc. should be used to present the teaching items or class-lectures. However, teachers should be careful that this technology will not be overused to squeeze the core time of teaching. Besides, in support of teaching sometimes arrangements can be made to understand the texts through entertainment.

➢ The classroom presentation by the students should be given importance because it helps them know the relevant topic better and develop their speaking skill. Besides, this activity makes them confident by removing their shyness. However, preference should be given to individual presentation over group presentation. Moreover, care should be taken to keep this activity within a limit, especially when the class is large, as it is very time consuming and therefore can hamper the other activities.

➢ Emphasis should be given on students' homework or assignment in order to keep them engaged in the learning process even outside the classroom. Besides, it is seen that some literary texts, especially those like novels, dramas or epics, are very long and, therefore, it is quite impractical to go through those texts line by line or even to touch all the important aspects of them within the stipulated time of the classroom. Therefore, in dealing with such literary texts home reading by students can come to great help.

➢ Adequate number of courses on linguistic elements should be included in the syllabuses to help students overcome their linguistic weakness.

➢ To do the job of teaching effectively, teachers need to have proper training on the teaching pedagogy also to do research continuously for their academic development. If they do so, they will remain well aware about the latest developments in the pedagogical as well as in the academic areas, which will

enable them to do the job of teaching more competently and effectively in the classroom.

➢ The system of assessing teachers' teaching performance by students can prove very vital for the overall improvement of the teaching quality of teachers. Though the introduction of this system into any department is very sensitive because of our educational culture, especially in a public university of our country, it should be introduced for the sake of the improvement of the quality of teaching.

➢ As the medium of instruction, it is the target language that should always be used in literature classroom. However, occasionally mother language can also be used to explain some intricate or complicated terms or ideas.

Conclusion

The department of English has always been considered as a very vital department in all the universities of Bangladesh. Because of the increasing demand of English language in the global context and also in the job market, the students pursuing higher education show their eagerness for admission to this department. Besides, the teaching of English literature from the very beginning of its history in this sub-continent has always played a very vital role in producing such citizens as have enjoyed reputation in the society for their good taste, high intelligence, refined sensitivity and better personality. But because of the fall of standard of the students who come to study this subject and also because of the following of the age-old traditional method for teaching this subject, it is losing its glory day by day, Therefore, it has become a crying need to modify the existing teaching method, Undoubtedly, this modification has to be done taking into consideration the new ideas that have developed in the domain of literature teaching, in the one hand, and also paying due attention to the cultural and practical realities of the context where the teaching will take place, on the other hand. That is, a happy marriage has to be done between the global concepts and the local realties in making decision about the effectiveness of English literature teaching.

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Appendices

A-1. The Students' Questionnaire for Surveying the Present Situation in Literature Teaching and Learning:

Serial no.	Statements	Strongly agree/ Always	Agree/ Very often	Neither Agree nor disagree/ sometimes	Disagree/ rarely	Strongly disagree/ Not at all
1	At present teachers follow lecture mode of teaching in the classroom.					
2	Teachers very often involve you in group or pair discussion.					
3	Teachers give you homework regularly and take care of it.					
4	You find the language of your texts difficult.					
5	The courses on your syllabus are too much literature-dominated and appear to be heavy for you to cope with.					
6	Teachers use multi-media or modern technology in the classroom.					
7	Teachers always take initiatives to make class interactive.					
8	All teachers behave friendly with you and you can freely ask them questions in the classroom.					
9	You can follow the lectures of your teacher properly.					
10	While teaching a literary text, teachers provide you with the background knowledge about both the text and its writer.					
11	You are satisfied with the teaching quality of your teachers.					
12	You use mainly the notebooks rather than your original textbooks.					

13	Teachers work as facilitators and you do your own work/reading in the classroom,					
14	Teachers are the central figures in the classroom, and you just follow their instructions or listen to their lectures.					
15	Teaching is always done in the target language in your classes.					
16	While teaching a literary text, your teachers focus on some linguistic aspects of it.					

B-1. The Students' and the Teachers' Questionnaire for Surveying Their Perspectives about the Effective Classroom for Teaching English Literature:

Serial no.	Statements	Strongly agree	Agree	Neither Agree nor disagree	Disagree	Strongly disagree
1	I think, if properly done, lecture mode of teaching is very effective for teaching literature.					
2	I think, the classroom presentation by students is important as it helps them develop their speaking skill and know the topic better					
3	I think, the use of multi-media or modern technology makes a teaching effective if it is properly used.					
4	I think, a class where students do their own learning freely and teachers only monitor them will not be practical for teaching literature in a context like ours.					
5	I think, showing videos and films on the stories of the texts helps a lot to understand the texts.					
6	I think the over-use of multi-media or modern technology damages the effectiveness of teaching.					
7	I think, students should be given homework and it should be made a vital part of classroom teaching.					
8	I think, a teacher should kindle the curiosity of students about a text at the very beginning class.					
9	I think, for teaching literature, pair or group discussion can be very effective in our context.					
10	While teaching literature, I think, proper care should also be given to the linguistic aspects of texts.					
11	For teaching literature, if some focus is given on the meanings of the key and unknown words, phrases or terms, it can be very helpful.					

12	I think, in teaching literature emphasis should be given on developing students' ability for critical thinking.					
13	I think, for effective learning of literature linguistic competence is a must.					
14	I think, if a lecture-based class is made interactive, it becomes more effective.					
15	I think, teachers' training on the teaching pedagogy and their doing research are important for effective teaching.					
16	I think, emphasis should be given on dealing with the original textbooks rather than the notebooks.					
17	I think, assessment of teaching by students is very important for developing the quality of teaching.					
18	I think, only the target language should be used in the classroom.					
19	I think, students learn better when they learn under the guidance of their teachers.					
20	I think, the friendliness of a teacher with students makes a class enjoyable and thereby motivates them for learning .					
21	I think, if teachers provide students with the background knowledge about a literary text and its writer, they understand it better.					
22	I think, a significant number of courses on language and skills development should be included in the syllabus, especially for the beginning semesters.					

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Linguistic Maturation of Children in Harper Lee's "To Kill a Mockingbird": A Psycholinguistic Review

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Md. Mozaffor Hossain[*]

Abstract: Harper Lee's "To Kill a Mockingbird" proves to be an appropriate collection of codes to be programmed in the tender brains of the children. It rewards them with the crucial essence that human life is made up of the coexistence of good and evil. The small as well as minute detail happenings in the total narrative of the novel succeed in designing the psychological infrastructure of the little souls. The get in touch with the complex whereabouts of the adult world and have their thoughts and beliefs reshaped. The incidents and set ups of the atmosphere in the Maycomb county, Alabama make Jem and Scout form their psychological stature along with linguistic choice in the most careful manner. They learn to think and behave in a mature formula with the passage of time. Slowly but surely the children march ahead from innocence to experience. They happen to constantly notice the moral anomalies prevailing in the grown ups' world around them and are compelled to get their mental texture woven in a very practically mundane way. Being and growing up in an amicable, at the same time hostile survival, they attain the capability of manipulating the essential difference between the do's and don'ts of life. Hence, the children are also embellished with the imperative lessons of morality and the other positive attributes with the auspicious parenting and generous upbringing. On the other hand, with the help of the unbecoming occurrences in the storyline of the novel, a signal of the uncanny spheres that the children would encounter in their approaching adult life has already been sent to their soft and receiving mindset. Therefore, Harper Lee, by virtue of her accurately practical wisdom relating to the nature and nurture of the children, makes a fair display of how their learning, talking, behaving, growing up etc. get influenced and promoted by the circumstances executed by the seniors.

Key words: Linguistic, **P**sycholinguistic, Maturation, Children, Manipulate, Grown up, Circumstances.

Introduction

Language comes to play an ever greater role in the child's thinking and communication. The kind of linguistic behavior the children receive from their abode and environment constitute the lion's share of their logical language competence and performance. They, as a matter of fact, formulate their ways of thinking and articulating on the basis of the motivations, habits, values and feedbacks they are entitled to from their home and society. Marida Hollos and Philip Cowan (Hollos and Cowan, 1973), carried out a detailed study of the cognitive development of children in several different social settings. They describe that children spend most of their time in solitary play or in observation of others[1]. They learn most by observing and listening to the words and happenings around them. While trying to communicate, they give vent to what they gain through observing as well as imitating. As an epitome of this proposition, things take place in Harper Lee's "To Kill a Mockingbird" relating to the psychological and linguistic maturity of the children.

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From the very commencement of the deciphering ability in Jem and Scout, they get to learn and pronounce as they receive from their surroundings. Because they are motherless, they pass their time together playing, wandering, sneaking around, observing, fantasizing, copying and interacting. Consequently, they gradually earn quite a notable maturity in their presentation of linguistic behavior and psychological exposure.

The Maturation Theory

German linguist and neurologist, Eric Heinz Lenneberg (1921-1975) comes up with the Maturation Theory of language acquisition. It offers that language is to receive a spontaneous maturation improvement that is especially in relation to human species to a complete extent. It also proposes that the linguistic capacity is a part and parcel of the hereditary gift to human being. Lenneberg (1960, 1967) suggests that all children are biologically manipulated with the capability of attaining the development of the language they are comprehensively exposed to while they go on with the proper maturational stage[2]. He also claims that children do posses a certain period of their childhood to smoothly learn and nurture the language they grow up in. Lenneberg names it "The Critical Period Hypothesis" which stretches from 18 months to early puberty. As he refers, within this period, language acquisition is expected to proceed normally. To Lenneberg (1960, 1967), the facets of language development, an autonomous maturational progress exclusively in relation to the human being as a whole, vigorously refer that linguistic capacity is essentially intuitive part of the genetic structure of human species. The most crucial contribution of generative proposition to the psychology of language is that there must be some inborn biological mechanism of the impalpable formation of language endorsed into the human nervous system. It can be, he emphasizes, compared to human's bipedal gait. In accordance with this view, all children are biologically embellished with the capability of developing language to which they are comprehensively exposed during the proper maturational stage. Thus language development can be considered similar to the other biological ameliorations as to human growth and maturity.[3]

Children's Psychological Mechanism in Language Acquisition and Articulation

A child must be exposed to a certain language in order to acquire it (Donald J. Foss, David T. Hakes, 1978). In the language in practice, there work some very significant linguistic ingredients, like reinforcement and imitation, to effectuate as well as accelerate the language acquisition of the children[4].

Reinforcement

The prevailing belief about the way reinforcement acts is that adults encourage some of the language utterances of the children. Similarly they discourage some others on different occasions. Words, phrases and expressions that receive positive feedback from the adult world get to be accommodated in the psychological set up of the children. Subsequently, they prefer articulating the encouraged items of language manifestations time and again in their interactions. On the other hand, the unreinforced utterances are much less likely to be put into expressions[4]. Though this only occurs during the interactions between children and adults, this possesses strong stimuli in regard to helping the children acquire the language to a great extent.

Imitation
Children do acquire a greater portion of their language accomplishment through imitating the utterances of the adults (Sherman, 1971). Thus, imitation holds a vibrant influence on the children's language acquisition. As a matter of fact, it does a great deal with a view to consolidating the psycholinguistic infrastructure of the children. The way they find the adult community around them talking, responding and behaving put a robust impact on their linguistic outcome. This, obviously, has a lot to do with the thought process inside their mind too. Their mental faculty is also greatly stirred back and forth on the basis of their accepting as well rejecting the adult whereabouts surrounding them[5].

Harper Lee's Craftsmanship
The readers of "To Kill a Mockingbird" are presented with the figure-licking good story through the narrative adroitness of Scout, the younger of the two children of Atticus, the popular humanitarian lawyer of Maycomb County. It is noticeable that the novelist is comforted to tell the story through the voice of the little daughter of Mr. Atticus Finch. From the first line of the narrative, she comes up with the normal enthusiastic language and manners that go very homely with the understandability of children.[6] As time fleets, the readers are brought in touch with the thought and language transformation that occur among the children in the novel. The changes in the imagination and realization in Jem and Scout specially are very obvious with the progress of events in the story. It is worth noting that Harper Lee details a very skilled manifestation of how the children come of age and garner ripeness of thought in the popular classic.

Textual Analysis
Children's psychological manifestation has achieved quite a concrete delineation in the novel.
The inward functions of the children have been vividly given vent to in the novel, "To Kill a Mockingbird". Scout stands out as a strong instance of this. In the narrative skill of the girl, the fact of their psychological growing up and maturation gets highlighted. The opening lines speak enough of this truth.
"Maycomb was an old town, but it was tired old town when I first knew it. In rainy weather, the streets turned to red slop; grass grew on the sidewalks, the court house sagged in the square. Men's stiff collars wilted by nine in the morning. Ladies bathed before noon, after their three-o'clock naps, and by nightfall were like soft tea cakes with frostings of sweat and sweet talcum."[7]

The fantasy, exploration and emotional growth of Scout and Jem take place in an expected volume with the progress of the story. At the inception, the little girl could not decode her father, Atticus. Day by day, she comes out to realize the truth in her father's words. In an obvious depiction, the children in "To Kill a Mockingbird" are conspicuously showcased to have a very auspicious psychological making. They always want good things for their neighborhood and near ones. Watching Boo Radley's secret hide out, they plan to discover if there is really anything pernicious. As they explore that their targeted phantom is nothing but a good fela, they become happy and contended. At the fire incident in the neighborhood, they pray that nothing bad happen. Their inner prayer for the safe existence of everyone could be heard in every single inhale and exhale of their breath. At the church of Calpurnia's community, they appreciate the gracious behavior of the people. At Tom Robinson's trial, they appear to be the angels of good

omen. They comply to the life moulding advice of Atticus and go ahead to befriend with Mrs. Dubose. Jem and Scout put up with the offending manner of the woman and ultimately succeed in making her bless them. In fact, in the whole storyline of the novel, the psychological framework of the children urges for the betterment of the people in their surroundings. They care for their father as if they were sort of quite responsible and mature figures.

The Linguistic Maturation of Jem Finch and Scout Finch
Jem Finch, the major child character, harbors maturity in language performance as well as thought process in the gradual happenings of the novel. When the story commences, Jem is presented at ten years old and starting his puberty. With the passage of time, being constantly in touch with the circumstances of the family and the neighborhood, he incessantly develops the inner mechanism to decipher many of the dealings of the adult world. At the inception of the narrative, Jem is found to be enjoying the childish as well as the childlike trifles of endorsing fantasies about Boo Radley. Scout, Jem's little sister and the story teller, lets the readers know that Jem, as the story goes on and on, becomes more and more heavy with his thoughts and seasoned behavior. He is more engrossed in thinking and more compassionate to the people around. He seems to be quite frightened by the prejudices prevalent in his hometown. With the growing number of ominous incidents occurring in his surroundings, he turns to be more decisive and obviously appears to be disengaging himself from the children's world. There take place many events at which Jem displays his aggregating maturity in language and manner. One such incident happens on Scout's first day at school. She gets herself into a sort of childlike misunderstanding with the new teacher, Miss Caroline. Scout unexpectedly goes ahead to tell the teacher that the latter has made a mistake with Walter Cunningham asking him about his lunch since he cannot afford any because of having no lunch money. The teacher proceeds to lend some money to him. Scout reveals that Walter will not dare to take the money due to his inability to pay it back. On this, Miss Caroline cannot help punishing Scout, slightly though. About this miss happening, Walter does not come forward to vouch for the truth.

After the class, on the playground, Scout, being enraged with her receiving punishment, takes on Walter and starts punching him. Jem comes between and puts an end to the brawl. Jem heard from Atticus, his and Scout's father, that Cunninghams are insolvent people but they always pay their debts in any way. Remembering this, he can easily decode the situation of Walter. He believes in the goodness of behaving well rather than fighting with them. He, out of unambiguous humanity and mature amicability, invites Walter home to enjoy a fare share of their lunch as he possesses nothing to eat then. Towards Boo Radley, the childhood imagination and fear of the children in " To Kill a Mockingbird", Jem's attitude gets changed day by day. This progressiveness of thoughts certainly depicts the fact that he is on his way toward attaining maturity. When Boo puts fancy things and chocolates for the children in the tree, they in fact cannot understand who does this. Jem gradually gets the feeling that this can be Boo's manner of talking with them. He notices some other good dealings of Boo in relation to the latter's protection of children. Thereby, he decides that Boo is not a frightening figure as they used to fantasize. Rather, he is someone child loving and wants to make healthy friendship with the young folks. Boo's father, Nathan Radley, fills up the hole of the tree with cement and lies to the children that he has done it to save the tree from dying. Jem quite maturely feels that Boo's father has done it as he does not want his boy to have any communication with the children of the neighborhood. After all , Jem realizes that Boo watches them here and there with a good look

and never bears any ill grudge against them. Jem says, "……Mr. Nathan put cement in the tree, Atticus, and he did this to stop us findin' thing……he's [Boo] crazy, I reckon, like they say, but Atticus I swear to God he ain't ever harmed us, he coulda cut my throat from ear to ear that night but he tried to mend my pants instead……he ain't ever hurt us, Atticus….."[7]

The Influence of Parenting on the Children's Psychological Upbringing
The small town lawyer and widower, Atticus Finch parents his ten-year-old son, Jem and six-year-old daughter, Scout with a tranquil and amicable temperament. For a 20th century man of American South, he is quite progressive and easy going. He is direly against beating the children and yelling at them. He, no matter what may happen, always provides the children with the true answers to the most difficult questions. He makes himself the model, in the first place, of the way he wants to see his children. In fact, Atticus lives completely by a certain code. He believes in his conscience to guide his way through life. That's why he stands to defend the wrongly accused man and appears high in the society as an epitome of morale. Standing by a black fellow even for righteousness got simply discouraged in the community then[7]. But he comes ahead and puts forward that, " they're entitled to full respect for their opinions. But before I can live with other folks I've got to live with myself. The one thing that doesn't abide by majority rule is a person's conscience." This teaches Scout enough of the urgency of responding to what conscience demands. Atticus tries to look at any given situation from both sides. When Scout gets troubled on her first day at school because of her existing knowledge of reading, he advises her to consider the case from the point of view of the angered teacher as it could somehow obstacle her teaching to the children. In a heavier circumstance, when Bob Ewell, the father of the alleged rape victim threatens Atticus, he keeps calm and displays an appreciable magnitude of sentimental restraint that we could rarely retain. But, Jem, the son becomes enraged at this. Atticus explains, "see if you can stand in Bob Ewell's shoes a minute. I destroyed his last shred of credibility at the trial, if he had any to begin with. The man had to have some kind of comeback, his kind always does……..He had to take it out on somebody and I'd rather it be me than that houseful of children."[7] Atticus' parenting consists of an enviable attribute of keeping composed in a crisis. Scout describes this as an " infinite capacity for calming turbulent seas". It lucidly appears that there is nothing that irks the careful weaving of his brain. When Bob Ewell yells at him, curses, threatens and spits on his face, Atticus articulates the most unbecomingly cool reaction, "I wish Bob Ewell wouldn't chew tobacco." On many a scenarios he come up with the soothing message to the children that, " It isn't the time to panic."[7]

The Theme of Educating the Children
Atticus obviously portraits himself as an ideal parent to teach good things to the children. He believes in the ability of the younger ones to distinguish between right and wrong. For this, he never hesitates to give frank answers to the questions the children ask. "When a child ask you something, answer him, for goodness' sake." He says to his brother. He trusts in the inner strength of the children. "Children are children, but they can spot an envision quicker than adults." He emphasizes. When Scout asks him what "rape" means, he gives her a dry but appropriately lawful definition that makes her pleased. The children are taught the most aspired manners throughout the novel. Atticus, knowing the fact that Mrs. Dubose enjoys a habit of behaving with Jem and Scout in an objectionable manner every now and then, suggests, "Just hold your head high and be a gentleman. Whatever she says to you, it's your job not to let her

make you mad." Actually, he teaches the tender souls to act brave not by being tough and rude. But, courage can be highlighted at its peak through smiling and complementing. On this point, Scout happily utters, "It was times like these when I thought my father, who hated guns and had never been to any wars , was the bravest man who ever lived." Basically, educating the children in " To Kill a Mockingbird" has been delineated in the form of lesions learnt from Atticus. These instructions are the moral teachings that prepare the children for adult life where issues like racism, inequality and inhumanity are part of an everyday survival. This education prepares Jem and Scout to be good people. This makes them rational and considerate ornamenting their ins and outs with the sinew of ideal knowledge.

The Influence of Adult Behavior on Children's Linguistic Maturity

The behaviorist theory stresses the influence of the environment on the child's learning of the language. In fact, behaviorist approaches to language learning generally place great emphasis on the role of parental as well as societal approval.[8] Harper Lee presents the behavior of the adults that helps to insert the idea of courage, justice and prejudice into the children. The family dealings in the book depict the change in the thought of the children in comparison with the adults. This brings forth a shipment of psychological set up for a new generation that is free from any sort of negative entity. The parenting of Atticus plays a very vital role in molding the moral framework of the children. Scout learns from her father that, "You never really understand a person until you consider things from his point of view." As a result, Scout displays enough empathy towards people and does not prejudge things. Harper Lee portrays Calpurnia as a good motherly figure to Scout. She emerges to be teaching the children the basic gentlemanly behavior. At lunch Scout behaves rudely with Walter. Calpurnia notices and corrects the girl to show very gracious manner to other people everywhere.

"Don't matter who they are, anybody sets foot in this house, they are company and don't let me catch you remarking on their ways like you were so high and mighty."

She displays her utmost sympathy towards Scout as she feels that Jem is trying to fight shy of her due to his growing entrance in the man's world. The children are also taken by Calpurnia to the church to get a close look at the manner of worshipping and socializing. Scout is taught that she is no superior to others.

"Yo' folks might be better'n the Cunninghams but it don't count for nothin' the way you're disgracin' 'em if you can't act fit to eat at the table you can just sit here and eat in the kitchen!"[7]

Calpurnia instructs the children about life and sometimes reprimands them if they fail to make the best use of etiquettes. Again she compensates and presents her maternal love towards the children. Scout narrates,

"Calpurnia bent down and kissed me. I ran along, wondering what had come over her. She had wanted to make up with me, that was it. She had always been too hard on me, she had at last seen the error of her fractious ways, she was sorry and too stubborn to say so."[7]

Impacts of the Prevalent Racism on the Children's Mind

Racism has its obvious illustration in the course of the narrative. A renowned as well as humanitarian lawyer, Atticus Finch is on the stronghold to defend a black man, Tom Robinson, who is falsely charged with the enigma of raping a girl belonging to superior color. Atticus' children, Jem and Scout, have been brought up to be quite healthy in respect of possessing a

respectful mental set-up towards the African-Americans in the society[09]. They display this elegant attribute satisfactorily in dealing with their maid, Calpurnia. Other children of their age have earned the racially jaundiced views of their parents. In the advancement of the novel, while in school and in the neighborhood, time and again Jem and Scout are kept aloof because of the father's lawsuit in favor of the black ones. At playground, Scout faces the taunting remarks of the fellow children and can in no way put up with this sort of behavior. She feels, "My fists were clenched I was ready to make fly. Cecil Jacobs had announced the day before that Scout Finch's daddy defended niggars." At the courtroom, during the trial, Atticus' belief of justice and the fairness of the court gets shattered watching the visible anomalies over innocent Tom Robinson. He now deciphers in the complete sense that the court will never convict a white man over a black one no matter how guilty the former one proves to be[10]. Being racially unprejudiced, Jem fails to understand the scenario. His father tries to put him at peace, "If you had been on the jury, son, and eleven other boys like you, Tom would be a free man." In its appearance, racism plays the worst part to mould the psychological structure of the children in the novel. From the inception of happenings, they never let this taboo get into themselves. But the community they live in is dilapidated with this curse which puts them into trouble of believing in the spotless goodness of things and people.

