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Editor's Note

Dear Readers

I am delighted to present to you the latest issue of the PSC Journal, featuring a diverse array of articles that delve into pertinent issues from law enforcement to public administration. As we navigate through the complexities of contemporary society, it becomes increasingly imperative to understand and address the multifaceted challenges we encounter.

Our first article delves into the intricacies of transitioning from traditional to computer-based policing and the experiences of technology adoption. Focusing on a study conducted at Tangail Police Station in Bangladesh, the discussion revolves around the use of modern tools in crime mapping and analysis. This exploration sheds light on the challenges, opportunities, and implications of leveraging technology for crime prevention and law enforcement strategies.

The second article explores one of the challenges that has cropped up in the era of digital interconnectedness, namely the phenomenon of radicalization through social media. The article directs us to rethink our approaches to countering extremism. With the use of social media platforms and other parts of cyberspace for spreading propaganda and radical ideologies, it is imperative to devise innovative strategies to counter this growing threat.

The third article embarks on an exploration of the rudimentary components of Islamic public administration, offering insights regarding the evolution of governance. The article delves into the historical underpinnings of Islamic principles in governance structures. The fourth article provides a scenario of different forms of domestic violence against women. Reasons of domestic violence i.e., social, cultural, traditional, religion, economical, legal and psychological were explored and some policy guidelines have been suggested.

Finally, we turn our attention to a socioeconomic analysis of slum-dwellers in Dhaka City, delving into the intricate web of factors that shape the lives of these marginalized communities. By dissecting the

socioeconomic dynamics at play, this article offers valuable insights into potential avenues for empowerment and upliftment of living standards for these often-overlooked portion of the capital's residents.

As we embark on this intellectual journey, I extend my sincere gratitude to the authors for their invaluable contributions and commend the editorial team for their dedication and diligence. It is my sincere hope that the articles presented in this issue will stimulate dialogue, foster understanding, and inspire meaningful action in addressing the pressing issues of our time.



Mohammad Shahjahan, PPM (Bar), Ph.D.

Director (Research & Publication)

Police Staff College Bangladesh &

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Challenges of Shifting from Traditional to Computer-based Crime Mapping and Analysis: A Study in Tangail Police Station, Bangladesh

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Md. Abdul Kader Miah²

Dr. Khondoker Mokaddam Hossain³

Abstract: At a time when most law enforcement functions are driven by technology, this research has attempted to analyze police officers' comfort with manual tools in crime analysis and identify barriers to the use of computerized technologies such as geographic information systems (GIS). A census survey of 51 Bangladeshi police personnel was conducted at the Tangail Police Station in Tangail District. The Technology Acceptance Model (TAM) was used in this study to examine whether technological adoption can be explained by perceiving user motivation. According to the findings, 29.5 percent of respondents said manual tools were beneficial in crime mapping and geographical analysis, and 48.82 percent thought they were easy to use. Moreover, respondents liked manual crime mapping and geographical analysis since they were simple to apply. The study also identifies several roadblocks to GIS adoption in crime analysis, including 40 percent of respondents stating technological challenges, 24 percent of respondents stating human resource challenges, 21 percent of respondents saying police culture challenges, and 15 percent of respondents stating financial challenges. Finally, the study concludes that most respondents considered, due to a lack of alternatives, using conventional crime-mapping techniques that are easier to use yet ineffective. To allow police officers to act in a timely, efficient, and better manner, Bangladesh police should consider computerized crime mapping and geographical analysis.

Keywords: Police, Crime mapping, Challenges, Technology Acceptance Model

Introduction

New types of crimes are posing a growing threat to the efficiency of policing and the capacity of police agencies. Such changes are being driven by a complex interaction of growing urbanization, population change, and the development of technology. Officers' duties have grown, necessitating the development of new skills. Criminals are employing more sophisticated methods to target vulnerable communities. New sorts of criminality have emerged. There are victims and

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perpetrators, but there is also a place. The explosion of digital data and its dissemination into practically every part of people's everyday lives, combined with the power of computing, has presented a possibility for more effective law enforcement (Chakraborti, 2018).

The application of GIS in police was severely constrained before 1990 by the speed of computer processing and the ability to store (Harries, 1999). However, in the new century, there was an evolution in focus from human to technological obstacles. Still, a few system-specific concerns, such as scheduled or unexpected downtime, continue to be reported globally (Chan et al., 2001). In criminology, spatial analysis and technology have increased from 0.02% in 1996 to 6% in 2018 (Wilson & Brown, 2019).

The biggest barrier to adopting Law Enforcement Agency (LEA) technology is prominent in poor nations. In 2000, the United States and the United Kingdom faced technological challenges. Still, by 2020, they will focus more on modernizing what they already have and adding new tools. The proper use of AI, robots, and drones to improve police work is now one of their primary challenges (Fox, 2018; Godov, 2017; Schwabe et al., 2000). Financial limitations; training, development of skills, and managerial issues; collaborations; the top brass and ideological issues; poor grasp of best application; and sociopolitical, monetary, and legal challenges, according to Koperet al. (2009), are all barriers to the adoption and utilization of technology in policing. When integrating GIS technology in law enforcement, geocoding crime scene and data quality concerns have been noted as important obstacles for South African police agencies (Breetzke, 2007; Chan et al., 2001). Some of the problems indicated in Nigeria include a lack of skilled employees, data restrictions, the financial expenses of hardware and software, and a lack of chain of command understanding of GIS applications (Ibrahim & Kuta, 2015). Mutua and Mwaniki (2017) noted technological, Manpower, and budgetary difficulties as hindering Kenyan government agencies' swift embrace and efficient use of GIS technology.

In Bangladesh, several police stations deal with crime location data collecting on a daily basis. However, these are meaningless without data analysis. Although Bangladesh police have implemented many crime prevention, combatting techniques, and policing models, law enforcement agencies need to catch up in utilizing computerized technology.

Although each police station has its own computer, they must still employ a geographic information system (GIS) for their routine data processing. According to information gathered from several newspapers, the main reason for the delay is a need for more financial resources and experienced labor for such an analysis (Baraka & Murimi, 2019). Many innovative ideas and concepts

are being applied in Bangladesh, but policing is one of them (Bangladesh Insider, 2022). In 2041, an endeavor was launched to boost their capabilities by substantial use of information technology, and in the years to come, Police Week 2022 predicted that advanced technologies like robotics, artificial intelligence (AI), aerial vehicles, etc., would be added to the police force's arsenal (Prothom Alo, 2022).

The Technology Acceptance Model (TAM) was used in this study to measure Bangladesh police personnel's approval of computerized-based crime-mapping devices. In the TAM, Vankatesh, and Davis (1996, 2000) propose that technology usage may be explained by comprehending user motive. The motivation to adopt a particular technology is influenced by system characteristics such as utility and ease of use (independent variables) and linked external or internal variables such as various challenges. Calvin and Goh (2005) discovered that the most critical components of technology acceptability by police officers were quality of data and timeliness.

Objectives of the Study

This study is mainly focused on the challenges confronted by the Police in adopting spatial analysis methodology for mapping and analyzing crimes. The objectives for archiving the answer to this question are:

- i) To assess the usefulness of manual tools among police officers
- ii) To find out the ease of manual tools among police officers
- iii) To understand the challenges of police in adopting spatial technological tools.

There is no such study available that identifies the problems faced by LEAs in adopting technology in Bangladesh police. This article addresses the issue of no such analysis that sought to assess police officers' comfort with manual instruments in crime investigation and identify limitations to the usage of computerized technology.

Methodology

TA quantitative study technique assessed police challenges in using spatial tools. The study's population consists of all of the police personnel at Tangail Police Station. No particular sampling approaches were used because the populations are small and well-known (Total=54). The census method has been used to gauge the real-world difficulties police face in implementing spatial analytical tools. Three police officers have been eliminated from the survey due to their

absenteeism. Finally, the overall sample size is 51 police officers ranging in rank from inspector to assistant sub-inspector.

Findings and Analysis

This section is focused on the challenges police face in adopting spatial analysis to their quotidian life. In the methodology, this study already stated that data was collected by surveying 51 police officers at Tangail Police Station. The response rate was high (94.44%) as the census method was used to manage the data. For analysis, the numerical values have been used for each category of question (Strongly agree= 5, Agree = 4, Neutral = 3, Disagree = 2, and Strongly disagree=1).

Socio-demographic Characteristics of the Respondents

Based on other research practices, some socio-demographic questions have been asked about respondents, like age, education, religion, rank, and year

Table 1: Socio-demographic characteristics of the respondents

Variables	Indicators	Frequency	Percent	Total (n=51)
Age	Mean age = 35.59			100%
	26-30	18	35.3	
	31-40	22	43.2	
	41-50	8	15.6	
	51-60	3	5.9	
Gender	Male	48	94.2	100%
	Female	3	5.9	
Religion	Islam	48	92.15	100%
	Hinduism	3	7.84	
Educational Qualification	The mean year of education is 13.96			100%
	10-12	20	49	
	12-16	15	29.4	
	17-18	11	21.6	
Years of working	Mean years of working = 12.6275			100%
	1-6	13	25.5	
	7-11	9	17.7	
	12-16	17	33.4	
	17-22	4	8.0	
	23-28	8	15.8	

Rank of officers	Inspector	4	7.8	100%
	SI	17	33.3	
	PSI	6	11.8	
	ASI	24	47.1	

of working. Table 1 shows that the officers' mean age is 35.59 years, and the age group from 31-40 years represents 43.2%. Most police officers were male (94.2%) and Muslim (92.15%)..

The mean of their academic years is 13.96, and nearly half who completed 10-12 classes have been promoted later as ASI and SI in the force. The mean for the year of working is 12.62 years, and 33.4% were in force about 12-16 years. From the socio-demographic data, their official rank is also found where about 47.1% are presently working in ASI rank

The Usefulness of Manual Tools

From the Likert scale questionnaire, it is found that in the case of the perceived usefulness of manual tools, 49% agreed that it enhances their speed of work, 43.1% agreed that their performance also improved, but 47.1% and 54.9% disagreed on a term of increased police effectiveness and simplified their job. Regarding overall usability, 52.6% respondents opined for the "Neutral" option (Table 2).

Table 2: Descriptive statistics for indicators of the usefulness of manual tools

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
It enhances the speed of work.	-	25.5%	19.6%	49%	5.9%
Improved performance	-	27.5%	21.6%	43.1%	7.8%
Increase police effectiveness	-	47.1%	21.6%	27.5%	3.9%
It simplified policies and jobs.	-	54.9%	21.6%	21.6%	2%
Overall usability	-	17.6%	52.6%	27.5%	2%

Table 3 states the mean and standard deviations for those Likert scales and overall frequency.

Table 3: Descriptive statistics for indicators of the usefulness of manual tools

	Speed increment	Performance enhancement	Improved effectiveness	Job simplification	Overall usability	The usefulness of manual tools
N	51	51	51	51	51	51
Mean	3.35	3.31	2.88	2.70	3.13	15.39
% of respondents	37.5%	50%	25%	12.5%	22.5%	29.5%
Standard deviations	0.93	.96	.95	.87	.72	2.36

It is found that for speed increment 3.35 with Std, deviations of 0.93 and 37.5% have said they agreed on increasing the speed of working. The lowest here is job simplification, where the mean is 2.70 standard deviations 0.87, which means overall the number turns around 0.87 of 2.70, and 12.5% have agreed that their job is simplified using manual tools.

Ease of Manual Tools

Table 4 found that 49% and 64.7% of respondents disagreed regarding the accessibility and flexibility, respectively, of manual tools.

Table 4: Descriptive statistics for indicators of ease of manual tools

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
It more accessible	-	49%	19.6%	29.4%	2%
It is understandable	-	37.3%	17.6%	43.1%	2%
It is flexible	-	64.7%	17.6%	13.7%	3.9%
It increases the experience buildup rate.	-	25.5%	13.7%	37.3%	23.5%
Overall user friendliness	-	23.5%	37.3%	39.2%	-

According to the above table, 43.1%, 37.3%, and 39.2% agreed that manual tools are more understandable, level up their experience, and are generally user-friendly, respectively.

Table 5 states that manual tool indicators that show the understandability (64.7%) of manual tools are the highest, where the mean is 3.09 and standard deviations 0.94, which means nearly 4 of the overall means. The lowest is the flexibility of manual tools, as the mean is 2.56, standard deviations 0.87, and 20.6% only perceived manual tools as useful.

Table 5: Descriptive statistics for indicators of ease of manual tools

	Accessibility	Ease of Understanding	Flexibility	Experience build-up	Overall user-friendly	Ease of manual tools
N	51	51	51	51	51	51
Mean	2.84	3.09	2.56	3.58	3.15	16.25
% of respondents	44.1%	64.7%	20.6%	55.9%	58.8%	48.82%
Standard deviations	0.92	.94	.87	1.11	.79	3.35

Financial Challenges

According to Table 6, 43.1% strongly agreed on the inadequate budget for operating analytical tools, whereas they % disagreed on expenditures, at 33.3%. Their average mean and standard deviation (SD) for the preliminary budget is 4 and 1.11; the improper expenditure is 2.96 and 1.20.

Table 6: Descriptive statistics for indicators of financial challenges

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard deviation
Inadequate annual budget	2.0%	11.8%	13.7%	29.4%	43.1%	4.00	1.11
Improper expenditure	7.8%	33.3%	21.6%	23.5%	13.7%	2.96	1.20

Technical Challenges

One of the biggest challenges to adopting a spatial analysis tool is the technical challenge. This study found that 37.3% and 45.1% disagreed regarding hardware shortage and online crime reporting, and 39.2% thought of no need for in-car internet. However, they need software (agreed=37.3% and strongly agreed on 31.4%) and good internet connection (approved 41.2% and strongly agreed on 35.3%). The highest mean is for poor internet connection at 3.99, and the lowest is 2.50 for less need of a GPS vehicle.

Table 7: Descriptive statistics for indicators of technological challenges

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean	Standard deviation
Shortage of Hardware	2.0%	37.3%	19.6%	27.5%	13.7%	3.13	1.13
Absence of Software	3.9%	17.6%	9.8%	37.3%	31.4%	3.75	1.19
Poor internet connection	-	13.7%	9.8%	41.2%	35.3%	3.99	1.00
Less need for online crime reporting	9.8%	45.1%	25.5%	17.6%	2.0%	2.56	0.96
The need for in-car internet	39.2%	21.6%	3.9%	19.6%	15.7%	2.50	1.55

Human Resource Challenges

Human resource challenges in the case of police officers' perspectives have shown that they disagreed (39.2%) on lower education levels, which is challenging for them.

