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Professor Anwarul Karim, PhD

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Editorial

We are pleased to bring out the third volume (July 2022-June 2023) of *NUB Journal of Social Sciences and Humanities* (NUBJSSH), an open access, peer reviewed multidisciplinary journal that publishes articles in the areas of social sciences and humanities. NUBJSSH is a leading platform for original research works covering- linguistic, literature and social sciences.

The third volume of NUBJSSH contains twelve articles. After going through a strict screening process, just around 40% of the total articles submitted to the Editorial Board have been found suitable for publication.

Due to the observation of some necessary formalities for publishing the Journal, this volume is delayed by a few months. We shall publish the next volume in time.

We have strong expectation that the researchers would enthusiastically participate in this journal through their creative, original and quality research articles.

Professor Anwarul Karim, PhD
Editor in Chief
NUB Journal of Social Sciences and Humanities

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Assimilation and Adaptation of Shakespeare: A Study on Michael's Dramas

Prof. Dr. Mohammad Arshad Ali[1]

Abstract: Prior to the emergence of Michael Madhusudan (1824-1873) on the Bengali dramatic literary arena, the principal thrust of the Bengali genius with regard to dramatic composition was on translation of European, specially Shakespearean dramas. These translation ventures were interspersed with transformation and transcreation of English or Shakespearean works by authors with inadequate capability resulting in blurring of the original brilliance during the second half of the 19th century. Such attempts were almost inoperative to inject the excellent essence of the Shakespearean florescence into the circulation system of the Bengali dramatic literature. Michael Madhusudan Dutt was that unprecedented genius of extraordinary creative power who, disregarding the hackneyed and conventional models merely imitating the foreign literary elements, forms and structure, heralded his entry into the literary arena and embarked upon assimilating those resources into his works with uncommon acumen, intrepidity and originality. The dexterous handling of his materials with effective assimilation of the Shakespearean lore witnessed the creation of dramas the equals of which were conspicuous by their absence in the indigenous literature. His saturation of the Bengali drama with the Shakespearean essence of unparalleled excellence has been dealt with in this study the like of which has not been attempted before in a coordinated way.

Keywords: *Assimilation, adaptation, indigenization, Young Bengal*

To Michael, the status of dramatic composition in the beginning of his career was so agonizing that it could not but manifest itself in poetical

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eloquence in the preface to his maiden drama *Sharmishta:*

> In the unreal indecent plays the people of Bengal are engrossed
> The mind cannot endure it witnessed.

His resentment is not at all groundless and unreasonable. The newly English educated Bengali community of the 19th century was utterly disinclined to find interest in witnessing the invocation, prologue, etc. full of similes, metaphors, alliterations, prolonged rantings of regret, lamentation, wailing and the like as found in the Sanskrit dramas or their translations to be performed in a theatre of the European model. Michael, one of the highly English educated young men, was no exception to it and as such he took to play-writing as a remedial measure. His entrance into the dramatic arena has been faithfully recorded by his friend Gour Das Basak, an English-educated Bengali *bhadralok* (elite) involved with the Belgachia Theatre:

> After his admission to the first rehearsal and before he had entered upon his task of the English translation of the *Ratnavali,* Modhu, with his partiality for English taste exclaimed to me (aside), 'what a pity the Rajas should have spent such a lot of money on such a miserable play. I wish I had known of it before, as I could have given you a piece worthy of your Theatre'. ...the very next week he handed over to me the MS., with a request to show it to my friend the Rajahs and Babu (since Maharaja) Jotindra Mohun (Gupta 48). Then Michael translated his own *Sharmishta* as well as the *Ratnavali* of Ramnarayan Tarkaratna. He did not, however, remain complacent with translation; his heart strongly craved for original production, and so the advertisement for *Ratnavali* (his translation) read:
>
> The friends who wish that our countrymen should possess a literature of their own, a vigorous and independent literature, and not a feeble echo of everything Sanskrit, will rejoice to hear that a taste for the Drama is beginning to develop itself rapidly among the highest classes of Hindu Society… will call on to the field a host of writers who will discard Sanskrit models and look to far higher sources for inspiration (73).

The 'far higher sources' that he sought to draw from are Shakespeare and the other celebrated European dramatists, with Shakespeare preoccupying the Bengali literary minds who tried to adopt Shakespeare to their own culture, taste and literary tradition. Madhusudan clarified in unequivocal terms in a letter to his friend Gour Das Basak:

> I am aware, my dear fellow, that there will be in all likelihood, be something of a foreign air about my drama: but if the language be not ungrammatical, if

> the thoughts be just and glowing, the plot interesting, the characters well maintained, what care you if there be a foreign air about the thing: Do you dislike Moore's poetry because it is full of Orientalism? Byron's poetry for its Asiatic air, Carlye's prose for its Germanism...? Besides, remember that I am writing for that portion of my countrymen who think as I think, whose minds have been more or less imbued with western ideas and modes of thinking; and that it is my intention to throw off the fetters forged for us by a servile admiration of everything Sanskrit (Gupta 519).

Michael follows the suit of Shakespeare in his dramas in that he has rendered them as the latter has in his plays into a complete whole with all the threads of incidents weaved together with almost no loose end— a consolidation that is hardly noticeable in the later dramatists with disjunct, incoherent and unnecessary events and episodes. Despite their compactness of plot and adequate flow of movement, they could not gain comparable popularity with Shakespearean ones by their stage performance because of their lesser dramatic suspense. Nicoll says:

> ...the word dramatic has a connotation signifying the unexpected, with usually the suggestion of a certain shock occasioned either by a strange coincidence or by the departure of the incidents narrated from the ordinary tenor of life (Nicoll 36).

A strong self-confidence in his ability to assimilate constituents and ideas from Sanskrit, Greek, Latin, English or some other languages like French, Italian, Hebrew, Tamil, Telugu along with his own Bengali in his own store-house of knowledge and presenting them in newer forms and materials of diverse hues were the attributes of his personality that had never been the privilege of others before him. A striking similarity is noticed here. Shakespeare drew from various sources like Plutarch's *Parallel Lives*, Holinshed's *Chronicles of England*, *Scotland, and Ireland*, Edward Halle's *The Union of the Two Noble and Illustre Families of Lancaster and York* and Daniel's *The Civil Wars Between the Two Houses of Lancaster and York,* Boccaccio's *The Decameron* and *the Geneva Bible*, the *Bishop's Bible*, and *the Book of Common Prayer*. Likewise Madhusudan used materials from the *Ramayana*, the *Mahabharata* and the *Aviggan Sakuntalam* and Todd's *Annals and Antiquities of Rajputana,* etc. Both of them were gifted as borrowers as they were writers.

Judged from these different shades of consideration, Madhusudan is justifiably identified as the initiator of a new direction (Mitra 72). It was

with Madhusudan that the Bengali drama assumed its own definite proportion having broken the shackles of lifeless translation and blind imitation creating a new ambience for the flowering of the dramatic genius of Bengal. Bhattacharya posits:

> It is Madhusudan who introduced three sub-genres of drama—tragedy, historical drama and social farce—in Bengal in the tradition of the western dramatic literature. The trend he set up in the dramatic composition of Bengali continued to be emulated for almost the next half a century (6).

Ghosh asserts:

> …Michael's dramatic genius is as epoch-making and influential as his poetic faculty is...The honorific title of the father of the modern Bengali drama need be conferred on Madhusudan for his unrivalled genius, extra-ordinary courage and revolutionary spirit (71).

Madhusudan commanded an unalloyed confidence in his capacity as has been evinced by the unrivalled personalities of the world and it is this ability that impelled him to follow a course of life that caused deviation rather desertion of his long cherished dream of achieving the rare distinction of an author in English literature in spite of his being a Bengali —a dream that lured him to embrace Christianity as well as to migrate to England (the latter being kept in abeyance, though he did it later in his life not for poetical activities but for turning into a Barrister-at-Law).This failure awakened him from the unrequited love and engendered the right realization that his fortune lay in the exercise of his uncommon talent and unrivalled intellect in the cultivation of his native language in which he had a shallow knowledge compared to that in other languages. But the determination and dedication of the highest degree, he was in command of, could work wonder in his superb creation in Bengali of poems, epics and sonnets, blank verse in addition to original dramas and farces comparable to the famous ones in foreign languages. Madhusudan made vow, to devote his creative power to the service of Bengali literature after non-recognition of his genius as an author of English works like *Captive Lady*, *Visions of the Past*, etc. as evident from his famous sonnet "Bangobhasha" (Gupta 159).

Madhusudan's popularity is wide-spread as an epic poet mostly based on his *Meghnad Bodh*, the grand work written in the dignified style of epic poetry as it enjoys the unique success in the whole range of Bengali literature by the standard judgment of literary criticism. His revolutionary creativity

found its manifestation in the embodiment of the western colours, features and vicissitudes in Bengali literature in its different branches, the first being its dramatic genre. He was fortunate enough to be one of the famous students in Hindu College where D.L Richardson, the celebrated Shakespearean scholar, dished out the true and undefiled Shakespeare among his disciples, trained them in the great poet's art, traditions and techniques. Fortune also favored Madhusudan with the opportunity of acting in Shakespearean drama even in his school days, and that was not very unusual for an uncommon talent that he was in the contemporary society characterized by the Young Bengal Movement which cherished and nourished the fashion of frequently quoting from Shakespeare, Milton, Byron, etc. as an indicator of good taste, meritocracy and aristocracy (Ahmed 32). Despite his amazing, exalted and strong determination to gain success in dramatic literature, Madhusudan's soul could not find satisfaction in the composition of *Sharmishta*. His love for western literature could not make its impact prominent in the play, the polestar of his dramatic vision, his icon Shakespeare and his dramatic conception remained almost aloof from his creation giving way to his following the Sanskrit traditions and techniques. Kabir Chowdhury points out that Madhusudan has consciously assimilated some elements of the western dramas but the sum and substance of *Sharmishta* was absolutely indigenous and he adopted some Sanskrit dramatic traditions in this play (Chowdhury 174).

Madhusundan's love and respect for the greatest English dramatist developed during his very early student life so ardently that it infused in him the conviction that Shakespeare was, of course, superior to the great scientist Newton — a conviction firm enough to involve him in debate with others on the issue. He argued that a little effort of Shakespeare could have accrued him the scientific knowledge equivalent to that possessed by Newton while Newton could, in no way, fathom the depth of the Shakespearean mind, and as Michael was a devotee to poetry, he tried his best to show his scholarship in Mathematics to prove his proposition of Shakespeare's superiority to Newton (Jagindranath 26). Jagindranath adds that Shakespearean dialogues were always on his lips at different stages of his life, even at his deathbed he could, with proper articulation and fitting emotion, recite the famous soliloquy of Macbeth beginning with "To-morrow and to-morrow and to-morrow/Creeps in this petty pace from day to day/ To the last syllable of recorded time…" (146).

Shakespeare prepared Michael for the playwright part of his career as is revealed from a letter he wrote to his friend Gour Das Basak: "Please send me that volume of your Shakespeare which contains his *Othello* and *Hamlet"* (Gupta 505). It needs no explanation that he was burning with the desire of revisiting these two great Shakespearean tragedies with the intention of making preparation for his own work. Bhattacharya comments*: "*Not negligible is the amount of Shakespearean language, imageries and characters that Madhusudan has followed in the composition of his dramas" (Bhattacharya 51). Michael writes to his friend Gour Das in this regard:

> In matters literary, old boy, I am too proud to stand before the world, in borrowed clothes. I may borrow a neck-tie, or even a waistcoat, but not the whole suit. Don't let thy soul be perturbed, old cock, for I promise you a play that will astonish the old rascals in the shape of pundits (Gupta 519).

The above statement not only reveals the philosophy of his life as an Indian but also validates the hybridity of his dramatic creation. Fully aware of the dissimilarities between the two cultures—the one he was born to and the other he tried all his life to naturalize himself into—Datta had been struggling to strike a balance between the duality.

He was so befuddled by this dilemma that a simultaneous visit to the original Bengali version of *Sharmishta* and his own English translation of it bemuses the bilingual reader to identify as to which of the two is the original one. The two versions seem to yield an idea that he conceived the play in Elizabethan English, moulded it into a Sanskrit form and then translated into Bengali. The English version bears a strict adherence to the five act divisions of the Elizabethan drama and maintains the Elizabethan tone. But the form, language and imagery of the Bengali original remind of the Sanskrit tradition transporting the readers and audience back to the Indian society of thousand years ago.

Thus *Sharmishta* is an instance of an inherent search for an equilibrium of dramatic creativity in a society that was struggling between two identities. Here Michael's writing serves as a paradigm of hybridity that is emblematic of the condition in which the colonized subject makes bid to develop an independent voice for himself with the ultimate object of making himself heard and performed. Homi K. Bhaba states that hybridity:

> …unsettles the mimetic and narcissistic demands of colonial power but reimplicates its identifications in strategies of subversion that turn the gaze of

> the discriminated back upon the eye of the power. For the colonial hybrid is the articulation of the ambivalent space where the rite of power is enacted on the site of desire, making its objects at once disciplinary and dessiminatory—or, in my mixed metaphor, a negative transparency (Bhaba 17).

Madhusudan's second dramatic venture is the play entitled *Padmabati* (1860). Here he drew upon Greek mythology, his favorite subject, for source materials. And this he acknowledged in a letter to Rajnarayan, another distinguished friend of him: "I am sure, I need not tell you that in the First Act you have the Greek story of the golden apple Indianised" (525*)*. Michael could not, however, illustrate his adherence to Shakespeare in this drama. His efforts at the Indianisation of the widely known Greek myth of the golden apple resulted in a blending of *Sakuntala* of Kalidas in a reorganized form thereby in the technique of the Sanskrit drama. Widely removed from the Shakespearean model, *Padmabati* could not succeed on the stage either. The attempt at the presentation of the western myth in an Indian garb courted failure, its adaptation being an unsuccessful one" (Bhattacharya 47).

> This failure could not, however, dissuade the critic to discover:
> Sachi's dogged determination, sharp intellect, shrewd power of contrivance, heartless cruelty like those of Goneril (King Lear) and Lady Macbeth demand our attention (Ghosh 80).

The similarity of Sachi with Lady Macbeth is not an integral one, it is something external. Responsible both of them are thought for the tragedy, Sachi pales into insignificance when compared to the strong urge and burning desire for action in Lady Macbeth. Madhusudan may, however, be acting on the instance of Lady Macbeth latent in his mind in the portrayal of Sachi.

> *Padmabati* is found to have been influenced to a great extent by the Sanskrit traditions. Some instances of direct imitation of Kalidas's *Sakuntala* do not escape our notice, the imitations growing stronger towards the end of the drama (Gupta 54).

The devotion that he was imbued with the European and for that matter Shakespearean literature grew stronger as his playwright career proceeded. His dramatic genius is focused forth with its brilliant manifestation in his next creation *Krishnakumari.* He was fully aware that critics were at pains to discover influences, specially of Shakespeare on his works as evident

from a letter to his friend Rajnarayan Bose:

> Some of my friends — and I fancy you are among them as soon as they see a drama of mine, begin to apply the canons of criticism that have been given forth by the master-pieces of William Shakespeare. They perhaps forget that I write under different circumstances. Our social and moral developments are of a different character (Gupta 539-40).

This brings out, in unambiguous terms, the excellent sense of unbiased judgment he could evaluate his own creation with. An equally balanced critical bent of mind came to play when he made an assessment of his *Krishnakumari* in a letter to Keshab Chandra Ganguly, an actor of wide repute:

> We Asiatics are of a more romantic turn of mind than our European neighbours. Look at the splendid Shakespearean drama. If you leave out the *Midsummer Nights' Dream*, *Romeo and Juliet* and perhaps one or two more, what play would deserve the name of Romantic? Romantic in the sense in which Sacoontala is Romantic? In the great European Drama you have the stern realities of life, lofty passion and heroism of sentiment. With us it is all softness, all romance…. Ours are dramatic poems (Gupta 547).

Conscious of his leniency towards romantic poeticism that was ingrained in his nature since the very beginning of his dramatic career and that so long played dominant role in his writings, Madhusudan could repel that magnetic attraction in the composition of his *Krishnakumari* in favor of exponential expression of Shakespearean drama's 'stern realities of life, lofty passion and heroism of sentiment.'

Michael was so enamored of Shakespearean dramas and the characters depicted therein that they found numerous repetitions in his letters to his friends on the discussion of the features of his drama *Krishnakumari* (Gupta, *Natyakar Madhusudan* 191). For example, he writes to the celebrated actor Keshab Chandra Ganguly on September I, 1860:

> I wish you had not thought of Shakespeare so much, as you appear to have done, when you sat down to peruse poor Kissenkumari. Some of the defects you point out, are defects indeed, but it does not fall to the lot of everyone to rise superior to them and even Shakespeare himself does not do so often (Gupta, *Madhusudan Rachanabali* 549).

The Shakespearean dye has illumined the physical beauty (externalities) of *Sharmishta* and *Padmabati*, but his *Krishnakumari* has, for its interior

decoration and refinement, the serious internal conflict and unbounded tragic pathos engendered by the inspiration and influence of Shakespeare crowning it as his best dramatic endeavor as well as the first successful tragedy in Bengali literature (Ghosh 73).

The imitations of Shakespeare are clearly manifest in some of the dramatis personae of *Krishnakumari*. The characters like Dhanadas, Balendra Singha, Bhimsingha, etc. stand in parallelism with some of the very familiar figures of Shakespearean dramas. The excessive calumny, deception, dishonesty and deceitfulness of Dhanadas have blemished him into one of the most notorious of characters in literature. He is, as it were, an incarnation of Iago in Shakespeare's *Othello*. Madhusudan, however, declines: "As for Dhanadas, I never dreamt of making him the counterpart of Iago. The plot does not admit of such a character, even I could invent it—which I gravely doubt!" (Gupta 549).

A differing comment is, however, available:

> If Dhanadas is delineated without imitating Iago in Othello, is he then a fully original character devoid of any influence whatsoever? Even though almost all the critics maintain silence, it poses no difficulty to remind the character of Sir John Falstaff of *King Henry the Fourth-Part One*. Dhanadas's lust for wealth, dishonesty, cunning, unscrupulous conscience, imposture, ridiculous advocacy for concealment of his misdeeds remind us of Falstaff time and again. Deriving immense pleasure after having deceived the king, Dhanadas has resorted to trivial soliloquizing as did Falstaff while trying to hide his cowardice to make a show of his fighting skill without actually possessing an iota of bravery at all like an imposter. (Act V, Sc. II, III & IV). The circumstances in their individual cases were, no doubt, different but their manners and conduct bore marked similarity of the same mental propensity (Mitra 77).

In the same letter to Keshab Ganguly that already found mention earlier (Gupta 549) Michael opines about Balendra Singha, one of the characters of *Krishnakumari: "*I wish Bullender to be serious and light like 'Bastard' in *King John".* This statement of Madhusudan is not, however, borne out by the circumstances, actions and manners of the two characters. The character in *King John* by Shakespeare that Madhusudan refers to is Philip the Bastard, the illegitimate child of the deceased king Richard of England. The illegitimacy of Philip's birth has not at all been questioned by Shakespeare; rather he has been invested with so many admirable traits. His resoluteness,

love for freedom, disinterested philosophic attitude, savoury humours, ability to call spade a spade (frankness to speak plain truth even in unfavorable situations), and his uncommon capacity of striking down all artificialities with the lashing harsh irony have earned for him a unique position in the whole play. Madhusudan's Balendra possesses a few of these admiring traits of character making himself so different that they seem to be belonging to two separate worlds of existence. Munir Chowdhury's comment in this respect deserves mention:

> His savoury humour and irony that characterize Philip is utterly untraceable in the personality, outlook to life and expression of thought of Balendra of Michael. Balendra Singh is no one's illegal progeny; he is patriotic and loyal to the king. His affection for his niece soars up to the height of paternal love. Balendra is ever intent on sacrificing his life like textbook heroes to remove the threat to his brother and his kingdom. Where lies the similarity of this character with the Bastard of *King John*? (246).

Madhusudan's assimilation of Shakespearean traits in the delineation of the character of Bhim Singha may be viewed in the context of the latter's portrayal of king Lear. The British king Lear and the Undaypur king Bhim Singha bear close resemblances in the heart-rending situation the two are unfortunately put in, especially in their pathetic lamentation, and unbounded affection for their offsprings. When the entire globe is frightened and trembling at the fiercely rumbling cloud and the deadly annihilating storm, Bhim Singha remains aloof with the excruciating pain arising from his troubled thought of repentance that he has killed his dearest and most innocent daughter by proclaiming death sentence out of wrong sense of judgment. This sense of extreme penitence leads almost to uprooting his heart giving no respite or escape—his heart is more shaken, dazed and troubled than the external world is with the raging storm with its attendant destructive forces. The equanimity of mind is something that seems to have bidden him good-bye. He is all restlessness, shouting like a madman tossed and ridden with inordinate and inexpiable agony (Act V, Sc. II). Likewise betrayed, rejected and punished by his two ungrateful elder daughters Goneril and Regan who flattered love for him leading to his wrong judgment of disinheriting the most beloved, trustworthy and outspoken youngest daughter Cordelia, King Lear faces the storm with piteous groan of immeasurable magnitude. The following excerpts from the dialogues of the two dramas bear out the extent of similarity between the

two fathers – Lear and Bhim Singha and thereby between the two authors—Shakespeare and Madhusudan.

> Lear: Blow, winds and crack our cheeks, rage, blow.
> You cataracts and hurricanoes.spout
> Till you have drenched our steeples, drown'd the cocks;
> You sulphurous and thought-executing fires,
> Vaunt-couriers of oak-cleaving thunderbolts.
> Singe my white head! And thou, all-shaking thunder,
> Strike flat the thick rotundity of the world!
> Crack nature's moulds, all germens spill at once,
> That makes ingrateful man''(*Macbeth*, Act III, Sc. II).

> King (Bhim Singh): (with a fleeting look cast at the sky) Consequent upon her realization of the unholy act of this sinner, the goddess Night seems to have assumed such a furious proportion and the yonder moon and stars abdicating their lustrous beauty have adopted the manifestation of goddess Durga with thunderous voice. Ah! What a tormenting occurrence! What a deadening darkness! Oh the dark night, are you bent on devouring me? Ah, the charioting cloud with its repeated lashes of lightning makes the darkness doubly enraged. What a terrific sounding thunder! Is the deluge approaching! Yes, why doesn't the thunder assail my head? [Looking skyward] Oh Time, gulp me down! Oh Thunder! destroy this inveterate offender! Oh goddess Night, why do you allow this hardened criminal to live on the earth! Oh, annihilate me!

The way Lear bemoaned the death of his beloved daughter Cordelia in Act V, Sc. III of *King Lear* — 'Cordelia, Cordelia! stay a little,' — and embraced death with broken heart is an equal match for Bhim Singh's mournful utterance at the sad demise of his daughter Krishankumari—'Oh Krishna! Oh Krishna! I am going, dear daughter, I am going'. While making such pathetic expression of lamentation, he cried ceaselessly and finally went mad. The feelings that rent the heart of the two fathers are, by no means, dissimilar.

Besides, dream visions of Krishnakumari and queen Ahalya may not be off-connected with the supernatural incidents happening in *Hamlet* and *Macbeth*. The figure of Padmini that appeared in the dream of Krishnakumari in Act III, Sc. II and queen Ahalya's description of her dream of seeing Krishna to Tapaswini (Act V, Sc. III) bear no unreasonable resemblances to Hamlet's encounter with the ghost of his father and Macbeth's alarming utterance about Banquo's ghost in the banquet scene,

thus pointing out assimilation of Shakespearean supernaturalism into Michaelic dramas.

Shakespeare's brilliance is masterly evident in the use of the technique of disguise in order to impart complexity and create suspense in his dramas. A critic aptly comments:

> Masquerading, concealment behind the stage and disguise resorted to by different characters have, on the one hand, contributed to aggravating the dramatic conflict, and on the other, added momentum to the resolution thereof in dramas like "*As You Like It, Much Ado About Nothing*, *The Merry Wives of Windsor*, *Twelfth Night,* etc." (Chaowdhury 239).

Krishnakumari witnesses these devices in use. Though their role is less prominent and decisive in the movement of the events, they create no serious untowardness nor are they so much contributive of happy ending; a few remarkable scenes in this drama have slid to complications because of their adaptation, specially the disguise of Madanika as a male character has made greater contribution in the direction. Sengupta comments (498):

> The influence of some Shakespearean heroines are noticeable in the character of Madanika … like Portia and Nerissa in *The Merchant of Venice*, Rosalind in *As You Like It*, Julia in *The Two Gentlemen of Verona*, Helena in *All's Well That Ends Well*, Viola in *Twelfth Night*, Madanika came to Udaypur in the guise of a man and hoodwinked Dhanadas. Madanika is as brilliant a humorist as they are with her dialogues as entertaining and savory as theirs.

Besides, the use of colloquial language, swift movement of the action contributing to the conflict gathering momentum may be said to be in keeping with the Shakespearean devices. Most Shakespearean dramas have subplots to reinforce the main plots and Michael has followed this tradition in *Krishnakumari* as he has constructed the subplot comprising the episodes of Dhanadas, Bilashbati and Madanika occurring in Joypur (Mitra 81).

Along with these external forms, devices and techniques, the underlying significance of the tragedy in *Krishnakumari* is unfailing to devote critical assessment to it. Madhusudan never lends unqualified and absolute subscription to the Shakespearean conception of '*Character is destiny'* i.e. the disproportionate suffering of the protagonist, despite his extraordinary nobility and virtue, results from a single flaw in his character, nor does he discard the ideals of tragedy where supernatural powers determine the fate of the tragic hero as projected in the Greek tragedies. Arguments are,

however, not lacking that Shakespearean tragedies are not all absolutely resultant upon the tragic flaw of the protagonists. For example, when the stark truth came to Othello's view, he was bound to utter, "Who can control his fate?" ……. Hamlet conjectured, "It is Divinity that shapes our ends rough-hew them how we will". On the other hand, Cassius in *Julius Caesar* holds, "The fault, dear Brutus, is not in our stars/But in ourselves that we are underlings." This has again been contested by Gloucester in King Lear:

> As flies to wanton boys, we are to the gods;
> They kill us for their sport. or

By Kent:

> It is the star,
> The stars above us, govern our conditions; (Act IV, Sc. III).

So, different characters in Shakespeare view the fate that overtakes them or their dear ones from different angles of vision. The fact, however, remains that Shakespeare's heroes are the embodiment of manliness and prowess that they exhibit to the very end of life, though the cruel irony of fate overpowers them to failure and destruction (Sengupta 163). Despite his adherence to the Shakespearean dictum 'Character is Destiny', Madhusudan could not free himself from the preponderance of fate as exhorted by Othello or divinity as maintained by Hamlet in human affairs evincing its decisiveness in bringing about the tragic end in *Krishnakumari* "Oh God! how inscrutable and unintelligible your activities are!" It certainly reflects the catastrophic desolation of the Shakespearean tragedies (Ahmad 39).

Madhusudan did not fail to subscribe to the Shakespearean art of dramatic creation even at the very fag end of his life as demonstrated in his fourth and last drama *Mayakanan* that was published after nine months of his death and that could not have received his finishing touch. However, during publication Bhuban Chandra Mukherjee, Assistant Editor of the 'Sambad Provakar' could look into it and might add something. This drama is replete with Shakespearean remembrances in many of its scenes and events. Demeaning everything into negligence for love's sake by Ajoy and Indumati and their determination for self-annihilation parallel the intense love of Romeo and Juliet of Shakespear's drama of the same title. Shakespearean ambience also exists in the selection of the site, that is, the funeral ground like Mayakanan is similar to where Romeo and Juliet were

self-motivated to lay down their lives. Besides, some supernatural happenings like the appearance of the ghost of the King of Sind speak of the resemblance of the ghost in *Hamlet*. The dialogue of the servant in Act V, Sc. II of *Krishnakumari* reminds us of the Porter Scene of *Macbeth* (Act II, Sc. III) as quoted below:

> Servant: (Soliloquy) Ah, how dark it is! Not a single star is visible in the sky! (Alarmed) It's an owl! It is heard that the owls are ghostly birds. Yes, it may be true. To whose ears other than ghosts will that voice be pleasing? What else is there! (translated from *Krishnakumari*).

Porter:

> Here's knocking indeed! If a man were porter of hell gate, he should have old turning the key. (knock) knock, knock, knock, knock. Who's there, in the name of Beelzebub...? (Ghosh 74).

More instances of Madhusudan's assimilation of Shakespeare will not be hard to discover for an avid and assiduous reader. Incidents and dialogues from the early Shakespearean comedy *A Midsummer Night's Dream* are found to have intermingled in the allegations of the father in the context of love affairs and marriage proposal of Subhadra with the two young men in *Mayakanan* (The Magic Garden). The Shakespearean play contains:

> Egeus: Full of vexation come I, with complaint
> Against my child, my daughter Hermia,
> Stand forth Demetrius. My noble lord,
> This man hath my consent to marry her
> Stand forth, Lysander. And my gracious Duke
> This man hath bewitch'd the bosom of my child. (Act I, Sc. I).

Michael's *Mayakanan* shows:

> The old man: the noble King! I am in a serious problem; this girl is my only daughter. These two young men have come up with marriage proposal with her. My heart's desire is to marry her with that youth named Madan whereas that young man called Nrisingha is all intentions and efforts to marry her against my consent [Act II, Sc. I] .

Worthy of mention is the fact that Madhusudan wrote this drama at the very fag end of his life afflicted with mournful misery and unbearable distress resulting from chill penury and broken health with indescribable complications. With the tribulation of flagging energy and exhausted talent and imminent death silhouetting, *Mayakanan* was no match for

Krishnakumari published thirteen years ago. *Krishnakumari* is pathetic and tragic; it depicts a bold struggle for existence and sustainability, the cruel impact of internal conflict—the self-divided within itself —lending it an exciting movement. But such struggle and clash are no more there in *Mayakanan* which portrays the suffering, humanity's helpless and uncontended surrender to ruthless fate. *Krishnakumari* reflects the height of Michael's tragic genius while *Mayakanan* its nadir with all the marks of the genius abdicating as he himself did to the world. "The tragedy of Mayakanan is horribly woeful and all the hopes and aspirations of the hero and the heroine meet utter failure and frustration as it happened in Madhusudan's own life" (Sen 118). In such a condition it should be anybody's guess that the work bore all the symptoms of the fall of a luminous star that once illuminated the Bengali literary sky with extraordinary brilliance. He was bound to finish his work with the painful reflection of his own tragic life (Jagindra 13).

That Michael was quite aware of the difficulties of full assimilation of Shakespeare into his dramas has already been self-explained without any pretension in his letter to his friend mentioned earlier. This realization, perhaps, tends him to writing farcical pieces— '*Ekei ki Baley Sabhyata*' (Is this Civilization) and '*Burho Shaliker Gharey Roan'* (Plume on the Old Rooster's Neck) — with the exercise of Shakespearean objectivity, neutrality and disinterestedness of the highest degree. By virtue of his ambidexterity of the divine proportion he could resort to lashing satire of both the Young Bengal and the conservative Hindu society with the objective of social reform while safeguarding his independent and unbiased assessment from the least vitiation of self-imposition and remain true to the call for art and justice at the same time. The result is that the farces provide for pure enjoyment as does the famous comedy *Twelfth Night* by the greatest of the dramatists. The discomfiture of Bhaktaprasad acts remotely indicative of the instances of Shylock and Malvolio. Goda, the associate of Bhaktaprasad, is, to some extent, reminiscent of Launcelot Gobb, Shylock's associate in *The Merchant of Venice*.

Madhusudan was devoutly appreciative of Homer and Virgil as evident from his poetical works, but he never made any effort at reflecting his affinity with the Greek dramatists Aeschylus, Sophocles, Euripides any time while writing his plays implying that his superintending angel exercising paramount importance and playing decisive role was the English

dramatist. Even his greatest poetic work— the grand epic *Meghnad Bodh*—bears the impress of Shakespeare in the conception of his unique creation of the main character Ravana embellished with uncommon traits of heightened glory, enormous prowess and miraculous activism that invest him with immense capability and infinite variety of personality. As a result, Madhusudan's epic character Ravana stands in closer proximity to king Lear than his dramatic figure Bhim Singha making it undeniable that the tragic character of Ravana is chiefly and essentially Shakespearean.

Madhusudan's life and work—his daily existence and his literary career—are not contradictory, rather they are complementary and supplementary. His personal desires and tastes have found eloquent expression in his poems, dramas and farces, his poetic ideals having been reflected in his personal life. He declared himself to be Shakespeare even in his student life leading his friend Bholanath Chandra to comment, "…We see Othello's visage in his mind" He acted the practical Othello-Desdemona in his inter-racial marriage with Henrietta. Like Macbeth, he was goaded with 'over vaulting ambition' to land at the desert of failure in foreign lands. His broken health at the fag end of life, the extinguished fire of his genius made him a befitting counterpart of Macbeth waging a battle of exasperation and courting a defeat of futility of human existence (Ghosh 76-77).

The emulating aspect of this great life is that with a lifelong unflagging spirit of independence in his literary work he proves himself equally capable of upholding the interest of the country through his life and deeds. His realization that the motherland and the mother tongue are replete with resources valuable, glorious and infinite, leads him to employ his extraordinary talent to the service of the nation. He culls materials from the mythology of the land to inculcate in the countrymen the patriotic zeal of the past, for example, the heroic character of Ravana to defend the freedom of his kingdom from aggression generates the patriotic sense in the people to inspire them with the strong desire to undo the colonial bondage.

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An Althusserian Reading of Shakespeare's *Hamlet*

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Abstract: Claudius in Shakespeare's tragedy *Hamlet,* who usurps the crown and marries the queen by slaying his brother, King Hamlet, is considered to be a Machiavellian. In literary studies, the criminal is less discussed than Hamlet or Ophelia. To Eliot, a gigantic figure of 20th century poetry and literary criticism, "*Hamlet,* the play is the primary problem and Hamlet, the character is only secondary." However, the great critic Harley Granville-Barker observes: "We have in Claudius the makings of the central figure of a tragedy" (269). Claudius, "A murderer and a villain" (3.4.96-98) and "that incestuous, that adulterate beast" (1.5.42), has kept individuals unaware of his sin and crime, applying his strategies what the present paper aims at interpreting in the light of the Ideology Critique as propounded by Althusser (1918-1990), a French Marxist theorist, who categorizes the two kinds of apparatuses - Ideological State Apparatuses (ISA: the political system, the law, education, organized religion, etc.) and Repressive State Apparatuses (RSA: the police, the army, the jail, etc.) - by which the empowered interpellate/hegemonise/tie/brainwash individuals, and for operating and consolidating their power. Claudius, using the apparatuses, in particular ISA, has made his country and countrymen be the grip of Ideology- "a system (possessing its logic and proper rigor) of representations (image, myths, ideas or concepts according to the case)" as Althusser defines in his *A Letter on Art.* This paper very relevantly attempts to explore Claudius' manoeuvre of ISA (like his mourning, coronation, oratory, foreign policy, and arranging fencing, that makes the conditions of the kingdom 'normal' and individuals 'free' theoretically, but they are tied by RSA practically, except Prince Hamlet as he has been informed of the fact by the ghost of his slain father) though like others he is under Claudius' *panoptic surveillance*.

Keywords: *Althusser, ISA, RSA, Claudius, criminality, Gertrude, Hamlet*

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Introduction

Shakespeare's dramatic works creating a universal appeal to his audience irrespective of time and place have been read, reread, interpreted and reinterpreted because of the different literary theories and approaches which emerged in the 20th century. Consequently, Shakespeare studies have developed all over the world. Like his other plays, *Hamlet* gains vast readership and also faces numerous approaches by which it can be interpreted differently. The approaches like Marxism, feminism, psychoanalytical theory and so on are applied to interpret this Tragedy. Even metaphysical viewpoints are considered to read the work as Martin Lings has attempted. However, in the present paper I endeavour to view the text, and particularly Claudius, the less discussed villain, in the light of the Ideology Critique as propounded by Althusser (1918-1990), a French theorist.

Shakespeare's Villains

"Shakespeare created some of the most memorable evildoers in all of literature" as Mabillard observes in his 'Top Shakespeare's Villain'. In the article, he enlists five Shakespearean criminals: Iago in *Othello*, a living embodiment of an overriding lust for evil, and a rival of Satan; Richard III in *Richard III*, the brutal dictator who orders his own brother's execution and the murder of two innocent children; Aaron the Moor in *Titus Andronicus*, a mastermind of the brutal rape of Andronicus' daughter, Lavinia; Cornwall in *King Lear* , an atrocious evildoer associated with his wife, Regan, and sister-in-law, Goneril, persecute Lear and Gloucester; and Edmund in the same work who " strives to destroy his brother and father to gain Gloucester's title and possessions ...[and] next plans to kill Cordelia and Lear so that he can rule Britain" (Mabillard n.pag.). However, Mabillard excludes Macbeth who commits regicide; and Claudius, who is "A murderer and a villain" (3.4.96-98) and "[an] incestuous...[and] adulterate beast" (1.5.42), but very significantly, he keeps the individuals of his country unaware of his criminality.

Claudius in *Hamlet*

In Shakespeare's tragedy *Hamlet,* Claudius kills his brother, King Hamlet, usurps the crown and marries the queen. As he does so, he is considered to be a Machiavellian. According to the gigantic figure of twentieth century poetry and literary criticism, Eliot, "The play, *Hamlet* is the primary

problem and the character, Hamlet is only secondary" (Bevington 22). However, the great critic Harley Granville-Barker says: "We have in Claudius the makings of the central figure of a tragedy" (269). As a matter of fact, Claudius warrants a critique which examines his strategies for interpellating/hegemonising/tying/brainwashing individuals, and for operating and consolidating his power. In Shakespeare's *Hamlet*, Claudius is the antagonist who has made his country and countrymen be the grip of ideology.

Althusser's Views on ISA and RSA

To Marxism, ideology is 'the ruling ideas of the ruling class' or the belief system. It is "a set of ideas and attitudes which is sympathetic to the aims of the state and the political status quo. Each of us feels that we are freely choosing something what is in fact being imposed upon us" (Barry 158**).** Althusser defines ideology as "a system (possessing its logic and proper rigour) of representations (image, myths, ideas or concepts according to the case) endowed with an existence and . . . [a] historical role at the heart of a given society" (qtd. in Barry 157).

> As a matter of fact, Althusser modifies conventional Marxism. He further theorises that ideology works through ISA (Ideological State Apparatuses- the political system, the law, education, organized religion, etc.). What we do or believe are ideological. Even when we believe that we are acting according to our free will, it is really in accordance with the RSA (Repressive State Apparatuses – the police, the army, the jail, etc.). But, the ideology like democracy makes us feel free (theory) but we are tied by RSA (practice). Here prevails the trick-*interpellation*- as Althusser calls. Through ISA and RSA the empowered interpellate/ hegemonise/ tie/ brainwash individuals, and operate and consolidate their power.
>
> Before Althusser, an Italian Marxist Antonio Gramsci (1841-1934) very considerably has focused on *hegemony* which becomes another essential issue in literary studies. To Gramsci, hegemony is "the whole lived social process as practically organized by specific and dominant meanings, values and beliefs of a kind which can be abstracted as a 'world-view' or 'class outlook'" as defined by Raymond Williams (1921- 1988) in his *Marxism and Literature* (qtd. Barry 158). Althusserian characteristic of ideology is, therefore, closely related to the notion of hegemony. Conversely, Williams relates hegemony to culture in general and to ideology in particular. Hegemony is like an internalized form of social control which makes certain views; they seem 'natural'/ invisible. This is the 'trick' what Althusser terms *interpellation* as it has been mentioned before. However, his theory- the operation of ideology/ power/control through ISA and RSA- is

> exciting, and his distinction between power and control is useful. To him, state power is maintained by RSA (external force), and state control by ISA (Barry 158), the ideology of the ruling class internalized by individuals. (Alam n.pag.)

Claudius' Manoeuvre of ISA

The article very relevantly attempts to explore Claudius' manoeuvre of ISA like his mourning, coronation, oratory, foreign policy, and arrangement of fencing between Prince Hamlet and Laertes; these make the conditions of the kingdom 'normal' and individuals 'free' theoretically, but they are tied by RSA practically, except Prince Hamlet as the ghost of his slain father has informed him of the fact in the dramatic work.

Rightly Crawford (n.pag.) puts,

> Yet Claudius, though a villain, was capable of quick and effective action. He was clever enough to leave no traces of his crime when he killed his brother, and he showed dispatch and skill in quickly bringing about the election of himself as the next king before Hamlet could return from the university. This same power of speedy action is his greatest strength, and enables him to make Hamlet's task at once exceedingly difficult and dangerous.

Actually, his leaving 'no traces of his crime', 'dispatch and skill' are the components of his ideology by which he characterizes himself as kingly and innocent.

Claudius' Public Speech

In *Hamlet,* we observe Claudius speaks in public immediately after his being the king and marrying the queen. It is obvious that he represents his ideology through his oratory that is ISA by which he interpellates or hagemonises his courtiers and countrymen that King Hamlet died naturally. He mourns the loss of King Hamlet, and is able to involve the courtiers and countrymen in bereavement,

> Though yet of Hamlet our dear brother's death
> The memory be green, and that it us befitted
> To bear our hearts in grief, and our whole kingdom
> To be contracted in one brow of woe, (1.2.1-4.)

Consequently, they cannot raise any question about his haste marriage with the queen. Besides, they consider it to be natural for Claudius' justification. To quote him:

> Yet so far hath discretion fought with nature

That we with wisest sorrow think on him
Together with remembrance of ourselves.
Therefore our sometime sister, now our queen, (1.2.5-8)

Claudius, being cunning, not only celebrates the auspicious (?) marriage but mourns the death of King Hamlet also. In his first public speech, which is the manifestation of his ISA, he convinces his countrymen very rhetorically,

Have we, as 'twere with a defeated joy,
With an auspicious, and a dropping eye,
With mirth in funeral, and with dirge in marriage,
In equal scale weighing delight and dole,
Taken to wife; (1.2.10-14)

However, Prince Hamlet cannot accept the haste marriage. And he is astounded that she was in "all tears" at her husband's funeral, but "within a month" she had shown "wicked speed: to post/With such dexterity to incestuous sheets" (1.2.156-157).

