Teaching of Western Literary Theories in Higher Education Institutions in Bangladesh: An Empirical Case Study

By

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ABSTRACT

The purpose of this research is to investigate the pedagogical approaches and cultural anxieties while teaching and learning the western literary theories in the Bangladeshi higher education institutions. The thesis examines whether the habits, traditions and beliefs of the Bangladeshi pupils are affected by the ideologies or critical traits of those western theories or not. Besides, the study offers a critical academic discussion concerning the pedagogy of teaching those theories, their influence on students and the tension emerged while teaching them in Bangladeshi perspective.

This research explores the curriculum, syllabi, social milieu as well as the views and experiences of students and teachers to reach conclusions and potential recommendations.

It adopts qualitative case study methodology. But it also uses quantitative tools for results and analysis. The study sample consists of some fifteen representative universities from both public and private ones. The study participants included around fifteen students and one teacher from every institution for data collection.

The main data collection instruments were: questionnaire, interviews and documents which are categorised, analysed and discussed critically.

The central findings of this paper conclude that the pupils have difficulty in dealing with the theories. There are some tensions and issues that impede both teaching and learning indicating that the pedagogy and curriculum should be redesigned with the integration of the local philosophies or theories for the better understanding and critical performance of the pupils.

DECLARATION

I declare that the work in this thesis is carried out in accordance with the regulation of the University of Gloucestershire and is original except where indicated by specific reference in the text. No part of this thesis has been submitted as part of any other academic award.

The thesis has not been presented to any other education institution in the United Kingdom or overseas. Any views expressed in the thesis are those of the author and in no way represent those of the University.

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ABREVIAITON	*ELABORATION*
A	Agree
SA	Strongly Agree
D	Disagree
SD	Strongly Disagree
DON'TKNOW	I do not know
WLTs	Western Literary Theories-
MN	Mean
MD	Median
OLs	Outlier
Rn	Range
STD	Standard Deviation
STUD	Student
TCH	Teacher
DU	Dhaka University
BDHEIs	Bangladeshi Higher Education Institutions
QNR	Questionnaire
HE	Higher Education
RQ	Research Question

TABLE OF CONTENTS

CHAPTER 4

RESEARCH MEHTODOLOGY 36

CHPATER 5

LIST OF TABLES

LIST OF FIGURES

1.1 Introduction

This study aims to investigate issues/challenges facing the teaching of western literary theories in Bangladesh Higher Education institutions. Western literary or critical theories were hardly studied before 2000 AD at the English departments in the universities in Bangladesh. Dhaka University first took the initiative in 1980s (Islam, 2017) to introduce theory at the English department. Now, the literary theories hold sway in the critical and philosophical studies at the English departments in all the universities. Even Science and Technology universities like Shahjalal University of Science and Technology run English department teaching western literary theories. However, except some minor differences, there are the same materials in Literary Theory Course in these institutions. Here, students entering into the universities to study literature come predominantly from conventional schools, families and societies where existing cultural and religious values, Islamic or Hinduism, are practised as a matter of tradition. On the other hand, English literature - its western philosophy or literary theories in the higher education system shows very distinct western secular values different from and sometimes conflicting to the native ones. The reasons are many. When India became a British colony in 1757, he overhauled the whole educations system whose internal spirit, though welcomed by a small fraction, was never accepted whole-heartedly by the majority. It happened because firstly, the British was a coloniser and the law, literature, culture and language of the occupier was seen as other as such. Secondly, nobody can leave their traditions, faith, culture and values practised for long ages against a new one overnight. After all, changing a system does not mean to change everything completely. The family, society, independent institutions, religious and ethnic groups nurture, hold and sustain their values without any compromise. As a result, due to the education system imposed by the coloniser, the students suffered a lot of dilemma and conflicts in their minds. However, Muslim and Hindu students, as such, choosing to study English suddenly had to grapple a range of western literary theories that did pose some challenges to their broad traditional, social and religious values. It can go without saying that a research on how the western literary theories could be presented, discussed, studied or taught with due respect and dignity to the values and beliefs of the Bangladeshi students will

open up some new windows of thoughts. Historically, it will be significant because before being colonised in 1757, the present Bangladesh, India and Pakistan never had English as an academic subject in any educational institutions. As Macaulay's 'Minutes on Indian Education' written in 1835 noted the British Empire by making English the official language in its colonies aimed at doing its best 'to form a class who might be interpreters between the British and the millions they governed'. It would be 'a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in Intellect' (Thirumalai, 2003). He also added that those Indian people were to constitute a class who would in fact protect British interests and helped them rule a vast and potentially unruly land. It is seen that "The policies suggested in these minutes later were implemented in India. As a result the books stopped being printed in Arabic and Sanskrit and it was aimed to abolish the traditional Madrasa education system as well as the Sanskrit college at Calcutta" (ibid).

Though it started 175 years ago, many think that the same attitude continues with huge effect in a country like Bangladesh. Here, nobody can imagine a respectable job without a good command of English in any area either in private or public. Exploiting this opportunity, there has been a lot of investment in English medium schools and private universities with English Departments accessible for the elite and rich people mostly. Since English literature, here, is a comprehensive study of western English literature originated and taught in the west, teaching western literary theory in today's universities in Bangladesh is merely the extension of the European education system. Education institutions in Bangladesh, colonized by British for 200 years ending in 1947, welcome numerous on-going changes in thoughts emerging from the vast and spontaneous academic area of the West. However, there are 137 universities-public and private (Naya Diganta, 2018), most of which have English departments with Modern Literary Theories as a Course either in Honours or Masters Programme.

However, studying western literary theories has been an integral part of the higher education institutions in Bangladesh. Originated and then formulated in the West, these are imported into countries like Bangladesh. It is now a question how they are taught and if there is any infrastructure to cope up with the Bangladeshi setting properly. Many consider and value these theories and their teaching as social, political and dogmatic issues. But how these western thought-provoking, far-reaching and floating theories work with the belief, values

and culture of the native remains unexplored. There appears to be no attempts to bring about a synthetic view on these issues in the Bangladeshi setting.

This study aims to explore the views and experiences of students and teachers on academic study of western literary theories.

1.2 Broad view of the Project: History and Background

There has been a tension among the people of Bangladesh (as a part of the former British colony, India) since the British occupation in 1757, the year, the last independent Nawab of Bangla, Bihar and Urissha fell in at the hand of the East India Company. Since then, the abolishment of the native education system by replacing with the colonizer's one has given rise to a deep umbrage among the natives. It was much much more for the Muslims because it was they whose governance, language, literature, law, and philosophy- in a word the whole idea of schooling from the education institution was overthrown. The resentment grew more when English language and literature turned to be a tool of superiority, a way of neglecting and belittling the native's language and literature, and finally a symbol of discrimination between the Muslims and the Hindus. Some even think that 'the Muslims were denied higher posts despite a high rate of success in the Civil Service Examination (Farhat, 2006).' For example they abolished the post of Qazi (a judge in Islamic Jurisdiction) (ibid) which the Muslims had in legal system for years before the East India Company was in power.

The 1857-failed-revolt led by the traditional Islamic scholars in India against the East India Company increased the tensions more among the Muslims. The colonizer sidelined the native's curriculum, syllabi, pedagogy-the whole system of education with the replacement of their own. According to a scholar 'it was nothing but to take revenge (ibid).' It says: 'Besides, the education policy shut its doors on the Muslims. The British even annexed Islamic School of Hugli and turned into an English college' (ibid). In addition, the Muslims were more disappointed and worried because though they had welcomed the setting of the English schools in 1836 (Mollick, 2002), their only institution for language and literature received no subsidy from the British Empire in India and the Muslims were closing down their education institutions one by one due to the non-cooperation of the East India Company. For example, though the Supreme Council talked a lot about teaching English to the Muslims to have their contribution in judiciary and administration, they never taught them to avail the jobs in the judiciary. On the other hand, they removed Farsi from the court

without any notice. In fact, the Muslims experienced difficulty and felt deprived of getting any opportunity to learn English to practise in the legal system. Due to this, the Muslim suffered huge loss both economically and educationally (ibid). This deepened the worries among the Muslims.

Western education, namely English in lieu of Farsi (Farhat, 2006) was seen as a function of dispersal imperialism in education institutions. It was not merely the replacement of a language; it was the replacement of a foreign pedagogy as well. By doing this, according to some, the colonizer launched an all-out assault on the social, political and religious aspirations of the Muslims as they thought 'The aim of Educational system of Britishers was to divert Muslims from Shariat and impose British culture (ibid).' 'The introduction of English had a crippling effect on Islamic education system and reduced the economic value of Persian. As a result, a large number of people who were well educated in Persian, but didn't know English were reduced to a semi-literate status' (ibid). The Muslims at this felt terribly upset thinking their future existence, education, culture and religion threatened.

History says that the Muslim in Bangladesh, Pakistan or India never refused to learn English rather they highly welcomed the foundation of English school in 1836 (Mollick, 2002). But there were a lot of reasons enough to assume that English education would not benefit the native and some key persons of East India Company explicitly gave this impression. It was Macaulay who, despite the protest of some members of the education committee of the East India Company, held the view that the native languages were too unsuitable to be used as a medium of instruction' (ibid). His derogatory comments such as 'a single shelf of a good European library was worth the whole native literature of Indian and Arabia' (ibid) made the native Muslims very disappointed. His public criticism and declaration about the main goal of English education in India changed the situation bad to worse. The reasons of this tension were obvious and many; may be, many are still to be discovered. But what is important is that nobody, during East India regime, Pakistani regime and in the present, seemed to have been really serious about the pedagogy of English teaching laying emphasis on local or native's cultures, faiths, values and traditions. Western Pedagogy in Bangladesh, conspicuously, has been limited to the primary, secondary and higher secondary levels but hardly in university level (DSHE, 2012).

Since English literature department, its texts, curriculum, syllabus and teaching methods are mainly based on the western literary canon, we cannot help teaching WLTs to our pupils to maintain the standard of education and answer the demand of age. So, now a course like

Western Literary Theory is a reality at the English departments in Bangladesh but unfortunately there is no noteworthy work on how this course was, is or should be addressed to the local people. The next sub-chapter 1.4 will provide the historical, political and contemporary context of the western secular education that has shaped the Bangladeshi education system.

The literature review shows that the present WLTs is an extension of western academic practice which is still colonial in nature and thought. The post-colonial literature in the commonwealth countries is coloured, influenced and in some cases grabbed by this western philosophical ideas. The colonizer did not mould or moderate the life, society and system of the colonised rather they (the colonizer) replaced their ones by driving out the colonized ones. So, the present colonised education system is based on the concept of western system which is on the secular learning set-up. According Ashraf: 'The secularist forces released by secular education and secular thinking generated by a modern scientific approach have made man empirical in attitude and doubtful about the need to think in terms of religion' (Ashraf, 1979). I was keen to see the pedagogy, inquisitive minds of the young learner, their queries and tensions and their reasons and impact, etc.

1.3 The Transition of Pedagogy and Curriculum

The transition of pedagogy from the colonised to the colonizer happened due to the change of power. Before being colonized, though the Muslim Moguls were in power, who represented the minority population than the majority Hindus, offered and established an education system to serve the executive, administration, legal services, etc for all irrespective of races. A British scholar in this regard says: 'The unique feature of the curriculum was that it was capable to enhance critical thinking ability among students. The curriculum was keenly designed to enable students as well learned ones as well as to enable them as critical thinkers' (Robinson, 2001, pp.14-15).

Though the then education system was not like it is today, they covered almost all the modern subjects such as: 'Grammar, Syntax, Literature, Rhetoric, Fiqh, Principles of Fiqh, Logic, Scholastic Theology, Tasawwuf, Tafsir and Hadith. Medicine, Astrology, Astronomy and some other Greek sciences were also added to this syllabi. The research shows that 'With the passage of time Dars-e-Nizami became standard of Madrassah education in Sub-Continent due to its unique features' (Riaz, 2010, p.75). Almost all the Mugol emperors were the great patrons of education, art and music. During emperor Shahjahan who built the famous

Tajmahal 'Imperial College was established in Delhi in 1650 (Law, 1916, p.190) and the curriculum of Imperial College was designed on modern grounds to fulfil the needs of time' (ibid).

Emperor Akbar, a great lover of art and music, took massive steps for quality education. 'He assigned the duty of revision of Madrassah curriculum to Mir Fatehullah Sherazi who was a renowned scholar of his time. He updated Madrassah curriculum and included courses related to Ethics, Simple Mathematics, Agriculture, Astronomy, Logic, Government Affairs, Sanskrit, Grammar, Philosophy and Medicine' (Law, 1916, p.161).

The syllabi and curricula were diversified and they were formulated in order to enlighten the lives, full of skill and professionalism. And 'The most significant feature of Akbar's education policy was the inclusion of rational sciences (Logic, Philosophy and Scholastic Theology) in basic curriculum which changed the perception of Muslims about importance of rational sciences' (Ikram, 1964, p.238). A scholarly publication finds that they 'They possessed a system of education which; we have abolished, was capable of affording a high degree of intellectual training and polish, was founded on principle not wholly unsound, though presented in an antiquated form; which was infinitely superior to any other system of education than existing in India-a system which secured to them an intellectual as well as a material supremacy' (Hunter, 1964, p.133). The native exercised moderation, integration and modernisation in the curriculum.

After the colonization, the text books in the syllabi were replaced by the books with Sanskrit-rich quotes of Hindu mythologies and legends. It was conspicuous that though the Muslim students achieved highest success in every subject but they failed in their own language and literature. A scholar in this area says: 'The departments in the universities became emptied of Muslims after the British came in power and there was no mercy or consideration to continue teaching the text books written by the Muslim writers'(Haque, 1969). The pedagogy of teaching disappeared with the departure of Muslim teachers and texts practised for almost four hundred years. It was a process of extinction of the identity of a nation.

Due to this fact, the production of the Muslim scholars in Farsi literature reflecting the rich culture, entertainment, and aesthetic values of the human being faded away. This led the next Muslim generations to depend on the Calcutta based education, curriculum, art, literature and philosophy which were predominantly developed for the Hindus (Anawar, 2016).

The British Administration formed an Education Commission named Wood's Despatch in 1854 (Ali Riaz, 2010). This Charles Wood, the then President of Indian Education Control Board, proposed and brought the changes in the Indian education system, and moulded the whole organization, from primary to the university, similar to the British Education system (ibid).

The two languages were the medium of instruction which were branded as: 'Sanskrit and Farsi are dead languages. These are used to teach false history, false astronomy, false medicine, false religion' (Choudhury, 2007 p,389). The comments of the colonial policy makers on Sanskrit and Farsi at that time reflect their attitudes towards the native education syllabus and system that gave a disappointing impression to the natives.

Now, in Bangladeshi higher education institutions, students are not exceptional in facing the challenges the critical theories contain. Teaching western literary theory like any other area of study is an art and it does require some sorts of system or methodology. And this is truer in case of a highly philosophical matter like critical theory which is simultaneously developing and taking new identity and sometimes different names with fundamental changes. This research is an attempt to identify the challenges and then meet the objectives below.

1.4 Research Questions

a) What is the rationale behind the introduction of the western literary theories in the Bangladeshi Higher Education system?

b) How do cultural and pedagogic concerns inform the teaching of western literary theories in the Bangladeshi Higher Education system?

c) How could the provision of teaching western literary theories in the Bangladeshi higher education system be improved?

1.5 Research Objectives

a) To explore the reasons behind the teaching of western literary theories in the Bangladeshi Higher Education curriculum;

b) To critically investigate the cultural and pedagogic issues related to the teaching of western literary theories in higher education institutions in Bangladesh;

c) In the light of the study findings, to make educational policy recommendations to improve the provision of teaching western literary theories in the Bangladeshi higher education system

1.6 Methodology of the Study

By selecting some representative higher institutions, their teachers and pupils, this research will follow the qualitative case study methodology. It also follows quantitative research technique by using some statistical and mathematical tools. In addition to this, there will be an examination of some historical and theoretical documents in perspective of Bangladesh.

1.7 The Organisation of Chapters

After the introduction of the main reasons of the project, its history and background, research questions and objectives in the first Chapter, there comes the second chapter with the detailed discussion on how English has been studied for the last 200 years starting from the British imperial era to the present. This chapter develops a clear idea of the background of this study. The literature review in the third Chapter underlies the scope of this study. There is a critical discussion of the local contributors and critics in parallel to the non-native and European ones. This chapter is an endeavour to show how western literary theory is crucial in the present perspective despite there is no conspicuous development in pedagogy in Bangladesh. The fourth chapter underlines some historical and important documents on Marxism, feminism, traditions and compared paradigm of pedagogy. The fifth chapter discusses the methodology of the study including data collection and analysis procedures. The study findings in Chapter six and seven present quantitative and qualitative data analysis of questionnaire and interviews. The case study uses mixed methods i.e quantitative and qualitative data collection and procedures. With some different sorts of charts, there is an effort to present a live examination on the whole project. Next the Discussion Chapter presents the central findings of the study. It also deals with comparison, concern, inclusion and integration. The final Chapter presents main conclusions and recommendations of the study.

In conclusion chapter, it develops its own theory of teaching WLTs in BDHEIs.

CHAPTER TWO

The Colonial Education Legacy and the Study of English Literature in Bangladeshi Higher Education System

2.1 Introduction

Holding a bit exceptional history from other neighbouring countries in Asia, Bangladesh was ruled by two regimes before its independence. Due to its rich land and being geo-politically important, Bangladesh, surrounded by India by three sides and the Bay of the Bengal in one side, has been a tempted area to the colonisers time to time. So whenever it was colonised, the coloniser took her education in his hand to mould the future for their favour to ease his rule. However, the education system was alike in India and Pakistan during it was colonised. So without a focus on how English has been studied in BD, there will be a blurred conception regarding the whole idea of the study.

2.2 Higher Education (HE) during British Period

It is a common idea that, 'Public Higher education system in Bangladesh like in India and Pakistan is a legacy of the British' (Monem & Hasan, 2010). Starting with the aim to promoting Christian knowledge, the East India Company formed SPCK—'Society for Promoting Christian Knowledge and established the General Committee of Public Instruction (GCPI) in 1824 to enhance moral values for the Indians. The Woods Commission Dispatch in 1954 planned for a Directorate of Public Instruction (DPI) at each (DSHE, 2012)'. Calcutta University (founded in 1857) which is the first one for English department by the British in the then India, and then Rajshahi College (founded in 1873), the first one of this sort with English department with BA in the Bengal area (the present Bangladesh) marched with the same aim and objectives.

As to syllabus, the Indian University Commission, formed in 1904, proposed a three-year Bachelor degree course to stop 'establishing new universities and brought about fundamental changes by abolishing 2nd graded colleges' (DSHE, 2012). Intended to adopt private initiative to achieve higher education, the Hunter Commission, the first Indian Education Commission, offered Course 'A' (Literature) and Course 'B' (Technical Education). Next the Sadler Commission in 1917 levelled the first two years of university education to Higher Secondary Education in colleges. The Secondary and Higher Secondary

Education Board conducted the examinations. 'Under the concept of Calcutta University, the Aligarh University, the Dhaka University and the Lucknow University were established in 1920 and 1921 consecutively' (ibid). It also sees that 'There was direct role of the British Government in the higher education system in their regime' (ibid). . During the British regime, the last Education committee was formed by Sir John Sargent in 1944, who introduced the secondary education for the students aged 11-17 years, which led to the formation of UGC-University Grant Commission. The Sargent Commission disputed the notion that 'It had been pointed out that it would be wrong to call it a national scheme of education because it was only a copy of the pattern practised in England. This pattern could not serve as a model to India because the social, political and economic conditions in the two countries are vastly different' (KKHSOU, 2011).

2.3 HE during Pakistani Period

Pedagogically and structurally saying, there was no basic difference between the British and Pakistani education systems throughout the 26 years of Pakistani regime from 1947-1971. Though we met some modification at secondary level institutions, there was no big change worthy of mentioning in the university education. It kept following the education system left by the British. It was because all the universities established after 1947 followed the curriculum and system of Dhaka University founded by the British who had already established a well-founded and strong academic atmosphere in line with the original British universities. However, there were six public universities in the East Bengal- the first one was Dhaka University (DU) established during the British rule in 1921. Following the Oxbridge model, the rest five were Rajshahi University, Chittagong University and Jahangirnagar University which were established in 1953, 1963 and 1960 respectively (Yasmin, 2013) and were in common category, and two specialised ones- BUET (Bangladesh University of Engineering and Technology) and BAU (Bangladesh Agriculture University), both were established in 1960s.

2.4 HE after Liberation; the Present Bangladesh

Bangladesh fought against Pakistan for nine months and earned her freedom in 1971. Though there were massive political changes in the newly independent country, the education in the higher education remained the same in the first 10 years after the Independence. Rather it got worse because the, "the populist political regime in 1972

enacted more politically-orientated university rules/regulations; the Dhaka University Order 1973 gave so much socio-political powers to the teachers, the students and to other stakeholders (e.g. the graduates, university non-teaching staff members, parents, lay-public, politicians and so on) that different academic and administrative entities/committees/posts became functions of socio-political allegiance rather than of professional skill or performance" (Alam, 2007). In the name of democratic practices, the different university bodies tended to be politicised and has been exercising politics and power since then. Accountability and quality assurance in higher education institutions went far behind. A recent research informs that "Research and publications have not been made a part of scholastic activities in universities. This also affected the quality of teaching in classrooms as junior teachers take most of the classes with limited knowledge on the subjects taught. Young teachers in general are also not exposed to modern pedagogy used in advanced countries." (ibid), weak pedagogy, in general, is a big concern for a balanced and quality teaching in Bangladesh higher education system.

From the very beginning, one of the many big tensions in the higher education system and especially at the English departments was not to give due value to the local literature in the syllabus. It was purely English, 'mostly British literature' (Yeasmin, 2011). A small glance on the syllabi of the English departments in different universities, starting from the establishment of the East India Company, in Bangladesh will say how the syllabi committees completely ignored the inclusion of any native literary or cultural or philosophical issues studied and practised for hundreds of years. This is a truth in the perspective of Bangladesh. A research paper says: "However, like elsewhere in the world, English Department Syllabuses in all the Universities in Bangladesh were purely literature syllabus, mostly British literature. Only in the Mid 1970s some language courses were introduced and afterwards, keeping with the changes elsewhere, more changes were incorporated in the University English Department Syllabuses in Bangladesh." (ibid)

There are a lot of branch colleges under Open University and National University but their systems are almost the same as mentioned. An article observes: 'With the huge global changes in various academic areas, higher education in Bangladesh has been shaped anew at times and specifically saying a lot of modifications and development took place after the independence in 1971. In 1983 the government fashioned a cadre named BCS (General Education) and the government college teachers came under the cadre service. The office of the Director of Public Instruction (DPI) was promoted as the Directorate of Secondary and

Higher Education (DSHE) in 1981. A good number of colleges were nationalised and an Open University was established in 1992 to cater for the distance education. In order to formulate a modern uniform higher education, National University was launched in 1992, offering Bachelors and Masters Degrees in all the colleges. It became an affiliating university conducting examinations at the different level of higher education. To promote higher education in Bangladesh, The National University was established in 1992 and all colleges offering Bachelors and Masters Degree came under it. The National University became an affiliating university conducting examinations at the different levels of higher education *(DSHE, 2012)'*.

So the Bachelors and Masters Degree offered by the National University do not bring any changes in pedagogy rather their conditions are worse than the autonomous public universities.

2.5 Establishment of Private Universities

After separation from Pakistan in 1971, there was some good establishment of public universities at the end of 1980. After the political change in 1981, the speed of expansion in higher education impeded. But there was a huge growth of students who the government failed to ensure a congenial atmosphere for learning and teaching. The standard of education fell down, rivalry and fighting among the different political student organizations caused session jam, lengthening three year course double and even more. In addition, limited numbers of seats in university hostels could not accommodate large number of students. Lots of students were leaving home for higher education in various countries, predominantly in India. 'It is reported that on average in a year, about 50-60,000 Bangladesh students study in different colleges, universities and institutes in India' (UNESCO, 2013).

Worried and disappointed, the conscience citizens and the parents had a strong feel to establish private universities to stop this exodus of the young generation abroad. At last the parliament of Bangladesh passed the Private University Act of 1992 and approved almost 60 private universities over the country. With the new governments in power after every five year, the numbers of private universities are increasing.

2.6 English Syllabus in Higher Education institutions

Dhaka University (DU), since 1921, and other public universities mentioned above have been running English Honours and Masters Programs for a long period of time since their inception. The universities in BD ran B.A Honours degree for four years and M.A for one year, but in 1998 DU ushered in the three-year B.A course to four-year and the other public and private universities followed her as usually. The duration of the one-year Masters level remained the same like before. Again, DU, in the same year, pioneered in embedding Applied Linguistics and ELT as two separate choices like literature in Masters level (DU, 2015).

Regarding the content of the syllabi of these higher institutions, almost everything left by the coloniser was the best model for teaching in English departments. From Homer, Aeschylus, Euripides and Sophocles to Earnest Hemingway and Samuel Beckett, virtually, every masterpiece of the western English literature was included in the syllabus. Works of Greek philosophers like Plato, Aristotle, and modern ones like Marx and Freud-nothing is left out of the syllabi. Literature is explained, assessed, criticised and focused from the perspective of philosophy and psychology. This is a nice academic setting to understand this three later converted to four years course. However, the whole English syllabus is divided into diverse courses basing time from old to the present. It is like 'Old and Middle English literature', 'Poetry from Chaucer to Pope', 'Elizabethan Period' or 'Shakespearean Tragedies and History Plays', '16th and 17th Century Literature', 'Classic and Neo-Classical Period', 'Restoration Period', 'Romantic Literature', 'Victorian Period literature', 19th century literature', 'Twentieth Century English Poetry and Novel', Twentieth Century American Literature', 'Literary Criticism', 'Introduction to Philosophy', 'Classics in Translation', and so on.

Class and caste -- these adjectives have got much focus in English studies in the Bengal. A famous critic says: 'The desire to learn English is actually much prior to Macaulay's decision that we should do so' (Ahmed, 1999). This longing was extremely linked to class mobility and caste consolidation. It is told in the same article that 'A famous book, published by Columbia University, has it that English Literature was assembled in Bengal as a principle mode of constructing of colonialist consent (ibid). By this he refers to Gauri Viswanathan's famous dissertation published as 'The Musk of Conquest'. However, the English departments were based on purely British English literature. Later in around 1980s after the independence in 1971, due to the social changes and growing need of grammar in

the growing education institutions, here English department followed a mixed-up system of English language and literature.

Philosophical ideas or theories were never seen as a separate subject in the English departments in BD before 1980s. Even they were not considered as a paradigm of analysis of any works of literature. One of the many reasons may be is that there were separate departments in BD higher institutions for them, named as Department of Philosophy, Department of Psychology and Department of Sociology.