Table 8: Descriptive statistics for indicators of human resource challenges

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard deviation
Lower educational level	5.9%	39.2%	13.7%	25.5%	15.7%	3.05	1.23
Lack of ICT knowledge	-	17.6%	15.7%	58.8%	7.8%	3.56	0.87
Lack of Spatial analysis skills	-	19.6%	7.8%	43.1%	29.4%	3.82	1.07

They agreed that lack of ICT Knowledge (agree=58.8%) and spatial analysis skills (agree=43.1% and strongly agree on 29.4%) is a challenge. The highest mean is 3.82 for lack of spatial analysis skills, and the lowest is 3.05 for lower educational qualifications.

Challenges from Existing Culture

Table 9 indicates that except for issues with leadership capability (disagree with 43.1%), officers agreed on negative attitudes (agree with 56.9%). They are not

eager to learn (agreed upon by 39.2%). The lowest mean is 2.70 for issues with leadership capability, and the highest is 3.19 for minimum experimenting.

Table 9: Descriptive statistics for indicators of police culture challenges

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard deviation
Issues with leadership capability	11.8%	43.1%	17.6%	17.6%	9.8%	2.70	1.18
Negative attitudes from other police officers	9.8%	17.6%	15.7%	56.9%	-	3.19	1.06
Not eager to learn	7.8%	27.5%	21.6%	39.2%	3.9%	3.03	1.08
Minimum experimenting	7.8%	13.7%	25.5%	51%	2%	3.25	0.99

Intention to Use Spatial Analysis Tools

This table shows the dependent variable's intention to use spatial analysis tools. They found that they think those tools are compatible (agreed 35.3% and strongly disagree 39.2%) and consider these tools timeliness 33.3% strongly agree and agree 25.5%. However, mixed outcomes came in the case of information quality, where 29.4% said it is possible to use the present information with those tools. Compatibility has the highest mean of 4.07 and standard deviations of 0.91.

Table 10: Descriptive statistics for the intention to use the spatial analysis tool

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean	Standard deviation
It is compatible	-	5.9%	19.6%	35.3%	39.2%	4.07	0.91
Sufficient Information quality	3.9%	23.5%	25.5%	29.4%	17.6%	3.33	1.143
It Considers timeliness	-	7.8%	33.3%	25.5%	33.3%	3.84	.98

Overall Challenges

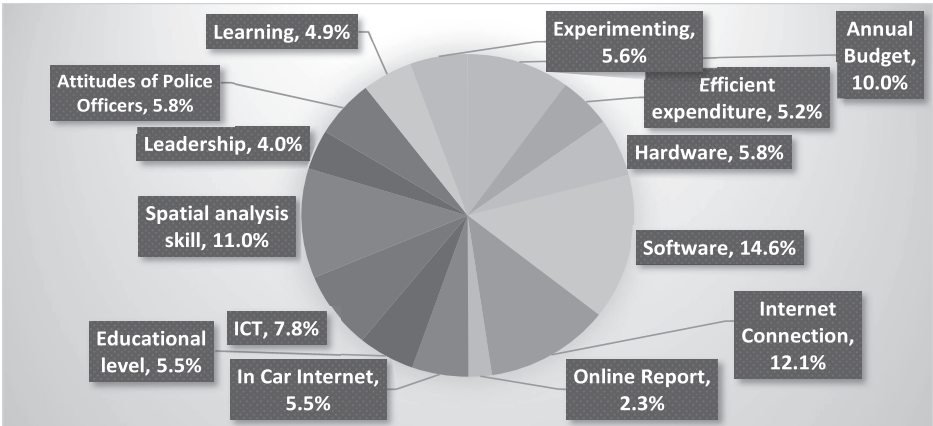


Figure 1: Overall challenges facing police to adopt the spatial analysis tools.

It has been seen that the issues related to software (14.6%), budget (10%), internet connectivity (12.1%), and spatial analysis skills (11.0%) demand the most attention. The issues that require least attention, according to respondents, are online reporting (2%), next to leadership (4%).

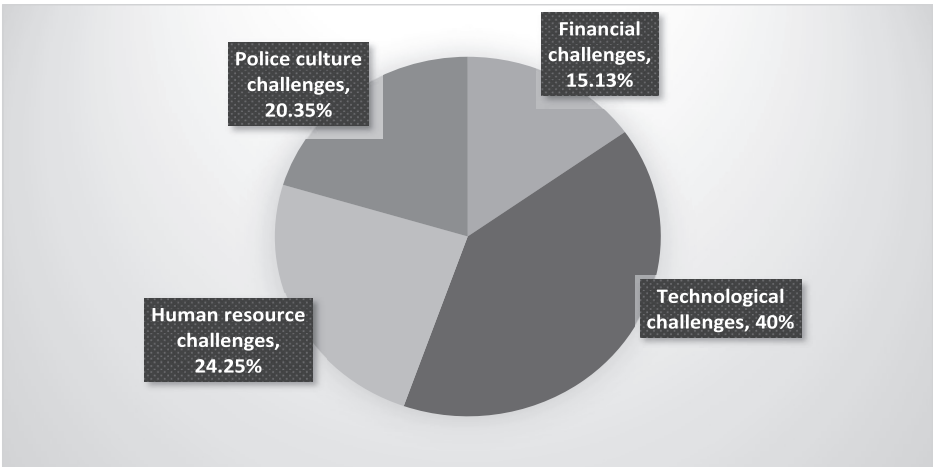


Figure 2: Pie chart showing GIS adoption challenges

Figure 2 shows the overall percentage within four categories of challenge, in which the technological difficulties have got a response from over 40% of the police officers, where the next is a human resource (24%) and then police culture 21%. It seems that the issues related to technology adoption are deemed most relevant. The adoption challenges related to financial issues (15%) are least prioritized by the respondents.

Analysis and Discussion

The study attempts to analyze Bangladeshi police officers' comfort with using manual tools and identify the challenges of adopting spatial analysis tools. The capability of analyzing crime is manual, based on the pin map of police stations. Digitalization drives most operations, and the Bangladesh government has taken steps to make the police smart (Bangladesh Insider, 2022). Although it is seen from the study that police officers are more at ease with manual tools, and police officer reported that manual tool increases their work speed. Regarding the usefulness of manual tools, 43.1% agreed that it improves their job performance. In contrast, they reported that manual tools did not increase overall police performance or simplify crime analysis. Nevertheless, 52.6% of respondents felt neutral about them; manual crime mapping tools are still an option to spatial ones. The combined mean for all measures of the utility of manual crime-mapping tools (3.074), representing 29.5% of respondents, was statistically substantially lower than the mean for overall usability (3.31), representing 50.0% of respondents.

In this study, most respondents have access to manual tools, so their perspective is based on limited exposure. It is assumed that the respondents have varied experiences with two or more crime analysis systems, and their responses could differ. The findings also demonstrate how quickly manual crime-mapping is understandable, along with the quick pace of experience build-up of manual crime-mapping methods. Furthermore, manual tools for mapping crimes were convenient to use. This study highlights that manual crime mapping tools are less flexible, with a mean of 2.56 presenting 20% only. The mean is higher for quicky gain experience (3.58), representing 55.9% of the police officers. Therefore, it has been seen that the ease of manual crime mapping tools is higher than the usefulness of crime mapping tools. The mean usability of the crime mapping tool is 3.074 compared to the ease of the manual crime mapping tool, which is 3.25. The univariate analysis found that 29.5% agreed upon manual tools' effectiveness, but 48.82% said that the ease of manual tools is more.

During one-on-one survey interviews from the Tangail thana, it was confirmed that Bangladesh police are all working toward pursuing police reforms. Furthermore, police officers stated that digital maps are not yet employed for analysis; manual crime-mapping technologies are used. In some special police operations cases, GPS monitors stolen cars and tracks criminals. The study used the technology acceptance model of Vankatesh and David (1996) to determine the possible challenges of using spatial analysis tools. It used a specific set of independent and one dependent variables to measure the dependent variable's intention to use spatial tools. Based on four different challenges, the foremost crucial challenge is technological support; about 40% said this, 24% said human resources, and

21% said police culture impacts the adoption or intention to use spatial tools. The financial challenge (only 15%) has a very low response from the police officers. Specifically, inadequate software, unavailable internet connection, inadequate budget, and lack of special skills are the biggest obstacles to integrating spatial tools into crime analysis. Some demographic variables further link with the police officer's intention, such as age, educational years, and years of working. This study highlights that the majority prefers manual crime-mapping tools to be useful even without other options due to their ease of use. Moreover, the major challenges are concentrated around the technologically related following the skills human resource, cultural, and financial. To prevent complexity resistance and improve positive acceptance, spatial analytics technology tools should be simple. It ought to be more beneficial than others, encouraging acceptance and usage.

Recommendations and Conclusions

Crime is getting a new shape every time. So, policing techniques are also changing with the shape of new types of crime to control crime. Technology is becoming more important in committing crime and detecting and apprehending crime and criminals. For simplicity, this study has conducted an aggregated analysis based on limitations of resources. The Bangladesh police should consider computerized crime mapping and spatial analysis to allow stakeholders to perform promptly, efficiently, and better. The study has recommended a few insights that can be incorporated into the current study.

- i) First and foremost, a transformational mindset is needed to make Bangladesh police smarter based on information technology.
- ii) Strategic leadership and infrastructure change are necessary, such as purchasing software, GPS devices, and digital maps.
- iii) Police officers should collect the incident information with their geographic coordinates and keep it digital.
- iv) Bangladesh police should try to establish every police station with broadband internet connection under a single server.
- v) Bangladesh police can hire geospatial specialists who can train the human resources in spatial analysis and GIS-based crime mapping
- vi) The police force can analyze the crime locations to reach where the criminal activities are reported quickly. If possible, the patrol units can be equipped with GPS devices so their locations can be known and cross-checked with crime locations

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Radicalization through Social Media: Thinking Differently

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Abstract: *Social media, which connects a large number of audiences internationally and disseminates information rapidly and effectively, is frequently blamed for ushering an individual down the way toward radicalization and recruitment. Though radicalizing materials are available for all, not everyone is engaged in violent activities. Therefore, it is critical to evaluate why individuals are motivated toward violent extremism and why others are limited only to participating in terrorism related conversations through this media. Considering the contradictory usage of social media, for example- as means of radicalization and free expression, this article aims to argue that how media content alone is not responsible for motivating people toward radical actions. It will also shed light on why the policy makers should not worry about its production and consumption as different other factors are simultaneously critical to influence on the consumption. Research literature is the main source, and the research methodology is qualitative in nature.*

Keywords: social media, radicalization, extremism, policymaking

Introduction

Not many attempts have been made to develop a structure which will comprehensively clarify the role of social media in enhancing violent extremism. In fact, while traditional media including television, newspapers and emails become the subject of continuous monitoring of governments, different forms of social media such as Facebook, Twitter and YouTube are widely accepted by their users as a means for exercising freedom of speech and freedom of expression. Extremist messages, videos, music, and other materials available on the internet are considered as a key resource for radicalization. The main challenge to counter its evolving network and disseminating materials is that such attempt will violate human rights for freedom of expression. Banning of jihadi websites also raises the question to get an unconstitutional control over social media.

In this situation, states can produce counter-narratives as a de-radicalizing means, albeit states' credibility is not beyond the question. Though the above reasons cripple the government's initiatives to handle the media related risk, the production and consumption of violent extremist content should not worry the policy makers. The main reason is that the impact of social media depends mostly on human psychology, perception and self-motivation which are

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developed under the political and socio-economic processes. For this, a few of the audiences are motivated to violent actions while the rest are limited to communicate within the networks, though both are exposed to the same media content.

The issue will be discussed in three sections. In the Findings and Analysis section, we will evaluate how social media is becoming a threat. As this media is repeatedly painted as having been taken over by recruiters and radicalizers towards violent extremism, therefore, section one will discuss why social media is blamed so and why it is a challenge. The section also will focus on what are the barriers to counter the risk and why the policy makers encounter challenges to do so. Considering these findings, the discussion section will analyze whether the production and consumption of violent extremist content should worry the policy makers. It will conclude by taking the position that as different factors including psychology, perception and motivation create the base through which radical information is filtered, therefore for countering violent activities, focus should also be given on other factors rather than on social media content only.

Objectives of the Study

Broad Objective:

- To understand and address the phenomenon of radicalization through social media

Specific Objectives:

- To analyze the mechanisms and dynamics of radicalization facilitated by social media platforms
- To identify challenges are faced by states to counter radicalization through social media content
- To investigate alternative narratives and counter-narratives that can be effectively disseminated through social media channels to mitigate the spread of radical ideologies

Methods

The methodology employed in this study involves a comprehensive review and synthesis of existing literature and research findings pertaining to the phenomenon of radicalization through social media. Utilizing secondary sources such as academic journals, reports, policy documents, and reputable online databases, a systematic approach is adopted to gather relevant data. The

search strategy encompasses keywords related to radicalization, social media, online extremism, counter-narratives, and technological interventions. Articles and studies selected for inclusion undergo critical analysis to extract key insights, identify trends, and evaluate the effectiveness of various approaches in understanding and addressing radicalization online. By synthesizing insights from a diverse range of sources, this secondary study aims to offer a nuanced understanding of the subject and provide insights into potential strategies for mitigating the risks associated with radicalization through social media.

Findings and Analysis

This section will detail what challenges are faced by states to counter the media content. Here, the risk involved in violating the freedom of expression right and the problem of attribution will be canvassed. States' credibility to produce counter narratives is also viewed as a challenge. The nature of social media and technical expertise of extremist groups impose another barrier to overcome the risk.

