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# Multidisciplinary Journal of European University of Bangladesh

Editor

Associate Prof. Md. Obaidur Rahaman

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# Editorial Note

European University of Bangladesh is now in its permanent campus at the busiest gateway of Dhaka City - Gabtoli, Mirpur. We have successfully completed the construction of its 5.5 Lac sqft massive academic building. The University has by now more than 14,000 students, 400 Teachers – and around 350 support staff. We received more than 30 research-based articles for publication. After peer-reviewing we have selected five articles for the current issue. So, it was a Herculean task to choose seven articles out of thirty.

This fourth Issue contains 5 (five) articles covering multi-disciplinary issues. The first article deals with the concept of **“Migration and remittances, future opportunities for Bangladesh”**, various conceptual interpretations, discussed its application to different sectors of the economy, and various other issues. The authors of this article, Masum Billah Patowary, Lecturer, Department of Economics and Dr. Farzana Alam, Chairman, Department of Business Administration, have been working with migration and remittances concept of future opportunities for Bangladesh.

Thesecond article entitled, **“Fully Automated Robotic Vehicle with Real Time Image Detection and Collusion Avoiding Features”**, four teachers, Al-Akhir Nayan, Md. Obaidur Rahaman, Chairman, Department of Computer Science and Engineering, European University of Bangladesh, Ahmad Nokib Mozumder and Prof. Dr. Mohammad Abul Kashem. The third article authored by Afsana Chowdhury, deals with **“Aviary Life in English Romantic Poetry, Shakespeare’s Macbeth and Bengali poet Jibanananda Dash”**. The fourth article is authored by Md. Shohel Rana, Md. Azzajur Rahman and Md. Mahmudul Hasan Chowdhury and Abdullah Al Nafis, deals with **“Impact of Microcredit on Socio-Economic Empowerment of Rural Women of Bangladesh: A Study on Kaunia Upazila of Rangpur District”**. The fifth article is authored by Mostafa Tofayel Hossain, Adjunct Faculty, Department of English, European University of Bangladesh, deals with **“Transcultural Exchange Between Indian Subcontinent and Latin America: A Study of Two novels – ‘JanmaJati’ (BirthRace) by Mohammad Nurul Huda and *Cion Anos de Soledad* by Gabriel Garcia Marquez”**. It is hoped that all these articles will be of great interest to the readers of our journal.

European University of Bangladesh is a third-generation university with a clear vision to deal with a social problem --- higher education for poor students. With this end in view, we have kept our tuition fees very low, which is affordable for the economically backward section of our society. Also, we are publishing two articles in this current issue dealing with the social responsibilities, in keeping with our principal focus of disseminating education at low cost.

Associate Prof. Md. Obaidur Rahaman  
Editor

## Contents

Migration and Remittances: Future Opportunities for Bangladesh. 6-16

*Masum Billah Patowary*  
*Dr. Farzana Alam*

Fully Automated Robotic Vehicle with Real Time Image Detection and Collusion Avoiding Features. 17-29

*Al-Akhir Nayan*  
*Md. Obaidur Rahman*  
*Ahamad Nokib Mozumder*  
*Prof. Dr. Mohammad Abul Kashem*

Aviary Life in English Romantic Poetry, Shakespeare's Macbeth, and Bengali poet Jibanananda Dash. 30-40

*Afsana Chowdhury*

Impact of Microcredit on Socio-Economic Empowerment of Rural Women of Bangladesh: A Study on Kaunia Upazila of Rangpur District. 41-54

*Md. Shohel Rana*  
*Md. Azzajur Rahman*  
*Md. Mahmudul Hasan Chowdhury*  
*Abdullah Al Nafis*

Transcultural Exchange between Indian Subcontinent and Latin America: A Study of Two novels – 'JanmaJati' (BirthRace) by Mohammad Nurul Huda and Cion Anos de Soledad by Gabriel Garcia Marquez. 55-68

*Mostafa Tofayel Hossain*



# Migration and Remittances: Future Opportunities for Bangladesh

Masum Billah Patowary\*  
Dr. Farzana Alam\*\*

## Abstract

*This paper attempts to identify the effects of remittance on the trade deficit of Bangladesh by employing the econometric approach (OLS) in which remittance is the independent variable and trade deficit is the dependent variable. Results of the study show that increase in remittance causes decrease in trade deficit in Bangladesh. This paper has also assessed the pattern of migration, socio-economic benefit and impact of the remittances earned by the expatriate workers. It has analyzed the use of remittance and its role to the state economy of Bangladesh. At the final stage in this paper, we tried to suggest some policies about migration and remittances.*

**Keywords:** Remittances, international competitiveness, balance of trade, trade deficit, migration, Bangladesh.

## Introduction:

A remittance is the transmission of money by a foreign worker to his or her home country. Remittance can also pass on to the accounting concept of a monetary payment transferred by a customer to a business (Wikipedia.).

Remittances have been playing a foremost role in the overall economic development of Bangladesh. Remittances from more than 10 million citizens overseas are very important for Bangladesh, and along with garment exports, they constitute the key source of foreign exchange. Saudi Arabia has been the largest source of remittances, followed by UAE, Qatar, Oman, Bahrain, Kuwait, Libya, Iraq, Singapore, Malaysia, the US and the UK.

This paper attempts to look at the actual remittance inflow and its impact on the whole economy of Bangladesh. Recently, the world has been suffering from the global financial crisis. That is why the job opportunities are shrinking drastically for the last couple of years. As a result, the government of Bangladesh is now facing terrific challenges to send people overseas for employment. This paper also attempts to evidently articulate the opportunities and challenges of remittance inflow in Bangladesh and suggests some possible courses of action to face these challenges. Movement of labor from labor surplus countries to labor shortage countries is a significant phenomenon in the globalized world.

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Bangladesh has a long history of workers migrating to different destinations in search of job. A huge number of Bangladeshis are currently residing in various countries either with the status of permanent citizens or as short-term workers. A remarkable number of migrants are working in foreign countries without valid documents, of which no reliable estimate is available, and as such these are not included in the official estimate. Nor does the BMET estimate of 7.1 million people migrating between 1976 and 2010 include those who have migrated through personal contact and those who have been living in the destination countries permanently.

## Literature Review

In Bangladesh and the overseas, there are various studies on labor migration and remittances. Most of the studies concern impacts on poverty. There are no direct studies on skilled and unskilled international labor migration in Bangladesh and their impact on poverty and opportunities of Bangladesh. Maximum studies are also on macro analysis. There are some micro analyses. Among them, the important ones are given below:

A World Bank study (2006), notes that international labor migration has become an increasingly important issue. In this world where not only more people are on move, but also there are frequency and the different modes, channels, the migration of workers athwart international boundaries in search of economic opportunity with enormous implications on development. This study says that it can have significant positive impacts on household well-being and economic growth through improved income opportunities, knowledge transfers and increased integration in the global economy.

Siddiqui (2004), Notes that currently, two types of voluntary international migration occur from Bangladesh. One takes position mostly to the developed West and the other to Middle Eastern and Southeast Asian countries. Voluntary migration to the industrialized West includes permanent residents, work permit holders, and professionals. They are usually perceived as long term or permanent migrants. Migration to the Middle East and Southeast Asia are usually for the tiny term. The migrants return home after finishing their contract. Although long term migration is much older than the short term, information on their type, extent, and composition is not available with the government.

Afsar and others observed that labor migration is not limited merely to the Middle East and Southeast Asia. Some African oil-exporting countries, such as Libya and Nigeria, too, attract labor migration. The migration flow to the USA, the UK, and other industrialized countries is also quite significant. For instance, Synthesis is still moving to London in order to work in family businesses like restaurants; and negotiations between the Italian and the Bangladesh government will most probably result in the sending of a few hundred labor migrants to the Southern European peninsula.

According to Siddiqui (2003), International migration to the Middle East started right after the independence of Bangladesh in 1971. The infrastructure development boom following the rising oil prices in 1973 fuelled the demand for labor migrants in the Middle Eastern countries, especially in the Gulf States (i.e., Saudi Arabia, Kuwait, Bahrain, Qatar, Oman, and the UAE). Cheap labor was found in South and South-East Asia. Later, the newly industrialized countries of South-East Asia (Singapore, Malaysia, Korea) also went through a similar expansion boom and needed migrant workers to fill the demand for unskilled workers.



Azad (2006) examined the impact of migrant remittances on the macroeconomic factors and the dependents of the migrants in domestic countries. Remittances influence the social structure in conditions of life standards, rural economy and trade activities, and income and expenditure levels of the people of exacting community/villages both actively and passively. Many beneficiary families get rid of extreme poverty situations, at least marginally.

Kettle, J. (2006) explained about the cost and benefit of skilled and unskilled labor migration. Brain drain is a major concern to resource countries for a number of reasons. Through highly skilled migration, source countries lose a significant amount of human capital. Empirical evidence shows that the vastly skilled migration might also be less flat to send remittances back home. Highly skilled migrants typically earn more, and thus, *ceteris paribus*, they should remit more than low skilled migrants.

Quarter Peter (2006) concluded that the migration of both skilled and unskilled labor has been one of the survival strategies of many African countries, particularly the youth. In the same way, migrating from Ghana to Europe, and from America has become one of the surest means of acquiring skills and also improving the living standards of both the skilled and unskilled labor force.

### **Trends of migration:**

Movement of labor from labor surplus countries to labor shortage countries is an important phenomenon in the globalized world. Bangladesh has a long history of workers migrating to different destinations in search of jobs for their livelihood. A huge number of Bangladeshis are currently residing in various countries either with the status of permanent citizenship or as short-term workers. A remarkable number of migrants are working in foreign countries without valid documents, for which no reliable estimate is available, and as such, these are not included in the official estimate. Nor does the BMET estimate of 7.1 million people migrating between 1976 and 2019 include those who have migrated through personal contact, as well as those who have been living in the destination countries permanently.

### **The outflow of migrants recorded by the BMET since 1976:**

A total of 3,83,150 labors migrated in 2010, compared to just 6,087 in 1976. Data indicates a positive incremental trend of labor migration throughout the period from 1976 to 2010, except for certain years. There was a sudden increase in out-migration in 2007, when 8, 32,609 workers left Bangladesh for overseas jobs. The number of migrant workers rose further to 8, 75,055 in 2008. A large portion of the country's manpower export goes to the Middle-Eastern countries.

**Table: 1. Migrant labor outflow to different countries**

Year/ Country	2001	2003	2005	2007	2009	2011	2013	2015	2017	2019
KSA	137248	162131	80425	204112	14666	15039	12654	58270	551308	39000
UAE	16252	37346	61978	226392	258348	282739	14241	25271	4135	3318



Qatar	223	94	2114	15130	11672	13111	57584	123965	82012	50292
Oman	4561	4029	4827	17478	41704	135265	134028	129859	89074	7254
Bahrain	4371	7482	10716	16433	28426	13996	25155	20720	19318	133
Kuwait	5341	26722	47029	4212	10	29	6	17472	49604	12299
Lebanon	0	3	14	3541	13941	19169	15098	19113	8327	4863
Libya	450	2855	972	1480	22742	89	7175	231	1	213
Malaysia	4921	28	2911	273201	12402	742	3853	30483	99787	545
Singapore	9615	5304	9651	38324	39581	48667	60057	55523	40401	49829

Source: BMET (([www.bmet.gov.bd](http://www.bmet.gov.bd)))

The demand for manpower in these countries fluctuates with the fluctuation in the price of oil. When oil price goes up, these countries begin hiring more people from abroad to work at construction sites to build roads and other infrastructure. Bangladesh sent 53.06 percent of all migrant workers to the United Arab Emirates (UAE), 11.13 percent to Oman. 10.19 percent to Singapore, 5.70 percent to Bahrain, and the rest of the workers were sent to other countries. Migration flows to different countries over the last ten years show that labor export to some countries declined, and to some countries increased or remained stable. For instance, Labor export to KSA in 2001 was 1, 37,248, which was 72.63 percent of total export in that year. But in 2010 the export stood at 7,069 only, which was 1.84 percent of the total export. In the case of Malaysia, labor export in 2001 was 4,921, which was 2.60 percent of the total.

When Bangladesh's manpower export was at its peak, labor export to Malaysia stood at 2, 73,201, and 1, 31, 762, which were 32.81 percent and 15.06 percent of the total labor exports in the respective years. Malaysia is a favorite destination for Bangladeshi workers but it does not have any stable immigration policy, especially for workers from Bangladesh. Malaysia allows entry of migrant workers when there is a boom in the economy but starts driving them out of the country or hauls them up for imprisonment and deportation when the demand for labor goes down.

Similarly, Labor export to Kuwait showed more or less a declining trend over the last 10 years. As regards wages, skilled and semi-skilled migrants like masons, plumbers, welders. Carpenters, rod benders and pipefitters who work in the Middle East and Southeast Asian countries get relatively higher wages compared to the less-skilled workers. These people send a higher amount of remittances to the country.

### **Major destination countries**

According to the BMET manpower exports since 1976, KSA, UAE, Malaysia, Kuwait, and Oman was the major destination countries for Bangladeshi migrant workers. Labor export to these destination countries fluctuated from time to time, variously depending on the country's bilateral relationship with those countries, on their economic condition, and at times on the foreign employment policy of these countries.



**Table: 2. Distribution of Migration Workers of Bangladesh by their Destinations over time:**

Country	Migrants in 2019*		Migrants in 2011		Migrants in 2000		Migrants in 1990		Migrants in 1976	
	Number	Rank	Number	Rank	Number	Rank	Number	Rank	Number	Rank
KSA	399000	1	2586548	1	144618	1	57486	1	217	5
UAE	3318	9	1919278	2	34034	2	8307	3	1989	1
Malaysia	545	10	700089	3	17237	3	1385	7	-	-
Kuwait	12299	6	479644	4	594	11	5957	5	643	3
Oman	72654	2	454458	5	5258	5	13980	2	113	7
Singapore	49829	4	341131	6	11095	4	776	8	-	9
Bahrain	133	13	218347	7	4637	6	4563	6	335	4
Qatar	50292	3	173911	8	1433	7	7672	4	1221	1
Libya	213	12	95194	9	1010	9	471	9	173	6
Lebanon	4863	7	58469	10	-	-	-	-	-	-
Italy	2	15	36669	11	-	-	-	-	-	-
Jordan	20343	5	29702	12	-	-	-	-	-	-
Brunei	3628	8	25766	13	1420	8	-	-	-	-
Egypt	1	16	11765	16	9	15	-	-	-	-
UK	11	14	10009	17	-	-	-	-	-	-
Japan	229	11	762	20	22	14	-	-	-	-

Source: BMET ([www.bmet.gov.bd](http://www.bmet.gov.bd))

More than 2.5 million workers migrated to the KSA since 1976. The ranking of the destination countries in Table in order of their importance to Bangladesh would show that manpower export to KSA has remained volatile, while manpower export to UAE has remained more or less stable over the past 35 years. Malaysia and Kuwait are the third and fourth highest manpower importing countries but Bangladesh's manpower export to these countries has tended to decline in the most recent years. Malaysia was the third-largest employer of Bangladeshi workers in 2000 but its rank dropped drastically to the sixteenth position in the country's labor export to Oman. Singapore and Bahrain have registered a slight decline but their rank has improved in the most recent years. The labor migration to KSA steadily increased up to 2002, and then, after declining in the next few years till 2006, it rose to its peak in 2007. Since then, however, labor export to KSA has declined consistently to reach its bottom in 2010. Similarly, in the case of the second-highest destination country was UAE. The manpower export steadily increased till 2008 and then declined in the next two years.

The official statistics on migration are gross underestimations since a significant proportion of intraregional migration are through informal or unauthorized channels, and thus do not get recorded. There are a huge number of Bangladesh people known to have been working in low paying jobs in informal sectors in India and Pakistan.



## Skill composition of migrant workers

The BMET has classified short term migrant population into four categories in terms of skill composition. These are professional, skilled, semi-skilled, and less-skilled. Engineers, doctors, nurses, and teachers are considered as professional workers; manufacturing workers, drivers and computer operators are considered as skilled workers; tailor, mason, etc. are considered as semi-skilled, and housemaid, cleaner, hotel boy, labors, etc. are classified as less-skilled workers. Skilled and less-skilled workers constitute the majority of migrant workers.

The number of workers under different skill categories that migrated to foreign countries in different years:

During the early years of short-term labor migration, the proportion of professional and skilled labor was higher than that of semi-skilled and less-skilled labor. In recent times, semi-skilled and less-skilled workers have made up the majority of migrants. From 1976 to 2019, about 2.54 percent of migrant workers were professional, 30.24 percent skilled and 14.59 percent semi-skilled. And 52.63 percent were less-skilled. Less-skilled and semi-skilled labor together constitutes 67.22 percent and the other 32.78 percent stand for professional and skill categories. The amount of remittance would have been much higher if the country could send more professional and skilled workers. Classification of occupations could have been done more specifically by the type of occupation in which Bangladesh workers are employed abroad.

## Impacts of Remittance on balance of payment

The most significant macro-economic impact of monetary flow arising from international labor migration is on the balance of payments, and through that on the economy as a whole. A major advantage of labor export is the balance of payments support provided by remittance. In a situation of foreign exchange scarcity, remittance arrivals could encourage investment and capacity application if most of the remitted foreign exchange is used for importing capital goods and essential inputs. Alternatively, enlarged foreign exchange obtaining ability may lead to a relaxation of panels on luxury imports. It may also lead the government to choose the easier short-run options instead of taking measures designed to reinforce the economy's structure and reduce its import dependence in the long run.

**Table: 4, Remittance, its impact on Balance of Payment (In m.US\$)**

year	Export earning	Import earning	Trade balance	Remittance flow
2001-2002	5986.09	9658	-3671.91	2501.1
2002-2003	6548.44	10903	-4354.56	3061.97
2003-2004	7602.99	13147	-5544.01	3371.97
2004-2005	8654.52	14776	-6121.48	3848.29
2005-2006	1052.16	14746	-13693.84	4801.88
2006-2007	12177.86	17157	-4979.14	5978.47
2007-2008	14110.8	21629	-7518.2	7914.78
2008-2009	15565.25	22507	-6941.75	9698.16
2009-2010	16204.65	23738	-7533.35	10987.4
2010-2011	22924.38	33657	-10732.62	11650.32
2011-2012	24618.209	36056	-11437.791	12565.24
2012-2013	26312.038	38455	-12142.962	13480.158
2013-2014	28005.867	40854	-12848.133	14395.077
2014-2015	29699.696	43253	-13553.304	15309.996



The trade balance of Bangladesh is negative, that is what usually is called the trade deficit. Remittances reduce the trade deficit of Bangladesh. This paper examines the econometric method of the effect of remittance on the trade deficit. The experiential study will employ annual, time-series secondary data collected from different sources.