Western philosophy, nowadays, is a common course in different names in the English departments in Bangladesh. But modern literary theory started functioning as a full course after 2000 in the universities here. Post-colonial literature in the name of commonwealth literature takes the lead job in this regard, which is a literary theory in itself. However, in most of the universities western literary theory means a group of philosophical ideas – Structuralism, Deconstruction, Semiotics, Russian Formalism, Postcolonial Criticism, Marxist Literary Theory, Feminism, Modernism, Postmodernism, Lesbian and Gay literature, Colonial Discourse Theory, etc. Now, in any university in Bangladesh, English syllabus means a comprehensive program covering literature, language, linguistics, phonetics, phonology, ELT, WLTs, etc. Except the above cited universities, few other ones offer M.Phil and PhD Degrees.

2.7 Conclusion

This chapter showed that WLTs as a course is drawing more attention to the pupils and is included as an important core course, and thus we need to think of its effective and proper adaptation to the perspective of Bangladesh.

CHAPTER THREE
LITERATURE REVIEW

3.1 Introduction

This chapter will outline the works done in the area of WLTs in Bangladesh and the challenges faced by the pupils and teachers. Before 2000AD, western philosophies in Bangladesh were taught as social theories in the sociology and philosophy departments in the higher education institutions, but nowadays it occupies a position in English departments as literary theories with more strength and importance. Postcolonial theory that has given rise to the theories like feminism and postmodernism has established some logical background of teaching many texts of postcolonial writers in Bangladesh. For example, Salman Rushdie's 'Midnight Children's and V.S Naipal's 'A House for Mr Biswas' are two prescribed texts taught at the English department of Jahangirnagar and Dhaka university respectively (Appendices 11.12 &11.13). These sorts of texts with a lot of modern poems in the English syllabi contain post-modern ideas to be examined by the pupils. On the other hand, these literary works are scrutinised by many other theories like feminism, deconstruction, psychoanalysis and what not. The English departments also want their students to be familiar with these theories for critical expansion. But this study hardly finds any work worthy of mentioning regarding the pedagogy of teaching these theories.

3.2 Background

Along with the western philosophies, pupils are encouraged to study these texts for the better understanding of the theories, reflecting the inherent characteristics of the western ideas. But many of them raise questions and controversies about if they augment any critical ability at all as there is no opportunity left to criticise them by the lens of the idea, faith and philosophy critical of them. According to Appleman (2000):'For those of us who engage with adolescents through literacy, our charge, as Paulo Freire has pointed out, is to help students read both the world and the word'. No doubt, the background, context and reason behind the origin and rising of western theories like feminism and deconstruction are completely different from that of Bangladesh. There, in the western countries, the texts are not produced solely for academic purpose rather first the writings mostly came to mirror the society and then they were selected for academic purpose. But literary theories in the non-western countries like Bangladesh are just an imitation of the western universities. Teaching theories

is not alien to a university in the west. It is a part and parcel of their life. A western student can see the face and inherent spirit of the society in it where she/he is a member and part of the change-makers; they take breathe in it; they smell it and they live in it. They learn the whole thing living in this theory- based-atmosphere. Consequently, they do not have any problem to digest it. But what happens for the indigenous students? The inclusion of these western theories in higher education institutions in Bangladesh poses some questions about whether it is duly understood or not.

It must be stated that there is no way to avoid teaching literary theory in the English departments. The reasons are many. One of them is that these ideas are globally read and have huge influence in different branches of knowledge; so the students will have a lacuna if it is left out. Secondly, they have been using literary theory as a tool of evaluating the pure literary canon from Homer to now. So this is a basic need for literature students to boom their critical and analytical ability. Thirdly, this area, we admit or not, have already proved themselves as an established area of study in the universities.

But many teachers are in a dilemma to start with the teaching of WLTs. An eminent professor of English literature in Dhaka University expresses his horrific experience the following way: 'Nearly thirty years ago, when I first went into a classroom in the University of Dhaka to teach English literature I remember how terrified I was. I had spent a couple of days reading for the class and half of a sleepless night writing out the lecture itself' (Alam, 2009). Even as, we realize the predicament of the teachers' teaching techniques and the lack of works in this area when he says: 'Wise, witty, wide-ranging in its review of literature teaching practices and options, Showlater's book is that rare thing in our profession: the perfect guide to the classroom' (ibid). So, the pupils are easily susceptible to bewilderment in these circumstances.

3.3 Where the tension lies

It is 2010 decades when English departments started including some local literary works of the native poets and writers. But sadly speaking, prominent universities like Dhaka University, Rajshahi University, Chittagong University, Jahangirnagar University and many others like them totally ignored the inclusion of the works reflecting the faith, values and traditions of the majority pupils in Bangladesh. If you see the texts and works of the native in the syllabi in those institutions, it will give you the impression that it is merely an attempt to

give some vague ideas about the native literature. Vague, firstly, in the sense that it has too few texts to get even a narrow idea about the indigenous literature and philosophy, and secondly, the texts selected do not speak about the cultures and faith of the majority. Even most of the texts are either fictions or poems that hardly help the pupils to learn through the lens of their culture or traditions that can present things in a much easier way. Due to this, students often are confused and often in conflict. They meet a lot of questions without proper answer. But who can deny that the main motto of literary theory is to make the pupils more creative, analytical, and critical minded?

There is another problem: it puts the home students into identity crisis because these types of teaching sometimes make pupils hatred about WLTs and sometimes about their own culture and faiths as well. A scholastic article looks upon the thing this way: 'Western legends, western classics, even while not totally displacing Indian legends and classics, became better known to the educated classes. England became a more familiar place than India--- to the surprise of the British who would later advise aspiring young poets to shun writing about daffodils (Zaman, 1999)'. To the pupils, the thoughts, voice, functions and culture of the west, become the standard norms as the original or home-grown ones are replaced and then abandoned. The same article sees: 'But as V.S. Naipaul explains in The Enigma of Arrival (1987), England felt like home to the colonial who had never visited England because it had formed part of his essential reading' (ibid).

It is not surprising that there could be co-existence of literary theory and native faiths in many cases. But the students are sometimes really puzzled and in a dilemma for many put these two into two distant opposite poles. Marxism, for example, explains everything from the material point of view and there is stark criticism of religion in it. Its smart presentation about the different class structure and economics is very attractive and easily persuades the pupils to take its logic as granted. There is nothing wrong in it. The problem is it is never asked if there is any say of the faith about the Marxist assertion. As a result, the pupils are deprived of seeing the other point of view (of faith), which is their democratic right indeed. Instead of being critical minded or open-minded, they are getting a narrow view and to some extent are pushed to be one-sided. Many scholar objects that it results the pupils in losing their critical talent to compare, contrast, assess, and evaluate and finally failing to broaden their intellectual horizon. There raise a lot of questions to quench the mind about this but very little is satisfied.

An example in this regard can illustrate the lying tension more specifically and clearly. Salman Rushdie and V.S. Naipaul are two eminent figures for their postcolonial works being studied in the English departments at some universities mentioned already. Their language, presentation, texture, arguments and above all works are worthy of teaching in the departments to many. But there are grave concerns against them of mutilating the faiths, falsifying the history and insulting the local culture and tradition. It is not avoidable when the objection comes from the scholar like Edward Said who says: 'V.S. Naipaul's role in helping to clarify this general hostility toward Islam is an interesting one. In an interview published in Newsweek International (August 18, 1980) he spoke about a book he was writing on "Islam," and then volunteered that "Muslim fundamentalism has no intellectual substance to it, therefore it must collapse." What Muslim fundamentalism he was referring to specifically, and what sort of intellectual substance he had in mind, he did not say…. For Naipaul and his readers, "Islam" somehow is made to cover everything that one most disapproves of from the standpoint of civilized, and Western, rationality' (Said, 1997).

Salman Rushdie's <u>A Midnight Children</u> can be another good example in this regard. <u>A Midnight Children</u> is a fictional novel replete with historical, religious and model figures of the Muslims. Salman Rushdie has presented the Muslim characters representing the history of India as corrupt, rootless, bastard, harlot, immoral and hypocrite. Let us take a character from his book. Amina is one of the central figures, who is the wife of Ahmed and mother of the main character Saleem. 'Amina' and 'Ahmed' are two highly respected figures among the Muslims - Amina was the mother of the prophet Muhammad (peace be upon him) and Ahmed was the name of the prophet himself whereas Saleem is the name of the God (Allah) of the Muslim. Some other names are Adaam, Abdullah, Ishmail Ibrahim, Ishaq Ibrahim, Musa, Hanif, Zafor, Mutasim, Mustapha, Farooq and so on who are extremely respected and loved by the Muslims. Sadly, these figures are painted as mean, crooked, greedy, weak, beater, alcoholic, profligate, witch and so on. Allowing for this, there are huge complexity and falsification about the history of the Muslims in the India in this book. This is a fiction but many scholars and students have grave concerns about these unpleasant and misrepresentations.

Even the perception by the Orientalist scholarship to the east and particularly to the Muslims in the Bengal was seen to be biased and not based on the correct information. As a result, there are reasons to think that the critical analysis of the western theories is not always free

from misconception and partiality. During the colonial period, the history of the Muslims was constructed and to some extent 'fabricated' (Sardar, 2002). For example, though Bangladesh was a Muslim majority country with around 90% Muslim population, their numbers were reported to be much more less that jeopardised their social, cultural, political and academic life because the policy makers in the state were misguided and misinformed. That was so acute for the first time in the Indian history when the Muslims were invented as intruders and occupier in India. During the first phase of the British administration in the Bengal, two high officials' witness and report evidence this. It is noted that: 'Asked to estimate the proportion of the Muslim, inauthentic population of Bengal, what is now Bangladesh, geographer James Rennell and former governor Henry Verdst both told a parliamentary committee that Muslims constituted only one-fifth of the population. Such historic and legalistic constructions were used to characterise Oriental societies as despotic by nature (ibid)'. Obviously, these types of wrong information were used to figure the native mentality by the colonisers. The objection against the Orientalists by the historian and educationalist A.L. Tibawi is that: Orientalist scholarship lacks clear thinking, objective standards, and basic courtesy, tolerance, and moderation towards Muslim point of view (Tibawi, 1964)'. As a result, the works of the western writers and philosophers are not taken naively by many scholars in the Indian subcontinent. Being informed of all these criticism, BD students feel some tensions naturally.

Edward Said, one of the most influential contemporary theorists, is not even free from criticism for his controversial and predisposed remarks on Islam and on religion in general. To him, 'The secular world – our world, provides us with a sense of history, human worth and a healthy scepticism about various official idols venerated by culture (Said, 1983)'. Religion to him stands on superstitious and is without any thought capable of explaining anything 'except by consensus and appeals to authority'. In *The Politics of Dispossession*, he terms the believing Muslims as conventional in sense of subjection- simple, passionate and conservative. It is noted: 'In Said's vision there is no place for alternatives and in his world there is no place for Islam or Muslim to exist by their own definition (Sardar, 2002). Islam, to Said, is an invention of someone's imagination, 'acts of will and interpretation' (Said, 1997).

His *Orientalism Reconsidered,* a recommended book in the Cultural Studies and WLTs course at the English departments in BD is accused of prejudice and foregone conclusion. It is told: 'This is why any notion of resistance is so conspicuously absent from *Oreintalism*

(Sardar, 2002)'. Rather, instead of suggesting any defiance to Eurocentrism, ' I would argue that Said's construction of Orientalism takes the project of secular and Eurocentric discourse towards a new trajectory. Said posits a new binary duality, 'secular world and religious world – echoing Salman Rushdie's construction of 'the light of secularism' versus 'the darkness of religion' (Sardar, 2002).

The critical analysis of the works of the western scholars or the orientalists were not analysed this way before. But many Bangladeshi and non-Bangladeshi Muslim and non-Muslism scholars have huge concerns about the inherent intentions, ideologies, conflicting opinions and stereotypical thoughts of the western theories. While teaching and learning in class and reading consciously ever for a pass in the examination, students feel a kind of tension after they have known all this information about the texts, contents and intentions.

The literary theory is the latest brain-child of the former colonizers, which is exported to the colonized for their intellectual enlightenment. It is like Prospero-Caliban scenario. The underdeveloped, corrupt and overpopulated countries like Bangladesh and its education system have grabbed these philosophical ideas to improve its academic status and to enrich the faculty of the pupils. It is a tension that the native faiths and cultures are criticized, trivialized and in many cases threatened. The role of students of these theories and later teachers of the same departments in BD have created some factual disputes on whether literature or literary theory is promoting analytical ability of the pupils or having them diseased mind which denies and later decry their own native tradition, faith and values. Many see this one-sided presentation as missionary to convert from the believer to hatred. Instead of focusing cooperation, harmony, tolerance or open mindedness- inflammatory and provocative works of some literature professors often cause huge criticism causing doubt in the mind of the people and pupils. People often cite two eminent professors who change their faith and become a regular critic of their previous faith, culture and tradition. The nation is getting the idea that English literature and philosophy can change the religion of the pupils(!). Dr Ahmed Sharif, a very famous Bengali professor of Dhaka university wrote: Badruddin Umar was Islamic minded and a member and worker of Tamuddin Majlis. After finishing his study from Oxford, he returned home as a communist. He is now one of the prominent communist writers and one of the most popular writers in Bangladesh (Sharif, 2007). In the same essay he says: In his full youth, Sirajul Islam Choudhury was a worker of Tamuddin Majlish and returned home with a mind of free thinking and liberal humanity. He became a

supporter of Communism, social change and human freedom from 1970 decades (ibid). It seems to create an impression in the believers that they should not send their sons and daughters to study English literature abroad as it changed those believers into non-believers. But there is another side of the coin and we see philosopher and educator like Professor Syed Ali Ahsan, Syed Ali Ashraf (of Cambridge University), Professor Sajjad Hossain (of Dhaka University) who, being professors of English language and literature, have huge contribution in reforming the education system in Bangladesh. They, through their critical works, poems and institutions, have shown how traditional values and faith can be integrated. We will have a short discussion on their work later in this chapter. Nevertheless, it is necessary to discover at what extent pupils are at loss.

But the theories themselves have also given rise to a lot of controversial questions. For example, God is said to be something or someone constructed and atheism is hailed as a kind of religion. The birth of a religion is an accident: 'the acute sensed of *pluralism* we have cultivated in postmodernity makes it clear that a particular religious tradition is in no small part an accident (Caputo, 2018)'. The present hermeneutics has produced a new kind of atheism which is neither religious nor irreligious, though ' The atheism of the new theology is theology's own way of bidding adieu to God (ibid)'. According this theory, 'God is no object for us as subjects. .. To such a concept and to such attempts atheism is the right religious and theological reply (ibid)'.

The post-truth era is creating new ideas almost every day. The hermeneutics and postmodernism in the name of demythologizing the religion deeply undermine the social, traditional and mostly the religious values. It builds up an immense nervousness in the native scholars. But for that we can never blame a language or culture or philosophy of any nation, rather the responsibility goes to the teachers, teaching system, curriculum, etc. It is often felt that good pedagogy and balanced syllabus and curriculum have a big role in this regard.

3.4 Which pedagogy is followed to teach WLTs?

There is no known pedagogy to be followed to teach WLTs in Bangladesh. According to a Bangladeshi teacher teaching theory for long 30 years: 'Lack of training is one of the main causes of teaching anxiety anywhere but my experience tells me that it is the number one problem for beginning teachers in Bangladesh. We are let loose in the classroom with no training at all, whereas in North America chances are that you have been a teaching assistant for at least a few years before you are perceived to be ready for the real thing' (Alam, 2009).

It results in an unsuccessful and incomplete ending: 'The consequence is that most of us enter classrooms without any sense of the audience, no insight into managing time, and no knowledge of the varieties of activities possible in a classroom besides lecturing' (ibid). Mr Alam, in his article, has focused on his teaching experience objectively, shows the problems of the beginner teachers, intention of the pupils to come to the English departemnts and highly appreciates the book of Showalter. But there is nothing about the feelings of the students in class; for example, if there is any tension among them or how the WLTs look at local ideas of the pupils.

It is objected that many western philosophies promote students being depersonalised-losing their confidence and power in their own faith and tradition. There might be many explanations for this. But it is a matter of research if the texts on philosophy are compatible or conflicting with native faith and values; if it is creating knowledge and helping pupils understanding or losing their identity; if it is pushing you into the wrong direction or opening up your mind and most importantly if it is really broadening your intellectual horizon or narrowing down your mind with unhealthy impulse. There is concern that literary theories are theorizing the instinct of the pupils and making them biased. Who is responsible for this? Literary theories or pedagogy or imbalanced syllabus? Is there any embedded syllabus for it?

As to the pedagogy of teaching English literature in higher education, Professor Aijaz Ahmed offered some valuable suggestions at a seminar on "Colonial and Post-Colonial Encounters" organized by the Department of English, University of Dhaka and the Bangla Academy in 1994. Here though he used the word 'Indian' but it is clear that by that word he means the indigenous literature. However, he goes with the following: 'In a parallel undertaking, English literature needs to be studied in close relation with the history of modern literatures in India itself, and indeed all forms of Indian writing, because of the substantial place that not just the language but English literature, has had in the schooling of some key sections of the modern Indian intelligentsia, hence, in defining the very terms of its thought, since at least the second quarter of the nineteenth century' (Ahmed, 2004). He goes on saying: 'my sense is that we need to build higher education in terms of clusters rather than departments. In other words, we need to teach adjacent languages and literatures as a cluster of departments with a division or a school so that literature teaching becomes by its very nature, comparative teaching, so that English Literature becomes institutionally and formally, permanently, a part of comparatism' (ibid).

Regarding the role of teachers he says: 'Likewise, as I was saying a bit earlier, the earlier role of the English teacher where you teach English but write in the indigenous language can and ought to be formalised in different kinds of ways. One of them would be that English teaching would itself become not only a part of comparatism but also participate in translation programmes (ibid)'.

It is felt by many scholars that the former colonies cannot be innocent enough to be impartial in their system followed by the natives because every theory is groundbreaking and has its own ideology and distinctive way of interpretation. The orientalsits or western intelligentsia, like any other, will insert their narratives in their literary cannon, which serves their interest. Hisham (2016) in this regard thinks: 'we will not be able to understand the literary canons from the West - the canons that still colonise our English syllabi in the universities with their former glories and stories'. The native must think of developing their own system of analysis. He adds: 'it is imperative for Bangladeshi English scholars to delve deeper into the text by going beyond the text itself and into the thick world of theory where issues that occasion a literary creation is analysed'. As no theory is free from its own creed and they have their own account of truth, it will be unwise to follow them blindly as there is a possibility that they will engulf us by their narratives. The article (ibid) sees: 'We cannot afford any longer to be duped into believing and blindly accepting any inherent, foundational, propaganda-born discourse or structure that might re-ensure in us the "inheritance of a negative self-image". And there is no alternative to the native resources in the syllabus: 'The very presence of the old canonical texts in the English graduation syllabi and the absence of contemporary native or international literature (written in English) is a threat to our intellectual development because till date, most English graduates even from reputed public universities know only a few names of writers outside those they found in their syllabus, and even fewer theories (ibid)'. It clearly displays that our students cannot earn expected intellectual skill they aimed at. There should be work on it to find out the reasons for this.

The document analysis brings the fact that BD students feel culturally influenced while learning English literature. Before entering into a university, their thoughts, traditions, cultural habits, etc form their way of thinking but when they meet WLTs with completely different aspects of life and society, they have a different feeling: 'However, these students/teachers feel that their study/teaching made them somehow privileged and '[culturally] different' (Al-Quaderi, et al 2010). However it is the responsibility of the teachers and the policy makers of the curriculum to make it adapted to the native.

But still, it is not perceived by all participating in the course as sometimes the politics of the theories are very subtle and apparently disinterested. The pupils overlook or fail to identify this subtlety when their motivation is instrumental and the instruction is teacher-centred: 'In dealing clearly with the question of culture in the pedagogy of English literature, the teachers/students seem mostly unaware of the neo-colonial world order-late capitalism-western culture-English literature nexus' (ibid). The pedagogy can play a vital role to make awareness among the students regarding this. So we need to think about the successful pedagogy for WLT course now.

The texts have nothing to do with the hegemony infused in it. This is our responsibility to make things perfect or at least try to give maximum effort to make it free from any unfairness. It is reported that 'The presentation or study of English literary texts as universally relevant implies that the differences between Bengali/Bangladeshi culture and English/western culture are glossed over. Thus we have reason to believe that these departments are in the grip of a kind of neo-colonialist western cultural hegemony' (ibid).

It has been a matter of concern and there must be more research to get rid of this situation. We cannot stop studying English literature but at the same time this study either has to be free from any cultural hegemony or equipped with something that reduces these differences.

We need to think of some meaningful changes in the pedagogy of teaching WLTs in the English departments. A research (Yeasmin, 2011) shows that 'fifty-three percent of the teachers teach English through lectures. Twenty-three percent of the teachers think that an integrated, eclectic method should be followed. Seventeen percent of the teachers think that the mode of teaching English should be student-cantered participatory method. Four percent respondents also suggest seminar methods and three percent respondents want the mode to be teacher-cantered'. This data indicates that though the weakness is clearly identified, the remedy seems to be far-reaching. The teachers love just lecturing in class. This teacher-centred method cannot engage or involve the pupils in discussion, activity or deep analysis.

Teachers teaching WLTs should take special preparation before starting this course because this course is deeply non-fictional, thought provoking and highly analytical. It is not an easy task to theorize or philosophize a poem, drama or an idea.

Another problem of teaching in the universities in BD is that teachers are not willing to do any research. Consequently, she/he cannot transfer the latest knowledge of the area she/he is teaching. And this has become a very common practice in BD. He describes his experience: 'Personally, I am amazed at praise heaped on university teachers who have done no research

at all for years: yes, he or she might be good up to a point, but isn't the substance of his or her lecture going to be hopelessly outdated sooner or later?' (Alam, 2003). The pupils' needs must be analysed and if it needs doing research, she/he should go ahead.

For teaching theory, we need to research the resistances the theories possess. This could be not only to see the difficulties of the pupils but also the hidden problems in the theories. To have some ideas about the possible reactions from the native will make the teachers confident while it helps the pupils to receive the theories if the teachers know how to present those theories in the existing context. Obviously, there are a lot of resources in the Web which are modern and updated. It can make the teaching easier if the teachers read the various ways of passing on the theoretical ideas to the pupils. He (ibid) continues: 'In the chapter on theory and in subsequent chapters Showalter points at the Webpages as an endless source of material on teaching literature. She has, in addition, useful tips about utilizing videos and films in classrooms'.

Besides, to improve the pedagogy and make the teaching useful and easier, a teacher can follow a list of things. According to him (ibid) 'She offers a helpful collection based on postings from instructors on such key issues of teaching as beginning the class, asking the opening question, controlling discussions, course planning, pacing, and continuity, classroom management, ending classes, grading, and making use of student course evaluations. She has something to say about teaching controversial texts, especially on teaching texts containing explicit sexual language'.

There are different levels of students in any class. Some perceives the complex ideas quickly but some take more time. Considering this differentiation, there should be more comprehensive study materials for the weaker pupils whereas the advanced students should be backed up in a planned way. But though there are concerns regarding the training for the teachers to teach WLTs and English literature as a whole, there is no big development in exploring and then determining the teaching methodology for WLTs in Bangladesh. There are some academic discussions in the newspapers as shown above but no specific works in this area.

3.5 Works on Literary Theory in Bangladesh

Though literary theory is studied most of the universities after 2000 AD in the higher education institutions in Bangladesh, it appeared as a discourse or came as a form of discussion in the beginning of 1990 decades (Hossain, 2004). Academically, theories like

Marxism and psychoanalysis had no place at the English departments. Some local and less-circulated literary papers like 'Lyric' from Chittagong (a port city, second biggest city in Bangladesh) and 'Pranto' from Dhaka (ibid) played the key role to introduce these modern literary theories to the learned people in Bangladesh. Of these ideas, 'postmodernism' was the most focused issue of these papers. Structuralism, post-structuralism, deconstruction, feminism and even Marxism as a literary theory came later than postmodernism. And the young generation pioneered the whole movement of spreading these theories. But obviously, the university scholars at the literature departments were fully aware of these theories -- their origin, background, position and the inherent spirit as well.

Instead of any original work, most of the works were translation. Not only the theory but the critical books on theory were also translated. Of them, Terry Eagleton's 'Literary Theory: An Introduction' is worthy of mentioning which was translated (ibid) by an English professor of Dhaka University in 2004. It does not speak of any pedagogy helpful for the pupils. There are few books available in the bookshops, which are published by three young critics and all of them were on postmodernism. Another one though written by an Indian critic (Choudhury, 1996), it is read by the Bangladeshi pupils a lot. This book underscores in theorizing the values, consciousness, music, language, prejudices and society on a postcolonial plaque. It is an effort to delineate the postcolonial picture of the Bangla/Bengali speaking society-Bangladesh, and Calcutta familiar as West Bengal of the Indian part.

Starting with, Salauddin Ayub's 'Adhunikata O Uttaradhunikata translated as Modernism and Postmodernism (Ayub, 1998) is an attempt to put Bangladeshi literature and culture into a new dimension in light of western arguments based on modernism and postmodernism. It is a critical study of the works of some western philosophers and that of Bangladeshi writers. There is nothing about theoretical analysis in the classroom in this work. 'Uttar Adhunikata' (Rahman, 2006) translated as 'Postmodernism' by Fahmid Ur Rahman speaks about how postmodernism values the oppression and aggression of the west (ibid) and how the 'middle-age' Islam responds that aggression. But it does not succeed in showing how the pupils change to be saturated or secularized in the system of theorization. Next perhaps the most important and rich one is 'Uttar-Upanibeshi Man' (Alom, 2006). Uttar-Upanibeshi Man translated as 'Postmodern Mind' written by Foyez Alom, which discusses Fuko, Derrida, Syed, Bakhtin. He has covered almost all the philosophers of the modern age and brought the contemporary philosophical issues existing in Bangladesh. But it does not see how the

existing curricular pattern in literature departments fails to shape the critical consciousness of the students.

In conclusion, there are hardly any critical works saying the tension prevailing in this area. My investigation does not see any worth-mentioning work on pedagogy related and relevant to teaching western literary theories in higher education institution in Bangladesh.

3.6 The Reasons Literary Theory Taught

The course or module named 'Literary Theories/Critical Theories' in the English departments is recognised to be one of the most important branches of knowledge for the development of understanding of the pupils. However, there are several reasons behind teaching literary theories to the students.