In the same speech, Claudius announces the death of King Hamlet as 'our late dear brother's death' who was 'our most valiant brother'; therefore, individuals fail to identify that he has committed fratricide as well as regicide. In fact, he ties people with his rule and discourse on administrative duties and marriage with Gertrude invisibly. He further does so expressing that the country is under threat from young Fortinbras of Norway who wants to take advantage of the death of King Hamlet "thinking by our late dear brother's death/Our state to be disjoint and out of frame" (2.2.19-20). He forms militia to regain the lands lost by his vanquished father, King Fortinbras, to King Hamlet. Now Claudius is uniting the people of the country telling that they have their common enemy young Fortinbras, thus showing his commitment to protecting the dignity and sovereignty of the State. Very immediately, he dispatches two emissaries, Cornelius and Voltemand, carrying the royal letter to the present King of Norway, the uncle of Prince Fortinbras so that the Norwegian King would stop the nephew to fight for regaining the lost lands. "Thus much the business is: we have here writ/ To Norway" (1.2.27). Later, Claudius also agrees with Prince Fortinbras' proposal for transit to use Denmark's passage to go to Poland to curb the rebels there (4.4). So for his quick and pragmatic foreign policy Claudius succeeds in stopping foreign invasion to his country and maintaining peace with the former enemy country, Norway. Very naturally, the countrymen and courtiers, therefore, continue trusting his kingly action,

and cannot unveil his adultery, lust and greed for his first public speech on coronation, marriage, home policy and foreign policy.
Using the popular notion of consolation Claudius also advises Prince Hamlet to forget the loss of his father in a convincing way:

> Tis sweet and commendable in your nature, Hamlet,
> To give these mourning duties to your father.
> But you must know your father lost a father,
> That father lost, lost his, and the survivor bound
> In filial obligation for some term
> To do obsequious sorrow (1.2.87-92)

To Claudius, Hamlet's 'impious stubbornness' is 'unmanly grief' (1.2.94). It is none but Claudius' trick with which he wants to interpellate Prince Hamlet. The queen internalizes his trick, feeling that his speech is natural and she is not tied with his evil intention. So, she advises Hamlet thus,"Good Hamlet, cast thy knighted colour off,/ And let thine eye look like a friend on Denmark. ...All that lives must die,/Passing through nature to eternity " (1.2.68-72).

Claudius' Home Policy

More significantly, Claudius' foreign policy plays the role of ISA, but his home policy also contributes a lot to ISA for brainwashing his people. His home policy involves the deployment of the state of emergency and merrymaking. Observing the state of emergency, Marcellus, one of the officers of the watch, asks scholar Horatio:

> Why this same strict and most observant watch
> So nightly toils the subject of the land,
> And why such daily cast of brazen cannon
> And foreign mart for implements of war,
> Why such impress of shipwrights, whose sore task
> Does not divide the Sunday from the week. (1.1. 69-74)

Claudius' Celebration

However, the individuals of the country cannot perceive the emergency as the present King Claudius observes elaborate festivities (1.2.121-9). He also observes ceremonies to hide his criminality- indulgence and debauchery. He promises a festive night by waking all night drinking and dancing. As he devours his German wine, the musicians make a commotion to celebrate his draining another cup (1.4.9-13).

It is noteworthy that Claudius observes merrymaking to interpellate the people of the country, which is his ISA so that the people cannot perceive the vulnerability of the state and the criminality of the usurper. However, in reply to Horatio, Hamlet says, "it is a custom/More honor'd in the breach than the observance" (1.4.15-16).

False Representation vs. the Representation of Reality

Though Claudius applies false representation to mask the reality, the reality is revealed to Prince Hamlet for his interview with the ghost of his father which can be considered here to be the representation of reality in a dramatic and allegorical way. The ghost exposes Claudius' reality that he is an 'incestuous, 'adulterate beast' who has used his witty discourse and fancy gifts to seduce 'virtuous queen' for fulfilling 'his shameful lust' (1.5.42-6). Very comfortably, we can view his 'witty discourse' and 'fancy gifts' as ideological apparatuses through the Althusserian lens.

Claudius' *Panoptic Surveillance*

The ghost instructs young Hamlet to take revenge upon the murderer Claudius, "Let not the royal bed of Denmark be/A couch for luxury and damned incest" (1.5.82-3.). Noam Chomskyan Prince Hamlet is committed to keeping it in his Language Acquisition Device (LAD): "And thy commandment all alone shall live/ Within the book and volume of my brain (1.5.102-3). Ultimately, he becomes obsessed with the sense of revenge, and 'Hamlet's [physical and psychological] transformation' (2.2.5) becomes noticeable to Claudius whose *panoptic surveillance* (the term propounded by Michel Foucault [1926-1984], a French Philosopher and social theorist) is effective on Prince Hamlet always. In other words, Hamlet remains under the close and constant observation of the present king who always feels threat from the nephew. He has also not been allowed to return to the University of Wittenberg: "For your intent/In going back to school in Wittenberg,/It is most retrograde to our desire" (1.2.12-14).

So, Claudius appoints Hamlet's schoolmates Rosencrantz and Guildenstern (2.2) to spy on him. He very intellectually and metaphorically asks them: "What have you, my good friends, deserved at the hands of fortune that she sends you to prison hither" (2.2.230-31)? Prior to them, Polonius has started spying on him (2.2.155-7). For the constant surveillance, he shows his conviction to the two spies is that "Denmark's a prison" (2.2.234). Besides, like a deconstructionist who challenges conventional meaning and

discourses, he asserts thus: "Why, then, 'tis none to you, for there is anything/ either good or bad, but thinking makes it so. To me/ it is a prison" (2.2.239-40).

The Murder of Gonzago

Not only do Rosencrantz and Guildenstern spy upon him, they also try to hegemonise him with the players of drama. They inform him, "We coted them on the way, and hither are they coming to offer you service" (2.2.301-2). But he, being free from hegemony, takes the opportunity to stage a slightly modified opera by him *The Murder of Gonzago* "as 'twere, the mirror up to nature" (3.2.18) to unmask the reality of the hardened criminal's regicide and his mother's betrayal of his father.

Apparatuses as perceived by Hamlet

Like an unconventional intellectual, Hamlet can also identify ideological/ repressive apparatuses and their consequences. They are the oppression of the empowered upon the disempowered, the insults of the proud empowered, the pangs of unrequited love, the inefficiency of the legal system, the rudeness of people in office, and the mistreatment of good people. To quote Hamlet,

> Th' oppressor's wrong, the proud man's contumely, The pangs of despised love, the law's delay,The insolence of office, and the spurns That patient merit of th' unworthy takes, (3.2.72-4)

And these make individuals stretch out their sufferings so long. As Hamlet says, "That makes calamity of so long life/ For who would bear the whips and scorns of time" (3.1.70-1). He himself is victimized by these apparatuses, and falls in dilemmas- "To be, or not to be?" (56, 3.i)/ is it better to be alive or dead?

RSA for Hamlet and ISA for Laertes

Claudius also applies RSA to send Hamlet to England after he has killed Polonius (3.3). He has apprehended that "His [Hamlet's] liberty is full of threats to all" (4.115). But, he is not ready to punish Hamlet in Denmark for the cause of Gertrude and Hamlet's popularity. He does not want to break her ties with him. As he says to Laertes who wants the immediate punishment for his father's murderer,

> The queen his mother
> Lives almost by his looks, and for myself—

> My virtue or my plague, be it either which—
> She's so conjunctive to my life and soul, (4.7.11-14)

He not only hegemonises Gertrude in this regard, but he also hegemonises his countrymen. He plans to hegemonise his countrymen by applying his 'majesty and skill' or diplomatic know-how as an ISA to control the masses: "But we will ship him hence, and this vile deed/ We must, with all our majesty and skill,/ Both countenance and excuse" (4.1.30). He declares, "Hamlet in madness hath Polonius slain" (4.1.35).

Having applied ISA upon Gertrude effectively, Claudius plans to murder Hamlet at England (4.1.39-41). Very successfully he also hegemonises furious Laertes, saying to him that he will prove to him as clearly as daylight that he is innocent of his father's death, and is saddened by it. To quote Claudius:

> That I am guiltless of your father's death
> And am most sensible in grief for it,
> It shall as level to your judgment pierce
> As day does to your eye. (4.5.48-51)

Claudius' Conscience

It would be inappropriate, however, to suggest that Claudius does not suffer from the pangs of his conscience. He realises, "Pray can I not, /Though inclination be as sharp as will,/My stronger guilt defeats my strong intent" (3.3.38-40). Further, he soliloquizes,

> What if this cursed hand Were thicker than itself with brother's blood?
> Is there not rain enough in the sweet heavens
> To wash it white as snow? (3.3.43-45)

Like Macbeth and Lady Macbeth, he cannot remove his guilt. Macbeth's inner voice asks:"Will all great Neptune's ocean wash this blood /Clean from my hand" (2.2.61-2)? Also, Lady Macbeth cries, "Here's the smell of the blood still. All the perfumes/ of Arabia will not sweeten this little hand. Oh, Oh, Oh!" (5.1.33-34).

Claudius and Conspiracy- Synonymous

Nevertheless, Claudius does not stop to devise conspiracy against Hamlet. Not metaphorically, but in the literal sense Claudius and conspiracy become synonymous. In the name of the friendly fencing match by Hamlet and Laertes, he wants the latter to kill the former. During the match there is a scuffle and both young men are cut with the poisoned sword. Gertrude

drinks the wine that has been intended for Hamlet, and dies almost immediately. At this point, Laertess confesses that he and Claudius have plotted to murder him, and he uses the poisoned sword to pierce Claudius. Thus, the conspirator pays his penalty by being slain for his transgressions like regicide, fratricide, incest and usurpation, and the apparatuses what he manipulates to camouflage reality and to interpellate his countrymen as we find in the last scene of the concluding act.

Hamlet's Ideological Notions

It is interesting that Claudius is trying to hegemonise Prince Hamlet with ISA, but the Prince's notion about Ophelia is ideological. For his own obsession and perception, he cannot love her, and harshly tells her, "Get thee to a nunnery. Why wouldst thou be a breeder of sinners?" (3.1.119). Hamlet, moreover, is ideological by Religion when he gets the opportunity to kill Claudius at pray because he believes, "Now might I do it pat, now he is praying; And now I'll do't. And so he goes to heaven;" (3.3.74). He is also ideological when generalising, "frailty. thy name is women-" (1.2.246) to observe his mother's haste marriage with his uncle Claudius. Is Hamlet denying his mother's will power to choose her husband? The answer is affirmative, though she has been in the grip of Claudius' ISA. We also observe that Hamlet manages to return to Denmark from the ship bound for England, and arranges the capital punishment for Guildenstern and Rosencrantz by the English monarch, thus proving he is not insane, rather capable of confronting the challenges and conspiracies against him.

Conclusion

Martin Lings attempts to interpret *Hamlet* as an allegory of the Garden of Eden in *Shakespeare's Window into the Soul* as he finds the analogy that Claudius represents a serpent, the orchard the Garden of Eden, poison the forbidden fruit, and the murder of King Hamlet the Fall (/his Purgatory also) Biblically. The King and the Queen, moreover, correspond to Adam and Eve. But the text represents the conspicuous political analogy between Claudius' manipulating strategies - ISA, RSA and *panoptic surveillance*- and the strategies adopted by the politically empowered/the State. The paper, therefore, is my modest attempt to view Claudius through the *Althusserian* lens, arguing that Claudius has brainwashed/interpellated/tied/hagemonised Gertrude, the courtiers and his countrymen so that they cannot deduce that he is an adulterous seducer, an incestuous husband and a

usurper king. He also manipulates his ISA and RSA against Hamlet and contrives his (Hamlet) death. He, moreover, interpellates fuming Laertes and his followers. However, the characters in the world depicted in the play *Hamlet* feel free, but they are in the clutch of ideology, except Hamlet, the protagonist.

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Fate of the Working-Class in *Surja Dighal Bari:* Viewing from a Subaltern Studies Perspective

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Abstract: Abu Ishaque is one of the most prolific Bangla novelists in Bangladesh. His *Surja Dighal Bari [The Ominous House]* (1955) is a classic novel as it portrays marginalized people and the causes of their deprivation. It focuses on the power relationship between the center and the peripheral. It becomes more popular because of the portrayal of women's fate and their struggle for survival. This paper focuses on identifying the ideologies portrayed in the novel *Surja Dighal Bari* written by Abu Ishaque. It focuses on working-class people especially women from a Subaltern Studies perspective. Employing the Marxist approach to socio-economic analysis and the concepts of ideology, hegemony, political economy and feminism, the analysis finds that the novel portrays the ideology of ruling class who used to exploit working-class where the power relation between the classes worked behind the predominance of the ruling ideology. It is qualitative research in nature and it has consulted both primary and secondary data.

Keywords: *Peripheral, marginality, subaltern studies, hegemony*

Introduction

Surya-Dighal Bari (*The Ominous House*) was published in 1955, and it is Abu Ishaque's first and classic novel. Ishaque is considered one of the pioneers of modern Bangladeshi novelists. The background or plot of the novel is twofold. First, the time period is known as the famine of the '50s. In the Bangla year 1350 (1943 AD), a devastating famine stroke this land just

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four years before the partition of Bengal and almost five million people died of starvation. This famine was caused by some controversial policies and indifference of the British government. A heartbreaking scenario of this famine reported in 'Bengal Provincial Hindu Mahasabha Relief Committee Report of Relief Works' says, "The streets of the 'Second City of the British Empire' thronged with living skeletons, the emaciated dead bodies frequently found on the pavements of the metropolis, men and dogs fighting for a share of the garbage collected in the dustbins of [Kolkata], unattended babies in the villages being dragged away by the jackals are the sights that are never to be forgotten" (6). Secondly, it focuses on the pre and post-Partition Bengal and its impact on ordinary people. The Partition was done on the basis of Hindu-Muslim religious riot, the devastating impact of which is still perforating Bangladesh, India and Pakistan. After the partition, people became more dominated by religious fundamentalism. So-called Imams and other leaders started to take the opportunity of the ignorance of ordinary people to dominate them. Even in the novel, it is depicted how the ill-omened house is haunted by djinns. And to be safe from them, people have to take *Tabij* (amulets) or other superstitious precautions. Politicians, who used the religious sentiment as their political weapon, are not the characters of this novel, yet they dominate the plot. Readers can smell gunpowder though they do not see a single gun. While the famine emerged during World War II, the country became independent in the name of religion, and politicians were also benefitted in various ways.

The novel is named after a fictional house called *Surya-Dighal Bari* because the house is stretched from east to west and is considered ill-omened in the village. This is where the protagonist Jaigun starts living on the eve of the infamous partition of Bengal based on religious majority. The villagers believe that malevolent *djinns* (creatures according to Islamic beliefs) dwell there. By the end of the novel, the readers can understand that this superstitious belief has been manufactured by Gadu Pradhan, a village headman. He and his people throw stones at that house at night to preserve the fear of demons in the souls of the villagers. Hence, the villagers are afraid of some nonexistent ghosts.

Subaltern Studies

A key movement in postcolonial studies was the 1980 intervention of the subaltern studies group. Within "subaltern studies," a term first used by

Ranajit Guha, the word "subaltern" stands as "a name for the general attribute of subordination in South Asian society whether this is expressed in terms of class, caste, age, gender and office or in any other way" (Guha, 35). Guha also notes how elite perspectives anchored in colonialism, nationalism, and Marxism denied the agency of the subaltern. According to him, such narratives were meant to encode elite dominance in subaltern consciousness and activity (Prakash 1478). "Subaltern studies analyze the "binary relationship" of the subalterns and ruling classes, and thus study the interplay of dominance and subordination in colonial systems, most notably India, though the methods of the movement have since been applied to other nations, spaces, and historical moments" (*Subaltern studies – Postcolonial studies*, 2020).

Within the colonial and nationalist archives, subaltern studies seek to uncover the histories of groups that were largely ignored or undocumented. Turning towards popular accounts of public history and memory in order to combat what Guha terms as "elitism," the subaltern studies group's primary focus was and is to recover, examine, and provide privilege to the agency of the underclass within the networks of capitalism, colonialism, and nationalism.

[The Binary Opposition is defined as a pair of related terms or concepts that are opposite in meaning. In structuralism, "a binary opposition is seen as a fundamental organizer of human philosophy, culture, and language. Claude Lévi Strauss adopted the Binary Opposition Theory. He was influenced by several leading theorists including Saussure, Jakobson, Boas, Mauss, Trubetzkoy, Rousseau and Marx" (Swan 2009). According to Francesca Marinaro**,** Binary Opposition is "a key concept in structuralism, a theory of sociology, anthropology and linguistics that states that all elements of human culture can only be understood in relation to one another and how they function within a larger system or the overall environment" (Marinaro, n.d.). Binary oppositions in cultural studies "explore the relationships between different groups of people, for instance: upper class and lower class boundaries between groups of people lead to prejudice and discrimination. One group may regard the opposite group (the other) as a threat. The binary opposition in literature is a system that writers employ to discover differences between groups of individuals, like cultural, class or gender differences" (Marinaro, n.d.).

A deconstructionist reading of the text involves, "a deep reading of the text focusing on the relationship between common binary oppositions in the work like male/female, day/night, light/dark, good/evil, nature/society, etc, in which one term seems to be more privileged over the other. A post structuralist reads the binary opposition to show how the two terms are not oppositional at all but interrelated and interdependent" (Lentricchia and McLaughlins 52).

The Marxist approach to socio-economic analysis, which refers to the understanding of class relations in relation to the historical conditions of production is primarily taken here as the theoretical framework. Concerning that the concept of political economy, which refers to the power relation; the concept of ideology, both by Marx and Althusser; the concept of hegemony by Gramsci and the concepts of feminism both Marxist and radical, are used here to understand the novel.

Surja Dighal Bari : A Subaltern Studies Perspective

In the novel, when Hashu offers the eggs to *Imam Sahib*, he at first asks to take them to his house. But when he comes to know that the eggs have come from the ill-omened house, he rejects them. An *Imam* is supposed to be a knowledgeable person and a man of modern thinking but it seems that the village is full of superstitious-hypocrite religious leaders like the *Imam Sahib*. He becomes more furious when he is informed that Jaigun has sent the eggs to him, "… Tauba! Tauba! (God forbid). It's *haram, haram!* (prohibited by Islamic law). Take them from my sight, quick! Who dared to bring them inside *masjid?* Give them back right away. Those belong to an immodest woman! What a shame!" (Ishaque 10).

The Maulavisab (religious leader) of the mosque comes across Jaigun when she is collecting vegetables for selling so that she can buy food. But Maulavisab utters, "Tauba! Tauba (utterance of deprecation)!" (Ishaque 89). That means they want to say that Islam says women should not work out of home being *bepurdah* (without following the religious code of dressing). But people like them are not aware of the fact that survival comes first, then religion. They being falsely hegemonized by blind religious beliefs neither create any way of survival for the marginalized people nor allow them to work for survival. They just know the surface of the religion. For them, people are for religion, not the otherwise. And this is the message they preach among the illiterate/half-literate population. And during a dangerous

time like famine, helpless people's minds are ready to accept any kind of superstition. The religious hegemony found in *Surya-Dighal Bari* is a kind of internal colonization. Liberation or freedom does not mean only geographical sovereignty. Besides addressing economic, social and political freedom, a free state must create scope for free thinking. This did not happen to Bengal; hence it went back to the pre-Renaissance period. Maswood Akhter in his article "On Doing Postcolonialism Or, How Shall We Negotiate Post-Colonial Colonialism?" writes "…considering the fact that oppression, domination, and discrimination are the core characteristics of colonialism, perhaps we need now to understand colonialism as having diverse faces along with the classic Prospero-Caliban tableau; perhaps we need to identify different forms of social marginalization within the ex-colonies as forms of "internal" colonialist operation" (Akhter 853). In an independent country, people like Jaigun are still under oppression; hence the liberation of the nation has no meaning for her.

These helpless-hungry-innocent people are only concerned about their survival, not about any luxury that they can get, for they are in need of survival. Even buying sugarcane is also a luxury for them. When Jaigun buys sugarcane for 12 *paisa,* a friend of her, Raja's *Ma* (Raja's mother) exclaims, "Just for that tiny stem twelve *paisa*! As expensive as any medicine, better swallow raw coins my dear" (Ishaque 90). Sugarcane is one of the cheapest plants in Bangladesh. But during that time of one of the most devastating famines, thinking of anything except rice is a luxury. Just after that Raja's *Ma* informs Jaigun that the price of rice is soaring high every day. So, the dream of buying rice cheap remains a dream even after the independence because of the higher class's tendency for more profit.

Now going back to the immature married daughter of Jaigun, Maimun, when Maimun cannot fulfill her mother in-law's expectation, the blame goes to the ill-omened house. She is a teenager, and as such, she should enjoy her study and explore life with all that it has to offer. Unfortunately, she has to do household chores properly and fulfill her husband's sexual desire, which she is too younger to understand.. Soleman Kha, Maimun's father-in-law says to his wife, "I think you are right. She is possessed. She eats a lot because the evil spirit lives within her" (Ishaque 131). It is one of the tools to make someone voicing and oppressed.

Religious hegemony, as a political weapon, makes the natives outsiders in

their own motherland. So, at the end of the novel, like ordinary people, Jaigun and his family become rootless again and they start a new journey in search of another address. This is just what happened to the people of Bengal. They became independent from Britain with a dream of freedom and food which is broken soon. Again they have to start searching for a new identity and after a couple of decades; the Liberation War of Bangladesh takes place. Now it is a matter of investigation that if the people have found their true destination or not.

This research searches for the answer to the question, 'What ideologies are portrayed in this novel? How, why, and with what consequences?' The analysis finds that the novel portrays the ideology of ruling class where the power relation between the ruling class and working class worked to conform or validate the ruling ideology and also finds the novel as an artistic stand of the author against class difference, exploitation, and oppression.

A rich man in the village, Godu Prodhan, wants to marry a young woman, named Jaigun, who was divorced by her husband at the time of famine. Being rejected by the woman again and again, the man uses his power to dominate her and at last, makes the whole family leave the village again. Elias describes the novel as "an intimate representation of the poor and exploited village people of East Bengal" (Elias 2018). Here, Godu Prodhan is the key representative of the ruling class. On the other hand, Jaigun is the key representative of the working class.

Surja Dighal Bari, with its narrative, shows that the working class is bound to obey the ruling class, no matter how oppressive they may be. If someone tries to ignore it, they will experience crises as a result. Class division is portrayed almost in all the phases of the novel. At the train station, Hashu and other porters work for the upper classes, sometimes deprived by them as they deny paying proper fees. Hashu is also deprived by registered porters because of not being registered. In the village, Shafi's mother, Hashu's mother Jaigun and her fellow women work for wealthy upper-class people. In the name of registered posts, they have been deprived and ignored now and then.

The Marxist approach to culture "refers to the analysis of texts and practices in relation to their historical condition of production" (Storey 59). According to Marx, "each significant period of history is constructed

around a particular mode of production where each mode of production produces specific social relationships between workers and those who control the mode of production" (Storey 59).

The majority of the three million people who died in the famine were of Bengal, which could be reduced with the proper steps of the British government as Biswas accuses "Churchill of his giving more importance on saving the Greeks instead of shipping more food to the Indian colony" (Biswas 2010). Because of famine, a good number of women had become have-knots like Jaigun.

In a capitalist society, equal distribution of resources is not possible. The working class is exploited by the ruling class which makes the poor, poorer and the rich, richer. In the time of war, because of not having proper information and a lack of distribution, there happened a scarcity of food. Business persons stocked rice to raise prices, which also worked behind the famine. This process is shown in the novel with just a few shots, but the story of the film goes ahead with the consequences of the famine.

In the beginning, a group of people who left the village at the time of famine comes back from the city not being able to live there. "These are the working persons, separated from the product of work", according to Marx, "which is referred to as alienation" (Baxandall and Morawski 19). Ahmed describes "these people as rootless forever" (Ahmed 23). "Rootless people are deprived in all the aspects of life" (Banerjee 69). Jaigun and others were alienated in the time of famine which made them refugees. Now they had to build a new house on a piece of land which was abandoned for a long time because of a village prejudice. In this village, housing plots in the east and west directions are taken as ominous or cursed as the sun rises and sets in the east and the west respectively, and the villagers believed that no one could live long in those houses, as Shafi's Mother says**,** "People say, it's not a good place; death took many who lived here" (Ishaque 49).

What is important here is the social belief or worldview of the people. Marx defines "ideology as the system of the ideas and representations which dominate the mind of a man or a social group", but for Althusser, "ideology is a representation of the imaginary relationship of individuals to their real conditions of existence" (Althusser 158). The myth related to the land in the novel can be compared with the dominant ideology of the society, where accepting that can be helpful and denying that can be regretful. One cannot

live denying the dominant ideologies. That is why at the very beginning, a village neighbour warns Jaigun about the land. In the end, Jaigun is bound to leave the land as she does not accept the subordination of the ruling class.

As they decide to live in the abandoned land, fakir Jobed Ali advises them to install protectors to protect the house from evil spirits. This also can be understood as a parallel or a symbolic reference to the society that the working class needs the protection or the mercy of the ruling class to live in society. Later, Godu Prodhan, a member of the ruling class, the key person in deciding the fate of Jaigun. Godu wants to marry Jaigun but her denial angers him and he compels the family to leave the village again. This establishes that the working class is bound to obey the ruling class in a capitalist society.

Marx explains "the base and superstructure relationship and argues that the mode of production of material life conditions the social, political, and intellectual life process in general" (Marx 3). Here, the base is a blend of the forces of production and the relations of production where the relations of production mean the class relation of the people engaged in production, for example, "in a capitalist society this is the relation between the bourgeois and the proletariat" (Storey 60). The prime director of the novel explains his notion about capitalism, "We do not like capitalism but till now we could not obtain enough power to defeat capitalism. From the village police to the Army General, all protect capital. And from the *Imam* of a village mosque to the Vice-Chancellor of a university, all are somewhat slaves of capital" (Shaker 108).

Hashu works as a porter and laborer, at different times but he is poorly paid. He becomes deprived by the people he bears the things for. This poverty and the distinction between working and ruling class become prominent to the audience on the day of Eid. Hashu thinks that people worked all year and celebrated Eid as a happy day, but every day could be an Eid day, if they were well-paid. He does not find the joy of Eid as others because "They say, Eid is a day of joy, I [Hashu] never find it" (Ishaque 45).

The ruling class always takes different strategies to dominate the working class. Domination could be of two types: domination through force or consent. Domination through consent is regarded as Hegemony. They use social relations as tools of domination. The understanding of social relations leads towards the understanding of the political economy where Mosco has

defined critical political economy as "the study of social relations, particularly the power relations that mutually constitute the production, distribution, and consumption of resources" (Mosco 24).

The ruling class does have supporting hands with whom they maintain relations for dominating the working class. In this novel, Godu Prodhan has supporters like Khalil Matbar and Imam (religious head) because he is a capitalist. Khalil is his direct supporter whereas the Imam is somehow an indirect one whom Godu uses for his purpose. Again, Godu has good relation with the rice dealer in the area which also helps him control the distribution of rice which is a prime need of the people. Godu wants to marry Jaigun but Jaigun does not accept him. She was married twice; the first time, to Jabbar Munshi, whose son is Hashu and the second time, to Karim Baksh after Munshi's death. Karim divorced her during the famine and makes her get out of the house with her son Hashu and daughter Maimun but keeps his youngest son Kashu with him as the son would be supportive to him in his old age. Jaigun faces these extreme brutalities of Karim and learns that marriage cannot change her situation and she has to live on her own. The true face of the patriarchal society has been revealed to her. Godu wants to allure her through his land, house and ornaments. Even, later, he wants to take responsibility of her son and daughter, as Khalil Matbar proposes saying "If she agrees, Prodhan will give her whatever she wants" (Ishaque 45).

Jaigun knows that these are nothing but mere false assurances, and all Godu wants is to enjoy her youth in the name of marriage. She refuses his proposal. Being refused Godu makes a new plan to make Jaigun weak. As Marx and Engels argue, "the ideas of the ruling class are in every epoch the ruling ideas" (Marx & Engels 67), Godu uses religion by misinterpreting the rules. Jaigun works as a rice hawker and buys rice from Narayanganj town and sells it in different areas. On the marriage day of Maimun, daughter of Jaigun, Godu says with the consent of Imam that Jaigun must atone first before the marriage and swear that she would never go outside the village to work. Here, the hegemonic interpretation of religion is an important one to understand. According to Gramsci, "the process in which [the] dominant class does not simply rule a society but leads it through the exercise of intellectual and moral leadership, which means dominant class dominates through producing consent, is referred to as hegemony" (Storey 79-80). Religion is a very powerful tool to attain consent. With the

misinterpretation of religion, Godu acquires the consent of all people about the atonement of Jaigun, without using any force. Jaigun's family lives on her and Hashu's earning. If she is stopped to go outside, poverty will make her give consent to Godu's proposal. Later Jaigun has to sell their big mango tree for food while Godu becomes happier saying that Jaigun will come down very soon, because he knows "Without food, one cannot be stubborn" (Ishaque 35).

But Jaigun is somehow different from others. She will rather break than wail. When Maimun is sent back from her husband's house, and Kashu also comes to live with her, she falls into more crisis. Her fellow woman, the mother of Lalu encourages her to start working again outside the village saying that Allah has given the hands to work, not to stay idle and starve. Again, she says that the reason Jaigun swore is no longer valid now since Maimun is sent back. That is why Jaigun starts working in a rice mill "But if I [Jaigun] don't go out, is there anyone to care for us? …Neither do I beg, nor do I steal" (Ishaque 49).

Godu becomes furious as his idea did not work. He again goes to the *Imam* and asks to do something to punish Jaigun. But this time, the *Imam* stays aloof from this. Drawing on the work of Murdock and Golding (2005), Mosco discusses "four cornerstones of critical political economy: social change and history, social totality, moral philosophy and praxis where social change and history refers to examining dynamic forces within capitalism to understand the change in social relationships over time" (Mosco 3).

Here the *Imam* is of dual characteristics. He is the representative of the religious force and the relationship between Godu and the *Imam* at the end of the novel is somehow a little changed than at the beginning. When he gives away the eggs sent by Jaigun, Godu advises that he would better keep those. The *Imam* looks convinced by his words. He obeys Godu as a person of power but he also somehow thinks about the poor. He cannot deny Godu directly and also cannot stand for Jaigun which the director explains, "I have built the character of the *Imam* with dualities. It may happen in case of an *Imam* that, to survive in real life, he may accept the subordination of the people like Godu Prodhan, but when he gets the opportunity, he also may try to tackle the situation through the words of religion by not accepting the prominence of the people like Godu Prodhan" (Shaker 132).

He seems somehow bound to ethics which is in political economy, defines as "the moral philosophy that refers to the analysis of the economic system with the discussion of policy problems and moral issues" (Wasko 221-3) like "justice, equity and the public good" (Mosco 32). Though the Imam obeys Godu for his social and economic status, he also thinks about the working class like Jaigun. That is why he leaves everything to Allah instead of giving consent to punish her. This is a very interesting point in the text. The people in power always need the support of other people. A relation of power among them is used to rule over the working-class. If the *Imam* helpes Godu this time, Jaigun would have to face more critical problems. The *Imam* here can be understood as petty-bourgeois which Marx and Engels in their *The Communist Manifesto* see as "fluctuating between the proletariat and bourgeoisie" (Marx and Engels 2008). It comes true when Khalil Matbar declares, "It seems Imam has left everything with Allah" (Ishaque 3).

But Godu does not stop. He starts to use the myth about the land Jaigun lives in. He throws stones on the roof of the house to make them believe the spirits which will discourage them to live there. On the other hand, Karim Baksh, who divorced Jaigun, again wants to marry her as his son Kashu becomes ill without his mother. Jaigun refuses him also. Karim comes to Jaigun's house to bury amulets given by the Fakir, which he believes will work to get Jaigun back. That night he finds Godu hurling stones on Jaigun's house. At a stage, Godu kills Karim but somehow Jaigun has recognized Godu. When Godu knows through Khalil Matbar that Jaigun recognized her, he sets fire to their houses at night. This is the last stage of domination when the ruling-class cannot achieve the consent of the working class, it uses force to destroy the latter, because people in power always want to keep upright their ideology. As a result, no one can stand against that dominant ideology. The ruling class always wants to rule. If people would know that Godu killed Karim, he would be in great trouble. That is why he makes them leave the village.

In a capitalist society, "Women are always treated as products" (Maria 2016). In the patriarchal society, "the woman's body causes the most crucial problems for her" (Ahmed 23). Godu does everything to get Jaigun for his sexual desire. The Fakir also wants her. When Lalu's mother works with Jaigun, the owner of the house comes to talk with her just for watching Jaigun. Karim Baksh who divorced Jaigun in the time of famine wants to

marry Jaigun again just for the well-being of his son Kashu whom he thinks will be his protector in old age. But Jaigun stands against all these evil approaches. She denies the forces of the ruling class. This can be understood through the lenses of radical and Marxist feminism. Where radical feminists argue that women's oppression is the result of the system of patriarchy, Marxist feminism claims that the ultimate source of oppression is capitalism (Storey 135). Maria states that, in society, a poor woman is oppressed for two reasons; first, she is poor and second, "she is a woman" (Maria 2016).

The ruling-class has the chance for more exploitation. The rice given by the government at a lower price does not reach the working-class. The people in power grab most of the rice. The person in charge sells the rice in the market instead of giving the poor but he maintains his relationship with the people in power. He does not give the rice to the people waiting outside but assures to send 80 kg of rice to Bhabani Babu for the Annaprasan of his grandson. This happens because both of them are members of capitalist society, and:

> Power speaks…..politics is one kind of expression of economics. In a society or a country, politics depends on the economic condition… from slave-based society to capitalistic society, the essence of exploitation is the same everywhere,… there is always discrimination, maybe nature is changed. It is the reason behind not having a fair world for everyone" (Shaker 2018).

Conclusion

In the capitalist society, people like Jaigun become alienated from their roots which helps the ruling class to exploit them. The power relations among the different stages of people and between the working and ruling classes work to validate the ruling ideologies of the dominant class where domination is done either through forces or through creating consent. When the dominant class fails to achieve consent, it tries to destroy the rival working class. This analysis thus tried to understand the ideologies portrayed in the film along with the way of portrayal and the consequences. Through this analysis, it can be said that the novel with its linear storyline includes all these aspects of the capitalist society in an artistic way. Jaigun appears to be a heroic figure who is against the exploitation and oppression. The analysis also sheds light on the behavior of the patriarchal society towards women which demands more rigorous analysis and can be a further area of study.

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Technology as a Futuristic Remedy: Deciphering Dystopian Elements in *Brave New World*

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Abstract: Aldous Huxley delineates a technologically mediated futuristic society in his *Brave New World* which is operated by the "World State" and its overseers. Technology, in this novel, is used almost as an all resolving meta-remedial tool to establish a utopia that ironically fails and potentially degenerates into an ultra-modern dystopian state. Huxley problematizes this predilection of technology over nature and convention by depicting the utopia that is promised and the dystopia that is provided. Technology, according to him, merely serves to divert people's gaze from the actual problems at hand while simultaneously spawning new ones. This paper, therefore, investigates those issues revolving around the uses/abuses of technological tools as a state apparatus in order to solve the problems of the hypothetical future portrayed in *Brave New World.*

***Keywords*:** *Dystopia, state apparatus, technology, utopia, imagined future*

Introduction

While reading Huxley's *Brave New World*, anyone with a reflective mind would pause for a moment and question the place of technology in our life despite the widespread belief that technology is a necessary component of modern living and a means of securing a better future. In *Brave New World,* Huxley presents a totalitarian regime that is established, regulated and

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sustained through the use of technology. The purpose of establishing such a state is to ensure 'peace' in a hierarchical society though it inevitably results in "inertia that stifles both the individual and society" (Myron 11). Accordingly, Huxley demonstrates the detrimental impacts of widespread technology usage on morality, world order, individuals and even work ethic in a negative way. Therefore, this paper aims to show Huxley's treatment of these issues with a view to exposing the threats of taking technology as a futuristic remedy to solve all problems.

Evidently, any present-day utopian experimentation would rely heavily on cutting-edge technological advancements. Even if the contemporary conditions are not comparable to those of Huxley's period, it is crucial to remember that Huxley was born and raised at the pinnacle of technological development.

While most people in industrialized cultures thoughtlessly hailed these advancements, other individuals, like Huxley himself, were actually anxious about losing a familiar way of life, and perhaps even themselves, in the process. The overall social milieu was dominated by a political economy of nostalgia and paranoia on the one hand—and euphoria or exaltation on the other. Huxley uses his imagination to depict a world in which all the disturbing tendencies have caused dreadful repercussions during the immense transition.

Critics have given Huxley's proposed utopia a variety of titles, including "negative utopia," "dystopia," and "anti-utopia", since it is, in fact, a nightmare of the future. Utopia in Huxley's work is a totalitarian state ruled by benevolent "World Controllers" who guarantee prosperity and tranquillity for everyone. However, the price tag for such perks is out of reach. The same technologies that are used to maintain the status quo of the state ultimately become instruments of control and manipulation. Power shifts to the hand of a few elites who violate fundamental human rights such as freedom and privacy. Huxley feared that human beings would start to react passively to what is going on around them due to the constant distractions in a technologically developing society. He also stressed that human beings will lose their diversity and become homogenous if such a society is established. Hence, this paper also discusses how Huxley creates the "Brave New World" which represents an upside-down utopia to point out the perils of such a society.

Literature Review

Originally the Greek word *utopia* either meant "a good place" or "no place". Or, it can simultaneously mean both "imaginary yet positive". According to traditional perception, a place where all life is valued and safeguarded and humanity has acquired a state of harmony and peace is referred to be a utopia. All forms of violence, injustice, and sorrow are no longer present. There, everyone has achieved their full potential. The idea of Utopia, hence, turns out to be a striking reminder of our basic need for peace, rejuvenation, and expansion beyond our seeming bounds.

As defined by prominent American cultural critic Henry Giroux, Utopia consists of a made-up community or civilization with the ideal conditions (Giroux 77). Alternatively, a dystopia is the antithesis of a utopia. Lyman Tower Sargent, in his book *Utopianism: A Very Short Introduction* (2010), correctly notes that the very idea of utopia is fraught with some inherent fissures:

> …Utopianism, some argue, is essential for the improvement of the human condition. But if used wrongly, it becomes dangerous. Utopia has an inherent contradictory nature here.

In order to point out the other side of Utopia, the novel *Brave New World* addresses the concerns of the 1920s and 1930s as the widespread development of technology posed a threat to the traditional way of life. In such a society though the distance between people and places grew shorter, individual privacy was lost. According to the novel amidst a chaotic world of war and instability, Mustapha Mond and other 'World Controllers' take control of London with a promise to bring absolute stability. In the process, it becomes a totalitarian state where everything is controlled and the inhabitants are suppressed by using technology. In the state, technology encompasses everything ranging from a birthing process known as the Bokanovsky process to *hypnopaedia* (sleep suggestion through which citizens are conditioned). Bilal Tawfiq Hamamra, in his essay "A Foucauldian Reading of Huxley's Brave New World", asserts that "the controllers of the world state suppress emotions and thoughts to condition the citizens mentally and physically and to turn them into instruments of stability for the benefits of the state" (12). He also mentions that in this process the government of the world state thinks that it owns the bodies and minds of the citizens (12).

Furthermore, Mond convinces the people that there is no progress without stability and stability requires stable individuals. That is why the state's motto is "community, identity and stability" (Huxley 2). However, the denizens are turned into "machine slaves" in the name of stability. Nicholas Murray in his Book *Aldous Huxley: A Biography* (2003) argues that the citizens are manipulated by the use of consumer culture and media (256). Because of propaganda and conditioning, the citizens are deindividualized and turned into slaves where they are stripped of their rights to have family, freedom, love and religion. The citizens become what Prado in his book *Starting with Foucault* (2000) calls "a population of slaves who love their servitude" and believe that they are autonomous bodies (138).

To sustain such a system, sexual promiscuity is promoted along with the implementation of technology. Traditional morality is replaced by the pleasure principle. Baker, in his book *Brave New World: History, Science and Dystopia* (1990) comments that this system is sustained by technology, dominated by consumerism and dedicated to the "Freudian pleasure principle with its emphasis on libidinal appetite" (97). Huxley presents the danger of such a system by juxtaposing the traditional past of the savages and the future dystopia which is characterized by the methods of the state controllers (Grushow 45).

In *Brave New World*, the World State tries to achieve and overcome all existing problems by using incredible technological advancements as remedial tools. Hence, later it turns into nothing more than a materialistic dystopian world. A soulless, banal and crippled world of sheer emptiness where the fine line between living and merely existing gradually becomes thin and finally evaporates leaving in front of us a mere residual existence of a postmodern dystopia.

Research Methodology

Qualitative research methodology is used while conducting this research. Exegesis is used while going through the available data that is gathered from primary and secondary sources in order to establish the main thesis of the research. The primary source includes Aldous Huxley's novel *Brave New World*. As for the secondary materials, different books, book chapters, printed journals and website articles are used. It has been ensured that the sources are duly acknowledged in the reference section.

Discussion

The setting of the novel takes place in the future. The temporal setting of the novel is 2540 ce, which the novel refers to as AF 632. Here AF is an abbreviated form of "after Ford". Ford assumes an important figure in the context of the novel because he first established the assembly lines of production. Many of the novel's settings and processes are inspired by this revolutionary innovation of Henry Ford. The most prominent one is Bokanovsky's process through which mass production of human beings takes place from a single embryo. The bottles containing fetuses go through several processes in the assembly line just like the automobiles go through the conveyer belt in the process of production. Also, the popular landmark of the state, a building shaped like the letter 'T' is inspired by Ford's Model T. It is also argued that the shape of the building is a distorted form of the Holy Cross.

World State's motive here is to establish a Utopia where there will be no such "primitive sufferings" that existed long ago or are still in existence in the Indian Village. However, neither an ecological nor a political nor a spiritual Utopia is in their imaginings. Instead, a technological Utopia in which all human issues have been resolved and new frontiers have been discovered with the help of technology. With this hope in mind, they apply the advancement of technology to almost every sphere of life to reach their goal— a Utopia.