## Methodology

### Data

The study takes into account the formal and informal sources of information. Qualitative and quantitative information is gathered to examine the manpower export situation in Bangladesh. A semi-structured questionnaire is deployed to collect information from different government and non-government agencies working for international labor migration. Data collections were taken from executives of the following sources: Bangladesh Bank (BB), Bangladesh Manpower Employment and Training (BMET); Bangladesh Overseas Employment Services Limited (BOESL); Bangladesh Association for International Recruiting Agency (BAIRA); and Private recruiting agencies. So, using adopted data from Bangladesh Bank and Bangladesh Bureau of Statistics (BBS) for econometrics models such as OLS.

Secondary information was collected from published materials, different ministries, and websites of different organizations that are working for international labor migration. Remittance and migration influence on the trade balance. There are many components that affect the trade balance of the economy. The effects of trade balance can be checked in different ways. The trade balance of Bangladesh is the trade deficit. In this paper, I applied the econometric method by using "STATA software" and the effect of remittance on the trade deficit.

Comprehensive information on labor migration and remittances are difficult to obtain from the available secondary sources and the limited primary information gathered from different sources such as government sectors, a trade association and private sectors. Limited information is available regarding the situation prevailing in the destination countries as it is difficult to identify the recent returnees from the actual situation overseas could be obtained.

People go abroad often through unofficial channels, for which there are no records. Moreover, the remittances sent by the migrants through unofficial and illegal channels are not included in the figures of remittance flow. On the other hand, it is impossible to know about the real number of various types of labor in each country such as professional, skilled, unskilled labor. Thus, both the number of migrants and remittances made by them are under-stated, and the overall picture regarding migrants and remittances deviates from the actual.

Sometimes government and private agencies not provided any data or information causes of their securities. This why I faced various problems to collect data. Many agencies are unable to provide data about the actual numbers of professional, skilled, unskilled migrants and their earning remittance separately. They are able to provide data assumedly or jointly; such as all migrants in the Middle East are unskilled etc.



## Empirical Model

This study explains the effect of remittances on trade deficit of Bangladesh. In this model the explanatory variable is remittances. The dependent variable is trade balance (TB). The model can be shown as follows:

$$Y = \alpha + \beta X_t + U_t$$

Where, Y= Trade balance, X = Remittances,  $\alpha$  = Intercept,  $\beta$  = Coefficient, T= 2000...2015

U= Error term.

## Results and Discussion

Some specification tests are examined as a starting point to determine the reliability of coefficient estimates reported. There are no omitted variables, which strongly supports that the model complies with economic theories. Moreover, Heteroskedasticity test and Skewness/Kurtosis test for normality also proves that the model is good with constant variance and normal distribution. Summary of the econometric model estimating the influences of Bangladesh's remittances on its trade balance are presented in this table below:

### Model summary

No of observation	R-square	Adj R-square
14	0.5514	0.514

### ANOVA

Source	SS	Df	MS	F	Probability
Model residual	91910964	1	91910964	F(1,12) =14.75	prob>F =0.0023
	74767542.4	12	6230628.5		
Total	166678506	13	12821424		

### Coefficient

Model	coefficient	Standard error	t statistics	P> t	95% conf. interval
Remittance	-0.5793304	0.1508	-3.84	0.002	(-0.90797965 -0.250684)
constant	-3675.385	1450.691	-2.53	0.026	(-6835.169 -513.6002)

- Dependent variable: Trade deficit, and regression equation :  $Y = -3675.385 - 0.5793304X$ . The most significant macro-economic impact of monetary flow arising from international labor migration is on the balance of payments and through that on the economy as a whole. A major advantage of labor export is the balance of payments support provided by remittance. In a situation of foreign exchange shortage, remittance arrivals could promote investment and capacity application if most of the remitted foreign exchange is used for importing capital goods and essential inputs. Alternatively, enlarged foreign exchange obtains ability may lead to a relaxation of panels on luxury imports.



It may also lead the government to choose the easier short-run options instead of taking measures designed to reinforce the economy's structure and reduce its import dependence in the longer run. Here H0: Independent variable remittance does not affect trade deficit. H1: Independent variable remittance does affect trade deficit. I conducted a regression analysis to investigate the relationship between remittance and trade deficit. The results are statistically significant  $F(1, 12) = 14.75, p > .0023$ . The identified equation to understand this relationship is Dependent Variable: Trade deficit =  $-3675.385 - 0.5793304$  Remittance. The adjusted R-square value is .5514.

This indicates that 51% of the variance in trade deficit is explained by the Remittance (USD). The given value of the significant level of F-statistic provides strong evidence against the null hypothesis for the f-statistics alternative hypothesis is accepted. I conclude that there is a relation between remittance and trade balance. The slope value of  $-0.5793$  suggest that over the period 2000 to 2015, for every unit increase in remittance, on average, the trade deficit declined by 0.5793 units. That is, Remittance decreases the trade deficit in Bangladesh. The results showed the remittance influence on the trade balance positively. Our findings indicate that Bangladesh did not face any type of financial crisis causes of remittance.

This is not surprising due to a small remittance to Bangladesh. However, it is interesting that the remittance's fluctuation is almost similar to trade balance's one. The trade balance of Bangladesh is negative that is the trade deficit. Remittances reduce the trade deficit in Bangladesh. Now we would like to examine by an econometric method the effect of remittance on the trade deficit. The impact of remittances to reduce the pressure of unemployment and improving the balance of payments

## Findings and Policy Implications

Given the major findings in this study, this clearly highlights the positive effects of the remittances on the balance of trade in the long run. The migration of the number of unskilled labor is higher than other types of migrant labor. So, unskilled laborers earn more remittance. A large portion of the country's manpower export goes to the Middle-East countries. Professional migrants earn more but sent less remittance in their home country.

- ❖ Bangladesh missions abroad need to be much more proactive in searching out markets for manpower exporting the old and new destinations.
- ❖ A large number of people will require training for the purpose, and if the government operates a sufficiently large number of skills training centers across the country.
- ❖ At the community level, remittances generate multiplier effects in the local economy, creating jobs and spurring new economic and social infrastructure and services,
- ❖ At the national level, remittances provide foreign currency and contribute significantly to GDP. Remittances can redistribute resources from rich to poor countries. This reduces international inequality, and promotes poverty reduction.
- ❖ The high skill workers often remit smaller proportions of their income because they tend to come from better-off families (and communities) so that the level of need in the original family will not be so great.
- ❖ So, as policy implications, we should send more skilled migrants abroad for poverty reduction. Bangladesh University of Engineering and Technology (BUET) and



other technological institutes should train up the high-level technical graduates who are likely to work abroad.

- ❖ For international labor migration, government participation should increase. BOESL should increase sending skilled labor and BMET should increase sending skilled and unskilled labor both. Recruiting Agencies are the main pioneer in sending labor. The Ministry of Education should improve the quality of graduates of the polytechnic institutes which producing mid-level technical manpower (Civil, Mechanical, Electrical, Automobile, Computer Diploma Engineers, etc).
- ❖ The export of unskilled workers still dominates the scenario; Bangladesh needs to change this skill mix over a period of time not only to improve the per capita remittance but also to improve its brand image and acceptability in the OECD countries.
- ❖ The government should establish different training & learning centers so that the migrant workers could learn about language, behavior, culture, norms, values, behavior, working & geographical environment and so on before going to abroad. The private recruiting agencies have also to establish different training & learning centers in order to train –up their sending people before pre-departure.

## Conclusion

Being a country with a huge labor surplus, Bangladesh has a strong potential to contribute to the supply side of the world labor market. In Bangladesh, access for its workers to different countries for getting employment has been an issue of growing importance in recent years. The migrants have been big contributors to the national economy, remitting huge amounts of foreign currency. The manpower export sector deserves to be protected from all harm so that it can flourish and add substantially to the country's foreign currency reserves. Most manpower-importing countries are interested in employing skilled workers. It is in fact not desirable to send less-skilled workers as their wages are always substantially lower than those of skilled workers. The government should take steps to create skilled manpower for those lines of work in which there is high demand in the destination countries. The reality, however, is that, most of the Bangladeshis seeking jobs abroad are uneducated. There are grossly underpaid and face deprivation by overseas employers very often. There is a huge demand for trained nurses in the developed world. Major labor exporting countries are providing various incentives to private sector educational institutions to produce trained nurses. Bangladesh's government, too, should not hesitate to provide incentives for creating skilled nurses in order to exploit opportunities for exporting trained nurses to the developed world. If all problems are overcome, remittance will be a major contributor to GDP.

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# Fully Automated Robotic Vehicle with Real Time Image Detection and Collusion Avoiding Features

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Md. Obaidur Rahaman\*  
Ahamad Nokib Mozumder\*  
Mohammad Abul Kashem\*\*

**Abstract:** *Due to the simplicity and capability to alter according to our requirements, the robotics and automation are being used widely in industries. The scheme is aimed to assemble an automatic vehicle by using GPS, which is depended on computer to generate its path coordinate. GPS module is utilized to collect GPS data. The mobile camera encounters the obstacles, machine learning algorithm assists to avoid it and performs real time object detection. The automobile uses the electric motors to spin wheels and has full control of the throttle, steering and breaking. An Arduino device pilots the vehicle following the instructions generated by the computer. Traffic has increased by quite a huge number. Excessive number of vehicles leads to large number of vehicle accidents every day. Driver issue is also a great difficulty. The ultimate goal of this work is to minimize the possibilities of accidents and to ensure the safety of the passengers. Thus, the vehicles will be useful for blind and handicraft people. But serving this device to the military is the main target so that they can get benefit at the time of danger. The motorized vehicle includes sensors to observe the surroundings. Besides, it can be managed by human beings, manually.*

**Index Term:** *Fully automated robotic vehicle, Collusion avoiding agent, Realtime image objects identification.*

## Introduction

Annually more than one million individuals die all over the world due to vehicle collision. According to the accident research, every year more than ten thousand people become injured or disabled in Bangladesh [1, 2]. It effects five to seven thousand crores (50 to 70 million Bangladeshi Taka) national losses yearly. 2% of national GDP is utilized behind road crash victims. Automated robotic vehicle can be a solution for this issue. In this article we have argued about some ways through which automated vehicle will change the situation.

Due to rough driving, illegal overtaking and drunk driving 1.25 million of people are killed all over the world yearly [3]. The automated vehicle never takes the illegal overtake. It follows the traffic rules. The automobile never gets angry or energy loss like a human driver. So, the vehicle ensures reliability of its travelers. Automatic vehicle is cheaper than a car. There is no

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cost for employing a driver. The motor vehicle can be operated for drive sharing like a taxi cab. It will be cost-effective. Government, like Bangladesh, has adopted strict rules in case of parking. Illegal parking causes high amount of penalty. The automated vehicle can be separated into small parts, and the user can fold it up. It can be kept in front of the door because it takes small space. This will require shorter space on road also. Thus, it will solve parking and space problem.

Arriving at long distance consumes a lot of time. If we evaluate our driving duration, we must get shocked. We have wasted a lot of time for driving. We could perform our official or other significant works easily within that time. The driverless automated vehicle will save time, and one can make the proper use of his driving time by doing important official work or reading.

Driving causes a lot of energy loss. Sometimes it causes bad impact on the health of the driver. Our proposed automated vehicle runs automatically following the guide and it will conserve the energy of its user. User can have sleep or can take rest while the vehicle will run.

Google planned to make the automatic car which will be used for personal and medical purpose. Google worked on it and made demo model of their car. They performed many test cases, and the car passed most of the cases.



**Fig. 1: Google Automatic Car**

Figure 1 is indicating a Google automatic car. The car is fantastic but it is expensive and people like Bangladesh are unable to purchase such a type of expensive automated car. That reason paved the way to work on it. We tried to make a model which will work like google automatic car but will be cheaper.

## **Related Works**

Self-sufficient vehicle development started in 1980s with projects such as the EUREKA Prometheus Project in Europe and the Automatic Land Vehicle Project of the United States. The DARPA Grand Challenges in 2004 and 2005 saw the exploration of a desert domain by groups of self-governing vehicles, while the 2007 Urban Challenge required a road-based



course and adherence to movement conventions [4]. The VisLab Intercontinental Automatic Challenge in Europe in 2010 included a self-governing drive from Italy to China following a pioneering vehicle. These rivalries saw gigantic field improvement, with cutting edge advancements effectively getting to be accessible for car use. Self-governing driving technology is rapidly developing for market use in the coming years. Google discovered that without human intercession their self-sufficient vehicles had driven 140,000 miles on open streets in the US [5].

During the last decade, aid frameworks for drivers have gradually become standard in new cars, but there was limited refinement. Toyota initially offered flexible travel control using a laser sensor in 1998. Most frameworks are insignificantly obtrusive and are outlined solely to widen the human driver's inadequacies. The eventual fate of this innovation is a notable guarantee for improving the well-being of the streets and is illustrated by Daimler's Exploration which offers novel usefulness, for example, the location of risky circumstances in roundabouts [6, 7].

The ability of self-sufficient cars started to be developed and investigated, with events such as the automatic Audi TTS at Stanford University, which was able to execute and also qualified hustling drivers. This activity is particularly notable as its points are like our role in using electronic control mechanisms to push the mechanical capabilities of the auto "at the breaking points." Using a new suite of track sensors, the auto drive mind has been boggling, long (20 km) race tracks.

## **Research Methodology**

### **Arduino Programming Language**

Arduino programs are written in the Arduino Integrated Development Environment (IDE). Arduino IDE is a special software running on one's system that allows one to write sketches (synonym for program in Arduino language) for different Arduino boards. The Arduino programming language is based on a very simple hardware programming language called processing, which is similar to the C language. After the sketch is written in the Arduino IDE, it should be uploaded on the Arduino board for execution.

### **Proposed Circuit Description**

The vehicle's block diagram is shown at Fig. 2. It has two main sections: (a) transmitter (b) receiver and driver of engine. The transmitter circuit (Fig. 2) consists of the IC HT12E (IC1) encoder, the 433MHz RF transmitter module (TX1) and a few discrete components. The receiver and motor driver circuit are built with the Arduino UNO board, IC decoder HT12D (IC2), 433MHz RF receiver module (RX1), IC L293D (IC3) motor driver, IC 7805 (IC4) regulator and a few discrete components.



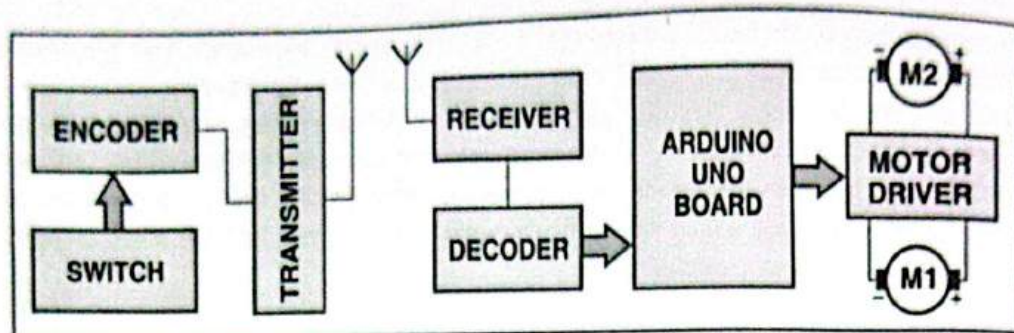


Fig. 2: Block diagram of Arduino-based RF controlled robot

## Arduino Board

The Arduino Uno is an open-source microcontroller board based on the Microchip ATmega328P microcontroller developed by Arduino.cc. The board is equipped with sets of digital and analog input/output (I/O) pins that may be interfaced to various expansion boards and other circuits. The board has 14 digital I/O pins, 6 analog I/O pins, and is programmable with the Arduino IDE (Integrated Development Environment), via a type B USB cable. It can be powered by the USB cable or by an external 9-volt battery, though it accepts voltages between 7 and 20 volts. The short description of the components has been shown in Table 1 [8].

Table 1: Components in Arduino Board

Component name	Configuration
Microcontroller	ATmega32u4
Operating Voltage	5V
Input Voltage	5V through flat cable
Digital I/O Pins	5
PWM Channels	6
Analog Input Channels	4 (of the Digital I/O pins)
Analog Input Channels (multiplexed)	8
DC Current per I/O Pin	40 mA
Flash Memory	32 KB (ATmega32u4) of which 4 KB used by boot loader
SRAM	2.5 KB (ATmega32u4)
EEPROM (internal)	1 KB (ATmega32u4)
EEPROM (external)	16 MHz
Clock Speed	16 MHz
Keypad	5 keys
Knob	potentiometer attached to analog pin
Full color LCD	over SPI communication
SD card reader	for FAT16 formatted cards
Speaker	8 Ohm
Digital Compass	provides deviation from the geographical north in degrees
I2C soldering ports	3
Prototyping areas	4
Radius	185 mm
Hight	85 mm

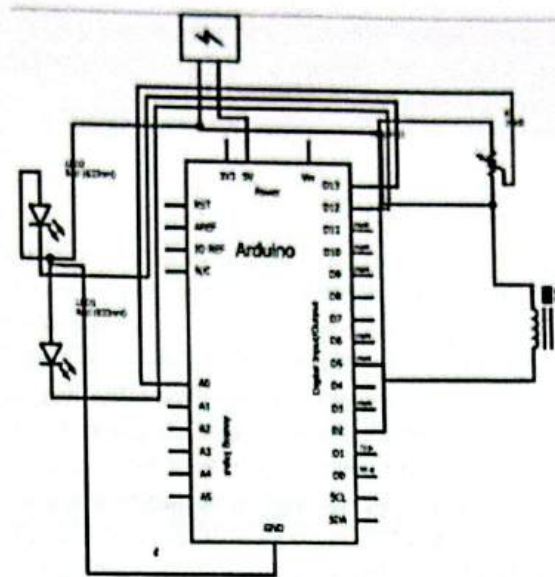


Fig.3: Arduino Uno with Digital Input/output

## Remote Control

An encoder decoder pairs (HT12E and HT12D) with a transmitter-receiver pair is used to monitor the robot from afar. The 433MHz transmitter-receiver pair with the encoder-receiver pair is proposed here. The encoder decoders are CMOS ICs with a working voltage range between 2.4V and 12V. The encoder has 12 lines (8-address lines & 4-address / data lines) that are transmitted serially when the activate pin is transmitted low. On OUT pin the output data appears serially.