Influences of Discrimination and Class Difference
Through the eyes of Scout, the narrator, the readers of "To Kill a Mockingbird" experience the ever-lasting issues of discriminations and social class differences in the lives of the Maycomb county people. To Jem and Scout, Atticus says, "I'd rather shoot at tin cans in the backyard, but I know you'll go after birds. Shoot all the blue jays you want, if you can hit them, but remember it's a sin to kill a mockingbird." (pg.69)This mockingbird symbolizes a pair of characters, Boo Radley and Tom Robinson. The mockingbird sings the songs of other birds, so do Boo Radley and Tom Robinson. They do not speak up as they represent the minor as well as the downtrodden ones.[10] They are reflected by the falsified and the fabricated rumors and silly talking of the misanthropic people in the community. In the county, Boo prevails to be a mysterious man with numerous evil entities. He is represented as other people fascinate about him. For instance, Miss Stephane tells the children that while Boo was sitting in the living room cutting a magazine, he "drove the scissors into his parent's leg, pulled them out, wiped them on his pants and resumed his activities." (pg.11) These sorts of tailored fancies make the children believe that Boo is a bad omen which gets proven baseless in the subsequent development of the narrative. In a larger magnitude, Tom Robinson emerges to be the hapless mockingbird who does not belong to the louder and stronger voice in the society. On a great many times, he is referred "The black niggar!" This lucidly describes how badly and inhumanly his people are treated by the white ones. At the trial, Bob Ewell testifies, "I seen that black niggar yonder ruttin' on my Mayella."(pg.173)In the whole atmosphere of the novel, Tom Robinson is portrayed as his class inferred by the people. He is denied justice though almost all the proofs vouch for his indisputable innocence. Atticus reinforces, "in our courts, when it's a white man's word against a black man's, the white man always wins." (pg.220)These abominable treatments and happenings towards certain innocuous people in the neighborhood put the children's world upside down. They never feel the way the society feels. Their normal mental emancipation gets obstructed. Nevertheless, they get to learn and be matured in the world cruel to the weaker and hapless souls.

Conclusion

After all, it can be pertinently said that Harper Lee's 'To Kill a Mockingbird' is an epitome of children's decent way of learning and behaving. It rather works as a code of manner in the real life experiences to the children.[11] The book is still taught and discussed in many child teaching institutes in different countries of the world with a noble view to presenting the children with imperative lessons as well as an amazing story. Its treatment of children's attainment of psychological maturity touches the tender hearts quite softly. Consequently, it comes in handy in terms of letting the children know the history and making them love fellow humans irrespective of all the differences they belong to. The purpose of highlighting this gracious performance of Harper Lee by virtue of her children's classic is all that this article holds in its total motto. It can at last be hopefully inferred that this write-up certainly has accomplished its sacred mission to a satisfactory extent.

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Teaching ESP to Law Students: A Case Study at Tertiary Level in Bangladesh

Munira Mutmainna[*]

Abstract: In today's world, it is very important for students to be able to use English proficiently. Specially university students belonging to EFL/ESL countries who are required to use English on a regular basis often encounter numerous troubles because of their lack of proficiency in English. Many universities nowadays include courses that aim at making the students proficient in the kind of English that is suitable for their field of study. English for specific purposes, or alternatively known as ESP, is considered to be the new paradigm in English language teaching and learning. As the name suggests, the objective of ESP courses is to increase the students' proficiency level in English and help them become more skilled in their respective fields. In countries like Bangladesh, however, ESP courses seem to face several common obstacles which make it difficult for the teachers to achieve the desired effects. The current study aims to investigate the effects and achievements (if any) of ESP courses on the law students of a private university of Bangladesh. It studies and evaluates the level of improvement, if any, among the students in regards to studying ESP and whether they are prepared for such courses or not. The paper concludes by outlining the learners' attitudes and their preparedness towards learning ESP for their field of study, namely, law.

Key words: ELT, LSP, ESP, English for Law, Need-based Learning.

Introduction

ESP or English for Specific Purposes is basically teaching and learning English in order to acquire English language proficiency related to a particular purpose. According to Swales (1992) it is a subdivision of a wider field, Language for Specific Purposes (LSP) that is defined as:

"…the area of inquiry and practice in the development of language programs for people who need a language to meet a predictable range of communicative needs."[1]

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ESP courses are usually quite specific because they are more focused on creating the ability to use the language for a particular purpose, unlike the traditional ESL courses. Orr (2002) mentions the following three characteristics of ESP:

1. "ESP is a specific subset of the English language that is required to carry out specific tasks for specific purposes,

2. ESP is a branch of language education that studies and teaches subsets of English to assist learners in successfully carrying out specific tasks for specific purposes, and

3. ESP is a movement that has popularized the ESP profession and its work with ESP discourse."[2]

So ESP is need-based second or foreign language training and can be classified into two main types: EOP or English for Occupational Purposes and EAP or English for Academic Purposes. This paper revolves around the idea of EAP, where the learners usually study a language in an academic context before entering a certain profession, usually in order to use that language appropriately for study. Therefore, ESP target learners are those who are aiming to communicate in English in order to train themselves at their respective fields and also those who are already skilled at their fields but need English to communicate competently. Law students in Bangladesh require ample proficiency in English in order to successfully understand the subject and communicate in legal matters. Thus, English is largely implemented as a means of communication by lawyers and legal professionals. Be it legal advisors, barristers, judges or even a prospective lawyer, learning English is a crucial requirement for legal education and almost all training programs. In the past few decades, many foreign universities have introduced ESP courses in their programs for the law students. English for law students or also often known as legal English consists of specialized legal jargon that is created for and used by legal professional exclusively and is an area of difficulty for native and foreign users outside the field. Legal English becomes a challenging issue for people in general because the lexicon and syntax it follows are alien to modern American English. One of the most systematic and detailed treatment in regards to the origin and characteristics of legal language is provided by David Mellinkoff. Mellinkoff (1963) outlines modern American legal usages from their respective roots in French, Latin, Anglo-Saxon and pre-modern English. His description follows at least thirteen characteristics which

are more or less reflected in the current language, making it a complicated job to understand and learn that kind of English.[3]

The purpose of teaching legal English to law students is to train them in a way so that they can implement their knowledge and skills in academic and (later, perhaps) in professional sectors. This readily assumes providing the learners with the "specific vocabulary and structures and enhanced linguistics modalities they want and need to succeed."[4] (Belcher, 2004) ESP for law students aims to train them at practicing drafts, preparing assignments and writing legal papers and related projects. The academic curriculum, in both private and public universities, thrive to prepare the learners to practice law at any given time and afterwards, get familiar with the jargons and facilitate them to deal with the requirements of the program. This research explains the influence of ESP courses on the law students at a private university of Bangladesh.

To understand the teaching-learning process better, a multidisciplinary analysis of the research literature was conducted while developing this paper. Various studies conducted previously by different researchers contributed in shaping this research and making the findings more concrete.

Literature Review

The post World War II age witnessed a gargantuan boom internationally in scientific, technical and economic sectors. As noted in Hutchinson and Waters (1987), English was "accepted international language of technology and commerce, it created a new generation of learners who knew specifically why they were learning a language– businessmen and women who wanted to sell their products, mechanic who had to read instruction manuals, doctors who needed to keep up with developments in their field and a whole range of students whose course of study included textbooks and journal only available in English…most importantly, they knew why they needed it."[5]

Thus, demand for English courses tailored as per learners' needs started entering various training curriculum and now legal English has become a different language altogether. As mentioned in the works of Hutchinson and Waters (1987), the late 1960s and the early 1970s saw attempts to tailor English for scientific and technological purposes; thereby creating EST

or English for Science and Technology.[5] Swales (1985) presented an article on the nature of Scientific English.[6] Later, other varieties of EST were described by Ewer and Latorre (1969)[7], Selinker and Trimble (1976)[8] and several others. Tony Dudley-Evans and Maggie Jo St John (1998) in their study considered ESP as a separate activity that exists in the periphery of ELT.[9] Richards and Schmidt (2002) stated that ESP is basically a teaching program in which the content to be taught and course objectives are set as per the needs of a particular group of learners and in that way it is different than English for General Purposes.[10] The same thing is also stated by Robinson (1991) when she speaks for ESP and talks about the needs analysis approach.[11]

There have been several researches to observe and find out learner needs and requirements for ESP courses. The effects of an ESP course for law students in Bangladesh have rarely been researched on. This study aims at finding out whether there is any effect at all and if yes, then to what degree the learners are influenced.

Research Objectives

The research attempts to answer the following questions:

1) How does English for Specific Purposes or ESP influence the students of law at the tertiary level in Bangladesh?

2) To what extent are the courses effective?

3) What are the law students' opinions about learning ESP at tertiary level?

By attempting to answer these questions, the study tries to assess the usefulness of ESP at tertiary level education in Bangladesh and the learners' preparedness for the courses.

Methodology

In order to find answers from the aforementioned research questions, data were collected from students using two survey questionnaires. There were 24 students participating in the study. These participants were first year students who studied ESP courses at the Department of Law. To collect data from the students, a questionnaire survey consisting of 7 questions (Appendix A) and another one consisting of 4 questions (Appendix B) were conducted. The

researcher who was also the course tutor created and administered the surveys. The first 3 questions of the first survey intended to gather information about the respondents. All other questions from the two surveys aimed at understanding the students' attitude towards the ESP course/s they were taking.

Data Analysis and Findings

The surveys that were conducted consisted of questions on how the students were taught the ESP courses, how it was assessed and their overall opinions about learning ESP for legal studies. The results are summarized in Table 1 and Table 2.

Table 1. Opinions of the Law Students taking ESP Courses

Questions	Number of Participants (%)	
1. Name, Age, Sex:	Female- 46%, Male- 54%	
	Yes	**No**
2. Studied in English medium institution:	20.83	79.17
3. According to you, do all the courses require sufficient amount of English usage?	45.83	54.17
4. Do you consider yourself efficient enough in using various English language skills (speaking, writing, reading etc.) in daily life?	37.5	62.5
5. The concept of studying English that is designed for law students is helpful.	54.17	45.83
6. The ESP course objectives and content addresses your needs as law students	58.33	41.67
7. Your overall English skills have improved after attending the course	50	50

In the first survey question, the first 3 questions asked some basic information of the participants. The fourth question aimed at understanding the learners' level of proficiency in English. From the answer, about 37.5% of the participants seem to have an above average proficiency in English for general use. The fifth question asked whether the participants feel that design of the ESP course is reasonable and helpful. About 54.17% of the total participants find an ESP course to be useful for the law students. The next question meant to find out whether the participants find the course competent enough to respond to their needs. Almost 58.33% participants responded affirmatively saying that the objectives and content addresses their needs as law students. The last question asked if the ESP course have improved their overall language skills to which half the students (50%) replied affirmatively.

Table 2: Students' opinions on what they lack even after taking the ESP course

Area	Your response
Improved vocabulary (general and/or legal)	54.17
Better use of grammar	62.50
Better pronunciation skills	70.83
Improved formal writing	58.33

In total twenty-four students took part in the survey. The feedback results provided very useful insights into the learner as regards to their voices in learning ESP. The findings reflect average skill improvement and shows how ESP courses are mostly lacking in several areas to achieve its' goals. 54.17% of the total participants believe their vocabulary, required in general English or their legal academic courses, have not improved much. Using grammar is still a daunting task for 62.50% of them. 70.83% opine how taking the ESP course aimed at improving pronunciation skills but they still see no improvement as such. Of them, 58.33% express their opinion saying the ESP course has not made them noticeably better at formal writing. Like Swiggum and Slette (1997) state, lack of appropriate general English proficiency in law students has created fundamental problems at the tertiary level in Bangladeshi context.[12]

Conclusion

In ESP, the learners have a goal set in their minds and know to what extent they need to learn the language. As Tsao (2011) pointed out, ESP relates "to their [students'] fields of study and caters to their needs."[13] The same applies for Bangladeshi legal students. They have a specific purpose in their minds when they come to study law at the tertiary level and are mostly aware of what they want to learn. Since English is not the first language in Bangladesh, an ESP teacher must be cautious while teaching the subject. Several measures may be taken to ensure successful completion of ESP courses. The teachers must be careful while selecting and adapting ESP materials, selecting appropriate task types and designing them as per the students' needs. To make successful learning possible, the teachers should be able to address language as well as the content in a classroom environment. However, teaching/learning ESP means a lot more than only teaching or learning via several fixed material and content. Pariseau and Kezim (2007) argue that "In an active, collaborative, or cooperative learning environment teaching effectiveness increases as the teacher becomes a facilitator and coach rather than a lecturer."[14] Belcher (2006)[15] and Evans (1998)[9] assert that in ESP courses the teachers do not play the role of "primary knower" anymore.

Recommendations

1. Reevaluating course materials to suit the needs of ESP learners: If an ESP course is meant to achieve its' objectives and get the desired outcome, it must be set up in a way that fulfils the learners' needs. The course should address the problems the learners might face and also come up with possible solutions to handle them. The learners should not only learn, they should be able to perform with the language.
2. Motivating the students actively participate and cooperate: Motivating the students to realize the necessity of an ESP course is a prerequisite for the course to succeed. Motivated students can consciously put continuous effort to utilize their potentials in understanding the language and their active participation and cooperation can make the teaching-learning process comparatively more effective.

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Appendices

Appendix A

Questions	Number of Participants (%)	
1. Name, Age, Sex:	Female/ Male	
	Yes	**No**
2. Studied in English medium institution:		
3. According to you, do all the courses require sufficient amount of English usage?		
4. Do you consider yourself skilled at using various English language skills in daily life?		
5. This idea to include ESP in legal studies is a reasonable idea.		
6. The taught ESP courses are very understandable.		
7. The ESP course of this university is competent enough to meet the language needs of the language learners.		

Appendix B

Area	Your response
Improved vocabulary (general and/or legal)	
Better use of grammar	
Better pronunciation skills	
Improved formal writing	

Gender Studies in Shakespeare's *King Lear*: The Reflection of *King Lear* in 21st Century Bangladesh

Md. Sahadat Hossain*

Abstract: *King Lear*, the masterpiece of William Shakespeare, is a complex work in which interpretations of gender identity are presented through the ambiguously illustrated female characters. The three women, Cordelia, Goneril, and Regan are the central and most dominating characters of the play which supply the theme of profound gender issues. The presentation of all other characters i.e. King Lear, the Fool, Earl of Gloucester, Edger, Edmund is full of the elements which provide huge material for gender studies. These materials not only have homosexual but also heterosexual undertones to them. However, the portrayal of the three daughters presents some unnatural gender overtones which were not commonly found and supported in that contemporary society. This article tries to discuss these gender overtones and draw parallels between the play and the context of Bangladesh. The article also aims at showing how Bangladeshi society, at times, often reflects some of the core ideas portrayed in *King Lear*.

Key words: Gender, King Lear, Heterosexuality, Homosexuality.

Introduction

Gender study is now well established as an interdisciplinary field of study though it is a relatively new phenomenon in higher education. Historically, we find its basis in academic field in the1970s. It was the time of protest when women in academia were against the way in which the hegemony of academic education made women invisible and overlooked gendered power relations in society. Actually, gender studies are interdisciplinary field that investigates the relationship between men and women as a biological, cultural and social being. It is also a transdisciplinary area of study which engages critically with gender realities, gender norms, gender relations and gender identities from intersectional perspectives. Studying gender intersectionally means to focus on the ways in which gender interrelates with other social categorizations such as ethnicity, class, sexuality identity, nationality, age, dis/ability etc.[1]

This paper is an attempt to justify the role of gender in Shakespeare's *King Lear*. The gender studies of *King Lear* poses the following questions:

1. The nature of women's role in *King Lear*
2. The attitude of King Lear towards his daughters
3. The attitude towards conventional marriage
4. The nature of sexual overtone throughout the play
5. The reflection of *King Lear* in 21st century's Bangladesh

King Lear: Plot Overview

King Lear is a story of a wretched old king who unjustly divided his kingdom between two older daughters depriving his youngest completely. However, his older two daughters cause his wretchedness as being ungrateful. The play opens with the decision of King Lear to give up his power and divide his realm amongst his three daughters: Cordelia, Regan, and Goneril.

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Lear's plan is to give the largest piece of his kingdom to that child who will profess to love him the most. He is certain that his favorite daughter, Cordelia, will win the challenge. Goneril and Regan, corrupt and deceitful, lie to their father with sappy and excessive declarations of affection. Cordelia, however, refuses to engage in Lear's game, and replies simply that she loves him as a daughter should. Her lackluster retort, despite its sincerity, enrages Lear, and he disowns Cordelia completely. When Lear's dear friend, the Earl of Kent, tries to speak on Cordelia's behalf, Lear banishes him from the kingdom. Meanwhile, the King of France, present at court and overwhelmed by Cordelia's honesty and virtue, asks for her hand in marriage, despite her loss of a sizable dowry. Cordelia accepts the King of France's proposal, and reluctantly leaves Lear with her two cunning sisters. Kent, although banished by Lear, remains to try to protect the unwitting King from the evils of his two remaining children. He disguises himself and takes up a job as Lear's servant. Now that Lear has turned over all his wealth and land to Regan and Goneril, their true natures surfaces at once. Lear and his few companions, including some knights, a fool, and the disguised Kent, go to live with Goneril, but she reveals that she plans to treat him like the old man while he is under her roof. So Lear decides to stay instead with his other daughter, and he sends Kent ahead to deliver a letter to Regan, preparing her for his arrival. However, when Lear arrives at Regan's castle, he is horrified to see that Kent has been placed in stocks. Kent is soon set free, but before Lear can uncover who placed his servant in the stocks, Goneril arrives, and Lear realizes that Regan is conspiring with her sister against him.

Another key-character in the play, *King Lear* is Gloucester. In this play, it has been portrayed that he arrives back at Regan's castle in time to hear that the two sisters are planning to murder the King. He rushes away immediately to warn Kent to send Lear to Dover, where they will find protection. Kent, Lear, and the Fool leave at once, while Edgar remains behind in the shadows. Sadly, Regan and Goneril discover Gloucester has warned Lear of their plot, and Cornwall, Regan's husband, gouges out Gloucester's eyes. A servant tries to help Gloucester and attacks Cornwall with a sword – a blow later to be proved fatal.

After that, the news arrives that Cordelia has raised an army of French troops that have landed at Dover. Regan and Goneril ready their troops to fight and they head to Dover. Meanwhile, Kent hears the news of Cordelia's return, and sets off with Lear hoping that father and daughter can be reunited. Gloucester too tries to make his way to Dover, and on the way, finds his own lost son, Edgar.

Tired from his ordeal, Lear sleeps through the battle between Cordelia and her sisters. When Lear awakes he is told that Cordelia has been defeated. Lear takes the news well, thinking that he will be jailed with his beloved Cordelia – away from his evil offspring. However, the orders have come, not for Cordelia's imprisonment, but for her death.

Gender Theories and Approaches

Gender studies mainly reflects the field for interdisciplinary study devoted to gender identity and gendered representation. It is used as the central categories of analysis of the interdisciplinary gender issues. It focuses on the women's studies, men's studies, and queer studies. It also deals with the theories of feminism, lesbianism, gayism, and heterosexual studies too. In *King Lear*, the researchers find out the criticism of these theories, which shows the gender studies aptly.

Gender studies deals with the "continuities between a variety of sexual practices across a variety of possible gender formulation (masculine lesbian, masculine heterosexual woman, feminine gay man, feminine heterosexual man, etc.) are erased and subsumed to enforced norms of oppositional identity (either masculine heterosexual or feminine heterosexual, either heterosexual or homosexual.)"[4] It also elucidates the "structures of male heterosexual oppression, both cultural and social, that have contributed to the marginalization and exclusion of homosexuality."[4] Thus it has "given rise to analyses of the repressed 'homosocial' strains that motivate the heterosexual tradition's construction of compulsory heterosexuality and normative masculinity."[4]

One of the most striking approaches to orient the gender studies is to relate the theory of Queer. It deals with the criticism of literature on the theme of feminine, masculine, and queer studies. Basically, gender studies focuses on the "lesbian thinking, designated libertarian lesbianism by Paulina Palmer, breaks away from feminism and makes new allegiances, in particular, with gay men rather than with other women, and this kind of lesbian theory sees itself as part of the field of 'Queer theory' or 'Queer studies', terms increasingly used by gays, in spite of the homophobic origins of the word 'queer' as an abusive one in this context."[9] Queer theory is "rather than being 'woman centred', like the lesbian feminism just described, rejects female separatism instead sees and identity of political and social interest of gay man"[9]. Eve Kosofsky Sedgwick in her highly influential *Epistemology of the Closet* defines 'queer theory' as "the fluidity of identity, including sexual identity. She also considers "how coming 'out of the closet' (openly raveling one's gay or lesbian sexual orientation) is not a single absolute act."[10]

Gender Studies in Shakespeare's *King Lear*

Like other writings, in *King Lear* Shakespeare depicts a patriarchal system of society that subjugated women, inveterately heterosexual in inclination. Shakespeare was a man who wrote for men perpetuating a tenacious hold on a patriarchal system that subjugated women, inveterately heterosexual in inclination.[2] The play presents three major female characters Goneril, Regan and Cordelia. Among them Goneril and Regan are richly illustrated with unnatural masculinity or manliness. Both of them sharply contrast to Cordelia. Goneril and Regan are full of hypocrisy that was foul and unpleasant. When the King banishes Cordelia depriving her of all property, the other two daughters are given all property and power. The two daughters, instead of being grateful become malicious and plan diabolically against their own father.

To be quiet, shy and submissive was common to the typical Shakespearean women but in this play, it seems to be quite the opposite. They appear vicious and aggressive and these traits bring out the male characteristics in them, which in turn makes them the ideal villain. Goneril herself takes the charge of army defining her husband's cowardice.

Again Goneril and Regan are not loyal to their husbands. Rather, they are adulterous. It is Edmund with whom both of them are competing to build an illegal relationship shamelessly. Finally, Goneril reveals her wish of the death of her own husband Albany who to her is a barrier between Edmund and herself. It is the proof of her unnatural malice that she herself killed her accomplice Regan just in fear of losing Edmund.