They replace organic, innate human traits with technology. We witness a gigantic shift from Organic to Synthetic. Not only do they consider this shift practical, but also consider those innate traits to some extent 'gross' and 'disgusting.' For instance, the 'depersonalized' birthing process is a remedy to the natural, painful and disgusting birthing process. Through this, the Hatchery not only eliminates the horrific pain and trouble of pregnancy and labor but also eliminates the joy of motherhood, the mother-child bonding— eliminating a part of humanity.

Again, the predetermined caste system created with the help of hormones manipulation and chemicals places them within a particular class and gives them certain characteristics. But this fails in the case of Bernard. His uniqueness proves that nature always finds its way and technology cannot always control nature. The use of technology aims at going against the natural order but in vain. Same is true for the Epsilon lift operator in chapter

4 of the novel where the Epsilon inadvertently sighs and says, “Oh, roof!" (Huxley 60).

Again, the Bokanovsky’s process is a synthetic process to ensure enough manpower by cloning the embryos. A state or society cannot exist or progress without enough functioning people. To keep the economic wheel moving, this process is introduced and used by the World State. Then, through the help of conditioning and *hypnopaedia*, they are taught moral lessons to create satisfaction in their existence for the rest of their lives. Not only is this used to create pseudo-happiness but also to ensure economic growth. For example, Deltas are taught to hate nature but love complicated outdoor sports so that they will pay for transportation and sports equipment.

So, in this society, the individuals are not the priority, instead, the community is sustained by the sacrifices of the individuals. Indeed, such a utopia where individuals and individualities do not exist is basically a dystopia. According to John Stuart Mill also, a good society must have eccentricity in order to flourish to its utmost potential (Mill 60). Mill conceives them as “the salt of the earth’’ in his epoch-making book *On Liberty* (1853). This paper agrees with Mill and consequently feels highly doubtful of the process of forceful cultivation of love and hatred in the mind of the citizens of the given society. The question lingers in the air whether subtlest and essential human attributes like love and hate can/should at all be implanted forcefully/technologically.

Furthermore, we see, the sense of satisfaction or stability is not only ensured by *hypnopaedia* but also with the help of *soma*— an ideal intoxicant. But the *soma* habit is not a private vice. The World Controllers encourage the systematic drugging of the citizens for the benefit of the State. Mond explicitly promotes the drug in Chapter 17 claiming that it is “Christianity without tears” (Huxley 285). It is an attempt to replace religion with a drug. Regarding this issue, a sharp observation is found in chapter eight of the book *Brave New World Revisited* (2010):

> The daily Soma ration was an insurance against personal maladjustment, social unrest and the spread of subversive ideas. Religion, Karl Marx declared, is the Opium of the people, in *Brave New World* situation was reserved. Opium, or rather Soma, was the people’s religion. Like religion, the drug had power to console and compensate, it called up visions of another, better world, it offered hope, strengthened faith and promoted charity. (60-61)

Here, *soma* appears to be a remedy for the pain of the inhabitants. They just take a *soma* pill whenever they get disturbed. The pill helps them to forget about the urges to think and to act by creating a delusional reality which is euphoric in nature. They ignore the fundamental urge of being free and conform to the oppressive rule of the state. With the help of *soma*, the World Controllers ensure zero threat to the community. As the pill strips them of their ability to think about the fundamental rights of human beings, they are turned into biological beings that are devoid of their souls. The World Controllers technologically suppress the progression of human souls while fostering material development. They literally silence any critical thinking that might pose a threat to them. Thus, they lessen the humanity of the inhabitants and turn them into machine slaves.

Technology, therefore, emerges as a state apparatus that helps rulers to maintain a state where nothing is humane. As the values, beliefs and qualities that make us human beings are completely ignored in the World State, it is imperative to say that the result of such a rule is nothing but a dystopia. They aim to erase all sorts of sickness from society and the human race. But the irony is their very attachment to ensure stability itself is sick. They recognize previous shortcomings of humans but are unable to see their own. It is said that too closeness blurs the vision; perhaps this is the case here. Their attempts to solve some problems using technology result in more sinister problems which make us rethink the overwhelming presence of technology in our life. The attachment to technology as an all-solving tool is nothing but a sick practice.

Not only this attachment is sick and taking over their thoughts, but it also is moving them away from humanity, making them more of a machine — no emotional attachment, love for nature, too rational, too programmed to function as humans. Such techno-centric networks are always dehumanizing:

> Networks, however, don't require the whole person, but only a narrow piece. If, on the other hand, you function in a network, it asks you to suppress all the parts of yourself except the network-interest part — a highly unnatural act although one you can get used to. In exchange, the network will deliver efficiency in the pursuit of some limited aim. This is, in fact, a devil's bargain, since on the promise of some future gain one must surrender the wholeness of one's present humanity. If you enter into too many of these bargains, you will split yourself into many specialized pieces, none of them completely human. And no time is available to reintegrate them (Gatto 45).

In fine, this paper terminates its argument with a very insightful observation by Slavoj Zizek on Utopia which potentially hints towards the causes behind the utter failure of utopian dream mediated through technological remedy in Huxley's utopia; or in any other so-called 'utopia' in extension:

> [W]e should reinvent utopia but in what sense. There are two false meanings of utopia. One is this old notion of imagining this ideal society we know will never be realized, the other is the capitalist utopia in the sense of new perverse desire that you are not only allowed but even solicited to realize. The true utopia is when the situation is so without issue, without the way to resolve it within the coordinates of the possible that out of the pure urge of survival you have to invent a new space. Utopia is not kind of a free imagination. Utopia is a matter of inner most urgency, you are forced to imagine it, it is the only way out, and this is what we need today (Slavoj Zizek on Utopia).

Conclusion

Huxley presents the reader with two alternatives—the first one is the "Brave New World" and the other is the world of the "Savage Reservation Centre". The two worlds remain in sharp contrast with one another though none of the worlds is perfect. However, it seems to us that Huxley condemned the "World State" more than the primitive world which is devoid of technology.

The Savage Reservation is an area where there is no technology. The so-called savages still have to endure decay, disease and the pain of childbirth. It has a touch of nature and the people are religious. Huxley believed that nature, pain, art and religion are necessary for the spiritual development of human beings. However, the world of the savages is not perfect because in Huxley's eyes, the Savage Reservation is full of dirt and filth. The inhabitants must do everything all by themselves. Furthermore, the people there depend on alcohol instead of *soma*. It is also left to the wild with its own imperfections.

In contrast, the reasons behind condemning "Brave New World" are made clear by Huxley in the novel. The world in question devalues nature, art, religion and individuals. It highly depends on technological processes such as the Bokanovsky Process, *hypnopaedic* suggestions, Pavlovian conditioning, psychological manipulation, and *soma* which work as the foundation of World State's stability. However, it creates a superficial world where the individuals of the consumer-based society have to sacrifice their individuality and freedom. The inhabitants of the World State only have the illusion of happiness because we see dissatisfaction among Bernard,

Helmholtz and the lift operator. The utopia of Lenina and Linda plunges into a dystopian reality in the eyes of the reader as the consequences of an all-powerful state sustained by technology are loss of morals, dignity, emotions and values.

Hence, it is established that the utopia of the novel in question is a dystopia where fundamental human rights are trampled under feet. In no way, an epicurean life cannot be synonymous to a happy and peaceful life. A world that uses technology as state apparatus to foster class discrimination and undermine human diversity is indeed a negative utopia in the ultimate analysis.

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The Role of Colonial Tools in Disintegrating Igbo Society in *Things Fall Apart:* A Postcolonial Study

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Abstract: *Things Fall Apart* is one of the most prominent novels of Chinua Achebe where he depicts the disintegration of traditional Igbo society as a result of the domination of the British colonizers through the promise of civilizing the natives. The British colonizers, as a means to establish their domination, build churches, schools and hospitals to prove their intention of civilizing the Igbo society to be true, but later after establishing their government, they change their color and punish the colonized people inhumanly, even sometimes by killing them. Thus, in the process of colonizing the people of Igbo society in a number of villages, by applying these colonial tools, they first make a division among the natives which ultimately leads towards the disintegration of traditional Igbo culture in the face of the changes the traditional society goes through. The change is obvious in the life of the protagonist, Okonkwo, that leads him to the abomination of a clan leader. His family is distorted, his clan is demolished and eventually, he commits suicide because of the cruelty of the colonizers. This paper will investigate how the British colonizers apply the tools of colonization to the Igbo community and gradually cut the backbone of the whole society using the Western language, culture and religion in *Things Fall Apart* leading to a conflict between tradition and modernity, from a postcolonial perspective.

Key-words: *Igbo society, postcolonialism, tradition, change, tools of colonization, hybridity, ambivalence*

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Introduction

The word "postcolonialism" refers to a vast area which has no exact sequence and limit. Multiple theories can be interpreted under postcolonialism, but this research will only deal with the changes in the native tradition before and after colonialism. Before the 1980s, postcolonialism used to be written with a hyphen (-), as "post-colonialism" simply signified "the historical material changes of political status," but with the 1980s, "it became identified with a way of reading and interpretation, a theory and a methodology, that examines the nature of Euro-American nations' conquest, domination and exploitation of countries and cultures in South America, Asia, Africa and regions like Canada and Australia" (Nayar 122). The colonizer countries here use different types of colonial tools to rule the colonized people such as religion, language and culture. Among all these, religion plays a vital role that is first used by the Europeans to convert the dominated people into Christianity so that they can strengthen their hands by increasing their supporters in the strange country. This activity of the British can be termed as hegemony as Said opines in his *Orientalism* (1978), "The relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemon..." (13).

Hybridity is another postcolonial term coined by Homi K. Bhabha that indicates the mixture of two cultures, the culture of the colonizers and that of the colonized. In this regard, he states in his *The Location of Culture* (1994) that:

> The issue of cultural difference emerges at points of social crisis, and the questions of identity that it raises are agonistic; identity is claimed either from a position of marginality or in an attempt at gaining the centre: in both senses, ex-centric (177).

When Westerners come to other countries to take authority, they technically try to push their culture onto the naive local people. As a result, the local people gradually try to adapt to the culture of the colonizers: their religion, language, norms and regulations and so, the cultural hybridity begets there. This situation creates an identity crisis among the colonized as they attempt to reach the master's position from the slave's position by using their language and all the other aspects. So, the native people are hybridized as they follow the Western culture and try to practice it in their life.

The White colonizers utilize their power in the colonized nations as well as in their economy. They have a firm desire to own other countries and to crack the backbone of those nations by absorbing worthy resources from their countries. With such an agenda, the British colonizers also repress the marginalized countries who do not have any authority to raise their voices against their power just as Gayatri Chakravorty Spivak argues in her *Can the Subaltern Speak?* (1988) that "It is within the emergence of this 'new mechanism of power' that we must read the fixation on national scenes, the resistance to economics, and the emphasis on concepts like power and desire that privilege micrology" (86).

Besides, the White colonizers identify the Eastern as the objects of comparison because whenever they come into the contact with the Eastern, they begin to count the binary oppositions between them and the natives. They explore themselves as white, civilized, clever, educated, modern and respectable whereas the subdued people are black, uncivilized, uneducated, savage, primitive, foolish and non-respectable. In accordance with this, Frantz Fanon asserts in his *Black Skin, White Masks* (1986):

> The Negro is comparison. There is the first truth. He is comparison: that is, he is constantly preoccupied with self-evaluation and with the ego-ideal. Whenever he comes into contact with someone else, the question of value, of merit, arises...The question is always whether he is less intelligent than I, blacker than I, less respectable than I (163-164).

Chinua Achebe's *Things Fall Apart* (1996) introduces the aforementioned issues of postcolonialism which are closely related to the Igbo people, their culture, religion, customs and law. Igbo is one of the greatest ethnic groups in Africa with about 15 million people (Ohadike xxiii). They have their own religion where their supreme god is Chukwu who created the earth and all the things in it. He does not contact people directly; rather, he appoints many secondary gods and goddesses so that the people can reach him with their help. Therefore, these tribal people use some symbols to worship the secondary gods such as a piece of metal, a stone, *ikenga,* denoting a portion of wood, and even a piece of bone, etc. Moreover, the ethnic group trusts the Oracle which is a religious shrine from where messages are obtained by the spirits of their dead ancestors.

Nevertheless, this tribal group is divided into three sections based on blood relations: *uno*, *umunna,* and *obodo,* denoting house, lineage, and village or

town respectively (Ohadike xxvii). Besides, the African Igbo people do not have any central judicial system. The judicial system is run by some associations, for example, the council of elders, age groups, the acquisition of titles, women's associations and secret groups. Moreover, there is a secret group of masked men who are known as *egwugwu*. They solve some legal cases and their decision is the final judgment. In Igbo society, men can achieve four titles to raise their social rank, but a man is considered an *agbala* which means a woman if he cannot achieve any of these four.

The informal British empire started in Africa in the nineteenth century (Ohadike xlviii). The British could not maintain the slave trade with Africa because of their economic breakdown. So, they technically used the Christian missionaries so that they could destroy the Igbo people's beliefs, and culture and dominate the black. Initially, the black people thought of them as friends but with the passage of time, it was realized that the missionaries were in fact the hypocrites who destroyed the Igbo people's entire social system (Ohadike liii). They upheld the black as foolish and savage. The outcasts of Igbo society were converted to Christianity quickly as they had already been deprived of their rights in their society. With the converts, the missionaries became strong and they attacked those who talked against them. After that, the government was established here to protect the Christians. The district commissioner granted punishment to those who went against their rules. In this way, the formal empire of the British was initiated in Africa including Igbo society.

In *Things Fall Apart*, Chinua Achebe portrays the pre-colonial and postcolonial state of Igbo society. The ethnic people led their lives happily before the arrival of the British colonizers. They had their own culture, norms and values. They were satisfied with their own social and cultural system except some people. Meanwhile, the colonizers come secretly like the locusts and demolish the backbone of Igbo society. The conventional rules and regulations of the particular tribe are totally deflected by the influence of the White. Everyone suffers a lot for the arrival of the colonizers, but among all Okonkwo, the protagonist, endures the most. Achebe displays Okonkwo's heroism and misery before and after the colonial period. He was a great wrestler and respected person in his clan but later, the brutal British forces him to commit suicide which is a cowardly death according to Igbo religion. Despite his achieving two honorable titles, the Whites do not want to recognize him. To them, he has no value as he is

black. Therefore, this research will analyze the role of the colonial tools used by the British colonizers in disintegrating Igbo society by showing how they ensure their domination over the Igbo natives by dividing them in the question of embracing the changes in the society for the sake of so-called progress, in the light of post colonialism.

Methodology

This study is qualitative in nature. It has illustrated some methodological steps that are followed during the process of this research. It has used both primary and secondary sources of data to comprehensively analyze the main idea of this study. Here, the primary sources include the text of *Things Fall Apart* by Chinua Achebe and several books on critical theory, while secondary sources contain journal articles, books, thesis papers, websites, etc. The concepts of postcolonialism have been explained through authentic theory books.

Literature Review

There are several research words on Chinua Achebe's *Things Fall Apart* from different perspectives. Among the vast number of writings on this novel, only a small number will be enforced in this research. Parasuraman and Asharudeen mention in their article "Social Disintegration in Chinua Achebe's *Things Fall Apart*" (2018) that social disintegration as a result of colonization makes the traditional social rule of the African tribal societies fall apart (81). Afterward, Foley, in his paper, "Okonkwo's fate and the worldview of *Things Fall Apart*" (2001), argues about the downfall of Okonkwo, which he thinks is the result of his blind fate (48). He claims that Okonkwo goes against the ordinance of God by violating the rules of the Week of Peace by beating his wife, killing Ikemefuna, a messenger and a son of Ezeudu. That is why God lets him die by suicide which is an evil death according to their religion.

Kagyung, on the other hand, in his article "Igbo Identity: A Reading of Chinua Achebe's *Things Fall Apart* and *Anthills of the Savannah*" (2016), tries to explore the thought of Chinua Achebe regarding the Igbo people's assessment of both good qualities of Igbo culture and the foreign culture (64). According to him, the African tribal people should receive elements of both cultures in their own culture, as some faults can be found in their native culture as well.

Another paper, "Masculinity and Cultural Conflict in Chinua Achebe's *Things Fall Apart* - A Study" (2019) by Selvakkumar, contends Okonkwo's weak attributes as negative masculine attributes (18). In conformity with their customs, committing suicide is a great offense that is called a negative attribute.

Yves asserts in *Between Change and Tradition: Achebe's Suggestive Existentialist Models of Conduct in Things Fall Apart* (2014) that the unity and continuity within the African groups are completely destroyed by the distortion of the African individuals, their culture and the African history (1). In particular, Rahayu opines in *The Issue of Social Class in Chinua Achebe's Things Fall Apart* (2013) that "The class conflicts of Igbo tribe are derived by the clash of the oppressed class and religious positions" (1). Here, the writer mainly shows a class distinction between the black and the White from a Marxist point of view.

Observing the whole body of prominent research works on Chinua Achebe's *Things Fall Apart*, it is apparent that there is no such significant work that tries to analyze the role of the colonial tools behind the disintegration of the Igbo tribal system from a postcolonial perspective. While some of the research works discuss the falling apart of Igbo society, their focus barely touched on the way the British colonizers execute their extensive plan. This paper, therefore, will try to fill this research gap which hopefully will create more opportunities for further research.

Discussion

In *Things Fall Apart*, Chinua Achebe reveals the traditional issues of the Igbo society, an ethnic group of Africa and how these conventional components transform into modernity with the influence of the British colonizers. Achebe portrays the protagonist, Okonkwo, as an embodiment of tradition and the British colonizers as modern; and throughout this novel, the conflict between these two dimensions has been closely observed. Everything was going well before the arrival of the colonizers, but after their arrival, the Igbo society falls apart. Futhermore, the social, cultural and judicial systems of the Igbo people are quite constructive, but the British colonizers ignore their lifestyle and identify them and their culture as savage. In this regard, Frantz Fanon states in his *The Wretched of the Earth* (2001) that "For colonialism, this vast continent [Africa] was the haunt of savages, a country riddled with superstitions and fanaticism, destined for

contempt, weighed down by the curse of God, a country of cannibals- in short, the negro country" (170). The Whites address the black people as cannibals because they believe that the uncivilized people eat human flesh like the animals that eat the flesh of other animals of their own type, though this type of scenario is not noticed among the Igbo people in this novel.

In *Things Fall Apart*, the ethnic people always try to follow their conventional norms though some of them are not pleased with these, especially the *osu* or the outcast group. They assume some of their rituals to be meaningless, torturous and superstitious, but without the arrival of the British, this group would not dare to revolt against the traditionalists. As the embodiment of Igbo culture, the protagonist, Okonkwo's life can be interpreted from two aspects: the pre-colonial aspect and the postcolonial aspect. Okonkwo is a great wrestler who is equally famous in his clan and the clans of others as Achebe says, "Okonkwo was well known throughout the nine villages and even beyond…As a young man of eighteen he had brought honor to his village by throwing Amalinze the cat" (3). Consequently, Okonkwo's fame spreads out everywhere "like a bushfire in the harmattan" (3). He has his own personality as everyone has, but in the case of Okonkwo, it is quite different because "He breathed heavily,...when he slept, his wives and children in their out-houses could hear him breathe" (3).

Okonkwo has three wives because, in their society, polygamy is practiced and the number of wives is also a matter of respect for the men of this tribal society. Everyone honors him who can marry more as it proves his manliness. Though the Igbo men marry more than one wife, the wives have no complaints about it; rather, they live in the same place without making any quarrels among themselves, as Kenalemang states, "These women along with their husbands live together in peace and help each other with taking care of the children and other household chores" (8). After all, Okonkwo is such a character who cannot tolerate lethargy, as Achebe states, "He had no patience with unsuccessful men" (4). For this reason, he cannot tolerate his father Unoka as he does not acquire any title of his clan, and so gets the designation of *agbala* or woman, which is an insulting term. To Okonkwo, men should be strong and active so that they can bear all the needs of their families on their own and make contributions to their society. Unoka, at last, dies of belly swelling, and thus is thrown into the 'Evil Forest' because whoever dies of disease or gives birth to twins is flung into this forest as these are curses to them. Whatsoever, Okonkwo earns two

prestigious titles of his clan and is obeyed by the villagers, that implies "a man is judged according to his merit but not the social condition of parents" (Silue 105). Thus, their social system is authentic where everyone has an equal chance to achieve higher social status.

Among the other cultural elements, the Igbo language is rich in the sense that all languages are superior to their own countries because language is a sign through which a particular group of people can communicate with each other. So, if that particular group of people can understand their language, there is no scope to identify that language as poor, and thus there is no need to accept the foreign language. In this novel, Achebe mentions lots of native words such as *agbala*, *chi*, *efulefu*, *egwugwu*, *iba* and so on to introduce this tribal language to the entire world. The Igbo natives strongly believe in their religion where their supreme God is Chukwu and the secondary gods like Ani are appointed to help him. The Igbo people also firmly believe in the Oracle of the Hills and Caves from where the information comes, and they act accordingly. For an instance, Okonkwo kills Ikemefuna, the young boy of Mbaino, as the Oracle orders it, though Ezeudu forbids him by saying, "That boy calls you father. Do not bear a hand in his death" (50). Though he loves the boy, Okonkwo does not care for it and out of his fear to be weak, he kills Ikemefuna when his destruction starts. Yet, he feels so guilty for this incident that he cannot sleep or eat for two days. For the murder of his elder-like brother, Nwoye feels a deep hatred for his father. These types of inconsistencies shake the mind of Nwoye who feels detached from his father as well as the Igbo society. Hence, there are a few people like Nwoye who cannot fully embrace their culture and want change.

The Igbo inhabitants do not have any certain government, and that is why the elders of the clans make solutions to the problems. The higher judgment is performed by *egwugwus*, nine masked men, who appear from a cave and are believed to be the representatives of their ancestral spirits whose decisions are the final solutions. In a case of a tortured wife, the eldest of the *egwugwus* pronounces to her husband, "Go to your in-laws with a pot of wine and beg your wife to return to you," and also says to the woman's brother, "If your in-law brings wine to you, let your sister go with him" (82). Though their society is patriarchal, they order the male to demean himself to his wife which is definitely a justified law.

In Igbo society, everyone is equal in the eyes of the law. There is no difference between the rich and the poor, as well as between the leaders and the general people. Though Okonkwo is a great leader of Umuofia, he cannot avoid the prescribed punishment. Because of the killing of Ezeudu's sixteen years old son mistakenly, Okonkwo has been exiled for seven years from his village as "It was a crime against the earth goddess to kill a clansman" (109). Besides, Okonkwo's compound and his wealth are set on fire, which is a sign of his symbolic death (Silue 107).

The title of this novel represents the postcolonial condition as it is known from Saridha's article, it is taken from a poem by W. B. Yeats, "The Second Coming" that "speaks of the break-down of the 'old' order and its dislocation by a 'new' order" (114). From this insightful and deconstructive statement, the whole picture of this novel comes to light because this novel also deals with the triumph of modernity over tradition. After the banishment, Okonkwo is first informed of the Whites by Obierika that they have destroyed a village, Abame, because the villagers killed one of them when he came to their village with "an iron horse." They did it because the Oracle ordered them to do it as it predicted that "the strange man would break their clan and spread destruction among them" (121). Thus, the Oracle is not fake; rather, it foretells the future of the whole clan being demolished by the British. The colonizers are in fact cowards who do not have any courage to face the tribal people directly because they know the latter's strength. The Igbo people have power but they have no diplomatic knowledge which is the main reason for their downfall. In accordance with this, Michel Foucault confides that "The power in the hierarchized surveillance of the disciplines is not possessed as a thing, or transferred as a property; it functions like a piece of machinery" (177).

Gradually, the colonizers enter the village of Mbanta by using missionaries. The missionaries first come to a village with their religion, Christianity, to convince the innocent local people and convert them to their religion as Fanon opines, "they all seek the source of their necessity in some edict of a biblical nature" (65). So, the colonizers always use their religion as the first weapon to break the unity of the colonized. Furthermore, in the novel, they criticize the marginalized religion directly by saying, "We have been sent by this great God to ask you to leave your wicked ways and false gods and turn to him so that you may be saved when you die" (127). The lecture of the missionaries attracts Okonkwo's son Nwoye to Christianity as Achebe says,

"the words of the hymn were like the drops of frozen rain melting on the dry plate of the panting earth" (129). After a few days, the missionaries want a piece of land from the elders of Mbanta, and are provided a portion of the 'Evil Forest' where the Whites establish their church. Identifying them as normal, the villagers think of themselves as inferior because they ponder that the colonizers must have some special powers to talk with the spirits. In this regard, Fanon asserts:

> Every colonized people-in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality-finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country (9).

Nwoye notices all the activities of the colonizers and wishes to go to church, but cannot because of his father's fear. One day, Okonkwo's cousin informs him that he found Nwoye among the Christians, and upon hearing this Okonkwo beats him heavily. After this incident, Nwoye leaves his family and goes to Umuofia to learn British under the influence of Mr. Kiaga. The White man is so impressed with it that he utters, "Blessed is he who forsakes his father and his mother for my sake" (133). From his comment, his evil intention is easily understood because a good person never feels better after knowing the crack between father and son. Whatsoever, the Westerns do not support polygamy, and thus they want everyone to obey their beliefs, which matches what Said narrates, "... Orientalism as a Western style for dominating restructuring and having authority over the Orient" (11).

Moreover, the colonizers are indifferent to the faults of their new converts because they support Okoli's killing of a sacred python. This action of Okoli makes the British pleased because "the young converts are in a certain way the arrow-spears used by the missionaries in their fight against tradition" (Silue 108). Mr. Kiaga, a missionary, tries to make the outcast smart by cutting their long hair and beard to emulate the Western look. He also utters some brainwashing words to them like:

> How are you different from other men who shave their hair? The same God created you and them. But they have cast you out like lepers... they also said I would die if I built my church on this ground. Am I dead? They said I would die if I took care of twins. I am still alive. (138-139)

Meanwhile, Okonkwo is informed by Obierika that Nwoye has joined the missionaries in Umuofia. In response to a question about his father, Nwoye answers, "I don't know. He is not my father" (125). Hence, Nwoye is not

afraid to talk like this about his father because now he has a shelter of the British on him which was not there before. So, the Europeans snatch a son from a father and create a long distance between them. In the meantime, the Whites set up their government in Umuofia where the District Commissioner judges all the cases. The messengers of the court only catch those people who throw away the twins or disturb the Christians. The Europeans act like this because to them "the Negro is an animal, the Negro is bad, the Negro is mean,...the little boy is trembling because he is afraid of the nigger" (Fanon 86).

Because of the Westerns, the price of palm oil and kernel has risen for the first time, and for this, the villagers have suffered a lot. On this point, Nayar enunciates, “the European master possessed the power to govern and the natives were subjects to the systems created by the master” (154). Nevertheless, Akunna, a villager, gives one of his sons to the school established by the colonizers to educate him, in contrast he argues with Mr. Brown about their Igbo religion. This contradictory attitude of Akunna can be named ambivalence where both positive and negative feelings come to the mind of a person side by side. From these types of attitudes of the tribal people, cultural hybridity is also found because here, the mixture of Igbo and Western culture, religion and language is obvious. In addition, the missionaries also build hospitals so that the villagers can get good treatment from the missionaries and convert themselves into Christianity. In the passage of time, Nwoye becomes a pure Christian who even changes his name into Isaac and works as an agent of the missionaries. Consequently, Nwoye’s identity is changed by the White Christians who also want to change the identity of the whole village like Nwoye. Nonetheless, Okonkwo laments over his clan which was organized and peaceful at one time, but now it is falling apart because of the women-like behavior of the clansmen who do not dare to face the English.

The colonizers are so brutal that they do not show any respect to the leaders of Umuofia; rather, they treat them like animals. The devils arrest them by deceiving them and shaving all hairs of the renowned leaders. Furthermore, the colonizers also do not give them any food or water, not even a chance to urinate. These acts of the Westerns are called binary oppositions that show the opposite characteristics of the colonizers and the colonized. Though the leaders of Umuofia are men of high rank, they have no value to Westerners as they are merely Negros to them. However, the tribal people did not know

of any corruption before, but the British teach them how to do it as the messenger tells the natives to pay two hundred and fifty bags of cowries instead of two hundred cowries. Every single thing has changed in this village because now in moonlit nights "young men...kept their huts" (173).

After being insulted by the colonizers, Okonkwo prepares himself for war with the colonizers but he loses his hope when the clansmen react badly to Okonkwo's killing of a white. As a result, he commits suicide by hanging himself from a branch of a tree because he prefers death to being humiliated by the colonizers. The tragic death of Okonkwo becomes symbolic of the complete disintegration of the Igbo society. The destruction of Okonkwo thus indicates that the colonizers have successfully destroyed the backbone of the Igbo society – a society that will never stand straight.

Conclusion

This paper has analyzed the role of the tools of colonization the British colonizers use to establish their domination over the Igbo community in a number of villages in Nigeria in Chinua Achebe's *Things Fall Apart*. The plot of the novel itself clearly shows the condition of the Igbo community in two distinct lights- before and after the arrival of the British colonizers. In this novel, Achebe portrays the British colonizers' schematic use of different tools in the gradual colonization of the natives through luring them with the promise of a modern as well as a better society. The most effective tool they use is dividing the natives in terms of changing the existing dominant cultural practices. Utilizing the dissatisfaction which already existed among the outcast people, they succeed in their endeavor and then gradually start exerting their power on them with the ultimate aim to disintegrate the tradition of Igbo society.

Achebe shows these complex dynamics of the conflict between traditional and modern Igbo society vividly through the tragic fate of the protagonist, Okonkwo. Okonkwo is a bold, self-centered, traditional and masculine character who is respected by all before the arrival of the colonizers. Okonkwo becomes a scapegoat like other revolutionists in the hands of the British as he is humiliated and tortured by them, scenarios the likes of which have life before colonization. So, he prefers death rather than being insulted by the colonizers because he does not want to lead his life as a slave of the Whites as he is an eminent person of his clan.

Through the critical examination of the colonial tools used by the British

colonizers in this novel from a postcolonial perspective, it has been found that the chief tool used in the process of disintegrating the native culture is creating a division among them in the question of adopting Western culture at the cost of discarding the cultural practices that had been in use for ages. They utilize the missionaries to convert the local people and strengthen their power. After gathering strength, the colonizers gradually demolish the language, religion, social structure and culture of the natives and change these through their Western ones by setting up churches, schools and hospitals. However, two types of colonized people have been identified in *Things Fall Apart* where one group is submissive and supportive to the Europeans including Nwoye, Enoch, Nneka and some others. In contrast, the other group is rebellious and revolts against the law of the Whites including Okonkwo and the other villagers who are punished by the British for their rejection of colonial rule. Thus, this type of behavior of the colonizers represents the concept of 'othering' where the natives cannot attain the position of the 'Self.' With the indigenous people, they also disintegrate the entire Igbo society because their major targets are the young generation of the villages in order to make Igboland the land of Christianity. The death of the protagonist, Okonkwo at the end of the novel, who has all throughout been shown as symbolizing the traditional culture of the Igbo community, indicates the process of disintegrating the traditional culture of the natives to be completed, leading them towards an ambivalent cultural condition hanging between tradition and modernity.

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Class Conflicts as Reflected in Three Prominent Victorian Novels

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Abstract: This paper intends to present the various instances of Victorian class conflicts which have been determined after having an intensive reading of the three famous novels namely *Tess of the D'Urbervilles, Wuthering Heights, and Hard Times* by Thomas Hardy, Emily Bronte, and Charles Dickens respectively. In their masterpieces, the legendary Victorian novelists have at first portrayed the conflicting or inharmonious relations between the capitalists and the laboring class, the peasants and the landlords, the rebellious working class and their bourgeois employers, and the lower class and the middle rank people. Then they have pointed out the reasons behind the bitter and hostile relations between the different social classes, the manner in which the higher class dominates the lower class, the fight back of the lower class against the bourgeois, the consequences of class consciousness on love and marriage, and the comeback of the oppressed as the oppressor.

Keywords: *Industrial revolution, class conflicts, capitalists, bourgeois, working class, peasants*

Introduction

Background of the Study

The Victorian age (1832-1901), which is said to be an age of transition, observed numerous social, economic, political, religious, scientific, literary, and philosophical changes that took place not only in Britain but also in the whole of Europe. As a result of these transformations, there were

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individualism, materialism, racism, and economic discrimination within domestic class structure. The Russian Marxist critic Georgy Plekhanov put it, "The social mentality of an age is conditioned by that age's social relations. This is nowhere quite as evident as in the history of art and literature" (qtd. in Eagleton 5). After having a close study of the texts, insightful readers can identify the futile and antagonistic relations among the various social classes on which the Victorian writers were quite keen to accentuate. Indeed, the upper class people, who longed for authority and material success, repressed the subordinate classes in order to attain success.

Marxism is a social concept, and it refers to the political, economic, and social principles that were coined by German philosophers, Karl Marx and Friedrich Engels. Marxism is "a system of economic, social and political philosophy based on ideas that view social transformation in items of economic factor" (Mirunalini and Devi 13). It is built on labor, social actions and class conflicts. According to Marxists, it is vital to establish a classless society, and for doing so all sorts of class conflicts should be abolished. In Marxist theory, class struggle is the utmost important component which develops amongst the members of the laboring class as they have been employed by the higher class employers. This clash is so extensive in light of the fact that it generates the class exploitation that impedes the progress of the society. Marxists state that this mistreatment will prompt a revolt by the laborers for setting up a society free from any sort of class division.

Statement of the Problem

Class struggle is one of the salient features of Victorian novels where there are profusions of intense and fierce conflicts among the different social classes for income, social position, and power. In *Tess of the D'Urbervilles*, Thomas Hardy has symbolically demonstrated the destruction of the English peasant class and the rise of industrialization. Here, Tess, a peasant girl and the protagonist of the novel, symbolizes the English peasants and Alec D'Urbervilles, a vicious man of a bourgeois family, is said to be a product of industrialization. In this novel, Hardy has also portrayed the inharmonious relationship between the Victorian middle class and the lower rank through the relation between Angel and Tess who represent the middle rank and lower class respectively.

In the novel *Wuthering Heights*, Emily Bronte has at first displayed the suppression of the bourgeois. Then she has presented a reverse scenario where the organized working class which is represented by Heathcliff, the protagonist of the novel, comes back from the position of suppressed as the suppressor. Conversely, the Lintons and the Earnshaws symbolize the bourgeois employers who then become suppressed by Heathcliff, whom they suppressed earlier.

Then, in Charles Dickens' *Hard Times*, we see a vivid picture of industrial exploitation. Here, Stephen Blackpool, an industrial labour who is exploited by the factory owner, represents the Victorian laboring class, and Josiah Bounderby, the factory owner who makes more profit exploiting the workers, stands for the capitalist class.

Objectives of the Study

The study has at first unearthed the conflicts that occurred among the Victorian social classes as seen in *Tess of the D'Urbervilles*, *Wuthering Heights*, and *Hard Times*. Then the novels have been analyzed with a view to having clear insights into the intense class conflicts prevailing in Victorian England.

Significance of the Study

The researcher hopes that the study will give the following benefits:

a. The results of the research may add some new literary criticisms of the novels.

b. The research findings are expected to be useful for those who want to make further analysis of the novels.

Limitation of the Study

The study has focused on the class conflicts as reflected in three Victorian novels – namely, *Tess of the D'Urbervilles*, *Wuthering Heights*, and *Hard Times.* It would have been better if the research had included more Victorian novels.

Literature Review

Since the origin of civilization, there has been class distinction in society, a phenomenon which has adjusted to the progression of time (Buzuev and Gorodnov 23). In the novel *Hard Times* (1854), Charles Dickens has

portrayed the results of the Industrial Revolution that took place in 1840s. There are a great many examples of class differences and class conflicts (Asci 34). In *Hard Times*, Charles Dickens has shown the mercilessness of the capitalists (factory owners), and their reluctance to all humanitarian demands from the workers' side. Just as Stephan represents an idealized rather than an accurate portrayal of a member of the working classes" (Holloway 14). Josiah Bounderby, who represses his industry workers with a view to having more profit and prosperity; represents the worst that can be said of the employers at this time (Holloway 15).

Emily Bronte's masterwork *Wuthering Heights* is a vivid example of severe and fierce conflict. Here, conflicts take place within the prevailing relationships among the different rival groups (Willis 16). But here it is remarkable that the rebellious working class takes revenge on the bourgeois class using the bourgeois weapons – money and arranged marriages (Stoneman 26). Heathcliff acquires authority over the Earnshaws and the Lintons by applying the usual methods of the ruling class, usurpation, and property deals. His real nature is revealed through the comment: "I want the triumph of seeing my descendant fairly lord of these estates! My child hiring their children to till their father's lands for wages" (Bronte 255). Heathcliff's experiences of early treatment lead him to take revenge against his earlier bourgeois employers. Here, he stands for the discontented working class of the 'hungry forties,' rising in rebellion against an oppressive society and teaching him to wield the oppressive tools of capitalism (Cookson and Loughrey 21).

In his novel *Tess of the D'Urbervilles*, Thomas Hardy has portrayed the inharmonious relationship between the Victorian middle class and the lower rank through the characters of Angel Clare, a representative of the Victorian middle class, and Tess Durbeyfield, a representative of the lower social class. Tess discovers herself in a very distressed situation because of her lower class background for which she is not warmly accepted in Angel Claire's middle class family (Gibson 31).

Tess of the D'Urbervilles is a gleaming instance of the relationship between Victorian peasants and the ruling class. The function of ideology also is to legitimate the power of the ruling class in society; in the last analysis, the dominant ideas of a society are the ideas of its ruling class (Eagleton 5). In this novel, we notice that the ruling class represses the peasants in a number

of ways and their treatment of peasants is recognized by the community. Peasants are all alone. They have to fight their own battles. There is no one at their side but the social norms and traditions, and also the church is in favour of the oppressive ruling class (Laird 14). The ruling class is seen using their capital and superior position to dominate and suppress the peasants, mainly the women (Morrel 14).

Research Method

Object of the Study

The two objects of the study are formal object and material object. The formal object of this study is to discuss the discordant class relations issue. The material objects of this research are the novels – namely *Tess of the D'Urbervilles*, *Wuthering Heights*, and *Hard Times*.

Sources of Data

This research has taken data from two different kinds of sources – primary data sources and secondary data sources. The primary sources of data of the study are the three Victorian novels – namely *Tess of the D'Urbervilles*, *Wuthering Heights*, and *Hard Times*. Some supplementary materials related to the study – such as research articles, essays, literary books, or biographies of the authors – are the secondary sources of data.

Method of the Data Collection

To collect the data, the researcher has taken four steps. Firstly, the three novels have been read repeatedly. Secondly, the researcher has taken notes of information in both primary and secondary data. Thirdly, the data have been classified into several parts based on the issue and its concept. Fourthly, the researcher has generated a conclusion and some suggestions based on the analysis of the data.

Technique of the Data Analysis

In analyzing the data, the researcher has used descriptive qualitative analysis of the contents. The analysis starts from the structural analysis and finishes with a critical analysis of the literary works.

Research Findings and Discussions

Conflict between the Employers (Capitalists) and the Working Class

It is known that the Victorian period witnessed severe economic disparity and industrial exploitation that have been represented in the novels of that

time. If we examine the relationship between the employers (capitalists) and the working class portrayed in Charles Dickens' novel *Hard Times*, we can see that the workers are completely subjugated by their capitalist bosses who exploit their fellow workers by means of providing them with poor wages and trivial facilities for making more profits and achieving worldly success. The factory owners are totally unwilling to provide the workers with the nominal facilities that they are worthy of enjoying according to the labour law. In fact, the workers are simply utilized as the revenue generating machines by the capitalists (factory owners) who are never pleased with the quantity of profits they acquire from the fruits (productions) made at the expense of the workers' manual labour. The capitalists compel their fellow workers to deliver severe manual labour through which they achieve additional production and extra earnings. They do so as they possess an endless appetite for assets and prosperity. Although the capitalists do not take part in any kind of manual labour, they enjoy a very comfortable life full of pride, power, and prosperity. Unlike the capitalists, the workers, who are the key to capitalists' profits and prosperity, have to lead very miserable lives. The factory owners never look for the workers' interests and security; rather, they always long for having a luxurious lifestyle suppressing the workers. It is the poor workers' toiling labour that ensures the factory owners' profit and power (material success) that they long for. Here, we can refer to a song from the knitting mills of South Carolina around 1890 which exactly supports Charles Dickens's depiction of the typical working conditions of the Victorian era in his novel *Hard Time*s:

> Every morning just at five,
> Gotta get up, dead or alive.
> It's hard times in the mill, my love,
> Hard times in the mill.
>
> Every morning just at six,
> Don't that old bell make you sick?
> It's hard times in the mill, my love,
> Hard times in the mill . . .
>
> Ain't it enough to break your heart?
> Have to work all day and at night it's dark.
> It's hard times in the mill, my love,
> Hard times in the mill (qtd. in Dickens 11).

In *Hard Times*, Charles Dickens has shown the mercilessness of the capitalists (factory owners), and their reluctance to all humanitarian demands from the workers' side. In order to give readers an idea about the difficult times faced by the Victorian working class in the factories, Dickens has portrayed the characters of Josiah Bounderby, the banker, manufacturer, and merchant who considers the workers in his factories as 'Hands', for they are only that – not people – to him, and Stephen Balckpool, an expert but poorly paid worker of Bounderby's factory, to represent the hostile relationship between the working class and their capitalist employers. Stephan Blackpool, a perfect representative of the suppressed working class, has to render intolerable physical labour in spite of his poor physical condition which leads him to premature aging. He represents the deprived factory workers (working class) who have to suffer a lot due to the corrupt factory system where the factory owners never pay heed to any other goals except revenue.

Bounderby's character emerges most evidently from his association with Stephen and mainly from his two interviews with Stephan in Book 1, in chapter 11, and in Book 2, in chapter 5. In the first of these scenes, Bounderby confesses and even praises the class division that separates people from people. When he tells Stephan that there can be no question of him divorcing his wife, since divorce is a luxury offered only to the rich, Stephan Blackpool replies, "Tis just a muddle a' together" (Dickens 100), at which point Josiah Bounderby rejoins: "Don't you talk nonsense, my good fellow . . . about things you don't understand, and don't you call the institutions of your country a muddle, or you'll get yourself into a real muddle one of these fine mornings. The institutions of your country are not your piece-work, and the only thing you have got to do, is, to mind your piece-work . . ." (Dickens 100).