The transmitted data consists of differing lengths of pulses for '1' and '0' which is of positive going. The '0' pulse width is of twice that of '1' pulse width. The address part of the data received on A0 through A7 pins four times in succession is done, only then valid transmission pin is taken high. The internal oscillation frequency of decoder HT12D is 50 times more than the encoder HT12E. The data on address pins AD8-AD11 of HT12E appears on pins D8-D11(data lines) of HT12D, the device acts as receiver of 4-bit data with 8-bit addressing.

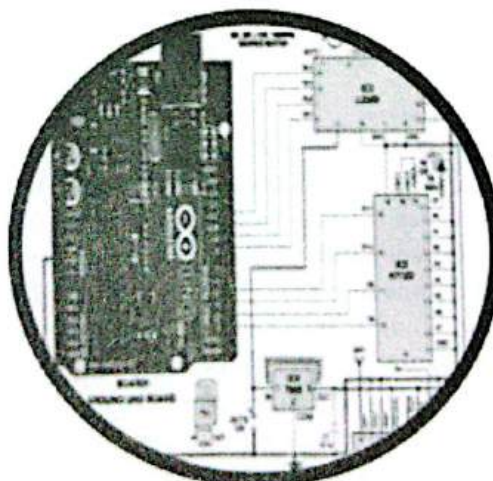


Fig. 4: Receiver and Motor driver Circuit



Transmitter: To set the transmitter frequency, the resistor R1 is connected between the oscillator pins 15 and 16. The S1, S2, S3 and S4 switches are interfaced with the HT12E encoder for forward, reverse, left and right motions respectively.

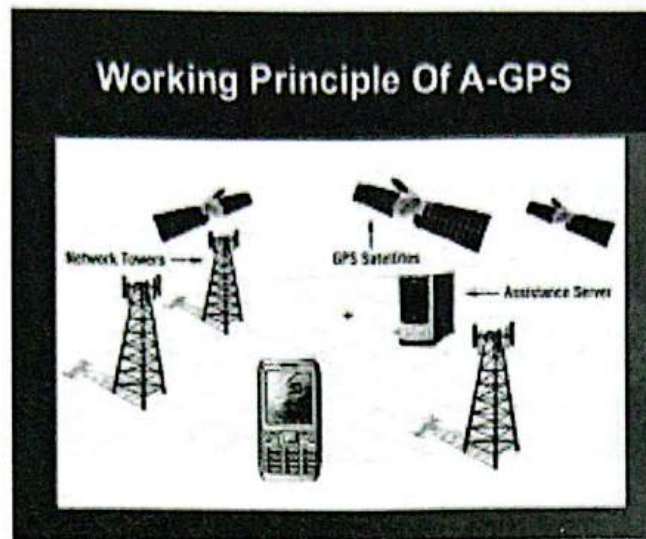
## GPS

GPS satellites circle the Earth twice a day in a precise orbit. Each satellite transmits a unique signal and orbital parameters that allow GPS devices to decode and compute the precise location of the satellite. GPS receivers use this information and trilateration to calculate a user's exact location. Essentially, the GPS receiver measures the distance to each satellite by the amount of time it takes to receive a transmitted signal. With distance measurements from a few more satellites, the receiver can determine a user's position and display it electronically to measure your running route, map a golf course, find a way home or adventure anywhere. To calculate 2-D position (latitude and longitude) and track movement, a GPS receiver must be locked on to the signal of at least 3 satellites. With 4 or more satellites in view, the receiver can determine 3-D position (latitude, longitude and altitude). Generally, a GPS receiver will track 8 or more satellites, but that depends on the time of day and where the receiver is at that moment on the earth [9].

Once such position has been determined, the GPS unit can calculate other information, such as speed, bearing, direction, distance to the destination, time to sunrise and sunset and more.

GPS receivers are extremely accurate, thanks to their parallel multi-channel design. Our receivers are quick to lock onto satellites when first turned on. They maintain a tracking lock in dense tree-cover or in urban settings with tall buildings. Certain atmospheric factors and other error sources can affect the accuracy of GPS receivers. Garmin GPS receivers are typically accurate to within 10 meters. Accuracy is even better on the water.

Some Garmin GPS receiver accuracy is improved with WAAS (Wide Area Augmentation System). This capability can improve accuracy to better than 3 meters, by providing corrections to the atmosphere. No additional equipment or fees are required to take advantage of WAAS satellites. Users can also get better accuracy with Differential GPS (DGPS), which corrects GPS distances to within an average of 1 to 3 meters. The U.S. Coast Guard operates the most common DGPS correction service, consisting of a network of towers that receive GPS signals and transmit a corrected signal by beacon transmitters. In order to get the corrected signal, users must have a differential beacon receiver and beacon antenna in addition to their GPS [10].



**Fig. 5: Working Principle of GPS**

We got the current position using the GPS of our smartphone and then we used the Google Earth coordinates to run the car according to the desired route.

## **Working Principle**

### **Video acquisition**

Various camera mounted on the car offer RGB frames in real time. The Compiled program collects the frames (RGB) from the camera at regular trigger intervals that are set at a given frame rate. Performance and precision depend on the fps and refresh rate.

### **Pre-processing**

To apply thresholding algorithms [11], the obtained images are converted to GRAY scaled images, and then to binary images. After that specific noise reduction algorithms are implemented including median and Gaussian filtration techniques [12]. Morphological functions are eventually applied to binary frames so that no noise can present in them.

### **Detection of Objects**

Red layered matrix is transferred to circle finding functions that identify the road symbols that appear on the way. Such objects are positioned and are circled and compared to the path matrices which are prestored. The path images are then transformed to grayscale and divided into nine parts. White pixels in these segments are saved and 1D array of different directions is created. If an object's co-ordinates shift for different frames, it means a moving object is identified. The detection method is iterated by looking for unique coordinates in different frames [13]. In this way, from the video source input each frame produces two mathematically determined arrays for the right and left direction respectively. The input list from the frame is appended, and the minimum difference algorithm is implemented by simultaneously searching for total number of discrepancies between the two sets. The array generating the minimum



value gives us a precise estimate of the path that the video source must have taken into account.

## Speed Change

The changing of moving object coordinates is measured at different time intervals and stored in an array. For objects around the vehicle, the rate of velocity change is determined using the array. When the processed path is detected, the program starts the microcontroller with signals and regulates the velocity of the actuators(motors). Histogram represents tabulated frequencies such as rectangles / triangles erected over discrete intervals with an area proportional to the frequency of observations. This aids in and tracks speed variations.

## Data processing

The Processor measures everything from the upcoming inputs, and sends successful commands back. The retour controller transmits the decoded logic for the actuators as a binary electrical value. It is then forwarded to the receiver that is mounted on the car. Different signs are stored as blocks of data and matched using best matching algorithm.

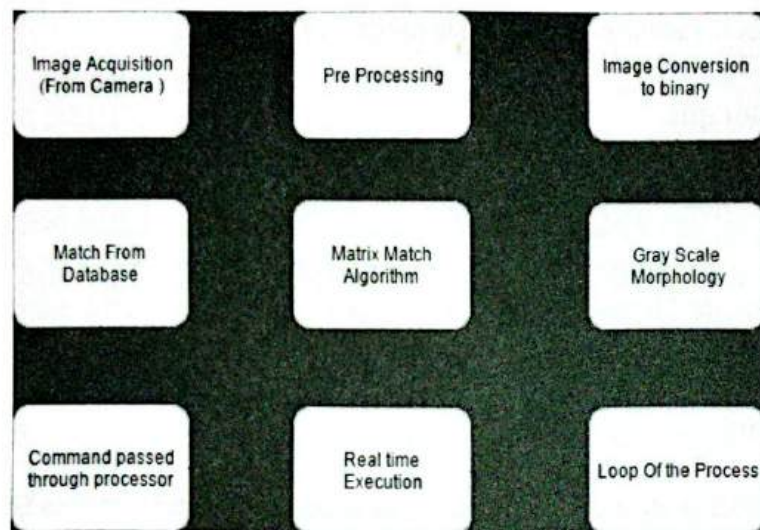


Fig. 6: Block Diagram

## Result

Due to compression and continuous image capture., the processor take decision and directs the car. It follows lane driving and changes lanes if heavy density is found on the lane and its speed also varies. This reads various road symbols on the road and acts accordingly.

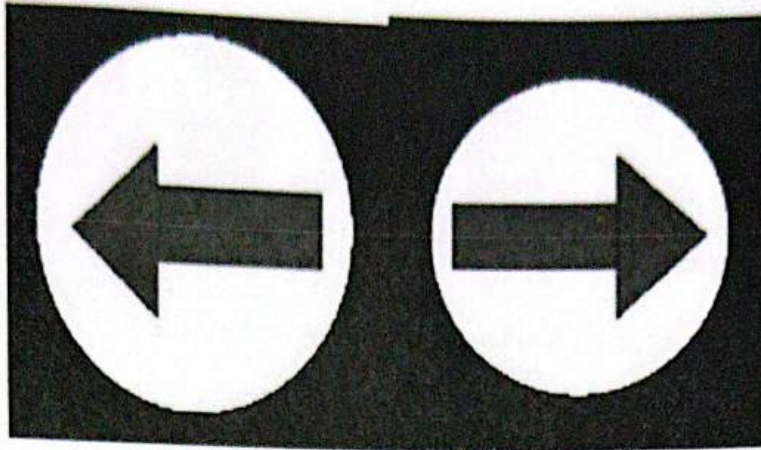


Fig. 7: Left Right Database

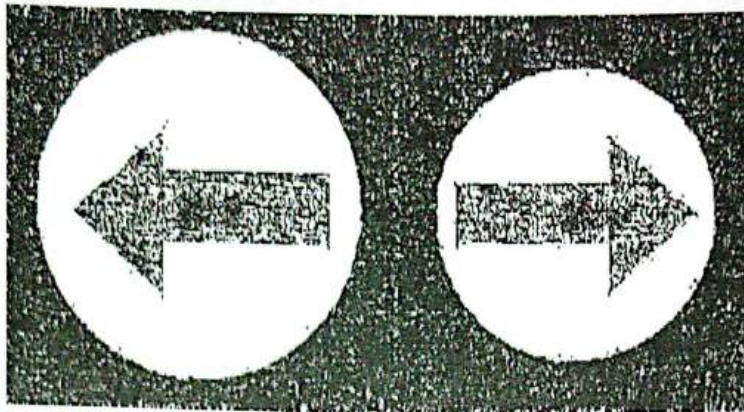


Fig. 8: Left Right Gray Scaled Images



Fig. 9: Lane Detection





Fig. 10: Road Symbols in different formats

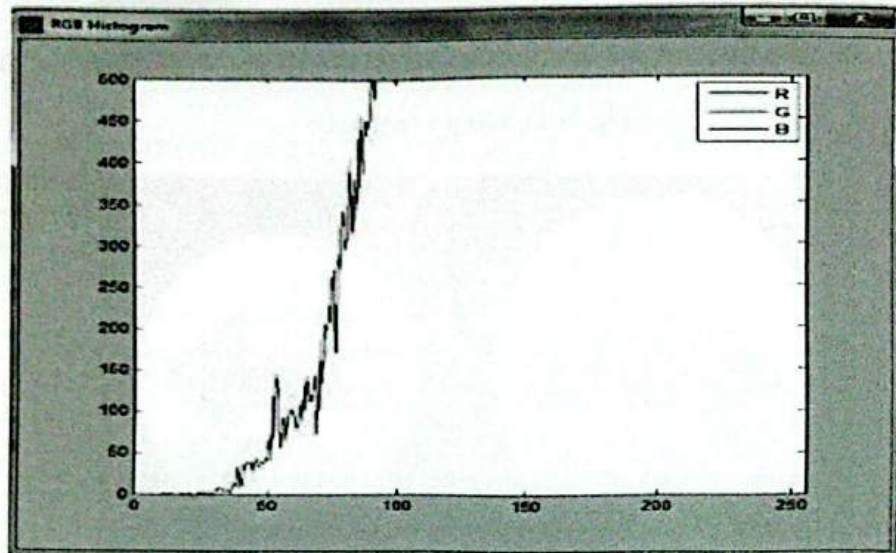


Fig. 11: Histogram of dense traffic

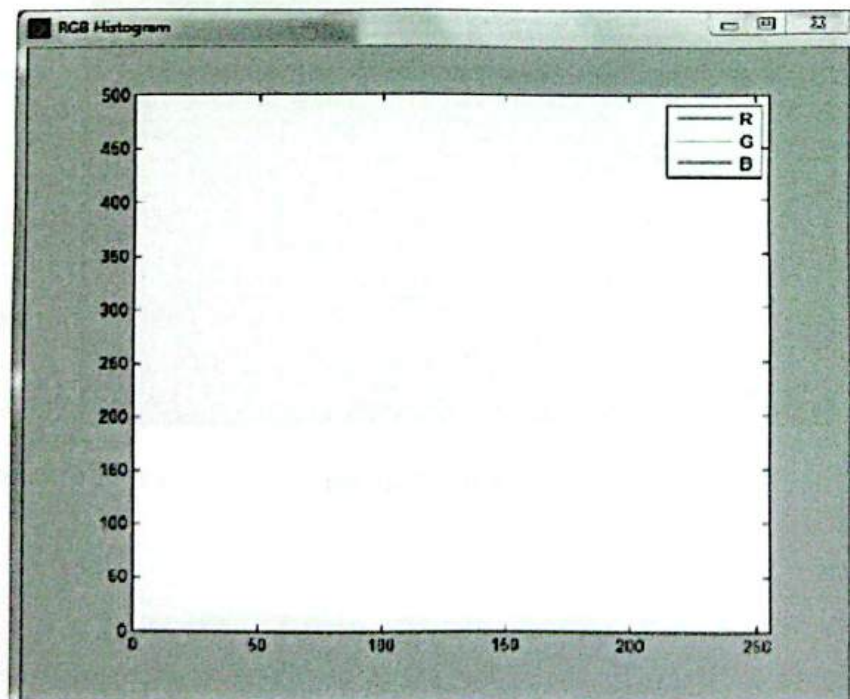


Fig. 12: Histogram of Empty Roads

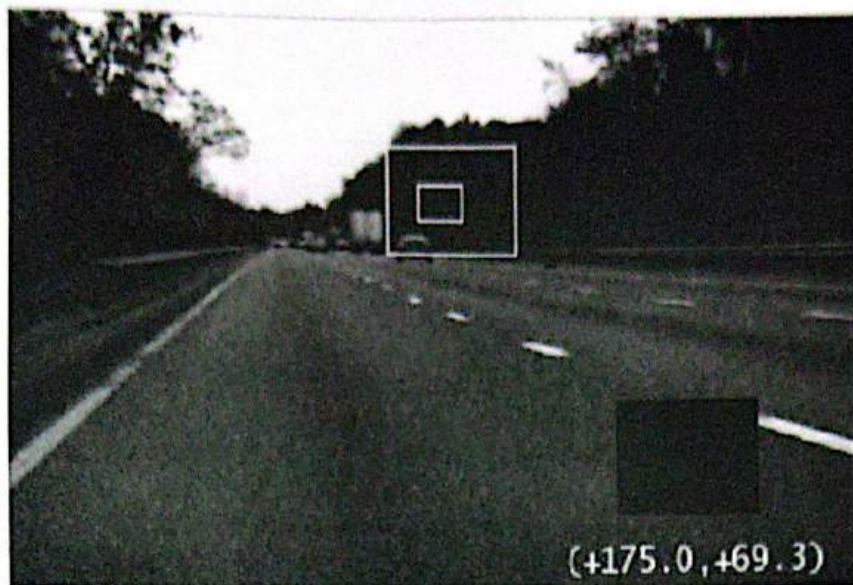


Fig. 13: Vehicle Detection on the road



Fig. 14: Working Path via GPS



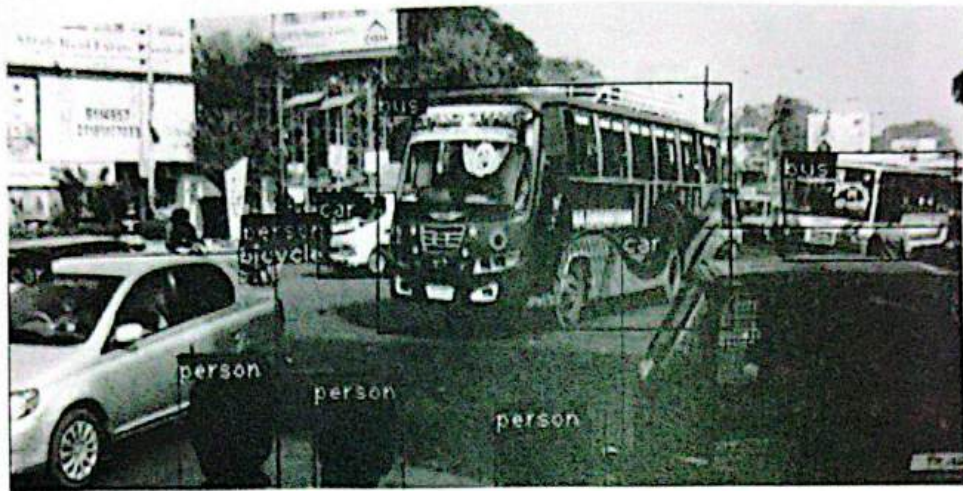


Fig. 15: Real Time Image Identification

## Discussion & Conclusion

Driving of automatic cars are now a very exciting aspect of the motor vehicle industry. This kind of automation in driving has not been established yet in Bangladesh. Automatic vehicles will constitute a major step forward in our nation's technological advancement. This project shows significant promise to upgrade automatic driving technologies and it is believed that future work will concentrate on refining and pioneering the approaches. It would be a very propitious sector if our government and private investors are willing to grant this research field to finance.

Implementing this project with a limited budget is difficult. LASER sensors are required to obtain precise and accurate results. Such a kind of sensors is comparatively expensive. If the laser sensor called "LIDAR" is used in future works, the tests will certainly have very fewer errors. Further changes in the hardware platform would give better results in accurately collecting and synchronizing GPS data with the Arduino.