Again it surpasses the limit of contempt when the two sisters plan the murder of their own father and finally order to kill their own sister. Cordelia is not quite the opposite in femininity

of nature as well. She is also charged with masculinity in her nature. It is Cordelia to whom the king plans to rely on as a father relies upon the eldest son. Lear himself reveals in his lament after banishing Cordelia, "I loved her most, and thought to set my rest / On her kind nursery"[2]. So, she seems to be the substitute to a son for the king. Again the view of incest or the daughter to be the substitute wife creates more complexity with the gender identity of Cordelia.

It can be said that what Lear is ashamed of is not his need for love and his inability to return it, but of the *nature* of his love for Cordelia. It is too far from plain love of father for daughters. Even if we resist in it the love of lovers, it is at least incompatible with the idea of her having any (other) lover.[6]

Her grudge against the alluring false speech of her sisters, her stubbornness at the very opening scene is not the trait of a natural female being. Her charge in the war against her sisters to revenge is also male like natural approach. However, at the end of the play her undeserving consequence arises our sympathy of her being feminine. Thus, the ambiguous status of Cordelia creates complexity in the gender identity.

The treatment of courtship and marriage, legitimacy and illegitimacy of it is also the subject concern of gender studies. At the very outset, the court is busy with the marriage talk. The denial of the marriage of Cordelia by the king of Burgundy without dowry is a subject of concern how women were treated then. Here the marriage institution is presented as a material or mercenary as well as a political one. It is here not a bond of heart and emotion but an institution of property dealing.

The acknowledgement of Edmund as a bastard son by the Gloucester, the revengeful motif of Edmund to be identified with that is brought into highlight. Gloucester's relationship with the mother of Edgar and Edmund, the representation of adultery –of Edmund's with Goneril and Regan, make parallelism between illicit and licit marriage.

Again, bond of service indicating loyalty and disloyalty is also depicted here. The natural bond between father and mother, father and son-daughters, husband and wife, master and servant is highlighted masterfully. By the relation of Oswald's to Goneril, the Fool to the king, Gloucester to King the relationship between master and servant is highlighted. By the relation of Goneril, Regan, Cordelia to the King, Edmund, Edgar to Glucester the nature of filial bond is highlighted. By the relationship of Generil to Allabany and Edmund, Regan to Cornwal and Edmund the nature of marital and extramarital relationship is depicted. By the relation of Goneril, Regan and Cordelia among themselves, the nature of the bond among sisters is depicted. By the relation of Edgar and Edmund, the nature of the bond between brothers is depicted. These are important for understanding gender roles and sexuality within the play.

The marriage of Cordelia to the King of France is the principle depiction of a positive marital relationship, but in contrast to this, too, the marriages of Goneril and Regan, and even Gloucester's marriage and his extramarital relationship, represent the negatives of marriage. Indeed, although the representation of these marriages is largely secondary within the play as a whole, key scenes reveal that both Goneril and Regan strive to manipulate their husbands, as Edmund manipulates his father and brother. The openness of the defiance and the social aspect determine that Goneril's is an act of direct disobedience towards her husband in

violation of the bonds of marriage. Indeed, Goneril proceeds to defy her husband with outright deception.

Again from the homosexual point of view the play also shows ample evidences. For example, at the opening of the play Kent remarks "I think the King had more affected the duke of Albany than Cornwall".[3] Here attentions are drawn towards the relation between male affection and affair of state. The rashness and the indecisiveness of the King to divide his state is to be with womanliness which act on the basis more of emotion than reason. "The play begins on a homosocial note that very quickly veers into and at least jokingly homosexual suggestiveness".[4] The attachment of the King to the Fool paves a huge way to his homosexual outlook. His interest to the Fool is more equal to a man's interest to his wife or female company.

When the Fool speaks of the King 'nothing', he adds a sexual spin to Lear's loss of power. He means without power Lear will be obliged to a female sexual posture. The Fool ultimately defines the King as the mere egg's crowns after breaking into two.

Again in contrast to Lear, Edgar, the new masculine figure who takes Lear's place as ruler is completely detached from any attachment of women. "He is not dependent on women for heterosexual confirmation because his aggression enacts a successful separation from the feminine that is best instantiated in the fact that he has no conversations with women throughout the play".[4] Kent says he is "not so young…to love a woman for neither singing, nor so old to dot on her for anything".[3]

Moreover, in *King Lear,* Shakespeare also discriminates to deal with the female characters. According to A. C. Bradley, Cordelia only appears four times in the entire play. "Cordelia appears in only four of the twenty-six scenes of *King Lear,* she speaks- it is hard to believe it scarcely more than a hundred lines; and yet no character in Shakespeare is more absolutely individual or more ineffaceably stamped on the memory of his readers".[5] Even there are some opposite opinions about the treatment of Cordelia in *King Lear*. To Harold Bloom,

"Shakespeare, hardly a hater of women, risks this extremity precisely because Lear's troubled authority has foundered where he thought it most absolute: in the relationship with his own daughters. Goneril and Regan have usurped authority; their nature is akin to Edmund's idea of nature, rather than Lear's, and so the mad king's revulsion is from nature itself, not an idea but the fundamental fact of sexual difference".[7]

The Reflection of *King Lear* in 21st Century Bangladesh

In the Renaissance period the families were mostly patriarchal in nature. In that time the society was male-dominated. The women were neglected and exploited. Though they were deprived of their right of all types, they failed to voice it. There were none to stand beside them. None felt it even shameful to deceive them. But in the 21st or twenty first century, the context is totally different. Modern world is enlightened with knowledge. The men are now more liberal. Moreover, women are very aware of their right. It is because of education which is now widespread. Modern education demands and respects the equal right for both men and women.

King Lear deprives his youngest daughter of her being his heir out of anger and misjudgment, none even protests against it. Not even Cordelia dares dreaming of the utterance of her right.

But if such thing happens in the modern era even in Bangladesh, a flame of protest will rise from every sector including the daughter herself. Such attitude to the daughter will be considered very abominable in the society though it can sometimes be found in the illiterate rural family of remote area.

In Bangladesh, it is very natural that the daughters get their share of property after the death of their fathers. Additionally, the scene like King Lear dividing property while alive is also evident here and in such cases Lear's fate and the fate of Bangladeshi fathers may be alike. If any Bangladeshi father divides his property among his daughters, they may behave like Regan and Goneril. But it may occur mostly among the illiterate rural family of remote area.

Nowadays, Bangladeshi society seems to be influenced by consumerist beliefs. Love, passion and affection have been commercialized and people assess everything on the basis of profit and loss. Here, the father is the driving force of a family. The father does whatever he wants but none can do anything without the approval of the father, the sole authority. This scene continues until the father loses his ability of income. The sons with their income or daughters with their own income or the income of their husband, even sometimes with the power of wealth getting from their own parents, replace the father and take the place of the new rulers. We find the same picture in *King Lear*, Regan and Goneril become also insensibly ungrateful to their father.

Again, with the rise in liberal beliefs, we now find the existence of homosexuality, heterosexuality and even bisexuality in present Bangladeshi society. King Lear's society and present society of Bangladesh are similar in regard to extramarital relationships. Like Goneril and Regan's love affairs with Edmund, we find similar scenarios in Bangladesh too.

To add more, the love of daughters for their fathers in Bangladesh is also as similar to the picture of *King Lear*. We find here the examples of cordial love as Cordelia shows again there are examples of whimsical, purposeless enmity to the parents as Goneril and Regan do. For example, the recent most talked incident of Oishi in Bangladesh where she brutally killed her own father and mother together.

In *King Lear,* we see Goneril and Regan participating in war. It is also evident that now-a-days women are participating in Army, Police, Navy and BGB etc. In the war of liberation their contributions are highly praiseworthy.

Conclusion

To sum up, it can be said that in *King Lear*, there are ample elements which pave the way for gender study in a larger territory. Here we find that Shakespeare presented the female characters with the aura of negativity. Goneril and Regan, the two daughters of Lear are presented as disloyal, ingratitude, voluptuous, envious and completely diabolic in nature. They surpass the vilest deed of evil in all regard. Cordelia, though deserves our sympathy is not angelic at all point. It is the stubbornness and the steadfastness which leads the king to be hot-tempered and finally brings his doom. Again being betrayed by the own daughters the king preserves an integral grudge against women in general which finds an expression all through the play. The subplot of Edmund, Edgar and Gloucester proves not only the women but also the men commit the treacherous act of betraying one's own lineage. Thus, the crisis in gender identity in female femininity and men's masculinity is masterfully depicted in this play. All these can easily be shown in the 21st century Bangladesh society.

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Muslim Women's Right to Property in the Islamic Shariah Law: Are they discriminated?

Nasir Ahmad*

Abstract:
The Islamic Shariah Law, which is based on the Holy Qur'an, the Sunnah, the Ijma and the Qiyas, is a comprehensive legal system. It prescribes distinct rights and duties of both men and women. Particularly, it ensures property right, by various ways especially by means of dower, maintenance and inheritance, for women who were deprived of this right in many of the past civilizations. But the Islamic Law of Inheritance does not provide equal property rights for both men and women in all cases, so this issue gives rise to an allegation that the Shariah Law is discriminatory against women. This paper deals with this controversial issue with special reference to women's property rights under the Islamic Shariah provisions relating to maintenance, dower and inheritance. It also tries to discover the actual economic status of women in the law and to justify the allegation against the Shariah Law that it has discriminated against women in case of inheritance.

Key words: Islamic Shariah Law, Men, Women, Dower, Maintenance, Inheritance, Share, Discrimination, Property, Rights, Duties, Responsibility.

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Introduction

Man and woman are complementary to each other. Without the existence of one, the existence of the other can't be imagined. Both have the contributions to the development of human civilization although in almost all of the past civilizations women's contributions were denied, even they were not regarded as human being but as property. In many societies like Arabian, Indian and Roman, women had no human rights, dignity, status or any other essential right. Their property rights could not be imagined rather they were considered property of men. However after the emergence of Islam, women's rights were recognized and ensured by the Islamic Shariah Law which consists of a set of rules and principles derived from the Holy Qur'an, the Sunnah (which includes the words, practices and consent to any work of Prophet Muhammad (peace be upon him), the Ijma or the consensus of opinion over any matter among the scholars of the Muslim community and the Qiyas or extension by analogy of existing laws to new situations. The Shari'a Law provides provisions relating to every aspect of human life including religious, political, social and personal life. It has given different and distinct rights to men and women and imposed various responsibilities on them. In certain cases it has given equal rights to both men and women, in some cases more rights to women and in some cases it has given priority to men over women. As in some cases, particularly in case of inheritance, this law gives extra rights to men, some people especially some feminists and women rights activists argue that it is has discriminated against women.

There is a significant controversy both inside and outside the Muslim community as to Islamic law of inheritance. Whether women can inherit at all is not the issue of controversy, rather the dispute arises from the "share" that is to be inherited by the Muslim women. The provision of the holy Quran providing half of the share for a female heir (who may be either daughter, sister or wife of the deceased person) in comparison to her male counterpart (who may be either son, brother or husband of the deceased) has given birth of a vigorous equality debate. Some people argue that the differential treatment on the basis of gender regarding inheritance shares violates

the fundamental rights relating to equality before law and non-discrimination on the basis of sex recognized by the Constitutions of almost all of the countries and human rights recognized by various international and regional laws and conventions[1].

Thus giving of half share to women by the Shariah law of inheritance, as they assert, is unfair and unjustified. Therefore, a number of NGOs and few persons (the so called Muslim reformers) in Muslim countries have called for equal inheritance rights. On the other hand, Muslim thinkers strongly argue that the shares of a male are double than that of a female not because a male is worth more, but because the male has the duty to maintain his family members and to bear all other financial responsibilities of the family while the female is exempted from any sort of financial responsibility and can spend her property all on herself without the need to share. This article will discuss the property rights of women in the Shariah Law which are ensured by it by means of dower, maintenance and inheritance. It will also justify the arguments against Shariah provisions relating to inheritance. After that it will also try to answer to the question whether the Islamic Shariah Law has discriminated against women.

Women's Right to Property under the Islamic Shariah Law
Before the emergence of Islam, in almost all of the societies of the world, women were not only deprived of any property right, but also they were regarded as property to be inherited by men. Their rights to inheritance property could not be imagined. If we study the history of the Roman, Athenian, and Arabian women's right, it will be clear to us that women's rights were not recognized, even in many societies they were not regarded as human being. For example, Athenian women at that time had the same rights as children, the insane and the mentally incompetent but lower than free man. They could not control any property or wealth[2]. In the Roman civilization, the legal status of women was not better than that of the Athenian women of the contemporary world. In Roman law, a woman was even in historic times completely dependent. If married, she and her property passed into the power of her husband . . . the wife was the purchased property of her husband, and like a slave acquired only for his benefit. According to the English Common Law, all real property which a wife held at the time of her marriage became a possession of her husband. He was entitled to the rent from the land and to any profit which might be made from operating the estate during the joint life of the spouses. He retained the right to manage it and to receive the money which it produced. As to a wife's personal property, the husband's power was complete. He had the right to spend it as he saw fit. Only by the late nineteenth Century did the situation start to improve. By a series of Acts starting with the Married women's Property Act in 1870, amended in 1882 and 1887, married women achieved the right to own property and to enter contracts on a par with spinsters, widows, and divorcees. The condition of the Arabian women was worse than that of the women of other area of the contemporary world before the advent of Islam. Many of the Arabian people treated women as their commodity or property. If we study the history of the Arabs we can conclude that women had no human dignity and no property right rather they were treated as property to be inherited by men. Many of them considered the birth of female children a matter of shame and

many of them buried their female-children alive because of shame and fear of poverty. Islam changed this worst condition of women and declared the birth of female children as a matter of fortune. For example, the Prophet (SM) of Islam declared:"Whoever looks after two girls till they reach maturity, he and I will enter Paradise together like this (he pointed with his two fingers held together)." (Muslim and At- Tirmiji).

Islamic Shariah Law not only changed the status of women but also ensured better economic position for this neglected part of human society by giving them appropriate property rights by way of maintenance, dower, and inheritance and secured for them independent right to own, possess or enjoy their property without being interfered by any man (even by her husband). From the very beginning, Islam has protected and recognized woman as an autonomous legal personality endowed with civil rights. Ismail Al- Faruqi rightly writes, "As a complete legal person the adult Muslim woman is granted title to keep her name forever. She has the right to acquire, keep and sell property as she pleases in perfect freedom. Her consent must be obtained for any transaction involving her[3]". Thus according to Shariah Law, a woman's right to her money, real estate or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to buy, sell, mortgage or lease any or all her properties. It is also worth mentioning that such right applies to her properties before marriage as well as to whatever she acquires thereafter by way of inheritance, maintenance, dower and gift or by any means. Thus a Muslim woman has the right to keep her property or wealth, whether earned or inherited, and can spend it as she may please without being interfered by anyone even by her husband. This right was granted to Western women only very recently, and the Hindu women of India had to wait until 1956 when the Hindu Succession Act was enacted which applies to the Indian Hindus. Before this Act, the Indian Hindu women could not own, possess or enjoy any property absolutely except Stridhanam (the property which is given to a woman before the nuptial fire, presented in the bridal procession, conferred on her by her husband through affection, received by her from her brother, mother or father is called Stridhanam or woman's property) . However the previous condition of the Bangladeshi Hindu women remains unchanged, but is still present and so they cannot own, possess or enjoy any property absolutely except Stridhanam. Every Bangladeshi Hindu female, whether she be a widow, daughter, mother, father's mother or father's father's mother, who succeeds as heir to the property of a male or of a female (Stridhanam), takes only a limited estate in the property inherited by her, and at her death the property passes not to her heir, but to the next heir of the male or the female from whom she inherited it[4]. It is well known that in the United Kingdom till as late as 1882, when the first Married Women's Property Act was passed by Parliament, a married woman could hold no property of her own, independently of her husband. Any property that a femme sole (unmarried woman) held in her own right vested automatically in her husband on her marriage. But in Islam the independent economic position of a woman has been established since the very beginning. Any property that a woman might acquire by her own effort, or might inherit as an heir or receive as a legacy or gift, belongs to her independently of

her husband. She may ask her husband to manage it, but if she chooses to manage or administer it herself, he cannot interfere in her management or administration of it[5].

However a Muslim married woman, who possesses means of her own, may, and in most cases does, contribute a portion or the whole of her independent means towards the upkeep of the household, but is under no obligation to do so according to Islamic Shariah Law. The upkeep of the household is the entire responsibility of the husband; even when the wife is in better economic position than that of her husband. This is well illustrated by the following incident. The Holy Prophet (peace be upon him) on one occasion encouraged women to spend in charity out of their own means. Thereafter two women, both bearing the name of Zainab, one of them was the wife of the well known companion Abdullah bin Masood, came to him and told him that their respective husbands were men of straitened means, but that they in their own rights were comparatively better-off. Would it be an act of spiritual merit if they were to assist their husbands out of their own means? The Holy Prophet (SM) assured them by saying that their spending on their husbands would be doubly meritorious, as it would rank both as charity and as graciousness towards kindred[6].

Women's property rights under the Shariah Law relating to Maintenance:
The term 'maintenance' means and includes the necessary things for leading the life. Primarily it includes food, clothing, housing medical care, etc. However, maintenance is not limited only within some basic needs of a person. Rather it includes all necessary things which are essential for living maintaining a reasonable standard[7]. Islamic Shariah Law has imposed the duty of providing maintenance on male members of the Muslim community. Primarily a Muslim man is bound to maintain his wife/ wives and children. As a husband he is bound to provide maintenance to his wife/ wives during her /their life time irrespective of his and her/ their means, and as a father he is bound to maintain his son/ sons until they attain puberty and his daughter/ daughters until they are married. He is also responsible for the upkeep of his widowed or divorced daughter. A person in easy circumstances is bound to maintain his indigent parents, and also his grandparents, paternal as well as maternal[8]. He is also obliged to maintain his other relatives from whom he can inherit if he has means to do so and they are indigent.[9]

 It is the lawful right of the wife to be provided at the husband's expense with food, clothing, and accommodation and customarily extends to other necessaries of life[10].The Islamic Sharia Law imposed the obligation to pay proper maintenance to the wife on the husband as a legal effect of marriage. This obligation does not depend on the contract of marriage or any agreement between the husband and wife made in this regard[11]. Thus it is an incumbent on a husband to maintain his legally wedded wife. Once it is due the maintenance of the wife is deemed a debt on the husband from the date of withholding it. Only on payment, such debt is settled under the Sharia Law. The authorization of the wife to maintenance derives from the injunctions of the Holy Quran, Prophet's Tradition and Consensus of the jurists. In the Holy Quran the husband is ordained to

maintain the wife. The Holy Qur'an states: "Men are protectors and maintainers of women, because Allah has given the more strength than the other, And because they support them from their means. The Prophet preached in his last sermon: "Show piety to women, you have taken them in trust of Allah and have had them made lawful for you to enjoy by the word of God, and it is your duty to provide for them foods and clothes according to decent custom." A man is bound to spend money to satisfy the essential needs of his family members according to his means as the Holy Quran states: "Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship ease"(Surah At-Talaq, 65:7). Therefore, if a sufficiently rich man refuses to spend on his family in accordance with his level of means, and the wife was able to take a portion of his wealth, she may take that which satisfies her essential needs and that of her children, avoiding wastage and extravagance. Hind bint 'Utbah came to the Prophet (S.M.) complaining about her husband, saying: "My husband is a miser and does not spend enough on me and his children." He replied: "Take whatever suffices you and your child within proper bounds." (*Bukhari* – 5049)

Thus the Sharia Law imposes all financial obligations consequential to a marriage on husband. Husband owes this duty to his wife irrespective of his financial ability. A wife gets the right to all her needs from her husband instead of being loyal to him. A wife, however rich she is, is not under any legal obligation to bear the family costs including her own needs[12]. She is entitled to maintenance from her husband although she may have the means to maintain herself, and although her husband may be without means. If a husband refuses to pay maintenance, the wife is entitled to sue for it. The Hedaya and Fatawa' Alamgiri lay down the rule that the judge in exercising his discretion should consider the rank and the circumstances of both the spouses, a rule which appears to be eminently fair and just[13]. However, the wife's right to maintenance ceases on the death of her husband, for her right of inheritance supervenes. The widow is, therefore, not entitled to maintenance during the iddat of death. But under Muslim Law, a divorced wife is entitled to be maintained by her former husband during the period of iddat.[14] Shariah Law secures the rights of a divorced woman and her children in a decent life and the ex-husband is responsible for sustaining them for a reasonable period. The husband must give honorable and sufficient sustenance to his household according to his status and means. Allah, the Exalted, says: "(Hence) let the women (who are undergoing a waiting period) live in the same manner as you live yourselves, in accordance with your means; and do not harass them so as to make their lives a misery. And if they bear a child, spend on them until they deliver their burden; and if they nurse you off-spring (after the divorce has become final), give them their (due) recompense; and take counsel with one another fairly(about the child's future). And if both of you find it difficult (that the mother should nurse the child), let another woman nurse it. (Surah At-Talaq, 65: 6).

Women's property right under the Shariah provisions relating to Dower:

Dower is that financial gain which the wife is entitled to receive from her husband by virtue of the marriage contract itself whether named or not in the contract of marriage[15]. It is the right of every bride (female) given to her by her husband at the time of marriage. This right is so much strongly attached to the contract of marriage that even where no dower is expressly fixed or mentioned at the marriage ceremony or it is expressed that no dower is to be paid by the husband, the wife will not be deprived of it as Islamic Shariah Law has conferred this right upon the wife irrespective of any agreement. This right cannot be forfeited, even if the bride approves. As Allah, the Glorified and exulted, has made the dower obligatory by saying as follows in the Glorious Qur'an: "Give the women whom you marry their dower with a good heart. If they remit any part of it to you, of their own good pleasure, take it and enjoy it fully without fear of any harm". (Surah An-Nisa, 4:4)

Thought it is termed by some Jurists Like famous Justice Mahmood as consideration of marriage contract, it is not consideration in the modern sense of the term but an obligation imposed by the Law upon husband as a mark of respect and honour to the wife[16].In case a woman gives herself to a man and the man does not settle any dower for her or maintains silence on the questions of her dower or marries her on the conditions that she shall get no dower and the woman agrees to it, even then according to Hanafis, on the ground of the marriage itself, proper dower shall become due and the woman shall become entitled to demand proper dower.