In Book 2, chapter 5, Bounderby refers to the factory workers who are trying to form a trade union as "a set of rascals and rebels whom transportation is too good for" (Dickens 195); as transportation had been suspended by the penal servitude as a form of punishment in 1853, the year before *Hard Times*, this is a clear example of Bounderby's strict conservatism and defiance to keep up with the times. He also refers to Stephan as "a tidy specimen" (Dickens 195) of the kind of problem–maker to be found among the operatives, ironically enough, as Stephan in fact desires for peace and quiet and has refused to unite with the trade union

since he wants to stay away from nuisance and arguments. Stephan represents the working class who has to work heart and soul for earning their livelihoods. Josiah Bounderby, on the other hand, represents the tyrant employers who deceive their fellow workers for making more profit and material success. In *Hard Times*, Charles Dickens has shown the mercilessness of the capitalists (factory owners), and their reluctance to all humanitarian demands from the workers' side.

In the Victorian period, a large number of industries were established in England due to the industrial revolution. At that time, the industrialists exploited the workers paying poor wages, and they made more and more profits, for which they threw the labourers in a helpless situation, which is revealed through the sufferings of Stephen. As a result, Stephen is first detested by his fellow workmen because he refuses to join a trade union, then charged with the bank robbery of which Tom is responsible. Therefore, he is sacked and blacklisted by his capitalist employer. His name is finally removed after his death. It is noteworthy that Stephen dies in a mine accident (by falling down an abandoned mineshaft) that refers to the dreadful hazards faced by the quarry labourers, ranging from unguarded machines in factories to explosions in coal mines. This pathetic incidence indicates that the industrialists of the Victorian age were totally indifferent to the workers' safety and they were not ready to spend a little amount of their profits on safeguarding their workers. Thus, the death of Stephen Blackpool signifies the destruction of the English labouring class in the hands of capitalists who exploit the workers for power, profit and material success.

Conflict between the Bourgeois and the Rebellious Working Class

Emily Bronte's masterpiece *Wuthering Heights* is a striking example of severe and fierce conflict that takes place within relationships between different social groups. The main clash takes place between the skilled, organized, and rebellious working class and their bourgeois employer. Heathcliff, on one hand, represents the organized working class, whereas the Earnshaws and the Lintons represent the bourgeois. But here in this novel, the rebellious working class uses bourgeois weapons-money and arranged marriages to take revenge on the bourgeois. He buys out Hindley and diminishes him to drunken impotency; he marries Isabella and then organizes the marriage of his son to Catherine Linton, with the intention that the entire property of the two families shall be controlled by him. He

systematically degrades Hareton Earnshaw to servility and illiteracy.

As Heathcliff was once ill treated by his past bourgeois employers, he vowed to take revenge against them. Here, he represents the discontented working class who grouped together and later revolted against their past employers. It is noteworthy that he took revenge against the capitalists using the oppressive tools of capitalism. Therefore, it can be said that Heathcliff's revenge is a revenge against mistreatment, racial discrimination, class division, and the communal ill-justices of the higher class society.

Social class and wealth played a vital role in love and marriage in Victorian England. Catherine is married to Edgar as he is from a superior social class and he possesses vast assets. On the other hand, Heathcliff fails to marry his beloved Cathy as he does not have enough money and a superior social rank. It is the class conflict for which Heathcliff loses his beloved. In fact, he is a sufferer of the class struggle. Then we come across the English class war through Lintons and Earnshaws' early treatment of Heathcliff. They ridicule Heathcliff saying "dark almost as if came from the devil" (Bronte 67). The elder Linton describes him as "a 'gypsy' and as 'a little Lascar', or an American or Spanish castaway" (Bronte 68). A 'Lascar' is a derogatory term for an East Indian, especially a seaman, while the 'American' or 'Spanish' might, as more recent scholars have suggested, refers to slaves from the North or South American colonies.

Heathcliff has to forget his true love due to the presence of a racist society which welcomes white, fair, rich and hates dark, poor. In the novel *Wuthering Heights*, Emily Bronte has distinctively shown an interconnecting chain of human beings socialized to hate and cause sufferings through misusing power. When Catherine along with Heathcliff goes to visit the Thrushcross Grange, Catherine is warmly accepted into the Grange and Heathcliff barred by the Grange dwellers who belong to the superior class. Catherine is habituated to a lifestyle where her social position provides her with a place above those who serve her, produce for her and fulfill her demands; and where her clothing, behavior, language and public attitudes detach her noticeably from the lower class. Being filthy and mistreated, Heathcliff finds himself a part of the inferior class, and hence protests by embracing the very symbols of his suppression; "I shall be dirty as I please, and I like to be dirty, and I will be dirty" (Bronte 123).

Heathcliff has clearly a proletarian root, and is afterward degraded by Hindley from the family position bestowed on him by Mr. Earnshaw to the position of a servant or labour; it is hard to see this pattern as a representative of the nineteenth-century conflicts between the working class and the bourgeoisie. It is a conflict for power and supremacy completely inside an ancient family of the landowning class. In addition, Heathcliff does not stay in himself from the disgrace of domination by achieving for himself the position of a dominator. He plans for taking revenge and it is carefully accomplished. He takes vengeance on Hindley and the Lintons in two ways; using their children in exactly the similar way that Hindley and Edgar oppressed him; and by usurping their property and assets and snatching them himself. Thus in Emily Bronte's masterpiece *Wuthering Heights*, the subdued labouring class comes back as the suppressor.

Emily Bronte has portrayed the character of Heathcliff in a different way that is not available in most cases. Here, the exploited class takes vengeance against the suppressors. Heathcliff has been depicted to have a strong resistance against the mistreatment of the bourgeois society. A strong protest has been demonstrated through his deeds and a progression from class society to the greater humanity of a classless world is revealed to us through the relations of the rebellious working class and the bourgeoisie in the famous novel *Wuthering Heights*.

Conflict between the Middle Class and the Lower Rank

In his novel *Tess of the D'Urbervilles*, Thomas Hardy has portrayed the inharmonious relationship between the Victorian middle class and the lower rank through the characters of Angel Clare, a representative of the Victorian middle class, and Tess Durbeyfield, a representative of the lower social class. Tess discovers herself in quite a distressed situation because of her lower class background for which she is not warmly accepted in Angel Claire's middle class family. She is, therefore, caught between the two classes and between two moral codes. The one and main cause for which Tess and Angel fail to establish a harmonious and lasting bond is Angel Claire's love for the belief and not for the individual, Tess. Angel believes that he has a lot of affection for Tess but his love is greatly connected to his belief of what Tess is. However, it is quite important for an enjoyable conjugal life that one ought to feel affection for the person and not the belief.

Tess and Angel's relationship starts at 'Talbothays Dairy Farm' where Tess works as a dairy-maid and Angel is having some lessons on dairy activities

to prepare himself for his future agricultural venture. Angel discovers something ethereal or visionary in Tess when he meets her for the first time and entitles her Artemis, Demeter, and by many other far-fetched names. His idea about Tess is, "What a fresh and virginal daughter of nature that milkmaid is" (Hardy 134)! Moreover, he constantly considers her as "a visionary essence of women" (Hardy 135), as the Greek goddess of chastity, and as being "chaste as a vestal" (Hardy 136). The affection Angel feels for Tess cannot be called a 'blind obsession' which is very common among the passionate lovers. When he describes Tess to his parents he does not praise or admire her; he introduces her in logical terms. He says she has got the very qualities of a dairy-maid that will help her become an ideal help-mate for a property-owner. This incident signifies that the Victorian middle class is willing to establish relations with the inferior class only for having personal interests or accomplishments.

Angel possesses one set of ethical conduct for men and a different one for women. He says that he strongly supports high-quality principles, and that he appreciates purity and dislikes impurity. Although he is not physically pure, he is totally obsessed with the bodily concept of purity and hence he refuses to recognize distressed Tess on their nuptial night as he comes to know that she lost her virginity to Alec who forcibly abused her when she was working at his house. Angel says, "The woman I have been loving is not you" (Hardy 249). How right Tess is when she tells Angel, 'It is in your own mind what you are angry at, Angel; it is not in me" (Hardy 250)!' However, in the later part of the novel, Angel is ready to accept Tess who is charged with murder though earlier in the novel Angel refused to accept her for a little sexual lapse for which she is not actually responsible. Here the author utilizes Angel to convey the message that the Victorian era church puts importance on physical purity rather than on loving-kindness.

Thus, in this novel we find a Victorian social picture in which the relationship between the middle class and the lower class does not exist for a long time and even if it is disturbed by the conventional attitude of the middle class people, their love for nobility is greater than practicality, and also their irrationality. Due to the industrial revolution there were individuality, an urge for material success, and everyone was doubtful about their fortunes. For these reasons, there was no harmony in the relationship of the lower class and the middle rank which is revealed through the relationship of Tess and Angel Claire.

Conflict between the Peasants and the Ruling Class

Thomas Hardy's novel *Tess of the D'Urbervilles* is a gleaming instance of the conflict between Victorian peasants and the ruling class. In this novel, Hardy has portrayed the sufferings and disaster of Tess as the sufferings and demolition of the English peasant class by the powerful ruling class. Here, we notice that the ruling class represses the peasants in a number of ways and their treatment of peasants is recognized by the community. It is noticed that the powerful superior class supresses the peasants in many ways with a view to establishing their sole authority over them and the society supports their treatment of the peasants.

Being a peasant girl, Tess's struggles and hardships stand for the sufferings of the entire English peasantry. Tess's family horse dies in an accident which symbolically signifies the destruction of the English peasant class in Victorian period. It indicates the installation of machinery because of the industrial revolution and the cancellation of the traditional way of farming. The landowners who are only capable of adopting the manufacturing tools exploit the peasants who have become the manufacturing labour losing their assets and employments. The peasants have become rootless, shelterless, and jobless and they seek mercy to the ruling class. Being a member of the ruling class, Alec abuses distressed and vulnerable Tess. From the very moment Tess is seduced by Alec, Tess's vulnerability starts and all her struggles seem to be futile against overshadowing odds.

Hardy deeply noticed the transitions going on in the Victorian society, especially in the rural areas during his own life. He also observed the outcomes of the so called economic expansion on the society. Tess is a very strong example of the social changes due to the industrialism that took place during Hardy's time. The conventional appearance of the English farm community was transforming because of industrialism. Workers were forcefully displaced from their own lands and transformed into proletarians, either industrial or cultural. We can realize the social relations after the industrial revolution in the following report:

> The social relations between men in other words are bound up with the way they produce their material life. Certain 'productive forces' – say, the organization of labour in the middle ages – involve the social relations of villain to lord we know as feudalism. At a later stage, the development of new modes of production is based on a changed set of social relations- this time

> between the capitalist class who owns those means of production, and the proletarian class whose labour the capitalist buys for profit. Taken together, these 'forces' and 'relations' of production form what Marx calls 'the economic structure of society,' or what is more commonly known by Marxism as the economic 'base' or 'infrastructure' (Eagleton 4-5).

The yearly relocations from farmhouse to farmhouse on Old Lady Day, is a touching and painful record of this proletarianization of the pastoral peasantry which is seen in chapter 51 of the novel. A great number of scholars have depicted proletarianization in highly developed capitalism as "the extension of the logic of factory labor to a large sector of services and intellectual professions".

One of the most striking scenes in the novel is the threshing at Flintcomb-Ash Farm, where Tess and other farm women serve the threshing machine which is termed as 'red tyrant' by Hardy. The machine is annoying, ruthless, and greedy. The aged farm workers regretfully remind the threshing job they used to perform with their own hands. The engineer who runs the threshing machine is termed as being "in the agricultural world, not of it" (Hardy 296). The engineer and his threshing machine are like Alec who is "equally importunate, inhuman, and insatiable". The machine is as rapacious and dominant as Alec who is similarly a product of industrialism. Alec is a son of a wealthy man but landless merchant who grabbed a landowner name and "symbolically subjugated both the old higher class (the true D'Urbervilles) by borrowing a name from it and the old yeomanry (the D'Urbeyfields) by seducing a girl from this class". Alec, who represents the bourgeois, is totally responsible for the demise of Tess, who represents the English peasantry.

The scene at the threshing is also significant as a sign of the mechanized relations at the new capitalist farmhouses. At Talbothays, the dairy-maids had some delight and curiosity in the labour as well as a sure compassion in the common kitchen at which the dairyman's wife administered. However, at Flintcomb-Ash, the farm works are not shown any respect or provided with any pleasing things. Here the importance is on Marian's bottle of liquor which is not casual but very much significant.

Tess's endeavor to preserve her self-worth comes to an end with the death of her father and the following eviction of the D'Urbeyfields family from their hut at Marlott. Although Tess's father John D'Urbeyfields had been a life-dweller in the cottage, the family was uprooted by the landowner as soon as

he had died. Then their floating lives began and they took shelter at different landowners' estates that were frequently pulled down if they were not completely required by the landowners for his workers. These families, who had formed the backbone of the village life in the past and who maintained the village traditions had to seek refuge in the large centers. Therefore, Tess has to go back to Alec for supporting her family driven out of the land they were living. Here, this incidence indicates the submission of the English peasants at the hands of ruling class.

Thus viewed, *Tess of the D'Urbervilles* surely portrays the collapse of the English peasantry under the emergence of industrialization. Although Thomas Hardy has provided us with elaborated images of the rustic people's professions, their sufferings and misfortunes considering the shifting conditions, yet he has put the sole importance on Tess. The English peasantry definitely awakens our concern through Tess and her family (and also others like Izz, Marian, and Betty). It is Alec who snatches away Tess's chastity and due to Alec's unwanted presence in Tess's life she has to kill him and hence she is executed. Here, the death of Tess symbolically represents the destruction of English peasantry by the ruling class.

Conclusion and Suggestions

Victorian self-centeredness, capitalism, racial discrimination, financial unfairness, and class division have a great impact upon individual character, mood and manner. Due to the industrial revolution and the inauguration of scientific methods in industrial activities and farming, there arose mainly two social groups – the capitalists and the labouring class. The capitalists later appeared as the ruling class and the labouring class became the subjugated class. The capitalists used the very hands of the workers for acquiring more wealth, authority and material success. However, there emerged some other social groups like the middle class (bourgeois) and the rebellious working class who on some occasions fought back and took revenge on their suppressors. Like many others, the three renowned novelists have depicted the accurate social picture of the Victorian England through their writings. In the class relations we see that the upper class leads a very comfortable life exploiting the lower class who leads a very miserable life, living from hand to mouth.

Marxists say that in a capitalist economy system, workers are ill-paid and they have to struggle for living an ordinary life with their unprivileged

family. In this system, capitalists profit at the cost of workers' miseries. The working class has to toil heart and soul for ensuring capitalists' benefits. Workers are treated like slaves and they are separated from their capitalist employers as they do not have any right over their labor or produced goods which they produce by giving intolerable manual labor.

As a result of this fact, to Marx, a socialist revolution is a must to change the structure of the society in which there will not be any class discrimination. The working class has to start the revolution for their own identity, religion and survival; otherwise, they will have to lead an unhappy life under the capitalist class. Additionally, the working class' rights are also rejected by the middle class. Therefore, the Victorian novelists urge for establishing equality, freedom and justice in the human society. If all the things are installed appropriately, there will be a vibrant civilization and a classless globe free from class conflicts among the different social groups.

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Private Versus Public: Problematic of Space and Intrusions in Orwell's *1984*

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Abstract: In this 21st century, when the world seems to be very vocal about the celebration of individuality and apparently intends to leave room for diverse opinions as well as eccentricity, when the question of invading privacy rises up frequently (whether in the virtual spaces or the real world), it is crucial to revisit George Orwell's *1984* to understand our current world better. The illustrated dystopic world therein presents a society where the fine line between citizens' private and public spheres ceaselessly dissolves. The threat(s) of a dominant totalitarian authority and consequently its by-products— the gemination of a 'uniformed' set of values, perceptions, behaviors and most importantly, 'individuality' is brought to light with Orwell's critical outlooks, nonetheless, as a warning to and for humanity. Hence, this paper takes *1984* as an example to draw attention to contemporary world issues, especially the question of freedom of thought, speech, and expression. Furthermore, the paper persistently explores the mechanisms often used to exercise absolute control and how it can start with something so neglectable yet eventually seizes and devours everything else. To attain this end, it critically examines the depictions of Big Brother, the Party, and its various departments dedicated to dominating different human faculties as well as achieving their ultimate loyalty towards the Party, and if anything ever emerges to jeopardize this, how the off-track control is regained by producing mass fear to reduce the threat of any revolution.

Keywords: *Dystopia, individuality, Orwell, totalitarianism, 1984*

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Introduction

> Being in a minority, even a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad (Orwell 274).

1984 represents danger in Orwell's world; it is a symbol of the victory of 'Totalitarianism', a word with which George Orwell made us all more acquainted than, say, 'Communism' or 'Fascism' since it more minutely contains both of them. George Orwell's last novel *1984* depicts a society where the fine line between the private and public spheres becomes staggeringly blurred. In fact, it would not be too much of an exaggeration to say that the Party and the State's extensive surveillance as well as ceaseless hunger for the "pure power" made the citizens' private lives nearly nonexistent in *1984* (Lynskey 266). Additionally, it is a society where people's personal space is constantly being invaded and encroached upon, and unthinking invasions are commonplace (Gleason 146). Hence, Christopher Lasch, in his article namely "*1984*: Are We There?" aptly recognizes it as:

> …a system of total control that sought to regulate not only the individual's public life but his inner life as well, thereby abolishing the very distinction between the public and private realms and between society and the state (Lasch 146).

Therefore, the current paper casts a critical eye on the novel's portrayal of the complex dynamics of the 'private' and 'public' spheres and explores the factors contributing to such outcomes. It interprets the term 'private' as a real as well as metaphorical space which promotes individualistic growth and exercise of personal preferences. On the other hand, the 'public' domain is seen as a shared area that is primarily communal and acquires significance only in terms of society, the state, or the country. This dichotomy between the libertarian individualistic aspirations and repressing authority or, in other words, the dialectics between private and public spaces is so ubiquitous in societies of all times and climes that Gorman asserts:

> …the central conflict of the individual's rebellion against the State reenacts the Christian myth of man's first disobedience, Adam's against God. An Adam-like protagonist for the love of an Eve defies the godlike State by asserting his instinctual freedom and falls from the new Eden, in a fictional manifestation of the psychic conflict that Freud posited between the individual and society (Gorman 285).

Methodology

This article's research is qualitative in nature. To identify new ideas and views and provide logical explanations about the subject under discussion, the study has been undertaken via a logical interpretation and analysis of the material currently accessible from both primary and secondary sources. A comprehensive examination of the historical and cultural settings in which *1984* originated has also been done to provide a holistic close reading of the book. The analytical methods and tools used here are generally multidisciplinary, owing its debt to diverse academic fields like Cultural Studies, Anthropology, Philosophy, Political Theory, Psychology etc. To correctly examine the text, insights from several philosophies and disciplines have been used as interpretative tools. Also, the germination of this research work is greatly influenced by ideas and discussions, particularly those related to utopia, dystopia, and the imagined future, along with the concepts of hyper-reality, simulations, personal and public spaces as well as concepts of 'no space.'

Literature Review

Since its publication in 1949, George Orwell's *1984* has remained as topical as ever, earning it more critical attention than any other contemporary work. It has been the subject of much commentary from cultural and political scholars and commentators. *The Cambridge Companion to George Orwell* (2007), edited by John Rodden, offers several unique insights and inventive interpretations of Orwell's writings in addition to serving as an introduction to them. In his book *Orwell, Politics, and Power* (2010), Craig L. Carr draws on George Orwell's political works to theorize current political themes and problems. Peter Davison creates a biography sketch of George Orwell based on his literary works in *George Orwell: A Literary Life* (1996). Attempting to encapsulate Orwell's social and political perspectives, Stephen Ingle's *The Social and Political Thought of George Orwell: A Reassessment* (1993) follows Orwell's political beliefs as they evolve through time via analysis of his works and life. *On Nineteen Eighty-Four: Orwell and Our Future* (2005), edited by Abbott Gleason, Jack L. Goldsmith, and Martha C. Nussbaum, presents a range of viewpoints on the book's ongoing relevance in the twenty-first century.

One of the most recent publications about *1984* is *The Ministry of Truth: The Biography of George Orwell's 1984*, authored by Dorian Lynskey and

released in 2019. This book explores the legacy of Orwell's final work of fiction while serving as a biography of the author and a scholarly study of it. According to Lynskey, the confluence of all the concepts that Orwell had been cultivating over the majority of his writing career is one of the reasons why it took him so long to write *1984*. In addition, there are a plethora of scholarly papers, both online and in print, discussing the novel's current resonance and expanding canon. These papers have been beneficial for this study, and they have been cited as such whenever it was essential.

Discussion

To begin with, Orwell's *1984* is primarily a satire on totalitarianism that nonetheless contains a prophetic element. The moral conviction and creative force with which Orwell has imbued his warning that democracy is gravely endangered by dictatorship give it its timeless significance. The existence of telescreens on the walls, a dedicated special force called "Thought Police" and not to mention, other devoted Party members like O'Brien indeed generate the overarching questions of the presence/absence of personal space and the level of intrusions in the lives of the citizens. O'Brien notes:

> The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power… Power is not a means, it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power (Orwell 173).

Furthermore, vast banners of Big Brother litter the city, serving as a constant reminder to the populace that their every move is being monitored by the ubiquitous telescreens that pry into their personal as well as public domains; all these measures are present here to prevent revolutionary thoughts from being developed. In fact, Orwell's projection of 'intimacy' between man and woman in the novel also highlights almost nonexistent private space and intense interference therein on the part of the authoritarian regime. Totalitarian power, in the imagined dystopic world of *1984,* as well as in our real world, is always anxious about keeping people under complete surveillance of all sorts:

> …both visible and invisible, continuous and meticulous, which patrols and scrutinizes each one of them. The apparatus which makes this silent and close intrusion possible has thus converted the entire society into a reading book; the social body has become a text and the body of each subject a sign whose slightest variations can be detected by a careful reading: a slip of the tongue, a shade of doubt, an occasional uneasiness, a hint of emotion (Lasch 63).

If we look closely, the ideas of the powerful/ruling class become the powerful/dominating ideas in every epoch of human history, and mass media supports the goal of extending the dominant class's control by sometimes adopting the predominant ideology. Consequently, by default, the ruling class's power seems 'natural' and 'legitimate.' This is broadly what Gramsci (1947) referred to as hegemony (Gramsci 258). It is critical to recognize that hegemony entails not just the use of power but also the manufacture of consent, which brings us back to Chomsky's seminal work titled *Manufacturing Consent* (1988) yet another time. That hegemony cannot be established once and for all is what makes it so intriguing. The arrow is never at the same position twice; instead, it must be "obtained, sustained, and reproduced" perpetually at all moments (Chomsky 77-78).

David Phillips and Michael Curry (2005) propose an intriguing word to describe this practice. They refer to this as a "phenetic urge" (271). It is a concept that reflects authoritarian regimes' desire to categorize and classify people based on objective criteria. It is a "phenetic urge" for totalitarian administrative bodies to employ digital information systems and other surveillance technologies to keep a closer eye on and construct profiles of their subjects. They need as much predictability as possible to function well and provide citizens with so-called "appropriate, effective, and efficient responses" (Fromm 77).

Similarly, in Orwell's *1984,* the Party has established a totalitarian society at its highest through various forms of intrusion into individuals' private lives, and the key to this achievement is Surveillance. The Thought Police, Telescreens, and Party members are only some of the many ways in which the Party uses surveillance to maintain its total control, to know what one is doing or, to some extent, thinking—in short, to have 'pure power' over the lives of citizens (Orwell 279). When individuals know that their every step is being observed, and someone is always watching them, they become more rigid, and more cautious about avoiding "thought crimes" meaning "opposing ideas," and government involvements and intrusions make this

issue much more frightening: "Thoughtcrime does not entail death: thoughtcrime IS death" (Orwell 33). Hence, private/personal values and lives are dangerously threatened in such a society, as depicted in *1984*.

Moreover, totalitarian leadership has a genuine interest in and ambition to rule language. Orwell's warning about the dangers of 'Newspeak' in his novel *1984* is therefore of timeless significance. For instance, the term "free" is still employed in Newspeak, albeit not in the sense of "politically free" or "intellectually free" since these ideas have been rendered obsolete: "The purpose of Newspeak was not only to provide a medium of expression for the world-view and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible" (Orwell 247).

The all-pervading fear of being punished for having and revealing individual choices, interests, something rather personal and private, becomes more apparent through the events of Winston's writing his diary or meetings with Julia. When he writes his diary, he faces his back towards the telescreen— when he meets Julia, they are in a telescreenless room. However, the Party does not precisely or absolutely rely on Technology, as mentioned earlier. The special departments and branches have dedicated themselves to hunting down the ones who possess 'personal' thoughts that are 'unapproved' by Party. So, the citizens are forced to live by the rules and values the Party prescribes.

Though, living by the rules may seem 'normal' in any social context, holding the same values as everyone else and not having the liberty to express eccentricity questions whether the citizens have any personal space, or they are mere possessions of authority (like public property).

In this regard, we should recall the perspective supplied by John Stuart Mill in his immensely thought-provoking work *On Liberty* (1859). There, Mill says, we may mute the 'truth' by silencing an opinion (correct or wrong). He asserts that truths become stronger when confronted with lies/evils. As a result, freedom of expression must be protected. Furthermore, he claims that "ages are no more infallible than individuals" (Mill 18). In other words, opinions of the world, in general, are no more infallible than individual opinions. As a result, the only basis we have for believing an idea to be 'true' is that it has survived all attempts to disprove it (Mill 21).

Then again, Winston and Julia's secret meetings in the novel give us another terrifying site of that society. 'Intimacy' or, in another word, 'Love' is

forbidden in this dystopia of artificiality and technological singularity. The natural attraction of man and woman is prohibited, in the case of married couples, intercourse is only approved for the sake of procreation, but even that is for the time being, as O'Brien hints. Again, the Junior Anti-sex league works to ensure no intimacy between a man-woman whose relation is not sanctioned by Party.

Later in Orwell's narrative, we learn that Party considers this intimacy a counterforce to its power. Party not only eliminates 'lovers' but also succeeds in breaking family bonds or any other possible bond that one person may have with another. This lack of intimacy among the people reduces the chance of any revolt/riot against the Party. The Party has its policies to suppress sexual desires; in Oceania, sex is a duty to the Party for the creation of members to the Party: "Sexual intercourse was to be looked on as a slightly disgusting minor operation, like having an enema" (Orwell 79). The Party feared that the mutual loyalty between man and woman would eventually lead to disloyalty towards the Party:

> Not love so much as eroticism was the enemy, inside marriage as well as outside it. All marriages between Party members had to be approved by a committee appointed for the purpose, and — though the principle was never clearly stated — permission was always refused if the couple concerned gave the impression of being physically attracted to one another … (Orwell 68).

O'Brien dupes Winston and Julia into believing he is both a rebel and an ally. On the other hand, Winston trusts Mr. Carrington because he has bought the diary from him and because he and Julia meet in a room he owns. He has always been a member of the Thought Police, we discover later. These incidents demonstrate how efficiently the party has harmed people's interpersonal ties via surveillance and disbelief. Winston recalling and lamenting about the golden past, once says, "…in a time when there were still privacy, love and friendship, and when family members of a family stood by one another without needing to know the reasons" (Orwell 36). From Winston's words, the grey reality that indicates the end of intimacy and the nullification of personal lives in such a repressive society becomes even more vivid. The only love that is right in that society is love for the Party and Big Brother.

According to Hannah Arendt, "the psychological basis for total domination" may be found in the "deliberate isolation of the individual," "the shattering of all important connections between people," and the

resultant "atomization of society"(Arendt 323). Since unwavering devotion "can be expected only from the completely isolated human being who, without any other social ties to family, friends, comrades, or even mere acquaintances, derives his sense of belonging in the world only from his belonging to a movement, his membership in the party" (Arendt 324).

The world portrayed in Orwell's book is one in which the individual is under such constant pressure from the masses that s/he has no desire to resist. There is too much of a mental cost. In *1984*, Winston used his imagination to put himself in the shoes of a cynical protagonist whose feelings of alienation have become so severe that he wants to destroy the very thing that makes him unique. Orwell's delineation of a society committed to the destruction of private worlds may be seen as containing, among other things, an urgent message for the public policy of modern pluralistic states. If protecting human dignity requires delineating and enforcing boundaries between public and private spheres, then, by all means, let us erect barriers between the two; let us build them boldly and high and defend them against any who would weaken or penetrate them. It is wiser, therefore, to remind ourselves every now and then what John Stuart Mill clarified long ago:

> …a State which dwarfs its men, in order that they may be more docile instruments in its hands even for beneficial purposes—will find that with small men no great thing can really be accomplished; and that the perfection of machinery to which it has sacrificed everything, will in the end avail it nothing, for want of the vital power which, in order that the machine might work more smoothly, it has preferred to banish (Mill 68).

Conclusion

We can draw parallels between current world issues and those depicted by Orwell. *1984*'s Party rules out any threat of rebellion or competitor by using 'State machinery' like Telescreens, Thought Police, Ministry of Truth etc. Each is assigned a different task, but their combined functions give the Party endless opportunities to rule by invading people's private lives. People are obligated to keep no secrets or private matters; all must be acknowledged by the authority, and the Party has successfully created such an environment in which everyone is conditioned in a way that they willingly remove the wall between private and public spaces as alternatives do not exist anymore.

In sum, whenever we are confronted with authoritarian regimes, whether political, economic, social, or theocratic, the meaning and potential of *1984* grow even more profound and robust. In this age of digital surveillance, Orwell's dystopia will become more and more apparent as hyper-text and hyper-realities replace natural human interactions and a sense of genuine solidarity. Oceania is not far, we are still getting there, and *1984* serves as a grave warning to turn around immediately.

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Dramatic and Literary Aspects of Bangabandhu's 7th March Historical Speech

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Abstract: Bangabandhu Sheikh Mujibur Rahman, the founder of Bangladesh, from a formidable figure emerged as the all-time hero on the political stage of Bangladesh. His momentous speech has hitherto been acclaimed as one of the most inspiring and moving wartime speeches over the last 2500 years. Of late, UNESCO has recognized the historic 7th March speech of Bangabandhu as part of world documentary heritage. The speech delivered at the Racecourse ground (currently Suhrawardy Udyan) encouraged the Bengalis to start their long nine-month struggle for liberation. Bangabandhu's 7th March speech has since been searchingly dissected and analyzed by many scholars and intellectuals from political or strategic points of view but its worth is not confined to its cerebral qualities. It is not a mere mundane elucidation of a state of affairs or agenda of political actions but an outstanding merge of the individuality of head and heart as well leaving an unforgettable enthrallment that induces us to return to it again and again. Its recurrent appeal to the heart as a trumpeting jingle will remain ever fresh and engaging but the inner aesthetic beauty that is the dramatic feature, the literary flavour, and the colloquial decor of the most celebrated address, have relatively been remained an unexplored issue until now. Therefore, the study embarks on decoding the aesthetic aspects, the literariness, the dramatic features and the colloquy of the historical speech.

Keywords*: Liberation war, Bangabandhu, 7th March, influencing power*

Introduction

Bangabandhu Sheikh Mujibur Rahman's 7th March speech at the eve of the emergence of Bangladesh as a state nation in 1971 has been acclaimed from all corners across the world as one of the best speeches of all ages.

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It has been graded/anthologized as one of the 20 top ranking speeches which have ever been delivered by the best orators and statesmen in the whole history of mankind including Alexander the Great (326 BC), Julius Caesar (48BC), Oliver Cromwell (1653), Napoleon Bonaparte(1805), Garibaldi (1860), Bismarck (1862), Abraham Lincoln (1865), Hitler (1939), W. Churchill(1940), Roosevelt (1941), Stalin (1941), Ho Chi Minh (1945) Golda Meir (1948), and Ronald Reagan (1987). Dr. Jacob F. Field (2013) in the introduction of his book *'We Shall Fight to the Beaches'* throws light on his selections stating, 'Times of conflict have inspired some of the most memorable speeches in history.'

In turn, rhetoric has launched wars, acting as a prelude to violence. Pope Urban II's address at Clermont in 1905 initiated the crusades. The power of speech has driven people to fight for glory, victory, or survival; it has shaped the outcome of wars and framed how they are viewed by posterity. Words as captivating as Dragutin Gavrilovic's can make soldiers braver even when the odds against them are overwhelming.

The book of Jacob F. Field *'We Shall Fight to the Beaches'* is a collection of history's most influential wartime speeches, with an exploration of context and consequences. The speeches of this book were delivered by some of history's greatest generals and most revered heroes, as well as some of its most reviled figures. Covering every inhabited continent, these exemplary pieces of oratory range from the Athenian general Pericles's plea to his city to remember its glorious fallen warriors during the Peloponnesian war to President Ronald Regan's exhortation to the communists to 'Tear down this wall in Berlin in 1987, during the closing years of the cold war.'

The virtue and greatness of an outstanding speech lies in its synchronization between the transmission, reception and perception by the recipients; the blending of intellect and emotion; choice of language and diction; the enthralling pitching up and down of the articulation; the extent to which the audience responds, moves, touched, inspired, and enlightened along with contextualization of the musical and melodious eruption. That is by virtue of its greatness, an epoch-making speech must establish a kind of rapport and a strong sense of communication between the orator and the audience. Terseness, brevity, arguments and counter arguments are the kernel of pioneering oratory. Bangabandhu's delivery meets out the aforesaid criteria hundred percent. His 20 minute speech created a history determining the

fortune/fate of a vibrant nation (Stevie: 2015).

Unlike Churchill's much thought, preplanned and written speech Bangabandhu's was an extempore one, a "spontaneous overflow of powerful feelings which takes its origin in emotion and that is recollected in tranquility." The ready-made speech kindled millions of Bengalees' hearts to fight and lay down their lives to break the chain or shackles of thousand years of slavery for much awaited liberty. Bangabandhu's delivery, though given in much contrasting situation, is equally enthralling to that of Churchill. Churchill made his angry reaction on the backdrop of World War II on the 4th June, 1940 at the House of Commons against the Nazi and Gestapo atrocities across Europe and when his country England was preparing to face the imminent and volatile challenges awaiting ahead and the danger lurking in warfare. He stated in an unequivocal tone:

> "Even though large tracts of Europe and many old and famous states have fallen or may fall into the grip of the Gestapo and all the odious apparatus of Nazi rule, we shall not flag or fail. We shall go on to the end. We shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender" (Churchill:1939).

Bangabandhu's utterances of the 7th March sounds alike in words, language, spirit, thoughts and in resonance though delivered under contrasting circumstances. Churchill aspired to the preservation and security of his nation, whereas Bangabandhu strived to liberate a multitude of 70 million who had never tasted the nectar of freedom and who had been carrying the yoke of slavery of Pak domination for long three decades (Rahman: 2014). Nonetheless, the epoch-making speech raised Bangabandhu to the height of a deity, a true statesman.

Metaphysical and Aesthetic Features of the 7th March Speech

But the aspects which has still remained unexplored of Bangabandhu's speech has rightly been pointed out by Sheikh Hasina, the daughter and the worthy successor of Bangabandhu and Honourable Prime Minister of the Republic of Bangladesh in a commemoration seminar on the 7th March in 2011 at Osmani Smriti Auditorium. She rightly feels that the aesthetic, dramatic features and literary aspects of the speech deserve much more attention. The speech bears many characteristic features of seventeenth

century metaphysical poetry. Metaphysical poems are hailed in high esteem by the twentieth century critics for their dramatic conventions, colloquial expressions, conversational tone, abrupt beginning and questioning, appeals, argumentativeness and dialectic progression. According to Martz the colloquy, blending of passion and thought, dialectical subtlety, psychological penetration, verve of enthusiasm, logical syllogism and imaginative catalyst give the metaphysical school poetry a rank of greatness (Martz,1928). Bangabandhu's speech was spontaneous and lucid in diction. It is outstandingly marked with colloquy. In this speech there was a marvelous blending of emotion and intellect. It was delivered in a dialogic pattern. The diametrical representation of the speech in a binary opposition on the one hand by giving order and placing request, by questioning, by hurling threat and by calling upon for reconciliation to the Pak junta and, on the other hand the expression of frustration narrating his long life of struggle for the just cause of the Bengalees and instructing his people to be prepared to face the formidable challenge to free the nation have greatly contributed to dramatize his speech. Bangabandhu's historical speech definitely has a structure of the metaphysical poetry which consists of a proposition, argument and the conclusion. In the beginning, comes the preface or the proposition; then in the middle part the arguments are set explaining why he has stood before his countrymen and finally conclusion is drawn giving the revolutionaries a message. The proposition part of Bangabandhu's speech which is though not chronologically arranged begins abruptly and with usual dramatic and colloquial language addressing to over a hundred thousand of people who gathered in the Race Course ground to hear the directives of the legend:

> *Bhayera Amar* (Brothers of mine)! I have come before you today with a heavy heart. All of you know how hard we have tried. But it is a matter of sadness that the streets of Dhaka, Chittagong, Khulna, Rangpur and Rajshahi are today being splattered with the blood of my brothers, and the cry we hear from the Bengali people is a cry for freedom, a cry for survival, a cry for our rights… Come, I said, let us sit down and resolve matters…I had said, Mr. Yahya Khan, you are the President of this country. Come to Dhaka, come and see how our poor Bengali people have been mown down by your bullets, how the laps of our mothers and sisters have been robbed and left empty and bereft, how my helpless people have been slaughtered. Come, I said, come and see for you and then be the judge and decide… (Tran. Hossain: 2014)

In appreciation of Bangabandhu's speech Adib Khan (1994) a Bangladeshi born Australian writer cites in his debut novel *Seasonal Adjustment,* which has already drawn the attention of the literary critiques in international arena, in the following way:

> The Messiah stands under a red and white awning, soaking up the adulation of a desperate people. He smirks with grim satisfaction. His arsenal of willing Bengalis is stocked to full capacity. The young are willing to die for him. No one has told them about the infinitely dark magnitude of death. They covet posthumous glory. They wish to be *shaheeds*. There are patriotic songs and slogans. Hand claps and cheers. Thunderous voices. Passions simmer in vats of thick anger. He waits until they flagellate themselves into a state of self-sacrificing carelessness. Slowly his hands rise in the air. The Rasputin eyes flash with authority. The rumbling ceases.

Bhai Shob!

Khan reiterates that in the light of a shimmering white haze, like an angel of redemption he arrived. 'The crowd is transfixed into a state of worshipful silence. *Bongobhandhu* pauses again to look around him. The timing is perfect. 'My beloved countrymen!' (110).

In the prelude of his speech Bangabandhu referred to the historical incidents, cultural heritage and revolutionary zeal of Bengalees of the then East Pakistan. He also highlighted the conspiratorial nature of the regime of Pakistan during 1947-1971. He described it as a period of treachery, exploitation and bloodshed. He mentioned the shedding of blood in 1952, the treachery of the dismissal of the result of the 1954 election, imposition of martial law in 1958 and various attempts of suppressing the Bengali nationalist movement. He mocked at the conspiracies then afoot to deprive the Bangladeshis of their political power as evidenced by the mysterious postponement of the Pakistan National Assembly session scheduled for March 3, 1971. That necessitated this public address. He clearly stated that he was bitterly disappointed by the repeated betrayals and treacheries of the Pakistan government; there was absolutely no point in continuing the link with the state any further (Qtd. in Rahman:2014).

In the middle of his speech, Bangabandhu placed his arguments that caused him to stand before the mass. He related every detail of the deprivation of the rights to form the government, further misdoings, political misdemeanors, atrocities, bloodshed, suppression, oppression, exploitation, conspiracy and the injustice the Pakistani Military Junta had done to or

inflicted upon Awami League and to the nation as a whole. The mob heard everything as if they were thunderstruck.

His unequivocal utterance echoed and resounded in the walls and trees of Suhrawardy Udyan.:

> Then suddenly, on March 01, the session was declared cancelled. There was an immediate outcry against this move by our people. I called for a hartal as a peaceful form of protest and the masses readily took to the streets in response. And what did we get in return? He turned his guns on my helpless people, a people with no arms to defend themselves. These were the same arms that had been purchased with our own money to protect us from external enemies. But it is my own people who are being fired upon today. In the past, too, each time we, the numerically larger segment of Pakistan's population, tried to assert our rights and control our destiny, they conspired against us and pounced upon us.

Bangabandhu concluded his speech in style. He disseminated the message of liberating the country and ordered the congregation to have preparation with whatever they had to accept the challenge if thrown by the junta. The message sparked like a sparkle of fire in a moment throughout the country. With a roar of victory the swap was hailed when he finally declared the freedom of Bangladesh, the then East Pakistan:

> I now declare the closure of all the courts, offices, and educational institutions for an indefinite period of time. No one will report to their offices. That is my order to you. So that the poor are not inconvenienced, rickshaws, trains and other transport will ply normally, except serving any needs of the armed forces. If the army does not respect this, I shall not be responsible for the consequences. The Secretariat, Supreme Court, High Court, Judge's Courts, and government and semi-government offices shall remain shut. Only banks may open for two hours daily for business transactions. But no money shall be transmitted from East to West Pakistan. The Bengali people must stay calm during these times. Telegraph and telephone communications will be confined within Bangladesh. We will bring everything to a total standstill.
>
> Collect your salaries on time. If the salaries are held up, if a single bullet is fired upon us henceforth, if the murder of my people does not cease, I call upon you to turn every home into a fortress against their onslaught. Use whatever you get at hand to confront this enemy. Every road to the last must be blocked. We will deprive them of food, we will deprive them of water. Even if I am not around to give you the orders, and if my associates are also not to be found, I order you to continue your fighting unabated.....
>
> To all government employees, I say that my directives must be followed. I had better not see any of you attending your offices. From today, until this land has

> been freed, no taxes will be paid to the government any more. As of now, the stop. Leave everything to me. I know how to organize movement.
>
> But be very careful. Keep in mind that the enemy has infiltrated our ranks to engage in the work of provocateurs. Whether Bengali or non-Bengali, Hindu or Muslim, all are our brothers and it is our responsibility to ensure their safety. I also ask you to stop listening to radio, television and the press if these media do not report news of our movement. I ask my people to immediately set up committees under the leadership of the Awami League to carry on our struggle in every neighborhood, village, union and subdivision of this land. You must prepare yourselves now with what little you have for the struggle ahead. We have already shed blood, lots of blood, we shall shed more blood, but we will free the people of this land, insha-Allah (God willing).
>
> The struggle this time is for our freedom; the struggle this time is for our independence.
>
> Joy Bangla. (Qtd. in Rahman).
>
> Adib Khan summarizes the moment in his fiction *Seasonal Adjustment* when the magical declaration was made:
>
> There is a volcanic eruption of euphoria. The earth reverberates with the noise of stamping feet and triumphant voices. Aamar desh, tomar desh, Bangladesh! Bangladesh! 'Joi Bangla! Joi Bangla!