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# Aviary Life in English Romantic Poetry, Shakespeare's Macbeth and Bengali poet Jibanananda Dash

\*Afsana Chowdhury

## Abstract:

*Because of the melody of sounds emitted by certain birds, and the association of the names of certain other birds with a sort of divinity or heavenliness the aviary life holds a special appeal for the poets across the continents, as well as the centuries—the eastern or the western. The epic poets' tradition of invocation of the Muse apart, certain poets of the English Romantic Period have addressed birds as their Muses. Birds have served as allegorical figures in the poetry of some eminent poets, including Shakespeare and Rabindranath Tagore. The aviary characteristics of birds, associated with their simultaneous association with the earth and the sky have been a matter of symbol of supernatural power. In the past, there has been little or almost no academic paper evaluating this vast scenario, tracing such significance of aviary life in the poetry of the English Romantics, Shakespeare's Macbeth, and Bengali poet Jibanananda Dash.*

**Keywords:** Birds, divinity, Muse, symbol, supernaturalism.

## Introduction

1.i. Birds, signifying aviary life is instrumental as the vehicle of either imagination, or thought in the arena of literature. Some poets have used clouds as the vehicle of imagination. But almost all of the poets of the romantic temperament, have taken recourse to birds, particularly for their aviary character. The English Romantic Poets are the pioneers in this aspect of exercise of Romantic imagination. Wordsworth, Coleridge, Shelley, Keats and the onward poets are well-known in this respect, though their meanings and implications have been widely different in depth and dimension. The Bengali Romantics like Rabindranath Tagore and Jibanananda Dash have also borne the legacy, with difference, of course.

1.ii. Poetry has represented man's thought process both philosophically and psychologically, particularly through the metaphoric and symbolic use of birds and animals. Birds are a source of inspiration to poets in order to understand and relate with Nature, in different aspects like feelings, signs, beliefs, messages, rhetoric and symbols. Some complex references about birds are seen in the works of poets who have used Nature as a source to express their feelings and emotions, sometimes as their main theme or as a main vehicle for their main theme. We have at hand the example of Ariel, in Shakespeare's play *The Tempest*, in which a harpy plays the most vital role in building up the situation of quarrel, separation, hardships etc. in the life of two groups of people and finally brings up reconciliation between groups. Ariel is a harpy, meaning white and black eagle, found in the

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tropical America. Whatever Prospero wants to do in the play is done with the help of Ariel. Shakespeare even goes to the length of attributing an Angelic quality to Ariel, in view to represent man's position between God and the Universe. Prospero in *The Tempest* desirous of prosperity up to God, can do and undo, make and unmake tempest or peace, quarrel and love, breach of faith and marriage of rivals, by means of his intellectual faculty or magic, engineered by Ariel, the bird.

In another play, *Macbeth*, Shakespeare uses bird as a vehicle of his presentation. In Act 1, Scene VI of *Macbeth*, when king Duncan and Banquo- the military general, are in the castle of Inverness, we observe Shakespeare makes it a heavenly abode, full of peace, a "pleasant seat." Not only that Shakespeare here employs birds to represent the castle of Inverness as a place of love and wooing, sweetness and grace, 'pendent bed and procreant cradle'. There are component images led into a single triumphant effect of irony against the villainy of Macbeth and Lady Macbeth who own the castle.

1.iii. Some of the common birds which we come across in literature are doves, vultures, sparrows and ravens. Caribbean poet Derek Walcott has manipulated the image of 'Ibises' in his poem, 'A Far Cry from Africa' to mean white colonizers from the West: ('The long rushes break /In a white dust of ibises whose cries have wheeled since civilization's dawn). In the Bible, the dove has been referred as the symbol of Holy Spirit descending upon Jesus Christ before being Baptized (Bible- John, Chapter 1, Lines 32-34). David Krieger, in his poem, 'The Doves Flew High', expresses the feeling of peace. In the poem, by lifting off the doves he wants others to understand and taste what freedom is. In the early 19<sup>th</sup> Century, poets like Henry David Thoreau, Walt Whitman, Emily Dickinson, Sylvia Plath, Mary Oliver and a few others of the American Literature.

### **Albatross, the innocent bird, in Coleridge's 'Rime of The Ancient Mariner'.**

In the famous poem, *The Rime of the Ancient Mariner*, Coleridge makes a very significant use of the bird, Albatross. The ancient Mariner's shooting of an albatross while he is sailing in a "wild, wild sea" marks the turning point of the action of the ballad narrative of the poem. The Albatross is an innocent bird by virtue of its appearance, color and movement. It is a hovering creature with all the benign influences upon the mariners in the sea:

"At length did cross an Albatross;

Through the fog it came;

As if it had been a Christian soul,

We hailed it in God's name."

But the mariners in the sea do whimsically kill the bird and bring doom to their voyage:

"With my Cross-bow,



I shot the Albatross."

The crucifixion of the sinless bird ultimately proves to be a crime on the part of the Mariner and his companions there. A spell of motionlessness befalls them. Regardless of religion, the Albatross serves the function that mankind has the propensity to destroy the messengers of God, and God, in His turn, can punish mankind with penance and suffering until a realization of the sin penetrates their conscience. The Mariners' ship loses her ability to move anymore; it is in inertia: "Like a painted ship in a painted sea" and the Mariners are deprived of any single drop of fresh water to drink for their subsistence." Since he has committed a hideous act, the Mariner will never be the man that he once was. He has his special past and his special doom. At times the memory of what he has done is so insistent that he must speak of it:

Since then, at an uncertain hour,

That agony returns:

And till my ghastly tale is told,

This heart within me burns.

The need for confession is to be found in most criminals, and the Mariner's need to speak is especially appropriate, because by forcing others to listen to him he regains some of that human converse of which his crime has robbed him. Coleridge does not tell the end of the story, but leaves us to suppose that the Mariner's sense of guilt will end only with his death. The poem is a myth of a guilty soul and marks in clear stages the passage from crime through punishment to such redemption as is possible in this world." (Bowra, in 'The Romantic Imagination)

In The old Testament, there is the reference to bird by connotation of action: ...." The Spirit of God was hovering over the waters." Here, the word "hovering" implies birds. What the birds usually do is hovering. In the Gospel of Mathew, we read:

*"As soon as Jesus was baptized, he went out of the water. At the moment heaven was opened, and He saw the Spirit of God descending like a dove and lighting on him."*

Therefore, we may arrive at the notion that birds are sometimes porters of messages from God. In Shakespeare's play, 'The Tempest', Ariel acts in the shape of a harpy. According to Oxford Advance Learner's Dictionary meaning, a harpy is a creature with a woman's head and body and a bird's wings and claws. Disguised as harpy or bird, Ariel, in "The Tempest", denounces the three evil doers, namely Antonio, Alonso and Sebastian:

"You are three men of sin, whom Destiny—

That hath to instrument this lower world

And what is in it----the never-surfeited sea



Hath caused to belch up you;"

Evidently, in these lines Ariel plays the role of God's agent, though he is seemingly serving his immediate master, Prospero.

Coleridge, the great Romantic, therefore wants to describe Albatross, in his poem—The Rime of The Ancient Mariner, as

- a) As a messenger of God coming down hovering on mankind;
- b) In the role of a spiritual being to function in the process of salvation of mankind from sins committed;
- c) As the Supreme Being, as great as Christ; an agent to bring mankind to the path of Salvation.

### John Keats' poem, 'Ode to The Nightingale'.

John Keats wrote the poem in 1819, while visiting his friend Charles Brown, who later wrote about the morning of its composition:

*In the spring of 1819, a nightingale had built her nest near my house. Keats felt a tranquil and continual joy in her song; and one morning he took his chair from the breakfast-table to the grass-plot under a plum tree, where he sat for two or three hours. When he came into the house, I perceived he had some scraps of paper in his hand, and these he was quietly thrusting behind the books. On inquiry, I found those scrapes, four or five in number, contained his poetic feeling on the song of the nightingale.*

In this very representative poem of the English Romantic era, we read the significant poetic line:

"On the viewless wings of Poesy."

Here, Keats gives expression to his fascination for making imaginative flight to the past—imaginative, because the vehicle for him to make a journey to the past is not visible; it is not at all a physical or corporeal visit, but a spiritual or, what he calls, a "viewless" visit to the past, to the age of the Anglo-Saxon or Anglo-Celtic mythology when there existed the spiritual reign of the Dryads, the immortal birds like the doves or nightingales or like that, and also Ruth. Such spiritual or imaginative sojourn to the past is a passion for the Romantic poets; we may recall Rabindranath Tagore's famous song: "Aamichoncholo hay, aamishudureropiashi"—I am one who is spirited with a great thirst for the remote past.

In the poem, the poet, John Keats wants to say that the soul of his deceased brother, Thomas Keats is now on a visit to the Hades, where there always flows the spring of Lethe (line 4); where there eternally sings a nightingale as a Dryad (line 7); where there is the pathetic song of the mother Ruth (line 66), whose lamentation could melt even the rocks and stones and who was the grandmother of David, the prophet. All those elements of the spiritual world are immortal ones, and so, the soul of the poet's deceased brother, now one with them—is immortal. Regarding the power of the Nightingale's song C.M. Bowra says: "It is much more



than a mere song; it is also an event in a timeless order of things. By associating single sensible experiences with some undefined superior order of things, the Romantics have enriched our appreciation of the familiar world and awakened a new awe and wonder in it."

Escapism from the sorrows and sufferings of the present, "Where palsy shakes a few/ and new love pines" and where there is all through a great deal of fever and frets, is a dominant symptom of the poem, but C.M. Bowra would not lend countenance to this complaint. Bowra says, (p. 137)

"... In the eighth stanza of (Ode to Nightingale) Keats sees more clearly than before the ambiguous nature of his relations to all such experiences. And Keats deepens the significance of his poem by his contrasts between ideal beauty and actual life. ...he passes from his contemplation of the of the bird's un-ageing happiness to a world in which beauty perishes." 'Forlorn' is a word in the poem which acts like a bell capable enough to toll the poet back to reality.

As such, Keats' famous poem, 'Ode to the Nightingale' can also be read as one that puts a restraint on the unbridled flight of imagination of the poets.

From a study of the poem, *Ode to the Nightingale*, we find that Keats has used a bird as a symbol of the immortality of the soul, which "No hungry generation can tread thee down." Further, Keats has used the bird as a vehicle for his flight of imagination. This sort of imagination is as good as reason since it enriches man's soul with ecstatic joy and celestial beauty.

### **P.B. Shelley's poem, 'To a Skylark'**

P.B. Shelley wrote "*Ode to The Skylark*" in early 1820. His sister, Mary Shelley wrote about the poem:

*"In the spring we spent a week or two near Leghorn. It was on a beautiful summer evening while wandering among the lanes whose myrtle hedges were the bowers of the fire-flies, that we heard the caroling of the skylark."*

Shelley addresses the Skylark as a 'blithe spirit', and not a mortal bird. We note that the spelling of the word 'Spirit' is in capital 'S.' Shelley ascribes spiritual qualities to the bird and equates it to immortal angels or agents from the Heaven above. Shelley's Skylark does not know the Hamletic to and fro of life or any vacillation like "To be or not to be—that's the question." It is a celestial bird

"That from Heaven, or near it

Pourest thy full heart

In profuse strains of unpremeditated art."

Shelley's Skylark is made of air and fire as Shakespeare's Ariel is. It flies up into the blue sky like a cloud of fire rising upward. It keeps singing while flying and flying while singing. Like Ariel, it is restless, impatient, and is eager to shake off its mortal entity to set out a journey toward heaven because it is immortal. The expression, "unbodied joy" is applied to it.

The skylark is almost an exact twin of the bird in Keats' "Ode to Nightingale". Both represent pure expression through their songs. Like the Skylark, the Nightingale "wast not born for death". Like the nightingale the skylark is free from "the weariness, the fever and the fret" that plague human beings. The feelings of the weariness never disturb the joy experienced by the skylark. The feelings of trouble and dissatisfaction do not touch the heart of the bird. Its joy is unflagging and undisturbed by troubles and anxieties. The joy and happiness of man are imperfect but those of the skylark are perfect. But while the nightingale is a bird of darkness, invisible in the shadowy forest glades, the skylark is a bird of daylight, invisible in the deep bright blue of the sky.

### **Difference between Keats, Shelley and Jibanananda Dash:**

Keats' nightingale has a realistic undertone. It actually lives in the dark woods, and can allure man by its song. But Shelley's skylark is an unreal creature. It is airy. It is an unpractical angel.

In "Hai Cheel" (O, Kite), Jibanananda Dash likewise can make the flying kite a vehicle of his sad memories of unrequited love. The Kite becomes his aerial messenger:

"Your whimper reminds of her eyes dim as pale cane-fruit!

A pretty princess she has drifted afar,

Leaving the Earth bereft of beauty;" – (Ah Kite, translated by Faizul Latif Chowdhury)

There is an expression of a lost dream, a desire of union with a beautiful lady-which was never fulfilled.

Or Yeats, the last Romantic, in his poem, "The white Birds":

"For I would we were changed to white birds on the wandering foam: I and you!"

The allusion is surely to mythological Leda and the Zeus in the shape of a swan, out of the union of whom Helen was born. Accepting the image of a bird, the swan, Jibanananda, too, expresses the desire of biological union:

"If I were a wild gander

And you a wild goose"; (If I were, translated by Fakrul Alam)



But for both the poets, Yeats and Jibanananda, the heartache and pain of the unrequited love does not bring about relief or revitalization but rather creates psychological rupture.

### **In Jibanananda we read:**

“All will come to an end, but the turmoil-

Will it ever end?” (Onk Akash--Many a Sky, Jibanananda Dash)

Jibanananda Dash utilizes colour very often as a catalyst agent to heighten the effect of his imagery of natural objects. The images in his poetry which involves birds, are always manifestations of his inner feelings and emotions, raised to the status of symbols. Because of the colour-plays in the images, the readers' curiosity is bound to rise:

“Perhaps the white stork will be breasting the barred clouds

As it heads home in the dark;” (Rupashi Bangla--Beautiful Bengal; translated by FakrulAlam)

Here the colour of the cloud is red, that of the subject-the crane is white, and the time when the crane is coming back to its nest, a dark evening. Again in the same book of the poems

“Is it afternoon? Kingfishers fly by, iridescent in the sun, wings afire; (In the Midst of the Grass; translated by FakhrulAlam)

“Here the green, carved branches of trees

Do hide the yellow bird”. (Ekhan Ghugur Dakey--Here at the Call of the Dove)

Did Jibanananda know the colour combination results that green and yellow mixed together in water –colour can create a third colour called red which is romantic? Most probably he knew it, as we observe in the line just quoted. Again we read,

Orange colour covers the sky in the evening

Crows seem to be blue. (Akin Prithibir Pothe-- One day While Trotting the Globe).

The twilight colour of the sky and the darkness that descends gradually make the crows look blue. This is expressionism in the Jibanananda style. An emotional and self-created form of art which enables the artist-poet to express his emotions rendering them more intense. Moreover, the output colour, blue, becomes the symbol of sadness.

We may give attention again to the famous poem on the birds, from the fertile pen of Jibanananda Dash. It is ‘Hai Cheel’ (O Kite) from Banalata Sen poems. Kite, the bird, becomes the symbol of pathos lying in the insatiable mind of the poet. It is about the deep-seated nostalgia about the beautiful lover of the poet. She has gone far away from him never



to be had again, but the remembrance of the beauty of her eyes again and again flash back into the screen of his mind.

Ah kite, golden-winged kite, don't cry any more this noon  
of moist clouds, as you hover around the Dhanshniririver  
Your whimper reminds of her eyes dim as pale cane-fruit!  
A pretty princess she has drifted afar,  
leaving the Earth bereft of beauty;  
Why do you call her back?  
Who wants to stir up pain by digging heart?  
Ah kite, golden-winged kite, stop crying this noon  
of tearful clouds, while flying around the Dhanshniri river.  
Translated by FaizulLatif Chowdhury

This Kite of Jibanananda Dash is not The Curlew of W.B Yeats, nor is it the Skylark of Shelley, or the Nightingale of Keats. At first appearance, this Kite may pose a semblance of disprized love as of Shelley in 'To a Skylark' who 'looks before and after and pine for what is not'. But, while Shelley expresses his grievances using 'we' as the subject and in a tone of universalization, Jibanananda Dash expresses a personal loss in the long past which often arouses a recollection of passionate love in the form of memory of certain physical contact. "The curlew" of W.B. Yeats' poem, 'He Reproves the Curlew' has 'passion dimmed eyes'. The recollection of which do not bring back romantic pathos in him, but it rather disturbs his preoccupation with something at present, as such, the poet reproves the curlew. Yeats further says that the bird, curlew may ... 'enough evil in the crying' which he can ill afford to entertain:

O curlew cry no more in the air  
Or only to the water in the west;  
Because your crying brings to my mind  
Passion-dimmed eyes and long heavy hair  
That was shaken out over my breast;  
There is enough evil in the crying of the wind.

The Kite of Jibanananda Dash would to dig back the poet's love memories which are poignant and painful. The love-girl of the poet is one whose beauty is as idyllic as of the princess of the history books and not one proud and overbearing with 'long heavy hair' to 'shake over' the breast of W.B. Yeats. Jibanananda Dash differs from W.B. Yeats in that the former is Romantic in a manner to imagine his love-lady's beautiful physical appearance in the idyllic world of princes and princesses, while the latter prefer to seek his lost love-lady Maud Gonne in the image of the long and heavy-haired Helen of Troy. While Jibananda



Dash feels a rupture in his soul because of the loss, Yeats feels a heavy load of pain on his breast. But none of the two poets look forward to immortality of soul as do Keats and Shelley. My observation about the two poets may be summarized as follows:

1. Both the poets have made frequent use of birds in their poetry;
2. They have used those birds as symbols in their poetry which they have commonly come across in the countryside or lake side in their day to day life;
3. While Jibananda Dash has fascination for some particular colours, Yeats' fascination goes only for white in view to create the local myth of Helen;
4. The love-lady of Jibananda Dash can never be singled out, but with Yeats it is obviously Maud Gonne, the Irish revolutionary lady;
5. Both of them want to enliven the memories of their love-ladies without any intention whatever to immortalize them.

### **The Romantics compared with Shakespeare in respect of Aviary Life:**

"This guest of summer,

The temple-haunting martlet, does approve,

By his loved mansionry, that the heaven's breath

Smells wooing here: no jutting, frieze,

Buttress, nor coign of vantage, but this bird

Hath made his pendent bed and procreant cradle:

Where they most breed and haunt, I have observed,

The air is delicate; (*Macbeth*, Act 1, Scene 6)

These lines from the mouth of Banquo in *Macbeth*, tell of "the freedom of heart". In a world of black conspiracy of murder at midnight, the benign heart of Banquo finds his objectives correlative in the myrtlets' "sense of peace and beauty". In the mansion or castle where the myrtle lives in doubtless wooing in "pendent bed," there flows "the heavens breath."