Freedom of expression and challenge in attribution

The main challenge is to select the right way for countering the radicalized messages. Government's initiative to take the adverse messages off the media will be contradictory to the human rights for freedom of expression. Freedom of expression is an inherent feature of human liberty and a prerequisite for the democratic culture where people have an equal chance to take part 'in the forms of meaning-making' which creates their 'identity' (Cohen, 2004). For this, a democratic state cannot impose anything that will be against the liberty of speech. An alternative approach will be the production of government's own narratives in order to suppress the extremist's ones. However, difficulties are there as it is recognized as an obsolete approach of 'public-media interactions' (Archetti, 2015). In fact, this model was used in World War II, where the 'propaganda messages' had influenced the psychology of adversaries and where it was believed that people would react to those messages equally (Brooker and Jermyn, 2003). The limitation is that such conception cannot be effectively applied in today's world, where people can instantly find out the fact with the assistance of communication technology such as internet and social media. Furthermore, attribution is a challenge in detecting the users as they can use fake names to register for the desired web links. Due to the transnational characteristic of the internet, tracking of the targeted person is also a critical barrier.

State's credibility

The challenge is also existing while the government has less credibility to produce a right and convincing narrative. When government's previous actions

have been taken against humanity, then the narratives produced by the same authority will not be accepted by the audience even though these are extremely right. The presence of Guantanamo Bay and several drone attacks in Muslim states are a few examples which reduce the US government's credibility. It is observed that the Western countries have extended their supports for the ex-leader of Al-Qaeda due to its 'anti-Soviet ideology' while this terrorist group was involved in war against Soviet Union (Desouza and Hensgen, 2007). Most surprisingly, after 9/11 events, the same Western countries including the US executed a series of operations against Afghanistan to abolish Al-Qaeda's camps when the group went against Western interests (Beard, 2002). Moreover, the US has attacked a pharmaceutical plant in Sudan considering that Al-Qaeda were financed through it and chemical weapons were produced there (Trapp, 2007). However, it was criticized by the international society as the plant was used totally for civilian benefits. Beside this, despite holding the authenticate report of UN nuclear inspectors, in 2003, the US has invaded Iraq where no biological or chemical weapons were discovered (Gartner, 2013). In doing so, the country has violated the UN Charter where article 2 (4) illustrates that the states must refrain themselves from attacking others in order to protect the other states' sovereignty (Kinacioglu, 2005). Therefore, when the state itself acts against the law and human rights, then its right narratives are rejected by the target group. It is justified by the research conducted on the internet supporters of jihadi videos. The report reveals that the number of these video-supporters are greater in the US than in the Middle Eastern and North African countries (Weimann, 2010). Such findings indicate that the receivers of online jihadi materials have grievances against America and the country has lost its credibility due to its contradictory actions.

Techno expertise of extremists and nature of social media

Expertise developed within the extremist group creates the situation more complicated to handle. It is found that Syria government has stopped all internet communication in 2012, after starting of the civil war there. Iraq also dispatched the same order while ISIL captured a few Iraqi cities. Despite the difficulties imposed by the authorities, the extremists have efficiently overcome the barriers to access the internet and leverage online facilities to disseminate their course of actions. Besides these, social media is accessible by design which attracts its users as they can access it without facing any technical or financial hurdle. Due to the scope of using fake identity and anonymity, the users of social media are increasing rapidly. Governments' resources are limited to administer the cascade of messages distributed through this media. For example, the US has deployed 50 persons to send government messages who will work only on weekdays and

working hours, whereas Islamic State organization has 100 thousand volunteers to post 30 days a month (Holt, 2016). Another challenge will be observed when the government will take steps to interdict the extremist websites. In this case, the extremist will take advantage of such interdiction considering that it is the suppression strategy of government against their legal rights, which will aid to increase its number of supporters.

Discussion: Should the content of social media worry policy-makers?

Though social media is used as a tool for political and social movement and as a way to distribute violent extremism content, the policy makers should not worry much about its content. This section will analyze how other factors including human psychology, perception and motivation are critical to react against any media content. The multifaceted nature of radicalizing process will also be discussed which will reveal that social media alone will not be responsible for recruitment and radicalization.

Human psychology, traditional war, and social media

Information technology such as social media is merely a technology to communicate, according to the ‘technological determinism’, where certain impacts are observed due to the presence and practices of this technology (Archetti, 2015). Surprisingly, in most cases, it is overlooked that technology itself has less capacity to do any harm toward civilization, however, it is the human who apply this technology for attaining their targets through abusing its scope. The impact depends on human psychology and understanding level of the targets who will either react on the published messages or absorb those only. For this, the policy makers need to concentrate on the producer and the receiver of those messages rather than on the production and consumption of the same. It is found that without the involvement of social media the participating numbers in the traditional war were greater than those engaged in violent extremism through social media at present. For example, in the Spanish war within a time frame of 1936 to 1939, without any influence of social media, around 90,000 foreign fighters participated voluntarily from different countries such as Portugal, Ireland, France and Morocco (Othen, 2013). This mass volume of foreign fighters indicates that internet and social media have less impact on individual’s motivation to join into violent extremism. Furthermore, research reveals that 99 per cent of individuals connected with social media and extremist’s messages are never involved in violent extremism (Holt, 2016). Therefore, it is critical to realize the human psychology that differentiates individuals from others who are radicalized to commit violence.

Impact of perception

Prior to focusing on the impact of social media, the policy makers should identify why an individual participates in violent activities whereas others engage only in radical communications through internet. According to the findings of communication theories, the receivers are sensitive in selecting and in interpreting the messages they are interested with (Miller, 2008). It can be explained in the following way. In practical life, not all items messaged as essential through advertisement are purchased by the consumers. Instead, they are selective in purchasing and applying their own judgement to focus on a specific commodity. Similarly, not all extremist's messages are accepted and consumed by all audiences equally. It depends on the receivers' own perception and explanation. In fact, any message has never been accepted as its original form, rather than it is separated out and adopted through the prism of the person's self-perception. This perception is developed through the impact of culture, social behavior, and community networks, which together also creates the person's identity. The perception coupled with the identity leads an individual to interpret a message and to react accordingly. Whether a person will commit violence depends mainly on the balance between the person's self-perception and social behavior. This means when social behavior is compatible with the perception, and together they are proceeding at the same pace, the person will not join into a terrorist group. Therefore, only social media is not responsible for individuals' violent activities.

Limitations of distributing government narratives

Though research indicates that the right narratives will decrease violent activities, government has limitations to distribute such right narratives. In fact, narratives are not 'just stories', rather they have abysmal origins and are 'socially constructed' (Lawler, 2002). The distribution and acceptance of the narratives require a social network, as such narrative does not survive within a void. Its existence depends on how frequently it is told and re-told by the community of the same network. The limitation of government narratives is that it often fails to create a network within which the right narratives will be circulated. It can be argued that while the extremists' messages and videos are able to radicalize the individuals, then the government's right messages and narratives should be capable to stop the violent activities of terrorists. The question rises if social media has the capability to radicalize a potential victim, then why not the same media can de-radicalize a person. The main reason for this failure is the absence of a network of its consumers. Therefore, inadequacy in network building is also responsible for not countering radicalization.

Radicalization occurs without social media

ing, defamation, sexual harassment, abuse, discrimination, malicious As there are no certain causes of extremism and there are no terrorist profiles to identify which situation is responsible for developing a terrorist, therefore, social media cannot be blamed alone for radicalizing an individual. It is found that terrorism can either grow in a weak state or in a strong and democratic one. Terrorists can come from either unemployed and less educated community or well established and educated ones. The example of terrorist radicalization in Afghanistan will support the above facts. If social media is to blame for radicalization, then what will be the explanation of producing terrorists in Afghanistan where only a few areas is connected with electricity, most people are illiterate, and no jihadi narratives are transmitted through internet. In this area, terrorist's messages are conveyed in a conventional way only, for example, either through leaflets or through handwritten letters (Johnson, 2007). Therefore, the root causes of radicalization cannot be analyzed only through the lens of social media. The other factors including Western policies on Afghan terrorists should be considered for instigating violent extremism which was discussed in section two under the point of state's credibility.

Self-motivation

An individual can be radicalized by self-motivation and without the influence of messages or videos transmitted by terrorists through social media. Though there is a common belief that social media content including multimedia material and songs has greater influence on radicalization process than messages, jihadi music can merely convince an individual (Lemieux and Nill, 2011). In fact, the impact of such music depends on the inter-relationship between the message of the music and the pre-conception of the individual. When the message will be filtered through the persons' conception, then they will be convinced to join a terrorist group. This convincing is not due to the influence of social media content, rather it is the aftermath of self-motivation. The planning of a violent extremist to set explosive in a Belgian military base after viewing the photographs of a Palestine's child, who was slain at Gaza, is a befitting example for this. Most interestingly, in this case, the pictures were published in the mainstream media rather than in the social media. Though many people are exposed daily to the cruelty of war and to such sensitive images, not everyone is convinced by those. This occurs only when people are convinced by themselves and are self-motivated to react to some social or political issues. Furthermore, to be an extremist an individual needs neither to be connected with radical views nor necessarily with social media. For example, Archetti found that a Norwegian extremist has published the strategies for the extremists of 2083 in light of

sociology books which are never considered as terrorist messages. Similarly, a British extremist was self-motivated through reading a religion related textbook in his educational institution. In both cases, the individuals are self-motivated without the propaganda generated by terrorists through social media.

Difficulties in applying Jihadi materials

The policy makers need not worry much about the content of social media considering that all online instructions cannot be applied successfully by its users in the practical field. For example, two extremists in the UK were accused of downloading explosive-making related information from the internet (Holbrook, 2015). Interestingly, though such information is available not only on the extremists' websites but also on the science explorers' ones, they were striving to surmount some basic difficulties and eventually failed to produce a bomb. Their failure indicates that the process is not straightforward to accomplish. It raises questions against the claim of many researchers who state that websites are working for terrorists and their supporters. The argue is that when such bomb-making and chemical reaction related information are provided by different open and legitimated websites, which have no connection with terrorist activities, then why social media is only responsible for disseminating explosive related messages. It further points out that to handle the issue, the policies should not focus on social media only but on such licensed science websites also.

Multifaceted process of radicalization

Radicalization should be analyzed through socio-economic and political perspectives as the process is multi-layered and not a single factor is responsible for the whole process. It is a continuous process of thoughts, emotions and actions that legitimizes violence and inspires individuals to destroy themselves for attaining goals. The persons who have experienced suppression and isolation are more vulnerable to being a radical than others. Similarly, group's or friend's influence is important for motivation toward violence. It is found that the aspiration just to have the company of a friend is more critical than that to attain a target. The other reason steered radicalization includes to have revenge for any harm committed against the person or their beloved ones, to get adventure and to be a hero. All these factors do not require radical ideas that are believed to be transmitted through social media. Holt found that more than 75,000 out of one million adult Muslims of the US are substantiating suicide bombing as a 'defense of Islam'. Despite having such radical opinion and exposers toward social media, less than one per cent are moved to violent action. Beside this, subculture has a great impact on radicalization process. Subculture develops when the beliefs, values and objectives of a group are either refused or not

valued by the prevailing culture. For this, the marginalized group forms its own norms and codes of conduct through which it justifies violence. Within this multifaceted process, social media plays only the role of enculturating people into social networks, which can be considered as a trivial part of this course rather than as a total process of radicalization.

Conclusion

In conclusion, it is found that social media is repeatedly painted as having been taken over by recruiters and radicalizers toward violent extremism due to its easy accessibility, anonymity, and less financial input. The policy makers' limitations to produce and circulate the right narratives also increase the radicalization rate. Therefore, social media alone is not responsible for radicalizing an individual. When government initiatives will be able to alter the terrorist's network and narrative with the right ones, then social media will not be a challenge for its content. Research should be conducted to identify the differences between individuals who are physically involved in violent activities in relation to those who only take part in extremism related communications through social media. Focus should be given on those factors which constitute an individual's mind to accept radical information rather than on media production. Finally, social media should be considered as an asset rather than as a threat.

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Rudimental Components of Islamic Public Administration

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Abstract: Divine commandments of revealed Holy Quran specifies the responsibility of Muslim Ummah or Muslim regime or ruling dynasty's values in public administration, such as establishing equal justice, equity, mutual trust and confidence, removing injustice, disparity, ensuring the social and political accountability and so forth. These specified divine commandments provided the revelation based government or administration system that denotes the Islamic Shariah law and divine commandments defined the style or form of government system and public administration, the role of Muslim ruler is determined as well. The objective of the study is a trial of searching the significant divine commandments about the public administration in Islamic government form and role of ruler or administrator as well as an analysis the conceptual framework of consecutive development of Islamic public administration. The method in preparation of this paper is used to study, collecting data from books, journals as secondary resources and Holy Quran and Sunnah. The intention of this paper is to identify and keeping contribution as academic research in searching divine instructions about the public administration, responsibility of leadership and role of rulers in Islam.

Keywords: Public Administration, Arabia, divine commandments, Abrahamic religions

Introduction

Islamic administrative and jurisprudence emanated from the Quran and Sunnah, based on what prophet Muhammad (pbuh) himself taught (Al-Hiqmah) to his followers through implementation (Al-Quran, 62:2). The aim of Islamic public administration is to uphold welfare of citizens while upholding the values of Islamic monotheistic beliefs denoting the Tawheed (Islamic Monotheism), Rabubiat (bearing the qualities of fostering and sustaining), Khilafat (Representation to rule to establish the 'amar-bil-maruf-wa-al-nahy-anal-munkar'), Risalat (responsibility of delivering divine message to mankind through prophethood) and Akhirat (Day of judgment after resurrection). To understand the evolution and development of Islamic public administration we have to know the inhabitants of Jazeeratul Arabiah or Arabian peninsula. At that time two types of people lived there in the peninsula. One type was nomadic who roamed from place to place for pasture for their camels, sheep and horses. These nomadic Arabian roaming people were known as 'Bedouin' (Hitti, 1961,

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p. 23). Another group of people lived in cities, towns and villages permanently and to lead their livelihoods, they cultivated land and annually used to trips for trade twice in Yemen and Syria. The tradition of annual trading trips twice was initiated by the forefather Hasem of prophet Muhammad (pbuh). This traditional trip was to Syria in winter season and to Yemen in summer season (Ali, 1922, p. 4 & Al-Quran). The administrative policies of the then Quraysh or Qurayshite (Hitti, 1961, p. 23) evolved and developed basing on the management of Qaba and Uzza, Lat, Manah deity and Ukaz fair (Hitti, 1961, p. 102.). These deities were known as daughter of Allah (Hitti, 1961, p. 98). The barren Hijaj province of Jazeeratul peninsula hold the then three big cities named Taif, Makka and Madinah (Hitti, 1961, p. 102) which later became the cradle of Islamic administration (Hitti, 1961, p. 98).

