

**The First International Conference on Social Sciences and  
Humanities 2014**

**Identity in the globalized world: Dimensions,  
transformations and challenges**

**August 23-25, 2014  
Independent University, Bangladesh(IUB)  
Bashundhara R/A, Dhaka, Bangladesh**

**Organized by  
Centre for Social Science Research (CSSR), Independent University,  
Bangladesh (IUB)**

## Conference Schedule

<b>Day One</b> <b>23 August 2014 (Saturday)</b>	
9:30-10:20 AM	Arrival of participants and guests and registration
<b>Inauguration Programme</b> <b>Venue: Multipurpose Hall</b> <b>Ground floor, IUB</b>	
10:30 AM	Welcome speech by Professor Dr. Zakir Hossain Raju, Director, Centre for Social Sciences Research (CSSR) & Dean, School of Liberal Arts and Social Sciences (SLASS)
10:40 AM	Remarks by Professor Willem van Schendel, University of Amsterdam.
10:50 AM	Speech by the Special Guest Mr. Rashed Chowdhury, Chairman, Board of Trustees, Independent University, Bangladesh (IUB)
11:00 AM	Speech by the Chief Guest Nurul Islam Nahid, M.P., Minister, Ministry of Education, Government of the People's Republic of Bangladesh
11:20 AM	Concluding remarks by Professor M Omar Rahman, Vice Chancellor, Independent University, Bangladesh (IUB)
11:30 AM	Refreshment

**Panel Session 1**  
**(3 sessions simultaneously: session 1A, session 1B & session 1C)**  
**12:05 PM – 1:30 PM**

12:05 PM	Presentation of the 1st paper begins
12:25 PM	Presentation of the 2nd paper begins
12:45 PM	Presentation of the 3rd paper begins
1:05 PM	Q&A begins
1:20 PM	Speech by the session chair

**Lunch Break (1:30 PM– 2:10 PM)**

**Panel Session 2**  
**(3 sessions simultaneously: session 2A, session 2B & session 2C)**  
**2:15 PM – 3:40 PM**

2:15 PM	Presentation of the 1st paper begins
2:40 PM	Presentation of the 2nd paper begins
3:00 PM	Presentation of the 3rd paper begins
3:20 PM	Q&A begins
3:35 PM	Speech by the session chair
3:40 PM- 4:00 PM	Afternoon Tea

<b>Panel Session 3</b> <b>(3 sessions simultaneously: session 3A, session 3B &amp; session 3C)</b> <b>4:05 PM – 5:30 PM</b>	
4:05 PM	Presentation of the 1st paper begins
4:25 PM	Presentation of the 2nd paper begins
4:45 PM	Presentation of the 3rd paper begins
5:05 PM	Q&A begins
5:20 PM	Speech by the session chair
5:30 PM	Tea break

<b>Day Two</b> <b>24 August 2014 (Sunday)</b>	
9:30-10:20 AM	Arrival of participants and guests and registration
<b>Keynote Session</b> <b>Venue: Multipurpose Hall</b> <b>Ground floor, IUB</b>	
10:30 AM	Welcome speech by Professor Dr. Zakir Hossain Raju, Director, Centre for Social Sciences Research (CSSR) & Dean, School of Liberal Arts and Social Sciences (SLASS)
10:40 AM	Speech by the Chief Guest by Professor M Omar Rahman, Vice Chancellor, Independent University, Bangladesh (IUB)
10:50 AM	Keynote of the Conference Speaker by Professor Willem van Schendel, University of Amsterdam.
11:30 AM	Refreshment

**Panel Session 4**  
**(2 sessions simultaneously: session 4A & session 4B)**  
**12:05 PM – 1:30 PM**

12:05 PM	Presentation of the 1st paper begins
12:25 PM	Presentation of the 2nd paper begins
12:45 PM	Presentation of the 3rd paper begins
1:05 PM	Q&A begins
1:20 PM	Speech by the session chair

**Lunch Break (1:30 PM– 2:10 PM)**

**Panel Session 5**  
**(2 sessions simultaneously: session 5A & session 5B)**  
**2:15 PM – 3:40 PM**

2:15 PM	Presentation of the 1st paper begins
2:40 PM	Presentation of the 2nd paper begins
3:00 PM	Presentation of the 3rd paper begins
3:20 PM	Q&A begins
3:35 PM	Speech by the session chair
3:40 PM- 4:00 PM	Afternoon Tea

<b>Panel Session 6</b> <b>(2 sessions simultaneously: session 6A &amp; session 6B)</b> <b>4:05 PM – 5:30 PM</b>	
4:05 PM	Presentation of the 1st paper begins
4:25 PM	Presentation of the 2nd paper begins
4:45 PM	Presentation of the 3rd paper begins
5:05 PM	Q&A begins
5:20 PM	Speech by the session chair
5:30 PM	Tea break

<b>Day Three</b> <b>25 August 2014 (Monday)</b>	
9:30-9:45 AM	Arrival of participants and guests and registration
<b>Panel Session 7</b> <b>(2 sessions simultaneously: session 7A &amp; session 7B)</b> <b>9:45 AM – 11:10 AM</b>	
9:45 AM	Presentation of the 1st paper begins
10:05 AM	Presentation of the 2nd paper begins
10:25 AM	Presentation of the 3rd paper begins
10:45 AM	Q&A begins
11:00 AM	Speech by the session chair
11:10 AM – 11:30 AM	Tea Break

--

<b>Panel Session 8</b> <b>(2 sessions simultaneously: session 8A &amp; session 8B)</b> <b>11:35 AM – 1:00 PM</b>	
11:35 PM	Presentation of the 1st paper begins
11:55 PM	Presentation of the 2nd paper begins
12:15 PM	Presentation of the 3rd paper begins
12:35 PM	Q&A begins
12:50 PM	Speech by the session chair

**Lunch Break (1:00 PM– 1:40 PM)**

<b>Panel Session 9</b> <b>(2 sessions simultaneously: session 9A &amp; session 9B)</b> <b>1:45 AM – 3:10 PM</b>	
1:45 PM	Presentation of the 1st paper begins
2:05 PM	Presentation of the 2nd paper begins
2:25 PM	Presentation of the 3rd paper begins
2:45 PM	Q&A begins
3:00 PM	Speech by the session chair
3:10 PM – 3:30 PM	Afternoon Tea

**Closing Ceremony**  
**Venue: Multipurpose Hall**  
**Ground floor, IUB**

6:30 PM	Closing ceremony begins
6:35 PM	Welcome speech by Professor Dr. Zakir Hossain Raju, Director, Centre for Social Sciences Research (CSSR) & Dean, School of Liberal Arts and Social Sciences (SLASS)
6:45 PM	Remarks by the Special Guest Professor M Omar Rahman, MD, MPH, DSc (Harvard), Vice Chancellor, Independent University, Bangladesh (IUB)
7:00 PM	Mr. Saifur Rahman, Chairman, Education, Science, Technology and Cultural Development Trust (ESTCDT), Independent University (IUB),
7:15 PM	Speech by the Chief Guest Professor Prof. Dr. A K Azad Chowdhury, Chairman (state minister), University Grants Commission (UGC), Bangladesh
7:35 PM	Vote of Thanks by Ms Sharmeen Ahmed, ASPM, CSSR
7:45 PM	Dinner

# Index of Panels

**Saturday, 23 August 2014**

Session 1A

12:05 noon – 1:30 PM

Room # 8012

Panel: **Sexuality, Gender and Identity**

Research theme: **Culture and Identity**

Chair: Professor Sadeka Halim, PhD, Information Commissioner, Information Commission, Government Republic of Bangladesh

Politics of gender identity in *English for Today* books: A critical perspective

Professor Dr. Muhammed Shahriar Haque, Dean, Faculty of Liberal Arts & Social Sciences, East West University, Dhaka, Bangladesh

One would think that with two women Prime Ministers governing Bangladesh for over two decades, the so-called weaker sex would be empowered to the equal status of their male counterparts. Society, media, and government seem to assume that today's women are a lot better off than they were 20 years ago, and they probably are when one looks at the male-female ratio in employment, business and education sectors, members of parliament, as well as armed and police forces. Women in 21<sup>st</sup> century Bangladesh are more empowered than before; they are breaking the glass ceiling and venturing into male dominated professions. However, books that are supposed to nurture and nourish developing minds, such as *English for Today* textbooks, published by National Curriculum Textbook Board (NCTB) Bangladesh seem to suggest otherwise. Such books seem to foster domestication of women, or relegate them (women) to professions like nursing and teaching with limited scope. The books do not reflect the progress that women have made over the last two decades. It seems ironic that books published and distributed by the government free of cost, do not show the empowerment of women to the extent that has occurred in the latter half of Bangladesh's history. The politics of gender identity in NCTB *English for Today* textbooks is subtle and is embedded in the verbal (textual) and visual discourses, which may have escaped the eyes of the common people, teachers, guardians, textbook writers, and children. Such politics of sexual identity of women seems to be covert rather than overt. This paper intends to critical analyze *English for Today* texts and reveal gender politics which is exclusionary and demeaning, and belittles the endeavours made by women in Bangladesh over the last couple of decades. If the issue at hand is not academically researched, and brought to the attention policy makers and stakeholders, repercussions in the long-run may inhibit development of women in our country.

Standardizing bisexuality: A deconstructive critique of the normative praxis of disabling the traumatic ‘other’

Sharmin Afroz Shantu, Lecturer, East West University, Dhaka

Contemporary Disability Studies questions the materiality of the body and social formulations that are used to interpret bodily and cognitive differences while Queer Theory destabilizes the boundaries and binaries of genders and sexualities. Incorporating implications of Disability Studies and Queer Theory, the present paper re-reads the categories of gender and sexuality to underscore that gender and sexual marginalization is invariably informed by heteronormativity, dominant political ideology, and a complex social web that identifies and otherizes the sexual ‘deviants’ on the ground of being ‘unable’ or ‘disable’ to conform to the normative rules. This paper intends to explore how the disabling regulations of the heteronormative society objectify the threatening ‘other’ – the bi-sexual identity. The bi-sexual identity is so marginalized that even Queer theories have not yet paid significant attention to it. Individually disavowed, socially unacknowledged, discursively mis-/un-represented, and cognitively confused, bi-sexuality remains invisible, or worse, erased. In a hetero-patriarchal society, where homosexuality is stigmatized, bi-sexuality is unperceivable. However, the changing scenario of the contemporary world, coupled with postmodernist celebration of diversity, Deleuzian notion of rhizomatic identity, and post-genderist return to androgyny, has raised confusion with and deviation from the normative hetero-patriarchal ideology and recognized the potential of multiple sexual preferences in an individual. Vis-à-vis such a disarming but enabling background, the present paper investigates if bisexuality may be set as the standard reference for sexual identity. A qualitative and analytical research, it reads the process of standardizing bi-identity is interpreted from a Lacanian perspective that views diversity as hallucinatory social construction and the bi-self as the ‘original’ point of reference. The paper finds idealism in fluid eroticism and argues for ‘humansexuality’ and ‘gender blindness’ in its theoretical understanding.

Dream identity beyond the patriarchal gaze: Liberating the enslaved mind

Jannatul Akmam, Lecturer, Chittagong Government Women’s College, Chittagong, Bangladesh

The patriarchal gaze, working as a dominating apparatus, codifies women identity – confining them to the house-hold, compelling them to be submissive to the patriarchal power system, thereby, leaving little room of their own and ultimately, making them “Other”. Against this backdrop of patriarchal power, the novella *Sultana’s Dream* by Rokeya Sakhawat Hossain can be considered to be a classic piece of literature in its portrayal of a feminist utopia in which men are confined indoors and women take control over the public sphere, ending a war nonviolently and restoring peace, health and beauty to the kingdom. Through this utopian world, she subverts the idea of gaze exercised by patriarchy regarding the fixated or stereotyped role of women in a society. Portraying reversed sex-roles, Begum Rokeya inspires emancipation of women beyond the four walls of the “Zenana”. The narrator dreams of her travel to a utopian Ladyland (Kingdom of Women - a peaceful and technologically advanced state ruled by women) where women –the previously marginalized – come to power at the centre, and men – the former patriarchal authority – are now in the margin or periphery. With the proceeding of the story, the mythical sex-roles are set in reverse in a manner that challenges the concept of patriarchal gaze. This metamorphosis is portrayed in the novel on different levels – ranging from the private to the public sphere, including physical composition, household, brain power, purdah, religion, education,

scientific endeavours, trade and politics. Again, on the lexical level, giving extra-layer of meaning to words like “Zenana” (Stretching the walls of the Zenana), coining words like “Mardana”, use of words like “mannish” is bold and significant beyond words. Rokeya aspires to make women dream through her dream story, to have strong faith on their true caliber and to liberate them from the condition of mental enslavement; so that they will vigorously partake in all spheres of life. The issue of subversion or reversal of gaze necessitates to throw light on Laura Mulvey’s “Visual Pleasure and Narrative Cinema”, Simone de Beauvoir’s “Myth and Reality” (from *The Second Sex*) and Michel Foucault’s Concept of Power in *The History of Sexuality*. To explore Rokeya’s dream of women having their own space, this paper focuses on the different levels in which Rokeya subverts the gaze of patriarchy in constructing the women identity in her utopian world throwing light on the theoretical approaches mentioned.

## Session 1B

12:05 noon – 1:30 PM

Room # 7015

Panel: **Empowerment and Women**

Research theme: **Population, environment and development**

Chair: Professor Razia Sultana Khan, PhD, Department of English, Independent University, Bangladesh (IUB)

Indigenous women’s political representation and empowerment: An analysis between Chakma and Marma women in Chittagong Hill Tracts

Mahammad Abdur Raquib, Independent researcher, Dhaka, Bangladesh

Indigenous women often face double discrimination, being discriminated as indigenous and also as women. Being women they are not only discriminated by their surrounding society but also by their own communities. Despite considerable progress in the past decade, Bangladeshi Indigenous women remain largely marginalized within the political sphere. In Chittagong Hill Tracts (CHT), which had been a conflict zone from the mid-1970s to 1999, indigenous women’s participation in formal political processes is even more difficult. In order to successfully promote the participation of indigenous women in local decision-making, it is necessary to better understand their perceptions and aspirations. Therefore, this research paper is particularly interested in women’s political representation and empowerment in two major indigenous communities-Chakma and Marma of CHT; with regard to the distinctive features of their society. In addition, it investigates the extent to which Indigenous women are integrated into mainstream political arena and their actual contribution to the communities. The study develops a theoretical view on the multiple effects of political representation through gender quotas on empowerment and investigates the factors that facilitate and restrain the entry and participation of indigenous women in the political field. This is a study of women representatives in political institutions in Chittagong Hill Tracts through qualitative methods, with the purpose to understand the link between indigenous women’s political representation and empowerment. The result of the present study shows that the reservation for women can be an important impetus to women’s empowerment in Chittagong Hill Tracts but it is not a guarantee for participation of the elected women. The goal of women’s empowerment will not be accomplished by reservations alone. To expedite and speed up this process it is essential to implement some supplementary policies which encourage the self-confidence of indigenous women, build women’s capabilities and remove operational obstacles. On the basis of the present study we cannot

claim that indigenous women are categorically empowered, but on the other hand we cannot deny that they have gained a certain extent of authority and confidence as a direct outcome of some initiatives.