Men and birds live in the same castle of *Macbeth*. But, while the birds in the "jutting, frieze and buttress" of the castle are procreant friendly and heavenly in their fertile way of life-style, *Macbeth* and Lady *Macbeth* together form a couple who are not fertile, nor are they heavenly in their plans. *Macbeth* and Lady *Macbeth* are rather as witchcraft as to use nights' blackness in horrid murder of their valued guests Duncan and Banquo. Traversi says, (*An Approach to Shakespeare*):

"The combination of natural sweetness and supernatural 'grace' is here achieved in an amplitude of reference that gathers its component images into a single triumphant effect. The



'martlet' that builds on the castle walls its '*pendent* bed and *procreant* cradle' (note the sense of weight, of life concentrating itself naturally in the process of birth, reflected in the sound and meaning of the adjectives) is 'temple-haunting,' a dweller in the shadow of sanctity; and the 'loved mansionry' of its home, 'loved' both as an auspicious presence and as itself the home of love, is attracted to spots where the breath of heaven 'smells wooingly' with a sense of fulfillment that is the prelude to generation. The combination of spring with the delicate air which so 'nimble and sweetly' lends itself to senses described as 'gentle,' purged of all grossness and yet intensely, naturally alive, is an achievement so richly and finely compacted as to be new in Shakespeare. It marks a fresh stage in the definite ordering of his experience, and in the resulting liberation of its full possibilities for life and harmony. The 'canker' of frustration which was still eating into Othello's love is now fully mastered, artistically worked out in the evil of Macbeth; and all the vitality and goodness so freed find expression in a new intuition of life as fertile and sanctified." Bradly says, "... lines which tell of that freedom of heart, and that sympathetic sense of peace and beauty, which, Macbeth of the tragedy could never feel."

Shakespeare idealizes life's pattern, but shows the intricacies of life at the same time. To Shakespeare, life is not simply a matter of idealizing or philosophizing and to "fade far away."

The romantics have their mental anxieties, "frets and fevers", and the tendency not to fight against them but to fly to the "fairy lands of magic casements". The romantics have rather oversimplified life in using certain birds as symbols of their flight of imagination. But in Shakespeare's plays there are not only the habitation of procreant and loving myrtles but also the "the crowing ravens" and the capturing eagles and all that. Romance is absent in Shakespeare, there is the romance of love, the romance of heroism, the romance of making a heaven of worldly life. But there is a sound footing of realism on every metaphor he has drawn from the aviary life.

### **Aviary life in the poetry of Shakespeare and Rabindranath Tagore, put in comparison:**

Shakespeare's Ariel, the harpy, is the most powerful and perhaps the best example of bird as the instrument to represent human intellect. Ariel, in "The Tempest" is the symbol of man's intellect. It is Ariel as aide in the play to create tempest in the sea and benet the hostile elements of nature. It is Ariel, again, to bring about reconciliation between the man of knowledge that Prospero is, and the man of conspiracy who are hostile elements. No other poet in the world has created a more efficient, more powerful, more pervasive bird in literature.

Rabindranath Tagore's "Balaka"- the flight of cranes in a chain, is another example of the use of birds as major symbol. In "Balaka", the birds stand for flight or eternal sojourn of the lives.

These examples of aviary life, placed in comparison with the birds in Romantic poetry give light to what we may call the dimension of poetic vision of various ages in Literature.



Having done the study on the selected bird-poems of Coleridge, Keats, Shelley, Yeats and the Bengali poet Jibananda Dash, I have gathered some particular findings about their treatment of birds. I would like to put forward those findings in the following manner

### **My observations and recommendations:**

1. There is a notable presence of birds in the literature of both the East and the West.
2. The aviary quality of birds has been a factor of the enkindling of imagination of the poets.
3. The presence of birds in poetry and the religious books goes back to the Anglo-Saxon times or the time of the Holy Bible.
4. Birds are presented in literature as celestial bodies and powerful emissaries to create ecstatic joy and bring about spiritual change in the soul of suffering man.
5. The poets have ascribed the timelessness to the aviary aspect of birds.
6. Birds are not ordinary beings, but are both symbolic in meaning and angelic in functions.
7. Not only as Romantic emissary, but birds have been employed by poets also in postcolonial literature where poetry is more realistic. This is an additional dimension.
8. The post-Romantic poets have used the bird image, but not as a spiritual symbol or an object to represent immortality, but as an object to represent their own state of mind about their love-ladies who have deserted them.

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# Impact of Microcredit on Socio-Economic Empowerment of Rural Women of Bangladesh: A Study on Kaunia Upazila of Rangpur District

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## Abstract

*The rise of the microcredit institutions worldwide is recognized as a significant phenomenon which has an implication for the development prospects of the poor people. About 21.8 percent of its population lives underneath the deficiency line of which pastoral women are poorer\*. In this study an endeavor has been taken to know the role of microcredit in income generating actions of women in pastoral areas and its impact on their socio economic empowerment. Women's socioeconomic empowerment is an inevitable part of development discourse. It is unthinkable to exclude women from the mainstream development program and institutionalization of a sustainable development process of Bangladesh. People in Bangladesh with long lasting driving force for a participatory democracy also require a sustainable economic growth and development. Nevertheless, such type of growth and development would always be untouched without active and evocative participation of the country's women folks. Considering the existing reality, a study was conducted to explore the impact of microcredit on beneficiaries and the socio-economic empowerment of women in Bangladesh. The targeted population of the present study was those women who had under inclusion of microcredit facilities from some microcredit providing institutions or organizations in Kaunia Upazila, Rangpur district, located in northern part of Bangladesh. The study has found that microcredit has a significant impact on empowering the women in Rangpur region. The findings show that most of the women have a partial participation in loan mobilizing and partial economic security within their family.*

**Keywords:** Microcredit, Women Empowerment, Socioeconomic Development, Institutionalization, Economic Growth, Financial Inclusion.

## Introduction

According to Kumar et al. (2013), women represent around 50 percent of the world's population; their contribution is gigantic in all the sectors of improvement. But still the

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situation of women is not the same as their counterparts in today's world. Due to gender-based discrimination and socially constructed subordination women have inferior status everywhere in all the aspects of their life i.e. (political, economic, familiar or social). In Bangladesh the women have no access to positions of influence and power like many other developing countries. The women have to struggle to reconcile activities outside their home and their occupational choices are narrower and their earnings lower than those of men. It is a far more common experience among women while men particularly among the poor also find themselves disenfranchised. This experience is entrenched in the failure to value women for anything but their reproductive role. From this harsh social scenario, it ignites the need for women empowerment in Bangladesh (Islam et al. 2005).

This study mainly focuses on understanding the actual scenario of rural women's level of empowerment after receiving microcredit loans. Whether women can mobilize their borrowed money independently is a matter of debate as husbands compel their wives to hand them over the money. As a result, women's true empowerment often face massive challenges, less supportive circumstances prevails in family matter and gender dominance imposed by husbands turns out as huge obstacles. Undertaking a descriptive analysis, this study tries to measure the present situation of women's active empowerment in rural Bangladesh from the context of independent loan mobilizing ability, mobility to go out of home, economic security, freedom of purchasing items, decision making ability, political and legal affairs.

## Literature Review

The term women empowerment may make the concept sounds like it is built on a euphemism but gender practitioners like to think as it is an achievable goal, especially in participation in decision making, purchasing power ability, control over own income or international health and development. This is a burning question in today that why it so important to make the women empowered because the women constitute a large portion of the world's population nearly 49.6 percent (UN, 2018). It is often seen women are deprived of basic facilities most importantly food, social security, social recognition and opportunities for basic education and employment as well as access to finance (Debnath D. et al. (2019). Poverty and vulnerability are inter-linked together and both can be reduced by increasing income generating activities. Zaman (2009), in his study on assessing poverty and vulnerability found that the prerequisite of microcredit was a factor to fortify crisis coping mechanism, spread income earning sources, investment and build assets and advance the status of women in the family. In that study, he showed membership in any microcredit organization positively linked with women's decision making role in the family and their control over family resources and have mobility to go outside the home but he didn't clear that the women's have active or partial participation in decision making in the family or active power to mobilize the borrowed money. In this context (Volart, 2004; Mayoux, 2000) stated, empowering women is important to achieve greater gender equality and it also be a tool of skirmishing poverty in rural Bangladesh. Many studies have been conducted in rural Bangladesh because this is the country where microcredit schemes first time started by Grameen Bank in the late 1970s (Yunus, 1999), to answer this question about the impact of microcredit on women empowerment in rural Bangladesh like other developing countries. The main purpose of this initiative was to offer microcredit to the poorer people especially poorer women without guarantee that it helps those women to alleviate poverty, gender equality and unleashing human creativity (Chowdhury, 2009; Hulme and Mosley, 1996). However, microcredit



program has proven its potential to generate the ability of rural women's empowerment but the potentiality varies from borrower to borrower. Another study of (Hashemi et al. 1996), suggests that the poorest seldom benefit from microcredit, while the middle and upper poor benefit the most. Women in particular face significant barriers to achieve frequent increase of income and improving their social status, and require complementary support in other areas such as training, management, marketing, educational literacy, social mobilization, purchasing power and other financial services (e.g., consumption, loans and savings). In fact, it is difficult to separate the impact of microcredit from that of other interventions like freedom of purchase, decision making ability etc. (MacIsaac, 1997). It was found from the study of Sultana et al. (2017) that apart from economic impact, access to microcredit has had substantial impact on gender equality. Numerous studies have indicated both positive and negative consequences of microcredit for women though microcredit programs help to improved women's socioeconomic status, raised their self-esteem, and reduced their vulnerability to male marital violence. (Murshid, 2018) stated that the women's microcredit participation increased their workload and created family inconsistency, leading to an escalation of Marital Violence against Women (MVW) as it threatened men's patriarchal authority. Many husbands compel wives to borrow microcredit for their own finance that sometime creates family violence and other dispute related issues (Alvin, 2016). Rahman et al. (2009) have conducted a study with a prime focus, was to estimate the impact of microcredit on various household outcomes, such as income and assets, control over their family and loan mobilization and his research showed that the microcredit programs were effective in generating higher income and assets for borrowers but there arises a question about the role of microcredit to empower the women in the society.

In previous studies, women's partial decision making, partial loan mobilizing ability, freedom in mobility, and increase in purchasing power scenario has found but it didn't mean the active socio-economic empowerment of rural women. (PKSF, 2019), to implement policies and actions related to microcredit programs involving multiple dimensions of human living, human poverty and better life cycle approach to human progress; active participation of people is very important. The support and services provided by microcredit institutions relate to education, workforce development, health and nutrition, infrastructure, inclusive and appropriate financing for planned economic activities, social issues and social capital, response to climate change impacts, gender issues, cultural dimensions and sports and social advocacy required active empowerment of rural and urban women. This study try to measure the level of active empowerment of rural women after receiving microcredit based on a number of indicators of women empowerment. Because, women's access to credit and mobilize the loan money is a significant determinant of the degree of economic contributions and active empowerment of rural women. Microcredit has linked with an increase of the assets, with exercise of purchasing power, with self-mobility and political participation and with political campaign and legal awareness.

## **Methodology of the Study**

The study used both qualitative and quantitative methods, and three different data collection instruments. The is a survey-based exploratory research which was conducted using primary data collected from 100 respondents who received microcredit from different microfinance institutions, and published books and articles by scholars in the relevant fields were used as secondary information. Respondents for primary data collection were selected through cluster sampling. Majority of the respondents were selected from Rangpur district because a



large number of microcredit loanees are from this particular district. Most notably the people living in abject poverty in a place called Kaunia Upazilla located on the bank of river Tista basin were the major respondents of this study. To collect primary data for the study several methods such as questionnaire, in-depth interview and observation as well as Focus Group Discussion (FGD) were used. And the data collection period was from 10 January 2019 to 15 March 2019. The collected data were analyzed and interpreted through SPSS, MS Excel and presented in compatible charts and tables.

## **Conceptual Framework of the Study**

### **Microcredit:**

Microcredit is the extension of small loans given to impecunious people to help them become self-employed. Modern microcredit is usually considered to have originated with the Grameen Bank founded in Bangladesh in 1983 (Rahman, 2001). Microcredit refers to a small loan for the people who need money for self-employment that generate income or for urgent family needs such as health problems and education. Microcredit scheme provides loans at very low interest and organized guidance to low income women to pursue alternative income generating activities aimed at improving their economic and social status (ACCU, 2000). Microcredit Regulatory Authority (MRA), classified microcredit as follows: Very Small (up to Tk. 10000), Small (Tk. 10001-50000), Medium (Tk.50001-100000), Large (Tk. 100001-1000000), Very Large (Tk. 1000001 and above). This study mainly selected respondents from Very Small and Small categories of microcredit receivers with monetary range mentioned above.

### **Empowerment:**

According to Adams (2008), the term 'empowerment' refers to the procedures which are designed to amplify the degree of autonomy and independence in people and in communities with a view to enable them to represent their benefits in a responsible and self-determined way, acting on their own authority. He also said empowerment means the capacity of individuals, groups and/or communities to take control of their circumstances, exercise power and achieve their own goals, and the process by which, individually and collectively, they are able to help themselves and others to maximize the quality of their lives.

### **Socio-economic Indicators:**

In this study, educational status, health condition, poverty rate, life expectancy, employment, unemployment and empowerment are considered as social indicators. On the other hand, living standard, personal income, consumption pattern, household expenditure, purchasing power of the borrowers and their economic freedom are taken into consideration as economic indicators.

## **Survey Findings and Data Analysis**

Alongside loan mobilizing, demographic characteristics of the respondents such as age, education, occupation, monthly household income and cost have been demonstrated in the

following section. Data collected from the respondents are represented mainly in suitable charts and tabular format through calculating frequency distribution and subsequent percentage wherever relevant.

### Background of the respondents regarding age:

Age is a very indispensable constituent for capability of receiving and mobilizing microcredit by women. Usually a woman selected for providing microfinance after 20 years or after marriage. Following chart shows the background of the respondents regarding age:

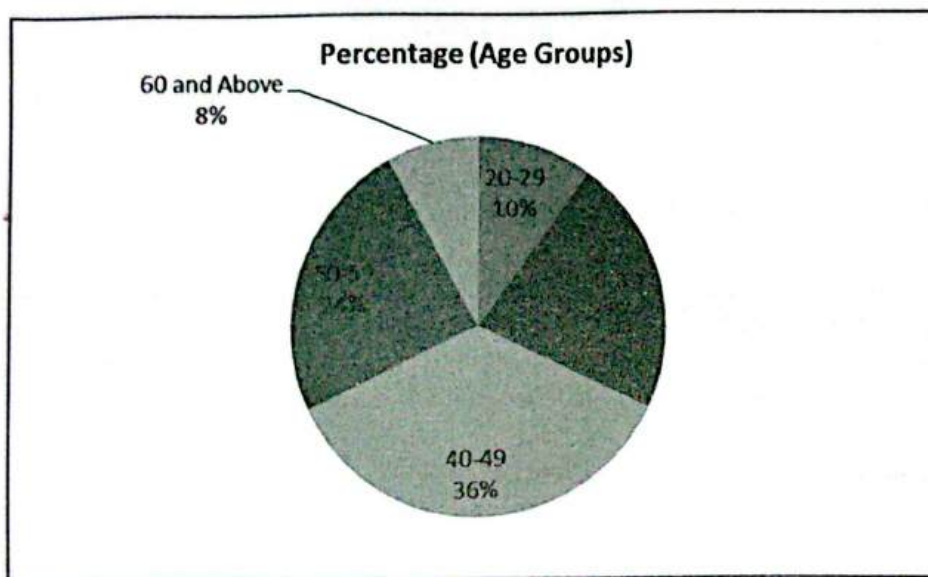


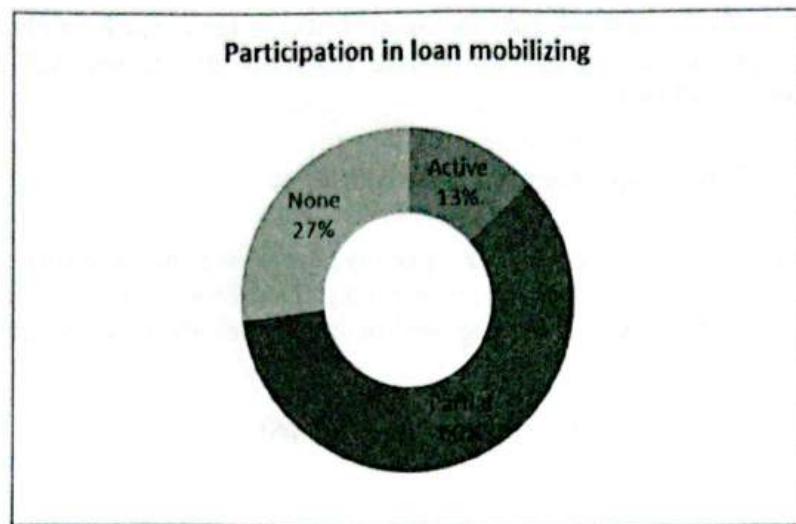
Figure-1: Age of the respondents

Data presented in the Figure-1 reveal that 36 percent of the total respondent belonged to the age of 40-50, which means that large portion of total respondent who received microcredit is from this age group.

### Loan mobilizing:

Loan mobilizing indicates the ability to invest borrowed money in profitable business ventures. Participation in microcredit loan mobilizing is an important indicator for women empowerment. Usually in the local area women received microcredit to meet up their family demand and mostly are influenced by their husband. In most cases the women received loan for their husbands. We tried to find out the women who received loan have the ability to participate in loan mobilizing.



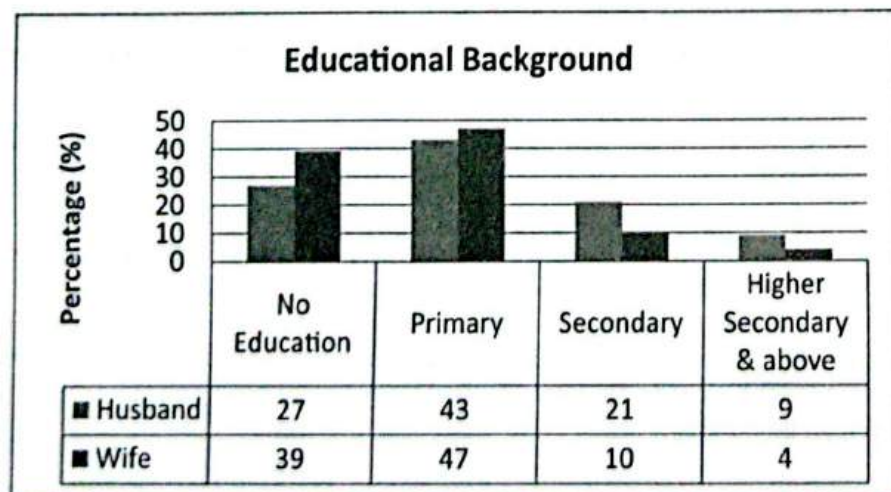


**Figure-2: Participation in loan mobilizing**

In Figure-2 data represent that 60 percent women participate in loan mobilizing partially and only 13percent have ability to mobilize loan actively. From this study it is found that 60 percent of the respondents who received the microcredit from any particular NGO have partial ability in the participation of loan mobilization.