Objectives of the study

The broad objective of the study is to explore the rudimental components of Islamic public administration and discuss their implications for governance practices.

The specific objectives are:

- * To identify and analyze the foundational principles of Islamic public administration as derived from religious texts, jurisprudence, and historical precedents
- * To analyze religious texts and historical precedents regarding public administration, responsibility of leadership and role of rulers in Islam.

Methodology of the Study

The study is conducted researching the basic Islamic and historical texts. Principally, historical material and research activities are investigated to have insight from relevant document analysis. Considering the nature of this investigation divine and Islamic literature is the main source of this study. Some issues are related with the changes of the society. As it is conceived that society is always changing as well as is a multilayer entity, thus existing document can enlighten this study about the fact of uniqueness of some layers of the society and its changeability and context. For this reason, analyzing and identifying the basic fiber and characteristics of the divine Islamic literature this enquiry would follow the descriptive approach as researcher's in-depth understanding and subjective elucidation would be the key to reach an inference. The investigation reviewed the divine commandments based Islamic literature as well as several researches works which are linked with administrative development by Muslim

leaders of social settings; this sociological analysis helps to identify the rudimental components of public administration in Islam as well as depicts the structure to understand the role of these components that how they formulated administrative policies.

Findings and Discussion

Almost the whole population of the Jazeeratul Arabian peninsula came under Islam during the life time of prophet (pbuh). At the end of life time Prophet Muhammad (pbuh) Allah declared Islam as complete code of lifewith the divine commandments (Al-Quran, 5:3). Later on the compilation or accumulation of Quran, Sunnah and contemporary administrative experiences of the ruling regime, Islamic administration culminated to the desideratum level from the amorphous. So the socio-eco-political, religious, ritual, and moral values are used to as functional administrative instrument in full swing in Islam. To tell the truth, Islamic vice-regency is not amorphous; ecclesiastical rather is well organized, structured, functional and benevolent administration. Islamic or Muslim Public Administration evolved and developed in three dimensions (Samier, 2017).

- (1) The first one is pre-Islamic historical bureaucratic and administrative experiences.
- (2) The second one is revealed Quranic commandments on good governance and benevolent administration connoting on civil services.
- (3) The third one is consecutive development of Islamic Public Administrative experiences, systems and customary practices.

Pre-Islamic Historical Bureaucratic and Administrative experiences:

Before emergence of Islam there was a prolonged period in the history of Jazeeratul Arab Island or the largest Peninsula on the world map (Hitti, 1961, p. 14). It is perceived that son of prophet Ibrahim prophet Ismail was the first man to habitat in Makka permanently (Haykal, 2000, p. 22). But Ismail and Ibrahim were not the first men to build the Qaba. Geographically present Kuwait, Oman, Iraq, Jordan, Qatar, Saudi Arabia, Syria, United Arab Emirates and Yemen were the parts of Jazeeratul Arab Island or Peninsula and this Jazeeratul Arab Island or Peninsula is bounded with Persian Gulf on the northeast, the Hormuz strait and Gulf of Oman on the East, the Arabian Sea on the Southeast, the Gulf of Aden, Guardafui Channel and Somali Sea on the South, Bab-e-Mandeb Strait on the South and Red Sea (Hitti, 1961, p. 14).

This outstretched uncultivated land was politically, culturally and socio-economically influenced with Persian and Roman Empire. So far the history is

known; the term 'Arabia' name existed during the Hellenistic ages. Even So an enriched administrative system prior to Islam developed in the Arabian culture in the peninsula. This Arabian Peninsula is cradle of Semitic race (Hitti, 1961, p. 3). Even after the victory of Islam the Islamic Law absorbed these cross-cultural social customs, traditions and values to shape its fundamental principles during the seminal period of Islamic Shariah Law.

For instance, we find in the Code of Hammurabi in Mesopotamia (Oliver, 2nd edition, p.3) of the king Hammurabi of Babylon, the praetorian Guard in ancient Rome (Champion & Hooper, 2003, P. 46), Kin policing in London (Carol, 2013, P. 3), the "Lex Talionis" concept of philosophy of criminal justice system signifying the meaning of equal retaliation or 'an eye for an eye' (Champion. & Hooper, 2003, P-41.).

The retaliation or repayment is 'An eye for an eye' is quoted in the Bible; describing Jesus to his disciples in the chapter of Matthew - 'You have heard that it was said, 'Eye for eye, and tooth for tooth', But I tell you, do not resist an evil person (Bible, Matthew, Verse-38-45), in England 'Maegbote' (Blood-feud) (Lee, 1901, p. 11) and in Islam 'Al-Kisas' (The Qur'an, 2:178-179), the Law of Equality of punishment (The Qur'an, 2:178-179) is the same things.

Also in Suratul Ma'idah, verse no. 45 same issue is also revealed supporting the patrimonial regulations to organize the social structure and bureaucratic administrative institutions. The divine commandment is: "And therein We ordained for them: 'A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for all wounds, like for like. But whosoever forgoes it by way of charity, it will be for him an expiation. Those who do not judge by what Allah has revealed are indeed the wrong-doers.'" (The Quran, 5:45).

These customary regulations were in vogue in the Arabian Peninsula among the Bedouins as the Abrahamic religion. Abrahamic or Semitic religion includes Judaism or Zionism, Christianity and Islam connoting worship of God and monotheism. The most famous and well-known 'Hammurabi Code' was depicted and inscribed in 'Akkadian' language. 'Akkadian' language derived from extinct East Semitic language that was spoken in ancient Mesopotamia from the third millennium BC. From the Akkadian-Aramaic language derived. Hebrew and Arabic were replaced by old Aramaic. These two Sumerian languages Akkadian and Aramaic were ancestor of Hebrew of Jew's Holy Book of 'the Talmud' and Arabic of Muslim's Holy Book of 'the Quran'.

Arabic is the successor of Akkadian, Aramaic and Hebrew language and these three languages are extinct now but Arabic is still in very powerful form not only among the Bedouins but as well as international language. As Arabic is derived

from the extinct Semitic Sumerian language, this inherited socio-eco-cultural heritage in the society as traditions and customs. In formulation of systemic social structure these customary regulations absorbed in bureaucratic practices to shape the Islamic law.

5000 years before in Sumerian Civilization in present Iraq there was 'Ur' dynasty in power (Champion & Hooper, 2003, P-40). King Ur-NammuYasas developed the regulations in 2050 BC and established 3rd 'Ur' King Dynasty. The nomenclature of 'Ur-Nammu Legal Code' was according to the Name of founder of 'Ur' Dynasty. The founder King of Ur formulated the written 'Ur-Nammu' legal code (Champion & Hooper, 2003, P-40). The King was responsible to administer the code knowing as 'Ensis' like today's police officer (Champion & Hooper, 2003, P-40).

This Ur-Nammu's civilization was 'Akkadian Civilization' and languages were 'Akkadian Language'. The Babylonian and Assyrian civilizations were known as Sumerian civilizations collectively. After the import of oriental Christianity in the occidental region the west received Sumerian or Assyrian concept massively. So Abrahamic religious concept played most dominant role especially among the Semitic Religion and the ruling dynasty played significant role using like 'LexTalionis' policy in the far past (Oliver, 2nd edition, p-3). This 'Lex Talionis' is one reference of the old day's society (Champion & Hooper, 2003, P-41).

The prime concept of Abrahamic or Semitic Religions is to worship of God signifying monotheism and at the same time claim about the divine revelation recognized by Jews, Christian and Muslims. This Abrahamic Christian religion expanded in Europe in first century in Roman Empire and in seventh century Islam by the Islamic Empire. England also follow the policy of 'LexTalionis' Policy. The 'Maegbote', 'Manbote' and 'Mutilation are same concept. "Maegbote" is blood-Feud that receives the 'next-of-kin' to compensate (Lee, 1901, p-11). 'Manbote' is the reconciling to the loss of the vassal (Lee, 1901, p-11). 'Manbote' is described like 'A pecuniary compensation paid to the Lord for killing his man, that is, his vassal or tenant' (Alexander, 1870, Vol-2, p-176).

Before the advent of Islam and before prophethood at early life of Prophet Muhammad (pbuh) faced a terrible Blood-feud tribal clan's war. These wars were known as 'Fijar' or 'Harb al Fijjar' in the history of Arabs which were a series of military wars as well in the late sixth century CE. These series of military wars were between two major tribal confederations of Arabia, named the Quraysh and the Hawazin tribe in Mekka's Qays confederation. For maintenance of law and order before the prophecy Mohammad (Peace be upon him) introduced an organization with help of young people named 'Hil-ful-fudul' after the war of 'Harb al Fijjar'. The aims of this organization were to uphold the amity agreement among the tribes in the 'Al-Jazeeratul Arab' (Arabian Peninsula). This time was when Mohammad

(pbuh) was only 15 to 17 years. This alliance was created by Mohammad (Peace be upon him) as the instance of collective security.

The management and administration of Makka city emanated depending on the management of Qaba. The responsibilities of management and administration of Makka city's Qaba was on the offspring of prophet Ibrahim's son prophet Ismail (Ali 1922, p. 1). The descendant of prophet Ismail was Fihir (Surname Quraish or Koresh) who aggregated all the appanage of Quraish round of the Qaba in third century (Ali, 1922, p. 2). Fihir's descendant Qussay Ibn Kilab or Kussay Ibn Kilab solidified the settlement of Quraish in Makka round Qaba. Qussay built a palace near Qaba named 'Dar-un-Nadwa' which later on was used as 'City Council Hall of Makka' or parliament of the Quraish in Makka (Haykal, 2000, p. 88. & Ali, 1922, p. 2). This 'Dar-un-Nadwa' played a significant role in the Makkan city's administration.

Four father of prophet Muhammad (pbuh) Hashim died in Ghazza city in Syria in 510 AD when he was for trading trip leaving only one son named Sayba who was popularly known as Abd-al Muttaleb or Abdul Mottaleb. This Abd-al Muttaleb or Abdul Mottaleb was the grandfather of prophet Muhammad (pbuh) who distributed the administrative official responsibilities of Makka city and Qaba's administration. These administrative dignitaries were (Haykal, 2000, p. 21. & Ali, 1922, p. 4) -

- (1) Hijaba: It was the guardianship of keeping the key of Qaba. This was allotted to the Abd-ud-Dar clan and during the victory of Mekka the key keeper was Osman-Ibn-Talha; accordingly still now the key of Qaba is being preserved by the descendant of Abd-ud-Dar (Kasir, Comentary on Al-Quran, 4:58).
- (2) Sykaya: Distribution of water from Zamzam well to the pilgrims by the descendant of Hasim's clan. On behalf of Hasim's clan Ali-Ibn-Talib and Abbas-Ibn-Muttaleb maintained this office.
- (3) Diyat: Office of civil and criminal magistracy was assigned to the clan of Taym-Ibn-Murra. During Makka victory the descendant of Taym-Ibn-Murra Abu Bakar-Ibn-Kuafa, the first Chalif of Islam was responsible person on behalf of his clan.
- (4) Sifarah (Legation): Office of plenipotentiary to discuss and settle on any issue between Quraish and any other. During life time of prophet Muhammad (pbuh) Omar-Ibn-Khattab was dignitary of this office.
- (5) Liwa: Office to take decision for war against any other tribe bearing the flag. Dignitary of the office was commander-in-chief of the Makka city-state in the war. This dignitary office was assigned to Ummeyya clan, the

prominent opposition of prophet Muhammad (pbuh); during advent of Islam Abu Suffian-Ibn-Harb was the dignitary of the office.

- (6) Rifada: Office to collect the charity-tax to provide food to the pilgrims, travelers and who seek refuge to the Quraish. The Quraish regarded them as guest of Allah. This charity office was assigned to the Abd-ul-Muttaleb and his descendant. During Makka victory Amr-Ibn-Harish.
- (7) Dar-un-Nawda: Council, prudence or assembly of the Quraish. During victory of Makka Aswad-Ibn-Abd-ul-Uzza was responsible of this office.
- (8) Khaimmach: After decision of Dar-un-Nadwa collection of troops and arms was the assignment of the dignitary post. The was assigned to the Khalid-Ibn-Walid.
- (9) Khazina: Administration of public finance was assigned to the Hassan-Ibn- Kaab and Haristh-Ibn-Kaish jointly.
- (10) Azlam: Guardianship of divining arrows by the oldest man among the Quraish was Safwan (brother of Sufian) was responsible and later on was Abbas.

This distribution of oligarchy system of the Quraish provided the administrative eminence to Islamic public administration which lead the Islam to victory over others. For this Makka was from the beginning very highly esteemed and Makka was the place where people worshipped since the creation of the human civilization according to Islamic monotheist cult (Haykal, 2000, p. 22). The aforesaid oligarchic hereditary (Ali, 1922, p. 4) was the determining factors in the adminitration in Makka city, Qaba and Quraish dynasty (Hitti, 1961, p. 128).

These prolonged Bureaucratic and Administrative experiences from the human society Islam did not ignored rather to enrich human history Islam valued the pre-Islamic social customary tradition and received them as social experiences. These pre-Islamic social customary tradition and social experiences played pivotal role to induce and shape the Islamic public administrative organizations. These pre-Islamic traditional and customary practices were assimilated in the Bedouin's heritage which later on was consistent with the Islamic values as well.

Revealed Quranic Commandment on good Governance and Benevolent Administration focusing on civil services:

The general misconception is in vogue among the mass population that Islam emerged with Resalat of Prophet Muhammad (pbuh) in 610 AD and the instruction revealed with the revelation of the Holy Quran on prophet (pbuh). In essence, Islam was induced with the advent of human being on earth but was

reformed time to time with the advent of prophet to adapt with the ages. So from the beginning of Islam was as way of life of human being in the world and Prophet Muhammad (pbuh) was the last reformer or Messenger (rasul) of Islam.