Thus, the dower belongs to the bride who gains financially by receiving it from her husband while entering the marriage-contract, and she is at liberty to do whatever she wants to do by the property which she receive from her husband by way of dower. Simply, it provides an opportunity for a woman to enter into a man's life and to have access to his property[17]. The husband is not allowed to take anything back from the dower if he decides later to divorce her; as Allah, the Exalted, states in the Glorious Qur'an, "If you intend to replace a wife by another and you have given one of them a huge sum of gold as dowry, take not the least of it back; would you take it wrongfully without a right and with a manifest sin. And how can you take it back while you have entered with intimate relationship unto each other; and they (the wives) have taken from you a firm and strong covenant?" (Surah An-Nisa, 4:20). However, if the woman dies before consummation has taken place; proper dower shall be recoverable from her husband. If the husband dies before consummation, even then the woman shall be entitled to get her proper dower which shall be realizable from the estate of her deceased husband[18]. If at the time of the death of the husband the wife's dower is still unpaid, it will be regarded as a debt to be discharged out of his estate, in priority to all his other debts. In addition, the widow is entitled to her share in the husband's estate according to the Islamic law of law of Inheritance.

Women's Property Rights under the Islamic Law of Inheritance:

After payment of funeral expenses, debts and will of a Muslim deceased, the remaining property will be distributed among his/her heirs according to Islamic law of inheritance[19]. Before

emergence of Islam, in almost every society of the contemporary world especially in Arabian society where Islam emerged first, inheritance rights were confined exclusively to the male relatives. The Holy Qur'an abolished this practice and ensured inheritance rights for both the male and female relatives of a deceased person. It declares, "From what is left by parents and those nearest relatives there is a share for men and a share for women, whether the property be little or much -a determinate share" (Al -Qur'an, Surah An –Nisa, 4:7). Whether the woman is a wife or a mother, a sister or a daughter, she receives a certain share of the deceased kin's property, a share that depends on her degree of relationship to the deceased and the number of heirs. "This share is hers and no one can take it away or disinherit her. Even if the deceased wishes to deprive her by making a will to other relations or in favor of any other person, the Islamic Shariah law will not allow him to do so"[20]. The following verses of the Holy Quran ensures women's rights under inheritance: Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he has a child; but if he has no child and his parents be his heirs, then his mother shall have a third; and if he has brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debt (Surah An- Nisa, 4:11). The holy Quran also mentions that: If a wife dies, her husband will get half of the wife's estate if they have no children, but if they have a child, then he will get a fourth of her property. If a husband dies first the wife will get a fourth of her husband's estate, if they are childless. If they have a child, she will get an eighth of the total property (Surah An- Nisa, 4:12). The Quranic prescription makes it impossible for anybody to disinherit a woman of her indefeasible legitimate share in inheritance: "In the case of inheritance the question of equality and sameness is fully applicable in principle, both man and woman are equally entitled to inherit the property of the deceased relations but the portions they get may vary. In some instances man receives two shares whereas woman gets one only".[21] According to the Shariah Law, there are twelve heirs of the deceased person whose shares in the property have been specially allocated in the Qur'anic principles and so they are termed as sharers or Qur'anic heirs. They are also called 'Dhawi al-furudh', meaning holders of the specific shares. They are (1) father (2) mother (3) husband (4) wife (5) daughter (6) son's daughter (7) true grandfather (8) true grandmother (9) full sister (10) consanguine sister (11) uterine sister and (12) uterine brother. It should be mentioned here that among these twelve heirs eight heirs are female and the rest four heirs are male. The shares of the female heirs have been discussed in the following words:

Shares allotted to the mother of the deceased:
There are following three situations[22] of the mother of getting the share of the property of her deceased son or daughter-
1. Mother will be entitled to one-sixth of the property, if the deceased leaves a child or child of a son h.l.s; or two or more brothers or sisters, whether full, consanguine or uterine; or one brother and one sister, whether full, consanguine or uterine; or
2. She is entitled to one-third of the property, if the deceased has no child or son's child and has not more than one brother or one sister; or

3. She is entitled to one-third of what remains after deducting the wife's or husband's share, if the deceased has no child or son's child, has not more than one brother or one sister and there is wife or husband alive along with the father.

It should be mentioned here that in some situations the father of the deceased person who is the counterpart of the mother gets more from the property of the deceased son or daughter than that of the mother. The father is entitled to one-sixth of the property, if the deceased has any son or son's son h.l.s., He is entitled to one-sixth and residue, if there is/are one or more daughter/daughters, or son's daughter/daughter's; and there is no son or son's son. Father becomes asaba, if the deceased has no child or son's child and he gets the residue after giving the other sharer/ sharers their Quranic share/ shares.

Share fixed for the true grandmother of the deceased:
Grandmother is a substitute heir of the mother. But her share is fixed at one –sixth and it does not increase. Again, though she is the substitute heir of the mother, she does not exclude the heirs who are excluded by the mother of the deceased person. The rules regarding distribution of shares among the grandmothers are discussed by classifying them into the following two groups:
    a. Maternal true grandmother.
    b. Paternal true grandmother.
(a) Maternal true grandmother: She is entitled to one-sixth of the property in the absence of mother, nearer paternal true grandmother or nearer maternal true grandmother. She is excluded absolutely by each of them.
(b) Paternal true grandmother: She is entitled to one-sixth of the property in the absence of mother, nearer paternal true grandmother, nearer maternal true grandmother, father or intermediate true grandfather. She is excluded absolutely by each of them[23].

Share allotted to the wife of the deceased husband:
In this case there are following two situations:
 (1) If the husband dies and leaves no children, the wife/wives receives/receive one –fourth of his property.
 (2) If he dies and leaves any child, the wife/wives receives/receive one eighth of the property.

Here it should be mentioned that if the wife dies before her husband and leaves no children, he receives one –half of her property but if she dies and leaves any child, her husband receives one fourth of the property. Thus the husband gets double from the property of his deceased wife (who dies before her husband) in comparison to wife.

Share allotted to the daughter of the deceased:
Daughter is a sharer who is never excluded by any one although her share may not be always the same rather it will vary in different three situations which are as following-
    1. If the deceased person leaves no son and has only one daughter, she will get one- half of the property of the deceased.
    2. If the deceased has two or more daughters and has no son, they will be entitled to two-thirds of the property collectively.

3. If there are several male and female children, the inheritance is divided according to the rule that the male receives twice as much as the female. Allah, the Exalted, stated in the Glorious Qur'an: Allah commands you as regards to your children's inheritance; to the male, a portion equal to that of two females (Surah An Nisa, 4:11) If, along with both male and female children, the deceased has spouse(s) or parents, they inherit first; the children receive what remains according to above mentioned direction of Allah that the male children will get double of the share which the female children get.

Shares allotted to the son's daughter:
The son's daughter means daughter of the predeceased son, i.e., her father died before the death of her paternal grandfather or grandmother. Her shares have been established basically based on the same Qur'anic verses related to the daughters. There are four situations:
(a) Son's daughter is entitled to ½ of the property if she is one in number; and the deceased grandfather or grandmother leaves no son, daughter, higher son's son, higher son's daughter or equal son's son.
(b) Son's daughters are entitled to 2/3 (two- thirds) of the property collectively if they are two or more in number; and the deceased grandfather or grandmother leaves no son, daughter, higher son's son, higher son's daughter or equal son's son.
(c) When there is only one daughter, or higher son's daughter but no son, higher son's son or equal son's son; the daughter or higher son's daughter will take ½ and the son's daughter h.l.s. (whether one or more) will take 1/6 (i.e., 2/3-1/2=1/6).
(d) Son's daughter will become residuary in the following two situations:
  (1) Son's daughter is converted into residuary by son's son of equal grade, subject to not being excluded for any other reason, e.g., exclusion for hierarchy of degree.
  (2) Son's daughter is converted into residuary even with son's son of lower grade, provided she is excluded as a sharer for the presence of two or more daughters or two or more son's daughters of higher grade[24].

Share allotted to the sister/ sisters of the deceased:
Unlike other civilizations of the contemporary world, Islamic Shariah Law also gives inheritance rights to the sister/ sisters of the deceased brother who may be full sister, consanguine sister or uterine sister and thus ensures the property rights to the women.

The shares of the full sister/sisters: That sister called is called the full, true or real sister whose parents and the parents of the deceased are the same. There are three situations relating to the shares allocated to the full sister/ sisters:-
(a) A full sister is entitled to one half of the property if she is one in number and the deceased brother leaves no child, child of a son h.l.s., father, true grandfather or full brother. The Holy Quran says:…If it is a man who dies leaving a sister but no child, she shall have half the inheritance….(Surah An- Nisa, 4: 176).
(b) Full sisters are entitled to two- thirds of the property if they are two or more in number and the deceased brother leaves no child, child of a son h.l.s., father, true grandfather or full brother. The Holy Quran states… If there are two sister, they shall have two-thirds of the inheritance….(Surah An- Nisa, 4: 176).
(c) Full sister becomes a residuary in the following two situations

(1) A full sister is converted into residuary by full brother subject to not being excluded otherwise. This is the consequence of the usual rule that a female sharer is converted into residuary with her male counterpart, e.g., daughter with son, consanguine sister with the consanguine brother, son's daughter with son's son, with the exception of uterine sister, who does not become residuary with her male counterpart uterine brother.

(2) When with one or more daughters or son's daughters and no excluder, the full sister one or more become residuaries, i.e., they take the residue after deducting the shares of the daughters and /or son's daughters. This is one of the special cases, where a female sharer becomes residuary in her own, not being with her male counterpart[25].

However the sister/ sisters will be excluded in the presence of the son or the grandson (of howsoever low in degree) of the deceased. Likewise, she gets excluded in presence of the father of the deceased. All jurists agree on this. She does not, however, get excluded in the presence of the grandfather, except Imam Abu Hanifah, according to whom she gets excluded from inheritance in the presence of grandfather as well[26]. It should be mentioned here that the full brother, who is the male counterpart of the full sister, gets the property only as residuary, whereas, a full sister is a sharer originally. But she is always converted in residuary with the full brother subject not to being excluded otherwise and both get the property according to the principle that male gets double share in comparison to female. Both are excluded by the father, son or son's son.

The shares of the uterine sister/ brother:
There are two situations:
(1) Uterine brother/ sister is entitled to one –sixth of the property if he/ she is one in number and the deceased brother leaves no child, child of a son h. l. s., father or true grandfather.
(2) Uterine brothers/ sisters are entitled to one –third of the property equally if uterine brothers/ sisters are two or more in number and the deceased brother leaves no child, child of a son h. l. s., father or true grandfather.
Here it is to be mentioned that both uterine brother and sister get equal share in the property of the deceased brother. Both the uterine brother and sister are excluded by child, child of a son h. l. s., father or true grandfather.

Shares allotted to the consanguine sister:
Consanguine sisters, also termed as paternal sisters by the Egyptian writers, are entitled to inheritance according to Shariah Law. There are four situations:
(1) Consanguine sister is entitled to one- half (1/2) of the property if she is one in number; and her deceased brother leaves no child, child of a son h. l. s., father, true grandfather, full brother, full sister or consanguine brother.
(2) Consanguine sisters are entitled to two-thirds of the property collectively if they are two or more in number; and her deceased brother leaves no child, child of a son h. l. s., father, true grandfather, full brother, full sister or consanguine brother.
(3) Consanguine sister/ sisters (whether one or more) will take one –sixth of the property if there is only one full sister who succeeds as a sharer and she/ they (consanguine sister/s) is/ are not otherwise excluded from inheritance or converted into residuary.

(4) Consanguine sister/s will be converted into residuary according to following two rules:
  (a) A consanguine sister is converted into residuary with consanguine brother subject to not being excluded otherwise. This is the consequence of the usual rule that a female sharer is converted into residuary with her male counterpart, e.g., daughter with son, full sister with the full brother, son's daughter with son's son, with the exception of uterine sister, who does not become residuary with her male counterpart uterine brother.
  (b) With one or more daughters or son's daughters and no excluder, if there is no full sister or any other excluder, the consanguine sister one or more become residuaries i.e., they take the residue after deducting the shares of the daughters and /or son's daughters. This is another special case, where a female sharer becomes residuary in her own, not being with her male counterpart[27].

Are the women discriminated by the Shariah Law?
It is often argued by some feminists and women rights activists that Islamic Shariah law has discriminated against women in case of distribution of property under inheritance, because it gives a daughter half of the share which it gives a son, a sister half of the share which it gives a brother, a wife half of the share which it gives a husband. Again some writers, who misunderstand Islam and do not think about all the aspects of rights and duties of both men and women prescribed and imposed by the Shariah Law, claim that Islamic Shariah Law disadvantages women and perpetuates their dependence on men by granting women one-half of the shares of men and it discriminates against widows and daughters[28] and thus it does injustice to them in terms of inheritance. They argue that the Sharia Law discriminates against a wife (widow) because it prescribes that a widower (husband) with children is entitled to a quarter of his wife's estate, while a widow (wife) with children is only entitled to one-eighth and a widower without children is entitled to one-half of his wife's estate, while a childless widow is only entitled to one-quarter (as per the provisions of the Holy Quran, surah An- Nisa, 4:12). They also allege that Islamic inheritance law likewise discriminates against daughters and sisters by granting them only half of the share which it grants for sons and brothers respectively[29]. The Qur'an explicitly outlines: "Allah enjoins you concerning your children: for the male there is the equal of the portions of two females."If there are no descendents or parents, the deceased's brothers and sisters inherit under a similar pattern, and "the brother gets the like of the portion of two sisters. Thus, Islamic law allocates to women smaller inheritance shares, making them dependent on men for support[30].

Apparently their arguments seem to be reasonable and so the readers, who do not think anything from deep sense, may understand that Shariah law is unfair and discriminatory against women especially against widow/widows, daughter/s and sister/s. However, prior to making any judgment about "unfair and discriminatory treatment to women by the Shariah Law in terms of inheritance", if any person of ordinary prudence examine this issue after taking the other provisions of Shariah law and rights and duties of both men and women into consideration, the arguments against this Law will be proved to be unreasonable and unacceptable to him rather it

will be clear like the light of the sun that this law has given the women appropriate rights to property and that in Islamic law women are much more favoured financially than males. Nevertheless it cannot be denied that in most of the cases, women inherit half of what their male counterparts inherit. But, it is not true that all the women get half of the share which their counterparts receive by way of inheritance. In case the deceased has left no ascendant or descendent but has left the uterine brother and sister, each of the two inherits one sixth. It should also be mentioned here that both the father and mother of a deceased get equal share i,e, each of them gets one sixth of the property of the deceased son or daughter, if the deceased has any male child. However, the Islamic Sharia Law has given the men more property comparatively in the most cases for some logical and reasonable reasons which are as follows:-

1. Pursuant to the Shari'a provision, maintenance of the family – including all financial needs, housing, education, healthcare and personal care – is the exclusive duty of a Muslim man (who may be either husband, father or brother of the family member/members). For example, a man as a father is under an obligation imposed by the Shariah Law to spend money for buying foods, clothes and other necessary things for family members and pays for his children's education and the medical expenses of his wife and children, without the aid of his wife. While a woman, who may be either a mother, a wife or a sister, is not required to spend any money from her own property either for her own necessity or for other members of her family including her husband, children and brothers rather she is maintained either by her father or brother before her marriage or by her husband after marriage or by her father, brother or son after the death of the husband. Thus Islamic Shariah Law holds the men financially responsible for fulfilling the needs of their family members and exempts women from all kinds of financial responsibility. And so men need more property in order to be able to fulfill their responsibility and for this very reason Shariah Law gives men double property in comparison to women in the most cases, otherwise it would be discriminatory to men to give them equal share which it gives to women and to impose all financial obligations on men exempting women from any such obligation.

2. Again as per the mandatory provision of Shariah Law, a man has to pay a sum of money or other property as 'dower (mahr)' to his wife at the moment of marriage, while a woman is not under any obligation to pay any sum of money like dower to her husband, rather she gets dower from her husband. For this reason men need more property, but women have no such necessity. So Shariah Law gives double property to men. However, someone may say that most of the women do not get dowers from their husbands. In response to this argument we can say that this problem does not arise from the defects of Shariah Law but from the weakness of the law enforcing authority and unconsciousness of women, and for this problem the Shariah Law cannot be blamed.

Moreover, the feminists and the so called women rights activists (specially the anti Islamists) do not say anything as to on whom financial obligations should be imposed, rather they always raise their voice in favour of equal property rights of both men and women without considering the financial obligations imposed on men by the Shariah Law and so their claim and allegations against the Shariah provision are not just and reasonable but unjust and unacceptable to any ordinary prudent person, whether male or female. Therefore, demanding a "fair", "just" or "equal" share of inheritance for both male and female Muslims, who do not have equal financial obligations and responsibilities, is an unfair and unjust demand. It is, thus, fair and just to give

preference to a male heir, considering his financial responsibilities and no such financial obligation of women, over the counterpart female heir. Therefore, though the ruling of giving a woman half the share of a man seems unjust at first glance, in fact it is more reasonable and justified. It is based on the Shari 'ah principle of "Benefits in accordance with the scale of responsibility." So we can conclude that in Islamic law of Inheritance neither women are deprived nor are men overemphasized. What has been done can very well be described as an equitable and fair distribution of property to ensure balance in society. William Jones correctly observed "I am strongly disposed to believe that no possible question could occur on the Muhammedan law of succession which might not be rapidly and correctly answered"[31].

Conclusion:

In conclusion we can say that under the Islamic Shariah Law, women's property rights are well secured. They have absolute rights in the property which they receive by way of inheritance, dower and maintenance or by any other legal means. However, as per the provisions of Islamic law of Inheritance in most of the cases women are entitled to less property (but not less than half of the share to which their male counterparts are entitled) than that which men receive from the property of the deceased relatives. Though giving of less property to women by this law seems apparently to be discriminatory and unjust to the women (as asserted by some people); it is not so but it will be proved to be reasonable and justified to every person of ordinary prudence who justifies the matter after taking the rights and duties of both men and women and other relevant provisions of the Shariah Law into consideration. Thus from the discussion, as mentioned before, it has become clear to us that thought according to the Shariah provision, women get half of the share of inheritance as compared to men but this is compensated by the facts that they are entitled to get dower (marital gifts) from her husband at the moment of marriage and are not required to spend anything from their property on the household, but are entitled to full financial support in their father's house by their fathers or brothers or other male guardians before marriage and after marriage by their husbands; whereas men are responsible for maintenance of their family members and poor relatives and to pay dower to their wives.

Finally, we can conclude that as Sharah Law is a comprehensive legal system, we should look into the whole system to find out women's proper place guaranteed by it. Accordingly, if the Shariah provisions relating to inheritance, maintenance and dower are considered simultaneously as a whole, it will be clearer to us that women's property rights, as secured by this Law, are reasonable, just and equitable. And, so we should not consider only the provisions concerning inheritance to justify the Law, otherwise we will fail to discover the truth and to know the actual economic position and rights of women in the Islamic Shariah Law.

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Protection of Environment under the Principles of Islam

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Abstract: Environmental problem is a globally recognized issue that leads the planet toan unusual and horrible situation. Problems of global warming, loss of biodiversity, deletion fresh water, ozone depletion, deforestation result from various factors, such as overexploitation of natural resources, population growth, consumption pattern and trade. However, degradation of environment is a burning issue in national and international affairs; numerous conventions and statutes have been adopted from both aspects, but all steps seem to be in vain.On the other hand, Islamic environmental jurisprudence offers a holistic approach to the protection of the environment in its every single direction. In Islam, environmental protection is guided by the norm that the environment is the creation of *Allah* and all creatures must be protected. Therefore, in this regard Islam considers every human person as a vicegerent or steward of the earth. Systematic and limited exploitation is the norm of Islamic jurisprudence; and it is obvious that environmental destruction is totally prohibited. The principal objectives of this article are two-fold. First,to examine the relationship of man and environment according to the teachings of Qur'an and *Sunnah*. Second, to assess the way to fight the environmental problems under the principles of Islamic jurisprudence. Islamic basic concept of environmental jurisprudence will be discussed with the perennial reference to the Holy Qur'an and the *Sunnah*In this paper, Islamic basic concept of environmental jurisprudence will be discussed with the perennial reference to the Holy *Qur'an* and the *Sunnah*.

Keywords: Jurisprudence, *sharia*, *sunnah*, environment, exploitation, vicegerency, worship, warfare.

Introduction

Islam is the complete code of life beyond only a religion and performance of traditional formalities and rituals.

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It is a comprehensive way of life covering each and every possible sphere of human behaviour emanating from its two main sources, the *Quran* and the *Sunnah*; and according to Islamic faith, only perfect religion given by Allah. "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." [1] Other two sources, depending on the Qur'an and the *Sunnah* are the *Ijma'*(consensus of Muslim scholar jurists) and *Qiyas* (the process of reasoning by analogy). Islamic jurisprudence is based on the existence of all powerful creator *'Allah'* who is only God and that oneness of God is the fundamental basis of Islamic faith. The submission to Allah is the first and foremost theme of Islam. 'Within Islam, therefore, there is but one God and one law.'[2] It is obvious that nature is the inseparable element of human life; *Allah* created the universe as the habitat of the human being. "It is He who created everything on the earth for you."[3] "We did not create heaven and earth and everything between them to no purpose."[4] Thus, it is *Qur'anic* view, that everything on the earth was created for humankind.   *Allah* wants human being to follow his guidance in every movement of life; therefore, every single component of the universe, the gift of *Allah*, must be used through the way that is pleasing to him. Man's interaction with the environment has to be governed according to the guidance of *Allah*. In such way   Islamic jurisprudence sets limits to human behaviour to exploit the resources of the earth for unnecessary purposes.

This article basically examines the different Islamic rules based on *Quranic* verses and *Sunnah*. It reveals the relationship between man and environment in terms of trusteeship- that man holds the planet as trustee, ultimate objective of which to preserve it; and dependency of social existence-that man is totally dependent on environment for his social existence. It also explores the importance of environment from different aspects. Like, according to many verses of *Quraan* environment is the sign of *Allah*; all creatures praise him; environmental disasters are punishment by him, on the other hand, sound environment is his blessing. Different principles of Islamic jurisprudence may an elixir inmaking policy to halt the global environmental crises. Though Environmental jurisprudence as a separate field is recent origin, principles of Islamic jurisprudence are not only compatible but their holistic approach may cover environmental problems in the best way and it is time to implement those in the contemporary world. Some principles like, *'ijtihad'*, *'istihsan'*(personal opinion), *'maslahamursala'* (public interest), 'that which is necessary to achieve an obligation is obligatory', 'that which leads to h*aram* (prohibited) is *haram'* have been discussed which may be the role model for solution of such

crises. Conservation, plantation, cleanliness are also important principles of Islam, which can be broadly applied in protecting and improving environment; their operational aspect has been examined in brief.Islamic jurisprudence regarding the protection of environment sets an integrated approach which is applicable to general activities of human life, whether during war time or not. This article also reviews the explicit provisions of Islam regarding protection of environment during armed conflict, and the Islamic jurisprudence of war (*Fiqhul Jihad*) comprising the general rules of war.