Empowering women through online bakery stores in Bangladesh: Barriers and effective strategies for growth and development

Monami Haque, Senior Lecturer, Department of Media Studies and Journalism, University of Liberal Arts Bangladesh (ULAB), Dhaka, Bangladesh

E-commerce is emerging as powerful tool for gender empowerment in developing countries. There are many small and medium e-commerce projects which are operated by women through social media in Bangladesh. This article investigates the use of ICTs as an empowerment tool by women entrepreneurs operating online bakery stores on Facebook in Dhaka city. The aim of this study is to explore how online bakeries facilitate the empowerment of these women to overcome the economic discriminations they suffered in the past, as well as to have a deeper understanding of the barriers and challenges faced by them. Five online bakery store owners who operate their businesses through social media in Dhaka city were interviewed using the Life History Approach methodology. Their life histories were collected by in-depth, narrative and storytelling format of interactive interviews. The findings show that these women successfully utilize ICTs in their e-businesses, using social networking sites to exchange information, promote their products and increase their customer base. They are able to earn as well as re-invest money back to their businesses, while successfully striking a balance between their work and family life. As a result these women are now empowered and self-dependent. However, they face a number of challenges including issues of finances, social stigmas, lack of technological (ICT related) skills and overall management know-hows of e-businesses. The researchers of this study formulated some recommendations for the Government and other related agencies, which would help these women entrepreneurs running small / medium e-businesses.

Survival patterns of deserted women in Bangladesh

Neaz Ahmed, Ph.D., Professor of Social Work, Shahjalal University of Science and Technology, Sylhet, Bangladesh

This paper focuses on survival patterns of deserted women in Sylhet City of Bangladesh. It is based on a study with 10(ten) deserted women by using an in-depth interview guide and tape recorder. Like other disadvantaged women in Bangladesh deserted are also triply disadvantaged and vulnerable one. They used to play roles as mothers and at the same time wage earners to support themselves and their children. They are not only socially vulnerable but also economically in comparison to other category of women. They experiences serious financial and multiples problem which compel them to continue vulnerable livelihood. They experience multiple problems in the social arena. Absence of husband drives them to seek employment outside the home for earning money to maintain the family. As they are mostly unskilled, so they continuously struggle to meet up their endless wants with only labor power. Unfortunately they have to work either as domestic servants or cleaners, for very low wages, with others predominantly in a variety of informal sector occupations, in the construction sector, or in prostitution and begging. As a result, majority of them experience serious financial problems, and, many of them are unable to provide food, clothing, and shelter for themselves and their children. Deserted women are considered as the poorest of the poor. Due

to absence of male breadwinner they have to maintain the whole cost of the family which compel them to hard working. As a women-headed household of the society, they also face problems like financial and physical insecurity, societal negative reaction etc. which can help us to understand the adverse situation faced by them. The findings of the study may reflect the real picture of survival patterns of deserted women and will provide a platform for developing recommendations for policy reform or adopting new policy. It may also be helpful for government and other human development organization to adopt effective strategies to meet the growing challenges and urgent needs of this vulnerable section of women and their overall development.

## Session 1C

12:05 noon – 1:30 PM

Room #7016

Panel: **Globalization and language**

Research theme: **Globalization and social institutions**

Chair: Professor Niaz Zaman, PhD, Advisor, Department of English, Independent University, Bangladesh, and Supernumerary Professor, Department of English, University of Dhaka

Raising awareness among teachers: An experiment with Metacognition

Shravasti Chakravarty, Researcher, English and Foreign Languages University, Hyderabad (India)

With the changing role of English from a library language to a lingua franca of the present times, the approach to the subject at the school level is also undergoing changes. Especially, in the second language classroom, English has changed from being literature oriented to language oriented. An example of this is the Class XI syllabus of the Central Board of Secondary Education (CBSE) curriculum in India. Along with the *Core English*, a separate *Functional English* paper can be opted for by students. This paper has a component which focuses exclusively on the conversational skills which students need to use for taking part in interviews, formal group discussions, and enquiring. This calls for making the students aware of their own learning strategies.

Anita Wenden (1998) defines metacognitive knowledge as the "... relatively stable information human thinkers have about their own cognitive processes..." Metacognitive knowledge has been further classified depending on its focus towards the learner, the learning task or the process of learning itself. In his classification Flavell (1979) refers to these as personal knowledge, task knowledge and strategic knowledge. In the present study, all three aspects will be taken into consideration.

Research conducted by foreign and second language educators like Holec (1994), Chamot and O'Malley (1994), Wenden (1995) and others involved in training learners in the use of learning strategies suggest that metacognitive knowledge should be an essential component of the language programmes. They maintain that students who learn to consciously monitor their own learning, and have a storehouse of strategies to use when learning becomes difficult, fare better than students who do not have such strategies. Although the benefits of metacognitive and cognitive strategies are well documented, research studies carried out by O'Malley et al (1985a) and Chamot et al. (1987) has shown that learners use these strategies sporadically and without much sense of their importance. It has also been found that second and foreign language learning students use metacognitive

strategies less often than cognitive strategies (Oxford, 1990). Therefore, raising awareness about the metacognitive strategies will help learners to improve learning in general and language learning in particular.

This awareness raising can happen best within the classroom, with the aid from the teacher. Therefore, it is imperative that the teacher be made aware of the concept of metacognition and its influence in the language learning scenario. In the scope of the present study the aim of the researcher is to investigate whether the teacher is aware of these strategies and to see how far making them conscious of this leads to teacher development which in turn can augment the students' learning.

Towards exposition of globalization and language endangerment: A comparative assessment of the case studies of Lepcha and Tiwa (The two endangered languages of North-East India) Satarupa Dattamajumdar (Saha), Fellow, Indian Council of Social Science Research, New Delhi, India

The concept of 'globalization' which indicates the process of integration of space across the globe in every aspect of human life became widespread from the middle of 1980 and got impetus in 1990 and 2000. Language being the facet of culture and integral to human life is necessarily impacted by the process of 'globalization'. The impact of languages in contact leading to language domination, language convergence, language shift, language loss, language shrinkage and even language death are much discussed realities of the present world that witnesses the process of 'globalization'. Therefore the existing literature often relates language endangerment to the notion of 'globalization'. But how far and to what extent language endangerment can be actually related to the process of 'globalization' persists to be a debatable issue.

Besides being a mode of communication language stands for identity of a speech community - an aggregate of human individuals sharing knowledge, beliefs and values transmitted through generations. Language changes with the change in socio-political and socio-cultural setting making it diverse and varied and at times leading the speech community to identity crisis, marginalization and even endangerment. The present paper attempts to examine the nature and extent of language endangerment in the context of 'globalization' by highlighting the case studies of Lepcha (a Tibeto-Burman language spoken in the states of Sikkim and West Bengal) and Tiwa (a Tibeto-Burman language spoken in the states of Assam and Meghalaya), the two endangered languages of north-east India. In order to elucidate the extent of endangerment, the impact of the dominant languages in the network (of the two languages) is examined in the backdrop of 'globalization'. A comparative exposition of two case studies belonging to two different geo-political settings will reveal two different scenarios. The trajectory of the present research will conclude by highlighting the reality behind varying degrees of language endangerment in the 'globalized' world and the ethno-linguistic vitality of the languages in the Indian context.

Dialectical variation of Bengali language: Cultural, linguistic and historical perspectives  
Protiva Rani Karmaker, Director and Assistant Professor, Center for English Language,  
Jagannath University, Dhaka, Bangladesh

Language has a significant role in the identification of one's own identity, culture, behavioral pattern, society and tradition. Since language is the recollection of human thoughts generated in particular culture within a particular period of time, it upholds the nature of that culture

present in the society for a long time. There are a large number of Bengali dialects that depict the cultural, historical and linguistic pattern of a particular social class. According to linguistics dialect refers to a variety of a language that is characteristic of a particular group of the language's speakers as well as social class. The adaptation or transliteration of Bengali language has relation with a long and complex geographical inheritance. Bangla as a daughter of Sanskrit- Prakrit is well known for the complexities and divergences of its dialects as well as proud for the richness of its literature or for a glorious past. Dialect as a regionally or socially distinctive variety of language, identified by a particular set of words or grammatical structures sometime separates particular groups of people from each other sharing same national identity. Since it is generally assumed that the regional languages are formed due to increase of population, geographical distance, lack of communication, style of life, basic structures of urban and rural areas, discrimination of education, and disparity of religion and caste, history, culture and linguistics are important factors to consider here. Similarly, the divergences of Bengali dialects by sounds, pronunciation, grammar, vocabulary, tone or intonation exhibit different historical, cultural and linguistic factors of the country. The aim of this present writing is to explore such influences in the development of existing vernaculars popularly called the dialects of our country.

## Session 2A

2:15 PM – 3:40 PM

Room # 7015

Panel: **Migration, National Memory and Identity**

Research theme: **Culture and Identity**

Chair: Professor Imtiaz Ahmed, PhD, Department of International Relations, University of Dhaka

Depoliticizing the politics of Diaspora in post-Partition India: The context of Bangladesh  
Md. Rakibul Hasan Khan, Senior lecturer of English literature, World University of Bangladesh, Dhaka, Bangladesh

The Partition of India in 1947 brought about massive dispersion and migration of people across the borders of today's India, Pakistan and Bangladesh, and led to the diasporic existence for the people of this region who lost their homelands. As the Partition took place on the basis of religion, people of both religious groups, Hindus and Muslims, had to leave their homelands in search of places determined for them according to their respective religious identities. A large number of the Muslims of West Bengal, consequently, migrated to Bangladesh (then East Pakistan) leaving their homeland. Apart from the hurdles of the new economy and culture, they were tremendously affected by the questions of identity and belonging. They could neither take Bangladesh as their home nor could return to West Bengal that they left. Even today, after living in Bangladesh for so many years, they nurture the dream of return to their homeland in the innermost recesses of their minds. Even after living here for so many years, they are often treated as outsiders by the *native* people in different occasions. These people, though they have mostly assimilated in their new land i.e. Bangladesh which has almost the same culture and language that they left, do fulfill some of the basic requirements to be acknowledged as a diaspora. But they are kept invisible or ignored in diaspora studies and are excluded from diaspora. The reason of

exclusion does not take place on any pure basis but there is a kind of power relationship which relegates this displaced community in the *margin* from where they cannot make their diasporic state visible or acknowledged to the privileged diasporic people of the *centre* who, in some ways, enjoy and exploit their diasporic identity, or maintain their hegemonic standpoint from where they define and determine the politics of diaspora. More importantly, the Govt. of their home country does not recognise them as a diaspora also because of political reasons. This paper attempts to bring them to visibility as a diaspora through a close examination of their life against the backdrop of the established diaspora theories in the historical context of the Partition.

Body politics and the production of categories in anti-trafficking narratives  
Parsa Sanjana Sajid, Visiting faculty, Independent University, Bangladesh

This essay will critically explore current anti- human trafficking narratives that rest on constructing a separate category of victims, that of the ‘trafficked’ person, separate from the ‘smuggled’ or the ‘kidnapped.’ While the risk of various modes of victimization are real for migrant workers, the deployment of anti-trafficking narratives do more to obfuscate than illuminate the problem, often resulting in more state sanctioned repression, surveillance, and control. Nowhere is this state sanctioned control mechanism more apparent than when it comes to regulation of the margins and the marginalized, or more specifically what the state deems as ‘marginalized.’ And with anti-trafficking narratives in play with statist desire to save and rescue, that means, ever more control of ‘poor’ migrant workers. This is especially true for sex workers where anti-trafficking categorization and narratives leave them vulnerable to exploitation and violence not only by the usual suspects but also by state sanctioned agencies. Often at the behest of and in collaboration with networks of donor agencies in addition to civil society and non profit organizations who are just as much embedded in these ‘save and rescue’ anti-trafficking missions. The paper argues that a top-down anti-trafficking narrative and category of victimization and victims, vis-à-vis the ‘poor,’ the ‘sex workers’ and so on, in fact contribute to further violence and victimization.

Role of Stakeholders on International Labor Migration: The Case of Bangladesh  
Ms. Sharmeen Ahmed, Senior Lecturer, School of Liberal Arts and Social Sciences,  
Independent University, Bangladesh  
[Research for this paper has been made possible by CSSR/HEQEP Sub-Project CP 2280]

International labor migration is unprecedentedly shaping the world today. Cross border migration has always been an integral part of socioeconomic life of Bangladesh. Although remittance sent by migrant workers contributes significantly to the annual economic growth of the country, migration has always been poorly emphasized. Lack of bureaucratic structure, resource deficiency, inefficiency in assessing global demand for labor migrants, dependency on expensive though unauthorized private agencies, disintegration among concerned stakeholders and discursive management of labor migration as a whole in accordance with primitive policies have been identified as some of the challenges that this sector confronts. Existing literatures explain labor migration with reference to cost-benefit perspective or household risk spreading strategy or coping mechanism chosen by workers due to negative impact of macro forces in the country of origin. Migrants are often regarded as victim of the situation regardless of their aspirations or internal stratification of societies which play an

important role in defining relative importance of external factors. Although migration theories talk about the importance of structural components and global ramifications relevant to international migration, specific notes on how the stakeholders may contribute to the overall process is not very clearly depicted. This paper critically focuses on the roles that stakeholders play in the case of labor migration from Bangladesh. The theoretical framework for this study is based on the analysis of migration system incorporating both structural construction of the system and reflexive capacity of actors involved in this system. Stakeholders in migration management includes the government sector, the private sector (primarily recruitment agencies), and non-government organizations. Data have been gathered from both primary and secondary sources. Focus group interviews with migrant workers reveal glimpses of reality that the migrant workers live with. Stakeholders identify problems entangled within the system and propose recommendations for the overall development of this sector as well.