Islamic Monotheism believes that man appeared on earth with well organized instructions to lead their live on earth from the creator of the universe. This was very significant for the shaping and formation of Islamic Public administration during Muslim golden regime. Here the Quranic revelation was direct commandments to the first man and woman and to their next progeny of mankind. This Quranic commandment is: “We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.” (Al-Quran, 2:38)

According to Islamic monotheist ideology the whole mankind is a single family and bonded together with each-other. This is the basic and axis concept to keep the human-being together and shaping like single family. The Quran directly commended to the mankind as: “O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.” (Al-Quran,4:1)

Here the Arabic words ‘al-harama’ convey the meaning of ‘Womb based relations’ among the human-being signifying ‘bonded in single family of whole mankind’. This ‘al-harama’ or ‘Womb based relations’ is conceptual framework public administration in Islam. For these characteristics of conceptual frameworks Islamic public administration model generated and emerged benevolent ingredients. These benevolent ingredients derived from the divine commandments of the Holly Quran and these divine commandments of the Holly Quran are axis and basic of Islamic Public Administration. Arabic term of ‘Administration’ is ‘yudabbiru’ and this term is quoted in the Holly Quran for several verses (Al-Quran, 10:3, 31,13:2, 32:5). In English the synonyms are as like as direct, conduct, manage, run, engineer, steer, marshal, regulate, be in charge, manage, economize, devise and conduct (Wehr, 1976).

Another basic and axis principle of Islamic Public Administration is the Devine command revealed in the Holly Quran denoting ‘Commanding right and forbidding evil (amar-bil-maruf-wa-al nahy-an-al-munkar) (Al-Quran,31:17). ‘Maruf’ connotes the meaning good, acceptable, customary, acknowledge and right. The term ‘Maruf’ is used in the Holy Quran in several places. ‘Amr’ (Al-Quran, 3:110.) connotes the enforcement. This is almost translated in ‘command the good and forbid the bad’. This is revealed Quranic or divine

injunction denotes the divine command. These commandments denote the law enforcement for the maintenance of law and order to ensure the peace and parity in the society through the public administration. These divine commandments are axis principles of public administration polity. As a section of human being Muslims are ethically (According to Islamic Monotheism) responsible to lead the mankind to the wellbeing.

The Quranic commandment is: “You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah. And if the population of the Book (Or: Family of the Book; i.e., the Jews and Christians) believed, it would indeed have been charitable for them; (some) of them are the believers, and the majority of them are the immoral (Al-Quran,3:110).

This verse as divine command obliges the Muslims to establish the enforcement of benevolent public administration in the society. Same command is in the verse no. 104 in Sura Imran (Al-Quran.3:104)). This verse is more direct commandment to institutionalize the state-owned law enforcement public administration. The state and the in-charge of the state are responsible to institutionalize these infrastructural establishments for public administration. Divine commandments accordingly ordained the same following instigating impulsive instruction in the verses of 4:58,135, 5:842, 6:153, 7:29,16:90, 24:2, 42:15 and 57:25 in the Holy Quran to ensure the social justice in the society on behalf of the state through the public administration. To ensure the social justice divine ordain is cited in the verse no. 4:58 denoting ‘whenever you judge among the people, do it with adle’ and in the verse no. 4:135 denotes the meaning-

‘O you who have believed, be constantly upright with equity (with others), witnesses for Allah, even if it be against yourselves or (your) parents and nearest kin. In case (the person) is rich or poor, then Allah is the Best Patron for both. So do not ever follow prejudice, so as to do justice; and in case you twist or veer away, then surely Allah has been Ever-Cognizant of whatever you do’ (Al-Quran, 4:58,135).

Maintenance of property and security of property is the primeval demand of man and society. Assurance of the security of property is the basic and pragmatic duty of the public administration. The verse no. 2:58 in the Holy Quran is divine ordain and it made the imperative for the Muslim to restore and uphold the justice in the society as obligatory responsibility (Al-Buraey, 1985, p.261). This divine obligatory ordain is pillar, foundation of politics and administration for the Muslims (Taymiyyah, 2004). Islamic ideology’s prime aim is to secure the property of man and the society. Divine commandments denote in this perspective. Divine command is directly revealed to forbid

grabbing others property applying any unfair means. In the verse of 2:188 the Divine ordain is-

‘And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know’ (Al-Quran, 2:188).

Such divine ordain impulse the Muslim regime to ensure the security of man’s property.

The background of establishment of ‘Hisba’ is another divine command. According to a source described by Ibn Abbas (May Allah be pleased with him), when Prophet Muhammad (pbuh) arrived in Madinah (Migration from Makkah to Madinah in 622) Prophet was informed that people in Madinah used to cheat in measurement. When they received some things, they used to be strict but when they sold some things they cheat with buyers giving less in measurement. On this reason the Sura At-Tarif revealed and this was the reason of Shan-e-nuzul (cause of revelation). The meaning and the nomenclature of ‘At-Tarif’ are ‘curtailing the rights’. Another name of this Sura is ‘Al-Mutaffifeen’. Here the word ‘Mutaffifeen’ is derived from the word of ‘Tatfif’ which denotes the meaning ‘to give short measures in weight’ (Mufti Shafi, Maariful Quran; Vol-8, p.727, (English)). In this chapter or Sura ‘Al-Mutaffifeen’ or ‘At-Tarif’ in the verse no. 1 to 6 the divine commandments are (Al- Quran, 83: 1-6) -

(1) Woe to the curtailers, (2) Who, when they measure something to receive from the people, take it in full, (3) And when they measure or weight something to give it to them, give less than due, (4) Do they not think that they have to be raised up? (5) On a Great Day, (6) The Day when all the people will stand before the Rabb of the universe.

After revelation of this chapter (Sura) they abandoned the bad cheating measurement and weighting practice and they mended themselves and this social reformation is in effect till today.

The verses no. 1 to 6 of chapter 84 Sura ‘Al-Mutaffifeen’ or ‘At-Tarif’ and verse no.104 of chapter 3 sura Imran from Holy Divine Quran created the essence of ‘Hisbah’ institute. This institution is the genesis of public administration in Islam. This is the office of ‘Muhtasib’ which is known as well as ‘Sahib as-Suq’ which denotes the meaning of Market Inspector or Supervisor. The modern Islamic Policing is derived from this ‘Hisbah’, ‘Muhtasib’ or ‘Sahib as-Suq’ (Al-Buraey, 1985, p.261). The prime responsibilities of institute ‘Hisbah’ and the in-charge ‘Muhtasib’ were to ‘promote welfare and prevent evil’. This ‘promote welfare and prevent evil’ is outline of Islamic code of public administration.

Consecutive Development of Islamic Public Administrative Experiences, System and Customary Practices:

Islam is Abrahamic and Semitic. A lot of concepts of social customs and traditions assimilated in Islam those were in effect in the Jazeeratul Arab or Arab Peninsula and in surroundings. As Semitic and Abrahamic traditions these spreaded as social traditions and custom. Before prophet's (pbuh) preaching Islam those were in effect in many regions. So those Semitic and Abrahamic traditions were well known in Mesopotamia-Babylon, Assyrian, and Rome and in Persian Empire from immemorial ancient age. Some of those were repelled during Prophet's (pbuh) reformation as Jahilee (the customs during the age of dark or Ayam-e- Jahilyah) tradition that mismatched with Islamic conceptual values and some of those were incorporated in Islamic tradition. The age was absent time of prophethood between the two great apostles of Allah of Jesus (Isa Alaihissalam) and Muhammad (pbuh). This particular era of time in the history is known as 'As-al-Jhiliyyah' or 'the age of ignorance' and in contrast to the age of Islam the era is known as 'the age of enlightenment and knowledge' (Al-Buraey, 1985, p.240).

With the advent of Prophet's (pbuh) reformation Islam became global and cross-cultural within very short time and scholarly opinion, local tradition and new concepts emerged and were embodied. Islamic empire spread on expanded territory but most of the local institutions, social customs and traditions were unchanged and intact but Islamic values were infused within local system. Keeping the local system unchanged and intact the Arab and Islamic values were adopted (Al-Buraey, 1985, p.233). So in some places of Islamic Empire the Roman, Persian, Egyptian and in Spain the public administration was intermingled. Later on some occidental and Oriental concepts and values were incorporated and imported to adapt with the process of new born local problems and issues. Gradual and continual Muslim conquest enhances the influx of local new administrative system, administrator and soldiers (Rahim, PhD, Vol-1 (1201-1576), 1963, p.151). For missionary purpose a large number of saints, Ulama, Sufis and teachers migrated from the Jazeeratul Arab to vanquished land for multiple purposes. The religious feelings of the Muslim triumphant generals and rulers promoted the role and devotion of Ulama, Sufis and preachers and constructed a large numbers of religious educational institutions for the unity in the society (Rahim, PhD., Vol-1 (1201-1576), p.157). So the Islamic values mingled in the local system and emerged and developed locally a new commingled public administration system. The learning of monistic cult and the teaching of 'amar-bil-maruf-wa-al-nahy-an-al-munkar' inculcated among the Muslim rulers for benevolent public administration.

Before advent of Islam each clans and tribes had each chief (Sheikh). Age, personal character, capability, wisdom and wealth were determinant to be chief (Sheikh). So this administration was based on kinship (Al-Buraey, 1985, p.242).

With the emergence of Islam Prophet Muhammad (pbuh) became leader of Muslim community politically, administratively and as well as religiously. The exodus of Prophet (pbuh) from Makka to Madinah played an inevitable role to be chief of the first Islamic state after the signing the agreement among the communities of Madinah known as Constitution of Madinah, Covenant of Medina or Charter of Madinah (*Duster Al-Madinah, Sahifat Al-Madinah* or *Mitaq Al-Madinah*). This was first institution for public administration in Islamic state and this covenant laid down the foundation of Islamic state. This is the genesis of Islamic state and public administration which was signed in RabiulAwal in First Hijri (24th September, 622 AD) creating confederation in Madina (Ibn Hisam, 2000, P. 107). Through this first written constitution that the prophet (pbuh) drew up the incipient guide line for the structure of the state providing the basis of Muslims polity (Bashir, 2021, P.252-53).

Imamate:Imamate is also an institution for public administration which denotes the continuation of prophecy (Resalat) to lead the Ummah and this divine command is obligatory (Al-Mawardi, P.10). In this connection the divine command consoles with the verse in the Quran to establish public administration 'Atiulla hawaatiurrasulawaulilamri min kum'(Al-Quran, 4:59). Here is the command to establish the immamate (Commanding System) in the Ummah obligatorily.

After migration in Madinah to establish Imamat (Commanding System in public administration) Prophet (pbuh) introduced institutions one after another. For the consultation the Prophet (pbuh) established the 'Wazirate' (Ministry) (Al-Mawradi, P.37) system as direct divine command revealed 'Ajalli-waziram min ahley'(Al-Quran, 20:29). Here the word 'wazira' connotes to appoint minister and consultant for public administration.

The expanse of life of Prophet (pbuh) in Madinh was only ten years from 622 to 632. Within this time under his administration he established three types of public servant for public administration. These three types public servants were Al-Wali (Governor), Al-Amil (Tax Collector) and Al-Kadi (Judge).

(1) Al-Wali (Governor):The meaning of the term 'Wali' is 'Guardian'during the presence of Prophet (pbuh) in Madinah he divided Arabia in to the provinces- 1. Al-Madinah, 2. Tayma, 3. Al-Janad, 4. The Jurisdiction of BanuKindah, 5. Makkah, 6. Najran, 7. Al-Yamen, 8. Uman, 9. Bahrain and 10. Hadramawt (Al-Buraey, 1985, p.244). To teach the mass people Prophet (pbuh) appointed Al-Wali (Governor) for each province bearing the qualifications of piety, justice, wisdom and honesty. The relevant Al-Walis (Governor) were as follows-

Sl. no.	Name of Provinces	Name of Walis (Governors)
1	Al- Madinah	Prophet Muhammad (pbuh)
2	Tayma	Yazid Ibn Abu Sufian
3	Hadramawt	Ziad Ibn Lobidul Ansari
4	Al-Janad	Muaz Ibn Jabal, Yala Bin Umayya
5	Bahrain	Aban bin Said, Ala Ibn Hazari & Al-Munjir Bin Sawa
6	Jurisdiction of Banu Kindah	Muhazir Ibn Umayya
7	Makkah Makarrama	Hubairah Bin Shibol & Wahab Ibn Us-Sayeed
8	Najran	Amor Ibn Hazam, Ali Ibn Abu Talib & Abu Sufian
9	Al-Yamen	Bazan IbnSaban, Shahar Bin Bazan & Khalid Bin Said
10	Uman	Amor Ibnul AS, Jafor Bin AL Julanda, Abdul Bin Julanda

This appointment of Walis were very much effective in public administration and since then till today Wali system is in effect in the public administration. Now at present wali is appointed as coordinator at district level and the position of Wali in Middle East is equivalent to Deputy Commissioner in Sub-Continent. The word ‘Wali’ is cited in the Quran in many places denoting the meaning guardian, friend or protector, provider or sustainer (Al-Quran, 2:107,120, 257, 3:68, 122, 4:45, 119, 5:55, 6:14, 127, 7:155, 196, 9:16, 74, 116, 12:101, 13:37, 16:63, 1111, 18:17, 26, 29:22, 32:4, 33:5,17, 65, 34:41, 42:8, 9, 28,31, 44, 45:19, 48:42, 74:11).

(2) Al-Amil (Tax Collector): Amil’s meaning is tax collector (Al-Buraey, 1985). Now at present the Deputy Collector is equivalent to Amil. At that time the tax was Zakat (charity for poor from the rich), Sadaqa (voluntary alms), Jizyah (Charity of Non-Muslims in Islamic state for security). Another taxes were Kharaj (Land tax from the Non-Muslim), Ganeemah (abandoned property of the defeated Non-Muslim in the battlefield) (Al-Buraey, 1985).

(3) Qadi or Qazi (Judge): Prophet (pbuh) appointed Qadi or Qazi (Judge) in each province to dispense justice being free from any accountability to the Provincial Wali or Governor rather all the Qadis were accountable to the prophet himself. The chief or grand Qadi remained in Madinah and Prophet (pbuh) himself was chief or grand Qadi (Buraey, 1985, p.245). All Qzdis were directed to follow the divine commandments during dispense justice as Allah ordained

this in many places in Quran including verse of 4:58 (Al-Quran (4:58)). Later on officially to hold the post of Grand or Chief Qadi known as ‘Kazi Al-Qudat’ was Yaqub Bin Ibrahim Al-Ansari Al-Kafi Abu Yusuf during Harun or Rashid from 731 to 798 AD (Al-Buraey, 1985, p.273).