Man and Environment: Islamic View

The Islamic jurisprudence maintains deep and vivid relation of man with environment as it is evident from the verses of Quran and provisions of *Hadith*. Maintaining this relation is the part of worshipping *Allah*; the responsibility imposed by him on humankind. This relationship reveals the essence of the protection of environment in the Islamic jurisprudence.

Trusteeship

The resources of the universe provided by *Allah* is ultimately belong to Him and man holds it as trustee and must be preserved and delivered to him in the best manner possible.[5] It is explicit from the words of *Allah*: "Behold, your Lord said to the angels: "I will create a vicegerent on earth," they said: "will place therein one who will make mischief therein and shed blood? While we do celebrate your praises and glorify your holy (name)?" He said: "I know what you know not."[6] "It is he who has made you (his) vicegerents, inheritors of the earth: He has raised you in ranks, some above others that he may try you in the gifts he has given you: for your Lord is quick in punishment: yet he is indeed oft-forgiving, most merciful."[7] These give essential insights into man's position and nature in this universe. Although he is a creation of Allah he is superior to the rest of the creation. He is supposed to maintain his accountability as the representative of *Allah.*

Another approach of trusteeship is that man accepts the trust when other creation of *Allah* refused: "We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof. But man undertook it (the trust)."[8] The giver of trust is giving responsibility to hold the trust in the manner that the giver expects of him. The trustee has the freedom in the use of the given trust to use or misuse. Abdullah Yusuf Ali, a

commentator of the *Qur'an* says of this verse: "There is no trust if the trustee has no power, and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust, and not otherwise."[9]

When the power of his relationship to *Allah* is applied without the temperance of the responsibility of the trust, man misuses and abuses the abilities, potentials, and rights given to him by *Allah*. Nature has been given to man as a trust and nothing more. His right of domination over it is only by virtue of his theomorphic make up, not as a rebel against nature.Man has been entrusted with the nature and he should exploit it in such way that proper vicegerency would be maintained. Man is over the environment as the ruler and he shall be asked about the behavior with nature as the Prophet S.A. said: "Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people is a guardian and is responsible for them"[10]

What is expected of a viceroy, a trustee or ruler? If those over whom one commands power are killed without cause, have their homes pollute heedlessly with toxic wastes, causing unnecessary damage in the name of war by using dangerous weapons through indiscriminate attack and have deformities and diseases resulting from the careless and wasteful disposal of carcinogens, should not the ruler be asked if he is discharging his responsibilities and trust faithfully?[11] Thus we can conceive that over exploitation, indiscriminate consumption and war is not any justification to violate this vicegerency, trusteeship and responsibility as they are inalienable from human nature.

Social Existence

The coexistence of humankind and the environment forms the society and their relationship is the part of social existence on the fact that both are the creation of *Allah* and everything in the earth worship him.[12] This worship is not merely a ritual practice; actual devotions are actions, which can be practiced by all the creatures of earth sharing the planet with the human race.Social existence also refers that man uses the environment as the habitat and it is his responsibility to protect it for his own welfare and sustenance and of other components of global society. *Allah* gives guidance in this respect: of the *Qur'an*: "It is He who has made the sea subject, that you may eat thereof flesh that is fresh and tender, and that you may extract therefrom ornaments to

wear; and you see the ships therein that plough the waves, that you may seek (thus) of the bounty of God and that you may be grateful."[13] "O people, Worship your Lord, Who hath created you and those before you, so that you may ward off (evil). Who hath appointed the earth a resting-place for you and the sky a canopy; and causeth water to pour down from the shy, there by producing fruits as food for you. And do not setup rivals to Allah when ye know (better)" [14]

The verse mentioned above use the word '*Khalkalakom*' (created for you) indicating that the earth is not for one generation, but for every generation, past, present and future and that would include humans as well as other creatures on this earth and it is the responsibility of man to care for and not misuse.[15] This verse also indicates the principle of sustainable development which says, 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs.'

The *Qur'an* also reminds in many verses that the universe used by man is not forever, but it is of the temporal nature. By such statements *Allah*reminds man the life hereafter and to raise consciousness of the limitation of the life on the earth to behave in a constructive way so that the environment benefit from such behaviour. As the verse: "He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord."[16]

Importance of environment in Islam

Nature and environment have always an important part in the lives of devout Muslims. They understand that Allah has not created all this for nothing. In fact, Muslims have been ordered to find the wonderful signs of *Allah* around them so that they will only increase them in their awe of their *Rabb*. All creatures have also lives in their own forms they are also praising and worshipping Allah.

Environment is the sign of Allah

Creation is referred to as the sign (*'ayat'* signs, symbols or proof of the divine) of *Allah*. The *Qur'an* is proof of Allah so likewise his creation. The *Qur'an* also speaks of signs within the self, as Nasr explains: 'Muslim sages referred to the cosmic or ontological *Qur'an*… they saw

upon the face of every creature litters and words from the cosmic *Qur'an* …. They remained fully aware of the fact that the *Qur'an* refers to phenomena of nature and events within the soul of man as *ayat* … for them forms of nature were literally *ayat* of Allah.'[17] As the Qur'an says, "There are certainly signs in the earth for people with certainty; and in yourselves. Do you not then see?"[18] "Verily in the heavens and the earth, are signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (throughout the earth), are signs for those of assured faith, and the alteration of night and day, and the fact that God sends down sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,-are sings for those that are wise." [19]

Any damage or destruction to the environment means the destruction of signs of *Allah*. These signs always declare the greatness and wise of him. The extinction of any species means the loss of sign that always focuses the wise of the creator and it is very much sad. From this view many Islamic scholars helped to establish the doctrine of double truth –there truth which comes from divine revelation as well as there is truth which comes from human research.[20]

"*Allah* is he who raised the heavens without any pillars that ye can see… He has subjected the sun and the moon! Each one runs (its course) for a term appointed……..And it is he who spread the earth, and set thereon mountains standing firm, and (flowing) rivers; and fruit of every kind he made in pairs, two and two; the draweth the night as a veil O'er the day, Behold, verily in these things there are signs for those who consider." [21] It has been said that there are two books; the one which is read (the *Qur'an*) and the one which is seen (the universe). The universe considered as the book because it always declaring the existence and greatness of the creator.

All creatures praise Allah

In Islam the protection of environment is also '*Ibadat*' because it is the protection of *Allah*'s creatures which always praise *(dhikr)* Him. It is to be noted that praising *Allah* by all creatures is not the same or like man. We do not understand their praise but it does not mean they do not do so: "The seven heavens and the earth, and all beings therein, declare his Glory: There is not a thing but celebrates his praise; and yet ye understand not how they declare His Glory! Verily He is Oft-Forbearing; Most Forgiving."

[22] "Nay, thunder repeateth His praises, and so do the angels, with awe."[23] "See thou not that it is God Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And God knows well all that they do."[24]

These verses reveal that only man do not to worship and praise *Allah*; a single atom and molecule, the sun, the moon; each and every species of the universe praise and worship him in their own language and own system determined by him of which man is incapable to conceive.

Environmental crisis is the punishment of *Allah*

Man brings environmental disasters by making disbelief and immoral acts disregarding the directions of *Allah*. In the Qur'an numerous stories of previous nations have been discussed in detail that opposed the messengers of Allah and fought against them; as a result *Allah* punished them by total or partial destruction of the environment. Most of the stories of punishments of previous wrongdoer nations tell us the correlation between the wrong doing and the divine punishment. Such a story of prophet *Nuh* and the flood which destroyed everything except the Ark with its peoples and animals: "When the word went forth: "o earth! Swallow the water, and o sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The ark rested on mount *Judi*, and the word went forth:" away with those who do wrong!" [25]

Quran also depicted the scene of final day *(Qiamat)* in the form of environmental crisis. Numerous verses are stating the effect of final day in different languages of various environmental disasters. As one of such verse: "When the earth is shaken with a (violent) shaking, and the earth reveals what burdens her, and man says: What has befallen her? On that day she shall tell her story."[26] It is explicit from another verse of the *Qur'an* that all disasters and irregularities in the earth are the consequence of human activities. Human are the sole responsible of injustices and imperfections in this earth:"Corruption doth appear on land and sea because of (the evil) which men's hands have done, that he may make them taste a part of that which they have done, in order that they may return. [27]

In the light of thesestatements of *Qur'an* it is clear that the environmental crises of the contemporary world are the result of human activities in the name of development and unscrupulous exploitation of natural resources.

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Sound environment is the blessing of Allah

From *Qur'anic* verses we see that there is a considerable correlation between human conducts and the environmental conditions. As above mentioned verse (30:41) shows the negative results of wrong and immoral behavior, in the same line right and moral behavior results positive consequences: "If the people of the towns had but believed and feared *Allah*, we should indeed have opened out to them (all kinds of) blessings from heaven and earth.."[28] "And o my people! ask forgiveness of your Lord, and turn to him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!" [29]

Principles of Islamic jurisprudence and the protection of environment

Principles of Islamic jurisprudence refer to the body of evidences and principles that Islamic jurists utilize to provide solutions to problems. They are continuous techniques for all times to solve any problem in the light of the Quran and the *Sunnah*. Though Environmental jurisprudence as a separate field is recent origin, principles of Islamic jurisprudence are not only compatible but their holistic approach may cover environmental problems in the best way and it is time to implement those in the contemporary world. Some principles to be discussed which may be the role model for solution of such crises.

Ijtihad

'*Ijtihad*' or 'reasoned deduction' is very broad source of the Islamic law and comes after the Qur'an and *sunnah*. It deduces by reasoning all the new rules essentials to the changing condition of the life of constantly developing societies. Though some jurists opined that the 'door' of *Ijtihad* was closed and it was considered that *Ijma* had been reached on all necessary points of law but this view has been rejected. Dr. Iqbal says that closure of gate to*Ijtihad* is a myth.[30] In modern world when numerous new problems are coming to the light which are not addressed explicitly by the *Qur'an* and *Sunnah '*Ijtihad*'* is the only way to meet these problems in the light of both. Current and future environmental problems, means and methods of warfare may be properly addressed by the Islamic holistic view through '*Ijtihad'*.

Istihsan (personal opinion)

Istihsan literally means to deem something preferable. It is part of *sharia* and important branch of*Ijtihad* which has played a prominent role in the adaptation of the Islamic law to the changing society.[31] Where literal meaning of law may create rigidity personal opinion may be used to avoid such situation. Today many environmental problems arise which are totally new, in such condition literal application of many Islamic laws may create environmental unfairness, and to avoid this, personal opinion may ease the way to protect the environment.

Maslaha Mursala (public interest)

This principle is broadly applied to different rulemaking, as public interest is one of the '*Maqasida'* (aim of *sharia*). Imam Gazzali thinks it consists of considerations which secure a benefit and prevent a *haram* (prohibited). Protection of life, religion, intellect, lineage and property are public interests.[32] It is obvious that protection of environment is indispensable to obtain these public interests (*Maslahah*). Following *Qur'anic* verse is explicit in this respect: "we have not sent you (prophet Mohammad S.) but as a mercy for all creatures." [33]

Under this principle new rules have to be enacted to protect the environment such as, (1) All activities harmful to the environment but not explicitly prohibited by the Qur'an and the *Sunnah*should be prohibited. (2) Special reserves (*hima)* may be established by the state for use as conservation zones. (3) The state may establish inviolable zones (*al-harm*) where use is prohibited or restricted and these zones may be established adjacent to sources of water and other utilities like roads and places of public resort.[34] (4) All means and methods of warfare harmful to the environment may be prohibited.

As environmental crisis is an ever-increasing problem and new causes are arising with the invention of modern technology, new methods of warfare are invented, there may new rules be institutionalized to avoid them under this principle. To meet the new situations in the changing world, *Maslahah* is a major instrument in the hands of the jurists of Islam.[35]

That which is necessary to achieve an obligation is obligatory

The theme of this principle is that the means of reaching an essential goal is also essential as such goal itself.[36] For example, for praying '*salat' taharat* is necessary and for *tahart* making ablution is necessary. This principle also may provide essential rules for the protection of environment. All means of protection of the environment should be made obligatory because it is

essential for the protection of life, religion and property. For this purpose, using weapons causing environmental destruction inevitably should be prohibited.

That which leads to h*aram* (prohibited) is *haram*

This principle says all activities which make the situation to prohibited things also prohibited. This principle is supported be the following verse of *Qur'an:*"And come not near unto adultery. Lo! It is an abomination and an evil way."[37] Under this principle we can say to kill human is prohibited therefore, all steps deteriorating the environment should also be prohibited specifically, as environmental degradation leads life to danger, various diseases and in long term to death.

Other principles of *shari'a* ensuring environmental safeguard

Conservation

Principle of conservation is fundamental to the protection of environment. As over-exploitation and unlimited consumption are the main facts liable for the deterioration of the environment and extinction of many species permanently, Islam is very much conservative in this regard. Throughout the *Qur'an* and *Hadiths* of Prophet (s.) there are innumerable examples which not only discourage the unbinding consumption but strictly prohibit and make subject of evil acts.Wastefulness is an act of sin and unpleasant to *Allah*: "O children of *Adam*!Eat and drink: but waste not by excess for Allah loves not the wasters."[38]

Wastefulness and unnecessary consumption is '*Haram'* (strictly prohibited) as they are clearly transgression of Allah's binding.[39] Another verse prohibiting over exploitation states:"Of course, the wasters are the brother of devils."[40] The people who do not waste have been praised by Allah: "The (faithful) Slaves of the Beneficent are those…..who when spend, are neither prodigal nor grudging; and there is ever a firm station between two."[41] This principle is illustrated by the following rule of *Hadith*of the Prophet (S.), noted in much basic text relating to the Islamic acts of worship: While making ablutions if preparation for prayer we should be abstemious in the use of water even if we have a river at our disposal.The prophet performed (ablution three times) and said: "Whoever increases (more than three) he does injustice and wrong."[42] "The messenger of *Allah* performed ablution using one mud [i.e. a measure equal to a handful of water]."[43] The Prophet (S.) depicted the future scene in this regard and said: "There will be a people amongst

this *ummah* who will transgress in their supplication and ablution."[44] From these verses and *Hadiths* it is obvious that in each and every act of consuming, the wastefulness and over-exploitation is prohibited.

Plantation

Planting and protecting trees are regarded in the Islamic tradition as the continuous charity leading to great reward and in the same line cutting and destruction of trees have been prohibited even in time of war. Prophet (S) said: "He who cuts a tree [without justification], *Allah* will send him to Hellfire."[45] Planting trees especially most useful and beneficial trees is from "*Ibadat*". One can get the reward of such "*Ibadat*" continuously even after his death. Prophet said: "No Muslim, who plants a shoot, except that whatever is eaten or stolen from it, or anyone obtains the least thing from it, is considered [like paying] almsgiving on his behalf until the Day of Judgment."[46] "If one plants a tree then whatever is eventually eaten from it whether by humans or animals counts for the planter as an act of '*Sadaqa*' (charity)."[47] According to another *Hadith*, plantation is so important that, "even if doomsday starts and a person seedling or palm shoot in his hands he should plant it."[48]

Cleanliness

Cleanliness is an important part of Islamic faith. Prophet (S.) encouraged the Muslim to keep the environment clean and fruitful. One *Hadith* of Prophet (S.) highlights among other things, that Allah likes goodness, cleanliness and generosity. The *Hadith* ends with a request by the prophet (S.) asking Muslims to clean their courtyards.[49] The principle of cleanliness emphasizes not only a great field of physical cleanliness but lengths to the internal cleanliness of mind. Indeed, cleanliness is a continuous element with a Muslim and it should be reflected everywhere. Prophet (S.) declares cleanliness as the part of Islamic faith: "Faith is some seventy branches, the highest of which is "there is no god but *Allah*, and the least is removing obstacles from the path of people, and that shyness is a branch of faith."[50]

Different kinds of pollution are caused by unawareness of cleanliness or ignoring it which results in considerable threat to the environment. Human waste is one of the causes of pollution of which Prophet made caution in his tradition: "Be aware of the two [acts that bring] curse: relieving oneself in the path of people or in the shade [i.e. where they usually rest].[51]

From the underlying theme of this *Hadith* prohibits spreading all kinds of solid waste which includes industrial pollution. Prophet (S.) also commanded to keep water clean: "No one should bathe in still water, when he is '*junub*' [i.e. either had intercourse or a wet dream."[52]

To keep the air clean has been considerably emphasized in the *Hadiths* of Prophet (S.) and discourage the activities that spread bad smell in the air. He prohibited Muslims to go to public place after eating onion or garlic as they spread bad smell: "He who eats from this tree- meaning garlic- should not get close to our mosque."[53] "He who eats garlic or onion should stay away from us" or he said: "should stay away from our moue and stay at his home."[54]

Commenting of eating garlic and onion, and the harm they cause to others because of their smell, Dr. Yusuf Al- Qaradawi stated: "What should be prohibited in our times, without any doubt, is smoking [tobacco] for it harms people. These [onion and garlic] plants are originally lawful, yet smoking is harmful to the [physical] and mental health, and to the economy. So, the appropriate ruling is to prohibit it."[55]

Maqasid Al-Shari'ah

Traditional view is that major aims (*maqasid*) of *shari'a* are five: protection of religion, life, mind, offspring, and property. Many jurists now opine that they should not be confined in five. Sheikh Muhammad Al-TahirIbn '*Ashur* (d.1973) went beyond the original five and added another two: equality and freedom.It is obvious that protection of environment is necessary for the protection of the '*Maqasid*' because, if the environment is destroyed there will ultimately no life, no religion and property in the universe. Today deterioration of the environmental is the major problem of the world leading the future generation to an uncertain and horrible situation. Thus, it is now thinking to consider the protection of environment as one of the major aim of *shari'a* which is needed for all other '*Maqasid*'.

Protecting environment in times of war

The holistic view of Islamic environmental jurisprudence as discussed above is the driving rule to protect the environment in time of war. War (*Jihad*) in Islam is only allowed in specific situations for specific purposes i.e. purely for the defence of faith and *Allah*'s Law. The so called war for temporary benefit of the world i.e. for territory, revenge, military glory, is condemned in Islam. '*Jihad*' in Islam is like surgery of affected arms of human body which is necessary to

save the life. War has a considerable effect on the destruction of environment and human suffering. Islam stands in the position, which is contrary to the picture depicted by western media. It is evident from Islamic conception of war that peace is the general norm and war is the exception. Prophet (S.) prohibited that a Muslim wishes to confront the enemies in the battlefield. Islam emerged in seventh century, whereas environment as a separate branch of jurisprudence of recent origin. But the basic principles of Islamic jurisprudence built on the basis of Qur'an and *sunnah* provides solution adaptable to the increasingly dynamic world. Islam covers all rules concerning warfare and environmental jurisprudence exhaustively. Although all of Islam's rules of war are based on mercy, clemency and compassion and draw their binding force from divine Authority, their fields of application extends through time and space to armed conflict of all sorts and denominations.[56]

Some direct provisions lead us to conceive that '*Jihad*' (holy war) only permissible under well-defined and must not be transgressed. As the verse, "Fight the cause of God those who fight you, but do not transgress limits; for *Allah* loveth not transgressors."[57] The verse allowed fight against "those who fought you" it means women, children, old and infirm men (i.e. non-combatant/civilian population), should not be molested, nor trees and crops cut down.[58] The limits of transgression we find in statement of Abu Bakar (R.), The first *Chaliph*, which he delivered to Yazid Ibn Sufian, the commander of the army that went north to Sham: ".And I instruct you [to fulfill the following] ten [orders]: Do not kill a woman, nor a child, nor an old man; do not kill a goat or a camel unless for food; do not flood palm trees [with water] nor burn them down." [59]

In another event he gave directions to his commanders:"Do not kill any women, children, elders or wounded. Do not burn them, do not destroy inhabited place. Do not have cows or sheep drowned, do not be guilty of cowardice, and do not be inspired be hatred."[60]

These quotations focus the stand point of Islamic view that civilian population not engaged in armed conflict directly, animals, plants, i.e. the environment at large must not be made the target of attack. Islam prohibits destruction of environment and makes it abundantly clear that civilian objects must be distinguished from military objects.[61] In the same line from the Islamic view point, all weapons of mass destruction should be forbidden. All chemical, biological and nuclear weapons should be prohibited worldwide without any exceptions.

Conclusion

The relationship between man and environment is that of co-existence, love and harmony. Man can exploit the nature only for essentials to live, and any waste or over-exploitation is prohibited; protection of environment is regarded as worship in Islam.

Environmental policy making technique should be based on the principle that the earth is a trust property and human-being is trustee; not as the owner and the environment is a single unit as whole. Development goal must be shaped in an even complex of man and environment, because co-existence requires no priority. Basic needs to be keep in focus; needs of man and environment. Particularly in national policy making strict rules of co-existence, cleanliness, plantation should be applied not only as a general law, but also on the notion of religious aspect. In the text book of national education the protection of environment should be pictured as a religious duty; imams and khaitbs to be advised to take the developing awareness of environmental dangers as a part of their jobs, as preserving environment is part of religion.

In the modern world when new environmental challenges are growing every moment, specially with emerging divergent consumption means andthe invention of new weapons and warfare, and cotemporary environmental jurisprudence is very much fragile; in this regard Islamic jurisprudence can work as an elixir to protect the environment. It is high time to implement the principles of Islamic environmental jurisprudence to protect the environment from destruction and to retain for future generations.

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Role of Indigenous Women to Manage Drinking Water Scarcity: A Sociological Study of Chittagong Hill Tracts

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Abstract:
Bandarban, Rangamati and Khagrachhari are the three hilly districts of the Chittagong Hill Tracts (CHT). The people of these districts have been suffering from acute drinking water crisis for many years, particularly in the dry season. Many areas in the districts have no tube-wells within miles of the localities. Tube-wells have not been working in some of the areas and in other areas tube-wells work, but there is no water. As a result, these people would have to be dependant on sources of surface water like waterfall, canal and ponds and most often these sort of sources are known to be unsafe for drinking. As a traditional practice, indigenous women collect drinking water around the year although traditionally they also work hard as a day labor or other types of agricultural activities besides the male. But women have to perform this role additionally. There is no specific reason why only women collect drinking water, but it is considered as a traditional and social practice of the indigenous community. This study revealed that besides all other household and agricultural activities with male, women are playing a central role in the provision, management, and safeguarding of drinking water in all aspects in Chittagong Hill Tracts (CHT) of Bangladesh.