## Session 2B

2:15 PM – 3:40 PM

Room # 8012

Panel: **Film exhibition in globalized Bangladesh**

Research theme: **Globalization and social institutions**

Chair: Mr. Manzare Hassin Murad, Filmmaker & Trustee, Dhaka Art Centre

The ghettoization of Bangladeshi cinema and the changing viewership in urban slums  
Md. Harisur Rahman, PhD researcher, University of Auckland

Unlike the ‘gentrification’ process of Bollywood cinema, Dhallywood films have rapidly been ghettoized within the last two decades, from 1990s to 2000s. Targeting the putatively captive lower class audiences, the making of the action packed ‘vulgar’ or ‘obscene’ films are said to be the direct results of the criminalization of the Film Development Corporation through political power and with the association of censor board officials and upstart film producers. The tendency of branding the working class audiences as the perpetual consumers of Bengali ‘dumbdown culture’ however seems to be a hasty generalization given the differing tastes and changing viewership. While the majority of the middle class have turned their back on Bangladeshi commercial films in recent times, the Bangladeshi filmmakers’ dependency on the working class audiences seems to be over given the advent of low cost cable TV, CD/DVD and mobile technologies through which working class audiences are exposed to various types of entertainments to form “non-dominant cultural capital,” or musical tastes, clothing styles, and speech patterns that signal “cultural authenticity” in poor minority communities. Analyzing the nomenclature of Bangladeshi films and investigating the circulation and viewership of various film contents in urban slums, this article tries to develop both empirical cases and theoretical analysis.

Film distribution in Bangladesh: Big-screen today and tomorrow  
S. M. Khaled Mahmood, Theatre activist, Dhaka, Bangladesh

This paper tries to understand the current film distribution process better and aims to address the activities of the existing important players like booking agents, exhibitors and distributors. Moreover the paper analyzes the role of these important players of film distribution with the evolving technological trend like digitization. Although producers and distributors are considered as two separate entities, in current time very often the two different role-playing is not visible by two different players. Rather with growing complexities of present time, they tend to merge and in this process become a single operating entity. The producers-distributors actually provide the exhibitors, who own the cinema halls, the prints of the films on rental basis through different methods like -1) Minimum Guarantee (MG) 2) Percentage and 3) Fixed Rental. Now another important entity plays an intermediary role among these two stakeholders. They are known as the third party booking agents. Even though most of people related to film industry blames them for various kinds of manipulations, some producers still believe that the booking agents, who develop a long lasting working relationship with the cinema hall owners, are necessary for the security of the film in cinema halls in remote places where the producers have no control on the exhibitors. Some producers also believe that third party booking agents play a crucial role in collecting the sell from the exhibitors.

Many film researchers opine that our current structure of film exhibition and distribution will evolve with the introduction of Digital film Projection. Roles of important players like booking agents will be redefined. Independent film makers may get new platforms to exhibit their films. Moreover new opportunities may open up to distribute our Bengali films globally and cross- border collaboration between Bangladesh and West Bengal can really benefit both the film industries immensely to increase their distribution range. Jaz Multimedia wants to invest around Tk 1.2 billion for digitization of some 400 cinema around the country. They have already released quite a number of films through their own digital projection system in more than 100 cinema halls with significant commercial success. Actor Ananta Jalil has announced recently that he is going to release his next films worldwide and already he became successful to release his films *Most Welcome* in London on 10<sup>th</sup> March, 2013. Ananta Jalil's film production house Monsoon Films got approval from the British Sensor Board for this release. Before this professional hard disk based digital projection system film maker Morshedul Islam was quite successful to show his film *Priotomeshu* in different cinema halls by using 5000 Lumen Multimedia Projector in 2009. Similarly the film activists of different Film Societies arranged the exhibition of Tarek Masud's film *Runway* in different parts of the country by using high quality Multimedia Projectors. So the independent alternative film makers are also constantly searching for innovative, independent and latest technology oriented distribution and exhibition system. New technologies like digital film projection have the inherent potentials to reshape the dynamics of our film distribution process. With the help of the Non Resident Bangladeshi (NRB) audiences, new worldwide distribution channels are necessary to transform our local Bengali films into successful global films.

## Piracy and film viewing in Bangladesh

Tazeen Ahmed, Lecturer, Independent University, Bangladesh

[This panel is based on the work of CSSR's Film Research Group led by Professor Zakir Hossain Raju, Director, Centre for Social Science Research (CSSR), and Dean, School of Liberal Arts and Social Sciences (SLASS), Independent University, Bangladesh]

In a developing country such as Bangladesh, where crime and corruption are part of every layer of transaction, pirated films have become a standard commodity. With the local industry producing less than hundred films per year, the country's entertainment is largely dependent on television, *Hindi* cinema (the local term for Bollywood) and for the urban life, on Hollywood as well. The dominant film industries of the world such as Hollywood and Bollywood keep a watchful eye on practices on pirated distribution and exhibition. This paper intends to look at the flow of pirated materials relating to film in Bangladesh. Furthermore, the paper will investigate into specific windows on piracy such as pirated DVDs, use of torrents, online and mobile streaming in terms of their dissemination and viewing behaviour amongst different groups of consumers, ranging amongst the different classes of the urban populous. Additionally, the research will also evaluate present copyright laws and the role of government pertaining to the film industry. Methodologies to be conducted for the research include case studies of pirated material vendors and consumers, participatory observation as well as secondary resources.

## Session 2C

2:15 PM – 3:40 PM

Room # 7016

Panel: **Political process and institution of Bangladesh**

Research theme: **Globalization and social institutions**

Chair: Professor M. Emdadul Haq, PhD, Department of Political Science and Sociology, North South University, Dhaka

## Nationalism and Governmentality in Bangladesh

S.M. Shamsul Alam, PhD, Professor of Sociology, Department of Economics and Social Sciences, BRAC University, Dhaka, Bangladesh

After the nation-state of Bangladesh was created in late 1971, the idea of nationalism became a tool of state legitimacy—either despotic or democratic forms of government. Making nationalism an exercise in patriotism leads a regime to denounce its opposing political forces as “non-patriotic,” branding them as “enemies of nationalism.” The present paper, offers an alternative interpretation of Bangladesh nationalism as an exercise in governmentalization of the postcolonial nation-state. The paper use, what Foucault calls bio-power and how this construct—both in colonial and postcolonial contexts—transforms into bio-politics. This is the crux of nationalism in Bangladesh and Bengali nationalist elite's engagement with anti-colonial mobilization and its quest for hegemony. Here is Foucauldian definition of bio-power:

(Bio-power) a form of power that regulates social life from its interior following it, interpreting it, absorbing it, and articulating it. Power can achieve an effective command over the entire life of the population only when it becomes an integral, vital fruition that every individual embraces and reactivates of his or her own accord. (Hardt and Negri 2000, 23–24)

Thus, the idea of bio-politics constitutes the process of targeting a social body for control and regulation. This issue is elaborated by Hardt and Negri (2000, 22–27; 2004, 93–94), who argue that bio-politics concerns the living (population) in terms of population control, health, hygiene, welfare, and so forth, where the population is seen as both a political and power problem that can be dealt with through mobilization, control, and discipline. This is the thrust of nationalist governmentalization in the Bangladesh postcolonial state.

In Bangladesh, bio-politics has two distinct but interrelated phases: 1) The Pakistani period, when the Awami League managed to win the Bengali nationalist aspirations by proposing a political project like the Six-Point Program, which rejected the Pakistani colonial governmentality's economic, political, and cultural rationalities; 2) The post-independence period, during which the Bengali subaltern ascended (read petty bourgeoisie) into a new hegemony position that resulted in a rupture and rearticulation of nationalist discourse. This articulation of bio-power and bio-politics created post-colonial governmentality and its economic, political, and cultural rationalities in Bangladesh.

On the trend of pre-election conflict in Bangladesh

Sheriff Al Sire, In-charge, Research and Youth, Bangla Tribune, Dhaka (reg., ) & Mohammed Anwer, Professor, Department of Physical Sciences, Independent University, Bangladesh

This research makes an attempt to study the trend of pre-election political conflict in Bangladesh. To this end, data of one year prior to the election were compiled for last four elections – from 1995 to 2013. News reports from two leading newspapers were considered in this respect. Emphasis was placed on casualties resulting from inter-party conflict, as well as conflict with law-enforcing authorities. Casualties were considered separately in terms of mortalities and injuries. Preliminary results indicate that the casualties are distributed almost uniformly across political divide between the parties in power and the parties opposing. The modes of casualties are also almost uniformly distributed between inter-party conflict, and conflict with the law enforcing authorities. The trend of the number of casualties indicates that the election of 2013 was particularly violent with more than twice casualties as before. Furthermore, it is also observed that though in earlier conflict, the modes of casualties were predominantly by the use of fire power – both by political activists as well as by law-enforcing authorities; in 2013, a large number of casualties was caused by incendiary incidence. This is conceived as a major shift in pre-election violence. The present work is an exploratory work, with substantial cross-linking social effect of these conflicts to be looked into in future.

The Nature and the Range of Debate on Broadcast Policy, 2014

Shameem Reza, Associate Professor and Fahmidul Haq, PhD, Associate Professor, Dept. of Mass Communication and Journalism, University of Dhaka

The debate evolved from the Broadcast Policy, 2014 is worth to observe and analyze through academic and theoretical lens. The response to the policy was not limited only to the stakeholders – experts on talk shows and op-ed columns in newspapers as well as the general public in the social media talked and debated on the intentions of the government hidden in the clauses of the policy. Also by giving a critical look to the published policy, it can

be summarized that, there might be some misconceptions among the policymakers for which they might have failed to differentiate communication policy with law or code of conduct. A communication policy facilitates most effective distribution of airwaves, ensures fair competition, protects audience's interests, looks after security and welfare issues of media personnel and encourages media plurality. These were not reflected in the policy formulated by the government. However, this paper tries to examine the nature and range of debate raised around the broadcast policy. The primary investigation focused on how the debate has been represented. That is, the degree and the coverage pattern of the debate will be examined. The paper further examines the highlighted issues of the debate; especially the paper would investigate what topics were mostly discussed. The paper will also try to find out who were responding and participating in the debate. The measure of these investigations would be content analysis of the media texts, both broadcast and print. For that, the coverage of two leading newspapers and selected television discussions and talk shows would be the samples for study. The study time ranges from 04 August, 2014 (the day the information secretary declared the formulation of the Broadcast Policy, 2014 and briefed the press) to 12 August, 2014 (the day after the information minister responds to the ongoing debate in a press briefing). The findings would be presented in three sections: how the debate was represented, what were the issues and who participated in the debate.

## Session 3A

4:05 PM – 5:30 PM

Room # 8012

Panel: **Space, Time and Identity**

Research theme: **Culture and Identity**

Chair: Professor Sonia Nishat Amin, PhD, Department of History, University of Dhaka

Deciphering identity in Calcutta: A spatio-temporal reading of the *Maidan*

Ms. Diksha Dhar, PhD Research Scholar, Department of Film Studies and Visual Culture,

English and Foreign Language University, Hyderabad, India.

“For her *time* was *like a toothbrush*: it went mouldy if it wasn't used. ... Our time wasn't given the slightest opportunity to grow mouldy. That was why I loved to listen to Tridib: he never seemed to use his time, but his time didn't stink”

Amitav Ghosh, *The Shadow Lines* (1988)

The above quote captures the contrary states of time that inhabit the Bengali society: timelessness and time-crampedness. Calcutta is a city that has often been identified as a 'dying city' and at the same time been celebrated for the energy buzzing in its streets, Boi Melas and the Durga Puja. For instance, a recent Indian Hindi film, *Kahani* (2012) set in contemporary Calcutta, is also indicative of this temperament. When a non-Bengali woman (and a pregnant one at that) visits the city in search of her husband, she is aghast by the slow pace of the city, punctuated regularly with complacent police, power cuts, crashing computers, unavailable records in guest houses. However, the Bengali characters are always seen in a condition of urgency: a policeman is hurried by his mother to come home, the tea

vendor rushing to get his work done etc. What arises from this tension though is a persistent image of the city space.

This paper would like to investigate this phenomenon to decipher the way space and multiple temporalities negotiate various identities. To study their effect on the city's timeline, I would like to focus on the *Maidan*. Literally meaning an open field, the city's largest urban park inhabits various temporal identities that are always already and always simultaneously existing: colonial (Victoria Memorial, Fort William); nationalist (in the spirit of commemoration it has many statues of freedom fighters); gender<sup>1</sup>; physical (host to many sporting events and clubs); intellectual (Book Fair) etc. Yet, the space of the *Maidan* does not referentially connote the cultural but rather the geographical<sup>2</sup>. For instance, though the International Book Fair was held there for many years, one never said, that the *Maidan* belonged to the Fair. It was in fact the opposite. Similarly, the Victoria Memorial is not the *Maidan* but belongs to it. In my paper, I argue it is precisely due to the numerous temporalities that the space lends itself host to. It would try and suggest that since none of the temporalities have come to dominate or sync with the rest, it is the space rather that gains dominance, appearing as if 'unchanged' by time. The study limits itself to the *Maidan* as a microcosm of the city of Calcutta, because it bears the reflection of a cultural totality of a region and perhaps more importantly the formation of these cultural identities configured through space and time, cannot be and should not be thought outside the efficacious domain of commodity form.

Gender dimensions of adolescent brides' decision making for reproductive health in Bangladesh

Ms. Mahbuba Dewan, Lecturer, Department of Social Sciences and Humanities, Independent University, Bangladesh (IUB)

This Study examines the influence of gender inequality and age on young brides' decision making behavior for reproductive health needs in Bangladesh. It is found that, early age of brides and gender inequality, i.e., least access to education, knowledge on reproductive health, family planning, combined with constraints towards RH care reduces decision making power for RH needs. This study is qualitative in nature; it has employed In Depth Interview of twenty five adolescent brides and eleven Key Informants. Brides were interviewed at the RH clinics designed for urban poor and one community of adolescents enlisted by an NGO providing reproductive health services (RH Steps). Tender age of marriage is found to reinforce traditional gender norms. Young brides are found to enter marriages being least equipped with information and knowledge. Brides at their upper adolescence are found to act more rationally to make decisions for RH needs compared to those at their lower adolescence. Traditional gender norms are reinforced when brides stay unacknowledged and unaware of their rights and health conditions. This study recommends, educating girls with better RH knowledge shall prepare them to face the challenges of RH in the context of Bangladesh

---

<sup>1</sup> Native men were not allowed on the field by the colonizers. Later, a woman entering the *Maidan* was looked on as a civil insolence and audacity.

<sup>2</sup> Its position on the landscape is validated by the presence on the metro and numerous bus routes.