After the death of the Prophet (pbuh) gradually the institutions under the pious Caliphs developed with expansion of Islamic Empire. These institutions for public administration were Diwani (Revenue Management), Asshura (Consultancy Assembly), Wizarah (Ministry), Assah (Night Patrol Police), Al-Surtah (Police), Shahib Al-Ahdath (Police Chief), Hisbah (Market Management and Control), Muhtasib (Market Inspector), Mazalim (Investigation of Grievances), Wulat (Governor of Province), Diwan Al-Kharaj (Surveying Department for Land Tax), Bait Al-Mal (State Treasury House), Hijri Calendar year (Al-Mawardi).

Later on with the development of Islamic public administration appointed the essential manpower as chief of some institutions. Umar Ibnul Khattab, the second successor of Prophet (pbuh) after first Caliph introduced a lot of reformation in public administration. He appointed Katib (Chief Secretary of Wali), Katib Al-Dewan (Chief Secretary of Revenue and Army), Shaib Al-Ahdath (Police Officer) and Sahib Al-Bait (Chief Treasurer), Diwan Al-Jund (Department of Financial and Taxation), Diwan Al-Insha (Chancellery where documents are preserved), Waqf (Foundation of Charitable Property), Dar Ad-Daqq (Flour Distribution House), Diwan Al-Khatam (Office of Seal and Original copy),

Later on some public administrative units derived from the scholarly thinking and jurisprudence among the pious Caliph and their predecessor and successor Muslim rulers. Such as – Diwan Al-Barid was Post Office and Official Message deliberation department within the state. For communication this department played a pivotal role throughout the state. Diwan Ar-Rasail is correspondence department of the Government’s letter with foreign country.

Diwan Al-Mustaghallast was public administrative unit for the government’s land and property management. Diwan Al-Musadarah department dealt with politically confiscated property. Diwan Al-Azimmah was the department to control, supervise and inspection others Diwans’ office and accounts as well as today’s Audit & Account Comptroller department. Diwan Al-Ahsham was to look after the performance of government and public employees. Diwan Al-Riqa was responsible to receive and collect the grievances and petition against the government’s employees and after investigation and enquiry submitted the report to Caliph. Another same Diwan Al-Mazalim was to inspect the public petition and grievances against the government’s employees and submitted the report to local Qadi (Judge). Diwan Al-Sawad was appointed only for agricultural land revenue collection from Iraq. Diwan Al-Nafaqat was appointed for the

maintenance the accounting of Qadis' salaries and court's related infrastructure. Diwan Al-Addiya was responsible for the maintenance of overseas government's property. Diwan As-Sirr maintained the secrecy of the government's documents. Diwan Al-Ard was responsible for maintenance of the government's military's property and equipment.

Conclusion

Islam is the way of life containing monotheist cult that implies full submission to the will of Allah. The followers only seek the refuge from Allah; the final goal is to achieve tranquility or perish on Allah (The Quran, 55:26). The theme of monotheist cult of Islam is to emancipate the humanity for final goal. The oligarchic hereditary (Ali, 1922, p. 4) setting in the Quraish dynasty played pivotal and determinant role in the administration in Makka city and Qaba (The Quran, 62:2). For this from the beginning Makka was very highly esteemed as well as the place where people worshipped since the creation of human being according to Islamic monotheist cult (Haykal, 2000, p. 22). The historical well reputation of Makka city and Qaba, experience of oligarchic hereditary administrative settings of Quraish dynasty and the submission of personal desire to the will of Allah lead the Muslims to victory. Muslims strongly believe in submission their desire to the will of Allah (The Quran, 33:36) for the benevolent administration.

With the expansion of the Islamic territories, efficiencies and experiences some new conceptual frame works of public administration influx into the Islamic values. Islamic public administrative values became triumphantly inclusive and the other states or empire failed politically and militarily to defend its encroachment to surmount. The generosity, equity, equality, justice, piety, integrity and honesty of monistic cult and inclusive ideology of Islam tamed the local elite and the triumphant Muslim rulers made them chiefs and share the power with them. They shared their administrative efficiencies, experiences and they influx the local custom and traditions that enriched Muslim public administration. Later, the Muslim rulers of the contemporary Islamic Empire emphasized on the predecessor's jurisprudence and traditions and took suggestion and directions from the scholars.

The Islamic rulers and scholars from multiple sectors contributed a lot in the development of Islamic public administration through their Idma and Kias prudently derived from the Quran and Sunnah. But the truth is that the basis and axis of Islamic public administration is provided from the Quranic divine commandments.

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Pattern of Domestic Violence Against Women in Bangladesh

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Abstract: Domestic violence is a pattern of assault and coercive behavior including physical, sexual and psychological attacks, by a person against his/her own intimate partner. Women are more frequently the victims. Domestic violence against women in Bangladesh is a major social problems and barriers to national development. In a patriarchal society like Bangladesh woman always remain subordinate to male and sometimes become victim of repression. This article provides a scenario of different forms of domestic violence against women. As well as reasons of domestic violence i.e., social, cultural, traditional, religion, economical, legal and psychological were also explored and some policy guidelines have been suggested.

Keywords: domestic violence, women's rights, causes, prevention

1. Introduction

Domestic violence (Violence against women or girl in the home or family environment) is a foremost social problem in Bangladesh. Domestic violence incidences are very much common occurring in society frequently. Women of all social and economic strata are being abused by husbands, in-laws, and other family members. Available data suggest that the number of cases of domestic violence is increasingly being reported in the newspapers, though a major portion remains unreported.

Domestic violence is the domain of the umbrella term – ‘Gender Based Violence’ (GBV) perpetuated on women only. It is estimated that about 50 to 60 per cent women in Bangladesh have experienced some form of domestic violence (ICDDR, B, 2006). In Bangladesh, at this age of easy access to information, we are encountering some horrifying facts happening in the form of domestic violence. Specially, print and electronic media are quite alert to bring out these facts before the people.

From our general observation it can be pointed out that, domestic violence against women is quite a common phenomenon in Bangladesh. This is largely due to the existing patriarchal social system where men play dominating role in the society and on economic resources. Prevalence of favorable values neglects

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women's rights, opposes women's freedom at the same time, promotes and provokes men to subjugate and oppress women. As a result, patriarchy tends to trigger and intensify different forms of violence against women that take place in our society (Karmakar, Ranjan (ed.), 2003).

Domestic violence is still considered a "personal matter" and ignored by the community. Domestic violence is generally perpetrated by husbands, but may also involve other relatives. In Bangladesh, domestic violence against women is closely linked to the institution of marriage (Koenig A. Michael et.al, 2003). Marriage related norms and practices reinforce women's relative powerlessness, often exposing them to domestic violence. Domestic violence is often used to establish and enforce gender roles early in marriage, and very young women may be particularly vulnerable and unable to resist.

2. Objectives

This paper has tried to explore the nature and forms of domestic violence against women in two villages in Jhenaidah district. It has also addressed the factors leading to that violence with the objective to suggest some policy guidelines for avoiding such a crime.

3. Methods

The present paper has been prepared based on data collected from field for a study. Social survey method was used in this research to collect quantitative data. Data were collected using a set of structured questionnaires. By using a two-stage stratified random sampling procedure 85 female respondents were selected for interview. The study was carried out in two villages in Jhenaidah sadar upazila of Jhenaidah district.

4. Findings

4.1 Nature of Domestic Violence against Women in the Study Villages

To reveal the nature of domestic violence against women in the study villages some indicators were set and gathered answers from the interviewees. Their opinion is analyzed below.

Verbal abuse: Verbal abuse is a very common form of domestic violence. Verbal abuse is best described as an ongoing emotional environment organized by the abuser for the purposes to control. The underlying factor in the dynamic of verbal abuse is the abuser's low regard for him or herself. As a result, the abuser attempts to place their victim in a position to believe similar things about him or herself, a form of warped projection. Abbas Bhuiya and others have

showed that 66.8 per cent of women were verbally abused by their husband and 23.7 per cent by other family members (Bhuiya, Abbas et. al, 2003). They have also revealed that to most of the women verbal abuse is a daily matter and husband use demeaning words as verbal abuse. In the present research a large majority of female respondents (82.3%) from both the villages admitted that they were verbally abused by their husbands and other family members. Thus, in the present research comparatively more women have reported that they became victims of verbal abuse. They have also mentioned that their husbands sometimes use some humiliating words to keep them under control.

Battering/Physical hurt: Battering is a pattern of behavior used to establish power and control over another person through fear and intimidation, often including the threat or use of violence. It is an extreme stage of violence against women after verbal abuse. Battering happens when one person believes they are entitled to control another. Battering or physical hurt is also a common form of domestic violence on women. It has been found that for the present study a slightly over one third (34.1%) women experienced beating during last one year by their husband. The proportion is high in village Sonatonpur where around 46 per cent women have experienced beating during last one year.

There are some other forms of domestic violence against women have also been revealed from the study. Those are: breaking of household assets to show anger upon women, threatening with weapon, depriving the women from household assets, deprivation from food/meal, preventing them from doing household works, threatening about divorcing, insulting inside and outside the home, husband provoked others to insult or making misbehave with her, husband forced doing sex against their will, blaming of involving illegal relations with someone, preventing them from visiting parent's house, keeping away child from mothers, create pressure to bring dowry, provoked to commit suicide, threat of murder, tortured for not giving dowry, stopped talking and so on. The surveyed women consider all those types of violence as domestic violence happened upon them in their life time within the family atmosphere.

4.2 Reasons of Domestic Violence against Women in the Study Villages

It has been found that several factors or reasons are responsible for domestic violence on women in the study villages. The respondents have mentioned some certain cultural, economical and legal reasons that promote domestic violence against women. The following section describes those reasons in detail.

Custom, culture, tradition, religion and psychological reasons of domestic

violence

Defying Parents or Older: Obeying older or respectable person is a normative culture in our society. Usually no one could challenge the power and authority of the elder or very respectable person of the society. It is believed that women should always obey the older. But if any one of them dares to challenge the power and authority of the older then society cannot bother it and give punishment to her or them. In the present research a large majority of the female respondents (88.2%) have mentioned that women tortured if they defy their parents or other older people in the household.

Showing Ignorance towards ‘Murubbi’: It is an established form of the society that women will always obey the Murubbi whether they do right or wrong. If anyone disobeys them then she will be punished. It has also been found that a very large portion of female respondents (87.1%) mentioned that female or women in the household are beaten up or repressed if they show ignorance towards Murubbi or disobey Murubbi (very respectable person).

Arguing with male: Arguing with male by female is not acceptable in our society. It is always thought that female will not make any argument with her husband or other male member of the society. They only carry out the order and follow her husband and other male member of the family. But if she makes any arguments in any matter then she will be punished. From the present survey it has also been found that a large share of female respondents (88.2%) has mentioned that females are beaten or oppressed if they argue with male member of the family.

Making quarrel with Neighbors: Making quarrel with neighbors is a common scenario in rural Bangladesh. But society still could not accept it as a good norm. If any women make quarrel with neighbors, then she is blamed and tortured by their husband or male counterpart. In the present study it has been found that around 88.2% of the female respondents indicated quarrel with neighbors as a reason of domestic violence.

Keeping relation with other male: Keeping relation with other male is considered as a fault in our society. So, whenever, a girl or women get involved in such type of relationship without the permission of parents or husband then she or they blamed and get punishment. In the present study around 92.9% of female respondents have mentioned that female of household is oppressed or beaten up if they (wife or daughter) keep relation with others male without the permission of husband or parents.

Continuation of relation with other male in spite of warning: It is expected that

women will not get involve any relationship with any male outside their family member. If someone involved in such relationship then their father, brothers or husband give warning her to give up the relationship. But if anyone does not pay heed to them then she or he become punished. In the present research it has been found that a large majority of female respondents (83.5%) mentioned that females are beaten up or oppressed if they continue relation with others male after warning her / them.

Not taking care of ill husband: It is expected that wife always will take care of her husband. If she does not do it then it is very intolerable to the male member of the family and they beat her/them. In the present study a large portion (88.2%) of female respondents agreed that females (wife) are beaten / tortured if she / they do not take care of their ill husband.

Disobeying order of male: Disobeying any order of male is also considered as disloyalty of female to male. As society people always expect that female will carry the order of male. So, when they fail to do that, they become victim of domestic violence. In the present research about 90 per cent of female respondents agreed that females (wife / daughter) are beaten / tortured if she / they do not listen any word after giving her / them re- warning.

Fail to prepare and delivery of meal/ food timely: In our society cooking and delivery of meal is considered as the work of female. If they fail to do that, they are punished. From the present survey it has been revealed that around 86 per cent of respondents mentioned that females (wife) are beaten / tortured if her / their husband does not get meal timely after returning outside work.

Washing husband's dress/cloth: Like preparation of food washing clothes is also the duty of women in household level. If anyone cannot do the work then she blamed and punished. In the present survey it has been found that a large majority of the female respondents (85.9%) mentioned that females (wife) are beaten / tortured if she / they do not wash their husband's dress / cloth timely.

Refusal of doing sex according to husband's will: In our society if any male got married then he thinks that his wife is bound to do sex with him anytime and anywhere. He also thinks that he has the full right over his wife to do sex although she is not ready to do it at that time. In that case, if any wife does not agree to do sex according to the demand of the husband, then she is punished. From the present study it is revealed that around 86 per cent of female respondents mentioned that wife is beaten / tortured if she / they do not do sex according to the will of her / their husband.

Bad performance in household work: Traditionally women in the household

do all the works. So, they have to show efficiency and skill in household works. If she does it successfully then everyone praises her but if someone cannot do it then she is blamed and her male counterpart tortures her. While surveyed in field level it has been revealed that around 87 per cent of the female respondents mentioned that females (wife/ daughter) are beaten / tortured if she / they do not complete the household works according the choice of their husband / parents.

Husband relationship with other female: Naturally, at conjugal life no wife wants that her husband gets involve with other women. If any wife doubts her husband and make any query about such type of relationship then she become victim of domestic violence. In the present survey it has been revealed that over three-fourth (75.3%) of the female respondents agreed that females (wife) are beaten / tortured if she / they want to know about a relationship of her husband with another female.