In her writing on 'What We Teach and Why: Contemporary and Adolescents' Deborah Appleman (2013) describes this twenty first century as full of crises and difficult situations with 'an increasingly ideological world'. She wants the students 'to use the skills of writing and reading to understand the world around them'. After pictorial images and description of different media and agents competing to sell their own version of truth, she states:

We want them to become, in the words of bell hooks, "enlightened witnesses," critically vigilant about the world we live in. In order to become enlightened witnesses, young people must understand the workings of ideology. In the same article she argues saying that studying literary theory helps students deal with the problems of ideologies consciously. It facilitates discovering the complex elements of the ideology and then discerning the truth within it. More clearly saying: 'It means no authority can impose truth on you in a dogmatic way—and if some authority does try, you can challenge that truth in a powerful way, by asking what ideology it is based on' (ibid).

It seems that the reason behind studying literary theory is to prevent students from being prejudiced and superstitious towards any values, belief or tradition. Literary theory teaching, instead of enforcing any ideology or even reality, challenges that ideology. It neither indoctrinates nor dogmatises any faith or thought. Rather it discovers the truth through criticism.

Obviously, there comes the question of biasness. Does literary theory favour any particular faith or dogma or any narrative? Does it have a particular allergy to any tradition or values

of any community or race? Propounded as an unambiguous system of thought, any ideology is hardly benign or undamaging. If ideology 'describes beliefs, attitudes and habit of feeling (ibid)', traditions, values and social authority, literary theory cannot ignore it and leave it unchallenged. And 'the best way to uncover and explore these ideologies is through the explicit teaching of contemporary literary theory' (ibid).

But what happens when literary theory itself is an ideology? Or when the texts taught are merely exposure of some ideologies. According to Appleman (2013), 'In our literature classes, we teach texts that are full of ideology'. Contemporary literary theories are different types of narratives with particular ideology which 'helps you to discover elements of your own ideology, and understand why you hold certain values unconsciously (ibid).

Interestingly, he proceeds saying, 'being a teacher is essentially a political act, a political stance—a stance that advocates for the literacy rights of everyone, a stance that acknowledges that when you give someone literacy, you give them power.' A teacher in a class must deal with power inherent in ideology. In that case, a teacher is not above criticism in what ideology he/she is teaching. On the other hand, studying literary theory means to make students politically and idealistically conscious. There is nothing like innocent or value-free to literary theories. 'Completely objective' is a self-deception to theory which means critical stance is a must for the students of theory.

But putting restriction on some particular ideologies and examining them through theoretically ideological lens will make the critical power narrow, partial and marginalize the whole process. Here lies the importance of multiplicity. As Appleman (2013) says: 'On the other hand, it is very important that we don't offer only a single theory to our students, for that truly is dogmatic or propagandistic teaching.' Having the 'opposed views' witnesses the ability to hold the first-rate intelligence.

As to the ideological influence of any education and curriculum, it is an established fact that they are funnelled through a definite ideology which varies from country to country, time to time, faith to faith, culture to culture and so on. For example, Asian education systems are different from that of Europe and the south Asian system is from that of the Middle East countries. The differences are due to the varieties of ideologies. Authentically speaking, the education, curriculum and the ideologies shape and mould the culture, values, faiths, lifestyles, media and a lot of other things in any society. The function of literary theory is to

evaluate these ideologies, their motives, inherent spirits, history, background, etc. Stephen Bonnycastle (2013), in this regard, points out: The main reason for studying theory at the same time as literature is that it forces you to deal consciously with problem of ideologies...... If you are going to live intelligently in the modern world, you have to recognize that there are conflicting ideologies and that that there is no simple direct access to the truth.

What are the criteria used by literary theories to challenge any truth? How does it apply its critical analysis of something? Deborah Appleman (2000) points out: Events, in literature and in life, are multifaceted and have different sides, cast different light, depending on the viewer. They (the students) should be able to see things from other viewpoints, heartily argue positions that they don't believe in, inhabit other ways of being or habits of mind. She wants her students to analyze their lives and texts, not just from the inside out but from the outside in.

So the intention behind teaching literary theory is to enable students 'to see things from other viewpoints, to analyse their lives and texts, not just from the inside out but from the outside in'. To have them put in lenses so that they can maintain the possibilities of manifold justification and be able to apply the theoretical system of thought to a practical event. It is a lens through which the students can see themselves and their worlds. And it is much more about constituting the pupils' relationship to themselves and their world through critical consciousness rather than taking opposite views and then confusing them about their own beliefs, values and traditions.

Literary theory as a discourse or intellectual discussion is a special type of education in the sense that it augments and widens the power of reasoning and judgment. According to Michel Foucault in his "The Discourse on Language": Education may well be, as of right, the instrument whereby every individual, in a society like our own, can gain access to any kind of discourse (Maria, 1992). Consequently, the teaching of literary theory, instead of being confined to some particular philosophies, encourages the pupils to enter the others existing around them. It compares but at the same time links up; it sees what contradictions and agreements therein.

The history and the development of theory will show how the later results in from the former. It can go without saying that post-structuralism is an offshoot of structuralism and

then deconstruction and following a long chain of order comes postmodernism. Being isolated and free from interrogation from the others, any lens of criticism cannot assert it to be perfect or the best. It should be seen by other lens. As Edward Said (1975) in his "The Word, the Text, and the Critic" said: 'Criticism cannot assume that its province is merely the text, not even the great literary text. It must see itself, with other discourse, inhabited a much contested cultural space'.

No doubt, literary theory aims to create a critical consciousness among teachers and students. After finishing the course, the literary theory learners possess a kind of reframing ability that creates an intellectual identity in them. Maria (1992) speaks of that this way: The overall purpose of such a course would again be the shaping of critical consciousness, so that our students would leave college with a belief in their own transformative abilities rather than passively accepting the forces around them.

It contributes to intellectual growth. By this I mean literary theories enable the pupils to become theorized and capable ones with a range of interpretative tactics and academic approaches. Deborah Appleman (2000) has rightly said: As they become constructors of meaning, with multiple literary versions of their own, they become adept at reading the world around them.

But merely doing criticism is not the rationale behind teaching literary theories; it has to be harmoniously judgemental that will help the students gain heightened awareness. The skill and knowledge they will have is a power or ability 'to make sense of their worlds, to determine their own interests, both individual and collective, to see through the manipulations of all sorts of texts in all sorts of media, and to express their own views in some appropriate manner' (Scholes, 1985).

This is an age of manipulation and literary theory provides students with 'critical strength' by fostering in them a reverential and judicial attitude. Literary theories make the pupils conscientious to understand, vigilant to investigate for blind and diseased spots and secret agendas, etc (ibid). Through the exegeses, hermeneutic practices and critical lens, there results in a better understanding, awareness and an essential or intellectual growth of self and surroundings. It is more about winning over than antagonising.

3.7 What the Bangladeshi scholars say?

English professors, thinkers and translators are not left behind to express their opinion about the teaching of western literature. Even some throws question about the suitability of

Shakespearean texts taught in Bangladesh. As it is stated: Shakespearean plays were written according to the convenience of the Elizabethan stages. So one needs to know the rules of Elizabethan stage to enjoy the dramas. For example, disguise, identity crisis, soliloquy, presence of the spirit, etc. On the other hand, there is a difference mentality between English and Bengali minds (Mollick, 2002). He says, 'You can hardly tell if the Bengali audience would accept the revenge presented in his plays. Absorbed in winning the whole world at a golden time of British Empire, Shakespeare wrote his plays. It was holding a tremendous artistic function in its home. His plays were the description of that age. You can never imagine of that age in Bangladesh. Consequently, plural murder in the stage, the wiping out of eyes, frequent use of knives will create disturbance instead of catharsis in the mind of the Bengali audience. Our playwrights naturally respect religion, morality and elegance, and the elegance is controlled by religion. They are reluctant to see anything that hurt their religious and moral feelings.

However, along with the contexts of the British era, literary and philosophical works are produced within a certain cultural, religious, social and political context, background and concerns. The writer or philosopher, using the experiential and practical dimension of that contemporary situation and society they live in, create a platform for the audience or readers to see, move, criticize and finally realize some truth and meaning of life. The platform that is non-judgemental is the best one as people of different time, race, colour and country study it from objective outlook. But regarding philosophy it can never be impartial because it itself is judgmental and sceptic by nature.

3.8 Syed Ali Ashraf's views

Graduated from Dhaka University in Bangladesh, Syed Ali Ashraf, later the professor at Cambridge university, being a constructive critic of secular education in Bangladesh, has tried to give a clear conception to figure a balanced education. He had a long discussion on the modern western education and philosophy (Hussain, 1979). According to him, the modern western education puts an unnecessary prominence upon reason and rationality which underrate faith and spirit. Its more focus on scientific investigation at the expense of belief and sense of individualism accrue to scepticism. It rejects the existence of the unseen which is a basic creed of the most of the Abrahimitic religion. Even if it directly does not confront belief, it consigns faith and places reason over faith. It results in a conflict among the intellectuals claiming their theories or philosophies the best narrative and mission for the

human being. Being transformed to a dogma to a powerful group of people, it colonizes the native values and de-culturizes them. To put it into his pen, 'Marxism is one such philosophy. For the sake of security in a rootless society some people have accepted this new dogma and with religious fervour they have turned their society into a dogma-controlled community' (ibid). But he does not advocate the traditional system blindly. To him 'The traditional system of education is resisting change but preserving spiritual values, and modern education is ignoring the inroads into values through Western text-books and methodology' (ibid). The underlying ideological differences of the conflicting theories often shatter the young minds. Taken to be a commodity and intellectual acquisition, knowledge can be liberated from virtue. Even knowledge derived from the collection of data can be self-contradictory with times, races and places. Scientific assumptions, complex modern theories, various hypothesis, sociological studies, inconsistent formulations and floating philosophical ideas are often at odds with native values and religious assumptions. 'As a result 'hypocrisy' has become a public style and anxiety is increasing' (ibid).

Any philosophy or system of education originates from a concept. It is a product of the thoughts of the philosopher living in a particular society, time and culture. The contemporary society, situation and context can never be isolated from that concept. What we need to do is to base our education on a concept in line with our faith and values. According to Ashraf: 'When it comes to means by which this end can be achieved, there is no objection whatsoever to the full exploitation of every successful human experiment so long as it is not in conflict the Islamic concept' (ibid).

As a result of this situation, Syed Ali Ashraf, a poet, education reformist, theorist and Cambridge University academician from Bangladesh, took initiative to have both ideas in the syllabus and formed Darul Ihsan University in 1998. He founded English department in 2000 where literary theory and indigenous ideas were taught to the students. It was an effort to widen and augment the logical faculty of the pupils. He, while working as a professor of Cambridge University, wrote a lot regarding the Islamic principles and method of teaching literature. His another scholarly article is 'Literary Education and Religious Values' where he has shown how the western literature and religious values can be taught by the teachers in class. He has detailed the pedagogy to be followed by the mentor.

In Bangladesh, Professor Syed Ali Ashraf, with a group of mixed academicians coming from secular and non-secular education system, tried to restructure the education system that

infused native's faiths and values with the western system existed in BD. He worked as a full-time educator in the west. Consequently, he could feel and realize the gap and the requirements to bridge that hole. He started a movement with 'Islamization of education' by establishing Darul Ihsan University in BD. The whole plan worked very well until his death in 1998. He left some sample to run the project. English departments in some other universities have this idea but it is to be examined what they have contributed and if they are achieving any success.

3.9 Muslim Thinkers' focus on WLTs

Nobody can ignore that the postmodern knowledge and conceptions coming from media, art and the multi-national business companies is an inseparable part of our life. Their role to set the values and standards changes the life everyday, every moment. There are so many conspicuous confrontations from uncounted sources about every single issue of life, and every company is trying to sell their own brand of truth, investing the maximum capital possible and it is really difficult to stay stable with someone's own creed and values. And in this rapid and uncontrollable diffusion of ideas, images and information, it is harder for the young to concentrate and recognize the truth they are looking for. Maulana Abul Hasan Ali Nadwi goes on saying: He is persuaded to place reliance on a jumble of seemingly attractive ideas and so he is laid open to intellectual confusion and bewilderment. All these are sufficient to confound even a mature and right-minded person. How then, can young and immature minds be expected to withstand such a strong current of scepticism (Nadwi, 2005)'

It is already noticed that Professor Syed Ali Ashraf felt some changes in the education system in BD. He had some grave concerns about the continuously changing ideas. He said: It is on this basis that Dewey formulated his educational theories. He believed that society would be never changing and, and therefore, school's ideals, morals and values should go on constantly changing adjusting themselves to the changing concepts in the society. The uncertainty that this theory leads to has given rise to the juvenile delinquency, moral tension and total uncertainty in society (Ashraf, 1997).

The Muslim thinkers feel that 'the contemporary crisis of the Ummah is intellectual – a crisis of thought -- and that the remedy is to be sought within that framework. They are worried about their culture and civilization because they think that the present decay of the values and faith is the consequences of the 'alienation from its culture and civilization (IIIT, 1989). They think that the west has formulated its education policy to reach its own goal and ideological

world vision. This book also sees that 'these sciences now tend to reflect the west's values, concepts, and beliefs, upon which all western aspects of behaviour, activity, and social institutions are established (ibid). Thus their concern is that this system hardly will profit them.

In reference to Mathew Arnold, it is learnt from this that 'European literature epitomizes the greatness and depth of European cultural consciousness' (Ramli, 2013). Subsequently, theories as critical apparatus will be applicable for the European literature and civilization. And it might take the pupils into different direction because firstly they have a limited knowledge on the contemporary practices of the western society, which nobody can genuinely feel just by reading and secondly the values of the theories are based on secular liberalism that are spontaneously changing with new thoughts. Culture, values and belief matter a lot in this regard: 'Ashraf does not explain that values, as Ihab Hassan has pointed out, are cultural-bound and, more importantly for Muslims, that the emphasis on values in literature has its origin in a Western rejection of religion' (Ramli, 2013).

Now we will conclude mentioning some grievances of one of the famous contemporary Muslim scholars, writers and cultural critics Ziauddin Sardar. According to him, "Naipaul takes every opportunity to boast of his ignorance of India, Islam and Muslim; Rushdie appeals to his 'special knowledge' of his cultural background to shape a constructed ignorance' (Sardar, 2002). They did not leave a single stone unturned to 'paint Islam in the classical colours of Orientalism in the process'. He further goes saying, 'In Naipaul's modern world, things exit in two clear-cut categories: secularism is good, but Islam and anything to do with it is bad. .. The hatred of Islam that Rushdie and Naipaul demonstrate in their works is a product of brown sahib programming that began under colonialism (ibid). He concludes by saying that their main objective representing and reflecting the objectives of the Orientalism is to advocate the inferiority and backwardness of Islam.

Sardar also challenges the theories like postmodernism. In his books *Postmodernism and the Other* he equates postmodernism with the 'new imperialism of Western culture'. Though postmodernism speaks for the excluded and cornered part of the society, it basically, according to him, marginalises non-western cultures and this is a kind of new imperialism.

Now Islam being the main faith of the Muslim students, and values being a very important and valuable asset of all the pupils irrespective of any religion, it becomes a matter of

concern for the indigenous students when they come to know all these facts about these writers and works they are studying. Obviously, the ideologies of the theories – their sense of superiority, objectives, way of analysis and their treatment to the indigenous society and its habits cause considerable anxiety.

3.10 Conclusion

This chapter presented the fact that though there are concerns and worries of the parents and scholars regarding the intention of WLTs, there is hardly any concrete work in this area. Besides, pedagogical issues for teaching WLTs are scarcely explored by the scholars. Everybody feels that there should be work and exploration that address the tension and conflict rising day by day. If it is not done, the clash may augment that will hamper the advancement and progress of the pupils. In addition, WLTs will remain unchallenged that will delay or stop the pupils to be critically grown-up.

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CHAPTER FOUR
RESEARCH MEHTODOLOGY

4.1 Introduction

This chapter will cover the methodology adopted for this research. From the beginning to the end, how the research was planned; data were collected; cases like universities, students, teachers and other participants were chosen; questionnaires were prepared and moderated; the field work was carried out and data compilation was completed – all these are, in particular, presented here. Furthermore, it reveals how the interviews were performed.

This qualitative case study with mixed methods research design was considered to be the best research method to do this research on western literary theory here. Bangladesh, the most populated country in the south Asia (The Telegraph, 2017), has a massive number of students in its 150 public and private universities along with the colleges running English departments. Being a former British colony, it, fully, follows the British texts for western literary theories in all the education institutions. Predominantly, for English language, literature and critical theory or cultural studies, it goes along with the British texts and resources. In this 90% Muslim majority country, there is a striking similarity among the most of the people in language, culture, food habit, faiths, values and traditions which were congenial for a proper case study.

4.1.1 Data Sampling Methods

The study adopts more than one sampling approach. They are as follows:

- Firstly, it involves stratified sampling to make sure that every member of the population has an equal chance of being selected in relation to the proportion within the total pupils (Denscombe, 2003)

- Secondly, it uses quota sampling method to choose the people or events that make up the required number within each category (ibid).

- Thirdly, this study involves purposive sampling approach where the researcher already knows something about the specific people or events and deliberately selects particular ones because they are seen as valuable instances for data.

- Finally, it uses snowball sampling that emerges through a process of reference from one person to another. The primary participants were asked to nominate more other people relevant to this research.

4.1.2 Data Analysis: Principles and procedures

This study investigates a phenomenon within a real-life context. It is an intensive study of a single group related to learning and teaching modern literary theories. It aims to elucidate the general by looking at the particular. In outlook, it is holistic rather than isolated. This case study will follow:

- an organised system of selecting the cases or events;
- determining data gathering techniques;
- collecting data in the field;
- putting data in tables, charts, graphs for some numerical statistics like percentages; averages, mean, median, standard deviations, etc;
- analysing those (opinions) and
- reporting the results and discussing them.

This case study will use information-orientated sampling that will focus more common characteristics or issues in question in the proposed area. To put simpler, it is a research approach 'between concrete data technique and methodological paradigms' (Denscombe, 2006).

4.1.3 Qualitative and quantitative Methodologies

This is a qualitative inquiry that makes use of mixed-method designs: survey (questionnaire), interviews and documents. It uses some statistics tools of quantitative research methods. This research deals with individuals' attitudes, feelings, beliefs, experiences, motivations, manners and positions. These are then put in numbers and expressed in the form of descriptions. Also, there will be implications and interpretations given to event and things. How these form a framework coherently and consistently is focused with displaying the connection between outlook and behaviour, and contradictions, if there is any.

This mixed method design uses some very basic statistics like tables, charts, and figures so that the analysis can be clearer. As a social researcher, anyone can use basic one 'to draw more generalized conclusions on the basis of the evidence (Denscombe, 2006)'. Regarding software and statistical tools, there is a focus on Analysis chapter.

4.1.4 Qualitative Case Study

A lot of motivations and other connected factors with contexts need to be studied to get the answers of 'what' 'how' and 'why?' questions. The related events at social and individual levels should be identified. Qualitative methods in this study explore them with the patterns responsible for having different or similar factors. Among the participants of this research, there are substantively unlike and corresponding information. More clearly, their feelings and experiences construct a consequential pattern and perception. This is not possible without qualitative research. However, to study the western literary theories facing challenges in higher education institutions in Bangladesh, we need a holistic standpoint for a clear and vigorous explanation.

4.1.5 Triangulation: Diverse data sources

The triangulation below can help for an overview about the methodology of this research project in short.

Personal

Observation   Interviews

Documents &

Comparisons   Questionnaire
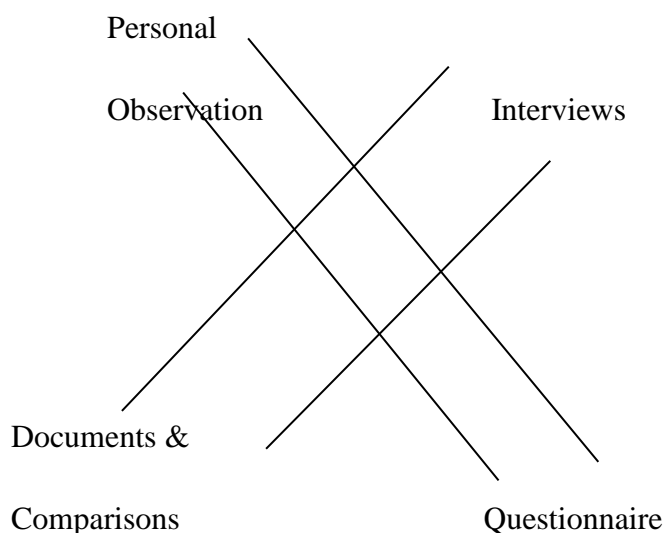
Figure 1.1: Data collection procedure

This qualitative research will look teaching, curriculum, framework and other necessary factors in order to explore the difficulties and challenges the BD students and teachers face at the universities. This is an in-depth and longitudinal study of a case concerned with the development of a group of university teachers and students at the English departments, teaching and learning western literary theories in Bangladesh. The core Bangladeshi sources will be physically and academically studied as a context as it is the main strength of this research, which will help us determine the exact condition of the theories in perceptive of the Muslim and non-Muslim students in Bangladesh.

4.2 Clarity on research questions and the overall study problematic/issues

My research questions in this Chapter clarified why I chose both qualitative and quantitative tools. For example, it delineates why it is necessary to explore how much the pupils understand the theories. In addition, it presented the necessity to investigate the intensity and dimension of pedagogic and cultural concerns.

4.2.1 First research question:

❑   What is the rationale behind the introduction of the western literary theories (WLTs) in the Bangladesh Higher Education system?

The contemporary issues and the thought of the people are considered as an integral part of the curriculum. So it will be a very good idea if the pupils are aware of the specific reason(s) of studying the WLTs.

Reading for a pass in the examination makes many pupils rote the text. But when they go through the assessment criteria and learning outcome and objectives, it really works in creating awareness among the students. These are supposed to make the rationale clear and help achieve the learning outcome. But many students are seen to pass and leave the university every year though they remain unaware of the grounds for learning WLTs. Even sometimes the teachers suffer from this problem.

So my first research question is very clear and I have simplified it with simple wording. Every student consciously or unconsciously raises this question before studying WLTs like any other course. What is this course about? What benefit will they gain from this route? What is the basis or justification for doing this course? In addition, since philosophy or theory is a bit different from literary work-like poetry, fiction, non-fiction, epic, etc, the students have queries when they first come across this course. So this is a very relevant questions that everybody, in this area, has in their minds.

4.2.2 Second RQ

❑   How do cultural and pedagogic concerns inform the teaching of western literary theories in the Bangladesh Higher Education system?

Bangladesh has a Muslim history of almost 1000 years (Rasul, 2014). It has been a riverine country with Muslim majority of more than 89.7% (Banglapedia, 2012) and Hindu minority 9.2% (ibid). But interestingly, there is hardly any riot worthy of mentioning between them

even though this is frequent in her neighbouring country India. It is a country of great communal harmony sharing a lot of shared social values for ages.

People here have formed a very good culture of living with tolerance, love and cooperation. Due to this, many term Bangladesh a moderate Muslim country. To understand the cultural concern of the people of Bangladesh, it will be helpful to recognize what they require for a peaceful way of life, what their ordinary and accepted preferences are. In addition, their internal feelings, life-styles, education, temperaments and outlooks can say how they think and how they are used to think and do. According to a Muslim scholar: "One has to understand what are the dominant traits or the cultural patterns of another community, what are the social, spiritual, and moral values, beliefs and tenets dearer to them than their own life and progeny" (Nadwi, 2005).

Before the advent of the British, there was a separate educational system based on Islamic principles. In the court, there was Islamic law; and people were mostly law-abiding. Though there lived Hindu minority, the body politic was mostly Islamic and it never hindered the other religious people to exercise their faith and tradition. Even after the British colony was established, the Muslims practised the same culture left by the fair Muslim Mughal and then Nawabs. In this regard, Shahabuddin Ahmed (2004), an eminent critic, litterateur and Nazrul specialist, says that the change in lives, nature, manner –altogether the whole life has been modified and there is no doubt that religion has brought this revolution in their lives in Bangladesh. He (2004) mentions: "So is there any doubt that the social and cultural form of the people who are Muslims will be controlled by the religion? Since Bangladesh is a country of 90% Muslims, her inhabitants, whether Bangladeshi or Bangali, will have a social and cultural figure ruled by the form and colour of their religion" (Ahmed, 2004).

His research-based article also says that there was also a very subtle conspiracy of the imperialism in the secular policy and new doctrine founded after the birth of Bangladesh. He added: " But it was the spirit and root of religion that motivated the Bangali Muslims to foil the conspiracy plotted by British imperialism. The new arising conspiracy to destroy the culture of the Bengali will be defeated in the same way." (ibid)

So here religious values has always a lot of say to form the tradition, feelings, preferences, outlooks, life styles, etc. But the inclusion of secularism in the constitution in 1972 gave rise

to lot of concerns and worries to some people. And it engendered questions when they saw an inner relationship between secularism and western literary theories.

Two distinguished scholars responded this situation the following way: "Even in Muslim countries the traditional Islamic education system has been superseded by a modern one which has been borrowed from the West. As a result text-books and courses and even methods of teaching are creating doubts in the minds of the students about the fundamental tenets and assumptions of Islam instead of reinforcing faith in God and purifying the sensibility by removing confusion and contradiction" (Hussain, 1979).

Sometimes the exercise of the western knowledge is seen as an aggression and it is told that there is nothing good in postmodernism for the colonised. The reason they have mentioned is that this is for the first time some nations have been strangled to death from all sides-administration, society, culture and knowledge. It is mentioned that the multi- dimensional aggression and the imperialism of the European colonialism at different regions since sixteen/seventeen centuries are different this time, which is influential and perilous in the area of knowledge and culture (Alam, 2006). The reaction to the postmodernism is: "Many articulate that postmodernism is merely a transformation stage of western discourse that has imperialistic influence on the past colonies" (ibid).

So there are cultural and pedagogic concerns about teaching western theories in Bangladesh. Though this is not negative all the time, they think that it has pessimistic impacts on many areas of knowledge such as literature, philosophy, politics, social science, history, religious discourse, economics, humanistic, etc. It is argued that modern western education puts more emphasis on rationality and reason than it requires. It results in the underestimation of religious and spiritual aesthetics. The scientific findings and western conceptual schools of thought often attack the faith, endorse individualism and end in cynicism. "Even where it does not directly challenge faith it relegates it to the backgrounds something much less important than reason. The result is that the intellectuals have become at variance with one another" (Hossain, 1979). It is a world where each individual is very strong, argumentative, imperialistic, and they are with missionary zeal. People have real concern as we see them saying: "When such an individual philosophy catches the mind of powerful group it is turned into a dogma. Marxism is one of such philosophy. For the sake of security in a rootless society some people have accepted this new dogma and with religious fervour they have turned their society into a dogma-controlled community (ibid). These cultural and pedagogic

concerns in the teaching of western literary theories should be explored and dealt for a better learning and teaching objectives.

4.2.3 Third RQ

❑ How could the provision of teaching western literary theories in the Bangladeshi higher education system be improved?