Key words: Drinking Water, Women, Indigenous, CHT, Water Scarcity, Climate Change, Environment,

1. Introduction:

Water the most important element of our living is scarce. About half of the total population around the world are affected by water scarcity. UNDP research projects shows 2.1 billion people have gained access to improved water sanitation since 1990, dwindling supplies of safe drinking water is a major problem impacting every continent. In 2011, forty one countries experienced water stress; ten of them are close to depleting their supply of renewable freshwater and must now rely on non-conventional sources. Increasing drought and desertification is already exacerbating these trends. By 2050, it is projected that at least one in four people are likely to be affected by recurring water shortages. Ensuring universal access to safe and affordable drinking water by 2030 requires we invest in adequate infrastructure, provide sanitation facilities and encourage hygiene at every level. Protecting and restoring water-related ecosystems such as forests, mountains, wetlands and rivers is essential if we are to mitigate water scarcity. More international cooperation is also needed to encourage water efficiency and support treatment technologies in developing countries.[1]

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Ecological characteristics of CHT:

The Chittagong Hill Tracts (CHT), the only hilly region in eastern Bangladesh is commonly known as Parbotto Chattagram and Rangamati, Khagrachari and Bandarban are the three separate districts included in the CHT. Rangamati hill district is surrounded by Bandarban district on the south, Khagrachari on the west, last of Myanmar on the east and Tripura state of India on the north. More than half the people of these areas are indigenous and they are divided in ethnic groups called Chakma, Marma, Tripura, Murang, Rakhain, Lushai, Khyang, Barma, Khumi, Chak, Tanchangya and Pankua. The Chittagong Hill Tracts (CHT) is a popular tourist spot. The combination of hills, jungles, rivers, lakes and the beautiful landscape of the CHT make it a very attractive place for tourists.

The Chittagong Hill Tracts is an indisputable development challenge due to poverty, its prolonged isolation from the rest of the country and its ethnic complexity. The people of CHT show a very distinctively different set of cultural traits from the rest at Bangladesh. Compared to the low lying flood plains that make up most of Bangladesh, the topology of the CHT is quite steep. The highest peak of Bangladesh is kyokradong, which is located in the southern tip of the Bandarban district.

Bangladesh is a tropical country and receives heavy rainfall due to north-easterly winds during the rainy season. Over 80% of rainfall occurs between May and September. The CHT has a sub-tropical climate with annual temperatures varying from 10° to 35°C. The annual rainfall ranges from 2000 mm to 3750 mm. The main rivers in the CHT are Karnaphuli, Halda, Ichhamoti, Sangu, Matamuhuri, Hajolong and Feni. In addition there are smaller streams and canals. They are tributaries to the main rivers. The Karnaphuli River with its tributaries is the biggest and most important river. Hydroelectric project was built on the river in 1962. As a result Kaptai Lake has been formed. In addition to the rivers and canals there are few springs of artesian and non-artesian nature from where water discharges from hills to plains called Chara.[2]

Objectives of the study:
The main objective of this study is to identify the specific role of Indigenous Women to manage drinking water scarcity in Chittagong Hill Tracts (CHT). The specific objectives of the study are as follows.
- To identify the drinking water scarcity problems in the study area of Chittagong Hill Tracts (CHT),
- To identify the role of indigenous women to manage the water scarcity

Methodology:

Survey method and the method of observation have been followed in this study. Both qualitative and quantitative data have been used in the study. This study has been conducted through a household (HH) survey, focus group discussions (FGDs) and key informant interviews (KIIs) with the community level and influential and senior members of the community. The household survey has focused on existing safe drinking situation of the selected community, their existing practice to cope with the situation, drinking water collection status by gender etc. along with some basic socio-economic information. To conduct the study, 51 households have been selected for the household survey through a random sampling basis. As a representation of qualitative data collection tools, two focus group discussions (FGDs) has been conducted: Out of two FGDs, one FGD has been conducted within the adult male group focusing on the drinking water situation of the selected community, their existing practice to cope with the situation, drinking water collection status by gender etc. This FGD has helped to get the male perspective on this issue. Another FGD has been conducted with adult female group focusing on the drinking water security situation of the selected community, their existing practice to cope with the situation, drinking water collection status by gender etc. This FGD has helped to get the female perspective on this issue. To understand the situation in-depth, two Key Informant Interviews (KIIs) have been conducted. One of them is a community leader who has an extensive knowledge on this issue. Another is the Karbari (as traditional representative of the social system) of this village. These two potential persons have been selected for the proposed KIIs due to their availability and willingness for the interview during the study.

Literature:

The major sources of drinking and cooking water in CHT are not safe. Most Tube wells have not been tested for arsenic contamination. People have to travel long distances to fetch drinking water and spend substantial amount of time for the same. The distance and traveling time varies by season (dry and wet). A widespread practice of gender discrimination in collection of water has been found; it is the female members who suffer most due to water scarcity and inadequate hygiene situation. The use of latrine by all household members is not practiced in most of the households having hygienic latrine. The practice of healthy personal hygiene, including hand washing at critical times and disposal of household waste, is below the optimum level. Traditionally, women and adolescent girls are responsible for collection of household water in Bangladesh. The exclusive contribution of male to this is not worth mentioning. However, occasionally males are found to share with female household member in collection of drinking water in about 36% households among Indigenous people and 23% among Bangalee inhabitants.

Water Scarcity: the lack of sufficient available water resources to meet water needs within a region.

The corresponding figures for collection of drinking water in overall surveyed CHT population are – in 69% households exclusively by women, and in 30% by both male and female. However, except Lushai, Pangkhua and Tripura, in majority of the households of indigenous communities, women are solely responsible for collection of water and it is highest among Mro community (96%). Among the Lushai, Pangkhua and Tripura community, in majority of the households, both male and female are involved in collection of drinking water accounted as 100%, 88% and 61% respectively [3].

Compared with the entire country, Thanchi Upazila tribal communities suffer from a high proportion of extreme poverty, with very low food security, very low supplies of safe drinking water, inadequate sanitation facilities, a very low literacy rate, and high in-migration and displacement by non-tribal people – all suggesting a relatively low capacity of people to face hazards and natural disasters [4].

Understanding geology is very important in dealing with the natural resources of a hilly area, especially when it concerns ground surface and the subsurface. The occurrence of natural surface water bodies and underground water reservoirs of an area are very much controlled by the geology of that area. For example, a lake forms in a geological depression and the storage and movement of groundwater needs the existence of a sandy geological formation (aquifer). The stream patterns developed in a hilly area mostly depends upon the type of the bedrock through which the streams flow. The major stream flows are mainly controlled by the geological feature called 'fault'.

Based on the geological literatures available on CHT, a detailed idea will be provided on the evolution of these hills, the geological structures and the rock types; and how all these geological features are related to the water availability in the CHT. Field visits will be made to check the idea obtained from literatures.

Using satellite imagery, an attempt will be taken to distinguish whether surface water body or groundwater supports the springs studied. Using the same technology, an attempt will be taken to identify the linear features (faults, etc) which plays important role as water passage.
The surface geology of such a hilly area plays an extremely important role in stream flow. In Bangladesh, in most cases, surface geology is either Shaly or Sandy. In hilly areas, the streams originate mostly from rain and their flow sustain depending on the lithology of the rock material upon which they run. Whenever the bedrock is sandy, the water percolates down fast and the flow might ceases. On contrary, the shaly or clayey materials favour the flow, as the percolation through such materials are insignificant. In the CHT, the surface geology is rather sandy in the north. Towards south, in Lama and southward, the shale content of the surface rock gradually increases and thereby the increased number of springs and charas should sustain in the south. Available geological map of the CHT will be used to demarcate the sandy and shaly areas[5].

Water is essential to life and livelihood. For drinking, bathing, washing, sanitation and other domestic purposes, people use water from different sources. In the CHT, the main sources of water are the surface water of rivers, lakes, canals and springs, and groundwater from shallow and deep aquifers. Rainwater is an alternative source of water in those areas of the CHT where rainfall is comparatively high. In the CHT water is mainly used for drinking, household, irrigation and commercial purposes. The people in the CHT suffer from different water-related diseases due to the scarcity of safe water and lack of knowledge about proper hygiene.

Problem Statements

Safe drinking water is a basic human need. Provision of safe drinking water represented one of the few areas where Bangladesh achieved commendable progress. In recent years in the context of presence of high-level arsenic in ground water, this turned into one of the greatest concerns relating to life of common people of Bangladesh. Moreover, stable and safe supply of water has been hindered by factors like salinity, drought, rocky soil texture, irregular terrain, flood, falling ground water table and such other eco-specific factors.

The pivotal role of availability and accessibility of water in survival and progress is well demonstrated by the fact that, in Bangladesh, water related issues cause most conflicts resulting in litigation, loss of resources and lives, surpassed only by land issues. Being at the core of life and livelihood, inadequacy of safe water supply inhibits achievement of national commitments, international goals and targets including Sustainable Development Goals (SDGs). However, unfortunately, the need to ensure the universal right of safe drinking water is not adequately recognized rather overlooked. Ironically, issues of water for household use and consumption are overshadowed by economic uses of water.

Surface water

The main source of surface water is rainfall. Surface and groundwater resources are dependent on each other. Depending upon climatic conditions and the relationship between surface and groundwater, many streams receive a major portion of their flow from groundwater. On the other hand surface streams can also be the main sources of groundwater recharge. In general, groundwater flows into the surface water bodies in the dry season and surface water enters into the ground during the monsoon, use of one source usually affects water availability from other sources. In the overall CHT region, surface water mainly comes from springs, streams, canals, rivers and lakes.

Groundwater

The availability and quality of groundwater in Bangladesh is greatly related to and controlled by the major physiographic units of the country. The whole country is divided into three major physiographic units: the Holocene Plains, the Pleistocene Uplands, and the Tertiary Hills, Physiographically, the CHT belongs to the. Tertiary Hills unit. According to the simplified hydrogeological classification (Ahmed, 2003), this area belongs to the hydrogeological province called 'Tertiary Hills'. In the context of groundwater availability and the suitability of groundwater development, the CHT is less suitable than most parts of the country. The folds of the sedimentary strata developed from tectonics have made the geology of the area complex and consequently its hydrology as well. Thick beds of consolidated shale limit the vertical recharge of groundwater into the aquifer below. However, along the valley areas (synclines) deep groundwater is available within a depth range of 100-300 meter. Except some areas in the Khagrachari district, the groundwater table occurs at a greater depth below the ground surface. The primary source of natural groundwater recharge is direct rainfall.

Groundwater level

The groundwater level fluctuates with season and abstraction of water from the system. Like many other places of the country, the aquifer of the study area is not fully recharged during the wet season and in most places the groundwater level stands below the ground surface. No declining trend of groundwater level has been observed. The installation and maintenance of groundwater abstraction technologies are costly in these areas.

Groundwater use

The use of groundwater in the study area is comparatively low. The hard bedrock underlying much of the region makes tube well installation difficult. As a result, wells are not drilled deep enough and dry up quickly. Moreover, it is quite expensive to drill a hole and thereby to install a well.

Per capita water consumption

Per capita water consumption is mostly dependent on the distribution of the population of a community in age groups, religion, sex, socio-economic condition, profession, etc. The average water requirements of all age groups and population living under different socio-economic conditions are not equal. Water is used for various domestic purposes such as drinking, cooking, bathing, washing, vegetable gardening, livestock feeding, sanitation, and personal hygiene. Professional and religious practices also influence the use of water. The variation in the source, supply and quality of water as well as availability of alternative water sources influence per capita water consumption of an area. Considering all these factors, the people of the CHT areas are found to consume less water than people living in the plain land areas of Bangladesh.

Water supply and demand

Water supply is mainly dependent on demand, availability of the source, feasibility in the context of cost-effective technology, and physical features of an area. The availability of low cost options for the water supply system depends on hydrogeological conditions, availability of water source and quality of water in a particular area. No option is suitable or feasible for all areas. A good tradition of water management is rarely visible in these areas. Drinking water largely comes from perennial water sources such as streams, springs, and rock channels. Water rights are rather undefined compared to land and forest rights. Sustainability of technologies installed for producing water is questionable due to the many challenges in this area such as geographical context, land type, depth to groundwater, hard rocky layer below the ground surface proper maintenance, replacement of instruments, seasonal disorder, high iron content bad odour and taste. Often within a few months or years most after installation, water installations are out of order.

As a result, people return to the surface water sources and face difficulties for water collection. Water source are not protected. But with the lack of conservation practices, the prime water sources are gradually degraded and dried up in near future, it will be a big challenge to mitigate the demand of safe water in this region. An unsafe water practices are a common phenomenon in the remote villages of CHT. The hard bedrock underlying much of the region makes tube-well installation difficult. As a result, wells are not drilled deep enough and dry up quickly. Semi-operational wells become dry during the months of February to May. Villagers who rely on rivers or streams also face problems during this period.

The main areas of potential development can be rainwater harvesting (from roofs) and the development of surface water systems using various types of collection devices. Household water storage jars of fero-cement could be an option yet to be developed. Deep set tube wells also offer advantages in the CHT. With community participation, the maintenance of existing tube-wells can improve availability of drinking water.

Water wells

In recent programmes, much attention is given to simple dug wells, which are around 20 meters deep. Free flowing artesian wells are a possibility around the lakeside. In the hilly areas, where water is a particularly scarce resource for households, more local studies need to be done on the feasibility of wells. It is of particular importance to use geological data to the fullest extent possible, in order to develop a set of models which can be used for the local situation.[6]

Inhabitants of the locality:

Considering the acute scarcity of drinking water, Dewanpara village has been selected as the study village. In this village no water technologies exist and inhabitants are solely depends on canal water. Dewanpara village is situated besides the Rangamati – Chondraghona road. This village is located at the South side of the Ghagra Union Parshad under the Kawkhali upazila of Rangamati district. There are 90 households in this village and total population is approximately 400. The religion of all inhabitants of this village is Buddhism and the ethnicity is mainly Chakma. Only two families are Marma and two families are Tonchoinga. Everyone is leaving peacefully and without any inequality considering the ethnicity. Most of the villager's livelihoods depend on traditional agriculture. Some of them are involved with small scale business.

Table-1: Respondent Identity by sex

Sex	Frequency	Percentage (%)
Male	26	51
Female	25	49
Total	N=51	= 100%

(Source : Fieldwork,2016)

It appears from the household questionnaire survey that (table-I), the types of respondent are male 51% and female respondent is 49%.The religion of respondents is mainly Buddhism and 100% respondents belong to this religion and 100% respondents were from the Chakma community
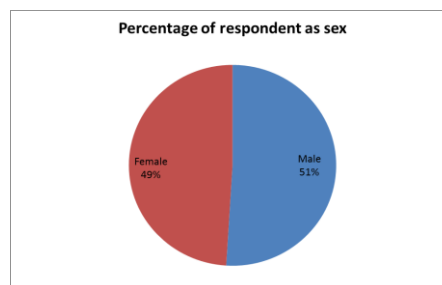

Figure 1: Types of respondents by sex

Table-2: Sources of collecting drinking water:

Sources of collecting drinking water	Frequency	Percentage (%)
canal and Ring well both	10	19
canal only water	41	81

(Source : Fieldwork,2016)

The survey (table-2) stated that, 81% households of this village are dependent on the water flows from a small canal named Ghagra canal which flows beside the village. A few households (10%) use both canal's water along with ring well or dug well water for drinking purpose.
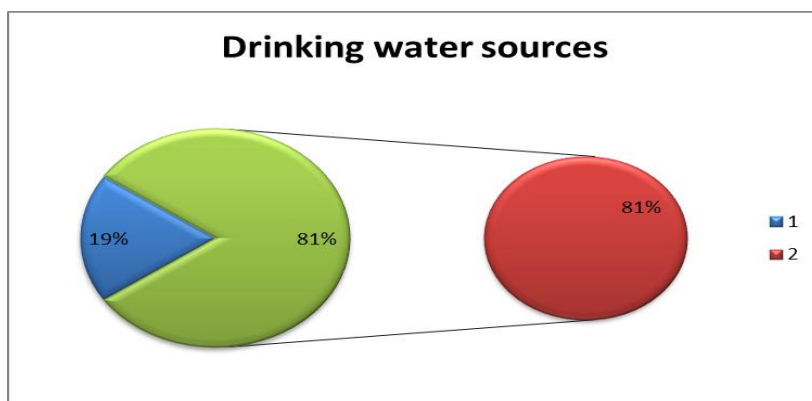

Figure 2: Water collecting source
[1: Using both sources (canal and Ring well), 2: Using canal only water]

Availability of drinking water around the year, each and every household (100%) opined that they do not get drinking water around the year uninterruptedly.100% household of the study area said that, during the dry season which belongs to February to May, the water flow of the canal become dry. So their only water source becomes scared. Also the other sources i.e. ring well, dug well etc. become dry and water level goes down.

Table-3: Time duration for water collection (minutes)

Class Interval (Minutes)	Frequency	Percentage (%)
10 - 19	24	47
20 - 29	10	20
30 - 39	12	23
40 - 49	5	10
	N=51	100

(Source : Fieldwork,2016)

Table-3 indicates that 47% household mentioned that they need 10-19 minutes, 20% households need 20-29 minutes, 23% households needs 30-39 minutes and 10% households needs 40-49 minutes. This time duration may become longer when any natural calamity occurs in this study village.
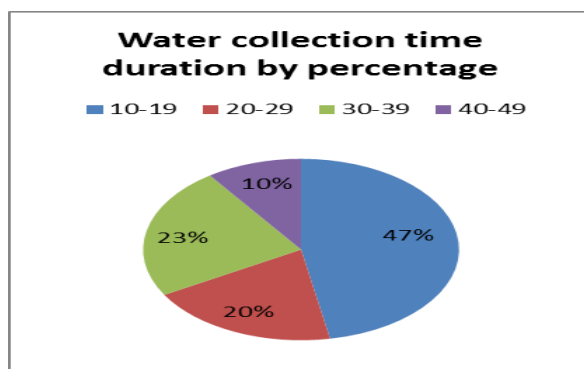
Figure 3: Water collection time scenario

Table-4: Distance of the water collection sources

Class Interval (feet)	Frequency	Percentage (%)
0 - 100	6	12
101- 200	22	43
201 - 300	8	15
301- 400	6	12
401- 500	0	0
501- 600	4	8
601-700	4	8
701 - 800	1	2
		100

(Source : Fieldwork,2016)

As per the household survey (table-4), it appears that the distance of water collection varied as per household locations from the water collection sources. Highest 43% household's water collection sources situated between 101 to 200 feet, 15% household's situated between 201 to 300 feet, 12% households situated 0-100 feet, another 12% situated between 301-400 feet, 08% household's situated between 501-600 feet and the larger distance between 601-700 situated 08% household of the study area.
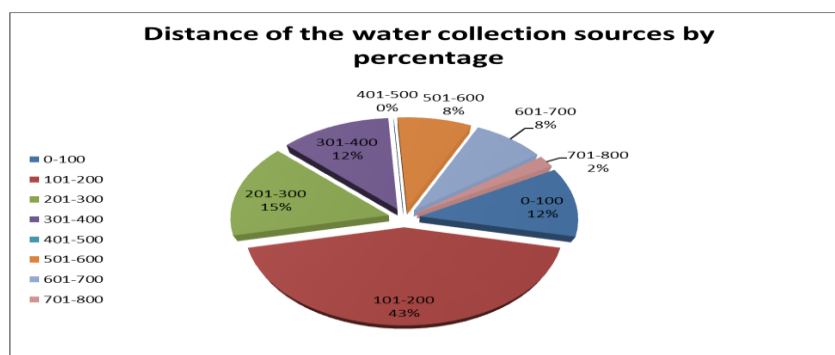

Figure 4: Distance of the water collection sources by percentage

Table-5: Purification scenario of drinking water:

Purification scenario of drinking water	Frequency	Percentage (%)
No purification	45	88
Filtering with cloths before use	6	12
Total	**N = 51**	**100**

(Source : Fieldwork, 2016)

Table-5 shows that from the household survey, majority (88%) households of this village do not take any initiative to purify the collected drinking water. They consume directly after collection. Only a few (12%) households use collected drinking water by filtering with cloths.
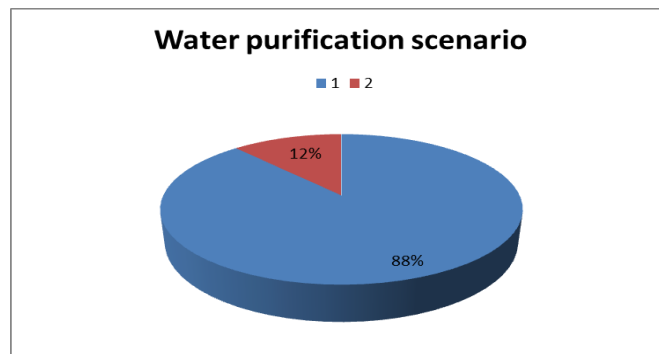

Figure 5: Water purification scenario

(1: No purification, 2. Filtering with cloths before use)

Table-6: Water collection scenario by sex

Water collection scenario by sex	Frequency	Percentage (%)
Adult Female	47	89
Girl Child, Adolescence and adult female	06	11
Total	**N = 51**	**100**

(Source : Fieldwork,2016)

It appears from the household survey (table-6), adult female members are mainly involved (89%) to collect drinking water for their household. Only 11% respondents opined that girl child, adolescence girl along with adult female collect drinking water.
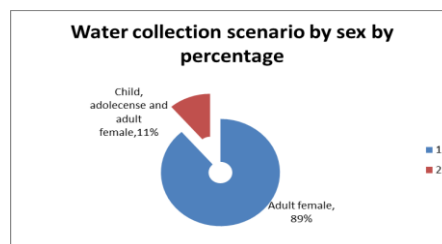

Figure 6: Water collection scenario by sex

Table-7: Problems faced during water collection:

Problems faced during water collection	Frequency	Percentage (%)
road become muddy	19	37
water collection sources become muddy, polluted, dirty	8	15
collect water form far	6	12
feel pain on body while collect water form far	5	10
road become abolish and unusable due to heavy rain	4	08
difficult to collect water from dug well due to muddy road during rainy season	4	08
during dry season, weather become hot	2	04
feel pain on their hip while collect drinking water for far	2	04
collect water by wetting the rain	1	02
Total	**N = 51**	**100**

(Source : Fieldwork,2016)

According to table-7 it appears that, women faces difficulties in various aspects. 37% respondent mentioned that during rainy season road become muddy and it creates difficulties to collect water. 15% respondents said that the water collection sources become muddy, polluted, dirty even sometime washed away by flash flood. 12% household said that they have to collect water form far even from other village nearby by crossing hilly path. 10% respondent mentioned that they feel pain on body while collect water form far. 08% respondent said that road become abolish and unusable due to heavy rain. Another 08% respondent said that it become difficult to collect water from dug well due to muddy road during rainy season. 04% respondent said that during dry season, weather become hot and they have to collect water with hot weather. Another 04% respondent said that they feel pain on their hip while collect drinking water for far. Only 02% respondent said that they have to collect water by wetting the rain and sometimes it causes of fever and cough cold.
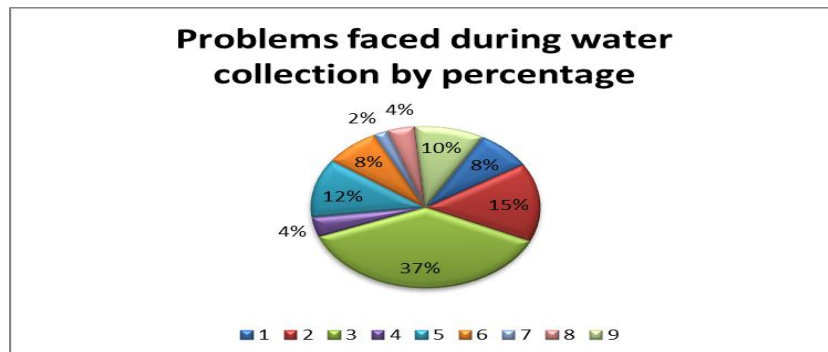

Figure 7: Problems faced during water collection

Table-8: How to cope with the situation

How to cope with the situation	Frequency	Percentage (%)
wait till the situation improves	18	35
clean the water sources	8	15
move with water very carefully	7	14
whatever the situation they collect water by considering all difficulties	7	14
collect their drinking water from other village nearby	4	08
clean the dug well as and when needed	4	08
make bamboo stairs at the canal	2	04
do not take any initiative	1	02
Total	**N = 51**	**100**

(Source : Fieldwork,2016)

It appears from table-8 that, women take some adaptation measures to cope with the drinking water scarcity situation. A majority (35%) respondent said that they wait till the situation improves. When the water sources washed away by flash flood at Ghagra canal, they wait until the flood water passing down. 15% respondents opined that during dry season when the water sources become dirty or dusty due to storm, they clean the water sources and make it usable for all. 14% respondent said that during rainy season when road become muddy, they move with water very carefully so that they can avoid the falling on the road with water and injury. Another 14% respondent mentioned that whatever the situation they collect water by considering all difficulties. Respondent said that when situation become difficult they collect their drinking water from other village nearby. Another 08% respondent said that, they clean the dug well as and when needed and make the water usable. 04% respondent said that, they make bamboo stairs at the Ghagra canal so that everyone can use this during rainy season. This initiative helps everyone to collect and carry water smoothly during rainy season. But this is not a sustainable solution and during flash floods it broken and washed away. Only 02% respondent said that they do not take any initiative to cope with the situation.
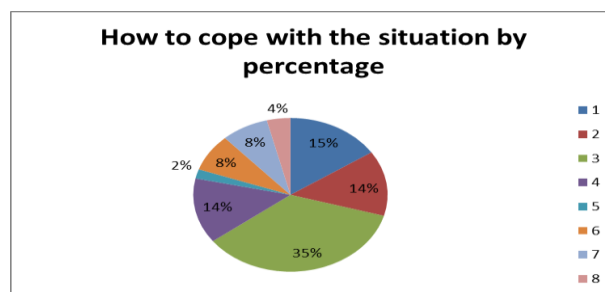

Figure8: Copping with the situation by response

They said that the villagers are currently using the drinking water mainly from the canal water named Ghagra Khal, which flown besides the village. There are some water technologies were installed by government agency like Union Parishad and some local, national and international NGO like Progressive, UNICEF etc., but those technologies are not in order now. Due to lack of maintenance, using poor quality of materials and the lack of community engagement those technologies became unusable. The sense of ownership of the water technology was seriously nonappearance. Last 10 years, there are at least six water technologies were installed in this village by different government and NGOs, but all are abandoned now.