Of identities: Fixity, fluidity and postcolonial musings

Dr. Sheikh Mehedi Hasan, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

The paper first discusses “identity” in general and makes a link between identity studies and postcolonial theories. It then attempts to elaborate upon the swirling nature of what is constituted as “self” and “identity” in a contested area of postcolonial discourses, outlining relevant literatures and theories relating to postcolonial identities. With regard to postcolonial identities a variety of opinions are based on surveys, analyses and intuition. One of the aspects of postcolonial identities as being static, imposed, assumed, ascribed or moving is thoroughly debated in studies on identity. However, the force of identity is pervasive enough to transcend binaries and move freely in and out of spaces. The paper argues that the nature of identities could be volatile and violent coming in contact with the predicament of the postcolonial condition. However, the growing issues of globalisation, multinational capitalism, multiculturalism and “new internationalism” have changed the structure of the present world to a large extent, making it very difficult to define the nature of postcolonial identities. From global perspectives, postcolonial studies cannot be confined to a flux of binary oppositions or a critique of colonial burden and discourses. Similarly, any territorial studies under the banner of postcolonial theory might prove in many cases inadequate as well. Therefore, if something really challenging is allowed to emerge out of postcolonial studies, the area should be kept open to multiple interpretations and applications. In fact, the possibility of spaces and options leaves a conscious choice of position in determining the predicament of the postcolonial condition. At the end of this article we muse on the possibilities of spaces in postcolonial theories, which would help debate different dimensions of postcolonial identities.

Session 3B

4:05 PM – 5:30 PM

Room # 7015

Panel: **Power and rural society**

Research theme: **Population, environment and development**

Chair: Professor S. Aminul Islam, Department of Sociology, University of Dhaka, Bangladesh

Changing nature of rural power structure in Bangladesh: A Foucauldian analysis

Ahsan Habib, Lecturer, Department of Sociology and Anthropology, Asian University of Bangladesh (AUB)

The principle aim of this paper is to investigate the current trend of rural power structure in Bangladesh. Existing literature explains the rural power structure in two major theoretical tropes: Marxian and Weberian. In Marxist notion, they try to interpret the rural power structure on the basis of mode of production reflecting upon economic based land ownership and class position. On the other hand, the Weberian approach examines the elements of power in terms of class, status and political power and they are independent. I argue that both

approaches are problematic, largely because they tend to assume that power is quantitative. It is something that power to be measured or concentrated in one place or two places and one or two more people. Following Michel Foucault, I argue that power is not concentrated in one or two places. According to Foucault “Power is everywhere; not because it embraces everything, but because it comes from everywhere....power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategic situation in a particular society”. Methodologically, this study was the combination of both quantitative and qualitative approaches. Based upon empirical findings in Madaripur district, I will show how rural power structure is transformed and how it is being practiced. I will also show that many formal and informal organizations in rural Bangladesh act as a local centre of power/knowledge channelling nodal of power from micro to macro. It is also the carrier of state discourse. Because of state cannot solely exercise power. This understanding enables us to see the qualitative nature of multifaceted power, which is not confined to in one particular organizations or institutions. Rather it is dynamic and is thus issue of social relations.

Effects of land acquisition on social structure: An ethnographic study of a village in India  
Arup Majumder, Ph.D Scholar, Department of Anthropology, Vidyasagar University, West Bengal, India

In the recent decades the development-induced displacement has become a thorny issue as it involves displacement of a part of population for the benefit of the rest. Literally, the word development has a positive meaning though it also carries some negative connotations. The outcome of development initiative may result in the forceful displacement of many. Development caused displacement is not a recent phenomenon. In India, displacement of human populations took place in ancient and medieval periods but its intensity and spread increased during the colonial period. The all-embracing nature of the colonial state power found one of its successful expressions through the enactment of the Land Acquisition Act in 1894.

After Independence, the Government of India did not abolish this piece of colonial legislation and acquisition of private land continued with the help of the Land Acquisition Act, 1894. The first major change in the Act was introduced in 1984 through an amendment by the Central Government. The Land acquisition Act had no provision for pre and post project socio-economic impact assessment. In 2013 that is after 120 years, the Government of India has enacted in the Parliament a new Land Acquisition Act named *Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act 2013* which was passed on 29 August 2013 in the [Lok Sabha](#) and on 4 September 2013 in [Rajya Sabha](#). It was approved by the President on September 27, 2013, thereby making it a law. This legislation replaced the 120-year-old Land Acquisition Act 1894 that was enacted during the British rule. The new Land Acquisition Act has specific provisions for carrying out social impact assessment before the acquisition of land by competent specialists.

However, in this study, we have undertaken a micro- level field based anthropological study among a group of peasant families who have lost their cultivable land for the establishment of a heavy industry, in the village Gokulpur under Kharagpur- I block in Paschim Medinipur district, West Bengal, India during 1991-92. By this study we have been discussed about changing of social structure of the landloser families, primarily from the event of land acquisition caused by the loss of agricultural land owing by governmental land acquisition for the establishment of this industry.

Social structure refers to the social relations which seem to be of critical importance for the behavior of the members of the society, so that if such relations were not in operation,

the society could not be said to exist in that form. Beside this, we have been study the changes in various dimensions of social structure after two decades of land acquisition such as kinship, domestic group, economy, ceremonial and ritual structure and the institution of marriage system have been analysed. This paper also plays attention to the social relations of the landloser with their non- landloser neighbours.

Prospect of solar energy as the solution of existing power crisis on coastal area of Bangladesh: A study focus on Rangabali Upazila

Md. Shafiqul Islam et al., undergraduate students, Faculty of Disaster Management, Patuakhali Science and Technology University, Bangladesh

Solar energy is a complimentary environment friendly renewable source of power and can play a significant role in reducing present rural power crisis as well as rural development. This paper focuses on the prospect of solar energy to meet the power demand on coastal area of Bangladesh. It also investigates into the current scenario of supply and demand of solar power in the south-western coastal Rangabali upazila where more than 80% people are deprived from national grid connection. The entire study was conducted straight in the field visit, Focus Group Discussion (FGD), Bangladesh Bureau of Statistics (BBS) and from relevant articles. The study finds that the people of this upazila rely on solar power for electrification in their houses, market and so on. 63% people are using solar energy in their households to meeting power crisis in this area. Rests of the people are using generator, kerosene oil, and candle for electrification. The application of solar technology for rural electrification is indirectly increasing the income as well as the living standard of the rural poor as lessen poverty, energy shortage and climate change at remote settlements of Bangladesh as like this coastal area. Fragile Socio-economic conditions hinder the growth of solar energy development regarding this upazila where 67% people living under poverty line and 72% are illiterate. In this aspect, there is a positive connection between application of solar energy and meeting the aims of the United Nations Millennium Development Goals (MDGs). For this remote area, solar energy can be an environment friendly source of power and can play a significant role in reducing existing power crisis as well as rural development. It is also cheap and poor people in this upazila can easily afford it. Government and private sector should concentrate to harness the immense potential of solar energy to empower this community by providing them more accessibility of solar power for increasing its users to rural development.

Session 3C

4:05 PM – 5:30 PM

Room # 7016

Panel: **Globalization and Bangladesh**

Research theme: **Globalization and social institutions**

Chair: Professor Sakhawat Ali Khan, PhD, Honorary professor, Department of Mass Communication and Journalism, University of Dhaka

## Globalization and higher education in Bangladesh

Zahid A. Choudhury, Assistant Professor and Chairman, Department of Peace and Conflict Studies, University of Dhaka & Mohammad Abul Kawser, Assistant Professor, Department of History, University of Dhaka

Globalization seems to impact almost all aspects of the society. The concept of “globalization” entered into the arena of higher education in the second half of 1990s and gained its ground from 2000s onwards (Marginson & Wende 2007). The purpose of this paper is to address some of the challenges of globalization that higher education institutions in Bangladesh face. We examine these challenges in light of the broader literature on higher education, particularly focusing on how the forces of globalization pressurize higher educational institutions – both public and private - in Bangladesh to become more inclusive as well as entrepreneurial and to some extent profit oriented, though at the cost of quality. Globalization does not only forces higher education to move its focus from elite to mass higher education, it also put higher education institutions (HEI) under intense pressure of producing more quality graduates who will be ready for the global economy. Faced with intense financial constraints and the aim to catch up with the general global trends, HEIs in Bangladesh increase tuition fees in the form of development fee and others headings. These institutions also assume entrepreneurial roles by focusing on such income generating operations as running professional training programs (evening programs), swimming pool, playground, supermarket, auditorium and. Massification of higher education and entrepreneurial orientation do not necessarily bring in good results for Bangladesh. While public universities are becoming overcrowded by enrolling more students than their capacity, private universities are dramatically increasing elite-mass gap by increasing tuition and fees.

## The impact of globalization in Bangladesh: Problems and prospects

Dr. Md. Nurul Momen, Associate Professor, Department of Public Administration, Rajshahi University, Rajshahi, Bangladesh

Globalization is the process of integration coming out from exchange of global ideas and other perspectives of culture. Now a day’s globalization is the new buzzword. It is observed that the term has come to dominate the world since the nineties of the last century with the end of the cold war between US and Soviet Union. Hence, globalization has become one of the important issues in the contemporary social science researcher in the world.

However, it has been pointed out that the development of globalization has been made possible largely due to tremendous improvement of information technology. Therefore, it is commonly perceived that the world is becoming a global village and the current political, economic and societal situation is being replaced by virtual reality. Bangladesh is also no exception to that. It is known to all that daily life of Bangladesh society is being largely dominated due to introduction of globalization where cultures, economy, international relations, politics, society, education, environment and family are integrating into global system. Although it is claimed that globalization has not only kept Bangladesh from advancing economic development, it has changed the national traditions and ways of life for the indigenous people for disappearance.

The impact of globalization has been praised as one of the important issue in Bangladesh by its advocates, while conservative Bangladeshi people have presented it as neo-imperialism to their society. Some political and economic analyses argue that globalization brings some positive development as it shows to new industries and more jobs and opportunities in the country. Others points out that globalization is negative in a sense that it

is forcing to Bangladesh to do something whatever views and culture of the western countries tell them to do. Hence, there is also no denying fact that globalization has brought some positive as well as negative impacts in the present situation in the context of Bangladesh. The paper will address how globalization impacts on cultures, economy, international relations, politics, society, education, environment and family level in Bangladesh.

Globalization of military power: Prospects of defence diplomacy for Bangladesh  
Mohammad Nur Nabi, Independent researcher, Dhaka, Bangladesh

National security and foreign policy are closely linked in international relations. Hence, defense diplomacy is an important tool to protect national security objectives of a country. Broader than “military diplomacy”, the concept of defense diplomacy refers to a number of defense-related activities. These are visiting of high level defense officials, dialogue on regional and global security threat, defense cooperation through exchange of training and combined exercises; and sourcing, development, production and marketing of defense equipments etc.

Over the past few decades, the globalization of military power has facilitated rapid spread of defense diplomacy worldwide. Expansion of military areas by NATO (North Atlantic Treaty Organization) to contain global influence of Russia and China, the GCC (Gulf Cooperation Council) members’ military agreement, Taiwan-Singapore military cooperation etc. are the examples of rigorous defense diplomacy. The change of regional and global security environment since late-1990s have led new challenges that encouraged major powers to establish such close defense relations. In particular, the above countries have promoted defense diplomacy to combat the threats from international terrorism and transnational organized crimes, to protect maritime security, to prevent foreign aggression, and to contain political rivalries.

Due to disadvantageous geographical location, economic insufficiency, and very weak military capabilities, defense diplomacy is one of the effective ways to ensure national security of Bangladesh. The country’s capacity to mount a conventional defense against India is extremely limited. Its armed forces would try to stop an Indian invasion until international pressure imposes on a cease-fire and restoration to the status quo. Similarly, the country has no strong military capabilities against another immediate neighbor; Myanmar. Moreover, recent military ties between China and Myanmar deepen the threats to Bangladesh. However, in this given scenario, the Bangladeshi foreign and defense policy planners are still not concerned about strengthening defense diplomacy for ensuring national security of the country.

This essay proposes a theory of defense diplomacy for Bangladesh, and examines the theory in explaining major global powers’ defense diplomacy of the last few decades. It argues that effective defense diplomacy of Bangladesh will ensure national security against potential threats, and the globalization of military power has brought the opportunity for the country to strengthen this type of diplomacy. Evidence supports the necessity of these hypotheses presented. In testing these hypotheses, the study will be conducted with rigorous interviews with foreign and defense policy practitioners of Bangladesh.

**Sunday, 24 August 2014**

Session 4A

12:05 AM – 1:30 PM

Room # 8012

Panel: **Identity Construction in Postcolonial Bangladesh**

Research theme: **Culture and Identity**

Chair: Professor Md. Monirul Islam Khan, PhD, Chairperson, Department of Sociology, University of Dhaka

Politics, polarity and problems of identity with the emergence of Bangladesh

Dr. Sheikh Mehedi Hasan, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

The question of identity for Bengalis of Bangladesh is a contested and politicised issue embedded in the rubric of history. Dwelling in a twice colonised nation in South Asia, Bangladeshi Bengalis have gone through several transformations with regard to their national, religious and cultural identities. The emergence of the Bengali Muslim middle class in Bengal, who enjoyed, to a certain extent, economic success and political power, had to negotiate their identities against the backdrop of India's partition in 1947. After they were ordained to choose East Pakistan as "home", they had to reassess their identities under the dominance of West Pakistan from 1947 to 1971. In the 50s and 60s they were forced to be involved in politics of identities and a long course of resistance ultimately turning into a liberation war in 1971. With the emergence of Bangladesh, the politics of identity underwent several states of chaos and confusion, creating debates on various dimensions of national and cultural identities. The postcolonial predicament in Bangladesh proves to be complex and painful in the course of struggle and resistance to oppressing forces in different phases of history. Language, religion, politics and other ideological impulses lead to debates on the priority of religion or language in constructing Bengali identity. The process goes on in conformation with a clash between ideologies of Bengali nationalism and legitimacy of Bangladeshi nationalism.