More than one hundred thousand Bengalees waited patiently to hear Bangabandhu in the Ramana Racecourse. The young and the militant were awfully defiant. They were carrying rocks, sharpened bamboo and *goran* sticks hoisting high over their heads, as if, the whole of "Birnam wood ...Comes toward Dunsinane.---Arm, arm and arm out!—"to confront the rotten autocracy of 'Macbethian' Pakistani junta.

Literariness of a Statesman's Speech

Bangabandhu's speech excels the eloquent speeches of Edmund Burke and Macaulay that they delivered in the British Parliament defending their ideas about chalking out plans and policies for lingering their hegemonic colonial control over the people of the Indian subcontinent. Bangabandhu's speech bears every trait of great literature both in quality and content. It is replete with mockery and irony. Great literature transcends time and place. Sheikh Hasina, the daughter of Bangabandhu, repeated her conviction in another seminar organized by Bangabandhu Sheikh Mujibur Rahman Memorial Trust at the Institution of Engineers in 2014, stating that Bangabandhu's words would never become archaic or obsolete. It infuses the spirit of

patriotism in every heart of the Bangladeshis and in every hearth of the nation as soon as they hear it. The many times the speech is heard, the Bangladeshis rediscover their identity as a valiant nation which can rewrite its own history. The Bangladeshis draw inspiration and strength from the elegant and eloquence of Bangabandhu Sheikh Mujibur Rahman. Bnagabandhu's speech is identical with the very existence and emergence of Bangladesh. Hence the relevance of Bangabandhu's 7th March speech in today's context is still paramount and so will remain in the days to come (Rashid, 2014).

When Bangabandhu stood on the dais on 7th March 1971, the stage was ready; time came to a halt to witness the momentum. The towering personality appeared having his hair brushed back and with his long sleeve white *punjabi* and black coat. In meaningful small sentences but weighty words the volcano erupted. The thunderous voice burst like the flow of a fountain from a mountain to inundate and enmesh everything in its net it found available within its reach. The excited fans bathed in the shower of his directives with full satisfaction and the history was made. He was standing on the peak of a thousand years of history, the moment of spark, with the whole responsibility of the nation on his head. It was the staggering height of his life and career. He spoke hardly 20 minutes, point by point, without mincing words. His voice was confident and thunderous. The rhythm and cadence issued from his unalloyed emotion. He used the common man's language and dialect, almost Wordsworthian. His words erupted, as if it were a 'spontaneous overflow of powerful feelings'.

'Newsweek', an international periodical, described Bangabandhu as the 'Poet of Politics' in the cover story of their 5 April 1971 issue. The magazine wrote, Tall for a Bengali, (he stands 5 feet 11 inches) with a touch of graying hair, a bushy moustache and alter black eyes, Mujib can attract a crowd of million people to his rallies and hold them spellbound with great rolling waves of emotional rhetoric. He is a poet of politics. So his style may be just what was needed to unite all the classes and ideologies of the region" (Qtd. in Rahman, 2014).

Bangabandhu's speech resembles the style of Macdonald, who made a tremendous contribution to modern American English. He was eminent for his ideal prose medium, transparent in its meaning, colloquy, and the suavely rhythmic communicative mode. The Newsweek reporter has rightly

observed that it was Sheikh Mujib's style that united all the classes and ideologies of the population. Bangabandhu's sincerity of passion and unadorned simplicity carried an electrical thrill in his listeners. His self-confidence was of a type that rocks mountains. It swayed the gathering. It thrilled the revolutionaries more enchantingly than Kazi Nazrul Islam's war poem "Chal..Chal.. Chal.." The unforgettable speech goads us to action and at the same time touches our heart. Two lines from 'Among School Children' of the modern English poet W.B. Yeats rightly encapsulates the body language of the speaker and the impact it had on its audience:

> O body swayed to music, O brightening glance,
> How can we know the dancer from the dance.?

The incredible speech conjured up the miracle that charmed his audience to dance to his tunes. To quote Rahman again: "The Ancient Mariner held the wedding-guest by his eyes." Bangabandhu is the pied piper of Hamelin who bewitched 70 million people groaning like rats under the heavy thug of Pakistani military junta for years. But Bangabandhu did not beguile them by drowning in the fathomless sea of troubles. He rather taught them how to live with respect and dignity. He could talk effortlessly and without premeditation because he did not distance himself from 'the other'. He took himself for a man among men and shared their common feelings and aspirations. He empathized with them. He befriended the marginalized common man and bound him to his soul with 'hoops of steel'. The multitude discovered their own hopes and aspirations in his words. They identified themselves with him (Qtd. in Rahman: 2014).

Professor A.A.M.S. Arefin Siddique (2013) in his analysis of 'The Greatest Speech of The Greatest Bangali' has appreciated Bangabandhu's oratory the following way: "Although the historic 7 March speech was an extempore one, what was noticeable about it was that annoying repetitions and hesitations in framing words as observed in such speeches were totally absent. It was possible for Bangabandhu alone to deliver such an unostentatious, direction-giving, poetic speech without any break and without taking any help from notes while standing in the middle of a sea of people. This speech was literally a revolution – which culminated in our liberation war and freedom. Such spectacular application of words was truly an amazing event. Bangla Academy Director General Shamsuzzaman Khan (2014) stated that there is no doubt that Bangabandhu's historic speech is one of the best in the world.

Abdul Gaffar Chowdhury (London, 20.12.1994) quotes Journalist Cyril Dunn as saying: "In the thousand year history of Bengal, Sheikh Mujib is her only leader who has, in terms of blood, race, language, culture and birth, been a full blooded Bengali." Wikipedia has credited Tagore's Nobel Prize award for his "profoundly sensitive, fresh and beautiful verse by which with consummate skill, he has made his poetic thought expressed in his own English words, a part of the literature of the West". The core of the citation is that Rabindranath carried his poetry out of the boundaries of Bengal and ranked it with mainstream Western literature, thereby making himself recognized as a *Biswa Kobi or Kobi Guru*. Similarly it is now established that the thunderous voice of the 1971 Racecourse Maidan has crossed the national boundaries; glorifies the nation in the global vista and resonates in the history and heritage of the whole world.

On a TV talk show Khandakar Ashraf Hossain (2014), formerly, VC of *Jatiyo Kobi* Kazi Nazrul Islam University, along with A.A.M.S. Arefin Siddiki (2014), the then VC of University of Dhaka emphasized the dramatic aspects of Bangabandhu's speech. "Bangabandhu is the writer, producer and director of the drama of 7th March historical speech", commented Hossain. He further commented that he is the sole actor of the 7th March dramatic speech. It is neither a soliloquy nor a dramatic monologue. The congregation is not a silent listener. They actively responded to every pitch of delivery. Almost every sentence was cheered up loudly; every pause was celebrated with the double loudness of clapping and chanting the slogan of *Joi Bangla*. Every question was answered and Bangabandhu had the support and approval of all the important decisions he pronounced in his speech of the audience's uttering 'yes, yes'. On one hand, he is inviting his Pakistani foe Yahya for negotiation and reconciliation; on the other hand, he is instructing his people to have preparation in every possible way to overturn the challenge on the way to the country's independence. He kept apprising his people of the wrongs done to Awami League and to the nation and at the same time he warned the Pakistani Junta and his state apparatus to paralyze the state machinery. A kind of super suspension was created. He knew that the Pak soldiers were patrolling around, but he did not care two straws. He measured the valour and prowess of his revolutionaries. He drew courage from them. He predicted rightly that he might not be able to give them further directives. Therefore, he declared the independence of the country stating firmly, "The struggle this time is for

our freedom; the struggle this time is for our independence. Joy Bangla."

Bangabandhu is a dramatist greater than Shakespeare in the sense that he could read the mind of his people more accurately than Shakespeare could read the mind of his characters. Unlike the boasting of the family pedigree of the Greek and Trojan soldiers in the battlefield, Bangabandhu's speech was a self-less one for the cause of a nation's salvation. His speech is far more captivating than those delivered by Aiaj, Diomedes, Patroclus, Achilles, Agamemnon and Nestor, the oldest and the wisest among the Achaeans, and Hector, the Trojan Hero while, the two nations got entangled in fighting over the possession of Helen, the most beautiful lady in the world. The oratory of those heroes used to encourage their army to fight and win over the battle. Bangabandhu's oration was like a wakeup call, a clarion call for the Bengalees to get ready to fight to the last of their breath. The Bengalees did not disappoint Bangabandhu. What happened after he made his call for independence was a miracle. The whole world felt quite comprehensively the magnanimity and power of his call.

Bangabadhu's speech is the Magna Charta of the independence of Bangladesh. It is the declaration of the much desired freedom of the Bengalees. The declaration made the Magician, a superhero, made him bigger than his life. The very existence of Bangladesh and the 7th March speech becomes synonymous. The speech will enlighten all the Bengalees as long as Bangladesh survives. Adib Khan's (1994) comment in evaluating the contribution of Bangabandhu Sheikh Mujibur Rahman, the Founder of Bangladesh to the making of the country and his towering personality appears to be very much fitting in this regard:

> In the dark and chilly corridors of Bengal's history, Sheikh Mujib was a brief respite, an ephemeral flash of light, a flickering glow of warmth. He kindled hope in a battered race. Above everything else, he deprogrammed our servile acceptance of the military yoke and made us believe in our ability to be free. His vision of an idyllic Bangladesh belonged to the pristine realm of a mythical past. He was an amateur fisherman determined to challenge the sea. Sheer courage and a stubborn faith in his own ability made him steer the overcrowded boat into the rough waters where the monstrous waves awaited us with a ferocity no one had anticipated (110).

Conclusion

Bangabandhu's speech is replete with irony, pathos, bathos, alliteration, assonance, caesura, chiasmus and innuendo. It is both connotative and denotative. It is more oxymoronic than onomatopoeic. It was showered as if a thundering threat upon the Pakistani junta and upon the Bengalis it came down as if a buzzing blessing. The dramatis persona delivered what his fans expected to hear; the pied- piper sang that very song which his audience wanted to listen to. The unfathomable well sprang only to quench the thirst of the deprived multitude. It seems to supersede Nazrul's poem, *Bidrohi* in creating provocation and is more inspiring than 'Chal, chal, chal.' The many times one listens to the speech one feels his/her tresses standing erect in emotional excitement. It had a soothing effect on the crazy crowd than the speech of Lucifer had on his frustrated followers when delivered at pandemonium after their nightmarish fall from heaven. It had a far more appeasing appeal to the dehydrated souls of Bengalis than the solitary reaper's song had on the 'weary band of travelers ... among Arabian sands'. The speech still has a far greater conciliatory effect on the present generation than nightingale's song of Keats had on 'sad heart of Ruth when, sick for home/ She stood in tears amid the alien corn field.' It has a hundred times more enticing effect than the wise Nestor and Odyssey's speech had on the combating soldiers during the battle of Troy. Bangabandhu read the mind of his 'home sick', freedom loving people more accurately than Shakespeare had read his characters' of his great tragedies. The speech appears sublime and its sublime beauty equals Tagore and Milton's literary creations. The magical speech of Bangabandhu, composed in magnetic words, touches both the head and heart of anybody else in the world. Hence, lies the greatness of Bangabandhu's 7th March speech. The time was up, the stage was set, and the arrow, Bangabandhu's speech, was shot in the right direction and it culminated in making history by liberating a nation pining for freedom for ages. The timeless speech is not only meant for the Bengalis but also for those who became the victim of suppression and oppression and suffered from deprivation of all sorts. It actually speaks of the millions of wounded souls, across the world, who are deprived of their rights of freedom of speech, economic emancipation or fundamental needs. Bangabandhu's speech stands as a timeless speech for the suppressed, oppressed and deprived ones across the globe. Great literature of all ages transcends time and place and similarly, Bangabandhu's speech does the

same. Bangabandhu's speech emerges as one of the all time best speeches in the world delivered by any statesman ever. Bangabandhu laid down his life for his vision and mission of liberating Bengali people. He is a martyr to his cause. His instant, spontaneous timely speech will remain a source of all time inspiration for the Bengali people as long as Bangladesh exists on this earth. His speech has been declared as a part of World's Documentary Heritage by UNESCO on the 30th October in 2017. This glorious speech has enabled Bangabandhu Sheikh Mujibur Rahman to earn the reputation of 'The Poet of Politics'. 7th March historical speech has been sprung from so enlightened a person, as if, he is a leader with a flute and torch in his hand enchanting all Bengali people to show the path to jump into the perilous ocean to take their rights back from all devouring sharks. His speech hypnotized Bengali people more powerfully than the tune of the pied piper of Hamelin. Bangabandhu's speech will keep tuning as a sweet soothing jingle up to the doomsday in the mind of all Bangladeshi people. The deep and profound impact that Bangabnadhu's Historical 7th March speech lays on its audience has rightly been reflected in the English romantic poet William Wordsworth' s poem The Solitary Reaper:

> I listened, motionless and still;
> And, as I mounted up the hill,
> The Music in my heart I bore,
> Long after it was heard no more.

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Impacts of Covid-19 on Tertiary Education: Challenges of Virtual Learning at Public Universities of Bangladesh

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Abstract: COVID-19 is a worldwide health disaster which produces a vast impact on every sector of our life. It has become one of the most poignant infectious diseases in human history. Education sector is no exception of it. Bangladesh government closed all educational institutions since March 2020 to control the pandemic. The mode of spread amongst people created the need for social distancing and avoidance of crowded places. However, many educational institutions have considered online academic activities to continue the studies. The study evaluates the virtual learning obstacles during the time of COVID-19 and exploring the best possible solutions to address these virtual learning barriers in Bangladesh from the students' perspective. Secondary data has been collected from newspapers, journals, websites, articles etc. For primary data collection, online questionnaire survey was conducted using snowball sampling technique among university students of Bangladesh. Total 314 students participated in this online survey. Online education is relatively a new concept to us. This paper demonstrates students' demand and concerns and has highlighted feasible recommendations for online education so that students from all over Bangladesh can easily access this virtual platform. In this study, respondents have reported several major challenges like network issue (78.7%), high Internet cost (56.1%), mental health issues (55.4%), lack of experience of online education (31.1%), lack of available devices (27.5%) and so on from their experiences while attending online learning activities. To overcome these challenges, this study has outlined several recommendations too which can be highly beneficial to adopt with current situation as well as future catastrophies.

Keywords: *Covid-19, higher education, virtual learning, public university, challenge*

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Introduction

1.1 Background

The COVID-19 pandemic is among the deadliest infectious diseases to have emerged in recent history (Morens *et al*., 2020). It's formally known as 2019-nCoV which effects every elements of human life (Ullah and Irshad, 2020). As a consequence of the COVID-19 pandemic, there may have a broader and deeper impact on the education sector (Uddin, 2020).

Education is the backbone of a nation. It is a key to overall development of a nation. Our education sector is facing so much challenges like, lack of unified curriculum, quality of teachers, facilities and so on (Prodhan, 2016). As a result of the pandemic, education sector is facing problems in manifolds then ever. Even before the pandemic began, Bangladesh was struggling with a high drop-out rate across education level (Islam and Eusuf, 2020). According to BANBIES data, the dropout rate in secondary education is the highest (36.7%). Many governments were taking measurements that limit the number of people congregating in public locations as COVID-19 continues. As the COVID-19 continues, many governments were measuring that limit the number of people congregating in public places. These measures had disrupted the normal functioning of universities (Reimers *et al.*, 2020). Corona virus has revealed as emerging vulnerabilities in the education sector across the globe (Ali, 2020). Most of the Educational Institutes (EI) were closed to maintain social distancing. So most of the EI have decided to continue their curriculum through online platforms. As a developing country, the online platform for education is not very familiar to us. Again, nowadays rapid growth of information and communication technologies in addition to traditional ways of learning has provided new opportunities for acquiring knowledge & allowing them to choose learning time, place, pace, and amount (Hunyadi *et al.*, 2009). In the present scenario, the development of the rural area is a challenging issue for all the government. The major role in the development of any country mainly depends upon the quality of education or knowledge being imparted. On the other hand, being in the corona war, worldwide policymakers are engaged in damage-control of the economic loss at the moment and preparing for confronting the upcoming economic crisis (Paul, 2020). Many people lost their jobs. In many developed countries, online class culture was in vogue in the past. And they are now used with the system. However, we

are groomed in traditional class culture. Thus, many students are facing severe problems to attend online class activities due to many reasons.

In this study, I have tried to find out major barriers and its impact on educational curriculum. It will not show an appropriate way for solution, but it will help the readers to find out the barriers and inspire to find out its feasible solution. As we are living in post disaster face, it is not less than a war. We can find out negative impacts and learn from this disaster and can prepare ourselves for the worst/future catastrophes.

1.2 Aim and Objectives

The purpose of this study is to assess the virtual learning challenges of public universities of Bangladesh since the spread of Covid-19.

In view of the above statement, the main objectives of this study are:

- To figure out major barriers of the virtual learning for public university students;
- To make recommendations from students' perspectives for implementing an effective virtual learning practice for public university education.

1.3 Rationale of the Study

Education represents as our fundamental rights by the constitution of Banglades. The foundation of the educational system in Bangladesh was laid down during the period of British rule (Husain and Tinker, 2020). The system has three levels- primary, secondary, and higher educations. Since 17 March 2020, all the educational institutes in the country have remained close to prevent COVID-19 from spreading. More than 36.0 million students (including 17.0 million in the primary) were out of school (Uddin, 2020). Some institutes had attempted online education, but without a national policy, they encountered many obstacles.

A broader and deeper consequence of the Covid-19 pandemic on the education sector might emerge from the economic downturns being ignited by the pandemic control measures. SANEM (South Asian Network on Economic Modeling) estimates based on the latest Household Income Expenditure Survey (HIES) shows that - before the crisis, 23.90% (or 8.4 million) of the students' families were below the poverty line. As the crisis prolongs, assuming a three months long lockdown since 25 March 2020,

there had been 25.0% fall down of in annual per capita income. SANEM finds that as many as 43.90% of the students' families could fall below the poverty line (for primary: 51.70%, secondary: 42.40%; SSC/HSC: 30.20%; and university: 19.0%) (Uddin, 2020).

For conducting online classes, some essential requirements must be available to students and teachers. The first three primary requirements are digital devices, high-speed Internet, and a platform (Zaman, 2020). These requirements can be a barrier also in this Corona situation. This study has discussed about these barriers and find found out the possible way for effective learning from the virtual surface. The 2030 agenda for sustainable development is a strategy for ensuring people's well-being and prosperity. The Goal 4 of Sustainable Development ensures inclusive and equitable quality and promotes lifelong learning opportunities. This study will contribute to the development of a standard framework for online education that will meet Goal 4's possible targets. It will be a possibility for Bangladesh to create a milestone in online learning.

Literature Review

2.1 Search for Existing Literature

Global higher education has lived the dream of prosperous global exchange and sustainable development until very recently. It is an old argument that globalization creates a demand for higher education internationalization, which in turn benefits global society (Peters *et al.*, 2020).

In the spring of 2020, a new disease struck the world like a tsunami. Within less than 90 days from its official identification in late January, the 2020 novel coronavirus disease (Covid-19) has affected over 294 thousand people in 187 countries (Peters *et al.*, 2020). Covid-19 infected patients experienced mild to moderate respiratory illness and recovery needs a long time. People of older age who have medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illnesses (WHO 2020).

The best way to secure ourselves from this disease stay home and stay safe, wear a mask, using use hand sanitizer, using use hand wash, etc. This pandemic is far more than a health Crisis, it affects our social, and economic sectors as well. People were at the a stage of loss at their business, transportation were was stopped for a lengthy time, tourism were was

restricted for Covid-19, and educational institutions were closed for a long period. Covid-19 will increase the poverty and inequality at a global scale that will remain the barrier to Sustainable Development Goals (SDG) (UNDP 2020).

Unemployment rates are higher before pandemic in the worldwide. But after the pandemic, it increases rapidly. Young people are concerned about their job and income. Mental state, Employment, Disposable Income, Education, Relationship, Limitation of individual Freedoms, and physical health will be impacted on the young generation (World Economic Forum: Covid-19, 2020).

Approximately 70% of learners participated in e-learning during the lockdown period. Most of the students used the android mobile to participate in e-learning. Students have been confronted with various problems related to depression, poor Internet connectivity, and an unfavorable home study environment (Kapasia *et al.*, 2020). School closures are not recent, at least not in the developed world, as a result of health and other problems and the potentially catastrophic effects are well known; lack of learning and higher drop-out rates, intensified abuse against girls, teen pregnancy, and early marriages (Global impact of unparalleled disruption, 2020). A total of 143 countries' academic institutions are closed altogether.

Ministry of Education, Bangladesh announced the closure of all educational institutions from 17 March, and residence halls were vacated immediately. (Online Class During Covid-19, 2020). About 39,936,843 students (females 20,215,589 and Males 19,721,254) are affected from by learning in Bangladesh. On Higher education in Bangladesh, a total of 3,150,539 (Males 1,873,654 Females 1,276,885) are disrupted from their learning (UNESCO, 2020).

University students were feeling stressed and facing a sense of fear because of their unstoppable condition of academic activities as well as the panic of the start their careers timely (Çal k, 2020). Online Class or Virtual Class is an online learning platform using the Internet from his or her desired place that allows live living to interact between students and teachers (Virtual classroom, 2020).

Because of this situation, public university's education systems are going offline. They mentioned that they are not adequately equipped to continue their online classes. Many of the leading universities already facing a

session jam to complete their studies, and over this pandemic situation, it will take more time. Female students are already under pressure to get married before completing their studies. Many of the students wants a government job. After the pandemic age limitation can be barriers for them (Rahman, 2020).

University Grant Commission (UGC) agreed to introduce online classes to engage students from home with the academic activities. It also reiterated that only classes would be taken by online. After resuming, university examinations will be taken (Kamol, 2020).

An undergraduate student from Jahangirnagar university said that it is very costly to attend an online class. Two days' online class consumes three gigabytes of data that costs Tk.114 (Alamgir, 2020). Bangladesh University of Professionals (BUP) provides an Internet package to the students for their online class activities (Rahman & Megha, 2020). University Grants Commission (UGC) also asks the universities to provide free Internet packages among students for online classes (Alamgir, 2020).

Wi-Fi is not available in everywhere. Many of the students have a basic smartphone with a weak network frequent disconnection and network fluctuation for streaming online classes. When the class started, they move outside of their home to find out networks (Chowdhury, 2020).

An associate professor of the Institute of Education and Research of Dhaka University suggested opening e-Library and online resources for university students. It will be advantageous for their students. Jagannath University conducted research about the online classes on 18 May 2020, and their result of the survey was not to do online classes and the reason behind this are poor Internet connection and costly Internet packages. The Vice-chancellor of Shahjalal University of Science and Technology reflected the fact that they started their online class from 30 March 2020. 80% of undergraduates are attending their online classes and they are also providing funds for students (Jasim and Sajid, 2020).

A survey of UGC finds out that 87% of students have smartphones, but they have hindrances to buy data packages, frequency frequent power cuts as well as network problems (Jasim and Sajid, 2020). In America 66,600 coronavirus cases are related to their 270 colleges. University of Texas at Austin has 449 cases at the highest rate, on the second University of Central Florida has 438 cases. Based on this scenario, they do not want to reopen

their colleges. Since these positive cases are increasing rapidly, many universities are unwilling to publish their exact figure of the actual infected considering privacy concerns. All the university stopped their conference, academic programs, sports etc. As a result, they are thinking about their alternative way to attend classes. Institutions, like the California State University have shifted their classes to online for their betterment and safety for students. Students attended online classes and then interacted with their instructors (Cai *et al.*, 2020).

It has been seen that from the year 2016, 31.6% of students of higher education enrolled in at least one course in online. Distance learning in America was going on excellently (Lee and Combes, 2020). Moore defined, three types of interaction that happen on in distance learning (1) learner-to-learner, (2) learner-to-instructor, and (3) learner-to-content. Every student got their materials in offline also. When they complete their assignments assigned by their instructor and submitted them in online and results are returned to teachers' or for peer review. They develop a satisfactory online learning environment (Matin and Oyarzun, 2017).

On this pandemic situation, students can also enhance their skills by utilizing familiar courses offered by different institutions. This will contribute them to enrich their skill as well as the job sector after their graduation (Rui and Mendez, 2020).

2.2 Research Gap

Many researches have been done focusing are going on exploring the impact of the Covid-19 pandemic. For most of the cases, the nature of conducting researches is on economic/mental health/socio-economic/ communal behavior. Few researches have been carried out about the impact of COVID-19 on the educational sector. Education is a very significant sector of any country. One country's future depends on the base of its education sector. However, because of COVID-19, most of the educational institutions remained closed during corona period. The normal flow of studies was being disrupted constantly.

Public universities of Bangladesh were facing many difficulties to conducting their higher studies process through online too. From the literature survey, we found that study related to students' perspective on virtual learning system was almost absent. Our study on the information about challenges, loopholes, and barriers behind attending online education

activities of university students will help to visualize the overall situation from students' experiences and will help to find out feasible solutions.

Data and Methods

3.1 Data Source

For this study, data were collected from both primary and secondary sources. Primary data was collected through Online survey. The collection of online data through a pre-structured questionnaire, circulated through a web-based link via a social media platform. There are two types of question sheet formats respondents have to answer that is open-ended and closed-ended questions (Sajjad, 2016). An open-ended question has to invite the respondents his/her own perspective answer. On the contrary, close ended question allows the respondents select an option provided by multiple choices. We operated both types of query queries on our questionnaire about online education.

On the other hand, the secondary data sources are based on reviewing works of literature, newspapers, articles, university websites, etc. We utilized newspapers and articles sources that are used for our better effective online education system. Consequently, these assisted us to generalize the solution to our knowledge gaps. After collecting all those, data are analyzed using SPSS and MS excel to gather the findings.

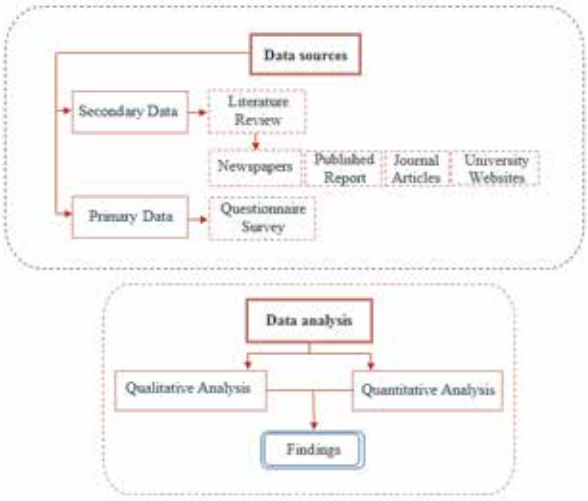


Figure 1: Data source and analysis

3.2 Sample Selection

Sampling is a process used in statistical analysis in which a predetermined number of observations are taken from a larger population (Lopez and Whitehead, 2012). This is the process of selecting participants from a selected group. Here the selected group is public university students. This research was conducted on the students of public universities in Bangladesh. At present, there are 37 running public universities (UGC, 2020). The number of total students of those public universities is around 0.46 million (Adnan, 2016). For our study, we classified university types in-general, engineering, agricultural and science technology universities. Specifically, we have categorized universities into the General University (i.e. Dhaka University, Bangladesh University of Professionals (BUP), Jahangirnagar University etc.), Engineering University (Bangladesh University of Engineering Technology, Khulna University of Engineering Technology etc.), Agricultural university (Sher-e-Bangla Agricultural University, Sylhet Agricultural University etc.), and Science & Technology University (Shahjalal University of Science & Technology, Jessore University of Science & Technology etc.). Here given below figure are the details description of the participants from 20 different universities. This distinction provided us with an overview of the entire public university circumstance and assist us in achieving our targeted population having virtual learning experiences.

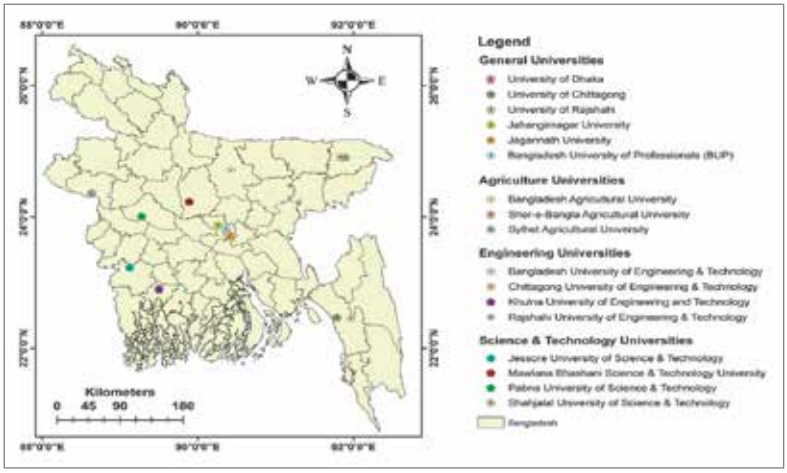


Figure 2: Map of Selected Public Universities of Bangladesh

Data were collected through an online questionnaire survey from September 2021 to April 2022 using the snowball sampling method. 314 responses were received via enlisting the help of students from various universities. Questionnaire links were shared via Facebook, email, and WhatsApp to get their response, and requested them to share with their known friends of from other universities. In addition, faculty members also shared the link with their colleagues of at other universities.

Table 1: Respondents information of questionnaire survey

Classification of University	Name of University	Number of Respondent
General University	Bangladesh University of Professionals (BUP)	34
	Dhaka University	25
	Chattogram University	11
	Rajshahi University	18
	Jahangirnagar University	12
	Jagannath University	12
	Khulna University	14
	Begum Rokeya University, Rangpur	11
Engineering University	Bangladesh University of Engineering & Technology	14
	Khulna University of Engineering & Technology (KUET)	16
	Rajshahi University of Engineering & Technology	17
	Chattagram University of Engineering & Technology (CUET)	12
Science and Technology University	Shahjalal University of Science & Technology, Sylhet	19
	Jashore University of Science &Technology	10
	Pabna University of Science & Technology	15
	Military Institute of Science & Technology (MIST)	13
	Mawlana Bhashani Science & Technology University	12
Agriculture University	Sher-e-Bangla Agricultural University (SAU)	11
	Sylhet Agricultural University (BAU)	24
	Bangladesh University of Agriculture	14
Total	**20 Universities**	**314**

Results and Discussion

4.1 Average Responses of the Targeted Population and Academic Profile

Among all the respondents, we found the majority of them are 2nd year students (31.8%); In case of students' participation 3rd year (31.2%), 4th year (25.5%), masters (3.5%) and 1st year (8%) students hold the next positions gradually.

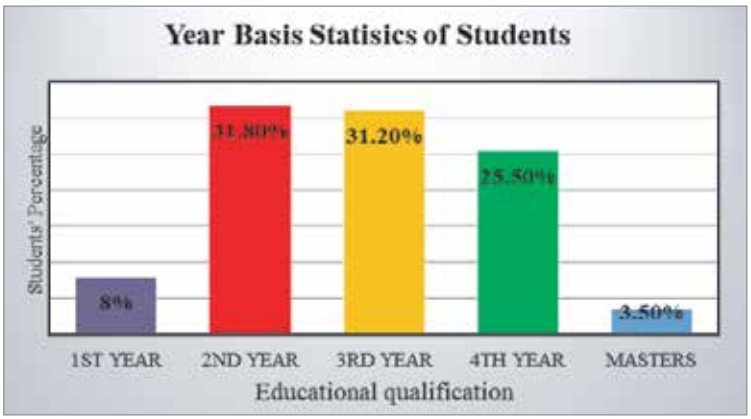


Figure 3: Academic profile of the participants

4.2 Residence

Respondents were categorized into two types of residence i.e. urban and rural. About 67.5% of respondents are living in urban areas. On the other hand, 32.5% are living in rural area. These types of residence locations are firmly inter-connected to some limitations of our virtual learning system.

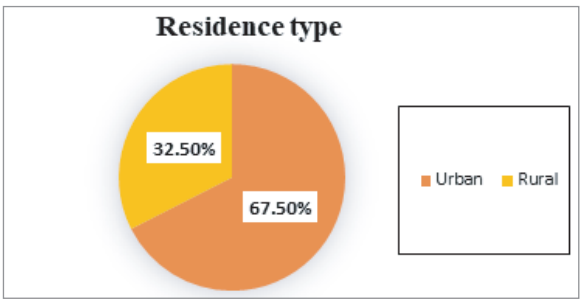


Figure 4: Residence type

Students of the rural area faced more difficulties to get proper Internet accessibility. Almost all the students from rural don't have any Wi-Fi network connection. As a result, they have to depend on the mobile data. On top of that, the mobile data network isn't good enough all the time to join the classes. Moreover, it's expensive too for many students to continue their all classes.

4.3 Statistics of Online Classes at Public Universities and their Attendance Rate

While conducting the survey, not every public university started their online classes activities at that time. However, at present, more or less almost every public university has gone in online so that the academic activities of the students aren't hampered and they don't have to be struck in the session- jam. Our respondents stated that, 97% of them started online class activities. And the attendance rate was categorized into 3 parts- Low (< 30 %), Moderate (40-70%), and High (> 80%). We have found that 57% of respondents reported a moderate attendance rate, 39.8% of respondents reported a high attendance rate, and 3.2% of respondents said about less attendance rate.

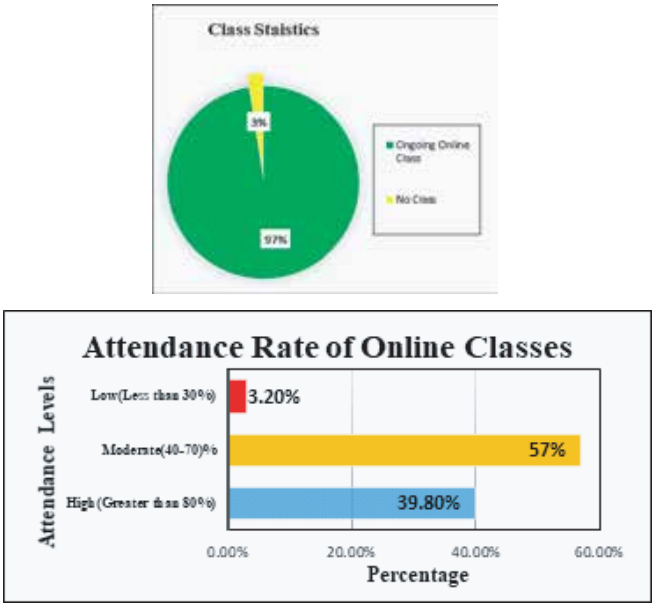


Figure 5: Class statistics of respondents and attendance state

4.4 Statistics of Daily Online Classes and their Duration

From the survey, it has been found that maximum number of students regularly attend at least two classes (51%) in a day. 17% of students reported that they have to attend one class and 20% reported about three classes in a day. Surprisingly, few students have reported about more than four classes in a day as well. In the case of class duration, the majority (60%) of them reported it between 1 hour - 1.5 hours. Number of classes and class duration play a crucial point in the online education system. From the survey, it has been noted that it's very difficult for the students to keep the same concentration from the beginning to the end of the classes. When a student has 3 or 4 classes a day and the duration of the classes is also very long. It is obvious that the students will lose their interest in online classes. As well as, it also might affect the student's spirit for upcoming online classes activities. As a result, it has been termed as one of the major challenges of the online education.

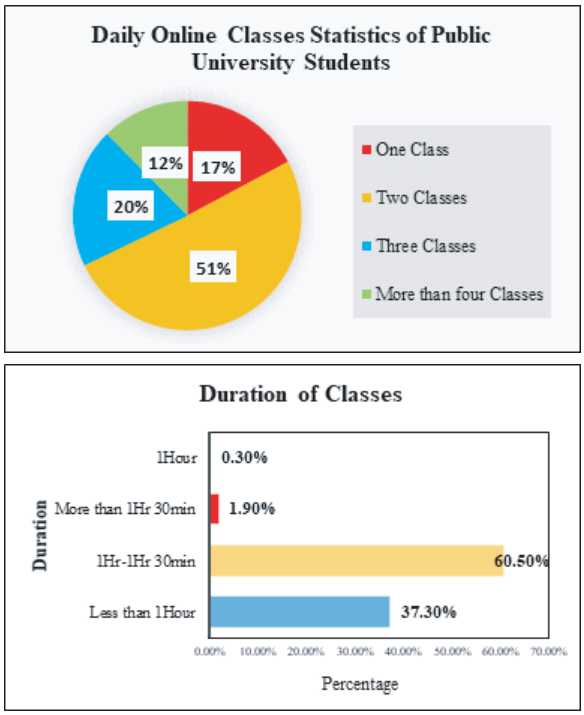


Figure 6: Statistics of daily online classes and its' duration

4.5 Device State

From the survey, we've found that 28.99% of students using the smartphone for the online classes, 24.2% of students are using the laptop, and 39.17% are using both devices (laptop and smartphone). And also 7.64% of students don't have any suitable device of their own: they are using their siblings' devices or parents' devices to continue their online academic activities.

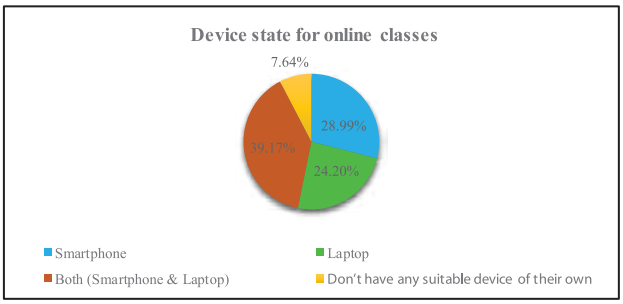


Figure 7: Device state for online classes

4.6 Online Platform

From our survey, it is found that the zoom application is a widely used platform (about 95%). Even the University Grants Commission (UGC) of Bangladesh has recommended the university authorities that Zoom Application and Bangladesh Research and Education Network (BdREN) facilities be used for online education purposes, they also mentioned the facilities of Zoom Application and BdREN can be used at no cost ("Conduct academic activities," 2020). Besides, other platforms are also used by the students and teachers. For example, 32 % of them mentioned about Google meet platform.

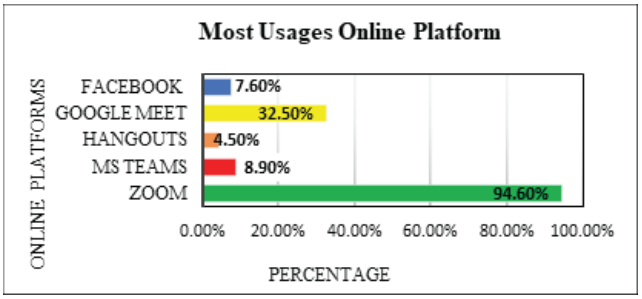


Figure 8: Most used online platform

4.7 Interaction and Satisfaction Level of Ongoing Online Classes: Students' perspectives

Most of the students (49%) mentioned that online classes are less interactive rather than the traditional classes. 41.4% of students reported that online classes are moderately interactive. And rest of the students (9.6%) expressed their opinion about highly interactive online classes. When a class is less interactive, it feels so monotonous to concentrate on the class and eventually lose the interest about in online learning. In the case of the satisfaction level, the partially same result has been found as like the interaction level for that.

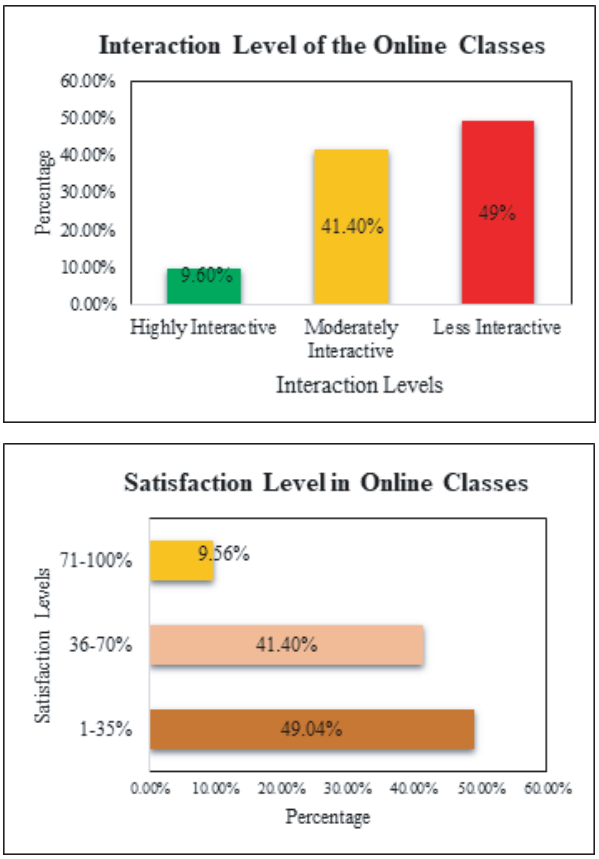


Figure 9: Responses of the students about the interaction and satisfaction level of ongoing online classes

4.8 Consideration of Network Issues while Attending the Online Classes

Most of the Students faced regular interruptions in attending the online classes due to the unstable network issue. This is denoted as a major barrier for attending online classes. Not only the rural area's people facing it, but many students from the urban area are also facing the same problem. From our survey result, we've found that about 95.54% of students faced network problem issues while attending online classes. Respondents reported that the situation become more disturbing during online tests. Some of them stated that hence they faced severe difficulties and lost concentration, it resulted in poor grades in their exam.