Due to the rocky soil characteristics of hilly area, usually tube well and deep tube well is incompetent to install. If coincidentally found any place to install a tube well or deep tube well, it becomes very costly. Most of the people of this village are poor and they are unable to afford this cost. If any government or development organization set any water technology in this village, in most cases they do not enthusiastic to involve the community participation. That's why when the technology become unusable or need a minimum maintenance after the installation, villagers do not get courage to do that. Their common perception is that this is not their technology; this is the technology which institution/organization has installed this. Also due to high cost of installation of water technology, no personal level water technology found in this village.

As the Ghagra canal is the only source of this village, the water availability is not found all around the year. During the dry season especially the three Bengali months of Falgun, Choitra and Boishakh, the scarcities of drinking water become severe. The canal become flow less and dry. To get drinking water, villagers have to find some convenient place comparatively lower place of the canal, dig some holes as needed (sometimes more than five feet deep), then fence the hole with bamboo. This is a traditional practice to collect water during rainy season. If the situation becomes severe due to longer period of drought, villagers have to collect drinking water from other villages nearby across the hilly paths.

The scarcity of drinking water causes due to the erratic rainfall. Erratic rainfall is caused by climate change. Rapid forests degradation and unsustainable consumption of forest resources are causing also the change the rainfall pattern. The villagers believe that huge degradation of bamboo trees is also the main cause of water scarcity in this area as bamboo help to store water into the soil. Also installation of deep tube well in other villages causes the ground water level down. Ground water level is decreasing gradually due to not adequately recharged by the rainfall.

During the rainy season, sometimes flash flood makes the water sources at canal polluted. This happens just after the rain when rapid water flows comes from upland of the hill side. This mainly happened during the months of Ashar, Sravan, Bhadra. Villagers have to wait until the water become normal and then they collect for drinking purpose. Sometimes dumped induced waste water comes from Ghagra Bazar and makes the canal water polluted. This mainly happen during rainy season when rains exist for longer period like 3-4 days continuously. The taste of water seems satisfactory round the year. There is no iron or salinity found yet. As they use surface water for drinking water, there is a minimal possibility to existence of Arsenic from the canal water. Although, they never tested their water sources for Arsenic.

During water collection, women face difficulties in various aspects. This is an industrious work and women have to do this simultaneously with their regular works. Women feel stresses when they returned from field work (which is also hard working) and again have to go for water collection. Women feel pain on their hip, headache and sometime whole body when they have to collect water form far. During rainy season roads become muddy and smeared, sometimes they fallen with water pot and get injured. During rainy season they have to collect water by wetting in the rain and sometimes it causes fever and cough cold. Sometimes women faces snake or pest attacks during water collection from the Ghagra canal. During dry season they feel severe heat stress while collecting water from other village. During menstruation period women feels uncomfortable to collect water. Male only collect water in case of emergency i.e. illness or accident of female member who is mainly involved in collect drinking water, hazard period, pregnancy period of a family member etc. In that case, if there is no alternative female member of that family do not exist to collect drinking water, only then male collect water.

After collecting water, women preserve it in various ways. They store water by traditional earthen pot, modern silver pot, jug, jerry can, plastic bottle etc. In most cases, they use the same water pot for preservation through by which pot they have collected. While they consume water most of the household do not take any purification measure. They consume it directly. A few household make filtration by using clean cloths. All activities relating to drinking water i.e. collection, preservation, filtration, serving etc. done by the female members of this community.

Conclusion:
It is customary for indigenous women to do more agricultural work in the *jhum* field (a 'slash-and-burn' or shifting agricultural technique), compared with men. Women also perform almost all household activities, waking early to pound rice, and cook and serve it to other family members. They have to take care of their domestic animal husbandry activities. Also take care of child members of their family in all aspects.

In the *jhum* field, almost all girls and women are involved in planting, weeding and harvesting. Sometimes they also help with the slashing and burning. Girls usually try to reach the *jhum* field before sunrise and stay up to the evening. During winter, women collect firewood and are engaged in beer and liquor production. Older women usually stay at home to care for the babies of those who are working in the fields. Women also go to the local market to sell or buy goods.

Besides all other household and agricultural activities, women are playing a great role to collect and manage drinking water scarcity in Chittagong Hill Tracts. Climbing up the hills with jars full of water from the plane land by women and girls is a common picture of the remote mountainous areas in the three districts of Chittagong Hill Tracts (CHT), as the areas are reeling under acute drinking water shortage.

The study revealed that women take various adaptation measures to cope with the drinking water scarcity situation in CHT. When the water sources washed away by flash flood, they wait until the flood water passing down. During dry season when the water sources become dirty or dusty due to storm, they clean the water sources and make it usable for all. During rainy season, when road becomes muddy, women move with water very carefully, so that

they can avoid by falling on road with water as well as injury. Women are so determined that whatever the situation they collect water by considering all difficulties. They collect their drinking water from other village nearby, they clean the dug well as and when needed and make the water usable, and they make bamboo stairs at the canal so that everyone can use this during rainy season. This initiative helps everyone to collect and carry water smoothly during rainy season. But this is not a sustainable solution and during flash floods it broken and washed away. The study is also revealed that Indigenous women play a central role in the provision, management, and safeguarding of drinking water in all aspects.

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Drivers of Exchange Rate Movements in Bangladesh and India

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Abstract: This paper converses a primary element responsible for exchange rate movements of the US dollar against the Bangladeshi Taka and Indian Rupee. The dynamic effects of real and nominal shocks are scrutinized through conducting a structural vector autoregression (SVAR) model of real and nominal exchange rates with the assumption of the long-run neutrality restriction of nominal shocks on real exchange rate. In order to identify how these factors influence exchange rate variations, this approach allows us to decompose exchange rate movements into two components, real and nominal factors. This empirical analysis demonstrates the effect of a real shock on the real and nominal exchange rate is of a persistent nature, resulting in a long-run real appreciation in both countries and the effect of a nominal shock on the nominal exchange rate demonstrates that nominal shock takes few months to maintain negative direction (depreciation) in the nominal exchange rate in Bangladesh.

Keywords: Exchange Rates, Nominal Shocks, and Real Shocks.

Drivers of Exchange Rate Movements in Bangladesh and India

Introduction

Bangladesh Bank and Reserve Bank of India, the central bank of Bangladesh and India, respectively, have liberalized the exchange rates (Exchange rate, in this paper, refers to the price of one unit of national currency in terms of foreign currency— US dollar. Following this definition a decline in the exchange rate would represent a depreciation, and vice-versa.) to achieve the goals of a vibrant market mechanism through the interaction of demand for and supply of currencies. Under this regime the international capital mobility has intensified the level of dollarization which in turn induces instability of exchange rate. Dollarization may reduce a *'fear of floating'* by partially reducing the adverse impact of exchange rates fluctuations on the economy at the aggregate level. Viaene and Vries[1] argued that, for the developing countries, exchange volatility has an adverse effect on international trade. There are several causes behind the emergence of such *fear,* as- the lack of credibility associated with the high volatility in exchange rates, high pass-through from exchange rates to domestic prices, and the sizable foreign currency dominated debt (Ok, Kakinaka, and Miyanamoto[2]). Thus, exchange rates management has always been an important measure in mitigating external and internal imbalances as a nominal anchor in most of the developing countries, thus Bangladesh and India are no exception.

The objective of this paper is to investigate the sources of movements in real and nominal exchange rates in Bangladesh and India. This article assume that any shock to either type of exchange rates is due to the real shocks, such as resource endowments, technological advancement, preferences; and nominal shocks, such as money supply. In order to identify the real and nominal exchange rates movements by the dynamic effects of real and nominal shocks, this paper conducts a structural vector autoregression (SVAR) model with the long-run neutrality restriction that is nominal shocks have only a short-run effect but no long-run effect on real exchange rates. Lastrapes[3], Enders and Lee[4], Chowdhury[5], and Ok et al.[2] conducted similar empirical studies which were based on the technique developed by Blanchard and Quah[6].

A number of studies incorporated structural VAR model with the long-run neutrality restriction of Blanchard and Quah[6] in order to investigate sources of exchange rates movements by

decomposing the exchange rates series into the real and nominal disturbances. Lastrapes[3] for six developed countries points out that real shocks dominate nominal shocks for both exchange rates series over short and long frequencies. Clarida and Gali[7] using data of four developed countries find that demand shocks, to national saving and investment, explain the majority of the variance in real exchange rates fluctuations; while supply shocks explain very little. Chen and Wu[8] use the data for four Pacific Basin Countries and show that real shocks have a significant impact on the variability of real exchange rates and real shocks were more important during the 1990s than during the 1980s, especially for Japan, Taiwan and Philippines. Enders and Lee[4] show that nominal shocks have a minor effect on the real and nominal exchange rates for Canada, Germany, and Japan. Chowdhury's[5] analysis for six emerging countries also show that real shocks dominate nominal shocks for the exchange rates series. Moreover, Ok et al.[2] point out that real shocks in the direction of depreciation lead to real and nominal depreciation, while nominal shocks induce long-run nominal depreciation but real appreciation in short-run for Cambodia and Lao PDR.

Regarding this study, there is no study on Bangladesh and India that examines the sources of movements on real and nominal exchange rates using bivariate SVAR. This paper attempts to decompose real and nominal exchange rates fluctuations into real and nominal factors through applying a SVAR model with the long-run neutrality restriction in which nominal shocks have only a short-run effect but no long-run effect on real exchange rates.

The empirical finding from the SVAR analysis demonstrates that the effect of a real shock on the real and nominal exchange rates is of a persistent nature, resulting in a long-run real appreciation in both countries. This finding is consistent with, among others, Lastrapes[3], Enders and Lee[4], Chowdhury[5], and Ok et al.[2]. On the other hand, the effect of a nominal shock on the nominal exchange rates demonstrates that nominal shock takes few months to maintain negative direction (depreciation) in the nominal exchange rates in Bangladesh. This result is consistent with the argument of Dornbusch[9] that raise in nominal money supply leads a proportionate rise (depreciation) in nominal exchange rates in the long-run.

The remaining of this paper is organized as follows. Section 2 conducts empirical analysis of exchange rates movements for Bangladeshi Taka and Indian Rupee. The last section, Section 3, provides the conclusion along with several policy recommendations.

Empirical Analysis

Model Specification

In order to specify the model, it has been assumed that observed real and nominal exchange rates are subject to two types of orthogonal shocks. The first shock is a "real shock," which mainly comes from the fundamental disturbances related to various structural macroeconomic conditions including resource endowments, technological advancement, productivity, and preference. The terms of trade and international competitiveness are generally affected by the real shocks (Lastrapes[3], Enders and Lee[4], Chowdhury[5]). The second shock is the nominal shock, which are mainly due to non-fundamental disturbances, such as nominal money supply shocks and the exchange rates depreciation or appreciation. This study applies a bivariate SVAR analysis of real and nominal exchange rates through decomposing the variables into real and nominal shocks. Although the two shocks, real and nominal shocks, are not directly observable, they could be inferred from the examination of their joint behavior by imposing the long-run neutrality restriction that a nominal shock has no long-run or permanent impact on real exchange rates under certain assumptions (Enders and Lee[4], Wang[10]).

In order to identify the sequence of real and nominal shocks to exchange rates, this paper consider the infinite moving average representation in the structural shocks, following Lastrapes[3], Enders and Lee[4] and Ok et al.[2], among others, as follows:

$$\begin{bmatrix} \Delta r_t \\ \Delta n_t \end{bmatrix} = \begin{bmatrix} B_{11}(L) & B_{12}(L) \\ B_{21}(L) & B_{22}(L) \end{bmatrix} \begin{bmatrix} e_{rt} \\ e_{nt} \end{bmatrix} \tag{1}$$

where r_t and n_t are the natural log of real and nominal exchange rates in period t, respectively; e_{rt} the real shock in period t; e_{nt} the nominal shock in period t; Δ the first difference operator; $B_{ij}(L)$ a polynomial in the lag operator L. By construction, this paper assume that the innovations are normalized with $var(e_t) = I$, that real and nominal exchange rates are non-stationary and non-cointegrated, and that the first-differences of real and nominal exchange rates are stationary.

To impose the long-run neutrality restriction that nominal shocks have only a short-run effect but no long-run effect on real exchange rates, this paper consider the restriction that the sum of the coefficients in $B_{12}(L)$ is equal to zero, that is:

$$\sum_{k=0}^{\infty} b_{12}(k) = 0 \qquad (2)$$

Where $b_{12}(k)$ is the k-th coefficient in $B_{12}(L)$ and represents the effect of the nominal shocks, e_{nt}, on the first-difference of the real exchange rates, Δr_t, after k periods. Thus, the restriction (2) simply implies that the cumulative effect of e_{nt} on Δr_t is zero, i.e., nominal shocks have no long-run effects on real exchange rates.

Questions may arise as to whether this type of model is applicable to a developing economy such as Bangladesh and India. For example, the model assumes an open economy with a flexible exchange rates and capital mobility, and full employment in the long run. Bangladesh and India may not fully satisfy these assumptions. Fundamental changes in the economy over the past two decades have made the model increasingly more relevant to Bangladesh and India. Bangladesh and India have opened up their trade and become more market oriented. Moreover, Chen and Wu[8] mention some potential problems related to the interpretation of the two structural shocks as real and nominal shocks. First, nominal shocks could have permanent impacts on real exchange rates. Second, in reality exchange rates are subject to various types of shocks, so that the model with only two structural shocks may be inappropriate. However, since it is difficult to identify and test multiple shocks, the discussion under the assumption of the two structural shocks would be helpful to access the sources of exchange rates movements as an approximate methodology.

Source of Data

The data are taken from the International Monetary Fund's (IMF) *International Financial Statistics (IFS)*. In order to carry out the empirical analysis of Bangladesh and India, this study uses the monthly observations on bilateral exchange rates from June 2003, since the flexible exchange rate regime of Bangladesh started from 31 May, 2003, to June 2015. Nominal exchange rates series considered is end-of-period rates and is expressed as US dollar per national currency units. The real exchange rate is derived by adjusting the nominal exchange rates with

the ratio of the domestic price level to US price level. Consumer price index is used as a measure of price level in both countries. The log-level real exchange rates series r_t is generally constructed as $r_t = n_t - p_t^* + p_t$, where n_t is the log of the nominal exchange rates considered from end-of-period rates, p_t and p_t^* are the log of the domestic price level and the log of US price level, respectively. Thus, the real exchange rates measure the relative price of domestic goods in terms of US goods.

Estimation

In order to conduct the basic estimation of the SVAR model, there are several preliminaries needed to do. The first preliminary exercise is to investigate the presence of a unit root in the univariate representations of the real and nominal exchange rates. Augmented Dickey-Fuller (Dickey and Fuller[11]) and Phillips-Perron (Phillips and Perron[12]) tests are carried out for all exchange rates series in log level and first difference for Bangladesh and India. For all real and nominal log-level exchange rates the null hypothesis of the series having a unit root could not be rejected, which implies that the log-level of real and nominal exchange rates are non-stationary. On the other hand, the first-differences of real and nominal exchange rates are stationary in both tests for Bangladesh and India.

Given the non-stationary results, this study now test the long-run relationship between real and nominal exchange rates through examining whether the two non-stationary series are cointegrated for Bangladesh and India. The result of Johansen cointegration test (Johansen[13]) suggests that real and nominal exchange rates are not cointegrated for Bangladesh and India. It implies that no long-run equilibrium between nominal and real exchange rates in Bangladesh and India over the considering period (see Table 1). Given that real and nominal exchange rates are non-stationary at the level but stationary at the first-difference, and that they are not cointegrated, the SVAR specification can be appropriate to examine the dynamic effects of real and nominal shocks on real and nominal exchange rates in both countries.

Impulse Response Functions

In order to investigate the effect of each type of shocks on real and nominal exchange rates, this paper estimates the SVAR model and derives impulse response functions (IRFs) for Bangladesh and India. The first and second panel of Figure 1 represents the dynamic response of real exchange rates to one standard deviation of real and nominal shocks over a horizon up to 72

months for Bangladesh and India respectively. Each panel is shown in terms of cumulative sums of the difference dynamics.

The first panel of figure 1 shows that one standard deviation of real shock induces an immediate accumulated positive response in the real exchange rates. This effect increases up to 11 to 12 months, after that the accumulated response of real exchange rates gradually declines and stabilizes in the long horizon Bangladesh. Similarly, one standard deviation of real shock in the second panel of Figure 1 induces an accumulated positive response in the real exchange rates. This effect picks at 7 months, after that the accumulated response of real exchange rates gradually declines and stabilizes in the long horizon for India. Thus, the effect of a real shock on the real exchange rates is of a persistent nature, resulting in a long-run real appreciation for Bangladesh and India. Similar findings were derived by Lastrapes[3], Enders and Lee[4], Chowdhury[5], and Ok et al.[2].

On the other hand, one standard deviation of nominal shock in the first panel of Figure 1 persuades an immediate accumulated positive response in the real exchange rates. This response peaks at between 1 to 2 months horizon and die out at 17 months horizon for Bangladesh. Similarly, one standard deviation of nominal shock in the second panel of Figure 1 persuades an immediate accumulated positive response in the real exchange rates. This response peaks at between 1 to 2 months horizon and die out at 16 months horizon for India. It clearly reflects the identification restriction; the nominal shock has no effect on real exchange rates in the long-run. However, it does appear to be a non-trivial impact in the short-run.

The first and second panel of Figure 2 shows the dynamic response of nominal exchange rates to one standard deviation of real and nominal shocks over a horizon up to 72 months for Bangladesh and India respectively. Each panel is shown in terms of cumulative sums of the difference dynamics. In the first panel of Figure 2 illustrates that one standard deviation of real shock tempts an instantaneous accumulated positive response in the nominal exchange rates. This effect peaks at11 months, after these horizons the response of nominal exchange rates gradually declines and stabilizes in the long horizon for Bangladesh. Similarly, one standard deviation of real shock tempts an accumulated positive response in the nominal exchange rates (second panel of Figure 2). This effect peaks at 7 months, after these horizons the response of nominal exchange rates gradually declines and stabilizes in the long horizon for India. Thus, the

effect of a real shock on the nominal exchange rates is of a persistent nature, resulting in a long-run nominal appreciation [similar findings were derived by Lastrapes[3], Enders and Lee[4], Chowdhury[5], and Ok et al.[2]. The dynamic response of the nominal exchange rates to a real shock is very similar to that of the real rate in both countries. This suggests that permanent changes in the real exchange rates due to real shocks mainly occur through nominal exchange rates changes.

On the other hand, one standard deviation of nominal shock persuades an immediate accumulated positive response in the nominal exchange rates (first panel of Figure 2). This response peaks at between 2 to 3 months and dies out before 6 months horizon. After that it has negative response in the nominal exchange rates and below the zero-line for the rest of the forecasting horizons for Bangladesh. Thus, nominal shock takes near about 5 months to maintain negative direction (depreciation) in the nominal exchange rates in Bangladesh. This result is consistent with the argument of Dornbusch[9] that raise the idea that nominal money supply leads a proportionate rise (depreciation) in nominal exchange rates in the long-run. Similarly, one standard deviation of nominal shock persuades an immediate accumulated positive response in the nominal exchange rates (second panel of Figure 2). This response peaks at 2 months and after these horizons the response of nominal exchange rates gradually declines and stabilizes in the long horizon for India.