The paper concentrates on issues of politics, polarity and problems of identity with the creation of a new nation named Bangladesh following a nine month war of liberation in 1971. It focuses on how a new nation faces troubles and challenges put up by the war that cost not only lives of the old, young and children and the honour of women, but also a sense of loss in terms of sanity and sensitivity. It brings about issues of identity politics along with polarisation and the paradox of identity with reference to the history of Bengali nationalism and nationhood. The paper observes how people in the new country have to live with the scars of war and negotiate with the meaning of identity and living. It also points out how religion is politicised by governments, political leaders and other institutions and how religion becomes both discourse and ideology in order to exercise political power, exploring the function of power at local and global levels. Considering ontological security in the context of post-war traumas, pains and insecurity, the paper refers to the debates on ethnic, national and religious identity as essential collectiveness and then attends to cultural pluralism as evident in Bengali identity formation in Bangladesh. Textual references are drawn from Tahmima Anam's novels: *A Golden Age* and *The Good Muslim*, and Tareque

Masud's film *Matir Moina (The Clay Bird)* along with relevant sources from historical research, research in political science and other branches of social sciences.

T-shirt trend in Bangladesh: Amalgamation of trade and tradition

Mohammad Kasifur Rahman, Lecturer, Department of English, Dhaka International University (DIU)

This paper deals with one of the major aspects of Bangladeshi culture which is fashion and critically reads the discourses expressed by one of the cultural products: t-shirt to show that the current trend of t-shirt among the young people (age: 16-25 years) functions in two ways: upholding the Bangaliana and also giving fuel to consumerism. The major focus of the paper is how and why the casual form of dressing has become so much popular in Bangladeshi culture. The discussion of the paper is divided into three major parts. The first part discusses the present condition of the t-shirt culture in Bangladeshi market. The second part focuses on the politics behind the current trend of t-shirt and argues that t-shirt is a new tool through which consumerism is flourished in a network of production, distribution and consumption. The final part argues that though t-shirt promotes consumerism, it also upholds Bengali culture. T-shirt has become a common form of clothing among the young people of Bangladesh. This widely popularized attire of present time was not so much popular in Bangladesh during the last century. Although it is a casual dress, by the course of time it has become widely popular that young students have started to attend the classes wearing t-shirts. During the last two decades of the twentieth century university students were usually used to attend their classes in formal getup with formal shirt, pant and shoes. It was considered to be indecent in that time to be present in the classes for the academic purposes in t-shirt and jeans. But the scenario is quite flexible for the present time. Often students are seen to roam in the academic buildings wearing even jerseys which are meant to wear during taking part in games and sports. Finally, this paper will show how current trend of t-shirts expands "Bangaliana" among the young people of Bangladesh and at the same time promotes consumerism in the name of upholding Bengali tradition and heritage.

Analyzing peace in the cultural context: Some aspects of Chittagong Hill Tracts peace accord 1997 in Bangladesh

Ranjan Saha Partha, Assistant Professor of Anthropology, Jahangirnagar University, Bangladesh

Based on empirical research in three villages of Khagrachari district in Bangladesh, this paper took the form of an anthropological enquiry into the practice and discourse of Chittagong Hill Tracts (CHT) Peace Accord 1997 in Bangladesh. More specifically, the paper is concerned with the setting of CHT peace process by giving importance the notion of cultural violence as root causes of conflict. The south eastern part of Bangladesh is commonly known as the region of CHT. There are about 600,000 Jumma indigenous people in the region, and the dominant religion is Buddhism, as opposed to the state religion Islam. The main root causes of conflict on the CHT centered on the identity formation issue since the British Colonial period, when the colonial government introduced tribalism policy towards the region. The policy has continued in the postcolonial regimes, even after the independence of Bangladesh. Being categorically refused to create any space or account any recognition to the Jummas by the state, the Jumma drifted the arm movement toward adopting conflict means. The government started Militarization as counterinsurgency. In the context of rising conflict in cultural means, the main element in the marginalization of the Jumma people was the

resettlement of 400,000 landless Bengalis from the plane lands of Bangladesh to the CHT between 1979 and 1985 under a government transmigration program. It has several sociocultural consequences on indigenous people: destruction of the traditional agricultural system of indigenous people, change in the names of indigenous localities, attack on indigenous religious institutions, and above all their forceful eviction from lands. The resistance of Jumma people has been associated with increased conflict between Bengalis and indigenous people. Statistically, in my field work I found that, there are five major communal conflicts have been arisen between the Bengalis and Jummas, four of Buddhist temples vandalized, and about hundreds of Jumma families are forcefully evicted from their agricultural lands. Continuous domination of Bengalis severally impacted on everyday life the Jumma people. Jummas are often victim of physical, verbal and mental exploitation. Whilst apparently peace accord was employed in 1997, I argue that the peace process remains detached from the local people. The accord is submerged by ideas and practices which do little to meet the demands and everyday experiences of the Jumma people who have been struggling for their cultural identities and religious rights, a form of connection that is discordant to discourses of peace building and sustainability. The paper suggests that a unified approach integrating perceptual and negotiating variables with social structure is warranted for a holistic understanding of peace. Such a perspective requires analyzing the local people responses in a broad historical, social and cultural context, given the fact that options for peace and conflict in the CHT are largely the products of existing social structures.

Session 4B

12:05 AM – 1:30 PM

Room # 7015

Panel: **Globalization, Education and English Language**

Research theme: **Globalization and social institutions**

Chair: Professor Dr. Muhammed Shahriar Haque, Dean, Faculty of Liberal Arts & Social Sciences, East West University, Dhaka, Bangladesh

Binary network of postcolonial stances regarding English language and literature and its implications for Bangladesh

Abdullah al Mahmud, PhD Student, Monash University, Sunway Campus, Malaysia

After the colonial regime, the supremacy of English has created divided opinions among the intellectuals. Some scholars advocate strengthening native languages with a pejorative stance against the language of domination, while some others propose ‘nativization’ of English to adapt it with native culture and thoughts. Both the two positions can be seen as binary in their exclusive oppositeness as well as in their treatment of the languages dealt with. In addition to overviewing the two positions regarding the process of decolonization, the present article tries to address the issues beyond the entire contravention and also shows how the insights from here may be used for the language policy of dependent states, for instance Bangladesh, in order to actualize a more authentic national consciousness. However, according to this author opening the horizon of more languages by promoting multilingualism instead of bilingualism (English versus a respective native language) in education system, and a value-free, value-mixed or value-reformed teaching-learning of English language and literature are the issues that need to be pondered upon.

English language learning system at higher secondary level in Bangladesh: Challenges and opportunities

Mr. Mizanur Rahman Jewel, faculty, Department of English, The Millennium University, Dhaka, Bangladesh

The aim of this paper is to describe the context of English Learning System in Bangladesh. It is an attempt to find out the present situation and problems within it, and to conclude by making some proposals and recommendation towards the improvement of the situation. The paper will also focus on the aims and objectives of LSEL in colleges of Dhaka City that is attempting to minimize the problems in learning situation of LSEL in Bangladesh. By doing this survey I have found that very few colleges have concern on English Language Learning System but most of the colleges neither are not concerned about this factor.

English is studied in Bangladesh as a compulsory subject in our curriculum to materialize specific purpose, e.g to get overseas employment, to help to promote foreign trade and commerce and facilities higher education. English is taught also to enable learners to be acquainted with the foreign culture, tradition, history and the country in general of the target language and also to pursue knowledge and pleasure about the world. Learners study English for 14 years. During this long period English and Bengali are considered by the same weight. The aim of this paper is to describe the context of English Learning System in Bangladesh. It is an attempt to find out the present situation and problems within it, and to conclude by making some proposals and recommendation towards the improvement of the situation. The paper will also focus on the aims and objectives of LSEL in colleges of Dhaka City that is attempting to minimize the problems in learning situation of LSEL in Bangladesh. By doing this survey I have found that very few colleges have concern on English Language Learning System but most of the colleges neither are not concerned about this factor.

The research has been conducted based on the primary data collected from various renowned Higher Secondary Level institutions of Dhaka city. Data collected through a questionnaire prepared based on the needs of research. The questionnaire has been designed so that the necessary data for research are collected and the detailed analysis can be made and can be reached a pragmatic conclusion. Sampling consists of seventy students among population of the data. Sampling was done on a random basis and presents the whole population in a significant way.

Place of grammar in a communicative syllabus on the perspective of social needs

Dr. Nilanjan Ghosh, Guest faculty of English language, Rabindra Bharati University, Kolkata, India

The need to make value judgments and choice in deciding what to include [or omit from] specifications of content and which elements are to be the basic building blocks of the syllabus presents the syllabus-designers with constant torments. The issue of content selection becomes particularly pressing if the syllabus is intended to underpin short professional courses. Besides, rapid sociological changes, right from the first half of the twentieth century, have been remarkably leaving their footprint even on the phenomena of the professional courses and their syllabus. Until fairly recently majority of the syllabus-designers has been startled out by drawing up of grammatical and phonological items for the syllabus. Those items have been graded according to difficulty and usefulness. But these traditional ideas have been replaced by the new ideas [since 1970] that take into account what the learners want or need to do with the target language. Thus these ideas have been

established that the needs of the learners should be the deciding factors in determining the content of the syllabus. Focus should be made not only on the function but also on the societal and experiential content. Recently, however, some syllabus designers have suggested that syllabus content must be specified in terms of learning tasks and activities on the ground that the communication, the main contribution of the language, is a process but not a product.

Session 5A

2:15 PM - 3:40 PM

Room # 8012

Panel: **Language, Education and Development**

Research theme: **Population, environment and development**

Chair: Dr. Salehuddin Ahmed, Managing Editor, *The Daily Star*

Education through entertainment for the working urban street children of Bangladesh  
Asif Imran Khan, Communications officer, BRAC.

People, who live in streets, live in continuous conflict. Though children rightfully deserve to have a playful life, many of them are found living and working in the harsh context of the street. Several NGOs are recently found to establish urban street children centers with a view to address their needs like basic education, treatment, life skill education, painting, singing, and indoor games, etc. However, in many cases these activities do not effectively engage the students as they are not specifically tailored to their social reality and interest. In this context, being motivated by the controversial views and research findings about the realities facing the working street children, the present study was conducted1) to provide a general account of the daily life of the working street children attending Urban Street Children Centres; 2) to identify the available sources of recreation for these children and 3) to suggest the possible effective intervention for education through entertainment utilizing the identified sources of recreation.

Children of two urban street children centers and a pre-primary school in Dhaka city participated as respondents in this study. All these institutions were purposefully selected considering feasibility and convenience. This qualitative research followed the exploratory-descriptive-analytical research model. To understand the reality and identify the issues to be considered, several key informant interviews were conducted. Next, using in depth interview, focus group discussions, and participatory observation of 55 street children aged between 10 and 15, data was collected. Except for limited engagement in outdoor sports, the major sources of entertainment identified were: playing video games, watching TV programs and cinemas. As the major source of entertainment, 69% of the children reported to play video games regularly (at least thrice every week) in the widely pervasive small video game stalls that spurted in various slums, squatters and low income settlements in Dhaka. The availability of these game stalls and affordability of playing the games (tk. 20 per hour) were considered convenient for them as the best form of recreation. Watching cinema in theatres and in television in the video game stalls were found to be relatively less popular as 45% watch cinema once every week. Interestingly, they showed great fondness of Bangla language cartoon *Meena* (65% who liked it) and puppet show *Sisimpur* (70.1% who liked it), despite very limited access to television outside the NGO operated centers. The study recommends the following specific sources of recreation that might be introduced to encourage education through entertainment among urban street children: Edutainment, that mixes educational content with entertainment, can be helpful in providing basic education

and knowledge about health, hygiene and sanitation, and life skills, etc. Creating video games, mobile apps, and cartoons, with a consistent character as role model can utilize their established recreational interest while also providing them with education. The study's theoretical significance lies in its contribution to the understanding of the recreational interest of the working urban street children, while the practical significance alludes to the opportunities for appropriate intervention for agencies working for them.

“Our ancestral wisdom”: Voices of resistance and sustainable development in the indigenous Santhal and the Tenyidie literature

Dr. Piku Chowdhury, Assistant Professor, Satyapriya Roy College of Education, Kolkata, India

The implicit warfare or violence against nature, resulting in environmental degradation and disruption of biodiversity has affected human kind in way largely overlooked by the patriarchal hegemonic setup of traditional societies. Modern reductionist science excludes indigenous men and women as experts and violates both nature and women in terms of mechanical productivity and progress, undermining the natural productivity and evolution as economically ‘unproductive’. The price is to be paid by mankind in general and this war against nature in the garb of “development” reflects nothing but a culture of violence. This paper remains a humble attempt at exploring the profound impact of the degradation of biodiversity and policies of conversion of forest lands for economic and mechanistic developmental projects upon the men of rural India and a continual renegotiation of their identity in the fast evolving glocalised world. How poetry and folk songs of the indigenous communities of India reflect a profound realization of the crisis and how the human identity becomes a new abstract and self-referencing machine, remains an intriguing grey area to be explored. The intimate relation of the ever evolving subjectivities, human welfare, sustainable development and conservation of bio-diversity unfolds through the age-old tribal songs and poetry. An exploration of these songs and poems unearth striking perspectives on productivity and development. The voices from the soil had realized the gravity of the ecological and environmental question - the crucial need to bring the material and collective development of humanity into line with nature. These ancient songs and poetry of the Santhals and the Naga tribes using Tenyidie emphasize the necessity of rethinking the representation of the human identity, its activities and its place within Nature and their vision posits a sustainable model of development. The paper intends to explore the problematic of true development and ecological questions as anticipated in the poetry of the Santhal and other indigenous communities of India.

Working with learners' motivation and success: Tracing the sources of low motivation and a learner-centered approach

Mizanur Rahman Jewel, Ph.D Researcher, Jahangirnagar University, Dhaka

It is said that the essence of success derives from motivation. The same is true in EFL pedagogy too. Over the years, researchers have found that success has a significant correlation with motivational intensity. To further this point, if we explore the prevailing EFL pedagogy in Bangladesh and elsewhere it becomes clear that learner motivation has a significant role to play in making the EFL programme successful. The current paper explores some of the sources of low motivation amongst the FFL learners in our academic context through an empirical study. The paper also attempts to make some recommendations so as to

highlight the motivation-generating and learner-centered pedagogy in the EFL classes in Bangladesh.