After careful exploration, we can deduce of a balanced syllabus with different philosophies or theories including eastern ones that can reduce a lot of tension or accusation or marginalisation of tradition or values or faith. This is important because students first have a glance on their syllabus or recommended books by the departments and this helps set and formulate their thinking habit. If the pupils are encouraged to study theories of different ideology or faith, it has three great values. Pupils can see how the freedom of thought and expression enacts; what the different cultural values are and how they are measured, and it will help get over a lot of issues unquestioned and unanswered and then follow up different values, standards and ideas.

Secondly, the critical habits the pupils are practising are based on some ideals which might not be free from prejudices all the time. Moreover, there are so many breakthroughs almost every day in these areas so that they are to undergo many truths and suspicions. Reading different ideas will form a practice of free and critical questioning or enquiry through which they can funnel the ideas and then rectify and purify them for better use for their life and society.

Thirdly, a mixed and shared syllabus can foster the pupils to think by themselves for themselves. It will naturally lead the pupils to put their reason and intellect into practice. This power, if exercised, will enable them to spot the differences and disputes and then respect and resolve them.

But marginalizing, the theories can be really appalling in the academic area because it will impede the critical mind of the pupils. Marginalizing means limiting, confining, bracketing and boxing the minds into a particular boundary which the pupils cannot go beyond. Cultivating the critical examination, questioning practices, challenging the opinions, engaging the pupils in discourse and integrating the diverse ideas are the basis of any theoretical or philosophical and intellectual society. In this way, philosophy makes a vital,

pedagogical and intellectual contribution to the cultivation of a democratic ethos in society (Robert, 2013).

Clearly speaking, the un-organised Islamic education system is creating the traditional Islamic group while in fact the modern secular education system producing secularists. At some institutions, the secular western system is more powerful and some are running with unplanned Islamic system. The loss is heavy as it is compartmentalizing the society and the two classes are growing enmity to one another. Unfortunately, little has been done 'to evolve a common system through which the transmission of values could be integrated with the development of new skills and techniques, and faith could be strengthened through the production and distribution of wealth' (Hossain, 1979). It is really necessary to deal with the crisis based on ideological difference through embedding and integration, if possible.

4.2.4 Contents in data

a) What are the conflicts seen by the students between WLTs and native traditions or faiths?
b) Is there any cultural shock experienced by the pupils?
c) Is there any confusion or tension among the pupils?
d) How do they remove those conflicts or confusion?
e) Is there any pedagogic concern?
f) Where lies the tension?
g) What is the provision of teaching WLTs in Bangladesh?
h) Is it possible to include some other philosophies in the syllabus?

4.2.5 Data collection instruments

Questionnaire, interview, official documents, the media content, criticism, academic documents, etc were utilized for data collection. The reasons are as follows:

Questionnaire:

a) It provided with a considerable amount of data at the minimal cost.
b) It took less time.
c) It was easier for me to arrange, change and moderate.

d) With questionnaire, I felt comfortable to communicate with the respondents through email.

e) There was least probability of the data to be contaminated as the questions and wordings in the questionnaire are the same.

f) I could set a range of options for the respondents. I felt flexible in managing time as well.

g) There was low-tension for the respondents as they can pick up any of the five scaled boxes for them.

h) It makes me easier to compare and contrast the data.

i) It is the most likely way of getting the accurate information.

Interview:

a) My research is a case study which is the in-depth study of a particular case and "interviews are particularly good at producing data which deal with in depth and in detail (Denscombe, 2006).

b) I intended to have valuable insights from the collected information from the key informants. Interviews made it easier because it created the scope to be in touch of the informants.

c) The informants had the opportunity to express themselves on the selected topic. Their opinions and ideas could be focused, expanded and explained very easily.

d) There was the flexibility of adjustments and moderation during interview which 'allows for a developing line of enquiry (ibid).'

e) It would give validity to my data collected by the questionnaires.

f) It proved my seriousness about my research as 'Interviews are generally prearranged and scheduled for a convenient time and location. This ensures a relatively high response rate (ibid).'

Documents:

a) They have a lot of accumulated useful wisdom on which my research is based.

b) There could be some other sources available for my research.

c) They contain varieties of ideas, criticism, methods, literatures on my selected case study.

4.2.6 Clarifying the relationships among these diverse data sources

I have used questionnaire, interview and document analysis to assemble data on the same research topic. In the first place, I planned that way for I could see the similar points from three different ways and then compared and contrasted for a clear picture. On the other hand, the participants in the questionnaire would have different freedom from that of interview and vice versa. Documents would be used to see those from a different angle and here the participant was not like that of questionnaire or interview but sometimes more powerful with a lot of reference and detailed information. I could employ the data from these three sources to form a theory.

Secondly, data from the questionnaire could be used to justify the interview and whereas interview can be to validate documents or questionnaire (Denscombe, 2006). There were lot of practical factors affecting the research. In that case interview was elected to justify them.

Thirdly, for a case study like this one cannot be researched properly only by questionnaire or interview or documents alone. The more data I will have the more accurate reading I will get. The more data will obviously improve the worth of the research.

Fourthly, one method, I doubted, could be biased and one-sided but to observe the information from different standpoints could guarantee of being free from the marginalised or cornered view than crop up from one method (Lewis, 1992).

Fifthly, I used the perspective in the documents and the interviews to check and enhance the perspective in questionnaire that enabled me to have my data valid.

4.2.7 Procedures for analyzing data

After colleing all the raw data, I followed the qualitative case study procedure. It went through the following ways:
The collected interview data were processed as follows:

- I transcribed to the interview trancrioption; I codded them;
- I sorted out the similarities, dissimilarities, independent key points;
- Next I analysed them;
- Next I discussed them in the Discussion Chapater;
- On the basis of these discussion, there comes conclusion and recommedation.

The questionnaire data were analysed the subsequent ways:

- I put all the questionnaire data into SPSS to get the results in the tables.
- All these results are automatically patterned into Mean, Median, Range, Standard Deviaton in both percentages and origial number form.
- These tabled resuts are changed into different types of graphs-bar charts, pies chirs, venn diagrams, scatter lines and so on.
- Then these results are analysed.
- After that they were focused in the Discussion Chapter.
- The discussion then follows the finale and recommendation

I collected all the open answer questions, read them minutely and then analysed them.

Those data are then examined in the Discussion Chapter that follow the finishing and proposal. After collecting the documents and completed interviews from newspapers and other sources:

- I studied them and gleaned the important related data;
- Those data are then analysed;
- Later they are studied in the Discussion Chapter.

The whole procdure is shown in the figure below (Dey, 2005):
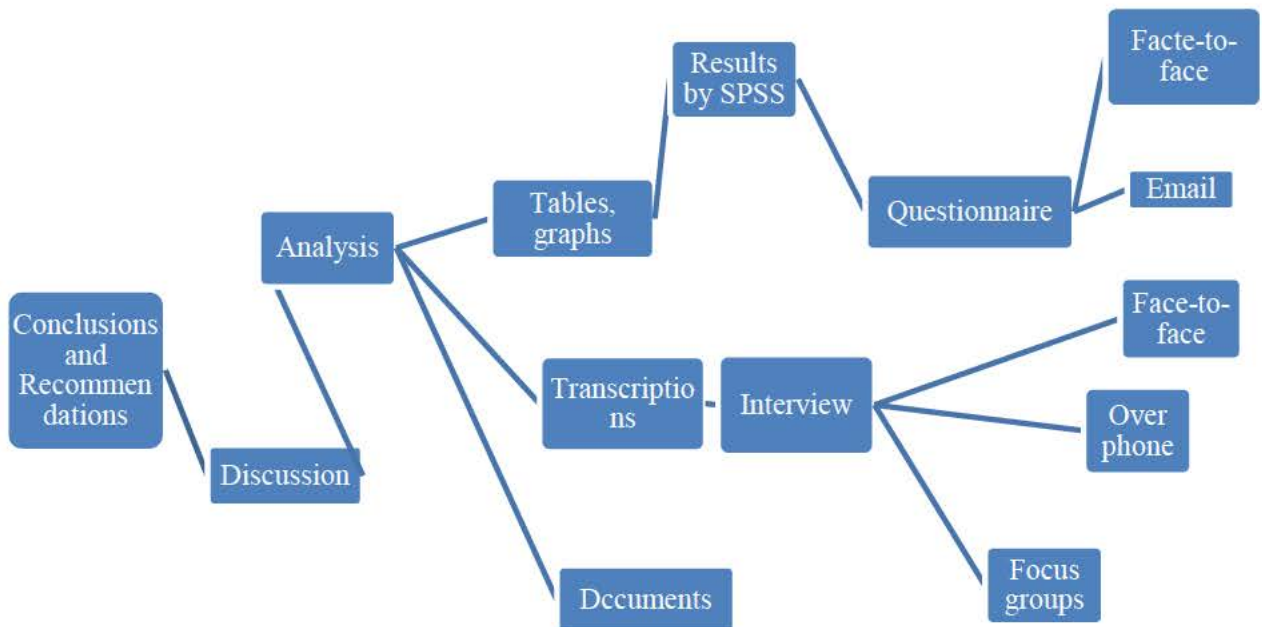
Figure 1.2 Data analysis procedure

4.3 Planning and Activities in the field

4.3.1 Data collection procedures

Bangladesh has 101 private and 37 public universities (The Naya Diganta, 2018). Most of the private universities having English departments are academically run by the public university teachers working as a head of the department on a part-time or full time basis. They have mostly similar pedagogy and assessment criteria. Few private universities are seen to add some extra courses while in fact there is no basic difference among them. Western literary or critical theory, being philosophy of a particular domain of the world, namely, 'west' it is more or less the same ideas, same texts and the same philosophers prescribed, recommended and taught everywhere in this small former British colony, Bangladesh.

I chose seven private and nine public universities as case study for my research. I gave priority to select more public universities because they are cheap enough for the poor pupils to study and have much more students from different walks of the society than the private universities for the upper middle and rich class of people mostly. Allowing for this, I selected some former Bangladeshi students working and studying in home and in the UK.

4.3.2 The Selection of cases (the Universities)

Caution was taken to choose cases to justify the purpose of this investigation. I considered some representative institutions for the typical findings that can be applied elsewhere. Obviously, there prevail different levels and ranks in the universities. All the private universities are not equal in size, standard and in fees. Most of the middle and low earned parents and guardians send their children to the institutions they can afford. Consequently, some institutions are full of students from the general or common class of the society. I chose those institutions in the logic that the influence of the issue can be identified more straightforwardly. Public universities, on the other hand, are open for all walks of people and a proper typical place for representative data suitable for this case study.

Here is the list of the public universities:

Dhaka University, Dhaka

Jahangirnagar University, Dhaka

Rajshahi University, Rajshahi

Chittagong University, Chittagong

Shahjalal University of Science and Technology, Sylhet

Khulna University, Khulna

Kushtia Islamic University

National University

Jatiya Kobi (Rebel Poet) Kazi Nazrul Islam University

The private universities are as follows:

Northern University, Bangladesh

Manarat International University, Dhaka

Bangladesh Islamic University, Dhaka

Bangladesh International Islamic University

Brac University, Dhaka

Hamdard University

Daffodil University

4.3.3 Steps followed to collect Data

4.3.3.1 Preparing the Questionnaires for the participants

After carefully preparing a letter for holding a seminar and filling in the questionnaire, I sent letters to the heads of the departments of the English. I wrote the same to the teachers teaching literary theory, requesting an interview if possible. I used my friends, colleagues and students to contact the resource persons in this area.

I managed the email, telephone, address, etc from the internet. The sources mentioned above in the last were also very useful in this regard.

Since literary/critical theory, in the English departments, is about theoretical perspectives in literature, it is taught for a very short time – in one-year time of duration, I inferred it to be not very clear to all the pupils. So I planned to have a 30 minutes discussion on the aims and objectives of my research, highlighting some key points used in my research objectives and then hand over the questionnaire to be filled in by 30 minutes.

The questionnaire was made with the consultation to my supervisor and its structure was as follows:

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Questionnaire-

Two types of questionnaire

❑  Questionnaire for Teachers
❑  Questionnaire for Students
Structure of questionnaires

❑  Personal details
❑  Closed –ended questions
                    o        Agreement/disagreement
                    o        Yes/No
                ❑  I do not know
❑  Open-ended questions
Interview-