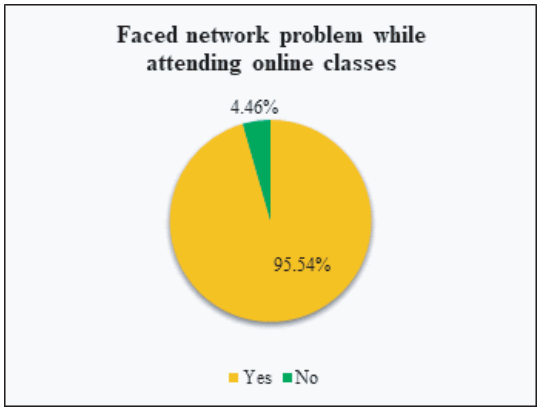


Figure 10: Statistics of network problem issue while attending online classes

4.9 Opinion about the Online Final Exams: Final Year Students' Perspective

Almost 91.2% of final-year students want to appear at the final exams online to overcome the session jam issue. The rest of students (8.8%) want the in-person exams. We've received some recommendations about the online final exam from the students' like shortening the exam syllabus, exam in short questions, viva based, etc. We would like to mention that the Bangladesh University of Professionals (BUP), and the Military Institute of Science and Technology (MIST) have already conducted the semester final examinations successfully through an online platform considering their students' well-being.

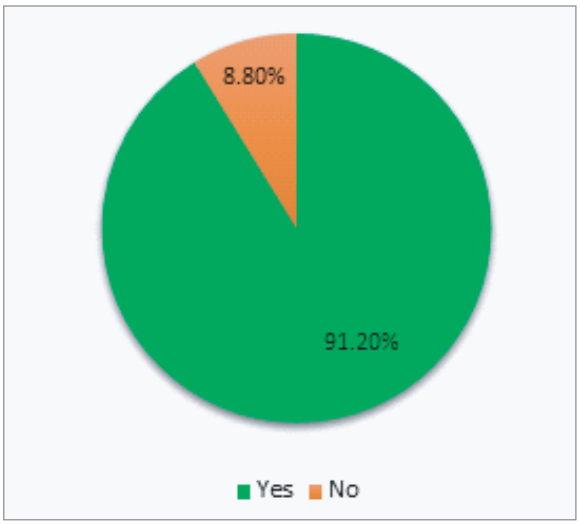


Figure 11: Responses of final year's students about online final exam

4.10 Major Challenges Faced by Students while Attending Online Classes

This is the first time that an online education system has been launched on a large scale in Bangladesh. However, in this new education system, students also faced various unavoidable challenges.

The majority of the students faced the network status issues. From the survey, we can assume one thing very clearly that maximum students don't have the desired Internet services. It becomes more difficult for a student to join in an online class with an unstable Internet network. Besides the network issue, load shedding is another big issue and it is very much familiar in Bangladesh.

56.1% students think Internet cost is a big issue of online education system. Though, some university authorities provided financial assistance to a few students for mobile data packs, those weren't sufficient and there are so many students whose family income is harshly affected due to the Covid-19. To those students, the expense of the Internet and also availing suitable devices are new burdens.

Mental health is also another challenge. People are living with so much uncertainties; and as usual, students aren't out of them. When a student himself/herself or any family member gets infected he/she doesn't have the

mental condition to join online classes and thus difficult to concentrate on the studies.

Rural/remote areas' students face the location issue for not having the proper Internet services in those areas. Since the spread of Covid-19, most students are staying now with their families in different areas of the country. As Internet services are still hardly found in those rural areas, students are using mobile Internet for attending class activities, which interrupts frequently due to weak signals over the Internet. Moreover, in our country, the Internet is still costly.

Apart from that, some students (31.1%) mentioned their experience with online platform is also one of the major challenges. As online education is newly adopted in our country, students also struggle to adapt themselves from the in-house classroom to the online classroom.

Most importantly suitable electronic device is the key issue of the online education system. 27.5% of students considered it as challenges to join the online class. The University Grants Commission (UGC) provided interest-free loans for 41,500 public university students for buying new devices (smartphones), so that they can participate in online classes during the pandemic (Buying Smartphone: UGC, 2020). Few university authorities also took initiative by their own to provide suitable devices to the students for continuing the online academic activities. Every department at Shahjalal University of Science and Technology (SUST) will receive 15GB of data with a one-month validity period. This is very beneficial to the students (SUST offers free data to students, 2020). BUET, CUET, Chittagong University, and Jagannath University have collaborated with Robi Network to provide their students with low-cost options. This is also very beneficial to the teachers. That is also very supportive to the students (University teachers, students-Robi data, 2020). For students who require data packages, Khulna University of Engineering & Technology (KUET) has developed an application procedure. Their authority has opened a data package screening process on their website. They provide data to the students after evaluating them (KUET Data Package, 2021). Khulna University created the Special Education Data Package (M2M) project to collaborate with Grameenphone, which included all online platforms such as Zoom, Messenger, Google Classroom, Facebook, Google Meet, Google Drive, Dropbox, and One Drive. In this pack, they also included Google

Search (Special Education Data Package (M2M) KU, 2021). BUP is one of them; BUP has assisted its students in various forms of supportive facilities (financial support, wavier for the students, mobile data pack) and as part of those facilities, free laptops were given to 117 BUP students, who needed them for the smooth academic activities (Laptop Handover Ceremony, 2021). BUP's contributions in this regard were also praised by the University Grants Commission (UGC) (BUP runs classes online, 2020). 1.2% of students faced others issues as the challenge of an online class. They mentioned that continuously looking at the screen causes their eyesight problem and also mentioned about headaches experiences.

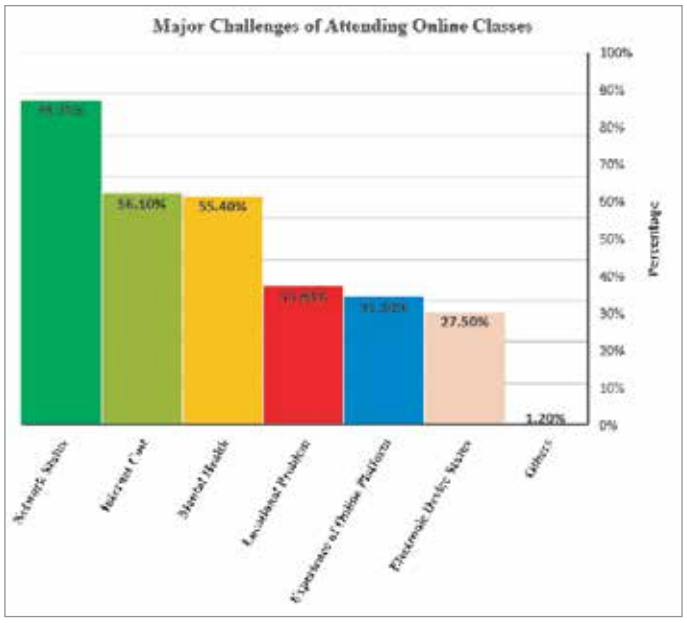


Figure 12: Major challenges faced by students while attending online classes

Recommendations

5.1 Concern regarding Location and Network Coverage

A study found that the maximum number of university students went to their hometown when the universities were closed. Later, the Covid-19 situation compelled authorities to switch their class activities from

traditional to virtual learning. Maximum students particularly from the rural residence faced mobile network problems while attending online classes. To figure out this issue, urban and rural mobile coverage is very significant to think about.

The network statistics of worldwide data are given according to nPerf. We will use our country's top network coverage statistics (Grameen Phone, Banglalink, TeletalK, Airtel/Robi) here (nPerf Speed-Network Coverage, 2021).



Source: *https://www.nPerf.com/en/map/*
Figure 13: Teletalk Network Coverage Area in Bangladesh



Source: *https://www.nPerf.com/en/map/*
Figure 14: Robi / Airtel Network Coverage Area in Bangladesh



Source: *https://www.nPerf.com/en/map/*
Figure 15: Banglalink Network Coverage Area in Bangladesh



Source: *https://www.nPerf.com/en/map/*
Figure 16: Grameenphone Network Coverage Area in Bangladesh

From the above diagrams, it has been observed that the coverage area of Grameenphone 4G is greater than Robi/ Airtel/ Banglalink/Teletalk. 4G coverage ensures all types of video, audio, voice, and web connection are available. Grameenphone eliminates the location dilemma and allows online classes accessible to students. The network issue can be fixed if we think about this for all students as a user.

5.2 Internet Cost

Broadband and Mobile Net-students use these sources for connecting themselves in the virtual education. Compared to urban areas, mobile Internet quality in remote regions is not good. On the other hand, a Broadband connection is not very accessible in rural communities. Students need to purchase mobile data packages here. Such packages of data are too expensive. We found from the below packages that every mobile operator's data rate is very high except for Teletalk.

Table 2: Cost of Internet Packages

Mobile Operator	Data Limit	Time	Cost
Grameenphone	1GB	7 Days	86 Tk
Robi / Airtel	1GB	7 Days	89 Tk
Banglalink	2GB	7 Days	89 TK
Teletalk	1GB	7 Days	27 TK

Source: *https://Internetpkg.com*

The Bangladesh Research and Education Network (BdREN) and Teletalk jointly offer students a Teletelk package where students receive 100tk unlimited zoom use packages (Free online class- BdREN, 2021). Both Android and personal computers are included for this. Obviously, this is a positive initiative. But the case here is a network coverage issue. We demonstrated from our findings that there is a network coverage challenge where Teletalk is the less 3G network ranger similar to the other networks.

Here Government and authorities can collaboratively offer any student suitable packages for Grameenphone that will be more efficient compared to the Teletalk zoom packages. Students need offer which they can utilize them. Compared with the mobile range, we have to make a collaboration with the operator company. Without proper evaluation, these packages and coordination will be worthless.

There are numerous public universities that we collected from our survey, providing cash support for their students, supporting mobile data packages cash on bKash, Nagad, Rocket, etc. These can also be useful in supporting individual university students.

5.3 Device for Online Classes

A device with Internet that guarantees the presence of the student in the student's classroom. Many students are facing device issues from the very first day and many of them do not know how to actively participate in online classes due to their lack of experiences.

The solution to this dilemma is to provide students with liquid cash to purchase Android phones. Centered on the economic viewpoint of the smartphone, the University Grants Commission (UGC) offers loans to 41,500 public university students. This is a vital role that plays UGC (Buying Smartphone: UGC, 2020).

We need to incorporate a course from the first semester where students learn about E-learning Platform for software usage applications. Microsoft Office for expert expert-level software training should be included here. This would have been beneficial for both academic and professional life.

Bangladesh University of Professionals (BUP) already offers free laptops to selected students (BUP arts faculty distributes laptops, 2021) which might be followed by other institutions as well.

5.4 Psychological Problem

To facilitate and alleviate students from mental stress, regular counselling is a must. Course teachers, concerned psychological advisors, the department chairman will play a vital role in this regard. In this sector, Dhaka University played a significant role. In the academic year 2019-20, they have already enrolled 7,000 students at Dhaka University. They took the initiative to provide premium health services to the students. These will provide all students with medical care at various hospitals, as well as psychological support and minimum insurance coverage during the Covid-19 crisis. This is a fantastic facility for all students at Dhaka University (Shovon, 2020). To mention here, Bangladesh University of Professionals' Counselling & Placement Center offered one-to-one assistance for the students and conducted several seminars to reach them. This will empower them to overcome their stress and make them competitive ("CPC-BUP," 2021). Other universities can follow this strategy for solving various psychological issues.

Apart from the institution, respective family members should look into the matter seriously. To overcome the stress, students should share a caring

relationship with their parents, siblings, and others. They can engage themselves in learning new skills like cooking, stitching, painting, soft skills, and many more from their family members. This will help to maintain a strong bondage as well.

5.5 Framework of Online Classes

Many students were talked about less interactive online classes. Use of Multiple pieces of applications including Mentimeter as just an immediate query to make the session interactive, Jamboard as a board where student and teacher work on the board simultaneously, Nearpod where students answer the question and find out who knows the correct answer and who gets the wrong answer and also shows the leaderboard as well, where students answer the question and find out who knows the correct answer and who gets the wrong answer and also shows the leaderboard as well, should be appreciated in online classes. They'll make a class very engaging with their applications (Permiakov, 2021).



Source: *https://jamboard.google.com /*

Figure 17: Jamboard



Source: *https://nearpod.com*

Figure 18: Nearpod

Attending lab classes is one of the challenges for engineering background students. Here, whether it is feasible to explain a realistic session online, we either have to use it or split it into a short number of groups and make it physical presence at the university campus.

The above recommendations were given based on our survey responses and reviewing other secondary information. To adapt with new normal condition, we have to follow the 'learning by doing' approach in the case of the virtual learning system.

Conclusion

With the rapid introduction of online learning, the education system in Bangladesh has undergone radical changes, as like in the other countries around the world due to the advent of the coronavirus pandemic in 2020. Although the resources were insufficient, however, the idea of online education brought a remarkable change to the perception about of how a school, college or university could provide the education via the Internet (Abdullah, 2020). To ensure the quality education, we need to work on the barriers of the e-learning first. Quality education is also one of the sustainable development goals (SDGs), which is directly interrelated to the education sector. Teachers and students both would be beneficial to the continuation of the academic activities if the online education system was implemented properly without any limitations. According to this study, interventions are needed to resolve the issues related to technological, socio-cultural, economic factor and psychological for ensuring the quality education through online. This study includes the major challenges and possible recommendations for virtual learning based on the students'

perspectives, but not that the scholars' or the university authorities' perspectives. So, there is a big room for researches based on that in a broader perspective in the future. Moreover, it will also help to keep the same pace of the academic activities in the future in case of any unavoidable situation like this time.

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Low Achievement of English Proficiency at the Secondary Level of Education in Bangladesh: An Exploration

Farhana Karim[1]

Abstract: English has become one of the most widely accepted global languages. The importance of English has increased for developing countries like Bangladesh, which has noticeably emerged in the global scenario for its geopolitical position and fast-growing economy. Despite drastic initiatives to enhance collective proficiency in English, the outcome in terms of communication skills in English is frustrating and disappointing. At this backdrop, this paper seeks to identify the causes of failure to enhance communication skills in English even after so long schooling using the so-called innovative communicative approach to teaching. The paper also makes effort to highlight a few strategies to overcome such precarious situations. A mixed methodology has been used for this research and interviews with the ELT specialists and classrooms have also been included in the data. The study concludes that the failure in enhancing communication skills in English has resulted from the application of misconceived CLT method in teaching English at pre-university levels.

Keywords: *English proficiency, secondary level, CLT, ELT*

Introduction

Background of the Study

The initiation of English teaching in Bangladesh can be traced back to the time of British rule in the Indian subcontinent. In the February of 1835, Thomas Babington Macaulay in his Minute on Indian Education proposed

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English as the official language of the colonized Indian subcontinent. He emphasized the superiority of Western epistemology and claimed that the people of the subcontinent needed to be enlightened through English education. However, the true reason behind introducing English teaching was to create a class of people who would be suitable clerks to serve the purposes of the British and make a bridge between the rulers and the ruled (Rahman, Ali & Kahn, 2018). The Minute explains:

> We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, –a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population (Macaulay, 1835, p.116).

After the Radcliffe Line was drawn in 1947, the British Indian subcontinent was partitioned into India and Pakistan (Bharadwaj, Khwaja & Mian, 2009) as two states. Then Pakistan had two wings; East Pakistan and West Pakistan. In 1971 East Pakistan was liberated as an individual nation, Bangladesh. In Bangladesh English began to be treated as a foreign language because of the nationalistic zeal and sensitivity towards the mother language aroused after the language movement in 1952. As a result of extreme nationalism, English, which did not have any direct conflict with Bangla, gradually began to be neglected. In the 1980s, military ruler General Ershad, through an ordinance, deemphasized the use of English to such an extent that people became intimidated to use, teach and learn English. So, gradually the practitioners of English pedagogy became demotivated and the decline in English teaching was evident (Chowdhury&Kabir, 2014). However, in the 1990s the significance of communicating in English was realized and a drastic change was brought in the field of English pedagogy. Though from the 1960s structural view of language learning was followed, in the 1990s Communicative Language Teaching (CLT) replaced Grammar Translation Method (GTM). The *English for Today* series was published to make students communicatively competent in English. However, over the years, CLT is proved disappointing in fulfilling its communicative goals. Underneath the promises of communicative competence, GTM still prevails.

Review of Literature

While there have been some studies (Vuzo 2010, Cummings 2002, Wang et al. 1994, Quist 2000) on English language teaching in general and in some non-Bangladeshi contexts, there has been scanty research on teaching English in the unique monolingual context of Bangladesh.

Highlighting the importance of teacher-student collaboration, Vuzo (2010) in his comprehensive analysis has observed that the teaching and learning process is a two-participant game played in the classroom and the participants are the teachers and the learners. So language learning is not entirely one party's job. While teachers have the responsibility of teaching, the students should shoulder more responsibilities. To explain further the entertaining relationship of shared responsibilities between teachers and students, Vuzo (2010) has noted:

> "It is through interactions with each other that teachers and students work together to create intellectual and practical activities that shape both the form and the content of the target subject. However, such situation is not commonly found in secondary schools in all subjects due to the fact that lecture method dominates the teaching and learning process which leads to passive learning" (p.18).

With reference to the significance of different degrees of student engagement, Cummings (2002) observes: "…when I hear, I forget. When I see, I remember and when I do, I learn" (P. 111). Cummings notes that learning in which students are interactive can produce far more effectively and efficiently. Participation in a class means that the effectiveness of language learning and teaching in the classroom depends mostly on the teacher's role in the class. This idea concurs with Quist (2000) who has noted that successful teaching and the quality of pupil learning are closely related to the teacher's knowledge and understanding of the subject (P. 81).

There has always been a debate as to the language of instruction (LOI). Researchers have noticed the difference in opinions. Teachers and guardians prefer Bangla as a medium of instruction even for their English lessons due to their poor level of proficiency in English" (Haider and Chowdhury, 2012, p.18). Hamid and Honan (2012) have observed that teachers communicate in Bangla with students while teaching English. Sometimes they use English at the beginning but switch to Bangla very soon. This code-mixing or code-switching may result from either party's

convenience –which means the students may be in the comfort zone if Bangla (their L1) is used. It may also be the case that teachers lack adequate English proficiency to continue the class to the end in English. In line (confusing) with Confucius Heritage Culture, teaching in this part of the world (particularly in Bangladesh) is traditionally teacher dominated and the teachers decide on what and how the class will be administered. It is observed that teachers start classes in English and it (English) disappears in the next 15 minutes (Hamid & Honan, 2012, p.146).

Rahman & Karim (2015) through their mixed method study on secondary-level teachers have revealed that though CLT emphasizes communication and interaction, the language testing system followed in Bangladesh is contradictory to this philosophy. English language testing system at the secondary level is mainly concerned with measuring knowledge about the language rather than measuring the ability to use language skills. The ability to communicate in the target language is ignored throughout the testing procedure. Thus, it results in negative backwash as students remain more inclined to learn grammatical rules deductively instead of endeavoring to achieve communicative competence in English.

Roy (2016) has addressed the barriers to the successful implementation of CLT in Bangladesh. He has mentioned culture as one of the major impediments in this regard. In the Indian subcontinent, there is a long legacy of acknowledging the teacher as superordinate and the students as subordinates. Such hierarchical philosophy results in authoritarian classrooms where teachers dictate. And, Teacher Talking Time (TTT) remains much more than Student Talking Time (STT). However, CLT requires student-centered classrooms where the teacher should act as a facilitator. So, there lies a dichotomy between the student-teacher roles required in CLT classrooms and the student-teacher roles existing in traditional Bangladeshi classrooms. In the case of English as a foreign language situation, students do not get enough scope and interest to communicate in English as English is not used in their day-to-day life.

According to the findings of the qualitative research done by Alam (2016) on secondary-level students, one of the major obstacles in successfully implementing CLT in Bangladesh is the lack of required resources. Especially, in the rural part of Bangladesh, there are many areas where even electricity is unavailable, let alone multimedia facilities. But, to make a

class communicative and engaging audio-visual aids are required. Hence, though in pen and paper, CLT is preached and circulated, pragmatically, the traditional ways of teaching still persist.

Islam and Bari (2012) have thrown light upon the present situation of CLT in Bangladesh and Thailand. From the interview of the tertiary level teachers in Bangladesh, they have found that in most cases the classroom sizes are large here. And, in such large classrooms, it becomes difficult to address students' individual needs. Though communication is the major tenet of CLT, it does not always become possible to ensure the participation of all students in communicative activities in such large classes.

Referring to the myth and reality of English teaching programs in Bangladesh, Rahmatuzzman (2018) through his qualitative research has revealed that the policies regarding language pedagogy and the actual practice are quite contradictory at the secondary level in Bangladesh. In most of the secondary level classes, teachers use Bengali to conduct classes, though in pen and paper, it is mentioned that English should be the medium of instruction in the class. Although teachers have come out of the traditional practice of teaching English through translation, emphasis on deductive learning of grammar and memorizing isolated vocabulary lists still persists.

Farhad (2013) has depicted in her study that many teachers in Bangladesh are least confident in handling teaching English in a communicative way. They find the traditional ways of teaching, which are based on memorization and habit formation, easier. One of the reasons behind such preference is that some teachers themselves have a very basic level of proficiency in English to make classes communicative.

Another notion that is related to this study is motivation. Drawing the importance of motivation, Gardner (2006) notes that highly motivated learners can reach a higher level of success in learning outcome and has also observed that teachers have a significant role in enhancing students' motivation. On the other hand, in the context of English as a second language situation, students get more opportunities to communicate in English. Opportunity combined with the motivation of the students makes them more conversant to talk in English to meet up the daily necessity (Adi, 2012).

Regarding the students' motivation, Farhad (2013) has observed that they are not usually intrinsically motivated to learn English. Rather, they are only instrumentally motivated and their zeal for learning English remains confined to the ambition to get good grades and fine jobs.

The literature review portrays the unstable condition of English language teaching at the secondary level in Bangladesh, which in turn impacts all subsequent levels of education as well as the target language usage (TLU) domain. While the studies have focused on the issue in a piecemeal and narrowly compartmentalized format, this study attempts to draw the scenario of teaching English at the secondary level in Bangladesh in a more comprehensive way.

Objectives of the Study

- To sketch out a picture of English language teaching and learning at the Secondary level in Bangladesh with a focus on the problems that students face in the process of learning the four basic skills of the English language.
- To identify the problems encountered by the students in the process of learning English.
- To examine how far the textbook is utilized in comparison with its projected CLT approach.
- To put forward some suggestions and recommendations to overcome the problems or hindrances or at least lessen the severity of these problems.

Methodology

The data for this mixed-method study have been collected through questionnaire surveys and interviews. The questionnaire survey was administered on 180 students of six secondary-cum-higher secondary schools located in different parts of Dhaka, the capital city of Bangladesh and the schools share the reputation of good management and better schooling.

For qualitative data, the researcher interviewed 40 practicing EFL teachers and 10 elite educationists. The interviews focused on problems of the English teaching program at the secondary level and asked for means of improvement.

Analysis

The study was intended to find out significant factors that influence students' English achievement. Three categories of respondents such as students from schools and colleges, English teachers, and a few key personnel were selected for conducting the study.

Relevance of Syllabus for Learning English as a Communicative Language

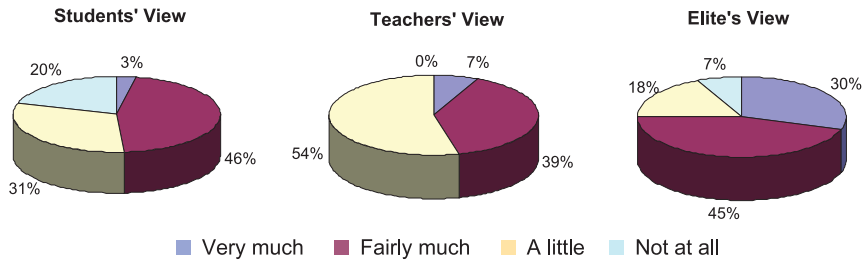


Figure 3.1: Relevance of Syllabus for Learning English

It has widely been observed from the illustrations that, students face serious difficulties to learn the English language under the current syllabus. If the syllabus is difficult, teachers also face difficulties to teach English in the classes.

Relevance of English Lessons to Students in Day-to-Day Activities

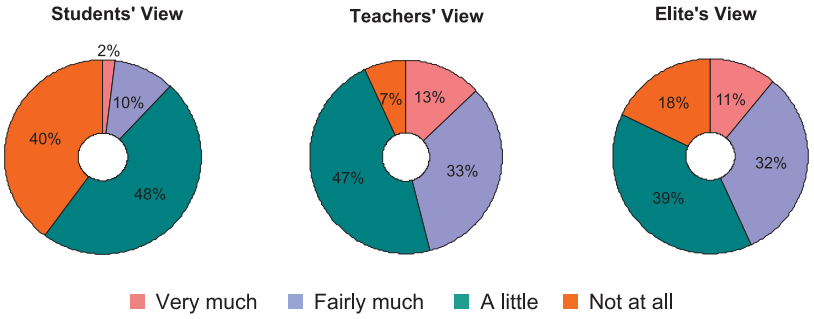


Figure 3.2: Relevance of English Lessons to Students in Everyday Activities

It is evident from the data that the existing set of English lessons at the secondary level seems irrelevant to the daily activities of the students. If

lessons are not relevant, students lose their interest to learn English as a means of communication. It may happen because of not upgrading the syllabus on a regular basis.

Whether Students Exercise Four Skills of the English Language at Home/School

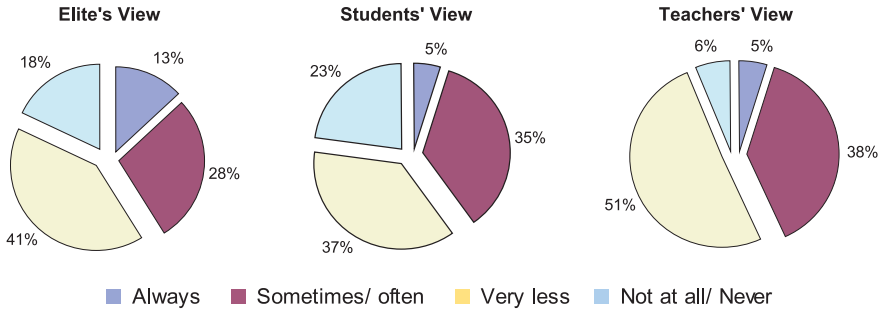


Figure 3.3: Students Exercise on Four Skills of English in Home/School

In the essence, the key finding of the graphs suggests that students are less interested to practice all four skills of communicative English at home or school. Lack of relevance of the lessons to daily life, difficulties of lessons and less attractive teaching methods might be the primary reasons in this regard.

The Scope of Students to Practice English at Home/School

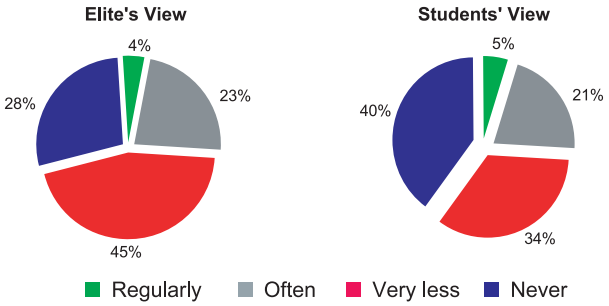


Figure 3.4: Scope of Students to Practice English at Home/School

Hence, it might be concluded from the data that the key role of motivating students to communicate with others in the English language regularly rests upon parents and teachers. It is because students might find more scope to

communicate using the English language at home and school rather than at any other places they usually are located.

Nature of English Syllabus to Meet the Needs of the Students



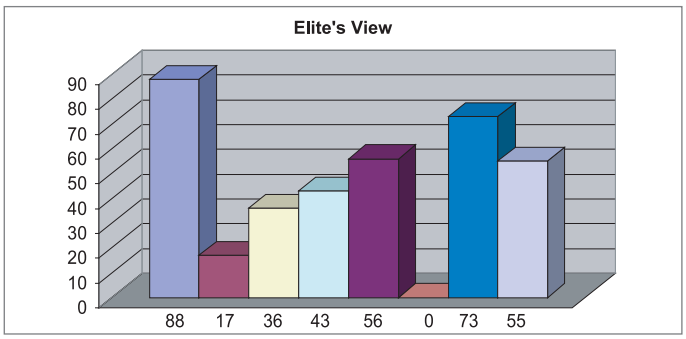


Figure 3.5: Nature of English syllabus to meet the needs of the students (Elite's View)

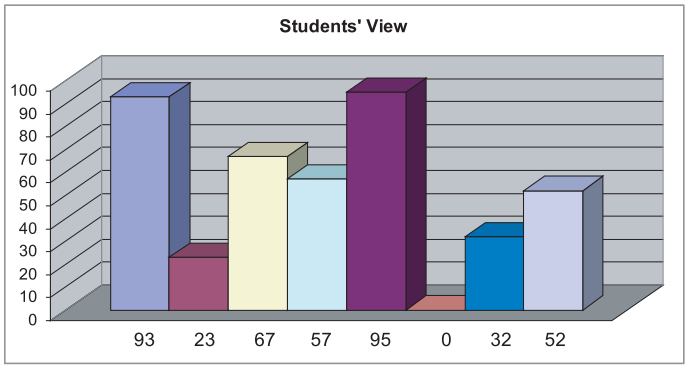


Figure 3.6: Nature of English syllabus to meet the needs of students (Students' view)

Since English is not a native language in our country, it is understandable that students usually feel shy to talk in English because of the unique pronunciation they often produce. They think that if their pronunciation is wrong or their use of words is not perfect, they will be humiliated among

others, especially among their peer groups. Moreover, our social culture and practices do not promote English to be used frequently as a means of communication.

Elites' and Teachers' View about Reasons Behind Lack of Adapting Four Skills of English by Other Students Than that of Students of English Medium Schools

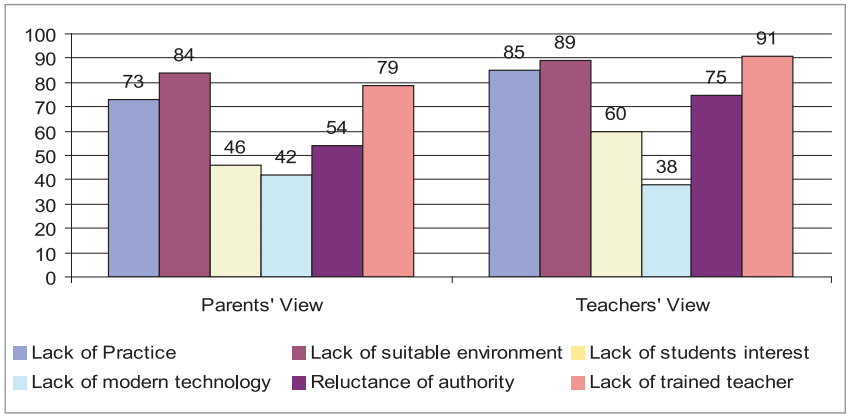


Figure 3.7: Reasons of lack of adapting four skills of English

Frequency of Teachers' Teaching Grammar Rules to the Students

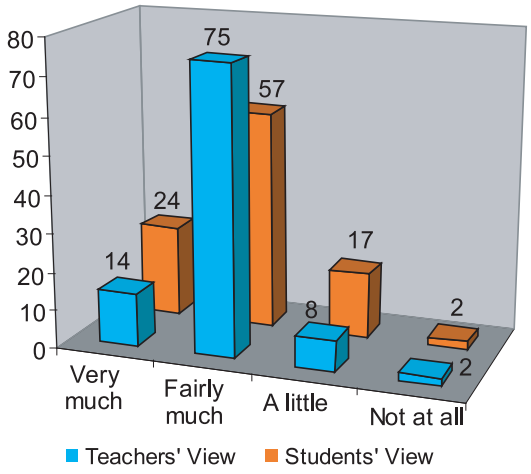


Figure 3.8: Frequency of Teachers' Teaching Grammar Rules to the Students

In a nutshell, teachers reaffirm their friendly attitudes towards the students. On the other hand, most of the students do not usually feel comfortable to deal with their teachers in the class.

Teachers with Training in Teaching English as Communicative Language

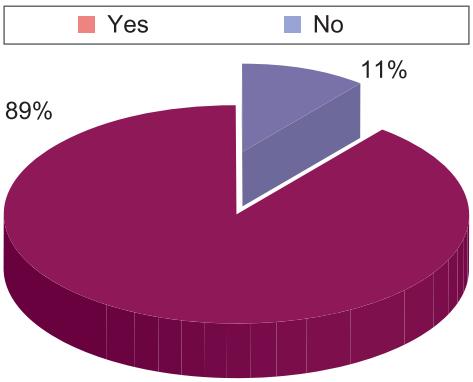
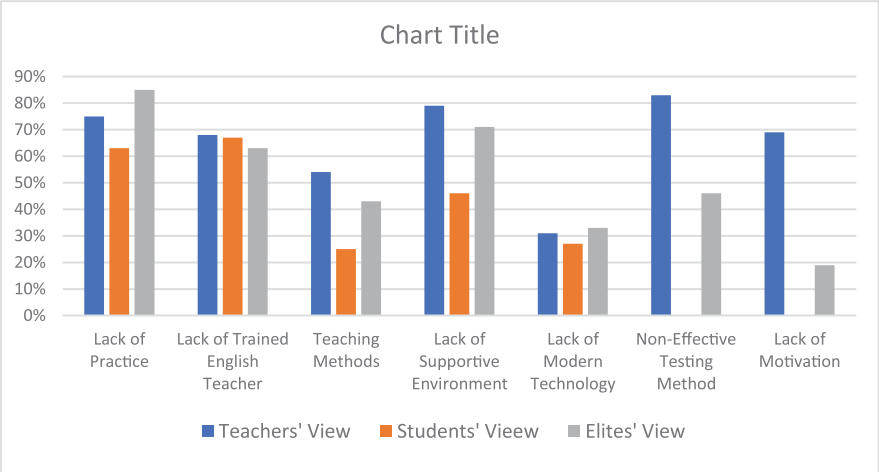


Figure 3.9: Teachers with Training in Teaching English as Communicative Language

Evaluation of Students' Different Skills in English

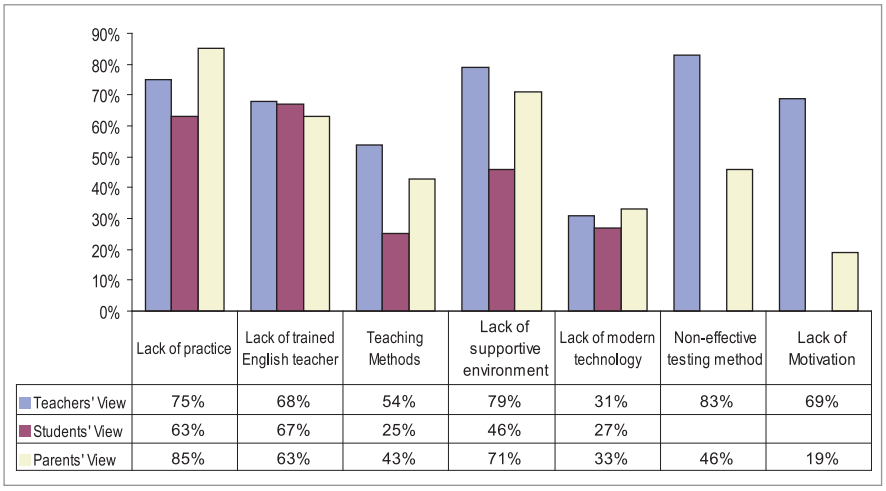


	Teachers' View	Students' View	Elites' View
Lack of Practice	75%	63%	85%
Lack of Trained English Teacher	68%	67%	63%
Teaching Methods	54%	25%	43%
Lack of Supportive Environment	79%	46%	71%
Lack of Modern Technology	31%	27%	33%
Non-Effective Testing Method	83%		46%
Lack of Motivation	69%		19%

Figure 3.10: Evaluation of Students' Different Skills in English

In sum, the reading projects that, there are two key reasons for English language being more important than other subjects. Firstly, it facilitates communication with the people of other countries and secondly, it is useful to get better a job in the current job market. Considering these pragmatic factors, teachers and students should emphasize more on learning the English language effectively as a medium of interpersonal communication.

Factors Responsible for Low Achievement in English Proficiency



	Lack of practice	Lack of trained English teacher	Teaching Methods	Lack of supportive environment	Lack of modern technology	Non-effective testing method	Lack of Motivation
Teachers' View	75%	68%	54%	79%	31%	83%	69%
Students' View	63%	67%	25%	46%	27%		
Parents' View	85%	63%	43%	71%	33%	46%	19%

Figure 3.11: Factors Responsible for Low English Achievement

In a nutshell, the existing system of teaching English, using the existing one at school is not effective enough to increase proficiency in English and its

use as well. Government officials, school authorities, parents, teachers, and mostly students need to play necessary roles in order to increase the achievement rate of English as a subject in our country.

Findings of Elites' Opinion

The summative opinions of the key informants like the elites and educationists have led the researcher to observe that too strong emotional sentiment for L1 Bangla in our country is likely to have acted as a demotivating factor for many of us to learn English. That also affected the teaching and learning of English adversely and resulted in a low supply of qualified English teachers. Bangladesh is almost a homogenous country in terms of language. So, the use of English in everyday communication is very less here. Moreover, the government at a certain stage was reluctant to encourage and ensure the use of English in all spheres of life. Securing high figures in examinations rather than enhancing English proficiency in terms of language skills has shifted the goal of teaching and learning English from the set learning outcome to superficial high grades in examinations. The pay structures of the teachers are also a demotivating factor.

Conclusion

The present study revealed that students learning English showed more dependence on the textbook. Our education system is certificate biased. Getting high marks and getting a good job is the goal of teaching and learning English. In the prevailing context, students think that they are not enough privileged. However, the students showed a driving force to acquire knowledge of English.

It was found that teacher domination and too much teacher talk were featured remarkably in the English language classroom. Learning English grammatical rules is more insisted on than its function. Students were found habituated to memorizing questions and answers as a means of preparation for their examination.

Recommendation

At present, the government is showing keen interest to develop the English language as a communicative tool. In this aspect, the following measures are suggested:

- Too much emphasis on deductive grammar lessons should be minimized in the textbooks. Students should be encouraged to learn grammar through the use of the language.
- More priority should be given on learning four skills than that of learning literature.
- Workbooks with useful usage of the target language should be introduced.
- Tasks should be non-graded so that students feel they are not being tested. This will allow students not to be marks oriented/ examination centric.

Direction for Future Study

This study is descriptive in nature. However, as Bangladesh is a densely populated country and the sample size is small; many findings have not yet been empirically proven. The schools used for the collection of data are relatively well-managed and have reputation for better education. If the findings from these institutes are so frustrating, the condition of English teaching programs at less privileged schools is likely to be more disappointing. So, studies with more comprehensive data-field are suggested.

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Hegemonic Masculinity within Genders: A Marxist Feminist Reading of Abu Ishaque's *Surya-Dighal Bari*

Eshrat Anjum[1] Mohammad Jashim Uddin[2]

Abstract: Abu Bashar Mohammad Ishaque (1926-2003), well known for his outstanding classic *Surya-Dighal Bari* in Bangla literature, flags the way to investigate the paradigms that mobilize the process of 'housewifization' as a political necessity under capitalism. In the story of *Surya-Dighal Bari*, Abu Ishaque examines a rural marginalized group of people who become the victims of deleterious societal and religious exploits. The ideological construction is found profoundly gendered and dependent on a specific appropriation of the patriarchal family. This article was concerned with the process which reflects how the 'cult of the home' emerged in the accumulation of labor surplus and was used to drive women out of the market economy with misinterpreted and misappropriated religious prejudicial beliefs. During the course of the article, it was explored how gender and familial ideology oppressed a woman between two separate experiences: as a housewife and a worker. By looking at their indispensable role, it was explored how working-class housewives played a crucial role in capitalist production.

Keywords: *Hegemony, Marxist Feminism, domestic labor, capitalism, ideology*

Introduction

Addressing the state as racist, capitalist, and patriarchal at the same time, Walby says, "The state is patriarchal as well as being capitalist and racist. While being a site of a struggle and not a monolithic entity, the state has a

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systematic bias towards patriarchal interests in its policies and actions" (21). Considering the irreversible erosion of the traditional male dominance in politics, culture, and the labor market, a Marxist feminist investigation of the social and economic structure of a state is indispensable in understanding the development of capitalist societies and states. Understanding the predicament of women within this system requires not only an improved understanding of relations of class and sex but also the sexist ideology that has impelled women to domestic labor. Moreover, household labor generates surplus value that contributes to the capitalization of productions that accommodate patriarchal social structures and support their maintenance. The Australian sociologist Bob Connell, following Antonio Gramsci (1971), presents the notion of 'hegemonic masculinity' (1987), which can be considered as an atavistic approach in recognizing capitalistic built-in conflicted relationships between men-women, masculinity, and violence. Though the early Marxists, such as Marx and Engels, were aware of women's opprobrious position in society, they failed to concentrate on the differences between the experiences faced by men and women under capitalism. Furthermore, they have not expanded their views as to how male supremacy and sexism have been utilized to develop the concept of division of labor in the workplace. Hegemonic cultural production as a means to oppress women and less belligerent males, in conjunction with the use of violence, abets the capitalists distributing a 'patriarchal dividend' of privileged and legitimized entitlements throughout the traditional masculine order for helping to sustain 'happy workshops' in the capitalist states.