### **Education of husbands and wives:**

There exists a relationship between the level of education and the empowerment of the women as well as occupational achievement and the social well-being. For the study purpose respondents were selected from different educational levels to examine the empowerment status of women in different state of affairs.



**Figure-3: Education status of husbands and wives**

Socioeconomic improvement mostly depends on the education of husbands and wives in the family. An educated person knows the family management and money mobilizing techniques

better. The data in Figure-3 represent that 47percent wives have primary education and 27 percent husbands have no education at all. Inadequate education apparently holds back women to make informed choice about loan mobilizing and other economic affairs of the family.

### Occupation of husbands and wives:

Occupation indicates the social status of the people. For women empowerment, occupations of both husbands and wives are very crucial. Proper loan money mobilizing and women empowerment partially depend on occupation. The Figure-4 shows that 69 percent male respondents' occupation is agriculture, whereas 79 percent women are housewives.

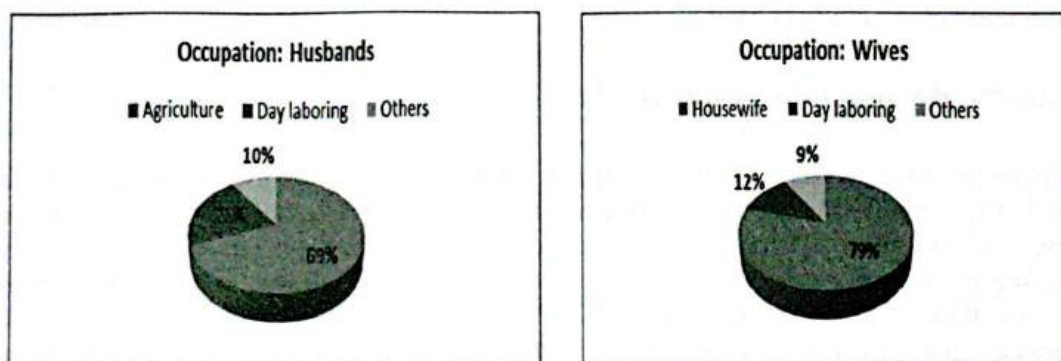


Figure-4: Occupational status of husbands and wives

### Monthly household income and expenditures:

The human beings have some basic needs, which are almost essential for survival. Household income is one of the most significant indices on which the ability to meet those requirements always depends. The empowerment of the women can be influenced by the monthly household income and expenditure. For measuring the real empowerment of women of the landless and poorest areas, household income played a vital role.

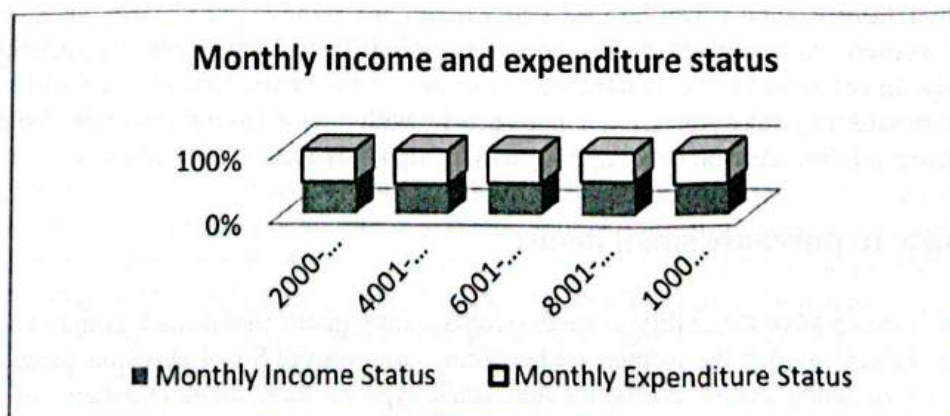


Figure-5: Total monthly income and expenditure status



The data in Figure-5 represent that all the respondents are divided into five categories by their household income where 44percent of the total respondents belongs to TK. 6001-8000 earnings group, 22 percent in the TK. 2000-4000 earnings group, and 18percent in TK. 4001-6000 earnings group. On the other hand, most of the respondents' monthly expenses belong to TK. 6001-8000.

## **Empowerment Indicators**

In the following section, the data on women empowerment indicators namely—mobility of women outside home, their economic security, purchasing freedom, decision making ability, family dominance, political rights and legal awareness are broadly discussed. A thorough analysis to dig out insightful information from the data is also presented succinctly for better clarification of the issues at hand.

### **Mobility of women to go outside:**

In response to the question (Table-1) whether the women have the mobility to go outside their house; about 78percent of the respondents said they have the ability to go outside houses, which means 78 percent women have achieved the rights to go outside after receiving microcredit loan from any particular organization. Beside this, 9percent women think that they have no freedom to go outside their houses and other 13 percent women have achieved a partial ability to go outside their house. Women's mobility to go outside their houses means the ability or freedom to go outside their houses. It is the most fundamental right of women and an indicator for women empowerment. To become an empowered woman, a woman must have the ability or relative freedom to go outside the houses (Zaman et al. 2008).

### **Economic security:**

Economic security or financial security is the condition of having stable income or other resources to support a standard of living now and in the foreseeable future. Economic security for women includes pocket money, savings and investment, tax and transfer, pay equity, consumption abilities and financial literacy. If the women have economic security in their family, then it can be said that women are empowered to large or small extend. The women who received microcredit were asked about their economic security in their family. In response (Table-1) 64percent women said they have economic security, 28percent women said they have partial economic security within their family. And rest of the 8percent women said they have no economic security though they received microloans.

### **Ability to purchase small items:**

When women have the ability to small purchase (any goods that costs less than five hundred taka), we can say that the women are becoming empowered. Small purchase means the small things like fancy goods, cosmetics and small type of food items (Hashemi et al. 1996). Women empowerment partially depends on the indicator whether they have the ability to purchase small things. According to the answer of respondents we understood that about 85 percent (Table-1) women have small purchasing ability in their family which means women achieved the opportunity to small purchase by receiving microcredit loan from any



organization. On the other hand, 11 percent women think they achieved a partial ability to purchase small things.

### Ability to purchase large items:

Ability to make large purchase means the ability to purchase pots and pans, children clothing, saris and other goods whose monetary value is more than five hundred taka. It is also an indicator to identify empowered women though it has been seen that most of the large purchase is done by the husbands in rural society. Our observation from the respondents shows (Table-1) that there is less percentage of women who has the ability to make any large purchase. Only 17percent respondents are capable to make large purchase for their own and their children, and most notably 45percent women have no ability to make any kind of large purchase.

**Table-1: Number of Respondent considered as Independent Factors related to Women Empowerment**

Class	N. R.	N. R.	N. R.	N. R.	N. R.	N. R.	N. R.	N. R.
	E. S.	L. P.	M. O.	S. P.	H. D.	R. F.	L. A.	P. C.
Yes	64	17	78	85	34	36	3	0
Partial	28	38	13	11	50	47	23	2
No	8	45	9	4	16	17	74	98

Full Form	Short Form
<i>Number of Respondent</i>	N. R.
<i>Economic Security</i>	E.S.
<i>Large Purchases</i>	L.P.
<i>Mobility to go outside</i>	M.O.
<i>Small Purchase</i>	S.P.
<i>Household Decisions</i>	H.D.
<i>Relative Freedom</i>	R.F.
<i>Legal Awareness</i>	L.A.
<i>Political Campaigning</i>	P.C.

### Decision making ability in family:

Involvement in major household decision making is another critical issue for women employment. During study we tried to find out whether the women could participate in household decision (individually or jointly with their husbands) in the past few years about repairing or renovating house, adopting livestock to make profit, leasing or buying land or purchasing rickshaw or van. When the women were asked regarding their involvement in major decision within their family, it was found that (Table-1) only 34 percent women can participate in decision making criteria directly whereas 50 percent have a partial ability to join in decision making with their husbands.



### **Freedom from domination within family:**

Relative freedom from domination within the family is another indicator to identify the empowered women. The respondents were asked if, in earlier years money had been taken from them against their will; land, jewelry or livestock had been taken from them against their will; they had been prevented from visiting their natal homes; or they had been prevented from working outside home. The women who received microcredit were asked the question about the types of freedom or dominance they faced within their family. It was found that some of the women were to be dominated by their husbands. About 47 percent women have a relative/partial freedom from dominance within the family and 36percent women enjoy freedom to go outside their home or natal home (Table-1).

### **Political and legal awareness of women:**

The women should have political and legal awareness to be empowered. The term explains the knowledge of political persons, local political representatives, the significance of marriage registration and the government laws and regulations. It was found that most of the women are quite aware about political and legal issues. About 23 percent respondents have partial political and legal awareness though they received microcredit (Table-1). From the study it is can be said that the women are not actively empowered by receiving microcredit loans politically and legally.

### **Political campaigning and protests:**

The respondents were identified as empowered if they campaigned for political candidates or gathered with others to protest against issues such as: man torturing his wife, man divorcing or abandoning his wife, unfair wages, unfair prices, misappropriation of relief goods or high handedness of police or government officials. In response to the question whether the respondents are participating in any political campaigns and protests; it was found that only 2 percent (Table-1) women partially participate in any political campaign or protest. But after receiving micro-credit most of the respondents faced obstacles to participate in political campaigning and protest for their own interests as well as others.

### **Critical Analysis and Findings**

The focal ground of poverty in Bangladesh is the lack of fruitful employment opportunities for the massive number of unemployed and underneath employed work force which is terrifically escalating and posing serious problems for the country. In Bangladesh, almost half of the populations are women and the large number of them is living in the rural area of the country. They necessitate to have occupied in income generating actions. Hence, creating self-employment for poorer women in the pastoral areas can play a crucial role in reducing the rustic unemployment and extreme poverty. Additionally from the correlation matrix (Table-2) among independent variables (the indicators discussed above) we find that Mobility to go outside (M.O.) and Small Purchase (S.P.) are highly correlated with Economic Security (E.S.) of women in Bangladesh. These two factors can positively influence women empowerment in Bangladesh.



**Table-2: Correlation among Independent Factors related to Women Empowerment based on Number of Respondent**

Short Form	E. S.	L. P.	M. O.	S. P.	H. D.	R. F.	L. A.	P. C.
E. S.	1.00							
L. P.	-0.99	1.00						
M. O.	0.95	-0.98	1.00					
S. P.	0.96	-0.99	1.00	1.00				
H. D.	0.38	-0.27	0.09	0.11	1.00			
R. F.	0.49	-0.39	0.20	0.23	0.99	1.00		
L. A.	-0.92	0.86	-0.75	-0.77	-0.72	-0.80	1.00	
P. C.	-0.78	0.71	-0.56	-0.58	-0.87	-0.93	0.97	1.00

Full Form	Short Form
<i>Number of Respondent</i>	N. R.
<i>Economic Security</i>	E.S.
<i>Large Purchases</i>	L.P.
<i>Mobility to go outside</i>	M.O.
<i>Small Purchase</i>	S.P.
<i>Household Decisions</i>	H.D.
<i>Relative Freedom</i>	R.F.
<i>Legal Awareness</i>	L.A.
<i>Political Campaigning</i>	P.C.

The current study is also an endeavor to know about the utilization of microloan in income generating actions by the pastoral women and its impact on their socio-economic empowerment through measuring the participation to loan mobilizing, women's mobility to go outside their home, economic security of women, ability to make small purchase, ability to make large purchase, relative freedom from dominance within their family, self-esteem, business skills, confidence level, decision making power, etc. After rigorous study and data analysis it can be concluded that the women who availed the facility of microcredit but they did not participate in loan mobilizing actively and they had a partial economic security within their family. So, we can say that after receiving microcredit loan the women are partially, not actively, empowered as per socio-economic indicators are concerned.

Microfinance institutions and their initiatives have brought radical changes in Rangpur district. Microcredit provides a great opportunity for the rural women to keep them involved in economic and trade activities by own business, which enhances women empowerment at a visible extent, pronouncing a positive impact on education, share in total assets and respectable jobs, leading to the higher living standard, rich nutrition and economic prosperity and development. However, all this progresses are partial. Such type of programs surely improved women's security and gave them an access to asset mobilization and rights, and augmented their self-respect by providing them choice and independence. Microcredit has also enabled the poor women to undertake diversified economic activities which generate flow of stable income throughout the year, thus has strengthened survival strategy of the poor women. With microloan, now the poor households can invest their own assets to meet contingencies without having to sacrifice their independence, security and peace of mind by getting into debt. Microcredit programs have also empowered partially the beneficiaries by raising their social consciousness which is reflected among others in their increased participation in local government elections and social mobilization activities. Participation



and contribution also have beneficial effects on women welfare since they increase their total employment time by reducing other work responsibilities. Participation of women in microcredit programs has also amplified their motilities.

## Conclusion

At the end it may be concluded that microcredit is positively linked to uplift socio-economic empowerment of working women in Rangpur district. At least the study we conducted justifiably bolsters that argument. Further research can be conducted on gender ideology of husbands to mobilize microcredit activities in terms of women empowerment. Additionally, large sample size from a vast population of rural Bangladesh can provide a much better understanding about the impact of microcredit on women empowerment and rural development. To get more scientifically proved empirical evidence, advanced statistical analysis can be conducted for policy making or any sort of structural reform in microcredit sector. After all, development has no single best approach, it all depends on trial and error and often requires to follow that very approach which is viable considering all required socio-economic indicators in a particular area.

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## Appendix

Table 1A: Political Campaigning and Protest

Class	Frequency	Valid Percent
Yes	6	6
Partial	1	1
No	98	98
Total	105	100

Table 1B: Women's Economic Security

Class	Frequency	Valid Percent
Yes	64	64
Partial	28	28
No	8	8
Total	100	100

Table 1C: Ability to make Large Purchases

Class	Frequency	Valid Percent
Yes	17	17
Partial	38	38
No	45	45
Total	100	100

Table 7: Women's Mobility to go Outside the House

Class	Frequency	Valid Percent
Yes	78	78
Partial	13	13
No	9	9
Total	100	100

Table 9: Ability to make Small Purchase

Class	Frequency	Valid Percent
Yes	85	85
Partial	11	11
No	4	4
Total	100	100

Table 11: Involvement in Major Household Decisions

Class	Frequency	Valid Percent
Yes	54	54
Partial	30	30
No	16	16
Total	100	100

Table 12: Relative Freedom from Domination within the Family

Class	Frequency	Valid Percent
Yes	36	36
Partial	47	47
No	17	17
Total	100	100

Table 13: Political and Legal Awareness

Class	Frequency	Valid Percent
Yes	3	3
Partial	23	23
No	74	74
Total	100	100

# Transcultural Exchange Between Indian Subcontinent and Latin America:

## A Study of Two novels -- '*JanmaJati*' (*BirthRace*) by Mohammad Nurul Huda and *Cion Anos de Soledad* by Gabriel Garcia Marquez.

Mostafa Tofayel Hossain

### 1. Abstract

*Biblical myths on the one hand and cultural elements on the other, do inhibit the text of the novel JanmaJati (BirthRace) by Mohammad Nurul Huda from Bangladesh in the Indian subcontinent, as much as they do in Cion Anos de Soledad (One Hundred Years of Solitude), by Gabriel Garcia Marquez from Columbia, in Latin America. Biblical elements, like the Fall of Man, cultural elements, folk elements, subcultural elements like magic, TantraMantra and fables are frequent in the texts of both the novels. Those elements apart, supernatural characters and the factors of colonialism are common in both the novels. A great deal of rhetoric and other aesthetics like magic realism are not far to seek in the texts of both the novels. On close observation in juxtaposition, certain other themes of universal dimension loom large, though they are presented by their creators at variance with each other.*

Keywords: Biblical, cultural, subcultural, supernatural, magic realism, continental, juxtaposition.

### 2. Introduction

*JanmaJati* is one of the twin novels by Mohammad Nurul Huda, written in Bengali, and published in 1995 from Kathaprokash, Banglabazaar, Dhaka, Bangladesh. In English, the title stands as 'BirthRace'. *Cion Anos de Soledad*, by Columbian novelist Gabriel Garcia Marquez, was first published in 1967, from Buensaires, in Spaniol. In English translation, the title reads as 'One Hundred Years of Solitude'. While the first mentioned of the fictions has a poetic prose in its style of presentation, the second fiction has a fable-like and juvenile style of presentation. But the meanings underlying both the texts are as deep as gold mines. There is a multiplicity of layers of meanings in both the texts, miraculously common in thematic value, notwithstanding the continental distance of thousands of miles between the two.

### 3. Literature Review

While a critical review of *JanmaJati*, by Mohammad Nurul Huda (Bangladesh) is circumscribed to only Bengali, the Marquez novel, *Cion Anos de Soledad* is fortunate enough to have a lot of renderings in English and other languages all over the world, side by side with

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a host of critical reviews and researches ever since its publication.

Firstly, the reviews so far published, on *JanmaJati*:

- (i) A review done by Professor, Dr. Masud Uz-zaman of Dhaka University, in *SomoyManush* (1999), published by Kakoli Publishers, 38/4, BanglaBazaar, Dhaka. Title of the review essay, by Professor, Dr. Masud Uz Zaman, is '*JanmaJati* Prosongay' (Reviewing 'BirthRace'). pp. 207-13.
- (ii) A review done by Nishat Khan, entitled '*Moinpahader Dhyani Sanyas* ('The Sanyas of MoinPahad, in Meditation'), in *Somoymanush* (1999); Kakoli publishers, 38/4 banglabazaar, Dhaka. pp. 214-16.
- (iii) '*Upokulio Jibonchhitra ebong Byaktir Baulsattar Kothamala*' (A Life-picture of the Coastal Area and the Baul-entity of a Person) by Sourabha Sikdar; *ibid.* pp. 217-27.
- (iv) A review done by Ahmed Mowla, '*Kobir Lekha Uponyas*' (Novel Written by a Poet), in *Somoy Manush*(1999); *ibid*; pp. 228-35.
- (v) '*Kothar Latapata o Chetonar Phul*' (Tendrils and Leaves of Words and the Flower of Consciousness), a review by Siraj Saleqin, *Somoy Manush* (1999); *ibid*; pp. 236-48.
- (vi) A review done by Mostafa Tofayel, Kabitabangla/ artsbdnews24.com, Dhaka, dated...

The reviews so far published, on *Cion Anos de Soledad* (One Hundred years of Solitude):

(A short list of books of criticism on *Cion Anos de Soledad* (One Hundred Years of Solitude) is furnished at the tail end of this article.)