Interview with the teachers

    •   Semi-structured
    •   Open-ended
    •   Explanatory
```
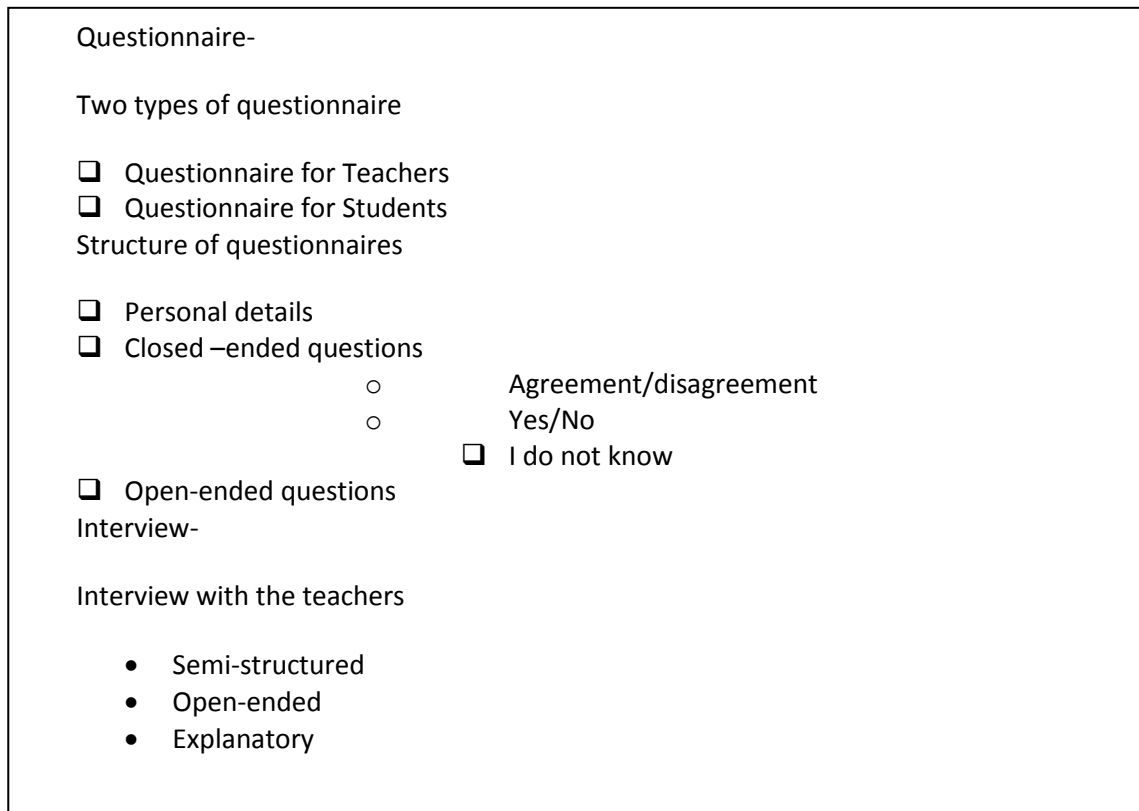
Figure: Structure of the questionnaire 1.3

- I prepared the interview questions that I sent to the related teachers by email.

- I bought a standard mini-record player to record the interview.

- I took my notepad with all the necessary information, notes and resources I predicted to be useful for me during my research journey.

4.3.3.2 Piloting the questionnaires

Before starting for Bangladesh in 2013 for two weeks in order to collect data, I made a questionnaire suggested and checked by my supervisor. Arriving in Dhaka, I chose a private university and its head of the department kindly allowed me to hold a one-hour seminar with Masters level students learning WLTs. I explained my research project elaborately as much as I could but many students still asked me a lot of questions regarding some questions in my questionnaire. I quickly took note of those issues and modified them.

I immediately sent the adapted questionnaire to my supervisor and he kindly responded with some suggestions that were followed in due process. The same problem appeared when I first held an interview with one of the teacher participants. I clearly understood the necessity of including some

more points to ask and some to take away. I discussed the matter with my supervisor and he gave me necessary directions that I followed in my interview questions.

4.4 Starting collecting the data

Out of the capital city Dhaka, first I went to Shahjalal University of Science and Technology, Sylhet to collect my data, some 200 km away from Dhaka. I set off for Sylhet from Dhaka which took 5 hours by bus. However, luckily, there was huge cooperation from the English department. They created some scope for me as I designed. I divided my one hour time into two parts:

First I clarified the reasons behind teaching literary theories. There were about 40 students in the seminar.

I brought references of Michael Foucault, Syed and quoted from books like 'Critical Encounters in High School English: Teaching Literary Theory to Adolescents' to show the aim and objectives of learning and teaching literary theories. I put some questions on whether they are achieving the target or not. I focused the origin of WLTs and how they came in our universities.

I shared some practical experiences that I met as a teacher from the pupils. I tried to explore some possible tensions the students might feel culturally, socially and traditionally.

I shared on how we can have the maximum benefit from the LTs. I gave them some examples.

Different lenses give different observations of things, which help see the maximum possible side-views of an object. Likewise, LTs- their critical lenses and examination augment the excellence of thinking and enrich the critical faculty of the pupils.

I gave them some examples and two of them are as follows:

According to structuralism, meanings accrue from signifier and signified. Signifier is sound and signified is mental image. Meaning of anything is subject to this signification. But what does Immam Ghajali say about this? This philosopher was born in 11[th] century and talked about it another way. He said (Ghajali, 1963) that 'there are a lot of things that happens the other way. How? When someone wants to invent something, he/she first makes a plan, imagines and forms a framework. Here sound does not work and the picture or image he/she

has in her mind is not found from any sound. Even to reach the finished product, he/she has to add and subtract a lot of things which completely comes from her imagination only; sound image never works here. Finally when it is made then it is given a name and then only its meaning matches with the signifier and signified. More clearly, the meaning of the word 'house' does not lie in the literal word 'house'. To have the meaning, you need signifier and signified. But the question is what happened to the first house in the world? What happened when even the house was not named? So the first man who made this house did not have any name or any former idea or image while in fact he/she first made a house and then named it 'house'. We are inventing a lot of things almost every day and naming them. So here, sound image does not seem to be important. This is not to contradict or oppose structuralism but to have some more ideas about this theory.

Secondly, the syntagmatic chain of structuralism says that meanings are referential or relational, which means that the more relative images we will bring the clear the meaning will be. On the other hand, according to the binary opposition, two completely opposite ideas or things help us have the meaning more clearly. For example male/female, dark/night, etc. If it is true then, there is nothing wrong to discuss the other theories which contradict the literary theory for a more comprehensive and clear meaning of structuralism or any idea.

And any theory and its position, whatever idealism it has, is much more focused and analyzed in the literary lens.

Now, when they learn literary theories like deconstruction, feminism, Marxism, modernism and postmodernism, do they experience any cultural shock? When Marxist theory evaluates, criticizes and values their society, faith, culture, poetry how do they feel? What about postmodernism when it assesses truth as floating, irregular, relational and local? What about the modernism when it articulates that man is the standard of measurement of anything? What about the Freudian conception of relationship and so on?

For example when it is discussed that 'there are no guaranteed facts, only interpretations, none of which has the stamp of authority upon it, since there is no longer any authoritative centre to which to appeal for validation of our interpretations (Berry, 1995)'.

After an explanatory presentation and short question-answer session, I handed over the questionnaire to fill in and helped them to understand if there was any difficulty to realize any question.

Once I collected the complete questionnaires, I returned back to the English department office and requested the Literary/critical theory teacher to complete the questionnaire for the teachers and then to give an interview. In most cases, they helped me in both the ways.

I ran some hardships with some students as they took more time and could not finish answering the questionnaire. Even they did not comprehend some terms I have used in my lecture. For example, syntagmatic chain, meta-narrative, etc.

I quickly made plans to ease it and simplify it in my next step. I brought some changes in the questionnaire as well.

I started, next, for Chittagong university which is 7 hours distant from Sylhet. I conducted the discussion and data collection in the same process.

Next I returned Dhaka from Chittagong which took 6 hours by bus.
I kept making my data collection journey this way until I finished my job.

4.5 Focus Groups
It was not so easy in Dhaka. But somehow I managed to get permission to some universities. So what I did was that I organized tea-parties at the home of three teachers of different universities, some of whom were my colleagues and some former students.

My colleagues helped me bring those groups of students consisting of 10-15 students at their homes where we discussed a lot of issues very friendly and frankly in a homely atmosphere. They discussed their concerns, teaching methodology, classroom environment, syllabus, cultural issues and a lot of other things.

Some of my colleagues helped me sending the questionnaire by email to their colleagues and students

4.6 Questionnaire for and interview with the teachers
After contacting over phone and email, we chose place and time for interview and questionnaire. Departmental office and residence were the places to hold the interview.

All the interviews were from the teachers. I could not manage any student for this as they felt shy and embarrassed to have their voices recorded.

4.7 Finishing stage of Data collection

Shahjalal University of Science and Technology was the second institution for this qualitative case study research. There, few pupils were found stuck with some questions. After a close examination, I moderated it for the second time and then I used it for Chittagong University.

The questionnaire for the teachers was piloted as well and I felt to do it when I was giving a lecture and then distributed questionnaires among some very young scholars at the International Islamic University, Chittagong.

After that I kept using this moderated questionnaires that I sent to some students through email.

4.8 What I always remember while doing case study

- Research questions
- Research objective
- Any new idea to be adjusted

    -The reason literary theory is taught

    -Where does the tension lie?

    - the mentioning of Ibn Khuldun, Syed Waliallah, philosopher Iqbal, Alia Izetbegovic, Al Ghajali, Rumi..

4.9 Collecting Documents

- I searched in the Google engine for any kind of resources in English and Bengali related to BD Students.
- I asked the critical theory teaching professionals for books, journals, articles and essays.
- I checked the 'Recommended Book Lists' in the syllabi of different university and colleges physically in BD.
- I went to the bookshops in Bangladesh physically, took their catalogue and asked for the resources as well.

4. 10 Conducting Interview

We chose the venue of the interview with the suggestions of the teacher participants. There was no hard and first rule regarding place of the interview. Mostly, it was in their homes; it

was their choice. I was really enthusiastic because a homely atmosphere is more tension-free, more relaxed and friendlier.

I recorded the whole interview with their happy consent. They answered all the questions very frankly. Even they said that they would not mind using their names in my research. But I chose to put it as anonymous.

4.11 Individual semi-structured interview

The questions for interview were semi-structured and the participants enjoyed asking any questions pertinent to this research. There came some other and contextual issues in my semi-structured interview questions.
The semi-structured interview was also designed for the focus-group this study.

4.12 Ethical Issue

By conducting educational research, I intended to reach an ethically acceptable position in which my actions were justifiable and sound. I ensured that all research participants were given their duly informed consent. Participants also had the right of withdrawal at any time during the research process. All participants in the research were over eighteen and their welfare would not be put in jeopardy. Participants' best interest was the primary consideration, and I immediately would desist the interview or action on signs of emotional distress or discomfort from the participant. I also informed of anonymity and confidentiality. I confirmed that I would comply with the data protection rule and data gathered from the interviews would be kept secure and confidential, and destroyed at the end of the research. I also informed clearly that the participants preserved the right of withdrawal.   I also followed the below steps very carefully:

- I have studied the area without any preconceived theory
- I did not approach the analysis of data using any pre-ordained ways of seeing things.
- I did not identify prior to the start exactly who or what will be included in the sample.
- I approached the topic without a rigid set of ideas.

4. 13 Limitations

This work clearly has some limitations. Despite this we believe that this work could be a basis for clear understanding of the problems and solutions for learning and teaching WLTs. However, the limitations are as follows:

1. The most important limitation lies in the fact that though observation is one of the effective tools to do this qualitative case study, I could not manage to be successful in observing classes physically because I was not allowed to observe any lesson. I made efforts to get into the lesson but the teachers were not very interested though they answered the questionnaires and gave interviews.

2. The present study had taken the interviews of the teachers only. Students' interview would have added some extra strength to this research but sadly speaking I could not manage any students to take part in the interviews. They felt shy and my feelings that they found it a bit complex to talk to this philosophical ideas or theories.

3. The findings feel that some examination questions on this course would have shown us more about pedagogy but I could not collect those from the departments as in Bangladesh universities, the departments do not preserve the question papers rather the registry departments, which I found very complex and embarrassing as they asked me a lot of questions about the intentions of colleting those papers.

4.14 Conclusion

This chapter presented the broad picture the mixed-method designs for my research. This method gives me the freedom to set the relevant questions, edit them if necessary, discuss the issues face-to-face in details and explore the discussed-work in this area.

CHPATER FIVE

DOCUMENT ANALYSIS

This Chapter will focus on some documents conducive to understand the formulations of the mind-set of the local teachers and students. The references, quotes from the Scripture (Qur'an) and historical events used in this chapter are very influential to challenge each other in the academic area. This study is essential because it can help bridge a lot of gaps, remove suspicions, reduce tension and finally bring an intellectual debate and dialogue which is highly beneficial for the critical growth of the pupils.

5.1 A Case Study on Marxist and Feminist Theory in perspective of India (the former British colony and present Bangladesh) and its Muslim population

5.1.1 Marxist Theory

5.1.1.1 Introduction

This Sub-chapter would pay a critical focus on how, firstly, Marxism and feminism have already evolved disputes among the scholars in South Asian cultures and countries, mostly, in Bangladesh. Next there comes a criticism on their being political literary theories and acceptability among the Bangladeshi readers. Thirdly, it puts emphasis on a scholarly focus on feminism to identify the areas of contentions. To do these there will be a study on what Karl Marx thought about Bangladesh, India and their citizens -- Muslims and Hindus, which will facilitate us to figure out the real reason of disappointment rising among a large number of pupils and scholars in Bangladesh. On the other hand, historically, politically and religiously, feminism has a distinct history and significance in Bangladesh because this movement started during the colonial period. So we need to go through them. Now, Marxism and feminism are not new in Bangladesh, which are taught purely as western theories at the English departments without an exception. These two theories need to explore on the basis of some historical documents directly related to Bangladesh. There requires a reflection on the context of Marxism in the then Bangladesh (a part of the greater India before 1947) as well. At the same time, the reactions of the scholars towards the feminism and how it is working along with native one will give us the insight to draw some concrete conclusion.

5.1.1.2 Marxism in the context of Bangladesh

There should be a study on what Marx thought about India of which Bangladesh was a part of it till 1947. His views will confirm us the reasons of the worries rising among the BD pupils and scholars.

In response to an article on the 200[th] birth day of Karl Marx by an eminent critic and writer professor Ibney Golam Samad in the Daily Naya Diganta on 19 May 2018 in Bangladesh, I have observed that: 'Karl Marx's theory, no doubt, has held a special place in philosophy, social science and English literature syllabi and departments in the BD universities. Marxist solutions seem to be the panacea of all academic, social and political problems in BD to some faculties. It quite surprises me because Marx's social, political, cultural or material philosophy is rejected to be used practically in the public, cultural or state affairs in Germany – the birthplace of Marx, or in Russia -- the baseline of Marxist materialism, or in Britain -- the origin of his theory. Marxism is confined to theory in these countries; they never give the impression to have any headache to put the Marxist ideas into action. Rather, their political and economic structure is capitalist, which is opposite of Marx's socialism or communism.

And with this opposed stand, they are marching with progress and development in the area of economic, politics, education, technology and science. The standard of their life-style is also higher than the third world or developed countries professing and propagating Marxism in the departments. Paradoxically saying, economically highly stable with democratic values, some of the developed countries have been exploiting Marx's philosophy to scrutinize, appraise and interrogate in the academia of philosophy, social science and English literature. Culture and religion-based values, social norms and age-long relationships are not left unchallenged by this Marxism as well. And this work has been the highest in the former colonies or occupied empires which were easily imposed on them. Here, the university professors and researchers, instead of innovating or discovering the proper development theory for their country, are busy with party politics and are divided into many small fractions. Hence, the students they have been producing cannot come out of the partisan mentality. Despite being very potential, many former colonies like Bangladesh are gripped by corruption, conflict and partisan politics. The academic scholars here teach the books, ideas and formulas explored and invented by the western writers, theorists and scientists. In the LEDCs and developing third world countries, the academic scholars have become either merely followers or intellectual slaves in the whole teaching areas. In universities in Bangladesh, the teachers are familiar as Marxist or White Group and Blue Group or Government Group and Opposition Group. Sadly

these intellectuals have been failing to offer the nation some theories of formation of the country. Criticism, the growth and innovation of the ideas and progress never go hand in hand here as it has been in the western society. Though Marxism criticizes British, French, German or Russian society and literature, their religion, society, values, literature and culture are hardly influenced by the Marxist interpretations. They study this theory for the growth and development of their critical faculty but in a country like Bangladesh, the Marxist study seems neither to increase critical excellence nor any material progress because the scholars and their society have been getting more compartmentalised in the academia and it is plunging them into corruption and conflict. The western academic researchers, critics and scholars have managed to take their education in a highly systematic and strong stable position but our one is the worst one in the world.

The overall research on this area will give us clearer and more inclusive picture but the university entry results of the past few years may work as inferential evidence that will suffice to see the mess of the education system in Bangladesh. In the admission test at the most general category at Dhaka University 'the percentage of pass was 5.52% in 2016, down from 17.56% in 2017 (The Dhaka Tribune 2016). For 2018, the headline of a daily newspaper is like this: '86pc fail DU 'Kha' unit entry tests- Results for admission test of Dhaka University's 'Kha' unit under arts faculty for 2018-2019 academic session were published on Tuesday with a pass rate of 14 per cent' (United News of Bangladesh 2018). Who will take the blame for this disarray and downfall in education? The Bangladeshi scholars in the universities enjoy tremendous autonomy and are busy with being Marxist, Leftist, Rightist, White Group, Blue Group, etc but it has never proved to be the solution for the crisis our education system is facing. Obviously, there are so many reasons for this and one of them is that the western scholars do not sell their values and conscience to any theory which we have been doing very easily'.

5.1.1.3 Marx and the greater India

Though Marx was very critical of British colonisation in India, he is criticised by many Indians for his writings on India. There are mainly two reasons for this. Firstly, his two articles in the *New-York Daily Tribune* in 1853 manifestly shows that he was much more worried about the predicament of the Hindus than the Muslims though the Muslims suffered more loss than the Hindus. Secondly, he, under the pretext of his theoretical revolution for the change and progress of the Indian society, gave legalisation to the British imperialism. A

short glance on his writings will evidence this accusation creating confusion about the critical standard, authority and the real reformative intention of his theory taught in the higher education institutions in the Indian subcontinent, for the most part in Bangladesh.

While attacking the British for its colonizing the India, Marx wrote two important articles in the in The New York Daily Tribune (NYDT) between 1853 and 1858. At one point of his argument against the British imperialism, he wrote: 'This loss of his old world, with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindoo, and separates Hindostan, ruled by Britain, from all its ancient traditions, and from the whole of its past history' (Marx, 1853). Any lay reader will have the impression that the Hindustan, the then India, only belongs to the Hindus. In another place he said: 'The free press, introduced for the first time into Asiatic society, and managed principally by the common offspring of Hindoos and Europeans, is a new and powerful agent of reconstruction' (ibid). Subtly, Marx marginalised the Muslims, putting Hindus and Europeans on the same boat. He, in his writing, leaving the Muslims out of the development, united Hindus and the Europeans together in the reconstruction of India in his article notwithstanding the fact that Hindus and the Muslims-together lived in India for thousands of years and there was hardly any event of communal riot before the colonisation of the British in India.

He mixed up the religious and cultural-based values of all the people of India. Muslims, including Mughals who ruled India for almost 750 years (Marx, 1947) and introduced and established proper structure to run the empire with The Executive, Legislative and Judiciary. They had formed a proper education system for both the Hindus and the Muslims. His presentation of the caste system of India seemed to be a general picture of the whole land though it has never been the fact.: 'We must not forget that these little communities were contaminated by distinctions of caste and by slavery, that they subjugated man to external circumstances instead of elevating man the sovereign of circumstances, that they transformed a self-developing social state into never changing natural destiny, and thus brought about a brutalizing worship of nature, exhibiting its degradation in the fact that man, the sovereign of nature, fell down on his knees in adoration of Kanuman, the monkey, and Sabbala, the cow (ibid). This description created a sense of legalisation of the British colonisation in India.

At last he grounded some logic in favour of England: 'England, it is true, in causing a social revolution in Hindostan, was actuated only by the vilest interests, and was stupid in her manner of enforcing them. But that is not the question. The question is, can mankind fulfil its destiny without a fundamental revolution in the social state of Asia? If not, whatever may

have been the crimes of England she was the unconscious tool of history in bringing about that revolution' (ibid). But we know what happened to the fate of India after the colonisation. The whole country was torn apart, communal harmony severely disrupted, riot became a daily affair, the poor grew poorer and the caste system went worse under the feudal system created by the British. This is echoed by another scholar who says: 'Of course, Marx may have been mistaken in this judgement. Along with most progressive thinkers of his day, he assumed that India and other colonized countries would replicate a Western model of development. But like other progressive thinkers at the time, he also took for granted that this was a question that could and should be debated. He never believed that colonialism was self-evidently damaging in all of its effects' (John, 2018). Marx thought that one day this colonisation would bring a revolution that would change the fate of the Indian Hindus free of caste and full of happiness, which never happened in India.

5.1.1.4 Marx and his Historical Documents on India

The problem is that Marx never considered the Muslim rulers and the Muslims to be an indispensable part of the Indian society. He took them as invaders, barbarians, inferior to the Hindus and then as converts. He wrote: Arabs, Turks, Tartars, Moguls, who had successively overrun India, soon became Hindooized, the barbarian conquerors being, by an eternal law of history, and conquered themselves by the superior civilization of their subjects. The British were the first conquerors superior, and therefore, inaccessible to Hindoo civilization' (ibid). Marx saw Hindus, among the Indian origins, as the only change maker of the society and he clearly pushed the Muslim community into a corner. Though many Muslim scholars in India and Bangladesh have praised the observation of Marx on India, the suspicions of the Muslims about Marx's discourse and theory have been deep-rooted and they are often very critical of its aims and objectives. This is one side of the discussion.

In literary theory class, Marxist theory uses capital, mode of production and payment, class distinction, economic system and relationship, etc to analyse the texts, characters, themes and other literary aspects. But this criticism remains incomplete due to the lack of some aspects essential for due analysis. An Indian professor, in this regard, says: 'Of course, there is much about capitalism that is not captured in this book: the role of unpaid labour, especially in social reproduction and care work within households; the relationship of the economic system with the natural environment, and so on' (Ghosh 2017). She holds the context of Marx's time and place responsible for this problem, that are different from that of India. She continues:

'The ideas are complex and cannot be understood quickly. In any case, the book aims to describe economic and social reality in 19th-century north-western Europe - surely a context very different from our own' (ibid).

5.1.1.5 The Western Thinkers on Marxism

But the main objection against Marx is graver which is about his incapacity to understand the human character. Another professor on critical study says: These failures do not reflect flaws in Marx's depiction of communism, because Marx never depicted it: he showed not the slightest interest in the details of how a communist society would function. Instead, the failures of communism point to a deeper flaw: Marx's false view of human nature' (Singer 2018). This year on the occasion of the birth anniversary of Karl Marx, Singer's critical essay titled: 'Is Marx Still Relevant?' has been translated into Bengali in a reputed daily newspaper 'The Daily Prothom Alo' in Bangladesh (Prothom Alo 2018).

There have been questions from both the eastern and western intelligentsia regarding this 'false view' of human nature, that are used to examine the political, social, cultural, religious and economic content in the literary texts in the English departments. Poetry, prose, fiction, non-fiction, drama and epic are various forms of literature that spotlights the human nature and tries to give it a figure. Whether this is a tragedy or a comedy or any kind of literary work, it has a character- in some work covertly and in some overtly. Here, the context(s) of the events and temperament of the character are the centre of main focus that makes literary work enjoyable, readable, teachable and interesting. So, the core messages, ideas or themes of any literary work are to pass on to the readers through characters with their activities, thought, expressions, and events. It is all about the lives, feelings, society and the presentation of the basic and inherent features of the human being, which are subject to historical relativism.

Now Marxism uses base, superstructure, capital, class relations, social conflict, etc to interpret the literary works mentioned above. But there remains huge perplexity regarding its being a coherent, pragmatic and living exercise. A critic casts his confusion the following way: 'According to Marx, development is gradual and inexorable, and cannot be interrupted or subdued. Still Marxists try to impose the same recipe for social and economic order on all countries, ignoring the fact that the existing economic and social developments in one country are on quite different levels than the other' (Izethbegovic 1999). He goes on saying: 'How is it possible to build the same superstructure on different bases? How is it possible to

implement socialism on all these different socio-economic bases if the premises of historical materialism are correct? The incoherence of the materialistic interpretations of historical events can be easily proved by analyzing any period in history. It is clear that Marxism, as a theory, has to adopt historical materialism, but as a living practice has to reject it' (ibid). So, Marxist tools for the interpretation of human nature and various social factors in literature create suspicions to be a strong and stable theory. For example, 'Nietzsche claimed that religions were invented by the weak to delude the strong, Marx maintained the opposite. If we accept that religions were imagined, Nietzsche's interpretation seems more convincing because only on religion could the weak base their demand for equality. Science and everything else except religion have confirmed their inequality' (ibid).

Raymond William, one of the few founders of cultural study sees literature ' as a shifting historical product – not a transcendent entity but a complex mutating human product linked with concepts such as literacy, imagination, taste and beauty, all inflected by socio-historical conditions. He also notes that criticism and its function have similarity mutated to reflect changing social roles'(Leitch, 2001). He, though was a Marxist, shows in his work that this is always not a correct idea that 'modes of production' shapes the society rather ' culture shapes society in an ongoing process, often contesting and resisting dominant modes of production' (ibid). According to him: ' It is significant that 'Marxist criticism' and 'Marxist literary studies' have been successful, in ordinary terms, when they have worked within the received category of 'literature', which they have extended or even revalued, but never radically questioned or opposed. By contrast, what looked like fundamental theoretical revaluation, in the attempted assimilation to 'ideology', was a disastrous failure, and fundamentally compromised, in the whole area, the status of Marxism itself' (Raymond, 1971).

5.1.1.6 The political mission of Marxism

There is no disagreement about the Marxist theory's being 'political lens through which we can read works of literature, which asks us to consider the social structures that are portrayed in a particular work and how power is allocated among different social groups' (Appleman, 2000). It is said that 'Many Marxist critics believe that we cannot understand individual people or literary characters or even authors without understanding their social positions and the larger systems in which those social positions operate' (ibid). This is laudable as context and setting are determining factors to understand any text or work. But Marxist theory as a political lens faces criticism and challenges when it tries to politicize the literary work and

targets to change the world by its own way. Again there is hardly any dispute that Marxism is a political mirror and it is never free from biasness. This stance of Marxism becomes stronger when moral dimension is added with clear intention. According to Appleman, 'Marxist literary theory is a kind of political lens through which we can read works of literature' (ibid). The specific tools to interpret, evaluate and criticize have planted the worries and confusion because these are not universal agents for the assessment, irrespective of time, place, race, culture, faith and bases. No doubt that when Marx wrote his books and founded his formula, Britain was the richest country in the world. It extended its colony in Asia, Africa and America. It was the most influential country that controlled the complex politics and policies of the world. Besides, most of the European countries were rich and they had colonies in some other parts of the world as well. Now 'If the peoples of the Occident, who make up only a small percentage of the world population (20%), consume more than 80% of the world's natural resources, this means that said project is a model which can be neither imitated nor repeated' (ibid).

It is said that 'Marx and Angels did not know much about the rest of the world when they developed the concept of the nature of the social and political structure in an Eastern European country such as Poland was meagre. The term was, however, treated as a concept of universal applicability. Later on, when Marx started to learn more about the Orient, he discovered social structure dissimilar to those he was familiar with. He then resorted to a Hegelian formula on the basis of which he referred to modes of production in China, India, Persia, Japan, Egypt, etc. as the Asiatic mode of production' (Elmessiri 2006).

5.1.1.7 Conclusion

This chapter unveils that Marx's studies of the Indian minds and his outlook regarding the Muslims in the India have intensified the degree of this challenge and cross-examination. Besides, since this is a political and social theory dealing with capital and class, it has its own agenda and intention that should be challenged, interrogated and examined, which will contribute philosophical questions and queries in the pupils.

5.1.2　Feminist Theory

5.1.2.1 Introduction

This chapter will attempt to see the hidden reasons of the contention and then move forward to see the views of western and Bangladeshi feminists. Next, it will explore how much the idea of western feminism is compatible with the spirit, values, traditions and faith of the people and pupils of Bangladesh. This is vital because if we cannot discover the open and hidden conflicts, problems and loopholes, it will impede the effective and meaningful teaching and learning. Once we find the constraints, we can think of reshaping, moulding, integrating and adapting in our teaching methodology.

A close study of the WLT program in the syllabi in almost 40 universities presents the fact that feminism is a compulsory component of this course with different titles at different English departments. For example, in National University of Bangladesh, it is as follows: 'Gender and Society: Discourse of WID, WAD and GAD. Why gender is important in the discourse of development? Gender inequality & women's subjugation in developing societies' (National University Syllabus, Department of English Session 2009-2010). At the department of English in Islamic University in Khustia, it is simply titled as: 'Femininity, Narrative and Psychoanalysis' (Islamic University in Khustia, Department of English, Syllabus, Session 2004-2005). In Jahangirnagar University English Department, it is under the course of 'E 407 Introduction to Theory', which is outlined the following way: Feminist Literary Theory: Other (de Beauvoir), Difference (Cixous), Ecriture feminine (Cixous), Gynocriticism (Showaltar), Images of Women' criticism, Black feminist criticism (Smith) (Jahangirnagar University Syllabus, Department of English Session 2010-2011). In the University of Liberal Arts Bangladesh (ULAB) -- a well-known private university, the course is outlined with the title: ENG 525 Representing Gender: Women Writers in the subsequent manner: The course aims to focus on English-language feminist fiction from the nineteenth and twentieth century. It will focus on women's lives and reflect on what it means to be a woman and a feminist from various sexual, racial, class, and national perspectives. It will also give students an understanding of a variety of feminist theory, use of feminist theory in literary texts, and on how women's writings have changed over time, circumstances, and social/cultural contexts. Authors studied may include Bradstreet, Wollstonecraft, C. Rossetti, M. Shelley, Austen, C. Bronte, E. Bronte, G. Eliot, D. Wordsworth, Dickinson, Wharton, Stowe, Freeman, Jewett, Fuller, H.D., Moore, Sitwell, Bishop, Brooks, Plath, Cather, Woolf, Stein, Lessing, Bowen, O'Connor, Welty, Porter, Oates, Olsen, Sarton, Gordimer, Atwood,