Furthermore, the study has produced evidence that real shock dominates the nominal shocks in both exchange rates series for Bangladesh and India. Table 2 (represents Equation (1) mentioned in the model specification part) that the magnitude of response of real exchange rates due to real shock (0.0162 for Bangladesh and 0.0195 for India) has been found to be greater than the response of nominal exchange rates (0.0135 for Bangladesh and 0.0186 for India). On the other hand, the magnitude of response of nominal exchange rate due to nominal shock is 0.0028 and 0.0147 for Bangladesh and India respectively, which implies that real shock dominates over nominal shock in the long-run in both countries (this findings also consistent with Lastrapes[3]; Enders and Lee[4]; Chowdhury[5]; Chen and Wu[8]; Ok et al.[2]).

Variance Decompositions

In order to summarize the information contained in the moving average representation the variance decompositions (VDCs) are conducted in this paper and in which the exchange rates series can be decomposed into real and nominal shocks. The VDC measures the average, relative

contribution to forecast error variance of each shock in terms of forecast horizon. On the other hand, impulse response function reveals the dynamics effect of a one-time shock. The VDC is a convenient measure of the relative importance of such shock into the system. The summarized results of the VDC for the first-difference of log real and nominal exchange rates for the periods up to 72 months are shown in Table 3. Table 3 contains only the relative contribution of forecasted error variance in percent of the real shocks; the remaining variance is attributed to the nominal shocks for Bangladesh for India.

The relative contribution of a real shock in explaining the variation of real exchange rates is 65.2 percent at the horizon of one month, which declines to 61.6 percent at the horizon of four month, after that it steadily declines to 58.3 percent at eight month and slightly increases to 59.1 percent at twelve and reaches at 51.5 percent at an increased forecasting horizon of 72 months for Bangladesh. Similarly, The relative contribution of a real shock in explaining the variation of real exchange rates is 94.5 percent at the horizon of one month, which declines to 91.4 percent at the horizon of four month, after that it steadily declines to 89.9 percent at twelve month and reaches at 84.4 percent at an increased forecasting horizon of 72 months for India. On the other hand, the relative contribution of a real shock explains about 99.0 percent of the variation of nominal exchange rates at the horizon of one month, after that it gradually declines to 93.8 and 90.8 percent at four month and eight month respectively, and reaches at 87.0 percent an increase in forecasting horizon of 72 month for Bangladesh. Similarly, the relative contribution of a real shock explains about 71.5 percent of the variation of nominal exchange rates at the horizon of one month, after that it declines to 65.5 percent at four month and it slightly increases to 67.8 percent at eight month, and it gradually declines to 65.5 percent an increase in forecasting horizon of 72 month for India. The relative contribution of a real shock in explaining the variation of nominal exchange rates is greater than that of real exchange rates, it might be the case that real disturbances quickly capture most of the nominal exchange rates fluctuation in Bangladesh (this finding is consistence with the work of Lastrapes[3] for Japan).

In sum, real shock plays more important roles in explaining the variation of real and nominal exchange rates for Bangladesh and India. This result would be consistent with the high importance of real shock in most developed and emerging countries (Lastrapes[3]; Enders and

Lee[4]; Chowdhury[5]), but is in contrast to the high importance of nominal shock for Korea (Ha, Lee and Cheong[14]).

Conclusions

The sources of exchange rates movements of real and nominal exchange rates in Bangladesh and India are investigated in this paper by conducting a structural VAR model over the sample period June 2003 to June 2015. It has been mentioned earlier that this paper assumes two structural shocks: real shock and nominal shock. Furthermore, this study assumes nominal shock has no long-run effect on real exchange rates. Based on these assumptions, this paper find that the effect of a real shock on the real and nominal exchange rates is of a persistent nature for Bangladesh and India, resulting in a long-run real appreciation (consistent with among others Lastrapes[3]; Enders and Lee[4]; Chowdhury[5]; Ok et al.[2]). On the other hand, the effect of a nominal shock on the nominal exchange rates demonstrates that nominal shock takes few months to maintain negative direction (depreciation) in the nominal exchange rates in Bangladesh. This result is consistent with the argument of Dornbusch[9] that raise in nominal money supply leads a proportionate rise (depreciation) in nominal exchange rates in the long-run. However, the effect of a nominal shock on the nominal exchange rates demonstrates that nominal shock does not maintain negative direction (depreciation) in the nominal exchange rates in India.

A significant impact of real shock on exchange rates could provide some implications from a policy point of view. The objective of monetary and exchange rate policies should be to make an effort in offsetting the effect of real shock through sterilization of foreign reserve outflow or raise interest rate for the purpose of economic stabilization in both countries.

The model specification illustrated in this paper might be too simple since decomposition of the shock in only two types, nominal and real, might arise difficulties to capture any possible shock. In practice, existing managed floating exchange rate policy is complicated because of the fact that policy makers cannot easily distinguish between the observed real and nominal shock. Although this paper has addressed these issues in this article, we belief that the findings of this paper highlight some important policy implications of the exchange rates movement in

Bangladesh and India; and the authors hope that more in-depth research would be conducted in this area in the near future.

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Table 1: Cointegration Test

Unrestricted Cointegration Rank Test (Trace)									
Bangladesh					India				
No. of CE(s)	Eigen value	Trace Statistic	0.05 Critical Value	Prob.**	No. of CE(s)	Eigen value	Trace Statistic	0.05 Critical Value	Prob.**
None	0.08558	12.0284	15.4947	0.1556	None	0.06607	9.32516	15.4947	0.3362
At most 1	0.00234	0.30731	3.84146	0.5793	At most 1	0.00228	0.30158	3.84146	0.5829

Trace test indicates no cointegration at the 0.05 level.

Unrestricted Cointegration Rank Test (Maximum Eigenvalue)									
Bangladesh					India				
No. of CE(s)	Eigen value	Trace Statistic	0.05 Critical Value	Prob.**	No. of CE(s)	Eigen value	Trace Statistic	0.05 Critical Value	Prob.**
None	0.08558	11.7211	14.2646	0.1216	None	0.06607	9.02357	14.2646	0.2842
At most 1	0.00234	0.30731	3.84146	0.5793	At most 1	0.00228	0.30158	3.84146	0.5829

Max-eigenvalue test indicates no cointegration at the 0.05 level.
**MacKinnon-Haug-Michelis (1999) p-values.

Table 2: Structural VAR Estimates

Bangladesh					India				
Long-run response pattern:					Long-run response pattern:				
C(1)	0				C(1)	0			
C(2)	C(3)				C(2)	C(3)			
	Coefficient	Std. Error	z-Statistic	Prob.		Coefficient	Std. Error	z-Statistic	Prob.
C(1)	0.0162	0.0010	16.1245	0.0000	C(1)	0.0195	0.0012	16.2481	0.0000
C(2)	0.0135	0.0009	15.4549	0.0000	C(2)	0.0186	0.0017	10.8079	0.0000
C(3)	0.0028	0.0002	16.1245	0.0000	C(3)	0.0147	0.0009	16.2481	0.0000
Log likelihood: 866.4696					Log likelihood: 754.1727				

Table 3: Variance Decompositions of Real and Nominal Exchange Rates

	Bangladesh		India	
	Relative Contribution of Real Shock to			
Forecast Horizon	Δr	Δn	Δr	Δn
1-month	65.20042	99.04130	94.50896	71.53233
4-month	61.58699	93.83540	91.42875	65.59092
8-month	58.31050	90.80040	91.42882	67.82934
12-month	59.10634	89.94570	89.92410	67.42414
24-month	56.64852	87.69497	84.74051	65.70463
36-month	54.71801	87.40348	84.55935	65.66628
48-month	53.37461	87.26265	84.51038	65.61355
60-month	52.36800	87.17067	84.49749	65.60307
72-month	51.55247	87.09439	84.49491	65.59646

Note: Δr is the first difference of logarithm of the real exchange rate, and Δn is the first difference of logarithm of the nominal exchange rate. Contribution of a nominal shock is 100 minus the contribution of a real shock.

Figure 1: Impulse Response Functions; Response of Real Exchange Rate
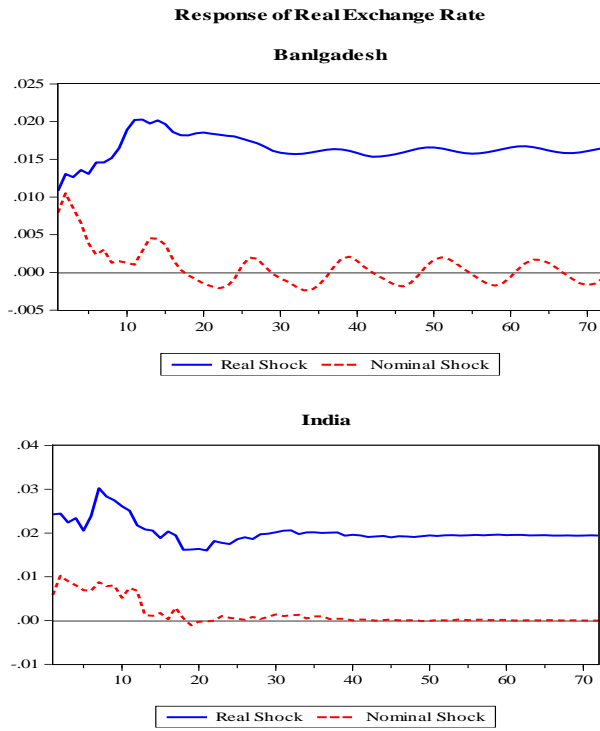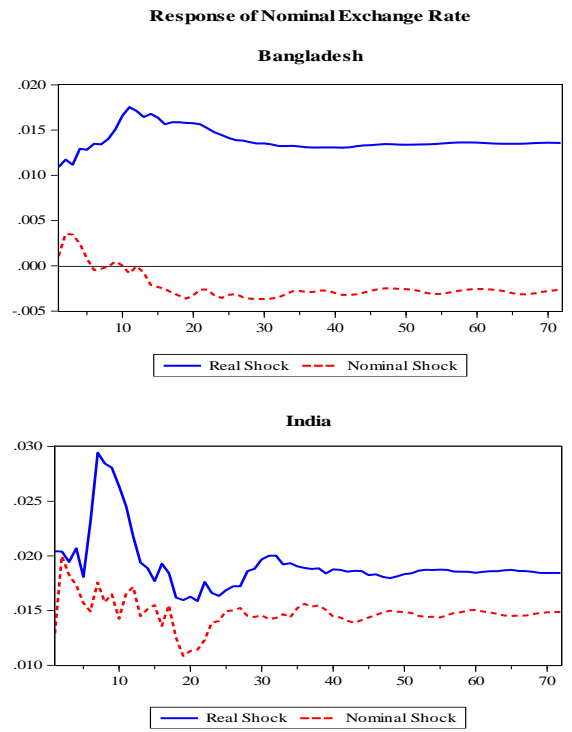
Response of Real Exchange Rate

Banlgadesh

India

Figure 2: Impulse Response Functions; Response of Nominal Exchange Rate

Response of Nominal Exchange Rate

Bangladesh

India

The Response of Travel Agency to the Evaluation of Broadband Internet in Sylhet District

Abstract: The broadband internet in Sylhet district carried challenges and opportunities to the travel agencies. This study investigates the response of travel agency to the evaluation of broadband internet in Sylhet district. It specifically evaluated the extent to which the travel agencies have adopted the internet in their business and customer services. The study used both qualitative and quantitates data and it's descriptive in nature. The study focused on the travel agencies which were selected through the convenience sampling techniques. The sample size of the study was 50 which are registered to the ATAB. The data of the study were collected through self-administer semi-structured questionnaire. The analysis of the data includes descriptive statistics and the result of the study established that travel agencies in Sylhet are basically independent and sole-proprietorship businesses. The proprietor takes all the decision regarding the business in a changing environment. The adoption of the internet depends on the need and relevance of the benefit of the internet in business. The main challenges of the travel agencies of the rise of internet are that they are losing their customer. The strategies they can used to keep the customer is going online, improve customer relationship management, new product development and training of the employees of the agency. The study might be beneficial to the authority of the travel agency, ATAB and other interested authorities and individuals.

Keywords: Travel agency, Internet, Strategy, Sylhet

1. INTRODUCTION

The development and advancement of technologies in internet change the world of thinking now. Internet is now, can be called, the next basic need of each human. Most of the sectors of now are largely dependent on the internet. The world is shrinking into one village and people are now enjoying to over the next door. For that obvious reason, people are interested to over the next door, having relaxation (1). Travel agencies now are mostly

dependent on the internet. However, the history of travel agency is as old as industrial revaluation. It was started by Thomas Cook in UK in 1841. He was a booking agent arranged a one day rail excursion. Then after the World War I and II the business expand more and more. The growth of air travel in 1060s leads to travel agent in general travel and tours in mass and smaller scale. With the change of culture and time the shape and nature of travelagenesis were also change (2). The changes often lead to the more developed stage of the business. The advancement of the broadband internet also led to disintermediation. The consumer can purchase any air ticket and service within a fingertip. Although historically travel agencies booking were made through the phone call or face to face communication but this form is changeling now. The large portions of the customer are now interested to take the service through the internet (3).

The airline industry is the basically the pioneer of the adoption of the internet and the computer. Researcher Berine & Curry (4) noted that the development of computer reservation system and global distribution system generated a paradigm shift in the business activities. The internet led to the development of the user friendly website, bookingengines and online customer services (5). The development of cybermedires, customer engagement tools, social media, blog, travel community sites have are using internet. This is show that travel agency have undergone a significant change over the innovation of the high speed internet (6). It is now very difficult for the traditionaltravelagency to stay and doing business in the market. The traditional travelagencylosing their market share and completiveadvantages. The adoption and use of the internet technology is very trying in the business of travelagency due to their business (7).

Several researchers recognized that broadband internet is crucial in travel agent business. This are generally used for description, distribution, promotion and devilry of the tourism product (8)The travel agent also used internet for informationexchange, building itineraries in minutes, providingup to date time schedule (9). Ikiara (10) stated that the adoption of internet reduce the cost, increase service quality, enhance efficacy and expand market share. Goeldner & Ritchie (11) observed that 96.7% of the small and medium had adopted e-commerce and they key use were included such as ticketing, hotel reservation, tour packages and advertising. The travel agency sector has primarily focused on the need for travel agents to adopt strategies and encirclement technology that will allow them to cope with the ever changing technological environment (12).

The advances of broadband internet have shaped the travel agencies business practice essentially, causing numerous strategic responses. The predominant aim for many travel agencies in the wake of new and rapidly changing technology is to transform their businesses suitably for gaining a more competitive advantage. The airline, hotels, car rental chains and tour operators are progressivelyinspiring clients to make booking directly through the use of their own sales outlets, mobile telephony and the internet (13). The foremost reason for such changes is to cut on their distribution cost, which is an essential aspect of strategic approach. The internet innovations have altered the traditional intermediary role travel agencies played in distributing tourism products and services. New form of internet technology has brought melodramatic shift to travel agencies' business whereby the booking process is gradually phased out as commercial transactions are increasingly channeled through appropriate websites (14).

The advances in the broadband internet have affected the travel and tourism industry, mostly in the area of automation and networking of distribution channels. The most radical change brought by ICTs is 'disintermediation', whereby tourism service providers are striving to sell their products directly to clients (15). Despite the disintermediation threats, most travel agencies are still flourishing in their businesses, making this research critical to establish the nature of the competitive strategies they are using. While usually travel agencies all over the world are managing to adopt various strategies, very little is known in specific countries and urban settings.

2. OBJECTIVE OF THE STUDY

The objective of the study is to examine the implication of broadband internet adoption and the strategies of the travel agencies of Sylhet. The secondary objectives of the study are:

i. To investigated the challenges and benefits of the adoption of broadband internet by the travel agencies in Sylhet district.

ii. To analyze the strategies adopted by the travel agencies to cope with evaluation of broadband internet in Sylhet district.

3. METHODOLOGY OF THE STUDY

The study are descriptive in nature and both quantitative and qualitative data has been used in the study. The target population was drawn from all the registered travel agency in ATAB. The study used conveniencesampling techniques to select the number of participants of the study. A total of 50 travel agencies are selected as sample of the study. The participants are the director or proprietors of the agency. The participant were considered center in providing meticulous information which are related in the context of the study. A self-administer, semi-structured questionnaire has been used to collect the data. The questionnaires were validated through a pre-test. Out of the 50 participant 5 were selectedrandomly for the pre-testing.

4. DATA PRESENTATION AND DISCUSSION

This section of the study analyzes the data to stratify the objective of the study. The analysis and presentation of the data were given in below:

Table 1: The Demographic Profile of the Travel Agency

Variable		Frequency	Percentage
Total Number of Years Firm Used Internet	Less than 5 Years	40	80.0
	6-10 Years	7	14.0
	More than 10 Years	3	6.0
Service Offered*	Air Ticketing	44	88.0
	Visa Processing	39	78.0
	Tour Packages	33	66.0
	Hotel Booking	23	46.0
	Rent-A-Car Service	12	24.0
Ownership Structure	Sole Proprietorship	34	68.0
	Partnership	7	14.0
	Limited Company	9	18.0
	Others	0	0

Clientele Served*	Individual	50	100.0
	Group	34	68.0
	Corporate	41	82.0
	Others	4	8.0

Source: Survey data (2016) *[*There were options for multiple options]*

Table 1 represents the Total Number of Years Firm Used Internet. A large number of firms using internet less than 5 years ago (96 percent) and 6-10 years (14 percent). A total of 6 percent firms using internet more than 10 years ago.

Tables 1 also represent the service offered. A large number of participants indicate air ticketing (88 percent) and visa processing (78 percent). A total of 66 percent participant selected tour packages, 46 percent selectedhotel booking, and 24 percent selectedrent-a-car service.

Table 1 represents the ownership structure. A large number of participants indicate sole proprietorship (68 percent) and partnership (14 percent). A total of 18 percent participant selected intense competition.

Table 1 also represents clientele served. A large number of participants indicate individual (100 percent) and group (41 percent). A total of 82 percent participant selected corporate packages, 8 percent selectedothers.

Table 2: Internet Innovation

Variable	Frequency	Percentage
Online Service	42	84.0
Internet Distribution System	36	46.0
Social Media	49	98.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 2 represents the internet innovation. A large number of participants indicate social media (98 percent) and online service (84 percent). A total of 46 percent participant selected internet distribution system.

Table 3: Auspicious Attitude toward Broadband Internet

Variable	Frequency	Percentage
Communication	34	68.0
Training	44	88.0
Business Transaction	47	94.0
Innovation	23	46.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 3 represents the auspicious attitude toward broadband internet. A large number of participants indicate business transaction (94percent) and training (88 percent). A total of 68 percent participant selected communication, and 46 percent selectedinnovation.

Table 4: Implanting Process of Strategy towards Broadband Internet

Variable	Frequency	Percentage
Research	41	82.0
Training	48	96.0
Adoption	34	68.0
Innovation	23	46.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 4 represents the implanting process of strategy towards broadband internet. A large number of participants indicate training (96 percent) and research (82 percent). A total of 68 percent participant selected adoption, and 46 percent selected lack innovation.

Table 5: Relative Advantage of Broadband Internet

Variable	Frequency	Percentage
Increased Efficiency	44	88.0
Reduce Cost	35	70.0
Strong Connectivity	44	88.0
Wide Access of Information	46	92.0
Reduce Workforce	34	68.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 5 represents the relative advantage of broadband internet. A large number of participants indicate wide access of information (92 percent) and increased efficiency

(88percent). A total of 70 percent participant selected strong connectivity, and 68 percent selectedreduce workforce.

Table 6: IT Consistency with the Need of Travel Agency

Variable	Frequency	Percentage
Yes	23	46.0
No	27	54.0

Source: Survey data (2016)

Table 6 represents the IT consistency with the need of travel agency. A large number of participants indicate No (54 percent) and Yes (46percent).

Table 7: Applicant of Broadband Internet

Variable	Frequency	Percentage
Research	33	66.0
Browsing	37	74.0
Marketing Products	43	86.0
Communication	45	90.0
Reservations	46	92.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 7 represents the applicant of broadband internet. A large number of participants indicate communication (90 percent) and reservations (92 percent). A total of 86 percent participant selected marketing product, 74 percent selectedbrowsing, and 66 percent selectedresearch.

Table 8: Challenges of Broadband Internet

Variable	Frequency	Percentage
Intense Competition	42	84.0
Virtual Travel Agency	37	74.0
Cost Implication	35	70.0
Internet Insecurity	47	94.0
Continuous Training	48	96.0
Lack of Government Support	44	88.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 8 represents the challenges of broadband internet. A large number of participants indicate continuous training (96 percent) and internet security is the challenge (94 percent). A total of 84 percent participant selected intense competition, 74 percent selected virtual travel agency, 70 percent participant indicated cost implication and 88 percent selected lack of government support.

Table 9: Strategies Adopted by Travel Agencies

Variable	Frequency	Percentage
Online Marketing	32	64.0
Customer Relationship Management	43	86.0
Diversification	38	76.0
Training	46	92.0
Segmentation	41	82.0

Source: Survey data (2016) *[There were options for multiple options]*

Table 9 highlighted that 64 percent participant take online marketing as their strategy. A total of 86 percent taken customer relationship management, 76 percent taken diversification and 92 percent taken training as their strategy as well as 82.0 percent taken segmentation as strategy.

5. CONCLUSION AND RECOMMENDATIONS

Travel agencies in Sylhet district adopted the broadband internet moderately, but the sequence of the adoption is not very organized. The adoption of the broadband internet is mostly depends on the inimitablecharacterizes of the organization not in the common features of travel agencies. The travel agencies of Sylht district failed to gain the preeminent outcomes of the broadband internet in their business. Through travel agencies adopted several strategies to enlarge their business by using broadband internet but this are not actually market and customer related.The travel agencies of Sylhet provides amalgamation of travel and tourism service to the clients in different categories as this is their business approach. They use modern equipment such as mobile phone, telephone, fax, and internet etc in their business operation. They also used face to face communication in their business. The broadband internet created a fleabag which indulges the communication

of travel agencies with the customers. The authority of travel agency failed to use broadband internet due to lack of service providers and high cost of bandwidth. The difficulties in the evaluation of broadband internet need to eradicate for the success of the business of travel agencies.

Several recommendationswere made to minimize the difficulties and these included:

i. The government of Bangladesh should provide more license of broadband internet in Sylhet to enable the business sectors. This will helpful for the travel agencies and this might help them to provide best customer service in compared to the developed countries.

ii. The government of Bangladesh should reduce the cost of broadband internet and need to reform their strategy for this. They need to take action to providebandwidth at affordable rates.

iii. Association of Travel Agents of Bangladesh (ATAB) should explore how to engagegovernment and enhance the facilitation of information in the market research for the travel agencies and the monitor the technologies which can be used in this sector.

iv. The authorities of the travel agencies should include third party business with them to facilities the customer service. It might be helpful for them to maintain a long-term customer relationship.

v. The travel agencies of Sylhet also can take the strategy like niche marketing and consolidation in form of merges and furnishings. This will helps them to gain the competitive advantages in the market.

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