Session 5B

2:15 PM - 3:40 PM

Room # 7015

Panel: **New Media in “New Bangladesh” I**

Research theme: **Globalization and social institutions**

Chair: Mr. S.M. Shameem Reza, Associate Professor, Department of Mass Communication and Journalism, University of Dhaka

Facebook and cyber-violence

Arafat Mohammad Noman, Lecturer, Department of English, East West University, Dhaka, Bangladesh

Who could have imagined the speed and depth of new media until Hosni Mubarak of Egypt was overthrown by an upsurge resulted from an acute civil resistance or until the self-immolation of Mohamed Bouazizi? No doubt, the Arab Spring was germinated in a virtual world and further escalated into the ‘real’. In this scenario, it can be said that the ego (of the civil society and of the youth bearing new spree of freedom) opposes the conscious recall of repressed unpleasant experiences that ultimately culminates in a new era (or a different era, if not new). The upsurge, in this sense, is an epitome of ‘constructive violence’. But then again, the series attack on Buddhist monasteries and Shrines in Ramu, Bangladesh in reaction against a facebook image of desecrating Quran gives us a different glimpse regarding the versatility or charisma of new media. Hence, drawing two examples that cover both the constructive and destructive milieu of new media, the paper is designed to address the concept of violence in cyberspace. Violence, in its simplest term, is the aggressive behaviour with the intent to cause harm (Englander, 2003, p. 13). Considering this very general idea, the concept of violence in cyberspace- starting from facebook meme page to the most radical blogging- is differently ascribed in human nature when the ground is a virtual or ‘unreal’ one. Against this scenario, the present paper intends to shed light on the psychoanalytical reading of violence in cyberspace (or cyber-violence) and also attempts to show if and how cyber-violence as a force from ‘unreal’ simultaneously challenges and promotes violence in our long known ‘real’.

Does ‘Community’ Exist? Use of SNS and Transformation of Community

Obydullah Al Marjuk, Faculty, Sociology Department, Independent University, Bangladesh  
[Research for this paper has been made possible by CSSR/HEQEP Sub-Project CP 2280]

Recent increase of Social Networking Sites (SNS) use has attracted the present day researchers due to its surpassing feature over other social technologies (Harlow & Harp 2012). This increase was depicted to have changed the long-lasting romanticised idea of community and belonging, and many predicted this even before it started to step-up at full volume (Rheingold 1993, Delanty 2003). Albeit the reality differs to the general assumption of technology as to have developed the quality of our social and cultural life, we cannot deny its engulfing existence that might even change our behaviour and replace our older

impressions. With the transformation of technology into its more cultural form, traditional attributes of a community have been highly affected, and this new form of information and communication technology (ICT) is bringing out many different communities that are polymorphous and best described as *virtual communities*. The question arises whether 'community' exists or it has transformed into an archaic notion. The current study, which is subsequent to a similar study, aims to analyse the use of SNS in relation to its reinforcement of *Gemeinschaft* tendency, an idealised notion of a traditional 'community'. It borrows the idea of social capital as a scale to measure the tendency of *Gemeinschaft* in which its high or low level of existence impacts on *Gemeinschaft* accordingly. Accommodating the respondents from three different nationalities; Bangladesh, England and Malaysia, this study reveals the fact that the notion of community still exists but with new dimensions generating different tendencies.

Cell phone: "*CellDivision*" of central purpose

Rifat Rezowana Siddiqui, Lecturer, Department of English, Atish Dipankar University of Science and Technology, Dhaka, Bangladesh

Technology has been a blessing to the ordinary people for the service it provides, on the contrary, to the capitalist people for raising the heap of wealth by manipulating the society through it. One of the remarkable advancements of technology is Cell phone. At earlier stage, its function was to maintain communication with the far away people through making call. It used to work like a portable Telephone. As a substitute of a communication device, it has now obtained a new layer of meaning. It is now considered as a scale for determining the social position as well as the economic status. Thereby settling on the economic condition, one can determine in which way the stream of lifestyle, trend is flowing. As economic status determines how much consumption a person can do, the fashion consciousness of any person requires economic solvency to carry on it. This stream of trend makes this technological product so widespread that it turns into a cultural product which creates new identity. Thus this paper studies and reveals those cultural facts focusing on young generation. The influence of various techno-based consumer products on youngsters is also explicitly studied. In order to do so, certain works of theorists have been incorporated in this research work. Mostly the essays of Certeau, concept of Myth by Barthes and theories from Adorno and Horkheimer's essay have been integrated to complete the research work. In this way, this research paper discloses the way of fashioning technology into a cultural product which profoundly persuades a certain group of people into creating new identity. Thus using this manner, the paper distinguishes the cultural depiction of cell phone as a scale, which gives rise to a new cultural identity through a cultural product.

Session 6A

4:05 PM – 5:30 PM

Room # 8012

Theme: Globalization and social institutions

Panel: **Globalization and Trans-cultural belonging/identity**

Research theme: **Globalization and social institutions**

Chair: Professor S.M. Nurul Alam, PhD, Department of Anthropology, Jahanginagar University

## Trans-global Bangladeshi Diaspora in the USA

Zahir Ahmed, Professor, Dept. of Anthropology, Jahangirnagar University, Savar, Dhaka

Much of the discussions on globalisation interrogate how do we unpack relationship between place, identity and culture. These advocates have argued that globalisation is increasingly becoming non-fixity of the world under the rubric of culture. People's location, their identity and their culture were seen in particular cultural areas, and were slippage into essentialised discourses which assume 'natural' fit between geography and culture. According to this framework, migration assumed to involve either the displacement of a culture, and its gradual assimilation into the dominant culture of the receiving society, or the maintenance of cultural boundaries between groups. Identity was thus assumed to be rooted in particular place. Against this assumption, my empirical research on Bangladeshi Diaspora in the US raises question whether 'place' and 'identity' can be taken for granted or not? My data interrogates that territory and identity are interlinked in far more complex ways. Two basic premises underlie this interrogation. The first is that Bangladeshi migrants in the USA is not a homogenised category in which migrants play their role in the process of integration between two cultures, but a state of being that is constructed in different ways within particular cultural contexts and geographies of power. A second premise of this is that rather than being alien Diasporic individuals, migrants are active cultural agents, with their own agendas and perspectives both at 'home' and 'away'.

## The impact of globalization on ethical leadership: A critical explanation from *Tawhidic* paradigm

Ashiqun Nabi , Lecturer, Manarat International University, Dhaka, Bangladesh & Suhaimi Mhd Sarif, Assistant Professor, Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia, Kuala Lumpur, Malaysia

This paper explains the impact of globalization in ethical leadership. According to the theory, Globalization is an elimination of barriers to trade, communication, and cultural exchange. The theory behind globalization is that worldwide openness will promote the inherent wealth of all nations. The globalization includes in the four important areas (i.e. knowledge, business, government, and society) can give significant impact on ethical leadership. The study obtained the opinions of 25 MBA and MOM students from Graduate School of Management at International Islamic University of Malaysia through a survey on the impact of globalization on ethical leadership. The study found that globalization has a significant impact on changing people's perspective about the need to have ethical leadership in today's transnational corporations. The informants viewed that the Tawhidic paradigm offers spiritual dimension to educate and nurture people to ethical and influential in leading the globalization and the future. Nevertheless, the results of the study are constrained by the size of the sample and robustness of the analysis.

## From local to global: The Transcultural identities of Bangladeshi Metal Bands

Shams Bin Quader, Adjunct Faculty, Department of Media and Communication, Independent University, Bangladesh (IUB) & Dr. Guy Redden, Senior Lecturer, Gender and Cultural Studies Department, University of Sydney

Based on the theme of this conference; “Identity in the Globalized World: Dimensions, transformations and challenges”, this paper investigates the trans-cultural identities of the Bangladeshi Metal bands coming from the local alternative music scene. More precisely, this article aims to shed light on how and why the underground urban metal scene of Bangladesh came into existence, and why it takes the forms it takes in this postcolonial country.

Consistent with much recent work about alternative rock, it is argued that the concept of scene is helpful in this task because it allows a framework through which to understand how multiple elements come together but never fully cohere into a unified sub-cultural whole that has a ‘straightforward’ relationship with a cultural locality. Based upon interviews with key figures in the scene, ethnographic observation and textual analysis, the article proposes that urban youth’s frustration towards the poor situation of the country is channelled into a passion to build an alternative space. The exploration of foreign musical styles and the fantasy worlds of metal allow participants to occupy ‘another place’. While participants assert the distinction of their music from mainstream rock and pop, one of the main findings is that they are not much concerned about the idea of selling out to the corporate music industry if they become popular. Trans-local connections with other underground scenes elsewhere are emphasized while the local scene remains based on the activity of largely middle-class, part-time, male artists who share particular social and economic resources that afford their participation. The findings lead to questions about the extent to which the scene reproduces alternative rock discourses about authenticity and implicit critiques of capitalism, and also regarding whether its trans-nationalism is adequately characterized as centering on the hybridization of global cultural forms.

Session 6B

4:05 PM – 5:30 PM

Room # 7015

Panel: **Private and Public Spheres in the Age of Globalization**

Research theme: **Globalization and social institutions**

Chair: Professor Firdaus Azim, Chair, English and Humanities Department, BRAC University

Changing gender relation and end of domestic violence: A case of professional women in Dhaka city

Muhammad Anwar Hossain & Ahsan Habib, Lecturers, Department of Sociology & Anthropology, Asian University of Bangladesh (AUB)

Women have always been present in literature as profane, economically impotent and excluded from social and political participation. They are victim of violence from their counterpart especially in domestic sphere. Women are seen as ‘closer to nature’ is the fact that they are associated with the domestic rather than public domain of social life. This socially created hierarchical relation of power and domination between men and women has been changed rapidly. Women played a significant role in both public and private sphere. Now women enjoy equal rights as men. In traditional Bangladesh society, violence and discrimination are two deadly facts for millions of women. Men were the breadwinners in the family. There was patriarchal power relation in both family and society. Marriage was reduced their physical mobility. In urban Bangladesh, Culturally defined traditional role of women has been changed. They don’t only belong to a kitchen rather they are active in socioeconomic and political activities. Statistics show that educational enrolment of women

is equal to men. Most of the women work outside their homes. Their income significantly contributes to their family. Patriarchal power relation both within and outside households has been ended. Traditional customs and values lost their social significance. Women and men are by constitution equal in Bangladesh. We can see the institutionalized protest against domestic violence. As a result women and young girls are enjoying their rights and contributing in societal and economic level. Present study analyses the nature of changing gender relation of professional women in urban Bangladesh as well as end of domestic violence. The study focuses on how changing gender relation plays significant role in reducing domestic violence. To explain this argument, the study uses the Castells' theory of the 'End of Patriarchy'. The study mainly based on primary data. The study uses various quantitative and qualitative tools and technique to prove this argument. Some secondary data also used in the study. Our empirical data shows that women are much powerful in decision making as well as implementation, involve in economic activities, engaged with social-political activities. Women's role in the family has been shifted from domination to coordination, subordination to supervisor, inferior to superior, passive to active and impotent to important. Although statistics show that 80 per cent women experience psychological violence in all spheres of life but the incidence of domestic physical violence reduce gradually. In case of professional women, we can see the end of domestic violence as well as end of patriarchy.

#### Shahbagh as a Public Sphere

Sheriff Al Sire, In-Charge, Research & Youth, Bangla Tribune

This paper examines of new public sphere started in Bangladesh which can be attributed to build on the Public Sphere theory of Jürgen Habermas. Habermas's article titled "Further reflections on the public sphere" he discussed how the creation of new public sphere would come about. He listed three institutional criteria for the emergency. Firstly, the disregard of social status, or a level playing field. Secondly, a domain of common concern which must be located through discussion. Lastly, inclusivity everyone has to be welcome. In order to create a new public sphere, all of the three criteria need to be accomplished. The main reason behind the research is to test the formation of Shahbagh movement using three conditions of Public Sphere, which is mentioned by Jürgen Habermas. The in-depth interview analysis method will be use for this research.

#### Why Shahbagh Movement in Bangladesh Failed to Sustain Support?

Abu Syed Belal, Post-graduate student, York University, UK

Whereas the use of social media helped foster popular support for protesters in Tunisia and Egypt and played a role in collective action there, it remains a question why despite significant social media presence, Shahbag protest in Bangladesh failed to ensure collective action to continue protest. The Shahbag movement was organized to demand death penalty for an opposition leader. Initially, it received unprecedented supports across the country but only to face waning support few days later. By applying Condorcet's paradox, this paper has made attempts to demystify the underlying factor for why support for Shahbag movement waned. It has shown that it is because of the cyclical nature of collective preferences the organizers could not ensure collective action and therefore failed to sustain supports for their movement.

**Monday, 25 August 2014**

Session 7A

9:45 AM – 11:10 AM

Room # 8012

Panel: **Cinema in Bangladesh: Construction of Identity**

Research theme: **Culture and Identity**

Chair: Professor Zakir Hossain Raju PhD, Director, Centre for Social Science Research (CSSR), & Dean, School of Liberal Arts and Social Sciences (SLASS), Independent University, Bangladesh

Buried reconciliation, impaired identity and representing unhealed memories in film:  
Analysis in Bangladesh context  
Saad Quasem, Senior Fellow, Asialoka Institute, Dhaka, Bangladesh

Political Boundaries become unquestioned features of the background of nations because ordinary discourse just takes the background of boundaries as a constant, natural phenomenon. Micheal Billaig makes it clear that these political boundaries and taking the boundaries as granted effuses the message of national territory, invoking nationalism on the everyday level and labelling the phenomenon as banal nationalism. Primarily, Billaig highlights the representations of patriotism which escapes notice and makes powerful symbols of nationhood. In this presentation, I intend to show how films in Bangladesh are potent symbols of nationhood, which reflect the wider trends of prevalent nationalism present in mainstream Bangladeshi society. The first part of this article discusses the two types of nationalisms present in Bangladesh; further, I look at how the failure of temporality in reconciling with the two nationalist trends left embittered by war and genocide has founded the permanence of banal nationalism. Based on Hutchinson's argument that nationalist warfare spurs a set of nationalist myths which become focal points of social and political agendas of nationalist populations, the following two parts of the paper respectively discuss the films *Jaago* (2010) and *Guerilla* (2011). Each of the films projects the same image of protagonists-who work towards Bangladesh and antagonists who wage against the concept of the country. The films promote the idea of nationhood in everyday life and cultural politics. In *Jaago*, the message of serving the country through football-a sport is one way of representing national pride. While, *Guerilla* shows the struggle of a woman to find her husband and fight the impending Bangladesh War of Liberation integrating the two struggles as one unified people's movement. Together, the paper aims to conclude that since film is a form of media coupled with ideas, the chosen films have surfaced as symbols of banal nationalism, borne out of bruised, non-reconciled identity of Bangladeshis.