#### 4 Research Methodology

I have tried an exhaustive analysis of the two texts under review as per Research Methodology. The nature of research is qualitative and observational. Observations are done on the basis of the two selected novels of the two remarkable authors of the two continents, namely: The South American continent and the Indian sub-continent. In doing so I have divided my study in the following branches:

- a) The differences found in the plot constructions;
- b) The similarities and dissimilarities in respect of cultural elements;
- c) Biblical elements in the two texts;
- d) Identifying the subcultural and occult elements;
- e) Identifying the supernatural elements;
- f) Biological evolution, hybridity and proliferation;
- g) Viewed from the perspective of 'Magic Realism' and 'Adbhuta Rasa', juxtaposed;  
and
- h) The differences in respect of narrative techniques.

### 5 (a) The differences found in the plot constructions:

In both the novels, myth and history overlap each other. While there are the descriptions of adventure in offshore life, sea life and the typical biological life styles in the narrative of *JanmaJati* (BirthRace), there is the description of migration, antics, myths etc. prevalent in the text of *Cion Anos de Soledad*. Anthropology and the biblical elements are common in both the novels. Classical stories alluding to human habitation, foundation, and the origin of species, supernatural elements and magic have been found common. While in *Cion Anos de Soledad* there is the description of mythical heroes, *JanmaJati* (BirthRace) draws a line of benchmark on 1944-45, the year of the climax of Second World War. There is the mention of Banana Massacre of 1928, in *Cion Anos de Soledad*. It is observed in both the novels that the mention of the years of certain events are simply tacit ones. The stories in both the novels move backward and forward with extraordinary fluidity. The biological life of men and women is also a common feature.

### 5.(b) The similarities and dissimilarities in respect of cultural elements:

*JanmaJati* (BirthRace) offers the portrayal of fisheries life, with Kishore, a young man as the protagonist. In the novel there are meticulous descriptions of fishing profession in the Bay of Bengal, near Cox'sbazaar. We read about Binghi boats and a variety of nets used there for the fishing of a variety of fishes. Kishore, the young man, is reported to have lost his fisherman-father miraculously, a year ago, and such miraculous deaths of fishermen is a common feature there. A typical passage from *JanmaJati* (BirthRace), showing the pisciculture in Cox'sbazaar is quoted below:

“তার (কিশোরের) এই স্বল্পকালের জেলেজীবনে জালে কখনো এক নম্বর পড়েনি। আসলে সে এই এক নম্বরকে ভয়ও পায়। তবে আশা করে, একবার তাকে ধরতে হবে এই এক নম্বর। কিন্তু এখন নয়, অনেক পরে। অন্তত আরো পাঁচ বছর পর। যখন সে হবে পাকা জেলে, তার হাতে থাকবে বড় বড় ছিদ্রওয়ালা টানা জাল। ....

সেই বিপদের কথা ভেবেই তার চোখ কপালে উঠে যায়। জলের ওপর ভেসে থাকা ফাভা মাছের মতো রূপালী চোখ। .... জালটাকে ভাসিয়ে রেখে নিজেকেও ভাসিয়ে রাখতে হবে। খেলতে হবে মাছের সাথে। জলের সাথে। জালের সাথে। শ্রোতের সাথে। সর্বোপরি নিজের ভাগ্যের সাথে। কপালের সাথে। .... কিশোরের জালটা একটু আলাদা জাতের। নতুন জাল। এ ঠিক আদি বিংগি নয়, বিংগি আর টানা জালের মিশেলে একধরনের সংকর জাল এটি। বুড়ো কানাই জেলের হাতে তিনমাস ধরে বোনা এই জাল। কানাই তার বাপেরও বড়। সারাজীবন মাছ ধরেছে জোয়ার ভাটায়। .....

কানাই বলেছে, ‘দেখবে, আরো অনেক কিছু দেখবে। তোমার জাল হার মানাবে মাক্কাতার সব বিংগি জালকে। তবে সাবধান! এক নম্বর দু নম্বর পড়লেই সাবধান! তখন কষবে লাইল্লা প্যাঁচ, লাইল্লা বলীর সেই পিঠ-ঘুরানো প্যাঁচ। ....



পঞ্চমবার টান পড়ার পর জলে একটা হুলস্থূল লেগে যায়। একসঙ্গে পাঁচ-ছয়বার জলের ওপর লাফ দেয় মাছটা। আকাশের চাঁদ তখন পশ্চিম দিকে হেলে পড়েছে বেশ কিছুটা। অর্থাৎ, নিশিরাতে পার হয়ে ধলপহরের দিকে এগোচ্ছে। আর দু এক পহর পরেই মৈনপাহাড়ের আড়াল থেকে ধলপহরের ধবল দেহটা হামাগুড়ি দেবে। ঈষৎ চাঁদের আলোয় জলের ওপর লাফ-দেয়া মাছের শরীরটা দেখে নেয় সে। প্রথম প্রথম যে ভয়টা ছিল, এখন সেটা কেটে গেছে তার। .....

মাছটা যে কোরাল আর কোনো সন্দেহ থাকে না কিশোরের।

ওজন কত হবে?

যেভাবে লক্ষ্যবাক্ষ করছে, তাতে নিশ্চয়ই আট-নয় সেরের কম নয়।

.....

বাপধন মাঝেমাঝেই লক্ষ্যবাক্ষ করবে। চোটপাট দেখাবে। শক্তি থাকলে কে না শক্তি প্রদর্শন করতে চায়। তার ওপর ফাঁদে-পড়া বাঘের তো কথাই নেই। ... মাঝদইজ্জায় গেলেই বিপদ। নিজের দিকে টান মেরে নৌকাসুদ্ধ তলিয়ে নিতে চাইবে এই এক নম্বরী। আর নৌকা কিনারে থাকলে সে ভয় নেই। ... আল্লাহর নাম, নবীর নাম, বাপদাদার নাম, সবশেষে আবার খোয়াজখিজিরের নাম নেয় কিশোর। দইজ্জার রাজা খোয়াজখিজির। ডুবেও থাকেন, ভেসেও থাকেন। ডুবে-ভেসে শাসন করেন জলমহাল। কিশোর দইজ্জার জল হাতে নিয়ে নিজের কপালে ঠেকায়।

চুমু খায়।

যেন খোয়াজ খিজিরকেই চুমু খায়।

... কোরালটার সকল শক্তি জলের সঙ্গে মিশে গেছে। এখন নিজে নিজে ভেসে বেড়াবারও শক্তি নেই। সে নিশ্চিত টের পেয়ে গেছে তার দশা। তাই বিশ্রাম নিচ্ছে। বল ভরাচ্ছে। কিশোর লক্ষ্য করে, সেই তেজী মাছটা জালের গেরো আলগা পেয়েও কেমন নিস্তেজ ভঙ্গিতে গা এলিয়ে দিয়েছে। আগে থাকতো জলের ভেতরে। এখন ভিড়ে এসেছে নৌকার সঙ্গে। নৌকার তক্তায় গা লাগিয়ে কেমন যেন উদাস হয়ে গেছে সে। ...

তারপর সারা আকাশে আতশবাজির খেলা চলল কয়েকদিন। সেই আতশবাজির পর চললো একটানা বৃষ্টি, কমসে কম আজকের হিসাবে একশ বছর। একশ বছরের সেই বৃষ্টিতে আকাশ-দুনিয়ার সবকিছু ধুয়ে মুছে সাফ হয়ে গেল, সবকিছু হীরের দ্যুতি নিয়ে জ্বলজ্বল করতে লাগল। সেই মহাবর্ষণ শেষে এলো ওরা দুইজন। দুজনেরই পা পর্যন্ত চূলে ঢাকা। কে যেন কারা যেন সোনার পালঙ্কে করে ওদের পৌছে দিল সেই আঁশওয়ালা পানির দ্বীপে নারকেল বীথির ফাঁকে, সবুজ ঘাসের গালিচায়। ...

ইয়াজুজ-মাজুজ দেখল, সেই জোড়া প্রাণী মাটিতে পড়েই যেন লজ্জায় কঁকড়ে গেল। ওরা দুহাতে মুখ ঢেকে অজোর ধারায় কঁদতে শুরু করল। ওদের সেই কান্দন আর থামে না।”

লঙ্কামানুষ পূর্বদিকে এগোয়। যতই এগোয় ততই অবাক হয়। আলাদা মানুষ, আরেক দুনিয়া। ... মানুষের পাশে মানুষ না থাকলে ভালো লাগে না। হঠাৎ কর্ণধর সাধ জাগে। সারা শরীর চড়চড় করে ওঠে। শিরায়

শিরায় স্পন্দন জাগে। হাতদুটো নিশপিশ করে। চোখের সামনে ভেসে ওঠে জোড়া মাংসশূঙ্গ। ... নিশপিশ করে জোড়া হাত। তার শরীর সলিল লাঙলখানা শক্ত, কর্ণ উদ্যত হয়ে যায়। কিন্তু হয়, নেই সেই জমি, নেই সেই মানচিত্র, উপত্যকা, গুহা। নেই সেই সুড়ঙ্গ যেখানে আশ্রয় পাবে এই সাপ, লতানো সাপ।

সে পূর্বপ্রান্তের তরুশ্রেণীর দিকে দৌড়ায়।

এখানেই পেয়ে যায় বিশাল বনস্পতি। তার ডালে ডালে মানুষের আকৃতিধারী কিছু জীব লাফাচ্ছে। একডাল থেকে অন্য ডালে। লঙ্কামানুষ দাঁড়িয়ে পড়ে। লাফানো জীবগুলো একটি নয়, দুটো নয়, অনেক। তবে চারপায়া। পেছনের পা জোড়ার ঠিক মাঝখানে পায়ের মতো আরেকটা কি যেন দেখা যায়। তবে পা নয়। ওটার নিচে একগোছা চুল। কী বলা যায় ওটাকে? লেজ? হ্যাঁ, লেজই বলা যাক তাহলে।

লঙ্কামানুষ আস্তানা গাঁড়ে পাহাড় চূড়ায়। মৈশখালি পাহাড়ের সবচেয়ে উঁচু চূড়ায়। চূড়া থেকে নেমে এসেছে ঝরনা। ঝরনার ধারে বৃক্ষ। তাতে নানা ফল। সেই ঝরনা আর তার গোড়ায় ঘর বাঁধলো লঙ্কামানুষ। তার চারপাশে ভিড় করলো আজব জীবগোষ্ঠী। তাদের চেহারা অনেকটা তার মতো। তবে চারপায়া। তার লেজ নেই, ওদের লেজ আছে। সে মাটিতে থাকে, ওরা থাকে ডালে ডালে। ...

গাছের ছায়ায় শুয়ে আছে লঙ্কামানুষ। তার শরীরের সবকিছুই যেন গোটা দুনিয়ার সকলের জন্য খোলা। শীতের রাত। হিমেল মুহূর্তে ডাল থেকে লাফিয়ে নামলো একটা প্রাণী। ...

সে খুব দ্রুত লঙ্কামানুষের কাছে এসে পড়ে। অন্ধকারে সে এদিক ওদিক তাকায়। কাঁপে, তার হাত কাঁপে, পা কাঁপে। সে আলো চায়, আগুন চায়। সে দ্বিধা করে না।

Fishing Life in 'JanmaJati':

"For Kishore, it has not yet been possible to benet the Number One in his net, during the span of his juvenile fisherman-life. In fact, he nourishes a sort of fear in the secret corner of his mind in respect of that Number One. Yet he is ambitious to have an attempt netting it. It may not be now, but later on. At least five years to wait for it, Kishore speculates on, when he'll grow up as a mature fisherman with drag-net of large holes...

His eyes rise up in wonder to his forehead whenever he apprehends of the fear. The look of the eyes in his forehead, as like as the eyes of Funda, floating on water... He'll have to keep his body and the net, both floated at a time, on the water of the sea. He'll have to play with fishes, he'll have to play with water, he'll have to play with his net, he'll have to play with the current of water. After all, with his own fate, with his own providence...

The net that Kishore uses is of different strokes. A new brand. This is not the traditional Binghi; it's a hybrid Binghi of a new variety, woven in a mixed strategy by way of the blending of the drag-nets and the Binghi-nets. This is the fruit of old Kanai's persevering skill for continuous three months. That Kanai, who is senior to his father. He has the experience and skill of fishing in ebbs and tides of the sea. Kanai said, "You'll face experiences. More and more. Your new variety net will defeat all old-tradition Binghis. But, beware! Young man! Beware of the



Number One! Or, the Number Two! In that case, you'll have to play the Lailya Wrestle—the Lailya macho's somersault wrestle..."

After tightening of the net for the fifth time, the situation got tense. The fish jumped over water five to six times at a stretch, consistently. The moon on the sky has leaned to the west. In other words, she is approaching towards the bright morning. Kishore takes a look at the jumping fish in the fading moon light. The fear he had at the primary stage, has begun to overcome now. Kishore has no doubt now that the fish, so benetted, is a coral.

How much will it weigh?

The extent of jolting and somersaulting it has played, bears testimony to the fact that it'll weigh not less than eight or nine kg... My pet father-figure will play sports, off and on. It'll show its guts. It's anybody's business to show the guts, whosoever has the power. It's more so when it's a tiger in the net...

But looms large if it can go to the deep sea! This Number One will then try to drag the net and the boat, too, to the bottom of the sea. But we don't care if we can draw the boat by the bank of the sea...

Kishore then calls out the name of Allah, the Prophet, the name of his forefathers, and last of all—the name of Khwajkhijir—Khwajkhijir, the sovereign of the watery mains. He is sovereign both ways: above the water, and below the watery mains. He exercises his power in both the directions. Kishore collects certain amount of water in the palm of his hand and reaches it to his forehead. He kisses the mass of water. As if, with it, he kisses Khwajkhijir.

Now, the total energy of the coral has subsided in water. Now, it can no longer keep its body afloat. It has come to know its fate. So, it's becalmed now. It may try to warm up. But, Kishore observes that the fish has given up. It's as enfeebled as to relax its body on water even when Kishore has loosened his net. Earlier, it used to keep its body under water. Now, it has come close to the body of the boat. It's taking a vacant look now having lost all hopes about life."

Community Life in *Cion Anos de Soledad*:

Jose Arcadio Buendia, the Columbian elite becomes a goldsmith. When there was an outbreak of plague in Columbia, a magician, named Melquedes came and cured people of the disease. Melquedes, a highly learned man that he was, knew many arts and could make carpets fly in the sky. Jose Arcadio Buendia's ideas caught fire in this and he thought that the flying carpets could well be improved as vehicles for the transportation of people of Columbia from one place to another. Malquedes knew Latin and Sanskrit.

In the early social life of Columbia there was the rampant practice of incest and marriage with cousins, and a practice of voluntary sex with the family members like sisters and cousins and aunts. The elite, of which the Buendia family was a representative, was proud of their family titles and were promiscuous in their affairs of life. Elitism was a guise with them under the shade of which they were used to adultery. The present researcher observes that in the coastal area society of Bangladesh also there are adulterous elites like Amir Moulobhi, as pictured in Mohammad Nurul Huda's *JanmaJati* (BirthRace). We learn of wrestling competitions called



'The Boli', as good as those wrestling competitions described in the first chapters of *Cion Anos de Soledad* by Garcia Marquez and 'Things Fall Apart' by Chinua Achebe.

### 5 (c) Biblical elements in the two texts:

"তারপর সারা আকাশে আতশবাজির খেলা চলল কয়েকদিন। সেই আতশবাজির পর চললো একটানা বৃষ, কমসে কম আজকের হিসাবে একশ বছর। একশ বছরের সেই বৃষ্টিতে আকাশ-দুনিয়ার সবকিছু ধুয়ে মুছে সাফ হয়ে গেল, সবকিছু হীরের দ্যুতি নিয়ে জ্বলজ্বল করতে লাগল। সেই মহাবর্ষণ শেষে এলো ওরা দুইজন। দুজনেরই পা পর্যন্ত চুলে ঢাকা। কে যেন কারা যেন সোনার পালঙ্কে করে ওদের পৌছে দিল সেই আঁশওয়ালা পানির দ্বীপে নারকেল বীথির ফাঁকে, সবুজ ঘাসের গালিচায়। ... ইয়াজুজ-মাজুজ দেখল, সেই জোড়া প্রাণী মাটিতে পড়েই যেন লজ্জায় কুঁকড়ে গেল। ওরা দুহাতে মুখ ঢেকে অজোর ধারায় কাঁদতে শুরু করল। ওদের সেই কান্দন আর থামে না।"

The fall of Man from heaven, as told in the Bible, is described in *JanmaJati* (BirthRace) in the following tell-tale narrative:

"In its aftermath, there was the brandishing of fireworks all over the sky. There was a downpour of rainfall which continued for no less than one hundred years, if measured in the calendar year of today. Every object in heaven and earth underwent an awash, and took up a look as bright as the glow of diamond. When the deluge was over, down came the couple of Man and Woman. Both of them were enveloped with the enormity of their respective long-grown hair. An instrument of God, or a group of the agents of god escorted them in a golden palanquin, to the island of the fibrous water where there was a rich vista of coconut trees and a field of carpeted grass, for them to walk on foot.

Iajij-Majuj witnessed with their own eyes that the couple of Man and woman were all abash in shyness, as soon as they set foot on the earth. They observed moreover, that the couple were all tears with their respective hands on their faces. And, there was no end to their weeping till that moment." (p. 135).

In *Cion Anos de Soledad*, there are allusions to episodes from the Old Testament and the Roman Catholic tradition. The novel starts with a Genesis called Macondo, and leads its story with the descriptions of flood, storms, plagues, famine etc. culminating in an Apocalypse. Macondo in the novel provides a vision of Adam and Eve's paradise where men and women have the simplest possible needs. Their passions are pristine, aboriginal and intense. They are without a language, and also without the proper names of things of their domestic as well as contemporary society. The mother-figure Ursula Aguaran in *Cion Anos de Soledad* is the symbol of Eve who is non-ageing. With her, the onward generations of men and women follow suit.



#### 5 (d) identifying the subcultural and the occult elements in the two novels:

In Mohammad Nurul Huda's *JanmaJati* (BirthRace), TantraMantra and the occult play an important role. Exorcism is a common practice of the fishermen when they are afflicted with snake bite or the bite of an angry fish like the Shing Fish. The fishermen community prays to the deity of the seas, Khowajkhijir. They worship sea water in deep veneration; kiss upon the drops of sea water (Kishore, the protagonist does so at page 101 of the novel), as if he is kissing the hands of Khwajkhijir. The fishermen depicted in the novel pay solemn veneration to Devi Manosha for relief from the attack of the venomous snakes. This is because they are prone such snake bites while fishing in the seas. Manosha, the powerful goddess apart, there are rural incantation reciters known as Ojhas in almost every village of the coastal areas of the Indian subcontinent. Whenever there is a big mishap, a calamity, a cyclone or earthquake they chant the names not only of Allah or Bhagowan or God, but any powerful deity or prophet, but also the names of the forefathers of their respective clans. It is common that they call aloud the name of Khwajkhijir.