Suspect of parents or husband: In our society women are always the subject of suspecting. If her parents or husbands think that her daughter or wife are hiding something to them then she blamed and get punishment. In the present 76.3 per cent of the female respondents mentioned that females (wife/daughter) are beaten / tortured if husband / parents doubt her / them on any issue.

Becoming Faithless: If any women or girl become unfaithful then the other members of the family give punishment to her. From the present research it has been found that 84.7 per cent of the female respondents agreed that females (wife/daughter) are beaten / tortured if she / they become unfaithful to her/their husband or parents and to other family members.

Not maintaining ‘Purdah’ or wearing ‘Burkha’: Bangladesh is a male dominated Muslim country where women are expected to maintain ‘Parda’ while they go outside or encounter unknown male person. It is also expected that women always will wear ‘Burkha’ (rapping with black cloth) while they go outside home. If someone does not follow this rule, she is blamed. In the present research it has been found that 84 per cent of the female respondents agreed with this statement that ‘Females (wife/daughter) are beaten / tortured if she / they do not wear Burkah (wrapping with black cloth)’.

Unable to cook food according to the choice of husband: It is also considered in our society that cooking good and tasty food is the duty of women. If anyone failed to do that then she is blamed. From the present research it has been revealed that around 74 per cent of the female respondents said that females (wife) are beaten / tortured if she cannot cook good food according to the choice of her husband.

Inability to give birth of a male child: In our society women are blamed if she

could not give birth of a male child. Sometimes they are punished for this. In the present research it has been found that 71 per cent of the female respondents agreed that females (wife) are beaten / tortured if she could not give birth a male child.

To show male power and authority over female: It is very established in our society that male is supreme. They are stronger than female and they can do everything they wish. Women are their subordinate. From this view sometimes they torture their female partner to show their power and authority. In the present research it has been found that 76 per cent of the female respondents from both the villages agreed that male beats / tortures female to show their power and authority on female.

Inability to provide dowry according to the demand: Within the marriage in our country dowry giving is a common practice. In rural areas it is more acute. If the parents of the bride cannot give dowry according to the demand of the groom's demand, then many questions are raised and husband tortured his wife for dowry. In the present research a majority of the female respondents (76%) agreed that females (wife/daughter) are beaten / tortured if her / their guardians could not give sufficient dowry according the demand of the husband or his parents.

Underestimating women power: In our society, men always perceived that female are physically weak and they are always dependent upon male. They have no power to protest men. From this misperception sometimes male torture female. In the present study it has been revealed that around 82 per cent of the female respondents agreed that male beats/tortures women bearing this perception in their mind that 'women would not protest'.

Visiting or living of wife's relative in husband's house: In our society it is unexpected that parents or brothers or sister of wife are living in wife's father-in-law house. Society people do not see it in a good eye. As a result, sometimes husband beat his wife. In the present research it has also been found that over three-fourth (75.6%) of the female respondents agreed that females (wife) are beaten / tortured if her parents, brothers or sisters come to visit or live permanently to her husband house.

Acceptance of Education and intelligence of women: In our society most of male think that female should not achieve higher education because if any female achieved higher education, then they do not obey their husband. So, due to higher education and intelligence of female sometimes male torture them. In the present study it has been found that a large majority of the female respondents agreed that male cannot accept female's higher education, awareness and capacity of taking decision to anything so they become victim of male's torture/ repression.

Dark complexion of wife: In our country men always want to marry a female who has fair and bright complexion. So, sometimes female who does not have fair complexion suffer in her husband's house. From the present study it has been found that 87 per cent of the female respondents agreed that females (wife) are beaten / tortured if her husband does not like her due to dark complexion.

Demand of love or affection from the females: From the present research it has also been found that around 84.7% of the respondents indicated not growing love or affectionate to wife as a reason of domestic violence against women.

4.3 Economic factors

Poverty is a pivotal factor behind domestic violence against women. In our country around 40% of the people live under poverty line. Poverty, higher rate of unemployment and gradually increasing livelihood cost create frustration among men. As a result, sometimes they torture their wife physically and mentally. In the present research it has been found that around 77 per cent of the female respondents agreed with the statement that poverty, unemployment and increasing livelihood cost create frustration among male and they sometimes become frustrated and tortured their wife.

Expensing money without permission of husband, economical dependency on male, incapability of earning money, inheriting less property and women less participation in employment is also reported by the surveyed women as economic reasons of domestic violence against women in the study villages.

4.4 Legal factors

Weak Legal System: The legal system in our country is not so strong. Sometimes, criminal get escape due to the gap of legal system. As a result, criminal do not get punishment and they get chance to do crime again. A very large portion of women (96%) respondents of the present study agreed that females (wife/ daughter) tortured / beaten for the weak legal system in our country.

Lack of knowledge about Law: In our country majority of women both in rural and urban areas do not have sufficient knowledge about legal system and law. As a result, they could not understand what type of legal help they/she can receive during any vulnerable situation within or outside the household. In the present research around 85 per cent of female respondents agreed that females (wife/ daughter) tortured / beaten as they do not have sufficient knowledge about law or not getting proper legal support.

Reluctant attitude of law enforcing force: In most of the cases law enforcing agency of our country do not get strong steps to arrest the criminal. Sometimes,

they harass the complainants. Moreover, the law enforcing agencies take money from the criminal and remain reluctant and silent. As a result, domestic violence continues in the society. A large majority of the respondents (71%) of the present research agreed that females (wife/daughter) tortured / beaten as the law and order maintaining force sometimes show reluctant to such cases or sometimes, they do not provide proper support to such cases.

There are also some empowerment related issues like less participation of women in development activities, giving less importance by family members, personal of family matters, insufficient women pressure creating organization, ignorance of men, etc are also revealed as reasons of domestic violence against women reported by the surveyed women.

5. Recommendations

women in development activities, giving less importance by family members, The results of the present research show that women in the study villages have been experiencing different types of domestic violence. On the basis of the above findings the following policy guidelines are suggested:

1. Measures should be taken to change social attitudes and beliefs that legitimize male violence and the notion of male superiority. Education, mass media campaign, street drama, etc. can play an important role in this regard. NGOs and government organizations also can take different programs to this end. There is a need to involve civil society, religious leaders in this regard.
2. Victims need to be provided with direct support, counseling and legal aid. Some form of counseling for men is also needed to raise their awareness on human rights and gender issues.
3. The issue of domestic violence against women should to be included in school curricula, at all levels, from primary to tertiary and vocational training.
4. All acts regarding violence against women (Domestic violence prevention and protection act, Acid control act, Dowry Prohibition act, etc) should to be strictly enforced with the provision for stringent punishment for offenders.
5. Economic empowerment of women is an important means to fight back at violence and injustice as it raises self worth and supplement with resources to fight her battle. Therefore, girls will have to be given the necessary skill, training, education and employment opportunity so that they are capable of supporting themselves.

6. Conclusion

Although Bangladesh has attained remarkable success in increasing literacy rates for women, and decreasing the maternal and child mortality rate, violence against women is still very high in our society among which domestic violence is widely prevalent in both urban and rural areas as an everyday matter of women lives. The nature and causes of domestic violence identified in the present study ranges from verbal abuse to reluctant attitude of law enforcing agencies indicate the awful side of established patriarchal social system. The implementation of the suggested policy guidelines may break the system and equal opportunity could be ensured for women and domestic violence will be reduced and can be minimized from Bangladeshi society.

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A Socio-economic Analysis of Slum-Dwellers in Dhaka City

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Abstract: *The present study investigates the socio-economic status of slum-dwellers in Dhaka city and explores the option of rehabilitating them to their place of origin. Uncovering the basic economic and social situation of slums in Dhaka city is the main rationale of the present study. At the same time, the present study has made some recommendations on rehabilitation for the development of slum dwellers. This research is quantitative in nature. Sample survey method has been used to collect the data of the research. To conduct the present study, a total sample of 450 sample has been collected by following sample survey method. Data for this study was collected using purposive random sampling from the study areas. Primary data has been collected and analyzed through a specific structured interview schedule. This study found that out of 450 respondents, 188 response (41%) that they are illiterate. 17% slum dwellers cannot sign and only 13% people have primary education which shows a negative picture of educational qualification of slum dwellers. About 35% of the slum dwellers are rickshaw pullers and 10% run small businesses like tea shops, small rice hotels, etc. About 20% of slum women work as servants or domestic maids. Currently in Dhaka city about 63 percent of slum dwellers want to go back to their root or village and 37 percent of slum dwellers don't want to go back to village to be rehabilitations. As a measure of rehabilitation, the basic demand of slum dwellers who want to return to their villages is financial assistance or incentives along with the construction of houses. This study suggests that the government and private organizations have a significant role to play in this regard..*

Keywords: slums, Dhaka, urban, conditions, rehabilitation

1. Introduction

Bangladesh is a developing country with a high population density. It is a land of grueling poverty in terms of economic sense. The country lacks a significant number of natural resources except 17.11 million people (The World Bank, 2022). Dhaka, the capital city of Bangladesh receives an estimated 300,000 to 400,000 new migrants. Most of those who migrate to Dhaka city belong to the backward and impoverished communities. Housing is one of the most important

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components of the basic human needs, did not manage it by this migrated part of the society. Somehow, they create a room to live in a place, which is not planned or organized. and these slums are prone to basic infrastructure and socio-economic problems. They build these slums usually on government-owned land or along railway lines or in a vacant lot for a long time.

There are some pull factors behind the influx of slum dwellers to Dhaka City, one of which is to earn more money and a kind of psychological betterment/ hope for the city. At the same time, there are some important push factors working behind the development of these slums and making the slum dwellers leave their roots. Among those push factors poverty, unemployment, malnutrition, lack of social recognition, area past quarrels and family strife are notable. The present social study explores the socio-economic picture of slum areas and their rehabilitation to the root. The main rationale of this study is to analyze the slum-centric problems and constraints and to collect primary data on rehabilitation.

Objectives of the Study

The general objective of the study is to examine the socio-economic conditions of slum-dwellers in Dhaka city and explore the option for their rehabilitation to their place of origin. The specific objectives of this study are:

- To examine the socio-economic and demographic conditions of slum dwellers
- To analyze the causes of migrating to Dhaka city
- To explore the viewpoints of slum dwellers regarding rehabilitation to their places of origin

Rationale of the Study

Dhaka city is one of the most densely populated cities in the world. The city alone contains more than one-third (36.4%) of the total urban population, which is a matter of great concern. In 2001, 8.6 million people resided in Dhaka city alone but at present it is 18.59 million (Rahman, 2015). Besides, most of the headquarters of important government offices, trade bodies and other metropolitan facilities are located and that's why most of the migrants move towards this capital city in far more numbers than the other destinations. Most of Dhaka's growth is due to migration from rural areas, rapid migration is causing Dhaka's population to grow much faster than the rest of the country. Due to mass population, secure shelter is a major challenge for the urban poor. As migrants continue to arrive, they often end up in illegal settlements on precarious lands with major environmental concerns.

The present study has been undertaken to study these problems. This study has also tried to identify the status of their current living conditions, the difficulties that they face and finding a way out for rehabilitation in Dhaka city.

2. Methodology

Main method: This research is quantitative in nature. Sample survey method has been used to collect the data of the research.

Study area: In order to collect data from the slum dwellers Balur Math slum Sector #15 Uttara, Tejgaon Railway Colony slum and Dhalpur city corporation colony, Jatrabari slum has been selected purposely as study area for this research.

Study population and study unit: All the slum dwellers of the Uttara Belur Math slum, Tejgaon Railway Colony slum and Dhalpur city corporation colony slum study the population of our research. The units of analysis for this research were those slum dwellers who are married.

Sample size and sampling method: The total sample size was 450 families as a sample unit. From each family, this study selects one respondent. Among them 250 were male and 200 were female respondents. Purposive sampling method has been used to conduct this research.

Data collection tools and techniques: Structural interview schedule has been used as data collection techniques where's face to face interview and observation techniques has been applied in collecting quantitative data by using sample survey method.

Processing, analysis and interpretation of data: Collected data from the study respondents has systematically processed, that is, data editing, coding (assigning numerals, grouping and labeling) and data entry and data cleaning. Quantitative data were analyzed by using descriptive statistics in the study. Quantitative analysis generally portrays the phenomenon of searching in quantitative manner of description. Quantitative data was processed and analyzed by using SPSS.

3. Findings

3.1: Respondents' Socio-demographic Condition

The average age of the respondent was 33 years. Among them, 43.3% of the respondents were aged below 30 years, 23.3% of the respondents belonged to age group 30-39 years, 15% was in the age group 40-44 years, 8.3% was in the age range 45-49 years, while 10.0% of the respondents were aged 50 years and over. The following table shows data about this aspect.

Table 1: Age of the Respondents

Variables	Frequency	Percentage
Below 24	24	5.33%
24-29	47	10.45%
30-34	91	20.22%
35-39	121	26.89%
40-44	77	17.11%
45-49	49	10.89%
50- above	41	9.11%
Total	N-450	100%

In this study data were collected from 450 respondents. Among them 55.56% is male and 44.44% are female respondents. The following table shows data about this aspect.

Table 2: Gender of the Respondents

Variables	Frequency	Percentage
Male	250	55.56%
Female	200	44.46%
Total	N-450	100%

Currently, one of the objectives of the study was to uncover information on educational attainment, a concern given that no one in this vast area have completed a bachelor's degree and about 42% of the population in the region is illiterate. Only 15 respondents out of 450 said that they have completed secondary and higher secondary degrees which is another cause of concern. Due to being less educated or illiterate, socio-economic instability in slum areas, crime proneness, prostitution, child marriage etc. are increasing day by day.

Table 3: Education of the respondents

Year of Schooling	Frequency	Percentage
Illiterate	188	41.7%
Can sign only	75	16.7%
Primary (1-5)	150	33.3%
Class 6-9 completed	22	5.0%
Secondary & Higher Secondary completed	15	3.3%
Graduation completed	0	0%
Total	N-450	100%

The highest proportion of slum households are working as Rickshaw puller (34.89%), about one third of the respondents (29.78%) are involved in day laboring; About 19.78% are maid servant mostly are women. Only 10.22% of the respondents are involved with small business. The following table shows data about this aspect.