Kamola plays a Drag-Queen: Reading 'Lolita Complex' in Humayun Ahmed's *Ghetuputra Kamola* (2012)

Kazi Ashraf Uddin, Faculty, Department of English, Jahangirnagar University, Bangladesh

Cultural appropriation of pedophilia as an accompaniment of musical performance was a unique case in the undivided India, especially on the eastern part of India (now Bangladesh). The emergence of "Ghetugaan" (a form of folk music) with the prepubescent boys dancing in

female clothing is potential with the discursive analysis of transvestism and cross-dressing thus leading to a certain “gender dysphoria” of the performer. A discourse on identity-(crisis) can be furthered by incorporating elements of explicit pedophilia since such prepubescent boys are sexploited (sexually exploited) by the feudal landlords who hire them for dual purpose – musical performance and sexual gratification. This paper presents a theoretical discourse of the psychosexual trauma of a victim of pedophilia (named as Kamola) within the political domain of feudal lordship represented in visual media – Humayun Ahmed’s last film (2012) *Ghetuputra Kamola (Pleasure-boy Kamola)*. Focusing on the pattern of attraction/desire of the pedophile and cross-dressing adornment and enforced performance of the victim, this paper argues that the pedophile in question exhibits the notion of “Lolita complex” alluding to Vladimir Nabokov’s *Lolita*. Assuming an academic and interdisciplinary approach, this paper also sheds light on the ecological catalysts as means of sexploitation within the framework of ecocriticism. Under three sub-titles, the present paper firstly offers a socio-ecological context of Ghetugaan followed by the representation of Kamola’s crisis of finding his “self” within the queer identity parameter. Thus the second sub-section also informs us of the “Lolita complex” of the aforementioned pedophile as complementary to the trans-discourse. The last sub-section of this paper presents Kamola as a victim of gender-violence and nuptial jealousy ultimately leading to the extreme, the murder.

Globalization & screened identity: Few recent trends in Bangladeshi cinema  
Nandita Tabassum Khan, Senior Lecturer, Journalism & Media Studies, Stamford University, Bangladesh

Free flow of information through free market economy has set the media industry in the core of globalization. Movement of goods/services, capital, technology and the people across the border – are the four aspects of globalization. Cinema industries of many countries are utilizing the tools to being global. Bollywood (the Indian film industry) has already marked a spot in the international market by targeting the Diasporas through the globalization of narratives, techniques and technologies. The liberalization policies of the Indian government in the late 1990s and encouragement of foreign investment opened Hindi cinema up to the global audiences. In Bangladesh we find a rather puzzled picture. To compete with the Indian tv channels and Indian cinema market in Bangladesh, we portray ourselves in a strange mirror which actually reflects a demolishing identity. The recent ventures as ‘Most Welcome’ (2012) and ‘Purno Doirgho Prem Kahini’ (Full Length Love Story) (2013) among many others, tried to offer the audience a very new look. Sparkling screen, distinctive camera operations, highly computerized action sequences, romance in spectacular locations, trendy dress codes – tried to set the cinema market in a different zone. Cinema creates a global identity for the concerned country. While the Bollywood is utilizing the tools to get global, Bangladeshi cinema is only being bollywoodized. This paper will take a critical look at the impact of globalization in the recent trends of Bangladeshi cinema. To investigate this, the paper will look into the cultural identities constructed in the aforementioned films. The paper will examine the films whether they get along with the discourse of globalization, whether the process of globalization (or bollywoodization) speeds up the disappearing identities of culture and nation, whether the newness of screens could come out with a true originality of ideas. The paper will go through the narratives, the screenplay, the shots, the techniques of editing, above all the construction of shifting identity.

Session 7B

9:45 AM – 11:10 AM

Room # 7015

Panel: **New Media in “New Bangladesh” II**

Research theme: **Globalization and social institutions**

Chair: Dr. A.S.M. Asaduzzaman, Assistant Professor, Mass Communication and Journalism, University of Dhaka

Counter-power or Business: Understanding Bangladesh’s Network Society

Dr. Fahmidul Haq, Associate Professor, Dept. of Mass Communication and Journalism, DU

The diffusion of Internet, mobile communication, digital media have prompted the development of horizontal networks of interactive communication that connect local and global. Manuel Castells’s (2005, 2007, 2011) groundbreaking idea of 'network society' has helped us to understand this virtual network where the members of the network interact with each other horizontally and this horizontal communication is self-generated in content, self-directed in emission, and self-selected in reception by many that communicate with many. This horizontal ‘self-mass communication’ builds counter-power. However, Castells’s theoretical underpinning has been contested by Christian Fuchs’s works (2014). His research on Google and Facebook has proved how these two new media giants have successfully used the cyberspace as a business-space. Their popularity has resulted monopoly in the cyberspace and has created privacy problems. Also the self-generated content of the prosumers of the network society have been sold by the companies like Google, Facebook or Twitter without paying the producers of the contents. This paper compare these two theoretical positioning and tries to examine how these two ideas work in the network society of Bangladesh by focusing on two cases: first, the Shahbagh Movement which was initiated and contributed by the bloggers and second, the somewhereinblog, once an alternative media which turned into a regular commercial site.

Impact of social media on interpersonal relationship: Case of Bangladesh

Shabnam Azim, Assistant Professor, Department of Mass Communication & Journalism, University of Dhaka

Bangladesh steps towards the digital era, when the country finally decided to connect with the submarine cable in 2006 and took the challenges to declare this country as ‘digital Bangladesh’. Any new journey always faces some obstacles which raise conflict to the previous journey. However, Bangladesh is passing a transitional period and our present society faces a lot of new trends, such as social media.

Social media or "social networking" has almost become a part of our daily lives and being tossed around over the past few years. Social networks provided us the opportunity to connect with people and build better relationships globally. Social media is a rapidly growing phenomenon in Bangladesh. According to the BTRC, on 30<sup>th</sup> May of 2014, with roughly 7.3 million people using the world’s strongest social medium, face book. With the social networks we are able to communicate our thoughts and perceptions over different topics with a large number of audiences. The sharing features available on the social networks make ones opinion about any topic popular and its impact is huge.

We have the option to make groups with people who are like-minded and share the related news with them and ask for their opinion or input about the topic. But the extensive use of social media may cause addiction to the users. It may reduce the level of human interaction,

people may become isolated and possess different kinds of values which hamper the real life. On the other hand, very often people involve with unethical activities and with crime also. Sometimes people cannot differentiate the virtual world to real life.

There are always two sides of everything; it depends on the perspective on how we perceive it. The same goes for social media, most people admire it as a revolutionary invention and some perceive to take it as a negative impact on the society. Recent years, in Bangladesh, it is observed that tension lay on relationships. The number of divorce notices submitted to the DCC (Dhaka City Corporation) was 5,324 in 2007, which increased to 7,065 in 2008. The number of cases filed was nearly 6,000 in both 2009 and 2010. On the other hand, the break up on affair, extra marital affair, have more than intimate friends at a time, lack of devotion, loyalty, honor, respect in interpersonal relationship etc are commonly observed in Bangladesh, specifically in urban area who have the access of internet or other communication media, such as mobile phone, satellite channels and so on.

On the other hand, People become dependent on the technology and forget or are less interested to socialize in face-to-face context. The online personality of a person might be totally different from his/her offline character. The researcher will try to find out is there any impact of social media in changing relationship patterns or can social media make people vulnerable to continue their traditional values/beliefs? It is the high time to assess the nature, trend and scope of social media on interpersonal relationship and to understand the level of capacity of the users to adopt this virtual world in their existing real world.

Trends in advertising of freelance businesses in Facebook

Aditi Ahmed, Junior Lecturer, Media and Communication, Independent University, Bangladesh

Facebook, a multimedia platform does not only function as a mode of networking, socializing and entertainment, but also facilitate startup business freelancers that are currently undergoing an upsurge of demand in their specialized services. The paper intends to appraise the level of maturation of these businesses in terms of consumer demand and sustainability. Moreover, it will endeavor to examine consumption behavior in online social communities, specifically in facebook. By means of participatory observation, case studies of both consumers and owners of these businesses and secondary material, it will attempt to establish the level of sensationalism that businesses such as these provoke. Due to the lack of data, this paper will be limited to qualitative analysis of how these businesses function or how they manage to broaden their spectrum amongst all classes of people in Dhaka, Bangladesh.

Session 8A

11:35 AM – 1:00 PM

Room # 7015

Panel: **History, War and Media**

Research theme: **Culture and Identity**

Chair: Mr. Mofidul Huq, Trustee, Liberation War Museum, Dhaka

Trauma and reconciliation: Alternative discourse on 1947 partition on celluloid

Nazua Idris, Lecturer in English, Stamford University, Bangladesh

This paper analyses seven films from Bollywood and West Bengal film industry representing the partition of the Indian subcontinent in 1947. The paper shows how these films provide an

alternative discourse to the history of partition. The films are: Ritwik Ghatak's *Meghe Dhaka Tara* (1960) and *Subarnarekha* (1962); Deepa Mehta's *Earth* (1998); Anil Sharma's *Gadar: Ek Prem Katha* (2001); Chandra Prakash Dwivedi's *Pinjar* (2003); Yash Chopra's *Veer-Zaara* (2004); and Vic Sarin's *Partition* (2007). These films provide the readers a collective understanding of the partition violence and its aftermath across the borders. While history focuses more on the political issues, these films focus on the private sphere portraying the socio-cultural, psychological and emotional impact of partition in the lives of the general mass in this subcontinent. They reflect on the partition from the perspectives of ordinary families, women, refugees and other victims of the event whose voices are silenced by the history. Such multiple perspectives provide the contemporary audience a way to live through the partition crisis and move towards a greater understanding of the history through reflection and introspection. Again, some of the partition films use the romance-trope to suggest a possible way to reconciliation through the triumph of love and humanity over all conflicts. Therefore, this paper analyses the allegorical narrative structure of these films to show how they provide an alternative discourse to written history, and create an aesthetic passage towards reconciliation.

Demystifying gender and sexuality: With specific reference to cinematic representation of Liberation War of Bangladesh

Raisa Rasheeka, Junior Lecturer, Media and Communication, Independent University, Bangladesh

Within any structure of inequality, it is perhaps most important to identify the instruments constructing it and how these can be transformed to create a more equitable world. In order to help those who hope to stop gender inequality, it is important to understand how and why gender gets done. Focus is needed on the processes that might encourage a change in the way gender is perceived. One of the tools that heavily influence our perception and culture is that of the mass media. Taking cinema as an example of mass media, this research will try to show how stereotypes are created in mass media and transferred to the minds of people and why it is time that we reconstruct representation of gender on screen to bring about changes in perception of gender among people. This paper will look at how gender and sexuality have been portrayed within the war narrative using ten liberation war themed cinema of Bangladesh. Using Stuart Hall's theories of representation as the broader theoretical background, this research defines gender as socially constructed and will make an attempt to present how cinema has the capability to create gender stereotypes.

Media framing of Bangladesh Liberation War during 1971

Jessica Tartila Suma, Junior Lecturer, Department of Media and Communication, Independent University, Bangladesh (IUB)

Bangladesh as a nation and as a state was 'born' through the liberation war of 1971. The year 1971 has not only become the most important time in the process of nation formation for Bangladesh, it also has turned into a major narrative discourse here. Numerous mass media texts of different sorts, such as songs, novels, poems, films, television dramas, stage-plays and street-theatres as well as non-fictions, histories and researched pieces have been produced on and around 1971. These together continuously narrate and re-narrate the liberation war and its various aspects and aftermaths. Eventually, these construct a

representational discourse of not only 1971 liberation war, but also of the nationhood of Bangladesh.

This paper critically studies the role of the influential media, the newspaper that portrayed the liberation war during 1971 and played an important part in constructing this discourse. The Newspaper was serving as one of the major media at the time. The role of newspaper is analyzed in detail in an attempt to understand the interconnections between the media and Bangladesh liberation war during 1971. While the liberation war has been portrayed after the war of 1971 during last four decades, its portrayal during the war has not been studied with proper methodology yet. Therefore, this project is one of the first steps in this regard and therefore this research is a pilot research.

Utilizing archival research on newspapers this research project investigates how this media portrayed the liberation war. The three national dailies, 'The Dainik Ittefak', 'Shongbad' and 'the Pakistan' are used to identify the news frames of the Liberation War. This paper aims to find out what kind of interpretations Bangladesh liberation war received in mass media during 1971 and why it is so. The key questions asked here: why and how did the print media record Bangladesh liberation war? What kind of representational modes were and are in practice in constructing the liberation war on print? It will thus also identify some less-travelled ways of representing and thinking about Bangladesh liberation war and its media portrayal during 1971. In other words, how the media perceived and positioned the ongoing liberation war-this study investigates that. In order to do that, the research focuses the Newspapers of that time which were published regularly from Dhaka during 1971. The analytical tool that we will use is Media Framing method. Framing has become a popular theoretical apparatus in understanding how the media select and deselect events and thus construct news and other media content for the audiences. This paper is a significant step in generating new literature and discussion about the ways the mass media can serve the nation(s), states as well as the mass audience.

Session 8B

11:35 AM – 1:00 PM

Room # 8012

Panel: **Trans-cultural Screen Culture**

Research theme: **Globalization and social institutions**

Chair: Dr. Fahmidul Haq, Associate Professor, Department of Mass Communication and Journalism, University of Dhaka

Film as National Memory in South Korea and Bangladesh: Cinematic Historiography of War and Partition in Inter-Asian Frame

Professor Zakir Hossain Raju, Director, Centre for Social Science Research and Dean, School of Liberal Arts and Social Sciences, Independent University, Bangladesh

[Research for this paper has been made possible by CSSR/HEQEP Sub-Project CP 2280 and Korea Foundation]

In this paper, I am going to compare the cinemas of two countries from two different regions of Asia: Bangladesh (in South Asia) and South Korea (in East Asia). As these two regions of Asia differ greatly in terms of culture and technology, my ongoing research on Asian cinema is going to offer for the first time, not only cross-national but also inter-regional comparisons of a pan-Asian phenomenon that is the development of independent cinema for self-

expression and identity construction in different local contexts. The major transnational film industries of Asia, such as Bollywood or Bombay cinema in South Asia and Hong Kong film industry in East Asia attracted many scholars in various studies. However, cinema and visual culture across Asia is a less-researched field not only among the Asian Studies scholars, but also among Bangladesh or Korean Studies researchers. My future research and study in this area is going to ‘Asianize’ Korean and Bangladesh Cinema Studies. This is going to open up a new area of research in which cinema, nationhood and freedom may be interconnected to frame some larger, pan-Asian questions.