The ideology injected into the capitalist society of the novel, while applying Gramsci's 'hegemony' in Abu Ishaque's *Surya-Dighal Bari* can be seen, as designed to engineer an inclusive consensus the conformity of which is of great importance for the capitalists. It also has helped the creation of a secularized faith that encourages the lower orders to emulate and aspire to the values and practices of their 'natural leaders'. This unison to these 'natural leaders' or namely the capitalists is used as an essential feature for increasing the surplus value for the capitalist. Charles Fourier's realization of "the humiliation of the female sex", which is "an essential feature of civilization as well as of barbarity" (qtd in Marx 259) is best understood in Ortner's remarkable words, who think that female subordination is a universal matter that "exists within every type of social and economic

arrangement, and in societies of every degree of complexity" and it is so "stubborn" a problem that it cannot be remedied merely by rearranging social system or "the whole economic structure" (Ortner 5,6). Thus, the emancipation of women and their equality with men seem to be so historically grounded that it must remain so long as women do not strive to convert their private domestic work also into a public industry.

To develop the Marxist feminist approach to the novel, the article will concentrate on the role of different influential institutions, such as patriarchy, religion, and politics, and their systematic subjugation of women and the working class. It also will observe the causes that bolster a capital-centered enterprise placing men in superior, and women in a subordinate position.

Methodology

The study has been conducted through the qualitative method and a comprehensive analysis of the available sources to offer a unique perspective on the issue at hand.

Firstly, the article has been prepared for reading the secondary source, which is Abdus Selim's English translation of the Bangla novel *Surya-Dighal Bari,* originally written by Abu Ishaque. Secondly, in order to make intelligent inferences and develop a reasoned explanation, an anachronistic approach has been made through studying and collecting information from various meticulously documented primary sources, each of which has been proved to be the strongest foundation for the particular issue the article has addressed at. Thirdly, the information has been collected from numerous online sources; such as online articles, journal articles, PDF books, dissertations, online videos, historical documents, and different well-known websites. Besides, various prominent academics have been consulted to establish controversial ideas and points of debate. Finally, the ideas in the article have been conglomerated with tools of Marxism, feminism, psychoanalysis, gender studies, and comparative cultural studies.

Literature Review

Abu Ishaque, one of the most preeminent and acclaimed litterateurs in the realm of Bengali literature, has gained popularity for pouring a hefty dose of genius in his incredibly famous novel *Surya-Dighal Bari* ("The Cursed House") which portrays the background of several events of great historical

importance, such as the Second World War (1939-1945), the famine of 1943 in Bengal, communal riots, and partition of the Indian subcontinent in 1947. The author has demonstrated the inevitable unprolific recusancy shown by Joygun; though she is constantly being looked down upon by the dogmatic and lustful society for her "independent movement" (Maitra 2020).

The novel's immersive quality in portraying the pathetic conditions of the poor village women in the dogmatic, corrupt and lustful society, where they become puppets in the hands of dominating patriarchal figures is often credited in many articles including Mahmudul Hasan's book discussion entitled "*Surya Dighal Bari*: Man, Not Man's Story". In the novel, it is seen that Joygun's second husband, Karim Baksh often lashes out not only at his wives and daughters but also at his son, however, the most striking fact is that Karim Baksh even abandons his daughters with his wife in the critical time of famine. He keeps his son only to preserve his lineage or inheritance:

> Joygun was married twice. After her husband died, Joygun had to marry again. During the famine, her husband drove her away, keeping his son. But he did not keep the girl. Since–
> 'Son, he is the lamp of the family
> The daughter puts the burden of the head on the shore' (Hasan 2019).

The novel deals with the subjugation of the working class people by the bourgeoisie or the capitalists reflecting the degraded conditions of the proletariat or the poor rural people. In the article entitled "'*Surya Dighal Bari*': In Terms of Social Reality", the author depicts how capitalism is engulfing the lives of the poor village people:

> A crowd of rice-expecting people in front of Khurshid Mollah's food committee office…The exposure of the feudal rural life of East Bengal to capitalism in one fall swoop by World War II was also a kind of jump-cut—a huge historical leap (Mokammel 2019).

The most fascinating character in the novel, Joygun, attracts the reader with her tremendous spirit for survival, such a character as an embodiment of existentialism truly deserves the readers' appraisal. Commending Joygun and her courage, Das goes on to say:

> Why did Joygun attract Bengali readers? Three issues can be presented as reasons. First, Joygun's grief- in the midst of famine, her second husband, Karim Baksh divorced her without any fault, at the same time, he kept his son but forced Joygun to take the responsibilities of her two daughters, the

> younger daughter died in the famine. Thus Joygun became the worst victim of economic misery and happened to lose her love life as well. No other character, afflicted with such never-ending hardships, has been portrayed before: especially any female character was far from the thought of giving such strength (2014).

Imran Khan says that the rural people are blindly hegemonized by certain religious leaders, who, instead of guiding them toward the true path marginalize the poor village people by injecting fear into their minds. It is also noteworthy to mention that the people's minds, at that time of famine, become susceptible to accepting any kind of superstition, thus religious hegemony appears to be a predominant aspect of the novel to deal with. It appears to be "a kind of internal colonization" in *Surya-Dighal Bari* (36). Embarking on the multiple facets of marginalization and oppression of both rural men and women of Bengal, Khan, in his article, delves into the depth of the crisis of the post-colonial era while mentioning Patrick Williams and Laura Chrisman. They write in their essay "Colonial Discourse and Post-Colonial Theory: An Introduction" that the newly independent countries envisaged an optimistic world of happily surviving but ended up only finding their optimism to be "short-lived", in fact, the Western influence continued to pervade the economic, the social, the political, the military and the ideological aspects of those countries. And it was named "neo-colonialism" by Marxists; "although the name apparently privileges the colonial, the process itself can be seen to be yet another manifestation of Imperialism" (qtd. in Khan 35).

Based on the literature review conducted and reviewing the words of different critics on this magnum opus of Abu Ishaque, it has been observed that there is rarely any significant work done on the Marxist feminist analysis of the particular novel. By throwing light on ideological constructions of such a society, authority, and tradition which are inevitably gendered and dependent upon a particular appropriation of family, the reading of *Surya-Dighal Bari* from a Marxist feminist perspective may unveil a new horizon of investigation. The role of ideology should not be underestimated in revalorizing the rights of women as well as the working class but should be put in attention with an aim to overthrow the tyranny of capitalism.

Development of Marxist Feminism

Marxist feminists consider class and gender inequalities to be a dual system of oppression that reinforce each other and form groups as observed being oppressed for dual reasons. In the seventeenth and eighteenth centuries, the family industry system and the association of craftsmen and merchants began to disintegrate for the demand for a larger production. As soon as the size of the establishment grew, the capitalists began to organize production on a gigantic scale that made production separated from home. Women, who assisted men, were winnowed out of the industries as it no longer took place at home, while the married woman persisted with their domestic work. However, many women needed work in the capitalistically organized industry as wage laborers, and when they made an entrance as wage laborers; they found themselves in an inconvenient position relative to men. First, there was a practice of giving lower wages to women in agriculture. Second, women appeared to have been getting less training than men and obtained less desirable jobs. And third, they were not as organized as men. Paying women even at minimum wage scales would certainly imply a massive redistribution of wealth because their operating in economic force would have an unpleasant consequence in the cash nexus, as Marlene Dixon also states that the status of women is inferior to that of men (qtd in Benston 13). Moreover, Gilman adopts the Reform Darwinist ideas of Lester Frank Ward, who "believed that something had gone very wrong in humanity's evolution that allowed men to subjugate women and create an androcentric culture" (qtd. in Lynn 135). In this society, the contributions of women were "muted" and "men dominated social, cultural, political and economic institutions" (ibid.). Women, who earned their living by spinning or weaving at home, became the victim of the industrial revolution as they were falling off both from domestic industry and emerging capitalist production.

Throughout the early 1970s and early 1980s, feminism sought in a variety of ways to extend, modify and reformulate Marxist ideas, but in rather different ways: while the more orthodox views sought to fit feminist analysis into existing Marxist conceptual frameworks, others experimented with more radical workings of Marxism, taking from it only what seemed productive for feminism (Jackson 13). A wide range of theorists argue that the productive processes of modern society entail capitalism and patriarchal relations, the form of analysis which was founded on two aspects of

women's economic situation; first, women's position in the labor market differs from that of men in terms of the wage system, second, "in addition to any paid employment women undertake, they are typically also engaged in unpaid domestic work at home" (Jackson 14). Marxist feminism was developed to liberate the marginalized class in the capitalist society by transforming the conditions of the working class with its allegiance to critically and systematically explore the modes of organization and stratification along the lines of class in which women's labor is exploited.

Marxist Feminism in Literature

As activists, Marxist feminists insist "on developing politics that put women's oppression and liberation, class politics, anti-imperialism, antiracism, and issues of gender identity and sexuality together and the heart of the agenda" (Luxton 2016). Written in 1915, Charlotte Perkins Gilman's *Herland* is an outstanding novel where there is a group of women found who share labor, goods, and responsibilities in the community exemplifying the possibility of a successful Marxist society, free from social classes. Terry, Jeff, and Van are lured to *Herland* with patriarchal capitalistic greed, a concept which the women do not feel very fond of, for example, the women become upset to learn from men about the factory process of dairy production and slaughterhouses. Terry explains that in their culture, "No one, I mean, man or woman, would work without incentive (52).

Mariarosa Dalla Costa, in her "Women and the Subversion of the Community", describes how women are exploited in the capitalist society and how they are pushed towards unpaid domestic labor (1979). In "Women: The Longest Revolution", Juliet Mitchell shows the fundamental role of ideology that ascribes family as a natural object, like the woman herself, which in actuality may be sites of violence and despair. Heidi Hartmann, in her famous work "The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union", showcases views that refer to the importance of understanding a capitalist society in terms of both the Marxist method and feminist analysis. She delves into working on the "woman question" by analyzing the combination of patriarchy and capitalism (Hartmann 1979). Therefore, the Marxist feminists challenge capitalism intending to facilitate new discourse and improve the condition of women and the working class in general.

Hegemonic Masculinity: A Systematic Dominance over Men and Women Based on Ideology, Economy and Social Power

In his *Prison Notebooks*, Antonio Gramsci (1891-1937), the Italian Marxist philosopher, outlines one of the central tenets of Marxist theorizing, the notion of 'hegemony'. While he was imprisoned for promoting and participating in subversive ideas against the government, Gramsci writes a series of pamphlets called *Prison Notebooks* and there he develops the notion of 'hegemony', a Greek term meaning 'domination'. For Gramsci, the ruling class and the individuals in positions of power and influence use hegemonic ideas to gain domination over the subjugated class.

And the concept of hegemonic masculinity was originally framed in tandem with the concept of hegemonic femininity. Soon it was renamed to emphasize femininity to acknowledge the dissymmetric position of sexes in a patriarchal gender order. Then the concept is developed in R.W. Connell's gender order theory which defined hegemony as a practice that legitimizes men's superior position in society and justifies the subordination of the common male and female population. Conceptually, hegemonic masculinity proposes to explain how and why men hold dominant social order over women and other gender identities. The concept is further developed as an integrated whole of a system with multiple relations of subordination of the underprivileged of any age, race, ethnicity, nationality, and sex. In *Surya-Dighal Bari,* it can be seen that Karim Baksh exercises his masculine power over his wives and children but he finds himself victimized by capitalists, such as Gadu Pradhan. Joygun becomes the victim of hegemonic masculinity imposed upon her by not only her husband Karim Baksh but also other political and religious leaders like Gadu Pradhan or Moulavi Shahib (a Muslim preacher). Therefore, the characters in the novel are entrapped with hybrid masculinities, and several scholars like Bridges and Pascoe describe hybrid masculinity as "the selective incorporation of elements of identity typically associated with various marginalized and subordinated masculinities and at times–femininities into privileged men's gender performances and identities" (Bridges and Pascoe 246).

Hegemonic masculinity in *Surya-Dighal Bari* can be observed through Kazi Khalil Baksh, the chief of the village, who mocks Ledu Mian, a day laborer, and whispers to the secretary: "The bastard shouldn't be given even a grain of sugar–I warn you!" (Ishaque 49). Khurshid Molla, Khalil Baksh, and

Gadu Pradhan are the capitalists whose only aim is to surplus their profit so that they can oppress working-class people like Ledu Mian. Moreover, in the novel, it can be seen that there is a clash going on even among the coolies as Hashu, being an unregistered coolie often does not get a chance to get hired easily compared to other registered coolies. He says: "only the registered coolies are privileged to enter through the jetty gate" (Ishaque 72). This hegemonic masculinity among the local working-class people can be construed in terms of "Protest Masculinity" (Poynting et al. 2003); in this sense: a pattern of masculinity built-in local working-class settings can be found among ethnically marginalized men. So there is a paucity of economic resources and institutional authority which strengthens the substratum of global and regional patterns of hegemonic masculinity.

Demetrakis Z. Demetriou has argued:

> The secondary literature that implies the concept of hegemonic masculinity tends to reproduce the dualism constructed by Connell. Hegemonic masculinity is presented as a 'thoroughly heterosexual', violent, or even criminal configuration of practice. It is always seen, as a 'substantially negative' type that is unified and coherent. Hegemonic masculinity is the United by its ugliness and negativity and by its opposition to femininity and subordinate masculinities (347).

The conniving political leaders in the village, such as Gadu Pradhan, engage in a conspiracy to make Joygun confined at home not only by forcing her to confess to remaining at home but also by making her leave the house. His power of 'masculinity' incorporated with his social and economic power, can be observed in Susan Jefford's words, for instance, defines a "masculine point of view" as a disembodied power to influence men and women but is unrealizable (xiii). In the novel, it seems that the government, political leaders, and capitalist businessmen like Gadu Pradhan or Khurshid Molla share economic and institutional power to subjugate the vulnerable men and women:

> Nevertheless, hegemony is likely to be established only if there is some correspondence between the cultural ideal and institutional power, collective if not individual. So the top levels of business, the military, and government provide a fairly convincing corporate display of masculinity, still very little shaken by feminist women or dissenting men. It is a successful claim to authority, more than direct violence, that is the mark of hegemony though violence underpins or supports authority (qtd. in Kornsell).

Consociation of Patriarchy and Capitalism: Based on Shared Power

> Man meanwhile played the part of the lord; the nature of his employments tended more to rouse thought and awaken reflection. Accordingly, he advanced in bodily and mental development, while woman, under the weight of her double yoke, slavery, and the treatment befitting a slave, was compelled to overtax her physical strength and remain stunted in mind (Bebel 6).

The concept of patriarchy, which is historically grounded in treating women as not worthy than slaves, is a crucial force extensively connected with the development of capitalism. The term was taken up by the sociologist Max Weber, who expounds on a specific form of domestic management, in which "the father dominated other members of an extended kinship network and controlled the economic production of the household" (Barrett 10). Joygun has to suffer because first, she belongs to the poor working class and second, she is a woman, both the sexual and social position that perfectly suits for the patriarchal figures to impose their power. For long seven years, Karim Baksh has kept Kashu separated from his mother Joygun telling him that his mother is dead. Along with the society, the institution of a family happens to be the microcosm of patriarchal domination on both the women and the children; in this connection, Delphy, in her "The Main Enemy" says:

> Historically and etymologically the family is a unit of production. *Familia* in Latin means the land, the slaves, the women, and the children who were under the control of the father of the family. The father of the family dominated this unit as he still does today…In other words, a family is a group of individuals who owe them to a particular 'boss' (62).

Maimun's marriage with Osman has not been able to change Maimun's social or economic status either. Being irritated to feed his daughter-in-law for a few months, when Maimun's father-in-law, Soleman Kha, says that "she's possessed . She eats a lot because the evil spirit lives within her" (Ishaque 31), the readers can understand that the patriarchal figures dominate women even if she is the wife of a man of superior status. Delphy, for instance, while illustrating the system of patriarchal exploitation, points to the example of the divorced wife of a bourgeois man. She says:

> But even though marriage with a man from the capitalist class can raise a woman's standard of living, it does not make her a member of that class...In the vast majority of cases, wives of bourgeois men whose marriage ends must earn their living as wage workers. They, therefore, become in practice (with

> the additional handicaps of age and/or lack of professional training) the proletarians that they essentially were (Delphy 70, 71).

The economic oppression of Joygun can be construed when Karim Baksh leaves her in the famine forcing her daughter to die in starvation, and so Joygun, with her children "many a time had to return empty-handed queuing for hours in the knee-deep water and mud" (Ishaque 44). Maimun is economically oppressed by her in-laws, when her mother-in-law, Jarina Begum, says that her husband "will be penniless soon feeding this guzzler" (Ishaque 131) and also takes the ornaments from her. Roisin McDonough and Rachel Harrison, in a chapter named "Patriarchy and Relations of Production", also regard patriarchy as a twofold manifestation: first, "the control of women's fertility and sexuality in a monogamous marriage and second, "the economic subordination of women through the sexual division of labor and property". Therefore, "sexual division of labor in employment and the domestic sphere" makes a "vicious cycle" in which these young women got "trapped" within the "capitalist exploitation and gender oppression simultaneously" (Pollert 649). Capitalism along with its ally patriarchy becomes a powerful weapon to subjugate womenfolk which can be seen in *Surya-Dighal Bari* as well. Thus, patriarchy, as Hartmann says in "Capitalism, Patriarchy, and Job Segregation by Sex":

> Far from being vanished by capitalism, (patriarchy) is still very virile; it shapes the form modern capitalism takes, just as the development of capitalism has transformed patriarchal institutions. The resulting mutual accommodation between patriarchy and capitalism has created a vicious circle for women (Hartmann 139).

Ideological Construction as a Means to Dominate Women in Capitalism

It is certainly an issue to be acknowledged that ideology is an active participant in constructing an individual's psyche and it also succeeds most of the time so far that can produce complacency among people regarding existing power relations as natural. When Maimun is not treated like her brother Hashu, both in family and society, the little girl's psyche is also made susceptible to accept the values of that capitalistic society; Bowman, for instance, quotes Rowbatham:

> Little girls perceive themselves in particular families in particular forms of society... [especially] the process through which the family serves to communicate and reinforce the prevailing values of capitalist society…the

> delicate manner in which human beings stifle and define one another at the point of reproduction (137).

In the novel, Joygun is almost coerced to give a confession to the Moulvi Shahib as if the proclamation is designed to follow the formal dictum of an authoritative body. When Joygun denies confessing, Shafi's mother thinks it is not a sensible decision to cancel the marriage as the bridegroom has spent money on the ceremony, moreover, there is no possibility that Maimun would get a second chance of getting such a marriage proposal from a wealthy family. And it is also an undeniable fact that most women like Shafi's mother become the servants of that patriarchal ideology that serves men's interest as well as the capitalists: "The ideology of women's inferiority is seen as a manipulation of reality that serves men's interest, and women's collusion in oppression is explained as a variety of false consciousness" (Barrett 85) and it is often theories of ideology that represents "the categories of men and women exclusive and exhaustive" (Hirst 395).

The people attending Maimun's marriage force Joygun to confess, but they have not given any solution to the hard question asked by Joygun, "would you feed me if I did that and sat idle at home?" (Ishaque 109). The promise that the capitalist society forces Joygun to make only results in hunger and tribulations for her and her children. Joygun's heart palpitates because of remaining hungry for days to come. Joygun's sufferings caused by the male culture and ideology of the bourgeoisie which they consider absolute truth, strike the readers with the reality that women are often used as fuel for the machinery needed for sustaining capitalism. Simone de Beauvoir, in her *The Second Sex,* put her words: "Representation of the world, like the world itself, is the work of men; they describe it from their own point of view, which they confused with absolute truth" (qtd in Warren 43).

Religious superstitions in the novel also provide the capitalists an opportunity to defend their illicit activities in the name of those ominous signs that the illiterate women believe are the causes of their misfortune. Colin Sumner in one of his most fascinating and controversial books *Reading Ideologies: An Investigation into the Marxist Theory of Ideology and Law,* makes a view of the point that adds up to find a ground to establish such an ideology: that once such an ideology is historically embedded, it may become essential for the maintenance of the system (Sumner 1979).

Using religious doctrines to suppress the working class people is a very useful strategy for the capitalist society because it works as a great stimulus to manipulate their psychology.

Conclusion

After being dominated by the British for a long two hundred years, the people of *Surya-Dighal Bari* are so driven by religious leaders that they lost their capability to use their cognitive faculty to discern extremism on religious principles. Being marginalized for ages by male domination, women's mindsets, too, get affected, opinionated, and become fragilely bigoted. As a result, most of the time they accept the ideological construction of gender in families, societies, and workplaces without any question, and such conformity helps the capitalists to dominate the working class, produce more labor force, and source of cheap labor powerhouse: the housewives and their domestic labor service in the private sphere.

Abu Ishaque's *Surya-Dighal Bari,* functioning through heteroglossia, is built upon an external realistic theme that truthfully interweaves a huge canvas of corruption, deprivation, male ego and domination, sexual discrimination, family, society and marketplace, socio-economic and religious exploits overburdened with crafty capitalist domination.

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Maslow's Hierarchy of Needs Theory in Sustainable Development in the Context of Tourism and the Opportunities and Challenges of Tourism: Chattogram Context

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Abstract: In the second decade of the twenty-first century, the phrase "sustainable development" has grown more prevalent. Sustainable development is the growth that satisfies the needs of the present without endangering the ability of future generations to do the same. In accordance with Maslow's theory of the hierarchy of needs, an individual's physiological needs, safety needs, love, and belonging needs, esteem, and self-actualization desires are all satisfied. All of these criteria must be met in order to achieve sustainable development objectives. It is therefore evident that if these requirements are not met, it will be impossible to achieve sustainable development goals. The aim of the study is to show how the hierarchy of needs theory relates to SDG goals. It also aims to focus on the needs theory that is also applicable to sustainable development in the field of tourism. At last, it shows the opportunities and challenges of tourism in the Chattogram context and recommends the development of tourism in Chattogram that can be helpful also for achieving SDG goals. A descriptive qualitative analysis is used for this study with secondary data which are collected from various public and private sources. This study will help to work for the development of SDGs and the development of the tourism sector to ensure the achievement of SDGs. Also, it will help to find out the possibilities and challenges of the tourism sector in Chattogram.

Keywords: *Motivation, Maslow's hierarchy of needs theory, sustainable development, SDG goals, opportunities and challenges of tourism in Chattogram*

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Introduction

Abraham Maslow was born in Brooklyn, New York, on April 1, 1908. He proposed his hierarchy of needs theory in 1943. All physiological and safety needs, including food, water, air, and rest, are located at the base of the pyramid. Complex demands are greater. The third level of the pyramid depicts the need for affection and friendship in groups such as family, school, and the workplace. Respect, accomplishment, confidence, and acknowledgment are fourth-level self-esteem requirements (Sarwar *et al.,* 2018). Self-actualization requires creativity, morality, spontaneity, problem-solving, and so forth. Maslow also discussed two tourism-related needs in 1970: the aesthetic need and the drive to know and understand. He felt that lower-level needs must be satisfied prior to the emergence of higher-level needs (Maslow, 1987).

The 2030 Agenda for Sustainable Development and its Sustainable Development Goals are the most important global frameworks for international cooperation in the twenty-first century, and sustainability is their foundation (SDGs). Sustainability entails addressing our current demands without endangering the potential of future generations to do the same (Hossain *et al.,* 2003). In 2015, the United Nations adopted the Sustainable Development Goals (SDGs) as a global call to action to eradicate poverty, protect the environment, and ensure that all people live in peace and prosperity by 2030. Each of the 17 Sustainable Progress Goals is interconnected with the others, and it is known that development must strike a balance between social and economic prosperity and environmental conservation. The nations of the world have agreed to concentrate their efforts on catching up with the world's poorest people. Bangladesh also aims to meet the SDGs by 2030. All these goals are related to needs theory, while further discussion is given in the study (Kamal, 1993).

Tourism is a dynamic and competitive industry that requires the ability to constantly adapt to consumers' changing wants and wishes, as the satisfaction, safety, and happiness of customers are the primary focus of tourism enterprises, comparable to Maslow's needs theory (Witt *et al.,* 1992). An individual's travel motivation reflects their needs and desires and can be seen as a crucial aspect in purchase decisions. The notion of Maslow's hierarchy enables us to comprehend the various requirements that inspire passengers, while also boosting service providers' understanding of

the types of experiences travelers seek, particularly for certain demographics (Tikkanen, 2007). Tourism has played a crucial role in promoting sustainable development in many nations and places around the world. In underdeveloped nations, tourist development has been a key approach for boosting economic growth, reducing poverty, creating jobs, and enhancing food security (Hasan *et al.,* 2014). Numerous developing nations are located in locations with high levels of biological diversity, natural resources, and cultural heritage sites, which attract international tourists whose purchases create cash and assist economic development. Tourism has been associated with sustainable development ideas due to its capacity to promote environmental conservation and livelihoods (Hamzah, 2004).

This link between Maslow's hierarchy of needs theory and sustainable development and also tourism industry is the main focus of the study. As Chattogram is one of the best tourist spots in Bangladesh, its opportunities and challenges of the tourism industry are highlighted here. This study will help tourism industries develop their services, fulfill customers' psychological needs, and achieve sustainable goals. The limitation of the study is that it only focuses on the Chattogram area though Bangladesh has so many tourist spots all over the country.

Objectives - The objectives of this study are

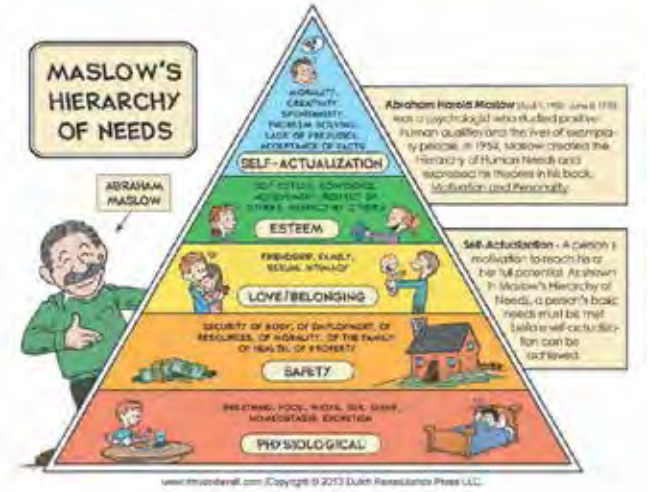
1. to show the impact of Maslow's hierarchy of needs theory in SDG;
2. to show the condition of sustainable development goals in the field of tourism in Chattogram, Bangladesh; and
3. to show the opportunities and challenges of the tourism industry in Chattogram.

Maslow's Hierarchy of Needs Theory

In Maslow's theory, his hierarchy of needs is presented as a pyramid, with basic desires at the base and higher-order, more ethereal desires at the top. When a person's basic needs have been properly addressed, they can then shift their attention to satisfying their more complicated needs. Under this theory, the drivers of travel decision-making and significant elements would also be investigated, which is of great importance to the tourism sector because these characteristics are related to travel motivations. To effectively predict future travel trends, it is crucial to comprehend the

reasons why people travel (Musa *et al.,* 2012). Maslow's five-tiered hierarchy of requirements is a well-accepted theory that is often used to explain travel behavior. In addition to this, one of the most important factors in the growth of this industry is ensuring that the requirements of individuals, be they visitors or employees, are met. Tourist satisfaction is crucial for three reasons, as outlined by Horner and Swarbrooke (2001).

- Customers who are pleased with the service they receive are more inclined to recommend it to their friends and family, hence increasing the number of visitors.
- If a customer is pleased with your product after their first use, they are more likely to buy it again and again without you having to spend any extra money on advertising.
- The improper management of customer complaints is a significant drain on a company's resources and can harm its reputation. In addition, compensation payments can add a direct expense.



Satisfying Physiological and Safety Needs

The location must ensure that there is enough supply of pleasant hotel rooms and decent food options. In addition, providing travelers with information regarding the area's level of safety may encourage them to visit. Hotels, restaurants, and security measures must be included in promotional brochures. Money, on the other hand, is one hotel prize that may

theoretically be linked to these necessities, as it provides food and shelter. In addition, employees must view their employment as security concerns and as a means of preserving what they have acquired (Hsu *et al.,* 2008).

Satisfying Belonging Needs

To a large extent, people are motivated to travel to a new place by their desire to feel accepted and valued by their peers. A small town or tourist attraction that puts forth positive vibes can help to fulfill the belonging demands of its visitors. The diversity of visitors to a popular destination can help solo travelers feel more at home in a new community. Moreover, when visitors establish meaningful connections with the locals, it may encourage them to return. Workers' satisfaction in hotels may also stem from their personal relationships with friends and family, with the latter often serving as an additional source of relationships (Majumder, 2011). The manager can use this theory when he wants to motivate employees by, for example, providing them with enough money to meet their basic needs. To meet visitors' needs for connection with others, every tourist site should provide opportunities for them to engage in social activities and participate in group outings. However, it is the responsibility of the workers of a tourism establishment to cater to the guests' individual needs (Jones *et al.,* 1997).

Satisfying Self-esteem

The satisfaction of these desires can also be leveraged to encourage people to travel by picking their interest in sharing stories about their adventures after they return home. One way that people might improve their sense of self-worth and fulfillment is by going on vacation to learn new talents, hone existing ones, or pursue interests they have never had before (Shamsuddoha, 2004). Alternatively, these expectations might be raised by attending exclusive or highly sought-after events. Because money and financial awards convey messages of significance to the hotels where people work, they are able to meet the esteem needs of those who earn them (Mondal, 2017).

Satisfying Self-actualization

It is possible that tourists will be able to hone their special skills or pursue their particular areas of interest to a more advanced level thanks to travel; travel marketers may be able to enhance a tourist package by including in-depth lectures from subject matter experts or training sessions led by

famous figures (Hossain *et al.,* 2005). Tourism marketers should think about delivering unique activities for tourists that also have a charity goal, as self-actualization includes the need to do good for other people.

Motivation and fulfillment are explained by many theoretical frameworks. As human wants may be categorized, and tourism success depends on how well it meets stakeholders' requirements. The best-known general theory of motivation is Maslow's hierarchy of needs hypothesis, which he developed in clinical psychology and which has been used in many different social disciplines, such as business, marketing, and tourism, to better understand what drives people (Das *et al.,* 2012). It is an "emotional trigger" that allows marketers to connect with their target customers beyond product benefits. This travel behavior theory is widely recognized. Self-actualization, the ultimate need in Maslow's hierarchy, provides internal fulfillment and justifies knowing about other civilizations (Jalis *et al.,* 2014). Multiple motives may contribute to lower-order needs and higher-order requirements. Some travelers may not value self-actualization, hence they may not be able to satisfy it. Maslow's hierarchy of requirements' simplicity may explain its appeal. In the travel sector, unless their physiological and safety needs are met, fewer people will go throughout the world to make a difference. Leisure is about self-actualization. Finally, Maslow's five-level hierarchy needs theory helps all parties comprehend and meet people's needs to succeed in tourism (Roy *et al.,* 2015).

Sustainable Development Goals

In the second decade of the twenty-first century, the phrase "sustainable development" has become increasingly popular and widespread. The widely accepted and stated definition of sustainable development is, "Sustainable development is the development that satisfies the demands of the present without compromising the ability of future generations to meet their own needs." (Report of the World Commission on Environment and Development: Our Common Future). In this context, the researcher believes that the idea of "meeting the demand" is the most central. The human 'need' is quite interesting and odd, as has been previously described. Let's evaluate the goals of sustainable development and how they're impacted by the fact that people's wants will infinitely be unfulfilled (Sandhu *et al.,* 2019). In 2012, at the United Nations Conference on Sustainable Development in Rio de Janeiro, the Sustainable Development Goals (SDGs) were established.

The goal was to develop a common framework for addressing the world's most critical environmental, political, and economic problems. The goals are as follows:

1. No poverty
2. Zero hunger
3. Good health and well-being
4. Quality Education
5. Gender equity
6. Clear water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation, and infrastructure
10. Reduced inequalities
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate action
14. Life Below Water
15. Peace, justice, and strong institutions
16. Life on land
17. Partnerships for the goals



Methodology

This research is done on the basis of the descriptive method. The term "descriptive research" is used interchangeably in this article. Descriptive research pertains to the type of research question, research design, and data analysis, whereas inferential statistics seek to identify the cause, solution, and effect (Spicker, 2014). This study utilized the qualitative research methodology, as it is based on historical interviews and data gathered from

focus groups, which can assist a business in gaining a deeper understanding of its clientele's needs and formulating plans to suit those needs (Šimková, et al., 2014). In addition, it allows businesses to determine the amount to which their employees are satisfied with the company's rules. Additionally, secondary sources were used to acquire data for the study. Secondary data refers to information that was previously collected by a third party.

Result And Discussion

Objective 1: Maslow's Hierarchy of Needs Theory in SDG

When it comes to comprehending the transitional goals of the Sustainable Development Goals (SDGs) along Maslow's Need Hierarchy, it is necessary to conduct a critical comparison of the two sets of goals. During the course of this procedure, an effort has been made to investigate the objectives that fall under the scope of Maslow's Need hierarchy and to determine which stage of the hierarchy each objective belongs to. The goals themselves are multidimensional and comprise a number of measurable indicators that chart progress toward accomplishments along a scale (Som, *et al.,* 2018). As a consequence of this, a single objective may span numerous levels of the hierarchy depending on the specific targets it sets. In order to achieve this objective, research was conducted using the report compiled by the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (UN, 2016). This research provided us with a more in-depth comprehension of the characteristics of the goals.

SDG 1: No Poverty

This objective is an expansion of the first Sustainable Development Goal (SDG), which aims to end extreme poverty and hunger and position it at the first level of the need hierarchy. The Sustainable Development Goal (SDG) is, however, situated between the two stages because it seeks to eliminate poverty in all of its forms, not just the worst form of poverty. Instead of concentrating solely on elevating individuals over predetermined national poverty boundaries, it makes an effort to tackle the multifaceted concept of poverty (Siddiqi, 2006). Concrete examples of how the Sustainable Development Goals conceptualize poverty as having a more all-encompassing meaning that takes into account both first- and second-order needs are provided by indicators such as the percentage of the population covered by social protection, the percentage of the total adult population with secure tenure rights to land, and the percentage of total government

spending on essential services (education, health, and social protection).

SDG 2: Zero Hunger

The Sustainable Development Goals (SDGs) have the overarching goal of achieving "zero hunger" by ensuring that every person on the planet has access to sufficient food and adequate nutrition. To accomplish this, the objective includes a third component, which is to encourage agricultural production (Yousaf *et al.,* 2018). The component of agriculture has been directly and readily addressed by the policymakers while they have been formulating the SDGs, which has given rise to measurable indicators such as the average income of small-scale food producers, the proportion of agricultural areas that are underproductive, and sustainable agriculture, the number of plants and animal genetic resources for food and agriculture that have been secured in conservation facilities, the agriculture orientation index for government expenditures, agricultural etiquette, and agricultural e-commerce (UN, 2016). As a result, the Sustainable Development Goal (SDG) does not limit itself to only combating hunger; rather, it focuses on the means to achieve this objective by centering its attention on agriculture, which elevates it to the second level of the need hierarchy.

SDG 3: Good Health and Well-Being

In the case of Sustainable Development Goals, these objectives are situated in the second order of the hierarchy. However, Sustainable Development Goal 3 is more all-encompassing and takes into account not only physical health but also deeper psychological, sociological, and environmental wellbeing indicators such as the suicide mortality rate, coverage of pharmacological and psycho-social treatment interventions, and rehabilitation services for substance use disorders, harmful use of alcohol, the proportion of women of reproductive age who are satisfied with modern family planning methods, and the number of people who are covered by health insurance (UN, 2016). This objective, which considers health from a variety of angles, gives new significance to the safety needs associated with health.

SDG 4: Quality Education

Universal primary education has been elaborated on and given a more tangible shape to Sustainable Development Goal 4 (SDG 4), which does not stop at the amount of the population that obtains primary education but

instead also stretches its watch into the quality of education. In terms of the need hierarchy, stages 2, 4 and 5 are all affected by SDG 4. The inclusion of fairness and high-quality standards as part of the aim satisfies the aspirational requirements of the community (Hall *et al.,* 2012). The indicators of equitability and quality in education, such as gender, wealth, and rural-urban parity indices for education, the number of female-headed households, the number of households with access to electricity, the number of households with access to the internet, the number of households with access to computers, the number of households with access to infrastructure for students with disabilities, the number of young adults and children who are proficient in the use of, etc. elevate this goal to the fourth stage of the hierarchy of goals. In addition, a society that is able to pay attention to the socio-cultural and psychological development of children and that is also able to promote lifelong development opportunities for its citizens through its educational system unquestionably projects that it places its highest order of needs in the need hierarchy. In addition to the provision of educational opportunities, SDG 4 is to monitor whether or not children under the age of five are developing normally in terms of their health, education, and mental and social health. This goal also aims to educate for holistic and sustainable development.

SDG 5: Gender Equity

Indicators for progress toward SDG 5's target of gender parity and women's empowerment range from the number of women in leadership roles to the share of women's time spent on unpaid domestic and care work to the prevalence of female genital mutilation (UN, 2016). Goal 5 is connected to the first, third, and fourth levels of the theory of needs.

SDG 6: Clear Water and Sanitation

The second level of the need hierarchy corresponds to Sustainable Development Goal No. 6 (the efficient and equitable management of water and sanitation). The indicators are clearer in the Sustainable Development Goals (SDG), and more attention is paid to the management side of ensuring access to clean water and sanitation. Water-related development assistance, water-use efficiency, water stress, the degree to which integrated water resources management is being implemented, and the amount of official development assistance spent on water and sanitation are all included. (UN, 2016)

SDG 7: Affordable and Clean Energy

This objective falls into the second tier of the needs hierarchy theory. According to the present situation, there are around 3 billion people around the world who do not have access to clean cooking solutions and are therefore subjected to hazardous levels of air pollution. In addition to that, there are still fewer than one billion individuals who do not have access to power. The issue of the worldwide shortage of energy supplies, which is at the center of a great number of national and international disputes and acts of violence, is the impetus behind the formulation of SDG 7. Progress toward this goal is expected to be measured using a variety of indicators, including the percentage of the population with access to electricity, the percentage of renewable energy in total final energy consumption, the energy intensity measured in terms of primary energy and GDP, investments in energy efficiency as a percentage of GDP, etc. (UN, 2016).

SDG 8: Decent Work and Economic Growth

This objective seeks to ensure that everybody has a job. The global unemployment rate is currently at 5.9 percent, and having a job does not guarantee an escape from poverty or an improvement in the quality of life for a great number of people. As a result, Sustainable Development Goal 8 (SDG 8) not only recognizes the importance of employment, but it also aims to ensure that the work that people do is respectable, encourages the nation's economy to grow in a way that is both sustainable and inclusive, and safeguards the human rights that are associated with work. Some examples of such indicators include the share of GDP generated directly from tourism as a percentage of total GDP, the number of commercial bank branches and automated teller machines (ATMs) per 100,000 adults, the share of youth not in education, employment, or training, the share and number of children engaged in child labor, the increase in national compliance of labor rights, the share of GDP generated directly from tourism as a percentage of total GDP, the share of GDP generated directly from tourism as a percentage of total GDP, the share of GDP generated directly (UN, 2016). This goal is placed at both the second and the fourth stages of the hierarchy because it not only addresses the need for security by the provision of employment, but it also aims towards sustainable and inclusive economic growth, which lifts SDG8 to the fourth level need of growth and esteem.

SDG 9: Industry, Innovation, and Infrastructure

Sustainable Development Goal (SDG 9) focuses on industry, infrastructural development, and innovation, and it is located between the fourth and fifth stages of the need hierarchy. While the emphasis on infrastructure and industrialization helps to justify this goal's placement at the "esteem" need stage, the stated focus on innovation promotion helps to explain why we deemed it necessary to place this objective at the highest tier of the need hierarchy. The normal requirements for self-actualization include inventiveness, creativity, and innovative expressions. They may come across as being overly individualistic, but as was mentioned before, society, too, has its own peak form of need in Maslow's hierarchy of needs, which it satisfies through individual and communal inventions and innovations. In the end, something that researchers and scientists discover or develop does not become an innovation until it is recognized by society and utilized by it. Therefore, despite their inherently individualistic nature, concepts such as inventiveness and creativity always have a broader social role that extends beyond the creator or innovator on an individual level (Chowdhury et al., 2013). A society that aspires to foster innovation by investing in research and development or by adjusting the orientation of its public and private sector research unquestionably reveals its "self-actualization need" in the efforts that it puts forth to do so. The indicators that fall under this objective include the following: the value added by manufacturing as a percentage of GDP; manufacturing employment as a percentage of total employment; the value added by small-scale industries as a percentage of the total value added by all industries; research and development expenditure as a percentage of GDP; researchers per million inhabitants; the value added by medium- and high-tech industries as a percentage of the total value added by all industries; etc. (UN, 2016).

SDG 10: Reduced Inequalities

Goal 10 of the Sustainable Development Agenda seeks to eliminate all types of inequality that currently exist, both between and within nations. There are various layers and dimensions of discrimination that exist inside the society that is the target of this purpose. This goal is located at the fourth stage of the need hierarchy, and it is intended to be measured by indicators such as the growth rates of household expenditure or income per capita among the bottom forty percent of the population and the total population, the proportion of people living below fifty percent of the median income,

the proportion of the population that has been discriminated against or harassed on the basis of aground of discrimination, the proportion of members and voting rights of developing countries, and so on (UN, 2016).

SDG 11: Sustainable Cities and Communities

Cities are not only defined by their physical infrastructure, but also by their philosophies, cultures, scientific advancements, commercial practices, and social advancements. Therefore, effective urban planning and management methods are very necessary in order to tackle the existing issues, which include a shortage of funding to deliver fundamental services, inadequate housing and infrastructure, and rising levels of pollution. Building cities and human settlements that are both resilient and sustainable is one of the goals of Sustainable Development Goal 11. In terms of the hierarchy of needs, this objective falls somewhere between the third and fourth stages. Its placement in the third stage of the "love and belonging need" of the need hierarchy is justified by indicators such as the total spending per capita spending on the preservation, protection, and conservation of all cultural and natural property. The other indicators include the percentage of the urban population that lives in slums, the percentage of the population that has convenient access to public transportation, the ratio of the rate of land consumption to the rate of population growth, the number of people who are missing and the number of people who are affected by disasters per 100,000 people, the proportion of urban solid waste that is regularly collected, the percentage of local governments that adopt and implement local disaster risk reduction, and the proportion of global GDP that is lost directly due to disasters. Finally, the inclusion of indicators such as the proportion of cities with a direct participation structure of a civil society in urban planning and management, the average share of the built-up area of cities, and the proportion of the population living in cities that implement urban and regional development plans, among other things, justify its placement along the fourth order of the hierarchy of needs.