Morrison, Kinkaid, McCarthy, and Churchill. The course may be designed chronologically, thematically (race and ethnicity; dominant and non-dominant cultures; lesbian writings)'. Now whatever the title or course outline is, the content, recommended books, resources and key goals are almost the same at every English department.

5.1.2.2 Political aspect of Feminism

It is emerged from the analysis that students are concerned about the political nature of WLTs which are a critique of the trajectory of power, politics, religions and tradition. Like Marxism and other WLTs, feminism in not an exception in politicising other phenomena, ideas or values in any society. We have already focused on this issue while discussing Marxism. Many scholars have their views about feminism's strong stance on its being a tremendous political idea. One such a view is that:' 'Political literary theories such as feminism and Marxism require readers to ask questions about the construction of culture, of texts, and of meaning as they seek to construct their own interpretations' (Appleman, 2000). According to Bonnycastle, 'Feminist literary criticism has a political and moral dimension. It does not need to be revolutionary, but, like Marxism, it does aim at changing the world and the consciousness of people in the world' (ibid). So the feminism has a missionary zeal to change the awareness or realization of the readers.

The famous American feminist Judith Fetterley says, ' Feminist criticism is a political act whose aim is not simply to interpret the world but to change it, by changing the consciousness of those who read and their relation to what they read' (Judith, 1978). Practically speaking, every theory whether it is religious, philosophical, social or political, it theorizes the other concepts and interprets them from its own distinct perspective and point of view. Nowadays, literature makes spaces for the ideas floating around us to be integrated, studied, and used: 'Events, in literature and in life, are multifaceted and have different sides, cast different light, depending on the viewer' (Appleman, 2000). In a class, due to the strong theorizing capacity of the theories, some students are seen to be Marxists, some feminists, some post-structuralists, some socialists, some post-modernists, etc. Instead of being more accessible, the political nature of the theories tends to make the pupils to be extreme in a particular 'ism'. It is dividing the society, that hold backs the philosophical excellence and impedes the progress and harmony. Syed Sajjad Hossain, a professor of English literature and later the Vice Chancellor of Dhaka University expresses his anxiety and says: ' The majority of students in Universities in Bangladesh and their counterparts in universities in Pakistan can

obtain their degrees without any training in religion and history and they seem completely alienated for their heritage. With the passage of time this phenomenon has become increasingly pronounced' (Ashraf, 1979). Fascinatingly, pupils of the maker countries of these theories never suffer these problems because feminism, feminist ideas and the relevant texts are created within their political, social, cultural, philosophical, economic, historical, traditional, religious and academic contexts. So, they can grab the inherent spirit of the ideas quite clearly. This standpoint does not let them be marginalised, cornered and thus politicised.

However, though, in a former British colony like Bangladesh, the teachers and many conscious parents want the pupils to be able to look and construe things from their own perspectives; long them to argue against some set-ideas; wish them to analyse their own literary works from their inside and outside, it is felt to be hard as theories idealize or politicize them systematically. This is a basic question raised by pupils and teachers learning and teaching WLTs. We cannot dismantle this politics from any theory unless a story, event or a character is considered from the 'vantage point of a variety of perspectives. Real life also means looking beyond one's own point of view to understand the point of view of someone else' (ibid). So, the exposure and focus on the political views of feminism and its ways of politicisation will create more awareness and understanding to the learners.

5.1.2.3 The issues at loggerhead

Certain issues in feminism are really crucial and responsible for the confusion, complexity and concern. The 'social construct' is perhaps the most used phrase and idea in feminism. Everything is socially constructed, predominantly, the idea of male and female which is attributed or imposed by society. To put it simpler, feminist theory believes that there is nothing like 'male' and 'female' rather they are constructed by society. This theory along with postmodernism, deconstruction and so on has a lot of similar line of thoughts like: 'It is a world in which there is neither top nor bottom, neither right nor wrong, neither male nor female. It is a flat world where humans and natural beings are on the same footing, and where all dualities are liquidated' (Almessiri, 2004). Among this cluster of theories emerging every decade, the ideas are competing, arguing and defeating each other in the tumult of confusions. It appears more puzzling to the third world young students, leading them to reach a muddled conclusion. It provokes a question among the pupils, academicians and intellectuals that if it is a movement with intended politicisation and ceaseless conflict then

how our young generation will come out of this politicised ideas and perpetual disputes and be liberated from this clash building up uncertainty and apprehension.

Feminism, in an attempt to be equal to men, escalates the questions of the existence of the family, which is the key and fundamental unit of social life and civilization. Many scholars think that it attacks every religion indiscriminately (which is discussed in the later chapter) with its own logic and arguments, throw cold water on traditions and values judgementally.

Many eastern scholars believe that feminism stands away from the collective human rights of women; instead it emphasizes the equality of male and female gender in a wrong way. Critic of feminism considers patriarchy to be their worst enemy that oppresses the women who want to be like men in social, political and human rights. It sparks off an argument that these patriarchal values, if unjust for women now, will never make things just, once the women have them in their hands. It, in course of time, may turn to be matriarchal and can reverse anytime. The change of power from one gender to another gender is variable that will intensify the gender division. We need something that levels everybody equal. So, justice is important here. Social justice, economic justice, cultural justice, political justice, religious justice, and so on. Patriarchal values have never been constant and universal. Patriarchy has oppressed women in a varieties of ways based on ages, races and places. So men cannot be the standard of determining factors of equality because what a man says 'true' today might be 'false' tomorrow. The 19th century scientific experiments of a scientist can be totally at variance with that of a 29th century. But the idea of justice remains the same in every nation, age and place. If there is justice, whoever it is-either white or black, African or European, male or female, does not matter. Here, nobody will be looked down upon. Only justice can regularise and guarantee the equality of men and women. According to Foucault: 'The individual is not a pregiven entity which is seized on by the exercise of power. The individual, with his identity and characteristics, is the product of a relation of power exercised over bodies, multiplications, movements, desire forces' (Foucault 1980). Butler has echoed the same idea arguing that there is 'no doer behind the deed' but that 'the doer is constructed in and through the deed' (Butler 1990). So being like a man -- the individual cannot ensure the equality rather the controlling forces should be corrected to make things just and identical.

Feminists are talking about social construction made up of various components. But we know from the very beginning to now that the societies of the human being have been changing spontaneously and they are complexly structured, evolved and manipulated in the various

parts of the world. If this ever-changing society is the root cause of all these constructions, then we need to think of correcting the society with the idea of impartiality that can control the patriarchal oppressive practices over women. Conflict between the sexes will bring no results; it will broaden the gap and misunderstanding: 'Whereas the objective of the struggle of the women's liberation movements is the attachment of justice for women within society, feminism takes an opposite view, for it emanates from a word outlook based on conflict' (Elmessiri, 2004).

Then comes the outlook of feminism on pornography that has given rise to huge dispute and uneasiness to the pupils and thinkers. It is asserted that 'pornography is considered a manifestation of the freedom of expression' (Ibid), which claims to produce knowledge. Though some feminists have clear stance against pornography, most of them support it unequivocally. There are a lot of researches and articles; one such book says: 'Some earlier chapters in this collection discussed pornography critically from an explicitly anti-pornographic stance. However, a number of the contributions also consider the possibility that some pornography may not be harmful' (Mikkola, Zheng). Moreover, self-proclaimed feminist pornographers take their work not to be harmful in that it involves representations of women and sexuality that embody emancipatory potential. This is said to be (in part) due to the aesthetic and artistic values that feminist pornography allegedly involves...' (Mikkola, 2017). Most of the pupils, parents and scholars in Bangladesh take this standpoint of feminism as alarming because pornography goes against the culture, history, family and social ethics and values of the natives.

Pornography which are, according to Cambridge dictionary, books, magazines, films, etc. with no artistic value that describe or show sexual acts or naked people in a way that is intended to be sexually exciting is a kind of corporate business by some biggest corporation in the present world. From an ethical, traditional or faith-based point of view, this liberalisation and marketization of sex and female body are an issue of great concern, which is taught in the form of public pedagogy in both inside and outside of the universities. The world famous corporations, in the guise of neo-liberalism, are not only commodifying and selling the knowledge but also running the porn industries and making huge profit from these industries. They have now included pornography in feminism in their corporate universities and have developed it as a strong academic subject which the pupils of the former colonised countries cannot avoid anyway. However, the discourse of feminism and its outlook is not out of this neo-liberal project as the corporate university 'now defines all aspects of governing,

curriculum, financial matters, and a host of other academic policies' (Giroux 2018). It is a big concern for the parents whether their university going sons and daughters will be used as commodity and if they will be able to reflect critically and employ themselves with others in the larger world as feminist idea is politicised by the neo-liberalism.

Public or critical pedagogy is nowadays an integral part of feminist criticism like other theories: 'The wider movements in feminist theory, poststructuralism, postmodernism, cultural studies, literary theory, and in the arts are now addressing the issue of pedagogy within a politics of cultural difference' (Hernandez, 1997). According to *Henry Giroux:* 'As a form of public pedagogy, neoliberalism casts all dimensions of life in terms of market rationality. One consequence is that as a form of casino capitalism it legitimates a culture of harsh competitiveness and wages a war against public values and those public spheres that contest the rule and ideology of capital. It saps the democratic foundation of solidarity, degrades collaboration, and tears up all forms of social obligation' (*Giroux 2018).* This is the way tension is triggered.

Muslim feminism is another issue that has put the role of western feminism under vast controversy. The general idea of feminism is to liberate the women from oppression which is welcomed by many Muslim feminists. But considering religious clothes and practices as oppression and slavery by some leading feminists have fostered disagreement, and in consequence western feminism is often accused of racism by the Muslim feminists. It is true that Muslim women are subject to discrimination by many hierarchical patriarchal prejudices, practices. Now it is a big issue to the Muslim women that if they fight for their civil liberties and want to get rid of this oppression by using their legal rights ordained by their religious scripture and prophet (peace be upon him), will it not be accounted as feminism and be appreciated?

5.1.2.4 Feminism in Bangladesh

In Bangladesh, the feminist movements are run, mostly, by the groups formed by some secular educated professionals academics who are detached from the majority rural women. They often raise some issues not endorsed by the mass working class women. In this regard, a research paper observe this: 'As we have seen, most of the women's rights organizations and feminist organizations in Bangladesh were initially composed of urban-based professional, elite and middle-class women' (Sohela, 2017). Here, most of the feminists are said to have some strong leftist ideology, who are divided into many groups and organizations. But one

common thing is that they hardly speak for the religious rights of the women, which could have been a suitable and effective tool for the equality of women. Even there is no work worth mentioning on how religious values deny or agree to empower women. Most of the organizations they work in are supported by the NGOs (Banu, 2015). A research paper on women's equality sees: 'Ideologically, the women's groups that were formed between 1970s and 1990s had many different positions. Marxist thinking and analysis had inspired Bangladesh Mohila Parishad (BMP), Karmojibi Nari (Working Women) and others and they had links with the left political parties (Banu, 2015). Women for Women and other organizations working on development policy research and implementing development projects were influenced by liberal feminist analysis and the women in development (WID) discourse' (Sohela, 2017).

Interestingly, nowadays, there are some women who are very vocal for their rights given by religion. They think that if their demands are fulfilled, they will get equal rights to men. An investigation reveals the fact this way: 'Recent years saw the rise of informal discussion groups on the Qu'ran for women, popularly known as taleem (discussion on religious affairs in group inside a small place-in home or a corner of a mosque) groups. They are popular in both urban and rural areas and span across classes. These groups provide religious guidance on matters that are relevant for the women members and are largely non-political. While these groups emphasize the complementarily aspect of gender roles, they also use the language of rights and entitlements for women to be able to exercise agency within the home and in public' (Huq and Khondakar, 2011). They have a voice but there seems to be no dialogue between the western Bangladeshi feminists and them. But there is no reason to overlook them because 'The entry of the religious women's groups into the 'public domain that has been the general purview of the feminists' (Azim, 2016:220) using the language of rights, have eroded the claim that organized religious groups tend to work against women's interests. The growth and popularity of these groups have raised many questions among the feminists and women rights activists' (Sohela, 2017). So the patriarchy is challenged not only by the western feminists but by the local traditional groups. Many younger women studying in the tertiary level are aware of their rights and 'It shows that far from increasing conservatism, there is an intergenerational change in gender norms, exemplified by younger women's more liberal views on gender equality' (World Bank, 2008).

So, the different dimension and nature of Asian feminism, particularly in Bangladesh, from that of western one has made the situation distinct and a bit complex. This issue is not

reflected in our curriculum and syllabus, which could have been an interesting and intellectual exploration of facts inseparable from our lives and society. For example, the most influential persona in the feminist movement in Bangladesh till now is Begum Rokeya Shakwat Hossain who denounced the injustice and oppression of the patriarchal manner of the Indian society and the British colonialism at the same time. A research on anti-colonial feminism observes: 'Spivak's concept of double colonisation would be clearer if we compare it with the social picture of Rokeya's India, where women of colour is under dual hegemony: patriarchy and British imperialist regime. Indian patriarchy had already been exercising internal colonialism on women; British imperialism adventure in the region brought the external colonialism putting one more shadow on the lot of indigenous women' (Hasan, 2004).

According to Rokeya, it is not that women have to be equal or similar to men in terms of gender which is socially constructed rather they would be equal in terms of rights and responsibility. More clearly, she said that the women do not need to be as equal as men, forgetting their gender identity rather they will have to fight for equal rights in the area of family, society and politics. It is true that the British left Bangladesh long before and it is no more a colony but the fact is that this former colony still practises the British laws in the court, follows the same British curriculum and methods in the education institutions and almost everywhere it is the imitation of the British. So though the women today are free from direct British colonization, they are never liberated from that subjugation because the British colonization has been replaced by the local colonizers with the effect of the same rules. Rokeya was very vocal against the religious prejudices, superstitions, illiteracy, oppressive patriarchy and colonial manacles. It becomes clear when we hear her saying 'Without awakening the Indian women, India cannot be waken up' (Ibid). By feminism she never meant to destroy the family or maternity; she meant 'Rokeya's central argument revolves around her urge to put women on an equal stead so that men and women put together can build a strong resistance against colonial exploitations' (ibid). So the idea of feminism in Bangladesh is not the same as it is in the west. It often perplexes the pupils when western feminism is used as a critical lens for the Bangladeshi affairs.

The tension goes high when the sense of superiority of the western feminism is apparent in the non-western perspective. The western feminists often oversimplify the feminism of non-western societies, which gives a wrong impression to the pupils and the readers. Without understanding the real problem they judge, theorize and assess every situation 'in relation to

their own experiences without appreciating the specificities of subaltern societies. Such essentialism when looking at the experiences of women of colour would give an imprecise impression of the real nature of feminist tensions and demands in Third World countries' (ibid).

'The National Encyclopaedia of Bangladesh: Banglapaedia' has published an article on Feminism in their webpage which is available to read. It says: 'Bangladesh is a third world country. Culture, tradition, customs and social attitudes of Bangladesh women differ substantially from those of western women, and as such western feminist configurations do not fit into nor are applicable to Bangladesh (Banglapaedia 2015). It claims that the nature of feminism in Bangladesh different is from that of the western: 'In spite of western claim of origin of Feminism, Bangladesh had produced feminism of its own, which is' completely detached from the West' (ibid). As a result of this, the western feminist theory faces the challenge of being non-identical and to some extent contradictory in Bangladesh by some scholars.

5.1.2.5 Family Issues

'That family is a myth', to some founders of the western feminism, has caused huge criticism among many scholars in Bangladesh. The western French writer and feminist Simone de Beauvoir in her famous book 'Second Sex' says: 'Until the myth of the family, the myth of the motherhood and maternal instinct is destroyed, women will continue to be subjugated' (Beauvoir, 2011). The fear is that in the race of being equal to men, the competition will be never-ending and the oppression on women will not stop because men will continue being over-modernised, 'sovereign individual' (Elmessiri, 2004) and more independent consumerist if his unrestricted freedom is not controlled. The destruction of family will not bring any solution to stop this oppression. Rather family which is considered as the most effective home school for the human being, if demolished, will wipe out all the potential and possibilities of a civilized society free of discrimination, racism, oppression and inequality. Feminism is thus blamed for generating an anxious approach that is making the pupils empirical in outlook but distrustful of the need of the family. The eminent intellectual, poet, thinker and education reformer in Bangladesh, professor Syed Ali Ashraf holds the opinion that ' We have thus imported from Western sociology scientific assumptions and hypotheses and sociological analyses of life and conflicting formulations which are directly contradictory

to our traditional religious assumptions. As a result 'hypocrisy' has become a public style and anxiety is increasing' (Ashraf, 1979).

Muslim women want to fight against the oppressive patriarchy, religious prejudices and all kinds of subjugation and wish to live with equal dignity, respect, and rights, holding their identity as a woman. Destruction of family will not beatify the civilization because 'If the family is the basic building block in society, the mother is the basic building block in the family, which, as indicated earlier, is the channel whereby value systems and national memories are transmitted' (Elmesseri, 2004). The educated Muslim women never want the family to be collapsed or destroyed as this is considered to be a religious, cultural, social and traditional institution to them. The criticism rises because: 'Feminist discourse aims at generating anxiety, boredom, tension, and insecurity in women, by means of redefining their identity in such a way that it cannot be realized except outside the framework of the family' (ibid). The Muslim women deem that the love and responsibilities of the women in the family, society and state are unique and they cannot be replaced by anything, any other gender. They think that their religion has given them full rights which are exploited by the patriarchal authority. However, 'Women may partake in it without forfeiting their identity as mothers and wives. It may also be possible to develop new educational systems so that women can learn and continue their education themselves without feeling any tensions between their desire to do so on the one hand, and the cosmic instinct of motherhood on the other' (ibid).

The abolishment of family for women liberation appears an unacceptable idea offered by the feminists because it is the basic of Muslim life, which unifies the members of the family; nurtures love, sharing, tolerance, responsibility and functions as a unit of the society leading to a state. Family is a symbol of integration, harmony, peace and love. The Qur'an and the Sunnah of the prophet never support any matrimony or patrimony akin to oppression or injustice on any sex in the family. It is claimed that: 'When family and private patrimony incontestably remain the bases of society, woman also remains totally alienated. This is what has happened in the Muslim world' (Beauvoir 2011). But in reality, in the Muslim world, though there are some other kinds of injustices, there are strong family bondages among the family members because the marriage system and the rights of the women over the men never let the women become alienated. Regarding the family, the Qur'an states: Allah has made your houses a place of comfort for you, and made for you houses from the hides of cattle, which you find so light on the day you travel and the day you camp, and out of their

wool and their fur and their hair (He created) furnishings and goods of enjoyment for a period of time (Qur'an 16:80). The Qur'an ordains the Muslims to make their family (home) a place of recitation of the verses full of wisdom: 'And be mindful of Allah's verses and the wisdom that is recited in your homes. Surely, Allah is All-Kind, All-Aware' (Qur'an 33:34). Family to the Muslims is a way of salvation as the Lord commands: 'O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded' (Qur'an 66:6). So family and marriage – the two integral institutions of Muslim life can be included in the debate for the study of feminism, which will make a sense of assimilation among the pupils. .

5.1.2.6 Religious contentions

Being a political idea, 'Western feminists and feminism interrogate the values, attitudes, faiths and try to change those attitudes' (Appleman, 2000). As mentioned before, they encourage a lot of conflicts leading to allegations against Islam, Qur'an (the Holy Scripture of Islam) and Sunnah (the deeds and sayings of the prophet Muhammad). Here, as a case study, we will focus on one of the most influential feminists and her work which is a recommended text for BD pupils for WLTs course at English literature departments. It is often objected that Muslim women in their own societies are victimised and the patriarchal society is not giving their due rights ordained by the Qur'an and Sunnah. The study shows that due to the women's unwillingness to study and lack of knowledge on their rights granted by Islam, and the social structure formed by the patriarchy (Jawad, 1998), the majority Muslim women never know their civil liberties in their religion and there prevails the conception that Islam itself never wants the women to have equal rights to men; but 'Islamic feminism argues that the Qur'an affirms the principle of equality of all human beings, and the practice of equality between women and men (and other categories of people) has been impeded or subverted by patriarchal ideas (ideology) and practices' (Badran, 2009 pp247). There are accusations that some feminists working as academicians, professionals and human right activists in Bangladesh are often unduly critical of the Islamic dress, traditions and legal system of property distribution in Islam, which has triggered massive debate intensifying the tension. In addition, they never let the debate happen naively which depicts one side of the dialogue leading to a conflicting ramifications.

According to Simone de Beauvoir, 'The pre-Islamic bedouin women had a much higher status than that accorded them by the Koran' (Beauvoir, 2011). Any reader can challenge this information and bring it into a critical interrogation because this information lacks its authenticity. Research on history on the pre-Arabia provides the fact that the pre-Islamic women were never truly liberated rather were chained and there was a tendency to look down upon the women in that time. Quran and the prophet of Islam authorised the highest respect and value for women for the first time in the known history. Allowing for the normal equal rights to the men, the Scripture and Sunnah give more leverage to women at various stages of their live. One of them is that they are reckoned as the best standard to judge the greatness of a husband, which heightens the dignity of the women to a sublime position. There are a lot of injunctions in favour of the women like these in the Qur'an and Sunnah.

Regarding the time Beauvoir refers in her book, a scholar finds: 'It is not known whether a woman was ever the leader of her tribe; it is however. unlikely in view of the higher status held by men both in the tribe and the family. There is no historical evidence that women had any higher status in their tribes at that time' (Sulaimani, 1986). Most of the time, women in Jahiliyyah (ignorance) were degraded, without any rights and regarded as non-entities as Lebon remarked 'Men, before the dawn of Islam, used to consider the position of women as midway between animals and human beings, and her role either as a servant or captive. Islam was a just religion shifting the status of women' (Gustave, 1969).

5.1.2.7 Islam and the Arabia

Here, the Muslims are mixed up with the Arabs. The Qur'an was revealed on Muhammad in the present Saudi Arabia that had had a lot of prejudices, who exercised many inhuman oppressive activities before the advent of the prophet. The Arab practised infanticide not the Muslims. This type of tone and allegations often cause academic worries and disappoint many Muslim students. Sometimes, the feminists accuse Islam of unethical practices which has no existence at all rather this is Islam that uprooted these unethical habits from the society. According to a feminist: 'There was massive infanticide among Arabs: as soon as they were born, girls were thrown into ditches. Accepting a female child is an act of generosity on the father's part; the woman enters such societies only through a kind of grace bestowed on her, and not legitimately like males' (Beauvoir 2011). There are clear verses in the Scripture regarding this. The Qur'an and Sunnah strongly decried this infanticide in the prophet-pre-Arabia society. The prophet also affirmed that a female child is not a burden but

a blessing for both father and mother in a family. The Qur'an proclaims: 'Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance' (Qur'an 6:140). The Qur'an goes on pronouncing: When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on? (Qur'an 16:58-59). It is reported in the saying of the prophet that : 'Abu Sa'eed Al-Khudri narrated that The Messenger of Allah said: There is no one who has three daughters, or three sisters, and he treats them well, except that he enters paradise.' (Jami` at-Tirmidhi, 1912)

Dr. Omar Abdallah Ahmad Shehadeh and Dr. Reem Farhan Odeh Maaita- two professors of The Hashemite University and Albalqa Applied University in Jordan have evidenced and elaborated that only two tribes of the Arab practised infanticide. Their research 'leads us to assert that not all the Arabs were in agreement on infanticide' (Shehadeh and Maaita, 2018). Even if it was before the advent of Islam, firstly, the accusation is against Islam and secondly, it is not supported by any reference from the Scripture, which harbours the suspicion of the motive of feminism. Here Arabian practices and Islam are levelled into one but Islam never authorises Arabs to practise anything un-Islamically.

5.1.2.8 Gender Equality: what does Qur'an say?

Gender equality has always been a big issue since the advent of Islam in the seventh century AD. With the passage of time, the issue has taken a new turn in the modern age and 'The new gender-sensitive or feminist hermeneutics renders compelling confirmation of the principle of gender equality in the Qur'an that was lost sight of as male interpreters constructed a corpus of tafsir (interpretations) promoting a doctrine of male superiority reflecting the mindset of the prevailing patriarchal cultures' (Elmesseri, 2004). Many Islamic scholars fought for the right and salvation of the women from the patriarchal society. Even Imam Abu Hanifa, the Muslim jurist and theologian whose systematization of Islāmic legal doctrine was acknowledged as one of the four canonical schools of Islāmic law (Ansari, 2018), has prodigious resourceful literature on the rights of women which is solely based on Qur'an and Sunnah. For example, he has, in the dark period of the Middle age, authorised the women to

be a judge in the penal court whereas Ibn Jarir al-Tabari has qualified a woman to be a judge without any restrictions (Jawad, 1998).

The unnecessary and unfair interference of the men in the rights of women is not only decried by the western feminists but also by the Muslim feminists working as academicians in the highest education institutions like Al Azhar University of Egypt. One such example is Muhammad Abduh and Muhammad Asad. A scholarly articles show: 'This emergent feminism was grounded, and legitimized, in the framework of Islamic modernism expounded towards the end of the century by Shaikh Muhammad 'Abduh, a distinguished teacher and scholar from al-Azhar. In dealing with gender issues, 'Abduh confronted the problem of patriarchal excesses committed in the name of Islam. He especially decried male abuse of the institutions of divorce and polygamy' (Badran, 2009 pp 20).

5.1.2.9 How the Ideas of the Qur'an Charged

Sometimes, there are some quotes of the Scripture are charged by the feminists without checking them properly that excites criticism and misunderstanding. The feminist claims that 'The religion that was created when the Arab people were warriors and conquerors professed the utmost disdain toward women. 'Men are superior to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay they make from their substance for them," says the Koran; the woman has never held real power or mystic prestige' (Beauvoir, 2011). This argument also contains wrong quote and it presents misinterpretation. Men are never superior to woman in Islam until his actions are better than her. The Qur'an affirms: Women have rights similar to those of men equitably, although men have a degree of responsibility' above them. And Allah is Almighty, All-Wise (Qur'an 2:228). Confirming the equal rewards, the Qur'an announces: Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds (Qur'an 16:97). Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware' (Qur'an 49 :13).

Though the feminists say that the Qur'an sees men superior to women, there are clear verses regarding the relationship and the status of men and women in the Qur'an. It, on so many occasions, reveals who is better and what are the criteria for being better. A book particularly researched on it says: 'There are many verses (ayat) of the Qur'an that declare male-female equality. Qur'an 13:49 says: 'Oh humankind, We have created you from a single pair of a

male and female and made you into tribes and nations that you may know each other (not that you despise one another). The most honoured of you in the sight of God is the most righteous of you (the one practising the most taqwa-God conscious/fearing)' (Badran, 2009 pp 248).