#### 5 (e) Supernatural Elements:

The character of Melquedes in Marquez's *Cion Anos de Soledad* epitomizes what is forefatherly supernaturalism that the researcher observes. This type of supernatural power, or, for that matter worship of power in occult science is a subculture across the continents. In *Cion Anos de Soledad*, Malquedes, the occult science master and guide to Jose Arcadio Buendia, returns to the family even after years of his death. It means that the influence of a super-power spirit cannot die. Ursula Aguaran, the ultimate and undying mother-figure of the Buendia family allows Melquedes as a guest in the family library. Miraculously enough, there Melquides discovers that the language of the antic books there, so long deciphered by none, is no other than Sanskrit. In this way Marquez, in his novel, ventures to establish that the subcontinent of India is subculturally well-tied to Latin America.

#### 5. (f) Biological Evolution, Hybridity, and Proliferation:

"লঙ্কামানুষ পূবদিকে এগোয়। যতই এগোয় ততই অবাধ হয়। আলাদা মানুষ, আরেক দুনিয়া। ... মানুষের পাশে মানুষ না থাকলে ভালো লাগে না। হঠাৎ কর্ণের সাধ জাগে। সারা শরীর চড়চড় করে ওঠে। শিরায় শিরায় স্পন্দন জাগে। হাতদুটো নিশপিশ করে। চোখের সামনে ভেসে ওঠে জোড়া মাংসশৃঙ্গ। ... নিশপিশ করে জোড়া হাত। তার শরীর সংলগ্ন লাঙলখানা শক্ত, কর্ণ উদ্যত হয়ে যায়। কিন্তু হায়, নেই সেই জমি, নেই সেই মানচিত্র, উপত্যকা, গুহা। নেই সেই সুড়ঙ্গ যেখানে আশ্রয় পাবে এই সাপ, লতানো সাপ।

সে পূর্বপ্রান্তের তরুশ্রেণীর দিকে দৌড়ায়।

এখানেই পেয়ে যায় বিশাল বনস্পতি। তার ডালে ডালে মানুষের আকৃতিধারী কিছু জীব লাফাচ্ছে। একডাল থেকে অন্য ডালে। লঙ্কামানুষ দাঁড়িয়ে পড়ে। লাফানো জীবগুলো একটি নয়, দুটো নয়, অনেক। তবে



চারপায়া। পেছনের পা জোড়ার ঠিক মাঝখানে পায়ের মতো আরেকটা কি যেন দেখা যায়। তবে পা নয়। ওটার নিচে একগোছা চুল। কী বলা যায় ওটাকে? লেজ? হ্যাঁ, লেজই বলা যাক তাহলে।

লঙ্কামানুষ আস্তানা গাড়ে পাহাড় চূড়ায়। মৈশখালি পাহাড়ের সবচেয়ে উঁচু চূড়ায়। চূড়া থেকে নেমে এসেছে ঝরনা। ঝরনার ধারে বৃক্ষ। তাতে নানা ফল। সেই ঝরনা আর তার গোড়ায় ঘর বাঁধলো লঙ্কামানুষ। তার চারপাশে ভিড় করলো আজব জীবগোষ্ঠী। তাদের চেহারা অনেকটা তার মতো। তবে চারপায়া। তার লেজ নেই, ওদের লেজ আছে। সে মাটিতে থাকে, ওরা থাকে ডালে ডালে। ...

গাছের ছায়ায় শুয়ে আছে লঙ্কামানুষ। তার শরীরের সবকিছুই যেন গোটা দুনিয়ার সকলের জন্য খোলা। শীতের রাত। হিমেল মুহূর্তে ডাল থেকে লাফিয়ে নামলো একটা প্রাণী। ...

সে খুব দ্রুত লঙ্কামানুষের কাছে এসে পড়ে। অন্ধকারে সে এদিক ওদিক তাকায়। কাঁপে, তার হাত কাঁপে, পা কাঁপে। সে আলো চায়, আগুন চায়। সে দ্বিধা করে না।

সে লঙ্কামানুষের শরীরের ঠিক মাঝখানটায় উঠে আসে। কী যেন খুঁজে চলে। আতিপাতি খোঁজে। নতুন জীবন, নতুন শরীর। সেই শরীর যেন এক নতুন ভা-ার। যেন এক নতুন চুল্লি। যেন নতুন এক সূর্য। মুহূর্তমাত্র।

জেগে ওঠে সেই নতুন শরীরের নতুন মানুষ। সেই প্রচ- মানুষ। সে তরুণের দেখা পেয়ে যায়। সংঘর্ষ বাধে দুজনায়। সেই সংঘর্ষ থেকে আগুন। প্রার্থিত আগুন। সে আগুনে পুড়ে দুজনেই সোনা হয়ে যায়। দুই জীবনের এক সোনা।

মানব সোনা। ...

তারপর আশে শিশু। সেই গৃহে, গিরিগৃহে। এক শিশু, তারপর এক দঙ্গল শিশু সেই লাফানো জীবের গর্ভ থেকে আসে তারা। কিন্তু লাফায় না। ওদের পায়ের ফাঁকে কোনো লেজ গজায় না। ওরা লাফায় না। ওরা মানবশিশু। ওরা মানবসোনা, ওরা লাফায় না। ...

দ্বীপবাসী সেই মানুষ এখন উপকূলবাসী। সেই এক মানুষ এখন অনেক শিশুর জনক। তার সন্তান আজ দুনিয়াবাসী।" (পৃ: ১৫০-১৫২)

In *JanmaJati* (BirthRace), we read a long passage narrating the union of an Adam-figure coming down from above, with a member of the earthly rabble with the shape of Orungotong. The passage takes after the biblical description of the Fall of Adam, as we find in the Old Testament. While the characters of Adam and Eve in *Cion Anos de Soledad* appear in allegorical proportions, the same story appears in *JanmaJati*(Birthrace) in almost direct narrative. The passage, as described in *JanmaJati*, is quoted below:

" LankaMan proceeds eastwards. The more he proceeds, the more is he taken aback. A different kind of man and woman, a different kind of world he envisions. Man cannot feel easy when another of his same species is not available in his neighbourhood. The desire to plough land shakes his mind suddenly. His whole body takes on excitement. He experiences throbbing



in his veins and arteries. His hands look for a touch. He hallucinates a swollen and fleshy pair of organs before his eyes. His two hands look for a contact. The erected blade of his plough, sprouted from his body, gets hardened and eager to plough the soft earth. But, alas! No cultivable land is there! No map worth to anchor! No tract between the hills! No cave to take resort to! The curled snake is getting hooded, but no canal is there in front of it to take refuge in.

He starts running easterly towards the trees. Here, at last, he finds an immense forest of tall trees. A gang of animals are there, leaping upward and getting down, moving from one branch to another. The LankaMan stands still. Those restless beings in leaps and bounds among the trees are not one or two in number, but a great many they are there. But they are four-footed. The LankaMan observes a limb like a leg, between their hind legs. But, that's not a leg. A tuft of here is fixed loosely at the end of the limb. What can we call it by? A tail? Yes, that may serve our query. The LankaMan builds up his lodgement on the peak of the mountain there. He decides to settle on the topmost peak of the Moishkhali hills. A fountain flows down there. Trees are there, by the side of the fountain. Fruits of various kinds abound there. The LankaMan builds his house by that fountain, in the midst of the trees. A large number of strange animals appear in his sight shortly, all of whom flocking around him. They resemble so much his own physical appearance, but are four-footed. For himself, he has no tail; but they have tails. He lines in the plains; but they live in the branches of the trees...

The Lankaman is lying asleep beneath the trees. All his limbs and organs are now laid bare for all of the inhabitants of the world. It is the wintry night at present. Finding such a cool weather in the environment, an animal gets alighted from the branch of a tree... it reaches soon at the close contact of The Lankaman. Darkness prevails all around it; it looks to and fro in awe. Its whole body shivers; its four feet get trembling. At this moment, the animal gets desirous of light and heat. It doesn't avail itself of a chance there instantly.

The creature stealthily walks forward towards the centre of the body of The LankaMan. Then it goes on searching something there. He pries on helter-skelter curiously in the body of the stranger. New life; new body. And the body it finds out is a new treasure. It is, as if, a new furnace for itself to ignite in a new sun to bask in. Just a moment away, and the animal reaches its goal.

A new man in a new body, rises up in excitement. The Lankaman is delighted to meet the bio-thief. A tussle begins then between the two as to who would win the pleasure of union. Then an ignition of a sparkle of fire. The desired fire. And, from the alchemy of fire, both of them are reddened to gold. Only one piece of gold out of two bodies.

Human gold.

Then comes a baby in the home.

In that home, the hillock home.

One baby at first, followed by a host of babies, bred out from the womb of the jumping species. But the offspring don't know how to jump—they don't show the propensity to jump. No tail



is sprouted from the hind limbs of their legs behind. The newcomers become two-footed human beings. Human golds as they are, they don't have the tendency to jump on the trees. The coastal area now gets peopled with such new species. That single man, LankaMan, is the root of a new populace there. Now they are the new citizens of the world..." (P. 150-52)

The LankaMan is the biblical Adam-figure, and the four-footed rabbles coming down from the trees in the narrative of *JanmaJati* (BirthRace), are the Darwinian forefathers called Orang-Utan. By way of presenting a biological physical union between the two in an environment enriched with the semblance of truth, Huda attempts to establish a process of reconciliation between the religion of the majority and the science of evolution, propounded by Charles Darwin in his 'The Origin of Species'. Huda's poetical prose with a romantic flavour, enriched in visual imagery and the descriptions of genital limbs and organs contribute to the suspension of disbelief in the story. Huda draws the attention of the readers to biological evolution, hybridity and proliferation. The progeny we learn of from the text, does not have tails in their hinds. Though the creatures enjoy their physical union in a grotesque manner, yet they foreshadow the evolution of a better progeny. The outlook is obviously positive in *JanmaJati* (BirthRace). But, In *Cion Anos de Soledad*, Ursula Aguaran, the biblical mother-figure is almost always in the manner of warning his sons, grandsons and grand grandsons that the outcome of their promiscuous unions with multiple ladies from manifold societies would make the birth of child with pig tails. The outlook is quite contrary.

Marquez's *Cion Anos de Soledad* is obsessed with humours, amounting to the caricature of hybridity, proliferation and biological evolution. Caricature in this novel sometimes hinges on dehumanization, with no positive intention in the long run. The following passage, quoted from chapter 10 of the novel would bear testimony to it:

"...thanks to the supernatural proliferation of his animals. His mares would bear triplets, his hens laid twice a day, and his hogs fattened with such speed that no one could explain such disorderly fecundity except through the use of black magic. "Save something now," Ursula would tell her wild great grandson. "This luck is not going to last all your life." But Aureliano Segundo paid no attention to her. The more he opened champagne to soak his friends, the more wildly his animals gave birth and the more he was convinced that his lucky star was not a matter of conduct but an influence of Petra Cotes, his concubine, whose love had the virtue of exasperating nature. So convinced was he that this was the origin of his fortune that he never kept Petra Cotes far away from his breeding grounds and even when he married and had children he continued living with her with the consent of Fernanda. ... Aureliano scarcely had time to look after his animals. All he had to do was to take Petra Cotes to his breeding grounds and have her ride across his land in order to have every animal succumb to the plague of proliferation."

Here, there is a picture of conflicting social fresco. No sign of a developing evolution or hybridity is found in this picture, although the presence of an anti-ageing mother character looms large throughout the gamut of the novel. Humour and fantasy kept apart, the novel is not in tune with the demand of man's onward march on this earth.



## **5 (h) Magic Realism in its European essence, Indian essence, and Latin American essence:**

### **5(h) i. Definition and the naming. The European formulation:**

'Magic Realism; appeared in 1925, through the publication of Franz Roh's *Magical Realism: Post Expressionism*. With its oxymoronic characteristic, 'Magic' plus 'Realism', it became well-known with the boom of the novels in Latin America, from the pen of Carpentier and Garcia Marquez in particular. Franz Roh's 'Magic Realism' is connected with 'Post-Expressionism' in art, linked with the development of the popular idea called 'Surrealism', concerned mainly with popular art.

### **5 (h) ii. Relevant opinions. Difference of opinions:**

A.B. Chanady, in her book *Magical Realism and the Fantastic, resolved Versus Unresolved Antimony*(1985), put forward her objection regarding Magic Realism that it cannot be put to use "to both pictorial art and literature without causing confusion because the two belong to a different medium of expression"(pp. 17-18). She adds that even if there are similarities between Magical realism in painting and in literature, they have different implications.

Massimo Bontempelli—an Italian poet, novelist, dramatist and critic is another figure in the development of the notion called Magic Realism. In 1926, Botempelli founded a review club entitled 'Novacento', in which he expressed his perspectives on contemporary matters. He was the creator of magic realism in Italy. According to Bottempelli, the creation of new myths is imperious due to the contemporary historical and political situation: World War-1 created a 'tabula rasa', from which a new era is beginning. From Bontempelli's point of view, Nietzsche is the pioneer; humanity must start again. We should "feel elementary", shake off the anarchic jumps, go back to our roots to sprout again, create our own myths as it happened in all other ages ended in deluges, age after age. Botempelli's view of 'tabula rasa' and going back to the roots to start again is in agreement with the idea of 'Metamodernism', described by Mohammad Nurul Huda (poet, from Bangladesh), in 1995, in Bengali, as 'Mouladhunik', meaning going back to the root to sprout again. Later, in his collection of essays in English, *Metamodern and Other Tendencies*(2014), he included an essay, entitled 'Towards the Aesthetic: Metamodern', Huda outlined his views as follows:

1. Personness>> 2. Extention of the essence of personness>> 3. Return to personness or what one may call one's ingeniousness.

He mentions the word, 'Archetrace' with particular emphasis, meaning that the origin of any creation has a historic significance which always undergoes a process of aesthetic reconstruction. Huda's idea of 'Metamodernism' tallies well with the opinion of Bontempelli, on 'tabula rasa'.



### 5(h)iii The Latin American essence:

Speaking on Magic Realism, the Cuban writer Alejo Carpentier refers to Latin Hispanic context, the archetypal-- and coming back to history, the mixture of cultures and races and all that are ingenious to them. Carpentier's view parallels that of Huda, referred to above. Carpentier argues in favour of the Hispanic American architecture and says that the fantastic in Latin American literature is not to be discovered by subverting or transcending reality (As Franz Roh would like to say according to Post-Expressionism) with abstract forms and manufactured combination of images. Carpentier rather says that the fantastic inheres in the natural and human realities of time and place, where improbable juxtapositions and marvellous mixtures exist by virtue of Latin American history, geography, demography etc.

Gabriel Garcia Marquez lays emphasis on Latin American local beliefs. Marquez says, "To grow up in such an environment (Latin America) is to have fantastic resources of poetry (and literature, of course). In the Caribbean, we are capable of believing anything...As a child, growing up in the Caribbean village of Aracataca, I heard wonderful stories of people who were able to move chairs by simply looking at them. There was a man in Aracataca who had the facility for de-worming cows—for healing their infections—by standing in front of the beasts. He would stand in front of the cow and the worms would start coming out of the head of the cow. That seemed marvellous to me as a child, and still it does (Marquez, 1999).

Interestingly enough, there are exorcists and local magicians in many districts of Bangladesh, as well as that of the Indian sub-continent who know the folk art of healing cows of their viral infections by hanging a list of miserly men or grabbers and bribe-mongers in the neck of the ailing cow. The exorcist would stand in front of the ailing cow and the gang of virus would come out in dozens from the skin of the beasts.

At page 4 of this essay we have cited a paragraph from the text of Marquez's novel, *Cien Anos de Soledad*, which narrates the story of a concubine in her practice of riding on horseback inside an animal farm, and the beast there get proliferated more and more every year, giving to a plenty of animals. This is also a case of folk exorcism, presented in a hyperbolic style by Marquez, drawing on his childhood memory. In his novel, Marquez is always in the habit of hyperbole, whether in describing the event of a mass-revolution leader's getting shot by the banana government forces, time and again, yet not injured because of certain underhand parity with the ruling party agents. There is satire in the way an elite middleclass leader assumes leadership and can save his life again and again because of secret pacts with the ruling juntas. The magic of escape from repeated bullet fire is in the secret pact, and not in anything marvellous. A paragraph from the Marquez text is quoted below:

"Colonel Aureliano Buendia organised thirty two armed uprisings and he lost them all. He had seventeen male children by seventeen women and they were exterminated one after the other on a single night before the oldest one had reached the age of thirty-five. He survived fourteen attempts on his life, seventy-three ambushes, and a firing squad." (P. 103).

This description may look like an exaggeration, and magical for that matter, but there is underlying truth in it. For Marquez, to satirise a history, magic realism is a vehicle, indeed.



#### 5 (h) iv Magic Realism. Its Indian essence:

What is Magical or Magic Realism in Latin American Literature, is Adbhuta Rasa in Bengali Literature in the Indian continental context. The great Indian epics, The Ramayana and The Mahabharata are enriched with what is fantastic, mysterious and supernatural. Snakes cure princes; rakhshasas or demons reveal the location of secret treasures; the Honumans become the patriotic companions of Ramachandra; In *JanmaJati* (Birthrace) the sea-god Iajumajuj plays an omnipresent role to save fishermen. Adbhuta Rasa is originated from Bismaya, created traditionally in Indian epics and Rupakathas for thousands of years. The way Adbhuta Rasa appears in Indian literature of yore, whether as plain tales to entertain children or reorganised in the form of satire as in Gulliver's Travels, is similar to the much-discussed Magic Realism of Latin American literature.

#### Conclusion:

The two novels discussed here, show that they have a host of common elements of topical interest, as well as traditional interest. While poetry and hyperbolic presentation of stories create wonder or marvel in both the novels, the present essay tries to draw a line of cultural and subcultural connectivity plus similarity between the literatures of Indian Subcontinent and that of Latin America. The discovery will help grow the tie of friendship between the people of the two continents, it is hoped. The common and long grown legacies are discovered and highlighted in the essay, while superfluous and superimposed interpretations from the European colonial capitals are put to minimum importance. The last, but not the least of the present researcher's expectation is that an English translation of the novel, *JanmaJati* (Birthrace), discussed here, be brought out shortly for the enthusiastic readers of India, European countries and Latin American countries.

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