Since I started researching Bangladesh cinema as a national cinema two decades back, I have become interested in the relationship between national history and film as memory in Asian context. In this paper, therefore, I wish to see if film is serving as a ‘national memory’ for citizens of Korea and Bangladesh who have been hurt by war, colonialism and other political calamities during the twentieth century. I locate that in both these nation-spaces, the art cinemas of late 1990s and 2000s have been instrumental to record and represent such pains of genocide, separation and partition. In order to focus on these issues, among Bangladeshi art cinema stalwarts, I will analyze films by Tareque Masud and Tanvir Mokammel. With these Bangladeshi ‘auteur’ films, I will then compare films by Lee Chang-dong and Park Chan-wook whose works in contemporary Korean cinema are more relevant for this line of enquiry. Through textual analyses of some selected films by these renowned Asian art cinema filmmakers, I wish to ask why such cinematic historiography started to happen only in the late 1990s’ Korea and Bangladesh. I then wish to examine how these contemporary Korean and Bangladeshi films are constructing a particular kind of national memory on screen.

Representation of Cyborg on screen: Celebration of *Posthumanities* and *Posthuman* identity  
Shakhawate Jamil Saikat, Lecturer in English, Dhaka International University (DIU), Dhaka, Bangladesh

At times, it seems interesting enough to experience the shift, both ontological and factual, from humanities to posthumanities – an emerging and/ or proposed discipline – and from human to posthuman identities. It is interesting in the sense that this shift has been introducing a newly born grey area of identity that deserves academic attention and application and demands critical investigations and interpolation in the context of the twenty first century. If we accept that the centuries old traditional concept of humanities is giving way to posthumanities, it will inevitably introduce a translocation and/ or transformation of focus in academic field. It seems that this translocation/transformation is problematic since the translocated/transformed identity is both political and politicized.

Now, in the era of global culture, we – the subjects of identity – are highly dominated by global film media. This paper reckons film as a powerful site and discourse that has the potentialities to stabilize, destabilize, reconstruct and above all deconstruct identity: every sort of identity on the earth. Significantly, the Hollywood film industry has been producing a good number of films representing different levels of cyborgs – an identity proposed by Donna J Haraway. These imagined identities are “deconstructing the binary structure of human and non-human.” It seems that we have started celebrating these imagined cyborgs more than our human identity. It may appear unusual but in no way can we reject the fact that we do celebrate it. Therefore, the human identity and its ontology are shaken to its core and a *neo*-identity is being formed under the strong influence of film media.

This paper aims to investigate the poetics and politics behind this posthuman identity, the way we are accepting this proposed imagined identities through visual discourse: film. This is

going to be an analytical research that will critically approach the research problem: the very problem created by this identity crisis. In doing so, library work, critical analysis of theorists like Donna J Haraway, Nick Bostrom, Stuart Hall along with a reading of visual discourse represented in popular films will be adopted as methods. In a previous work, titled as “Queered Spiral Dance in the Binary Structure of Human and Nonhuman” the status of this identity has been investigated. This time the politics behind the celebration will be focused.

Films of Alamgir Kabir: Neo-capitalism and values

Imran Firdaus, Staff Correspondent, International Affairs, Independent Television Limited

Being a cultural product, cinema can be read as a nation’s identity. Under this title, the author will try to examine a batch of films made by Alamgir Kabir in post-liberation era of Bangladesh. The author will attempt to examine the representation of neo-capitalist scenario of independent Bangladesh in those films. This will include an analysis of the affect of neo-capitalism on society and young generation (who were the main battery in Liberation War) represented in the films. Furthermore, this analysis of the films will enable the author to try and draw a psychological map of the then evolving bourgeois society in Bangladesh. Theories of post-structural semiotics will be used for these queries. The author will utilize secondary resources and textual analysis of the films for this research paper.

Session 9A

1:45 PM – 3:10 PM

Room # 8012

Panel: **Environment, climate change and sustainability**

Research theme: **Population, environment and development**

Chair: Mr. Philip Gain, Director, Society for Environment and Human Development, Dhaka

Climate change adaptation in developing countries: Does globalization act as facilitator?

Mohammad Mohabbat Khan, Professor, Department of Public Administration, University of Dhaka & Md. Shahriar Islam, Lecturer, Department of Public Administration, University of Dhaka

Developing countries are vulnerable to extremes of normal climatic variability, and climate change is likely to increase the frequency and magnitude of some extreme weather events and disasters. Adaptation to climate change is dependent on current adaptive capacity and the development models that are being pursued by developing countries. These countries continue to face diverse challenges in forming and implementing climate change adaptation plans. It is inevitable that natural forces will contribute to some of those challenges. But, nature is not the single source of such challenges. Having considered the variety of sources of potential challenges, both developed and developing countries have been trying to figure out successful climate change adaptation strategies for last two decades. Due to globalization such collaboration has been possible in each and every sector. Globalization has brought countries together in terms of business, trade, technology, knowledge, policies and relations. Globalization, which is partly synonymous with rising international trade, has fostered the rapid production, trade and consumption of material goods in unprecedented scale and quantities. This has weighted the ecological footprint of human activities around the world.

Thus, in this paper we raise the question as to what extent such global efforts have facilitated climate change adaptation in developing countries. This paper will search for “answer” by exploring theories, norms, practice and issues of globalization. It will also help to find how far the developing countries have been successful in climate change adaptation in the era of globalization. This paper will analyze climate change adaptation cases from few developing countries to delineate the correlation between globalization and climate change adaptation in those countries. Throughout the discussion we would like to present both successful and unsuccessful adaptation efforts. After analyzing and discussing those cases, this paper will present the degree of impact of globalization on climate change adaptation in developing countries.

Paperless campus: The real contribution towards a sustainable low carbon society  
Md. Hafiz Iqbal, Assistant Professor (Economics), Government Edward College, Pabna, Bangladesh & ATM Fakhrul Islam, Associate Professor (English), Government Edward College, Pabna, Bangladesh

Massive global deforestation is not only caused by deforestation of tropical forests in developing countries, but also deforestation of natural forests in developed countries. Pulp and paper industry is one of the main players of deforestation. Globally, paper consumption increases 3% per year. Current global paper consumption now is around 350 million tones. Paper industry itself consumes 35% of total trees. We have to cut one tree to produce 16.7 reams of paper (equal to 8,333.3 sheets). In general, over 900 million trees cut annually for paper industries. In average, individual consumption of paper now is around 4,873.1 sheets per year per student (or equal to 0.6 trees per year per student). Papermaking process contributes significantly to pollute water and air simultaneously. Paper produce factories emit 6.5 pounds CO<sub>2</sub> per ream paper production or around 80 million tones CO<sub>2</sub> per year. In Canada and US, pulp and paper factory is the third largest industrial polluter releasing over 100 million kg of toxic pollution each years. Now, this is the time to consider the paperless campus to establish a low carbon society and ensure the sustainable development. This paper carried out the case study of the experience of paperless campus of different universities in the world to assess the feasibility of paperless campus and develop an approach for the management strategy of a paperless campus. This paper identifies the negative impacts of paper based campus on plant and forest and suggests composite policies issues to establish a paperless campus and promote a low carbon society. Behavioral change of stakeholders, government intervention, financial and technical assistance from development partners and electronic gadget manufacturer can promote a paperless campus. The findings of this paper provide a robust basis for policy makers, researchers, and stakeholders for further research and development of specific policies and plan in this field to lessen the benefits and conditions of paperless campus.

Resilience of grass root people to face vulnerability of climate change in Bangladesh  
MD. Shafiul Islam, Assistant Professor, Department of Public Administration,  
University of Rajshahi, Rajshahi, Bangladesh

Bangladesh is in danger to natural disasters and she is passing through a critical situation facing several severe disasters like Sidr, Aila, Nargis, Mohasen and so on in last eight years due to climate change. According to IPCC forecast, the sea level in Bangladesh may rise by

14cm by 2025, 32 cm by 2050 and 88 cm by 2100. If it is happened, the coastal belt of the country, representing 25% of its territory, will go under water permanently. In addition, the anticipated sea level rise would produce more salinity and reduce food grain production significantly. IPCC further forecasts that if the present trend of climate change goes on, rice production may fall by 10% and wheat by 30% by 2050 in Bangladesh. This is not the serious concern for grass root people of coastal regions only. It is also concern for people of the other parts of the country. Keeping in mind all sorts of perils, the government of Banglaesh also considers it as one of the top most agenda at policy level. But the voice of grass root people is really heard? Reports reveal that people affected by Sidr and Aila are still crying for strong dam, not for relief, to protect them from vulnerability. Against this backdrop, how are they resilient to face vulnerability of climate change? This paper explores answers of these questions. Primarily, data reveal that voice of grass root level people is not taken into account properly. This paper is mainly based on primary data. Besides, data of secondary sources have also been used. However, this paper also puts forward policy implications as well.

Session 9B

1:45 PM – 3:10 PM

Room # 7015

Panel: **Anthropology in the era of globalization**

Research theme: **Globalization and social institutions**

Chair: Zahir Ahmed, Professor, Dept. of Anthropology, Jahangirnagar University, Savar, Dhaka.

Impacts of HIV/AIDS education through formal curriculum and texts in Bangladesh: An exploratory study on the secondary and higher secondary students

Md. Nazmul Huda, Lecturer, Department of Sociology and Anthropology, Green University of Bangladesh, Dhaka, Bangladesh

The *Khyang* is one of the smaller ethnic communities within the Chittagong Hill Tracts where people from different ethnic groups such as *Bawm*, *Chak*, *Chakma*, *Khyang*, *Khumi*, *Lushai*, *Marma*, *Mro*, *Pangkhua*, *Tanchangya*, and *Tripura* live including the majority group of the country the *Bangalee* people. The CHT which has gradually being more integrated with the center of Bangladesh State is experiencing a socio-economic transformation and internal globalization. In the context of economic and social transformations in the CHT, different forms of social networks of the *Khyang* are explored through this research. The research further focused on how *Khyang* identity are produced, transformed and reproduced through engagement with and establishment of different social networks. The field material for the paper is collected from *Bandarban* and *Rangamati* of Chittagong Hill Tracts through participant observation. It was found that as the *Khyangs* are being more involved with diverse economic activities different forms of social networks were created. The findings indicate that among the *Khyang* emergence of situational identities is pre-dominant and it is a transformed consciousness based on the complex web of personal relations/ networks they are a part. It is evident that variations are emerging in collective consciousness and collective identity between different groups of *Khyang*, especially between younger and older generation and between urban and rural dwellers. Further, a kind of collaboration or symbiosis is seen among the *Khyang* with the others living in the locality in regard to identity ascriptions. Though the *Khyang* put emphasis on their own language, agricultural practices of

*Jhum* and historical consciousness as marker of their ethnic identity, with the changing socio-economic circumstances the emphases on these issues are not of priorities as identity marker, thus, the idea of *Khyang* identity is becoming fluid. Therefore, it is argued that stereotypes and groupings are not fixed rather depend on perceived relationships among different ethnic groups; how they relate to those people at the moment categorization.

Formation and diversification of social networks and ethnic identity when the periphery and the center are connected: A case of the Khyang in Chittagong Hill Tracts of Bangladesh  
Mohammad Tareq Hasan, Lecturer, Department of Anthropology, University of Dhaka

The *Khyang* is one of the smaller ethnic communities within the Chittagong Hill Tracts where people from different ethnic groups such as *Bawm*, *Chak*, *Chakma*, *Khyang*, *Khumi*, *Lushai*, *Marma*, *Mro*, *Pangkhua*, *Tanchangya*, and *Tripura* live including the majority group of the country the *Bangalee* people. The CHT which has gradually being more integrated with the center of Bangladesh State is experiencing a socio-economic transformation and internal globalization. In the context of economic and social transformations in the CHT, different forms of social networks of the *Khyang* are explored through this research. The research further focused on how *Khyang* identity are produced, transformed and reproduced through engagement with and establishment of different social networks. The field material for the paper is collected from *Bandarban* and *Rangamati* of Chittagong Hill Tracts through participant observation. It was found that as the *Khyangs* are being more involved with diverse economic activities different forms of social networks were created. The findings indicate that among the *Khyang* emergence of situational identities is pre-dominant and it is a transformed consciousness based on the complex web of personal relations/ networks they are a part. It is evident that variations are emerging in collective consciousness and collective identity between different groups of *Khyang*, especially between younger and older generation and between urban and rural dwellers. Further, a kind of collaboration or symbiosis is seen among the *Khyang* with the others living in the locality in regard to identity ascriptions. Though the *Khyang* put emphasis on their own language, agricultural practices of *Jhum* and historical consciousness as marker of their ethnic identity, with the changing socio-economic circumstances the emphases on these issues are not of priorities as identity marker, thus, the idea of *Khyang* identity is becoming fluid. Therefore, it is argued that stereotypes and groupings are not fixed rather depend on perceived relationships among different ethnic groups; how they relate to those people at the moment categorization.

Representing the Iran nuclear program in Australia: a case study  
Shah M. Nister J. Kabir, PhD, Department of Media, Film and Communication, University of Otago, New Zealand

This study investigates news, editorials and opinion pieces (op-ed) appearing in the *Australian* in the context of Iran's nuclear project and finds that the attention of this newspaper is inconsistent with the International Non-Proliferation Treaty. This newspaper identifies Iran's nuclear program as a threat and Iran itself as untrustworthy, despite the fact that the United States has the longest history of using these weapons. Furthermore, this newspaper does not criticize the West and its allies for having and using nuclear weapons. Ultimately, this shows the limitations of media criticism of official policy. In addition, this study draws attention to the fact that this newspaper espouses a predominantly Orientalist view.

## Local Responses of Bangla fishers to climate change

Mahbub Alam (Head, Social Sciences and Humanities Dept. IUB)

Paul Sillitoe (professor, Department of Anthropology, Durham University)

There is a considerable literature on the predicted impacts of climate change, including drought, flooding and sea level rise, which all have the potential to seriously threaten people's social and environmental well-being. It is predicted that Bangladesh could experience all these to some degree covering a wide diversity of bio-climatic regions. Exposure to the effects of climate change will contribute to the vulnerability of individuals, communities and nations. The rural poor in developing countries such as Bangladesh are particularly vulnerable because of their limited capacity to cope with climate variability and change against a background of increasing global socio-political and economic pressures and declining sustainability of fishing and farming practices. This paper focuses on identifying and documenting the vulnerability and the current, as well as likely, coping mechanisms of poor fishers, in Hakalaki Haor Area in Sylhet, when confronted with changing climate. A novel approach was taken that integrating ethnographic research with participatory workshops involving the local community to inform them and help structure their discussions of climate change. This study also emphasized on variability in climate and climatic extremes currently impacting on the livelihoods of poor rural fishers in Bangladesh. It attempted to provide an understanding of adaptation or adjustment mechanisms that are currently being employed by fishers to cope with climatic changes and how are they effective in reducing vulnerability.