SDG 12: Responsible Consumption and Production

The material consumption of natural resources is currently on the rise, which is leading to an increase in the number of pollutants in the air, water, and soil as well as the depletion of natural resources. The goal of Sustainable Development Goal 12 is to reduce costs on all fronts—economic, environmental, and social—in order to boost economic

competitiveness and net welfare gains from sustainable development economic activity. Consumption and production that are sustainable have as their overarching goal the promotion of resource and energy efficiency, as well as a sustainable and green economy that will ultimately result in an improved quality of life for everyone. Its execution contributes to the realization of overall development plans, which, in turn, serves to reduce future instances of poverty. SDG 12 is clearly placed at stage four of esteem need and includes the following indicators: the number of countries that have national action plans for sustainable consumption and production (SCP), the material footprint, the material footprint per capita, and the material footprint per GDP, the domestic material consumption, the domestic material consumption per capita, and the domestic material consumption per GDP, the global food loss index, hazardous waste generated per capita and the national recycling rate. (UN, 2016)

SDG 13: Climate Action

Because it primarily addresses the well-being of people, Sustainable Development Goal 13 (SDG 13), which aims to mitigate the effects of climate change, is situated on the second level of the hierarchy. It includes indicators such as the number of countries that have national and local disaster risk reduction strategies, the number of deaths, missing persons, and persons affected by disasters per 100,000 people, and the number of countries that have integrated mitigation, adaptation, impact reduction, and early warning into primary, secondary, and tertiary curricula, etc. (UN, 2016).

SDG 14: Life below Water

It takes into account the problems that are associated with the marine ecosphere, taking into account both the physical and biological aspects. Because most people live on land, the significance of water is frequently overlooked. This is because of where most people live. Nevertheless, the oceans have a great deal of influence, both immediately and indirectly, on human life. Oceans make up around 99.99 percent of the total volume of the earth's living space. More than three billion people are economically reliant on marine and coastal biodiversity for their survival (UN, 2016). The value of marine and coastal industries and resources on the global market is approximately USD 3 trillion each year, which is equivalent to approximately 5% of the total global GDP. However, this is not the only

way in which they contribute to the economy of the world. In addition to this, they are responsible for the absorption of approximately forty percent of the carbon dioxide that is created by humans, which helps to mitigate the effects of global warming. Human activities, such as pollution, unregulated fishing, and the loss of coastal biodiversity, are responsible for significantly impacting approximately forty percent of the world's oceans. Sustainable Development Goal 14 aims to achieve the sustainable management of marine ecosystems and a significant reduction in all types of marine pollution. In order to accomplish these goals, a scientific partnership, policy regulations, and an improvement in research and knowledge are required on both national and international levels (Hudson, 1999).

The need hierarchy places this objective somewhere between the second and the fourth stage. Indicators such as the index of coastal eutrophication and the density of floating plastic debris, the proportion of fish stocks that are within levels that are biologically sustainable, the average marine acidity, the proportion of national exclusive economic zones managed using ecosystem-based approaches, the coverage of protected areas in relation to marine areas, and the progress made by countries in the degree of implementation of international instruments that aim to combat illegal, unreported, and unregulated fishing are some of the indicators that are being considered (Chowdhury, 2013). While the indicators, such as sustainable fisheries as a percentage of GDP, the proportion of total research budget allocated to research in the field of marine technology, and progress by countries in the degree of application of a legal framework that recognizes and protects access rights for small-scale fisheries represent the "esteem need" manifested by the goal (Mamun *et al.,* 2013).

SDG 15: Peace, Justice and Strong Institutions

This aim addresses land ecosystems, flora, and animals, like the preceding one did with water. This again spans the second and fourth need hierarchy. Forests encompass 30.7% of Earth. They maintain biodiversity, battle climate change, and give food, housing, and livelihood security to indigenous people. Thirteen million hectares of forests disappear annually (Syeda *et al.,* 2021). Deforestation and desertification endanger millions of people. SDG 15 manages forests and combats desertification. The following indicators convinced us to place it at the second stage of the hierarchy: forest area as a proportion of total land area, progress toward

sustainable forest management, proportion of degraded land over total land area, Mountain Green Cover Index, Red List Index, the proportion of trade wildlife that was poached or illicitly trafficked, proportion of countries adopting relevant national legislation and adequately resourcing the publicity.

SDG 16: Life on Land

SDG 16 may be the most innovative and important policy action of the decade. Peace, justice, and human rights are more important than ever in a world of escalating conflict and turmoil. These objectives address human trafficking, corruption, socio-cultural disruptions, communal violence, and human rights violations. The goal's diverse aims span four need hierarchy tiers from second to fifth. Indicators of human safety include the number of intentional homicide victims per 100,000 population, conflict-related deaths per 100,000 population, the proportion of the population subjected to physical, psychological, or sexual violence, the proportion of the population that feels safe walking alone in their neighborhood, the number of victims of human trafficking per 100,000 population, and the proportion of young women and men who experience sexual violence. SDG 16 addresses the third level of need—social needs—by promoting communal harmony, brotherhood, and peace (Rahman, 2005).

It also monitors delicate issues like proper child care and domestic violence against children in the name of caregiving by integrating statistics like the proportion of children who were physically or psychologically abused by caregivers. This goal's fourth-order needs include eradication of corruption, satisfaction with public services, protection of journalists, media personnel, trade unionists, and human rights advocates, participation and voting rights of developing countries in international organizations, constitutional, statutory, and policy guarantees for public access to information, illicit financial flows, etc. Finally, targets like inclusive and responsive decision-making and autonomous national human rights institutions elevate SDG 16 to the top of the requirement hierarchy.

SDG 17: Partnerships for the Goals

SDG 17 aims to create a free global environment for partnership-building among governments, business entities, and civil societies at all levels with a common vision of human development. SDG 17 helps achieve the other 16 SDGs. It connects all 16 goals. It requires partnership and a multi-

stakeholder approach in finance, technology, capacity building, trade, policy and institutions, data, monitoring, and accountability through a specific set of indicators that include foreign direct investments (FDI), debt service as a proportion of exports, number of countries that adopt and implement investment promotion regimes for the least developed countries, number of science and technology co-ops, and (UN, 2016). This aim ranks fourth in the hierarchy.

Objective 2: Maslow's Hierarchy of Needs Theory in Tourism

Because they are connected to travel motivations, the determinants of travel decision-making and the influential elements will also be explored under this theory, which is one of the primary reasons why this theory is so vital to the tourism industry. It is essential to gain an understanding of the reasons that passengers go in order to accurately anticipate future travel patterns. The need hypothesis developed by Maslow, which is based on a five-tiered hierarchy, has been widely recognized and is frequently used to explain travel behavior. In addition to this, the development of this industry depends heavily on the demands of people (both tourists and employees), which can be said to be satisfactory. According to Horner and Swarbrooke (2001), it is very important for the tourism industry to provide guests with an enjoyable experience for the following three reasons:

1. It leads to positive word-of-mouth recommendations of the service to friends and families, which in turn brings in new tourists.

2. Bringing in new customers on a consistent basis and eliminating the need for more funds to be spent on marketing can be accomplished by providing a positive experience for existing customers.

3. Handling customer complaints is not only time-consuming, expensive, and damaging to an organization's reputation, but it also has the potential to generate actual financial costs in the form of compensation payments.

In the tourism industry, we serve two types of customers: those who pay for their experiences, and those who work in tourist institutions. Once we have satisfied the needs of the workers in the workplace, this will be reflected in the work that they do as well as the quality of the service that they provide to tourists.

As is well known, Maslow also discusses two major wants that are directly relevant to tourism: the need for aesthetic satisfaction and the desire to acquire knowledge and wisdom. Because they were omitted from the

paradigm of hierarchical needs, people have a more limited understanding of these requirements. Beyond the hierarchical needs model, however, some demands carry greater weight than others. This is because tourism is one of the industries that these needs affect. People travel with the purpose of gaining new knowledge and being exposed to beautiful things in the world. Unfortunately, Maslow's model has only been applied to a limited number of tourist studies with respect to these two categories of human wants (Hsu, 2008).

Satisfying Physiological and Safety Needs

The destination must guarantee that it has a sufficient supply of comfortable hotel rooms and excellent dining options for visitors. In addition to this, providing tourists with information on the location's level of safety may motivate them to pay this location a visit. It is required that promotional brochures include information on the location's hotels, restaurants, and safety measures. On the other hand, monetary compensation is one type of award that may be relevant to these requirements, given that it can be used to purchase necessities such as food and a place to sleep.

Satisfying Belonging Needs

Social belonging and self-esteem needs inspire people to visit any place with good promotion, such as a little place or tourist destination that communicates a pleasant and welcoming ambiance. A major destination's quantity of tourists from all over the world can assist travelers to feel like they're part of a new social group. Tourists who form deep bonds with locals may return. In addition, workers' satisfaction in hotels may come from family relationships, a job usually provides an additional source of relationships, and the manager can use this theory to motivate workers by giving them money to satisfy their basic needs and then communicating to create a good work environment. Affair systems at hotels mean professional advancement, which makes workers happier. All tourist destinations must offer social events and activities that allow tourists to interact with indigenous people and other tourists to satisfy their belonging demand (Monitor, 2007).

Satisfying Self Esteem

Motivating others to travel in response to these requirements can be accomplished through word-of-mouth promotion once visitors return

home. Traveling with the purpose of acquiring new knowledge or honing existing abilities can boost a traveler's sense of pride and accomplishment. However, these desires can also be satisfied by taking part in rare or exclusive events.

Satisfying Self Actualization

Tourists may have the opportunity to improve their own unique abilities or interests to a professional level through tourism; tourism marketers may be able to improve a tourist package by including advanced instruction provided by specialists or training given by celebrities.

Situation Of Tourism in Chattogram, Bangladesh



Source: *https://ontheworldmap.com/bangladesh/*
Fig: Tourist map of Bangladesh

The country of Bangladesh is home to a plethora of tourist destinations, such as archaeological sites, historical mosques, and monuments, the world's longest natural beach, attractive landscapes, hill forests and fauna, rolling tea fields, and indigenous cultures. The diverse plant and animal life, as well as the vibrant culture of the local tribes, are particularly appealing to vacationers (Alam *et al.,* 2010). Each region of the country has terrain, flavors, and cuisine that are unique from the others. It is known as the home of the Royal Bengal Tigers, as well as freshwater pink dolphins and medieval temples constructed of red soil. The region known as Bangladesh can be found in the northeastern corner of South Asia. The magnificent Himalayas have been located some distance to the north, and the Bay of Bengal has been located some distance to the south. The mountainous and heavily wooded areas of Tripura, Mizoram (India), and Myanmar can be found to the east of the border with West Bengal, which is located to the west. These gorgeous physical limits surround a low-lying plain that is approximately 1,47,570 square kilometers in size and is traversed by an infinite number of rivers and streams. The Padma, also known as the Ganges, the Brahmaputra, also known as the Jamuna, and the Meghna are all considered to be powerful rivers (Ibrahim *et al.,* 2009).

Chattogram is one of the best tourist spots in Bangladesh. This hill track area is not only blessed with so many hills but also rivers and the largest sea beach. Tourists from inside and outside of the country visit Chattogram. Here is a great chance for the development of ecotourism. Rangamati, Khagrachori, Cox's Bazar, Bandarban, Saint Martin, etc. are the tourist places of Chattogram.

According to the UN reference, in order for a city to be considered a tourism destination, it is required that the city have the following tourist attraction products:

- ✓ ECO tourism product
- ✓ Historical tourism product
- ✓ Religious tourism product
- ✓ Recreational tourism product
- ✓ Adventure tourism product

All these products from Chattogram's perspective are also listed here:

1. Eco Tourism Products: Chittagong Hill Tracks, Cox's Bazar, Kaptai, Dulahzra Safari Park, Foy's Lake, Patenga Beach, Navy Academy, River Karnaphully, Mahamaya, Bashkhali, Patiya Hilly areas, C.R.B, and other locations are all available to visitors as part of Chittagong's offering of ecotourism destinations.
2. Historical Tourism Products: Chittagong is home to a number of historical attractions, including a war cemetery, an old railway station, the Chittagong court complex, and Chandanpura nachghor, amongst others.
3. Religious Tourist Products: The shrine of Baized Bostami and the shrine of Maizvandari, Adinath Mandir, Kaibolladham Mandir, Patharghata Church, Sorno Mandir, and a number of other temples come to mind.
4. Recreational Tourism Products: For Chittagong's recreational tourism products, the city has placed such as Foy's Lake, Patenga, and Cox's Bazaar, as well as amusement parks such as Zia Complex, Concord Amusement Park, Karanphully Park, Ramu, Himchori, and others.
5. Adventure Tourism Products: For adventure tourism activities such as hiking, we are able to give destinations such as Chittagong Hill Tracks, Kaptai and Foy's Lake resort, amongst others.

Present Condition of Tourism in SDG

Tourism is directly related to some goals of SDG. These goals' present conditions indicate the situation of tourism and the tourist industry in Bangladesh. Positive improvement undoubtedly will indicate progress in the tourism sector and vice versa.

From the above picture, it can be figured out that SDG goals that are directly related to tourism that is goals 8, 12, and 14 are not in good condition. Only goal 12 has been achieved, but still, information is not available, goal 8 has significant challenges and it is stagnating. Besides, goal 14 has major challenges and is also stagnating. So, it is clear that without developing this tourism sector it is not possible to ensure the achievement of these goals. On the other hand, other goals which are also related to tourism like goals 3,11 &15 are not also in strong positions. They are facing so many major and significant challenges.



Source: *https://dashboards.sdgindex.org/profiles/bangladesh*

Objective 3: Opportunities for Tourism in Chattogram

Ibn Battuta, Hiuen Tsang, and Vasco da Gama arrived in the Indian subcontinent and Chattogram after enduring great hardship and making great sacrifices due to the beauty of Chattogram. The Portuguese settled in Chattogram because of its favorable climate and trading opportunities. Opportunities of this continent are listed below:

1. Redevelopment of existing locations such as Askar Dighi, Chandanpura Nachghor, Batali hill, and the CRB area among others
2. The basin region of the SANDWIP channel may become the location of a brand-new tourist destination that has all of the amenities of a five-star hotel and could be designed to resemble either the city of Las Vegas or the city of Reno in the United States
3. Development projects for Parki beach, Sandwip channel, Kutubdia, Mohakhali, and other areas, etc.
4. Some venues for gathering can be constructed in areas such as the CRB, parade corner, and GEC, all of which have a significant amount of potential for this.

5. Roadside development projects have the potential to be implemented in the Tiger Pass region.
6. The areas of Dulahazra, Kaptai, and Bashkhali have the potential to become destinations for enticing ecotourism activities such as hunting, trekking, hiking, and mountaineering.
7. The potential for a safari park needs to be developed.

Challenges of Tourism in Chattogram

In Chattogram, there are so many problems that affect the tourism sector. Overcoming all these challenges as described bellow, it can be possible to establish and develop the tourism industry in Chattogram.

- Lack of both governmental and private financial supports
- Political instability constitutes a threat.
- The possible locations are being seriously impacted for the sake of housing and other forms of urbanization.
- The absence of tourism-related promotional and marketing initiatives on the part of both the government sector and the private sector
- Lack of an appropriate tourism policy
- Lack of investment

Recommendations

In the following, there is a list of suggestions for improving the state of the tourism industry in Bangladesh, which was derived from the findings and overall conclusions of the study:

- Maintaining the high level of service that the tourism industry provides. Developing tourism's human resources by increasing their level of expertise
- Ensuring that there are no safety or security breaches at the property, restaurant, and transportation
- Increasing the capacity of the region's roadways, power plants, and other physical facilities
- Developing an atmosphere that is welcoming to tourists while simultaneously encouraging ecotourism
- Bringing in new tourists while keeping the ones already have, and doing

so for both domestic and foreign travelers

- Lowering additional fees, costs, and other expenditures that aren't necessary
- Ensuring the safety of the earth's natural and mineral resources Steer clear of all forms of pollution, including those in the water, air, soil, and sound
- Granting licenses to tour operators and recognizing them as exporters, simplifying the procedure of sending money overseas, placing tourist locations under the jurisdiction of the tourism ministry, and assuring security are all examples of potential reforms

Conclusion

The study has emphasized the tourism industry to the achievement of sustainable development goals. With a brief discussion of Chattogram tourist spots, this study highlights the tourism industry of Bangladesh and the importance of developing this sector to pave the way to achieving sustainable development goals. Maslow's needs theory focuses on the needs of human beings and from this view of point, tourists feel interested in short and long trips all over the world. If they get all the facilities and all of them can satisfy their needs according to Maslow's hierarchy of needs theory then more and more people will go for tourism and our tourism industry will develop day by day. In this way, goals of sustainable development can also be achieved. With the mission of achieving SDGs, it is necessary to grow up and reconstruct our tourism sector based on the hierarchy of needs theory.

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Women Emancipation in Ernest Hemingway's "Cat in the Rain": Bangladesh Context

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Abstract: The study aims to show how women fight for rights and privileges and make them free from this restricted society. Women can raise their voices against violence and protest for their rights. The current approach is that most women are less dependent on men and start to become self-dependent, but the gap is that women do not live alone and cannot come out of their homes. Moreover, some women thought, like the general patriarchal men, that their only work was giving birth and being dominated by their husbands. In Ernest Hemingway's short story, "Cat in The Rain", an American girl always feels lonely and isolated because her husband does not care about her feelings and emotions. In the story, the cat wanted to protect himself from the rain and find shelter under a table; in the same way, this American girl also wanted to be free from domination. In the Bangladeshi context, this story relates to the life of Bangladeshi women due to the scenario of the story being reflected in Bangladesh. My research objective is to explore and show how women emancipation in Bangladesh and "Cat in The Rain" are related.

Keywords: *Women's freedom, women's rights, gender inequality, women oppression*

Introduction

Women emancipation is the fact or process of being free from all of society's restrictions on women. It is the process of giving women social-political and economic freedom and rights. So, women emancipation is crucial for society. In Bangladesh, women are dominated by men. That is

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why the terms Women Freedom and Women Emancipation came before us and have been administrated throughout the whole society. In most communities in history, females did not have the same access as men; women were away from the public place of politics, economy, empowerment, and essentially all social tasks outside. Their principal place was at the home, and their main work was to raise the children, obey their husbands, and treat them as their masters.

The feminist movement in Bangladesh started quite a long time before its Independence in 1971. Women activists in Bangladesh worked to request their rights and privileges all at once in the British and Pakistani times in Bangladesh. They set up to battle issues including foul play against women, economic benefit for women, equivalent nomination in legislative matters for women, generative rights and privileges reproducing family rules and regulation, and gender fairness in public politics (The Women's Movement in Bangladesh, 2018).

Domestic violence is typical of Bangladeshi life, especially in early marriage (White 137). Yet, the pace of self-destruction in ladies is as high as it is in men. We are undeniably called to typical freedoms. That covers the choice to live free from mistreatment and change, to share in the most critical gainable custom of profound and erotic to get a comparable compensation - notwithstanding cross-face modification because of sex and orientation. We are undeniably called to fundamental human rights. Throughout all of time in every country, women have been and are met by discrimination and imparity. They face violence, oppression, misbehaviour, and dissimilar conduct at home.

In Bangladesh, men constantly abuse women because they think of them as dolls; they can drive them like their own. In the past and during the middle ages, women could not access most social activities. They had no rights or equality in society. They still bore the identity of homemakers. Actually, not at all; they did not make their true identity in society. Most women stayed the same as before; they lived within the four walls. Their only work was taking care of others, cooking for others, and sacrificing themselves for others.

Earnest Hemingway's short story "Cat in the Rain" was written about 100 years ago in Italy. However, after 100 years, we see the same picture in Bangladesh. Here, women also want to emancipate themselves from

marriage barriers and be free from all issues. The situation is not only a century, but over a millennium old. Indeed, one thousand years after Renaissance, women are still dominated by men. Over a thousand years later, men's behaviour is the same towards women.

One particular gender inequality was that women were obliged to marry older men. We saw the same things in the 20th century in Italian society. This abusive and dominating ritual continued before that time and in the 20th century and beyond. Hemingway's "Cat in the Rain" is an example of the whole of Bangladesh. The feminist theory hypothesis has forever been tied in with showing the social world in a way that illuminates the powers that make support, segregation, viciousness, and shamefulness and, in doing such, increment the quest for equity and rights.

Objective

The objectives of this research are as follows:

I. To explore women emancipation in Hemingway's short story "Cat in the Rain" and Bangladesh.

II. To explore and identify how women emancipation in Bangladesh and in "Cat in The Rain" are related.

Limitations of the Research

Researchers have not any available sources about women's oppression for descriptive analysis. Moreover, a few newspapers have sometimes exposed many issues, but they have not always worked on this issue. Furthermore, newspapers do not always give the authentic story.

In the qualitative portion, when researchers went to the women for conducting interviews, a few of them showed an attitude like they were trying to hide something due to their shyness. They were not interested to disclose their family issues. They were also fearful to be tortured again by their husband after exposing potential family issues. That is why during the research study, it was quite challenging to get authentic information.

Literature Review

In Ernest Hemingway's short story "Cat in the Rain", women are treated as though they are not human beings. They seemed like lifeless objects in the country with no hope, dream, or aim. Males always treat them as if they are feeling less and are emotionless. Women's emancipation is freedom for

women. They also want to be free like a man. They want respect, love, and priority. However, in our society, we see the same picture. So, according to "Cat in the Rain", women are like objects. If someone wishes they could use them, they could do so and can dominate.

The American Girl in "Cat in the Rain" by Earnest Hemingway yearns for independence. She tries to recover, and that is why she gets impressed by a cat. This girl feels emotionally estranged from her husband. Here, her husband did not treat her as she is. He did not care about his wife and did not give importance to his wife's feelings. Here, the women are neglected by the men because the American girl's attitude is valueless near her husband. She wants to emancipate from her marriage barrier because her husband always ignores her.

Joseph De Falco says to see a cat is an expression of the primary need for women's artificial intimacy. It is the shallow need of the woman, but not her high demand. John D. Magee says that the couple's child marriage naturally replaces artificiality. So, a natural child is shifted to the cat.

In the short story "Cat in the Rain", to overcome her loneliness, she wants a cat. It is a sign of the distance from her husband, which causes her loneliness; she feels isolated, but her husband does not give her time to spend the day. That is why she becomes gloomy every time. Here, we find that George mistreated his wife as his wife was too dependent on him, so he went as she was always under his control and every time he could dominate her. That is why he does not give her priority, and she feels lonely. Like The American Girl, Bangladeshi women's condition is the same in every rural and urban family life. Women are constantly mistreated by men. They cannot realise the woman's inner mind. Only men can dominate women. Women control their feelings better if they can succeed; they think of themself as masters, and women are enslaved to them because they believe women always obey them. After all, it is women's work (Joseph, 1963).

In Bangladesh, we also see the same oppression as in "Cat in The Rain". There is also a big reason for women oppression in Bangladesh. Bangladeshi women face more significant issues due to their poverty and lack of training and education.

Moreover, Bangladeshi women are valued less than children and treasure (Nessa, 1988). "Early marriage is common things in this country. According to the U.N., 73% of women are married, and 21 per cent have one baby at

the age of 15" (Washington, 1993). Society celebrates when women become a mother of sons, but if they become a mother of daughters, they are reportedly viewed as gloomy (Naripokkho, 1992).

In 1988, Bangladesh achieved its International Women's Day. The ladies' development at all times has been profoundly significant in this society. As we pass, starting with one period and then onto the next, we can track down the essential topics of declining abuse against ladies, battling for generative freedoms, opposition for political and economic empowerment. The development has been remembered for fighting for legal rights, testing laid-out discourse, ascending for nomination, pushing for strategy changes, and testing mentalities in a harsh male-centric culture. That is a look into the excursion across a century one of great rivals and more noteworthy ladies. The country's most seasoned ladies' rights relating to date in 1970 when Sufia Kamal established the Bangladesh Mahila Parishad (The Daily Star, 2020).

The acquisition of complete social, political, economic, and religious equality of females with males, a desire realised in the twentieth century, has been different and unfinished. The final agent of Women Emancipation has been the system of industrialisation matures with a rise of the service sector relative to the industrial sector, which is similar to being dominated by male labour, the economic advantage consequently raised. As women's financial status and freedom rise, they become less dependent on men and marriage and companionship, guiding them to improve their social independence (Women emancipation in a Dictionary of Contemporary World History, post-1945).

A woman's status is not defined by her male relative. Although in recent times two women have been the most critical leaders politically through their male political leader, women do not typically join in politics (Khan & Salma, 1988).

In Domestic violence law, many couples, as much as 50 per cent of marriages, are not registered (Khan & Salma, 1988). Domestic oppression first happens because of dowry-at least 70 per cent of women's murders are dowry cases (Huq & Jahanara, 1989).

When women's parents could not give dowry at a time or when men wanted, the husbands would even so far as to murder their wives. The husband also tortured his baby to pressurise his wife. Sometimes, women commit suicide

for financial pressure from their husbands (Bhuiyan & Rubaiya, 1991).

The Pakistani lawyer for Human Rights and Legal aid claims that Bangladeshi women have been forced to become prostitutes (AFP, 1992). Additionally, women and children have been compelled to serve as maids and other illegal workers in pornographic movies (CCHRB, 1992).

As reported in the press, most women had been oppressed by garment sector employees (IWRAW, 1992). In addition to being sexually mistreated, women have been made to do labour full-time without pay (ACPP, 1992).

When a girl becomes ill, she receives treatment from a village doctor, but when a boy becomes sick, he gets proper treatment from a qualified doctor (Tabibul, I. 2001).

So this information about the women's position in Bangladesh and how they were treated by society shows that Bangladeshi women's situation is like that of American girls. Before 100 years ago, this oppression was happening, which is still in our community. In other words, it is yet to be changed.

Occupational women led the feminist movement of the 1970s and 1980s from the town areas. Rokeya Rahman Kaber was a women emancipation demonstrationist (Banglapedia, 2017). Moreover, Nurun Nahar Faizannesa was a leader of the feminist movement in Bangladesh (Banglapedia, 2017).

For the first time, March 8 was designated International Women's Day in Bangladesh over thirty years ago, in 1988. The women's movement has always had a significant impact on this society. The most vital themes of reducing gender discrimination, defending reproductive rights, and opposition to political and economic empowerment may be found as we move from one age to the next. Fighting for legal rights, opposing conventional speech, rising for deputation, urging policy reforms, and confronting mindsets in an oppressive patriarchal society have all been featured in the movement. That is a glance into the journey across a century, one of the great opponents and more incredible women. Bangladesh Mahila Parishad, the nation's first women's rights organisation to this day, was established by Sufia Kamal in 1970 (The Daily Star, 2021).

The Bangladesh Mahila Parishad is a notable illustration of how the desire to empower women influenced changes in legal and political frameworks. By gathering 30,000 signatures for the Anti-Dowry Bill in Parliament, they

gave the social revolution against dowry its impetus in the late 1970s, which was finally passed in 1980. The success of the women's movement in achieving that is a historic victory (The Daily Star, 2020).

Methodology

This research study follows the qualitative descriptive research method, orientates to the underlying observation and perspective of women that specify the approach to identify the condition of women emancipation in "Cat in The Rain" and in Bangladesh.

Sampling

In this study, the research study started with women's rights, women's freedom, and inequality according to the Bangladesh context. This research study will use the qualitative method of women's rights. It gives in-depth detail and observation of women's position in society. It was focused on the opinion of others since collected data about women emancipation according to the Bangladesh context exists. There are 17 questions served to women in the Bhola district of Bangladesh, and they selected their answer by "Yes" or "No". There were 15 participants; for each participant, it took 5 minutes. As for the 50 university students, it took 10 minutes for each. The method this paper adopted is a mixed method, qualitative descriptive method.

The data collection had to be an exposition of men and women, first focusing on opposite-gender opinions and attitudes toward another gender. The data was collected from the Bhola district and some Manarat International University undergraduate students. They are all mature, somewhere above the age of 23 to 40. Each represented their thoughts and experience about women's freedom and emancipation. They had the right to give answers howver they wished. All opinions were recorded and ensured that the recording was made as the research elements for this study.

The text of "Cat in The Rain" and some criticisms are collected from online sources for the study.

Instrumentation

Participants' reports were recorded orally and in printed versions. Relevant identity information of the participants were taken. A printed questionnaire was given to the participants, and some oral interviews were taken physically with the women in the rural place of Bhola district. Verbal

opinions were recorded by an android mobile phone.

Data Analysis Process

The researcher talked to them, listened to their opinion, and collected questionnaires. After collecting data, the researcher scrutinised these data, explained these, and placed this explanation in a written document. The researchers found that most participants are against gender inequality. They agreed to women's rights and freedom and also emancipation. The researchers also arranged the group discussion to discover hidden topics about women's oppression. The physical information shows that the abused women were not charming.

The texts and criticisms are critically read as secondary sources and follow the "close text-based analyses" technique. This process includes using short passages and excerpts, focusing on the text, rereading deliberately, noticing confusing things, and responding to text-dependent questions.

Analysis

Women Emancipation in "Cat in the Rain" and Bangladesh

In Ernest Hemingway's "Cat in the Rain", we see men dominate American society's picture of how women are helpless to men. After marriage, a woman is entirely dependent on a man. Her happiness, time, caring, and sharing of everything - she gives her husband. As a result, when men realise their wife's weaknesses, they want to misuse their power and take her emotion. In the story, George is busy being on his own, and his wife feels alone. She wants to emancipate herself from marriage barriers, so she spends her time with a cat. In Bangladesh, we also see the same thing women face all the time. Women are trapped in a difficult marriage with a man who dominates them.

Furthermore, it is shown how the cat is trying to protect himself from the rain and find shelter under a table. Like the cat, this American woman is also trying to find a shelter where she will not be lonely and isolated next time. When a woman feels alone, then she seeks the companionship of others. We also see the same scenario by the American wife in the short story "Cat in the Rain".

The women's desire is not fulfilled here. In her, this fulfillment of wishes may be frustrating. She chooses an animal for the replacement to accept her

reality which remains unsaid. In this story, the women's desire for the cat reflects the longing that all people experience. In Bangladesh, we see males also want to dominate women and make a barrier for women to restrict their freedom. After marriage, women work only by giving birth, caring for children, and maintaining the family. The woman's identity is only as a homemaker. The circle is their identity; at a time, they get fed up and only stay in this circle. They also want to be free from this barrier, so they also wish to have some particular time during which they can be at leisure, but men always treat women as caretakers. Women want freedom from society's restrictions. They want to emancipate. Moreover, they want to break their family's chain.

Women emancipation covers the options of life liberated from oppression and alteration. Gender difference approves various disputes which excessively impact women and young women, such as local and sexual mistreatment, lower pay, nonappearance of a segment to schooling, and unreasonable clinical benefits.

The title "Cat in the Rain" suggests an isolated and lonely wife and animal who is always alone and trapped in a bad relationship. The "cat" in the rain shows troubles in the relationship because "rain" is terrible here. Here, the author presents a woman's married life from the women's viewpoint. Evelyn Cunningham said, "Women are the only oppressed group in our society that lives in intimate association with their oppressor." In the early 20th century, society's expectations of women differed from their current situation in the 21st century.

Moreover, the tale represents women as alone, feeling lonely, and victims whom the man always oppressed. The American wife's husband says, "I like it the way it is". The line shows a lack of control over women's hair and their relationship. Here, we see the man did not care about his wife's comfortable and desirous things. He was only busy keeping himself happy instead of evaluating his wife's emotions. George wanted to dominate his wife's life, and she obeyed.

As women always feel isolated, they want to overcome their current situation like American wives. So "Cat in The Rain" is about women emancipation, and Bangladeshi women also want to emancipate themselves from the four walls of marriage. They want to be free from slavery, like the American wife who tried to escape from the marriage barrier. She also

wanted to forget about this loneliness, leading to depression and frustration. So, the American wife's situation is similar to many Bangladeshi women.

From the Bangladesh context, we see the same scene in Hemingway's short story. Here, women are also mistreated by men; they always want to control women but do not care about women's feelings. Men are always busy with their happiness, but not about what women want from them. That is not men's concern because men do not care about their women emotionally. They think that women have no feelings, and they always treat them like soulless objects. American women's and Bangladeshi women's picture are also the same. They also feel lonely and isolated from their relationship. They also live in a man-dominated society, where men are the masters and women are the enslaved. So, quickly, we can say that "Cat in the Rain" accurately portrays Bangladesh's women. In Bangladesh, 99% of a family's women face the same problem of loneliness. So, their only intention is to overcome this loneliness, like the American girls who want to rescue the cat to remove their loneliness.

The story's central concept is that it takes place in Italy in a hotel. Here, the writer shows a picture of a southern town. The two principal characters who stay in the hotel are educated people and belonging to an upper-middle class. However, here, emancipation is absent because the American girl feels lonely, but she cannot break the marriage shackles. Furthermore, in this story, the cat is a significant symbol of the American girl's loneliness. However, she married alone because her husband did not treat her well as a human. Her husband did not give her support. Her husband did not pay attention to her. That is why she wanted the cat. The American girl wants to be loved and wants her husband to take care and give some attention. But there is no possibility of actually what she wants to manifest. Forfeeling better, she needs a cat because she is entirely alone. The "Cat in the Rain" is the same picture of all countries where women are not treated as they are.

Like George, men also want to dominate their women in Bangladesh. As women could not do all things, their work was only to sacrifice themselves, but women could not get from others. That is why men do not give them priority. Women's wishes are valueless to them, and women have no equal access to the family and society, but such a matter should not be a privilege, bur rather an essential right.

From Bangladesh's recent newspapers, we can see the present situation of

Bangladeshi women. Those are given below:

"In the times of the COVID-19 crisis, domestic and sexual violence, suicide, anxiety, mental disorders, and depressive disorders are already increasing in Bangladesh." (Sifat, 2020)

"From January 2001 to December 2019, 6,900 women were domestic and sexual violence victims. About 1,490 women were brutally gang-raped, 483 women were killed after being raped, and 35 women committed suicide after being raped." (Odhikar Organization, 2020)

"A victimised woman tends to escape legal proceedings as she becomes more stigmatised by society and is afraid of filing complaints, anticipating negligence and humiliation in the police station, the courts, and society." (Banarjee, 2020)

"Of the 38,485 women who admitted to facing domestic violence since COVID-19 hit Bangladesh, 11,529 (30%) said they had never faced domestic violence before the pandemic. Altogether, 46% said they faced mental torture, 20% said they faced physical violence, 31% said they dealt with economic torture, and 3% admitted to facing sexual abuse." (Dhaka Tribune, 2021)

"The traditional practice of polygamy is one of the patriarchal practices that create discrimination against women by indicating that equality between men and women has not been realised in society." (The Daily Star, 2021)

"Yasmin Akhter, 30, wife of Mohammad Salimullah Ruffel of Sandwippara in the Upazila, suffered severe burn injuries as Salimullah allegedly set fire to her for dowry on Friday. Mahbub Milky, officer-in-charge of Rangunia police station, said Md Salimullah, 35, son of Shafiqul Islam, married Yasmin, daughter of Harunur Rashid of Rangunia Upazila, eight years ago, and he began torturing her ever since for dowry. On Thursday, the couple, blessed with a five-year-old boy, had a fight over dowry, and on Friday, Salimullah poured petrol over Yasmin's body and set her on fire, leaving her critically injured. On information, police went to the spot, rescued the victim, and took her to Chittagong Medical College and Hospital, where doctors said she had suffered 40% burn injuries on her body." (Dhaka Tribune, 2020)

"Around 50 percent of the violence against women in Bangladesh is reported due to the dowry culture. Odhikar, a human right body, says that as

many as 5966 women faced dowry-related violence from 2001 to 2017, and the rate of homicide and suicides owing to dowry incidents have also been high." (UNB News, 2021)

"Nearly 1 in 3 women have experienced violence globally. In times of crisis, the numbers may be even higher. Gender-based violence is the most pervasive violation of human rights, but it is neither natural nor inevitable." (U.N. Women, 2021)

Quoting different newspaper reports, rights organisation Ain O Salish Kendra said that 197 women were killed allegedly by their husbands between January and October this year, 240 in 2020, 218 in 2019, 193 in 2018, 213 in 2017, 191 in 2016, and 212 in 2015.

Newspapers reported 565 domestic violence incidents in the first 10 months of 2021, 554 in 2020, 423 in 2019, 409 in 2018, 442 in 2017, 394 in 2016, and 373 in 2015. 1,178 rapes were published in newspapers between January and October this year, 1,627 in 2020, 1,413 in 2019, 732 in 2018, 818 in 2017, 724 in 2016, and 846 in 2015.

"43 rape-related deaths were reported in the first 10 months of this year, 53 in 2020, 76 in 2019, 70 in 2018, 58 in 2017, 45 in 2016, and 62 in 2015. Of the reported incidents, 63 were tortured to death for dowry between January and October this year, 89 in 2020, 96 in 2019, 85 in 2018, 145 in 2017, 126 in 2016, and 187 in 2015, the data showed." (NEWAGE, 2021)

"At the end of 2020, at least 1627 rape victims and 317 gang rape incidences were reported, which were 1080 and 294, respectively, for 2019. An additional concern is an evidence of increased rape in Bangladesh during the pandemic." (Ain O Salish Kendra, 2020)

"In the past, women were neglected in most cases in domestic and societal affairs. They were engaged in only child care and household-related work in society." (The Daily Observer, 2021)

The cost of inequality in women's work found that women's average earnings in Bangladesh are 60% of those of men for the same amount of work. "The participation of women in the economy may have increased, but they are mostly in low-paid and low-skilled jobs", said the Centre for Policy Dialogue Distinguished Fellow, Professor Rounaq Jahan. (Dhaka Tribune, 2017)

Findings

The findings of this research study are:

I. Bangladesh is one of the most developing countries in the world and the most populated country where women have suffered more than men. Due to poverty and lack of education and training, Bangladeshi women faced more problems. They were dominated by their husbands.

II. Bangladeshi women are less important than children and treasure. Men eat first, and women eat last after all men have eaten. Early marriage is an everyday thing in this country. The mother of sons is mostly prioritised over the mother of daughters. Men tend to treat them as enslaved people and always want to control them. There is also the tendency to objectify women instead of accounting for their feelings and emotions.

III. Women were tortured and murdered for dowry. Sometimes, the baby girl was sold, or after giving birth to a female child, many mothers face distress from the family members. Sometimes, some parents leave their baby girl in the hospital washroom or elsewhere.

IV. Hemingway's "Cat in The Rain" is a women's emancipation story. There, a woman always wanted to break out from marriage barriers. She also wanted to protect herself from her husband's restrictions, like the cat wants to defend herself from the rain. Bangladeshi women also reflect the same picture as American wives. They also feel isolated and feel bored inside the four walls of marriage. So, Bangladeshi women also want to protect themself from the barriers they face daily. Like the American Girl, Bangladeshi women are also detached from many matters.

V. In the context Bangladesh, researchers find some common problems that have been collected from some women's speeches. These problems are:

- ❖ Domestic violence by husband
- ❖ Husbands always ignore their wives
- ❖ Women's hobbies, demands, feelings, and emotions are less important to them
- ❖ Polygamy is one reason why women are valueless to a man
- ❖ Torture for dowry
- ❖ Lack of education is one of the reasons for domestic torture

VI. Hemingway's short story's background is his wife also wanted a cat, but he did not care about his wife's desire. So, we can realise that women's emotion was valueless to men at that time, and until now, women are not crucial to men; women's feelings, emotions, and desires are also worthless to men.

VII. In Bangladesh, women have always been neglected. Men oppressed women. Men ever cannot respect women properly. Women are often valueless to men as mothers, wives, sisters, or daughters. Bangladeshi newspapers like *The Prothom Alo, The Daily Star, U.N. Women, UNB News, Dhaka Tribune, The Daily Observer, New Age, Asian Journal of Psychiatry*, and more regularly expose the tragic stories of women.

Conclusion

Women Emancipation is about women's freedom. It means women are free from social restrictions and can live freely on their own. They are not controled by male domination. When women are emancipated, women's rights are respected in society, and gender equality manifests. In Hemingway's short story, the writer shows us a male-dominant society. Theere, women feel isolated and lonely because their men only want to dominate them but do not consider women's feelings. In the Bangladesh context, similar to "Cat in the Rain", women are not free; they cannot live independently. Like the short story, men always want to control women as enslaved people, and they want to become the masters.

In this research study, the researcher found the cause of women's isolation and loneliness is that women are dependent on their males. Moreover, if they become self-dependent and less dependent on men, then men cannot oppress them, resulting in women emancipation from all social restrictions. When they stay irrevocable against inequality, they will always be free. So, if these suggestions are followed, our society and living could improve significantly in the realm of women's equality.

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APPENDIX

Questionnaire for the participant

1. Should women come out of the old social restriction?

   a) Yes. b) No.

2. Do men treat women as servants?

   a) Yes. b) No.

3. Is it necessary for women to depend on men or marriage?

   a) Yes. b) No.

4. Is it women's only duty to serve the household?

   a) Yes. b) No.

5. Does women's dependence give men the chance to dominate them?
   a) Yes. b) No.
6. Does society give women equal rights?
   a) Yes. b) No.
7. Do men oppress women?
   a) Yes. b) No.
8. Do men consider our women's feelings?
   a) Yes. b) No.
9. Is education the only way to stop this oppression?
   a) Yes. b) No.
10. Is there any necessity for women's rights?
    a) Yes. b) No.
11. Is a women's only goal to be the servant of their husband?
    a) Yes. b) No.
12. Self-independence can save women from being oppressed. Is it true?
    a) Yes. b) No.
13. Is women's contribution to society incomparable?
    a) Yes. b) No.
14. Are women getting their rights?
    a) Yes. b) No.
15. If women's struggle for independence effective?
    a) Yes. b) No.
16. Should women keep themselves captive in their domestic life?
    a) Yes. b) No.
17. Is our society a male-dominating one?
    a) Yes. b) No.

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