Male superiority is a big disturbance supported by Islam as asserted by the western feminists. But, the Qur'an says that it gives the male some extra responsibility towards the female not superiority: 'While fundamentally equal, humans have been biologically different in order to perpetuate the species. Only in particular contexts and circumstances will males and females assume particular roles and functions. Women alone can give birth and nurse, and thus, in this particular circumstance, as indicated in Qur'an 4:34: 'Men are responsible for (qawwamuna 'ala) women because God has given the one more than the other (bima faddala), and because they support them from their means' (ibid). There are debates and arguments on this interpretation and all the traditional and modern Islamic feminists believe in the variation in duties and accountabilities but not in one's supremacy over the other: 'The term 'qawwamuna 'ala' is not an unconditional statement of male authority and superior over all women for all time, as some few traditional male interpreters have claimed. The women exegetes show how classical male interpretations have turned the specific and contingent into universals. While deconstructing particular verses such as the above to dismantle the particular notion of male authority over women, the exegetes also draw attention to verses that clearly affirm the mutuality of responsibilities of men and women, as in Qur'an 9:71: 'The believers, male and female, are protectors ('awliyya) of one another' (Badran, 2009 pp 249). The cross-reference and interconnection of the verses of the Muslim feminists have made this assertion logical and more authentic.

5.1.2.10 Islamic Feminism

Feminism itself is a secular idea that is conceived as a development theory, which believes in the holistic approach: 'Feminism is another approach in which personal and social concerns are combined by rethinking the boundaries between the private and the public, the personal and political' (Pieterse 2002). Of the different types of western feminism: radical feminism, socialist feminism, cultural feminism, and liberal feminism (study.com, 2018), the radical feminism casts doubt and attack Islam the most on the rights of women but 'Islamic feminism is more radical than Muslims' secular feminisms. Islamic feminism insists on full equality of women and men across the public-private spectrum. Secular feminists historically accepted

the idea of equality in the public sphere and the notion of complementarianism in the private sphere. Islamic feminism argues that women may be heads of state, leaders of congregational prayer, judges, and muftis. In some Muslim-majority countries, Muslim women function as judges, some prime ministers and heads of state (Badran, 2009 pp 250). Even the history of the last 50 years will say that more women have headed the nations as presidents and prime ministers in the Muslim majority countries than the west.

Muslim feminists often show strong arguments in favour of their rights and they do not stay behind in their movement. Inside and outside the houses, in offices and religious places, they are very vocal in their privileges: 'In arguing for equal access to main mosque space for communal prayer, Islamic feminists have pointed to experience during the pilgrimage to Makka where in proximity to the Ka'ba, the holiest site of Islam, women and men pray together and make tawwaf, or circumambulations in unison. This has been a powerful inspiration for women and a sign of their equal place in Islam and said to be a continuation of practice since the beginning of Islam. Practice at Makka has been a beacon for women who are reclaiming mosque space and resuming their place in the religious community' (Badran 2009 pp 337).

Regarding the activities and rewards, Qur'an affirms the impartiality between men and women. 'Migrating from one place to another, being martyred in the cause of Allah and admitting into heavens are not the sole property of the male rather women are equally sharer of these. The Qur'an (3:195) declares: So their Lord responded to them: 'I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and ˹some˺ were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah. And with Allah is the finest reward!' (ibid).

Every component of a good life must be enjoyed by both of the sexes equally. The sense of superiority depends on the degree of deeds: good or bad, not on the gender. The Qur'an (16:97) reiterates: 'Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds'.

Merely sex, colour, race, family, nationality or academic certificates can never guarantee the supremacy of any one, it is their activities that determine who will get the favour of Allah the Almighty. So, in relation to the absolute, woman is equal to man in all essential rights and duties: God makes no distinction between man and woman. They are to be equally rewarded

or punished for their deeds (Jawad, 1998). Notwithstanding, the Quran has unambiguously said that there is no compulsion in religion (2:256). If someone does not agree to wear hijab or someone wants to cover her face, that is her choice. Qur'an or Islam strongly considers any kind of compulsion in religion a kind of oppression.

5.1.2.11 Niqab: the Reality

Hijab, veiling, and *niqab*, are seen to be an oppressive tool by many western feminists, which has been a part of religion and tradition of the Muslims for years. As a result, recognising it as a repressive issue gives rise to immense discomfort among the Muslim pupils and parents. The leading feminist in her books says: 'The Bedouin woman works hard, she plows and carries burdens: this is how she sets up a reciprocal bond with her husband; she moves around freely, her face uncovered. The Muslim woman, veiled and shut in, is still today a kind of slave in most levels of society' (Beauvoir, 2011). It is perceived that there are some clear misunderstandings regarding the terminology used by the feminists. For example, most of the feminists see '*niqab*' opposed to progress and a symbol of oppression and slavery. The research shows that there is no word as *niqab* in the Quran. *Niqab* is an extra piece of cloth used to do face-covering which is never told in the Qur'an. 'While the *hijab* is usually understood to be an Islamic requirement, the *niqab* is seen as being excessive and not prescribed by the Scripture.

More clearly, there are differences between hijab and *niqab*. By *niqab* someone covers her face but by veiling which is *Khumur* for the Arabic word in the Qur'an, someone covers her body. Veiling or covering the body, and face-veiling or face-covering by *niqab* are not the same thing. All the western feminists are against the *niqab* which they have meant to be veiling. Most of the Qur'anic, and Hadith (saying of the prophet) interpreters did not support the idea of *niqab* or face-veiling rather they leave it be optional for the Muslim women. At the same time they warned not to make it compulsory which is not supported by Qur'an and Hadith. Qur'an in this context proclaims: 'O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized ˊas virtuousˋ and not be harassed. And Allah is All-Forgiving, Most Merciful' (Qur'an 33:59). It is clarified by another verse: 'And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests' (Qur'an 24:31).

According to Muhammad Asad: "Many people think that if you put a veil over a woman's face and cover her, that is the way to Islam. It is not. In the time of the Prophet Muhammad, no *hijab* existed except for the Prophet's wives and it is a wrong inference to say that this holds good for all Muslim women" (Parker 1992). Now, the tension grows when a top-class feminist like Simone de Beauvoir got the information of face-veiling and shutting in to be used in the Qur'an,

5.1.2.12 Conclusion

This chapter has demonstrated the sphere of disagreement and their possible contexts. It also appears that both sides can have a vibrant and mutual interest in establishing their logics in a philosophical atmosphere. Today women are operating within late postcolonial (and late post-Ottoman period) and postmodern contexts at a time when political Islam is ascendant. In both the early and late twentieth century, women met the challenges of modernity and the need to rearticulate culture' (Badran, 2009 pp232). There are a lot of similarities and conflict between Muslim feminism and western feminism. On the point of equal rights and dignity, there is no conflict at all. Both aim the same. Besides, both condemn patriarchy leading to subjugation, oppression and slavery. Their ways of establishing these rights are independent and the study of these non-identical ways and differences can bring a vibrant, critical and scholastic dialogue and discourse which can benefit our pupils a lot.

5.2 The Practice of Traditions, Value and Religions (mainly Islam) in BD

5.2.1.1 Gallup International: The Sentiment of Bangladeshi People about their Religion

This Sub-chapter will show how much the Bangladeshi people, in general, are sensitive to their sense of religious supremacy. To teach any theory to the pupils, this profile will be useful so that students' feelings are not hurt and they can be handled in a better way.

5.2.1.1.1 What is Gallup International?

Gallup International (Gallup International, 2016) that has been carrying out surveys on a comparable basis all over the whole world since 1947 conducted a research on religious, cultural or racial superiority in December 2016 in 66 countries. Though majority of the countries shows that there is no supremacy like this, some 10 countries remarkably believe in this superiority. According to this research 'The key purpose of the survey question is not to measure racism on its own, neither the filings of cultural and religious superiority. The main interest is to reflect on the internal national balances' (ibid). The study says that the countries with low levels of religious, cultural or racial supremacy feel established and not endangered whereas the ten countries with high level of sense of superiority, they predict, suffer from keen domestic conflicts and troubles, which have acute outside insecurity and fear of external interferences and deep conversion of the social order leading to mass reaction of insecurity.

5.2.1.1.2 What Survey did Gallup International do?

Gallup International set three main survey questions directly related to religions, culture and race on five different scales. They were: Some religions are superior to others // Some races are superior to others // Some cultures are superior to others. The results are as follows:
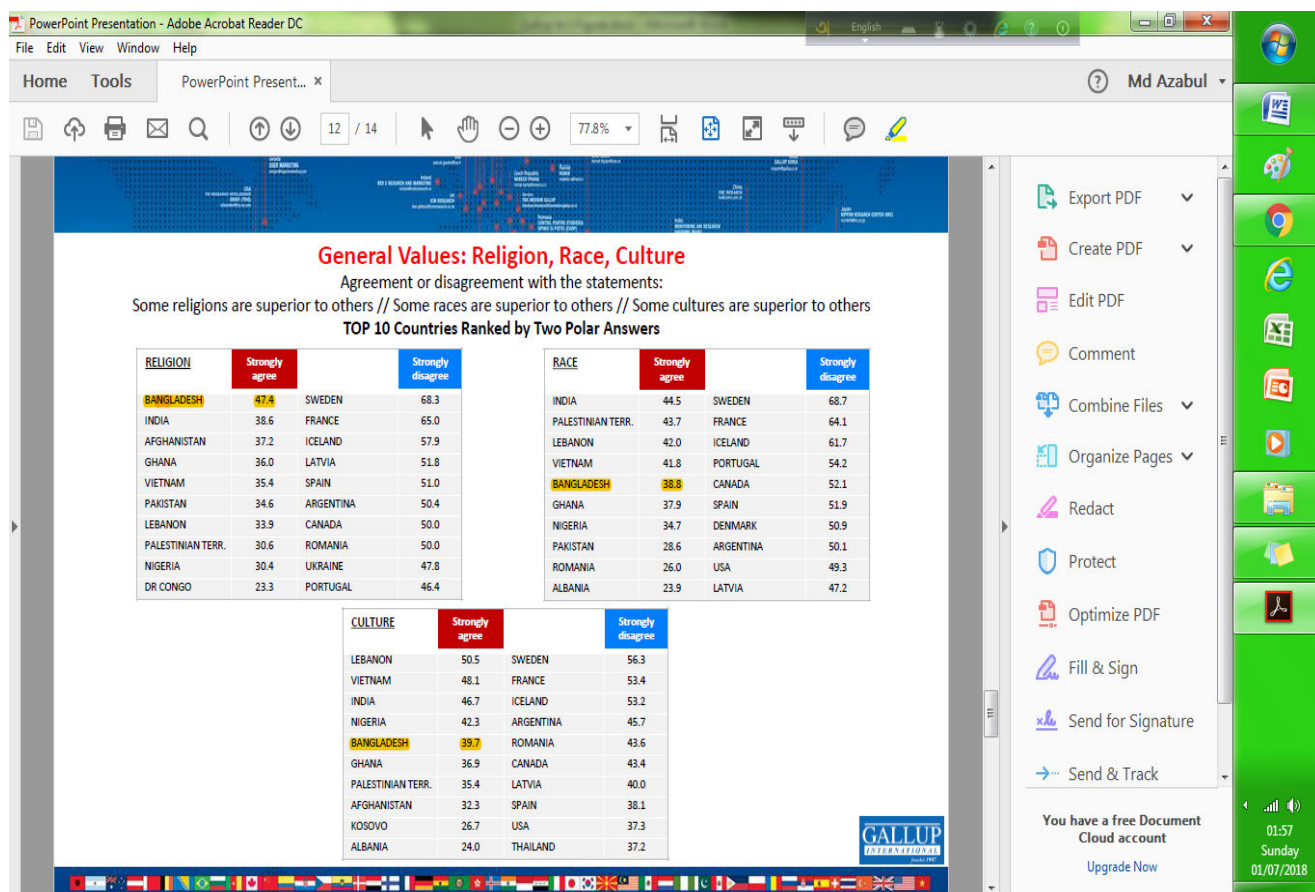
Figure 3.1 : Gallup International survey- Top 10 countries

5.2.1.1.3 What is Special about Bangladesh?

Of all the ten countries, it is noteworthy that Bangladesh heads the list in all the issues of scales of superiority. A close look on the results confirms that almost all these ten countries have the experience of being colonized for different period of time. It seems that they are still haunted by the colonial ghost of occupation and exploitation.

Broadly speaking, the result shows that the people of these ten countries are very sensitive about their religions, race and culture. The students of this country are brought up through such an atmosphere full of faith and religious and cultural values that they are culturally and religiously very susceptible by nature. If their faith, values and culture are marginalized in the curriculum, there is possibility that, according to the findings of this research, it will worsen the sense of insecurity and fear of outside interventions and alteration of the social order.

This will happen because, firstly, they might suffer from a sense of inferiority due to the absence of the representation of their thoughts and, secondly, they will feel themselves isolated from the world of western literary ideas.
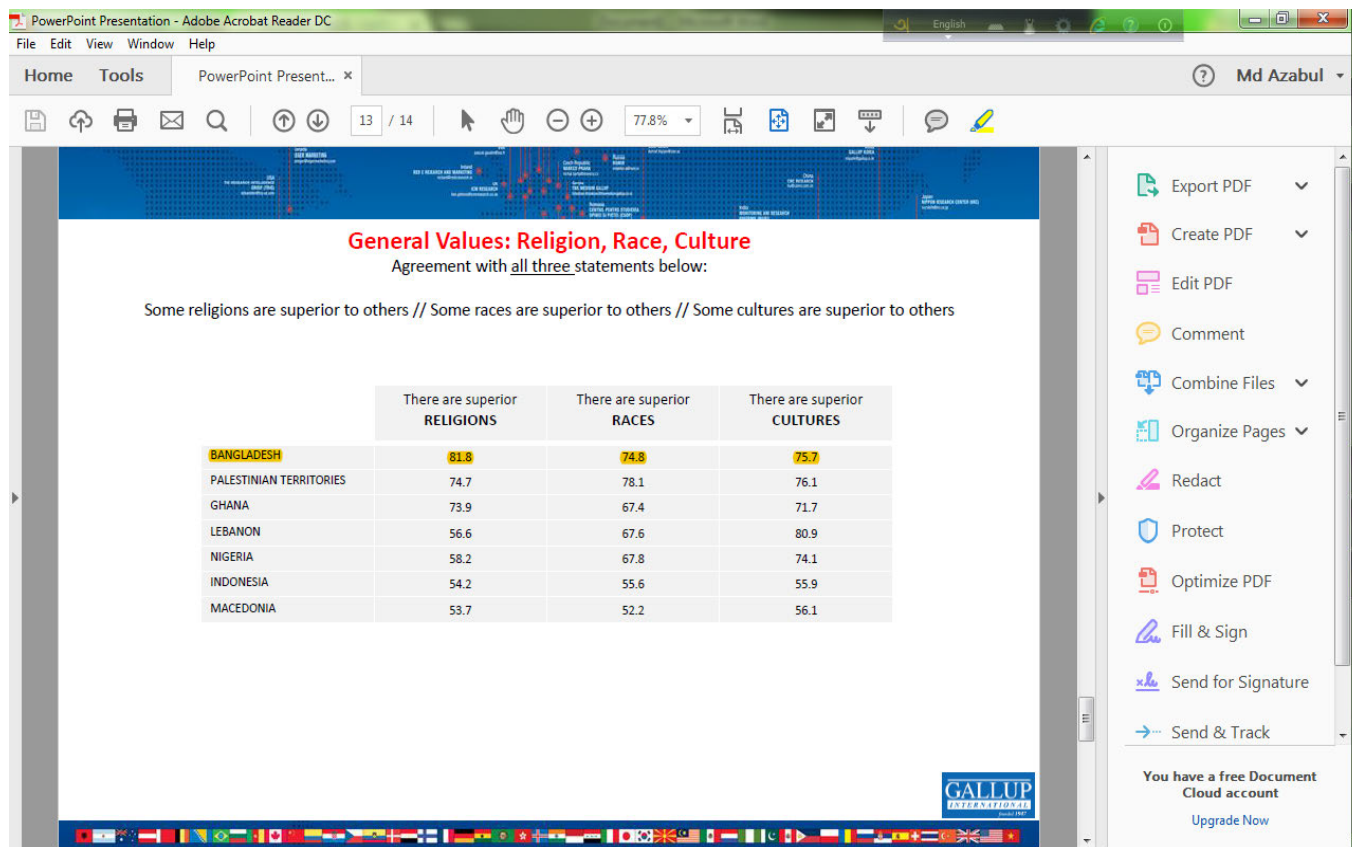
Figure 3.2 : Gallup International survey- Top 3 countries

In the western world, the different even two complete opposite ideas can go together easily and there is a practice of respecting one idea, faith or value to the other. As a result, the understanding is matured and there exists a healthy atmosphere of debate. But due to the colonization of thoughts for a long time, a former British colony like Bangladesh is said to lose its originality, that still adopts the colonized practices in the curriculum.

5.2.1.1.4 Conclusion

This chapter summarised that sometimes criticism to the religious sentiment may cause an adverse effect if the curriculum or teaching method is not designed that way. In that case, an exchange of views could be a cheering platform of criticizing the ideas more critically.

5.2.1.2 How Tradition, Culture and Values are Important

5.2.1.2.1 Introduction

This Sub-chapter will focus on how traditions are formed and then how it moulds the human mind from their birth, which forms the identity of the pupils and every individual in general. The study endeavours to spotlight if one-sided criticism of traditions, culture and value can jeopardise the main goal of teaching WLTs in BDHEIs.

5.2.1.2.2 How a new concept is understood through Established Traditions

Dissemination and renewal of knowledge is connected to tradition and culture in various ways; sometimes covertly, sometimes overtly. This is much more practical in this modern age of reason. Though some might think that tradition is an impediment to modernisation, it is a resource to the cutting-edge. Culturally pluralistic dimension is a form of modernity that necessarily attempts to engage any local traditions and culture to it. To welcome or study any other concept or idea different from the local one, the indigenous pupils must take the help of the already-formed-and-practised-concept in their minds. To show the rapport with the modernity, a scholar in this area says: 'Traditions, on the other hand, are conceptualised from the viewpoint of a preconfigured path to modernity' (Salvatore, 2009).

Traditions as 'a bundle of arguments, concepts and practices motivating the social agent' (MacIntyre, 1988) are vital to connect the past to the present; one community to another; one family to another and one social bond to the others. Any truth, idea or construct cannot go beyond the society; equally they come into a form or existence from within the society. Here traditions function as an integral part and as a catalyst to make any idea meaningful and beneficial because 'tradition is essential to social action, communication and even cultural and institutional innovation' (Masud et el, 2009).

Understanding the tradition and values of a society helps feel the real-life spirit of that very society. To go into a society, we need social agents or connectives through which we can comprehend the old and modern, simple or complex elements that mobilize it. To put it simpler, we are to go through some patterns of dealings and perceptions for a collective or shared sense of responsibility in a society where teaching and learning are a natural and spontaneous process. This is tradition that shows how those social agents are integral to the real world and how they foster their mutual recognition (Habermas, 1981). These bundle of practices and agents have to be valued for learning because 'tradition that lays on the

communicative competencies and the corresponding learning processes activated via communication and reflection (Doody, 1991).

5.2.1.2.3 How Tradition Motivates Sharing

Now, there raises a question about the whereabouts of these traditions and cultures. To investigate the traditions, culture and values of any society, we have to go to that very society, its literatures, religions, values and other forms of academic resources. The tradition, culture or values are available in the literatures of a society, whether it is pure literary or philosophical or historical or social work. Mythology also contains the traditions of a society, which is found in the form of fiction in the literary works of many nations. The historians, writers, poets, playwrights, philosophers or any kind of writers in art and humanities can hardly overlook the habits, faiths, values and practices in their own society. Rather, glorification of these elements of a society in their works and the successful efforts to make these meaningful and presentable to the lives of that society make their works great. Ideas that emanate from the conventions or habits are the main constituents of the various forms of writings. So the literature of any society preserves and contains the records of traditions and values of any society, which is a valuable asset for identity and existence in the pure form. More or less, every society has it. Hence it is not difficult to collect them for study.

However, tradition and culture hold and retain the core foundation of a society that remains alive and stable through values, faiths, ethics and justice. They build up various paradigms of communications and interpretations that activate the 'sharing of motivations (Habermas 1981) for a healthy environment of learning. They make this learning an uninterrupted process through generations and thus move to the process of constructing a civilization. Tradition and culture, together, protect the originality of a society, and the individualistic nature of human being is fashioned by the traditional and cultural practices for ages. Some people are very sensitive about their cultures and traditions because without them any individual community or race loses their uniqueness easily, which might lead to their extinction. It is like a seed that grows to be a plant by soil, water, manure, weather, and regular nursing – which a plant can never be apart from.

So if we want to tailor our pupils with critical growth, local traditions must be taken into account. There are different types of traditions by structures. For example, some traditions are not subject to change, some are conditional and related to a lot of social and political factors,

some reversible and some changeable. Besides, different religions, races, countries have different traditions.

5.2.1.2.4 How Tradition can be Fit into the Curriculum

Now the question is if local traditional, cultural, religious or social values or practices, in academic form, fit in the curriculum in line with WLTs anyhow. To answer this question, as a case study, we will in the next chapter focus on Islam and modernity to see how they go and contribute to form the civilization and finally can have a say to the critical growth of the pupils. The logic behind taking Islam as a sample case study is that Bangladesh is Muslim majority and they have the strongest 'belief in their religion than most of the countries in the world' (Gallup International, 2016).

Before this exploration, it should be alluded that religions, according to many scholars and philosophers, have huge role to construct social theories. One of the many reasons for this is that religion is an indispensible component of traditions that 'civilisations by necessity rely on religion and are defined by them' (Arnason, 2006).

It is argued that 'to locate the sources and explain the modes of human sociability and the nature itself of the social bond, religion was identified as a key sphere of human endeavour, whose emergence basically coincided with the formation of organised community life (Salvatore, 2009).' Many countries like France and Germany are considering the role of religion in 'comparative linguistics and comparative mythology competed with text criticism and history' (ibid). Even religion at present covers anthropology and sociology. More importantly, religion is used as a tool 'for investigating the nature of the collective forces providing cohesion in society' (ibid). So a focus on the traditional cultural religious values in perspective of modernity and feminism can show a new way to look things positively. This discussion is important because modernism or the modernity in the art and literature is a lens of critical criticism in the WLTs course.

Obviously, religion or religious traditions are one of the key terms in the human history and civilizations and perhaps more stronger, relevant, humanised, constant and influential than other non-religious traditions and values. As to values, it is, to many, a social construct and thus subject to change and to be modified. Traditions, on the other hand, are often affected by power and politics. The cultural studies and the theories dealing with power, politics, class

and relationship cannot evade tradition as it is one of the major factors of forming the social construct. Thus the discussion of traditions in these formation is informative, resourceful and thought-generating for the learners of WLTs.

5.2.1.2.5 How Religion forms Tradition

Religion is the form of ideas, practices and habits that form traditions or values. Practically speaking, traditions or values, whatever strength they have, can never found or form any religions but religion can form them. Consequently, religion is important to extract the meaning, perception and the relationship among various components for social, spiritual and intellectual growth. Many 'Leading social theorists like sociologist Robert Bellah and the anthropologist Clifford Greetz supported this view and elaborated on it, albeit from different angles (ibid). Thus religion is a vital provider of social integration that helps reconcile many modern notions in the form of collective or shared values. As it is said, 'The result is a reduction of religion to a subjective search for meaning that is exposed to intersubjective understanding and communication' (ibid).

5.2.1.2.6 Conclusion

This chapter reveals that WLTs, which are social theories as well, can never sideline the power politics and civilizations that rely on cultural traditions. Religions, in this fashion, are very vital because 'The specifically religious factor, rooted in the way it concurs to reforming the social bond, is then subsumed under the more general cultural impetus that moulds institutions. Religion and politics are two poles of human endeavour constantly implying and impinging on each- other' (ibid).

5.2.1.3 Why Islam is Relevant in the Study of WLTs in Bangladesh

5.2.1.3.1 Introduction:

This Sub-chapter will identify how much Islam can be relevant and accommodating for the pupils in the discourse of WLTs in Bangladesh. Islam, in this discussion, is seen not merely as a religion but as a theory, tradition, culture, values and literature, that has mobilized the society immensely. This discussion will also show how it has built an economic paradigm, political frame of governance, social guidance for cohesion and pattern of manners and dealings in the daily life among the people spreading around the world for ages. This presentation will also discover if there is any historical, social, political or philosophical agreement or interaction between Islam and WLTs. We cannot avoid it because 90% people in Bangladesh are Muslims and their culture, traditions, values and daily social events are directly or indirectly influenced by Islam.

5.2.1.3.2 The Role of Islam to formulate Ideas

Whether Islam is good or bad is a different enquiry but it is true that it has formulated huge ideas affecting the reason, intellect and spirit of the human being for a considerable amount of time and still it is contributing like other theories to mould and shape life, society and tradition. It originated a civilisation that changed the mode of thinking in both academic and non-academic areas. Interestingly, it has established diverse schools of thoughts basing on some fundamental principles that hail diversification, multi-culture, critical thinking, and positive scientific innovations that go in line with the values of modernity practised by many European countries. It has been developed as a challenge to the other thoughts with its contribution as a facilitator of ideas in the sense that it encourages interrogation and exploration.

5.2.1.3.3 Why Islam and West Share Ideas

Naturally, theories criticize and theorize the others by their own format or paradigm. To pass a judgment on a thought, the theory is to be aware of the issues essential to bring in focus by its critical its lens. It has always been easy to build up a criticism on the theories that existed before or already passed through ages. Though WLTs are all about the phenomena of the western society, it is not completely unfamiliar with the Islamic ideas rather a lot of modern philosophers of the present WLTs were directly or indirectly aware of these ideas. Before mentioning their names and works, let us see how and why the Islamic ideas became relevant to the western society and its ideas.

Firstly, for a comparative discussion of diverse religions, the Europeans needed it in their academia. For better definition and analysis for a better society, the western scholars found a lot of resources from Islam, which are already developed and practised for intellectual, spiritual and worldly discourse in various branches of studies. 'This study of Islam became integral to the concerns not only of language and area specialists, but also of scholars within social-science disciplines, who considered Islam as the closest unity of comparison for the definition of the parameters of the social theory of religion' (Masud et al, 2009). This study brought the two ideas closer as it is said 'These parameters have since the nineteenth century been moulded by reflections on the long-term trajectory of the civilisation of Latin Christendom in Western Europe' (ibid). It also finds that 'The emerging parameters for the study of religion were part and parcel of the definition of the identity of Western Europe, or even of the 'West' or 'Occident' (ibid). Our present students necessitate studying all these facts to see the definition and explore the relationship.

Secondly, Islam, like other religions, exercises its minimum power over the common social affairs. From family to the formation of a good community, it has its say that can be moderated after a critical exploration. 'Therefore, if the sociology of religion of European origin is intimately connected with the sociology of modernity, which has been primarily understood as a distinctive product of European civilisation, then Islam is both internal and external to this historical trajectory: while it constitutes an ensemble of social and cultural potentialities that never became 'Europe', and, so, truly modern, it has posed a permanent challenge to European modernity through the development of a lively and for a long time (as we saw, well into the modern era) powerful counter-model' (ibid). Besides, the schoolwork of the idea of Islam has contributed to the framework of the society like other religious and theoretical ideas.

Thirdly, western society or civilisation has gone through a lot of changes time to time through colonization and decolonization. They have the experience of both being a colony and colonizer. One of the many aspects of this society is that they meet a lot of concepts frequently that they are to examine and face. The many unlike concepts in a society can make up a new civilisation. Islam had this experience long before than the present European civilisation of the last two hundred years. Here lies the importance of sharing and comparing that is acknowledged by many scholars. ' My previous detour on tradition as not merely the backdrop of modernity but as a force of history on its own right should now give way to a more specific analysis of Islam as a bundle of traditions striving to give coherence to a composite world, and the result of which is an 'Islamic civilisation' – itself quite unique, and which some authors such as Hodgson have preferred to

conceptualise as a uniquely transcivilisational ecumene originally amalgamating 'Occident' and 'Orient' more than as a compact civilisation such as Western Europe, India or China' (ibid).

Fourthly, though there have been challenges, there have always been some key ideas working as a catalyst because eventually both ideas work in the society consisted of some common interests and elements. 'Yet philosophy influenced even some key thinkers who directly clashed with philosophers, whose dialectic role in the process of reshaping the consensus is quite evident. In particular, Islamic philosophy contributed key elements to a theory of prophetic discourse that not only affected the most penetrating reflections provided by Islamic legal theory but also contributed invaluable seeds to late discussions on religion and scripture within European modernity (ibid).

Fifthly, though modernity is an idea of the west, Islam did not have any problem to come close to it for its being a discursive idea. ' As a result of these combined developments, a concern for the 'common good' through a focus on the 'commoner' – one crucial potential of axial transformations – became a central concern for Islam as a discursive tradition and for key Muslim actors, thus influencing some key presuppositions for Islam's own dealing with modernity at later stages' (ibid).

If we discuss the works of the influential western philosophers minutely, we will notice the relevance of Islam to the modern Europe and its diversified patterns of ideas.   Let us take one great philosopher who influenced many theorists later after his death.   'For Spinoza, God is the all-encompassing substance and is thus deprived of any anthropomorphic attributes, while man can realise his nature and pursue the good only in company with other men, since they are all equally empowered by God and equally benefit from combining their powers' (ibid). *Acquiescentia* is the keyword of his recipe of good life. It cannot be properly translated in any modern European language. As suggested by Voegelin (1999:129), it simply means *islam* – that is, trustful surrender to God – though this is certainly closer to the Islam of the philosophers and of the Sufis than to the Islam of the jurists' (Masud et el, 2009).

And 'In particular for Spinoza, religion, properly understood, is ethical speech, an axial discourse that formulates shared values in order for human powers to create rules of connective justice and to support stable socio-political orders. The influence of the Islamic philosophy's idea of prophecy is here unmistakeable. Spinoza contended that the authority used in this conversation is legitimate if it adheres to the ethical frame of religious discourse and does not degenerate into the manipulative activity of stirring up wrong beliefs, which he calls superstition and which can be the source of fanaticism' (ibid).

5.2.1.3.4 How the Sharing Happened

The British colonization of the Muslim-ruled India and some vast south-eastern Muslim countries like Indonesia, Malaysia, etc, the fall of the Ottoman Empire by the assistance of the western countries, the French colonization of Muslim countries in the Africa, the Crusades, two World Wars, world politics, September 11 Attack on Twin Tower in America, and a lot of other events have brought Islam and Europe on the same stage. There have been a lot of exchanges, understanding and cooperation between these two though misunderstanding and conflict are very common and conspicuous. The colonized did not have any option but inclusion while the colonizers excluded the natives' system of education, administration, etc and replaced them by their one. There, there is a huge mingling of the Islamic ideas with the European ones in the areas colonized by the Europe. More specifically, though the colonizers forced the colonised to accept their ideas and they never wanted the native's culture, tradition, values and ideas to be flourished and developed more, they (the colonisers), on some issues, had to compromise with and convince the colonised to stabilise their colonisation. The colonised on the other hand followed their superior colonial masters, imitated them and tried to be like them despite the fact that they could not entirely leave their own traditions or values. The colonial masters maintained a good communication with the feudal class and granted their assistant a lot of scholarships. The returned western educated gentlemen became a new colonial child with blood from the colonised and ideas from coloniser. Here happened the mingling and we cannot avoid this fact. So the context of Islamic ideas while reading western theories is essential here.

However, many western thinkers and philosophers, though not scholars on Islam, have used their Islamic ideas in their works and ' contributed to shaping the Enlightenment and post-Enlightenment intellectual developments, such as Hume, Voltaire, Goethe, Herder, Hegel and even Nietzsche, to name a few' (Masud et al, 2009). Islam is mostly presented as something opposed to a liberal Europe. The western philosophers used the idea of Islam while comparing and instilling their thoughts into the minds of the readers 'in terms of reason versus blindly following authority, science versus revelation, secularism versus religion, materialism versus spiritualism, humanism versus religiosity, immanence versus transcendentalism and market capitalism versus totalitarianism' (ibid). So though Islam is taken as a villain here, it helps a lot to develop the ideas of the west and 'sometimes also happened to become the screen upon which a Western nostalgia for a lost world of tradition and spirituality was projected' (ibid).

5.2.1.3.5 Conclusion:

This chapter has the findings that Islam has a say about secularism, materialism, spiritualism, humanism, immanence, transcendentalism, market capitalism, totalitarianism, science, history, philosophy, human rights, social structure, humanism, etc. Going through these trains of thoughts, WLTs have met Islam in their critical journey in different ways. Islam, in this context, functions more as a discursive thought-process, culture, tradition, values, than a religion. Here lies the importance of studying Islam as a theory in line with WLTs.

5.2.1.4 Comparative and Shared paradigm

5.2.1.5.1 Introduction:

This Sub-chapter will demonstrate if comparative pedagogy can be a useful approach in dealing with WLTs. Nowadays, any political idea gets strengthened and it exercises its authority with supremacy because of the media, power, academic discourse, etc. Local ideas cannot compete and they will get lost to the ideas backed by the world influential media, academic intelligentsia and institutions. Western ideas contribute a lot in assessing and evaluating the other ideas and sometimes the local ideas can present a substantial amount of wisdom, critical power and creativity to our pupils. We need to focus on the issue of the comparison, discuss the possible pedagogy that can contribute our people a balanced critical intelligence.

5.2.1.5.2 The Challenge of the Present Pedagogical Paradigm

Many scholars appreciate and recommend a comparative concept to overcome the domination of the WLTs over the non-western ones. To them, it will help the pupils relativize the differences. It is vital for many reasons and one such ground is that some scholars seem to be much more worried regarding the western rejection or criticism of religion and spirit than its domination. The emphasis on materialism in WLTs is another issue for this worry, which innovates spiritual crisis among the pupils (Ramli, 2013). This argument is supported by another scholar who says: 'While it provides us with ways to analyze external objects, it has failed to provides us with a technique to integrate the spirit with the body; the absolute with the transient. (Islam, 15). The post-colonial academicians sense a loss of identity of the original due to the cultural encounters as it is difficult for religious values of the third world countries in the face of the media and corporate-based material values in this postmodern globalised world.

5.2.1.5.3 How Comparative Paradigm can Save the Local Ideas

There are same concerns of the scholars from African and Australian academics as well. Ashcroft et al argue: 'The post-colonial world is one in which destructive cultural encounters is changing into an acceptance of difference on equal terms' (Ashcroft, 1989). Many western critics like Barbara Stoler Miller prescribe a comparative structure to understand the WLTs. She says: 'It has become increasingly clear that in order to understand what Western culture is, we need some understanding of non-western cultures. Most of us live in multi-cultural

environments in which we are constantly faced with ideas and practices that challenge our personal values' (Miller, 2012). In this age of sky and social media, the whole world has been reduced to a global village. As a result, if any technologically superior power wants to colonize any country, and it is not very hard for them. So, we are a member of a multi-cultural community despite we are living in a remote area from the centre of the world. It has been argued that 'The Information and Communication Technology (ICT), media and market dominated by the influential section condition our thinking. As for an Arab, his body is only made in Arab and the rest is made in some other countries. The people of Dubai feel proud of taking their breakfast bread from France' (Haque, 2005). There is hardly any doubt that the commercial media and their advertisements through continuous propaganda fashion and determine our choices every day. In this era of business monopolization, comparative education can be a good idea as it is investigated that 'Within the field of comparative education there has been a resurgence of interest in postcolonialism (see, for example, Comparative Education 2004) not only because of the theoretical and intellectual insights that this can provide but also because, for some societies, the postcolonial legacy has resulted in educational systems that, 'remain elitist, lack relevance to local realities and are often at variance with indigenous knowledge systems, values and beliefs' (Crossley and Tikly 2004, 149) (Nguyena et al, 2009).