Table 4: Occupation of the respondents

Occupation	Frequency	%
Rickshaw Puller	157	34.89%
Small Business	46	10.22%
Maid servant	89	19.78%
Day Labor/Garment Worker	134	29.78%
Others	23	5.11%
Total	N-450	100

The respondents of this study were only slum dwellers who migrated from different places of the country to Dhaka city. Most of the slum dwellers from Mymensingh division are 25%. Second is 20% from Chattogram. Then 14% from Barisal. Next position is Dhaka 12%. From Rangpur 10%. Then 7% from Khulna. And from Sylhet 4% among total respondents. The following table shows data about this aspect.

Table 5: Division of the respondents

Division	Frequency	Percentage
Rangpur	44	9.78
Rajshahi	37	8.22
Khulna	32	7.11
Barishal	64	14.22
Chattagram	89	19.78
Sylhet	19	4.22
Mymensing	113	25.11
Dhaka	53	11.78
Total	N-450	100%

The findings show that 55.33% of slum households live on a monthly income, which does not exceed Tk10000. About a third of the households (31.55%) live on a monthly income ranging between Tk.10, 000 to Tk.13, 000. On the other hand, only 13.11% of the households belong to the monthly income group, more than Tk13000. The following table shows data about this aspect.

Table 6: Monthly income of the respondents

Income	Frequency	Percentage (%)
Less than 5000	24	5.33%
5000- 70000	66	14.67%
7000-10000	159	35.33%
1000-13000	142	31.55%
More than 13000	59	13.11%
Total	N-450	100%

There is a big difference between income and expenditure of slum dwellers' livelihood patterns. Findings show that 38.89% households' monthly expenditure is less than Tk10000, a big number of household's (44.22%) expenditure is 10000 to Tk13000 and the rest of them is about 16.89%. The following table shows data about this aspect.

Table 7: Monthly expenditure of respondents

Expenditure	Frequency	Percentage
Less than 7000	23	5.11%
7000-10000	152	33.78%
10000-13000	199	44.22%
More than 13000	76	16.89%
Total	N-450	100%

3.2: Push and Pull Factors

Nearly two fifths (39.11%) of the households mentioned that they particularly migrated to Dhaka because of poverty. These households said that they migrated themselves to Dhaka to get rid of poverty because there are more options for finding work.

Table 8: Reason behind coming to Dhaka

Reason behind coming to Dhaka particularly	Frequency	Percentage
More job opportunities	137	30.44%
Poverty	176	39.11%
River erosion	51	11.33%
Flood	48	10.66%
Cyclone	25	5.56%
Others	13	2.89%
Total	N-450	100

About 30.44% migrated for more job opportunities. Another 11.33% households reported that they have come to Dhaka city by losing their land to river erosion. And 10.66% respondents said that they came to the Dhaka flood problem, but they do not like to go to their own village because sometimes they earn money better than their village. 5.56% of respondents said that they came to Dhaka because of a natural disaster, most of them from coastal areas.

3.3: Living Standards and Amenities in Slums

Most of slum area is in govt. khash land but maximum household have to pay money to powerful body (political leaders, railway officers for staying here. Most of the slum people (53.11%) live in a tin-shed houses, about 20.45% live in jhupri i.e. minimalistic structures and rest of them (26.45%) live in semi-concrete. The following table shows data about this aspect.

Table 9: Housing types in slums

Types of Housing	Frequency	Percentage
<i>Jhupri</i>	92	20.45%
Tin-shed	239	53.11%
Semi- concrete	119	26.45%
Total	N-450	100

In the slum area people are more deprived than any other parts of Dhaka city. Their livelihood facilities are very much limited. Where the available electricity in Bangladesh is about 90% but in the case of slum areas it is about 65.11%. Among them 41.78% households have Gas facilities, most of which are illegal. And only one fourth of the dwellers have access to hygiene sanitation and safe drinking water. The following table shows data about this aspect.

Table 10: Water, Electricity and Gas facilities in slums

Variables	Frequency	Percentage
Electricity	293	65.11%
Gas	188	41.78%
Sanitation	115	25.56
Safe drinking water	113	25.11%

Regarding food and nutrition, most of the slum children are underweight due to limited access to nutritional facilities. Maximum people of slums (44.22%) live on two meals in a day, about 16% have access to not more than one meal in a day and rest of them (34.89%) live on three meals in a day. The following table shows data about this aspect.

Table 11: Daily Food Intake

Variables	Frequency	Percentage
One meal	46	10.22%
Two meals	199	44.22%
Three meals	157	34.89%
Irregular	26	5.78%

3.4: Disaster Management support

In the rainy season slum areas are often inundated, there is little (16.66%) support from Govt. and local Ngo in case of such type of disaster situations. Most of the people (66.22%) must depend on only self-support. Some of them (13.11%) get local community support. The following table shows data about this aspect.

Table 12: Adjusting mechanism in natural disaster

Disaster Management	Frequency	Percentage
Govt. shelter	25	5.55%
NGO Support	68	15.11%
Community support	59	13.11%
Only Self support	298	66.22%
Total	N-450	100%

3.5: Educational, Medical and Recreational Facilities

Regarding educational access and schooling facilities for children, the slum areas are quite backward. Most of the families don't have interest in sending their children to school. Maximum (62.67%) end their education within Primary level and 21.11% go to high school. Only 4% of them can reach college. The following table shows data about this aspect.

Table 13: Access to education

Variables	Frequency	Percentage
Pre-primary	55	12.22%
Primary	282	62.67%
High school	95	21.11%
College	18	4
Total	N-450	100%

Regarding Access to emergency medical treatment, slums dwellers fare poorly. In case of emergency medical treatment most of the people (56.89%) depend on

nearby pharmacy, rest of them go to public hospitals (15.11%), some depend on NGOs (18.22%) and some Quack(7.78%) and Others(2.22%).

Table 14: Access to emergency medical treatment

Variables	Frequency	Percentage
Public hospital	68	15.11%
Pharmacy	256	56.89%
Ngo	82	18.22%
Quack	35	7.78%
Others	10	2.22%
Total	N-450	100%

Maternal and child health facilities: In slum areas about 79.11% of children are covered by the EPI program but in case of maternity support it is totally different. Only one third of them (31.78%) get maternity support. There is also limited access to community clinics (22.89%). The below table shows data on this regard.

Table 15: Health facilities at slum

Variables	Frequency	Percentage
EPI	356	79.11%
Community clinic	103	22.89%
Maternity support	143	31.78%
Others	24	5.33%
*Multiple responses		

Access to recreation facilities: Among the slum dwellers 63.78% households have television that is their main recreational facilities. A significant number of young household member have access to smartphone (21.11%), Facebook (33.78%) and others (23.11%). The below table shows data on this regard.

Table 16: Entertainment facilities

Variables	Frequency	Percentage
Television	288	63.78%
Smart phone	95	21.11%
Facebook	152	33.78%
Others	104	23.11%
*Multiple responses		

183 respondents or 63.89% of slum dwellers have knowledge about family planning and birth control and 37.11% don't have knowledge of that.

Table 17: Awareness of family planning and birth control measures

Variables	Frequency	Percentage
Yes	283	62.89%
No	167	37.11%
Total	N-450	100%

3.6: Gender based violence

In this study, 200 female respondents were surveyed. Among the respondents, 125 women (63%) said that they are tortured by her husband or other male members of the family. About 35% faced physical torture, maximum 52% are psychologically tortured, and rest of them (16%) are sexually abused. The following table shows data about this aspect.

Table 18: Gender based violence

Variables	Frequency	Percentage
Physical	44	35
psychological	65	52
Sexual	16	13
Total	125	100

3.7: Future plan of living

Table 19: Plan of living

Variables	Frequency	Percentage
Stay here (current Position)	103	23
Migration inter-city	68	15
Go back to roots	284	63
Others	40	9

Table 19 shows that in case of come back to roots, maximum 63% slum dwellers want to go back to roots. And about 23% want to stay here for better life opportunity. And rest of the part of them (15%) want to migrate intra-city for finding better income opportunity.

3.8: Willingness for rehabilitation to roots

In this study about 63.33% of slum dwellers said that they want to go back into their native area. But they want some facilities from the government such as land, loan, training and housing facilities. But a significant number (36.67%) slum dwellers don't want to leave this city. Because They seem that if they come back to roots nothing have to bring prosper in life.

Table 20: Willingness for rehabilitation to roots to root

Variables	Frequency	Percentage
Yes	285	63.33
No	165	36.67

3.9: Supportive measures for rehabilitation

Table 21: Supportive measures for rehabilitation

Variable	Frequency	Percentage
Loan	235	52.22
Housing	163	36.22
Land	127	28.45
Training	212	47.11
Others	89	19.78

Slum dwellers who want to go back to their villages or roots have some needs or demands and have given more importance to financial assistance from the government and non-governmental organizations. Maximum of them (52.22%) demand loan facilities with minimum interest. About 47.11% feel they need skill development and vocational training. 36.22% people want housing facilities mostly of them from coastal area where their house has been destroyed by coastal cyclone. And 28.45% demand land mostly of them are northern area of Bangladesh and lost their land due to river erosion.

3.10: Rehabilitation of slum dwellers to roots

Living standard of slum dwellers in Dhaka city is very poor Slum dwellers move to Dhaka city for many reasons not fulfilled. Like they think financial earnings will be high in Dhaka city but due to inflation and high cost of living in the city it is not possible for slum dwellers. The table below shows the way behind the re-settlement of slum dwellers to their villages or roots.

Table 22: Way to rehabilitate the slum dwellers to roots

Way/methods	Frequency*	Percentage (%)
Motivation and inspiration to go root	305	67.7
Social Awareness	287	66
Income generation facilities	430	95.5
Strengthen family bondage	312	69.3
Create more employment at root	437	97.1
Re-settlement by housing of slum dwellers to their villages or roots	433	96.2
Training for skill development	120	26.6
Entrepreneurship Facilities	378	84
Technology and fast internet	356	79.1
Industrial decentralization	450	100
Social Action	88	19.5
*Multiple responses	N=450	

One of the ways in which the research is based on the basic theory in rehabilitating the slum dwellers in Dhaka city is the motivation of the head of the slum household and making them socially conscious. 68% of the slum dwellers feel that it is possible to bring the slum dwellers back to their village by creating love or pull for the village through motivation. 66% of the slum dwellers feel that social awareness is very important for re-stalemate in roots. Near about 96-97% slum dwellers feel that Create more employment at root, Income generation facilities at village and re-settlement by housing of slum dwellers to their villages or roots is the important way of rehabilitation. 84% respondents/ slum dwellers told as entrepreneurship in their respective village areas and 100% of the respondents in this study opined decentralization of industries as an important form of rehabilitation method for re-settlement of slum dwellers at their respective roots

4. Discussion of Results

Among the slum dwellers of Dhaka city 41.7 % are illiterate while 34.89% earned livelihood as rickshaw pullers, 29.78% as day laborer. and most of them (55.3%) earned less than 10000 BDT per month. According to a present study, most of the respondents (53.11%) lived in tin-shed houses while 34.89% had no electricity facility.58.22% have no gas facilities and only 25.56% get hygiene sanitation. Health condition of slum people is very poor. Maximum (56.11%) of respondents take medical treatment from nearby pharmacy that is very

risky. Though about 79.11% slum children get EPI facilities but only one third (31.78%) get maternity support. Among the respondents 62.89% people have knowledge about family planning program.

The main recreation facilities that respondents have access to is television (63.78%). There is no govt. prevention effort to cope with disaster management of slum area. The study also showed that, among the respondents 39.11% came to city for the sake of poverty and 27.55% migrated in slums for natural disaster while 30.44% for low income.

The leading migration has been from Mymensingh division (25.11%), Chattagram division (19.78%) and Barisal division (14.22%). Most of the people (52.22%) migrated to Dhaka before 10 years. But there is a mixed opinion regarding their pre and post migration situation. 52.22% people think they are better than past while 47.78% people disagree with that they feel unhappy with this situation comparatively pre migration state.

Regarding rehabilitation of slum dwellers to roots, 63.33% people want to come back to roots while 36.67% people are not interested in coming back to roots. But they demand some facilities to come back. Maximum of them (52.22%) want to get soft loan from gotten housing (36.22%), land (28.45%) and 47.11% demand skill development and vocational training. Motivation and inspiration, social awareness, income generation facilities, create more employment at root, entrepreneurship facilities, industrial decentralization, social action is needed to resolve this problem.

5. Conclusion

At last, it can be said that due to poor socio-economic conditions of the slum people, various social problems and crimes increase rapidly. Proper rehabilitation of the slum people is very important to eliminate the slum problem. Government and non-governmental organizations can take important steps for proper rehabilitation of slum dwellers but in this case the government steps should be meaningful and result oriented.

The most reason to bring the slum people back to their roots is to make them economically self-reliant or provide them with a job or work. Social action is needed for many slum dwellers who choose to live in this unsanitary condition in Dhaka city despite having beautiful homesteads and land reserves in their own villages or roots. It is very important to undertake proper awareness programs to involve the slum dwellers in various government and private rehabilitation activities and housing schemes.

As the findings show, the slum dwellers struggle regarding proper living

standards. At present the government is implementing more than 150 programs for the poor and destitute through the Department of Social Services. Proper monitoring and supervision of various public and private initiatives as part of the national security program. It is very important that not only economic projects need to be assessed for the development of slum dwellers, but also social and psychological issues must also be taken seriously to ensure rehabilitation of slum dwellers. One of the recommendations of this study is to employ professional social workers and to apply individuals, groups and community methods of social work to improve the overall situation of slum dwellers.

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Police Staff College (PSC) Bangladesh headed forward its formal journey in 2000 with a vision "To Maximize Human Welfare through Quality Policing." In 1998, it was initiated by police policy group and within a few years, in 2002, it has been governed by a Board of Governors chaired by the Honorable Home Minister. The Rector is the chief executive of the institution.

Police Staff College conducts the courses for the participants, in particular police officers, to raise awareness about new ideas, thinking, perception, insight and vision to respond to changing needs of the society. The institute endeavors to provide wisdom to the participants to improve managerial capability, operational performance, commanding skill and ability to identify root cause(s) of problems with a package prescription for solution in the context of national and international scenario.

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