Under this free-market capitalism, even the freedom of the western academicians in the western higher education institutions are curtailed; faculties in the art and humanity departments can be fired anytime by the corporate universities; they are used as labour forces and finally these premises are losing their identity as a seat of protest and criticism through poetry, theory, seminars, research, scholastic papers, intellectual dialogue, etc. 'The knowledge-based pedagogy has changed to market-driven pedagogy' (Bhojani, 2016). If this is the picture of the western universities, we can imagine the situations of the third world countries or former colonized ones very easily as these countries still consider the western curricula the best standard for their students and thus follow them.

5.2.1.5.4 How a Comparative Pedagogy Works

So a comparative pedagogy can bring some very positive effect in the face of this free-market economic trend in the area of education. To decolonize the colonized mentality and protect the indigenous cultural aspects from negligence, the comparative pedagogy can be a good tool to use as a study reports that 'Unfortunately, in the rush to adopt and import educational

theories and practices based on western thinking, cultural aspects of the pedagogy have often suffered serious neglect. Adopting policies across cultures without recognising their distinctive social and cultural dimensions runs the risk of 'false universalism' (Rose and Mackenzie, 1991). Not only does this ultimately impact upon the quality of student learning, 'it also provides the opportunity for mental colonialism to continue and neo-colonialism to triumph' (ibid).

It is explored that 'a western pedagogical method (in this case, Cooperative Learning) is applied without sensitive cultural modification to an Asian context. Our case study reveals a series of cultural conflicts and mismatches with respect to the general characteristics/consequences of western models of CL and the norms, values and practices associated with Asian culture' (ibid). This reinstates the fact of a pedagogy that will make sure the access for the native ideas to take part in.

 In her comprehensive analysis of the practical difference between Western and Asian culture, Nguyena Phuong-Mai identifies some dimensions that clearly shows the weakness of the present pedagogy followed in the universities. She explores: 'The fourth dimension also deals with communication and is concerned with communicative style, whether one tends to go 'straight to the point' (specific) or is expected firstly to 'beat about the bush' (diffuse)' (ibid).

She mentions that the previous way of communication (affective/specific) is usually noticed in various western cultures where people endeavour to find instant outlets for their views. It is also found that the mass of information is articulated unequivocally and issues are expected to be frankly and overtly worked out with in an objective manner.

She also observes: 'The latter modes of communication (neutral/diffuse) are more common in Asian cultures where people tend not to telegraph their feelings but keep them carefully controlled and subdued, and very little information is explicitly communicated. In these cultures, the problem is approached in a diffuse manner and group harmony may often be prioritised at the expense of reaching a final agreement (Hall 1976; Trompenaars and Hampden-Turner 1997; Hofstede 2003)' (ibid). So, the critical discussion necessitates to keep these dimensions in mind.

5.2.1.5.5 An Example of how an Idea is perceived differently to the Western and Asian Pupils

'Researchers have found that while conflict management has been shown in the west to contribute to team effectiveness (Jehn and Mannix, 2001; Lovelace et al. 2001), its value does not extend equally to Asia' (Leung, 1997). Differences of ideas and opinions may not be seen as a springboard for vigorous debate but rather as a threat to group harmony. Consequently, in order to maintain a harmonious group relationship and avoid the loss of face, when conflicts ensue, Asian students are likely to opt for more indirect responses' (ibid).

For example, suppose we are having a critical discussion on leadership of Asian countries through the lens of WLTs. Now 'In many western cultures, the best leader is often considered to be the 'one-minute leader' who communicates clear goals and delegates decisions and tasks in ways that will ensure that the job gets done (Maccoby, 1994)'. But it is not the same for an Asian leader. To the Asian people 'A good leader mirrors a good father/older brother who performs by moral example and expresses responsibility and care for subordinates. Ideal qualities include demonstration of virtue and morality to ensure that group members behave in ways accepted as moral and decent (Gunning, 1997). These qualities must be demonstrated in order to win the confidence of team members. In turn, the leader will usually receive a high degree of loyalty and devotion from them. In this way, dignity, kindness and devotion, rather than work-related competence, are likely to be the key criteria for leadership' (ibid). In many cases the structure of an Asian idea is totally different from that of Western or European. 'For Asian students, relationships combine past, present and future with ties of affection and memory. The relationship is its own justification and is enjoyed as a form of durable companionship extending both far back and far forward' (ibid). So the justification of relationship among the various groups in Asian society might prove wrong from the perspective of western idea of relationship. Our students often feel a kind of threat at this justification.

5.2.1.5.6 Some Local Philosophies in Short

Though there are a lot of rich local philosophies, there is not enough research on how they can be used as exploratory or interpretative devices. Still there should be some spaces for them. Bangladesh has more than 89% Muslim population, and somehow a big numbers of

pupils become familiar with these theories from the social and sky media. Due to the tradition, habits, religious beliefs, the Muslim philosophies are a part and parcel of life for the Muslim students. In this age of globalization, because of the easily accessible social and worldwide media, they are simply informed and influenced by them but due to the lack of proper ushering, they cannot assemble those ideas properly and achieve the maximum benefit from them.

Interestingly, the works of the Muslim philosophers such as Muhammad Iqbal, Imam Ghajhali, Ibn Khuldun, Shah Waliallah, Jamal Uddin Afgani, Rumi, etc perform the same critical analysis of politics, power, society, religions, values, institutions, etc. These ideas are not above criticism and they can be challenged as well. Here is just a model that can be used like Marxism in our class. Shah Waliallah has shown and explained a link between the various acts of man and their consequences. His focus on the philosophy of human bliss reveals the quality of an enlightened soul. He discovers a casual relationship between every act and their consequences then shows in a material phase how every conscious human act and its effect is manifest. His thought says the distinct traits of man– reason, perception, aesthetic sense and so on (Al Ghazali, 2004). There is also the focus on the development stages of the human being and the society, their impediments, etc. He has made four groups in the society: working class, middle class, upper middle or feudal class and ruling class. There is a clear discussion on how the social development leads one stage to another stage. A literary character, setting, events, activities, themes, different development levels, structure, contemporary values, etc can be critically analysed by using these thoughts of Shah Waliallah.

Then comes the philosophy of Reconstruction by Muhammad Iqbal. He has criticised the values, imperial tendency of the Arabs, practices of the Muslims and attempted to reconstruct the society. His thought is linked to a lot of other philosopher in the east and the west. So reading Iqbal means reading philosophies of the two worlds. Our pupils will be enlightened at this. Ibn Khuldon is perhaps the most influential philosopher in the middle age. His contribution is unparallel. He has specific idea about the diverse growth stages of the society. He worked on linguistics as well. In his work, there is link of politics, power, human quality, etc. It will motivate our pupils to think and link up the ideas prevailing around them. Immam Ghajhali is another landmark figure in the world of philosophy. There is hardly any Muslim majority country but he is not studied. Even many western university has included him in

their philosophy syllabus. Now the question arises is 'can we take it as critical tool for literature?' The simple answer to this question is 'yes'. His 'The Incoherence of the Philosophers' is a critical challenge to the western philosophy. His book is not beyond question but it will give a lot of insights and bring the context of Plato and Aristotle who we frequently us to assess our literary works.

Now the voice of the inclusion of the eastern philosophy in the curriculum is not only raised by eastern scholars but many western academicians also felt the necessity of this inclusion. According to Smith (2012): 'The goal of reflecting the diversity of our own society by expanding the curriculum to include non-European traditions has so far been a tremendous failure'. So the need for the eastern philosophy in the western universities are growing day by day.

5.2.1.5.7 Facilities and Structure of the Universities

We, according to Giroux, are living in corporate model of governance where "universities becomes malls, administration becomes entrepreneurs, faculty becomes labors, students becomes consumers, and knowledge becomes product" (Giroux, 2014). So he advises the universities to keep apart from 'market driven pedagogy to enable researchers to be able to critically examine the societal issues and suggest a way ahead' (Bhojani, 2016). The universities in the former colonised and the third world countries are not exceptional from these circumstances. The merely imitations of the western education pedagogy in the former British colonies have made the situations worse in some respect as western pedagogy based on huge research and modification is very advanced, expensive and compatible with the idea of globalised leadership. Whereas, the former colonized ones have hardly any originality in their education system. Again Asian universities in Singapore, Hong Kong, China and Malaysia are highly subsidised and have huge opportunities for research. But universities in Bangladesh, Pakistan, India and Sri Lanka suffer a lot from these disadvantages. In addition to this, the ' Cross-cultural cloning, increasingly fuelled by western-oriented globalisation, may result in academic ineffectiveness, serious neglect of cultural assets, weakening of the host culture's own research capacity and at the same time, may help to perpetuate a sense of dependency on the part of formerly colonised host cultures' (Nguyena, et al 2009).

5.2.1.5.8 Conclusion

This chapter found that a comparative pedagogy at least can protect the originality of nativism and provide quality teaching for critical enhancement. It also suggests that a pedagogy like this can teach them comparing, sharing and adjusting between two or among many diverse ideas. Only by comparison can we reveal, alongside each culture's particular mix of uniqueness, heritage, values and practices, powerful continuities which transcend time and location (Alexander 2001). So by including the local texts, ideas, cultural aspects, traditional values in the curriculum, a comparative pedagogy is deemed to be very helpful for critical enhancement of the pupils. Besides, it shows that it safeguards the pupils' right of practising their own academic ideas which may have a sustainable, stable and critical effect in the long run.

CHAPTER SIX

STUDY FINDINGS I: QUANTATIVE DATA ANALYSIS (QUESTIONNAIRE)

6.1 Introduction

This Chapter displays the quantitative data analysis procedure as it explores some definite and plainly delineated questions and searches the relationship between cases and events which are relational and causal. The data, here, are collected through questionnaires in order to have numerical figures which are analysed statistically. Clearly, statistic apparatuses are used to yield the outcome of the study. Numbers, percentages, means, calculations etc are used to get the results by using the SPSS device. In analysis and discussion, these results, in number, are referred frequently for conclusions.

This research also follows qualitative methodology as it caters for the instantaneous compilation of data with constant reformulation, leading to the development of a theory. Along with the categorization of the data in the tables, it presents interpretations of the findings. This section also depicts the clear in-depth essence, exploring 'the subjectivity of the study participants with their particular historical and cultural context' which is a part of the phenomenological research (Sahin, 2013). The numbers of participants and their answers in five scales are measured in numbers. The numerical statistics are transformed to description in this qualitative analysis section. Having practical experience, all the participants in this research are actively involved in the area of WLTs- some students, some teachers and some researchers. This phenomenological nature of the research dealing with both qualitative and quantitative enhances the thorough understanding of this study more understandably. It concludes by working out some specific ideas followed by the Discussion Chapter.

6.2 Data Analysis Procedures

The Chapter on 'Data Analysis Procedures' ponders the processing processes of data and provides the chronological ways of their analysis. The data, being subject to change over time, race and geography, contain problems and their responses from diverse perspectives organised in order to construe to reach some natural points. Consequently, identifying the correct, comprehensive and relevant modus operandi will facilitate the prospect to

demonstrate the importance of this study. It is thus very important to examine and then discuss this effort systematically which goes in line with the correct achievable aims and objectives of the research.

To begin with, this phenomenological concept, which is set in a specific cultural milieu, 'emphasises the importance of accurately describing the observed reality, and at the same time, allowing a full personal account of how individuals experience reality within a particular cultural context' (ibid). As a result, there has the breakdown of experiences of the people with access to this area. To construct the realities and then interpret them, the structured observation involves some quantitative tools because the changing of the opinions or facts or phenomena to numbers makes the investigation more comprehensive and clearer.

In order to compile, sort, synthesize and summarize the data, they are coded into different factors, and then items presented in form of questions in the questionnaire and interview.

The coded data with responses are put in SPSS (statistics 23) to make results to be analysed later. The five-point scale is coded by letters and the numbers of participants and their opinions are measured in percentages by diverse tools. After the data entry, the SPSS automatically gives the results and shows the relationship among the data as well. The numerical results then are used to analyse and explore by description. Inferences are also made out of these quantitative data results.

The findings from the questionnaire were constructed and organised in a way that they were tabled for analysis. The factors and the items are coded with purposes independently. So every item of the factor is analysed. Examining every result in an exploratory way, efforts are given to see what is happening exactly. Various types of templates: column, line, bars and pie charts, scatter graphs, Venn diagram etc are used as tool for explanation.

Next comes structuring the interview questions and their investigation. They are coded in form of questions. The items in the interview, though not structured as questionnaire, are linked to them and the results are explored in an analytical way as well. We have examined the transcription of participants and gone through their responses in the following chapters (Appendices:11.16/11.17). However, by investigating their outlooks from the transcriptions, we endeavour to see reasons behind these views. It answers the questions 'what', 'why' or 'how' and then follows discussion which deals with:

o   construing the findings;

o   outlining what they mean;

o　　providing an explanation for this findings; why this has occurred (it is not indispensable to originate something innovative rather it is fundamental to show why something is taking place)

6.3 Results of the Study

This chapter will display the results of data. Collected in the field, these data, in the numerical form, focuses on the opinions, perceptions and answer of the participants to some 25 selected questions on a five-scale questionnaire. The data results are tabulated and then principally shown in the scale of some statistical standards classed as summary statistics. For example, there are percentages, Mean (Mn), Medians (MDn), Range (Rn), Standard Deviation (STDn), Outliers (Olr), etc that will evidence the formulation of the data findings leading to results. The data are coded in the questionnaire with five sub-headings: pedagogy, tension, impact, curriculum and provision for improvement. In this chapter, there will be the results of all the studies in the data set under these sub-headings.

6.3.1 Summary statistics tools

The applicable ways of central tendency (Mn, MDn, Rn, STDn, Olr) are the main tools to figure out and understand the results shown here. Hence, it is significant to explain these terms in short and clarify how they will contribute to this research.

Mean: Being the average value of the data set, Mn represents the central tendency of the data. Somehow there is the value of every individual data in the Mn even if it is zero. By calculating the Mn in this particular case study research, we can assume the average number opinions of SD or TCH, that help us see propensity of the participants towards the various aspects of WLTs.

Median: Despite the Mn (Means) having a central value, MDn (Median) gives the most general measure of the fundamental tendency of the data. Sometimes, when there is confusion about proper measurement or average, MDn can be used to show the distance on both sides from a central point. MDn in this research helps maintain a balance and reduces approximation.

Outlier (Olr): Though there is no use of this tool in the discussion, it is important to analyse the results. Since this is a qualitative case study and opinions vary at times, we may see some big differences between two groups of participants or in the various scales of the questionnaire. This big variation in data is outlier that maintains an unusual remoteness from

the common values in the data set. Mn, at the presence of outliers, cannot give substantial value from the data because the latter skew the Mn and puts the former away from the central tendency. But outliers are amplified by the MDn and it helps us determine how much distance the values are from the central point clearly.

Range: Rn is the difference between the highest and the lowest values in the data set. The Rn in this data set gives an idea about the difference or gap of agreement or disagreement. For example, there might be few SDs in agreement and most SDs in disagreement on the same questions. Rn will show the anomaly in opinions. Though, it functions like outliers, its importance in this research lies in seeing the difference in the same scale. The small Rn generally speaks about a near consensus on any issue while big Rn shows the variation in opinion. There should be some reasonable explanations for this wide gap, which is related to the observable facts in the data set.

Standard deviation: It is a result in number that shows the distance from the expected value. It also depicts how far or close the data is from the average value. Due to big Rn, the average value is affected and it cannot give the proper idea about the central tendency. By STDv we can see the normal and abnormal values of the data set. For example, if ten SDs agree and sixty SDs disagree, the average of the value will be thirty five which can never be a nearest or acceptable value by the groups. STDv demonstrates this abnormality by a logical value.

6.3.2 Participation or study sample zones

Participant public universities were chosen from five major Divisions out of ten ones over the whole country. Most of the representative public universities were out of Dhaka while the private universities were based in the capital city. It is mention worthy that the National University spreads over the whole country. There were some research participants from the UK, who were the former students of English literature at various universities in Bangladesh.

6.3.3 Participant Universities

Before choosing the universities, I made sure that they had WLTs as a course in the English departments. I contacted the person in charge to allow me to hold a short seminar, hand out the questionnaire and collect the data from the pupils. once consented, I enlisted the university for my research.

University	Number of SDs	Public private	Number of TCHs
1. Dhaka University	4	Public	2
2. Rajshahi University	4	Public	2
3. Chittagong University	4	Public	2
4. Jahangir Nagar University	4	Public	2
5. Shahjalal Science and Technology University	4	Public	1
6. Islamic University, Kustia	3	Public	1
7. Khulna University	3	Public	
8. Northern University Bangladesh	4	Public Private	1
9. Bangladesh International Islamic University	4	Private	2
10. Manarat International University	3	Private	1
11. Bangladesh Islamic University	3	Private	3
12. Brac University	1	Private	1
13. Daffodil University	1	Private	1
14. National University	8	Private	2
15. Hamdard University	2	Private	1
16. Darul Ihsan University	2	Private	2
17. Freelance scholars	2	-----	3
18. PhD Research Students in the UK	4	-----	4
Total	70		30

Table 1.1: List of the universities with number of student and teacher participants

6.3.4 Participant Interviewees

Interviews are mostly taken from the teachers of the participant universities. Students were unwilling to be interviewed. But there were some experienced, young writers who came forward to give their hand enthusiastically. However, the interviews are transcribed and then analysed in the Analysis Chapter. Here goes the list of the universities the interviewees are working in. It is already mentioned in the introductory chapter that WLTs have been taught for the last two decades in higher institutions in Bangladesh. Philosophy, being an abstract area by nature, this course is taught in the last level of the Honours or Masters degree program here. The Study of the syllabi of different universities witnesses this fact. There are shortages of WLT teachers in some universities as it is still a new area there. The teachers and other resource persons that partook in the interview are from the below institutions:

	University
	Dhaka University
	Chittagong University
	Northern University Bangladesh
	Bangladesh International Islamic University
	Manarat International University
	Bangladesh Islamic University
	National University
	Hamdard University
	Freelance TCH
	PhD Research students in the UK

Table 1.2: List of participant interviewee universities

6.4 Breakdown of the Results of the Data*

The participants in this research are both male and female but gender identity is avoided because while giving interview, the female participants requested to be unnamed and unidentified. In case of filling in the questionnaire, most of the female participants wrote their names and institutions but left the gender box blank. As a result, though there was a clear box to tick for male or female participants separately, there was hardly any answer in the boxes from both teacher and student participants. It was really difficult to categorise the result according to sex.

The questionnaire was separate for teachers and students but there were almost 80% similarities in questions because firstly this is just a course module in a five-year Honours and Masters Degree programme, and secondly, except around 20% differences, most of the issues were common for them. In case of interview, the results of the teacher participants are shown differently. However, the teacher and student responses are presented differently in the same table clearly. I found it easier to compare them putting in the different tables. Some tables are used here as sample but the most of them are put in the Appendices (Appendices, 11.6)

6.4.1 Pedagogy

To investigate the pedagogical conditions, this research questionnaire includes motivation, clarity of understanding, cultural shocks, scope of comparison, contextualization, ability of dealing with the LTs, etc.

To build up the survey, I tried to make sure to include the important questions, maintain it short and straightforward, set direct questions, evade predisposed questions, employ simple language, use scaled-response questions and keep apart from using grid and matrix responses. I piloted the questionnaire (Appendices, 4.2.4.3 Pilot Questionnaire), modified it by rephrasing and then test my survey by asking around 10 participants to find out the problems before using them. A blank survey template will help us to see how modifications were brought in the modified pilot questionnaire (Appendices 4.2.4.2 Blank Survey Template).

The mean, range, median and even standard deviation on various degrees were scaled out of 70 student and 30 teacher participants. Except the numbers of interviewees, the rest of the codes were measured in line with this number of student and teacher participants. (*The number result is rounded. Around 40% cases were like this in the whole research.)

6.4.1.1 Motivation

The data displayed in the table 1.3 show that one-tenth of the teacher participants robustly think that students have motivation in this course, which is vigorously opposed by more than one quarter ones. Half of the teacher respondents do not think that the pupils are enthusiastic in this module.

As to students' participants, half are simply in agreement to have delight in this course even though one-fifth strongly assumes that they enjoy the course. Only one-third participants feel that they get pleasure from the course.

Though it is far from the mean and median, the range in the disagreement scale (D) is the second least which is closer to the standard deviation saying that the central tendency is not anomalous as it is in case of agreement (A) scale. The result is similar to the case of SA scale.

The results in the SD scale looks inconsistent as the standard deviation is far from the range and mean- the central tendency, which happens due to the 'zero' answer of pupils.

	Item	SA	A	D	SD	DON'TKNOW	Total
TCH	Most students in BD have enough motivation for learning western literary theories	10%	13%	50%	27%	0	100%
SD	I enjoy western literary theory course/module.	21%	50%	29%	.00	0	100%
Mn		16%	32%	40%	13%	.00	100%
MDn		16%	32%	40%	13%	.00	100 %
Rn		11%	37%	21%	27%	0	0%
STDv		8%	26 %	14%	2%	.000	0.0%

Table 1.3: Results of the data on motivation

6.4.1.2 Clarity of understanding, access to the LTs and cultural shock

 The responses in the table 1.4 demonstrate that more than half of the pupils feel to have the lack of clarity to digest the key ideas of WLTs, one-third think the scope is irregular and only one out of fourteen students are confident about the clarity. Regarding the access to the active discourses, one-third of the pupils have the access to their active discourses. Conversely, around half feel that it is not accessible to them. The table shows that about 6-7 number of participants out of 10 experience cultural shock which is not supported by one-fifth students.

The mean and median of the opinions of the first two questions are not of big difference except the last ones. But the range is high in every case. Interestingly, it is not the same distance from the standard deviation which reduces the abnormality of the data.

	Open questions (for STD only)	Are the discussions or main themes of literary theory clear to you all the time?	While doing this course, do you gain access to other discourse existing in your society?	Did you experience any cultural shock or tension while doing this course?
1	Yes	10.0 (14%)	24.0 (34%)	44.0 (62%)
2	Not all the time	20.0 (29%)	9.0 (13%)	5.0 (7%)
3	No	36.0 (51%)	31.0 (44%)	11.0 (20%)
4	Not sure	4.0 (6%)	6.0 (9%)	4.0 (6%)
5	I don't know	.0	.0	3.0 (5%)
Mn		11.000 (20%)	11.000 (20%)	11.000 (20%)
MDn		10.000 (14%)	9.000 (13%)	5.000 (14%)
Sum		70.0	70.0	70.0
Rn		36.0 (51%)	31.0 (44%)	41.0 (59%)
STDv		11.4 (20%)	11.9 (18%)	17.3 (25%)

Table 1.4: Results of the data on clarity of understanding, access to the LTs and cultural shock (*These open questions were only for the students as it was related to the idea of how learning proceeds.*)

6.4.1.3 Scope of Comparison

This table presents the whole number of participant students and teachers (with percentages) to bring a difference, and to show the relationship among the different scales of measure.

The student participants look very confident about the comparison between WLTs and their ones. Half of them are on A scale and one-fifth of them are on SA scale. The table, for the teacher participants, demonstrates a different picture showing two-fifth of them are on D scale and three-tenth on SD scale.

The difference between mean/median and range are high on SA and A scales; even they are far away from the standard deviation which shows their abnormality. But the standard

	Item	SA	A	D	SD	DN'T KNW	Total
SD	I can compare western literary theory with non-western ones such as Islamic, Hindus, Buddhist, etc.	15 21%	35 50%	15 21%	4 6%	1 2%	70 100%
TCH	There is scope of comparative discussion in the present curriculum (such as western, non-western, etc). ones such as Islamic, Hindus, Buddhist, etc.	4 13%	3 10%	12 40%	9 30%	2 7%	30 100%
Mn		17%	30 %	31%	18%	4.5%	100%
MDn		17%	30 %	30%	18%	4.5%	100%
Rn		8%	40%	19%	24%	5%	0%
STDv		5.7%	28%	13%	17%	3 %	

Table 1.5: Results of the data on scope of comparison

deviation of D and SD scales is very close to the mean/median and even not far from the range like A and SD scales. It, being close to the central tendency, shows the normality of the data.

6.4.1.4 Contextualization

The data in the table shows that more than half of the students admit that they cannot contextualise WLTs though three-tenth of them think they can do it fairly. The tutors' opinions say that two-fifth of the pupils fail to put the WLTs in their social, political and cultural situation. Both types of participants are very low in number in strongly agreement to this point.

Here, in D scale, the mean and median is high; it is because of the higher number of participants from both the group who are of the same opinions. But interestingly, the range is very close to the standard deviation which means that the deviation is almost none; it is close to the central tendency that establishes the normality of the results.

	Item	SA	A	D	SD	DN'TK NW	TOTAL
SD	I can contextualise the literary theories- putting theories into relevant events around me or connecting the theories to the practical issues surrounding me.	2 3%	21 30%	39 56%	3 4%	5 7%	70 100%
TCH	Our students can contextualise the literary theories- putting theories into relevant events around us or connecting the theories to the practical issues surrounding us.	2 7%	3 10%	18 60%	00	7 23%	30 100%
Mn		5%	20%	58%	2%	15%	100%
MDn		5%	20%	58%	2%	15%	100%
Rn		4%	20%	4%	4%	16%	0%
STDv		3%	14%	3%	.03%	11%	0.0%

Table 1.6: Results of the data on scope of contextualization

6.4.1.5 Can they deal consciously or not?

The results in the table states that though more than one-third of students believe that they can consciously deal with the WLTs, more than them consider themselves to be unable to do that. Around half of the educators on the other hand deem that their pupils cannot do that. Almost one-fifth of the mentor participants further strongly disagree to this point.

The table also displays that the median D scale is much more than other scales which is due to the higher number of opinions. But there is a slight difference between range and standard deviation in this D scale, which strengthen the absence of the outliers and makes the result more plausible. Again the gap between Rn and STDv in SD scale is less than A scale - which shows that students really struggle to deal with the WLTs consciously.

	Item	SA	A	D	SD	DON'TKNOW	TOTAL
SD	Studying literary theories, I can consciously deal with the problem of different ideologies.	6%	37%	42%	4%	11%	100%
TCH	Studying literary theories, SD can consciously deal with the problem of different ideologies.	3%	10%	47%	17%	23%	100%
MDn		4.5%	24%	45%	11%	17%	100%
Rn		3%	27%	5%	13%	12%	0%
STDv		2 %	19 %	4%	9%	9%	0.00%

Table 1.7: Results of the data on awareness

Due to the huge number of data, I have put the rest in the Appendices (Appendices: 11.6)

6.5.5 Break-down of the types of questions

Bearing the research questions, objectives, areas, limitations, etc in mind, the questionnaire was divided into five sections whereas the enquiry in interviews was structured with semi-structured questions followed by the points in the questionnaire. There has been an intense inter-link between them. The interview was mixed-formal and informal but efforts were made for the lively collection of the internal feelings about issues asked and discussed. There were open and closed questions in both sections.

Participants	Closed Questions (Five scales)	Closed Questions (Yes/no)	Open questions
Students	Yes	Yes	Yes
Teachers	Yes	No	Yes

Table 1.21: Breakdown of the types of questions

All samples were carefully chosen with an aim to glean the answer of the research questions and achieve the desired outcome. Before and during the collection of the data, clear, concise and specific objectives were selected to reach the maximum possible conclusion. A look at the encoded data would help envisage how the objectives were attempted to achieve in this qualitative case study research. The five factors coded are annexed to the Appendices

6.5.6 **Number of Participants**

This study has two types of queries in the questionnaire: closed and open-ended. The questionnaire had three sets of closed-ended questions: two for students and one for teachers. There were twenty questions/issues put forward before the students and teachers separately, bearing the same key concepts and objectives though there were some slight differences in wording for technical reasons. Three close-ended questions were particularly for the students to decipher their accessibility, cultural sensitivity and clarity about WLTs. The closed-ended part bearing the data of both pupils and teachers was again divided into five sections: pedagogy, tension, impact, curriculum and provision for improvement.

The detailed breakdown table with answers are annexed in the Appendix (11.9). Here the responses on the same query of both the students and teachers are tabled one after another. The shaded data are from students (70 in numbers) and the un-shaded ones are from teachers (30 in numbers).

The responses in the open-ended questions are written in paragraphs. We will give some samples of them while analysing and discussing. To show their relevance to the close-ended questions, there is a sample open-ended question at the end this break-down chapter.

6.5.7 Open-ended Questions for the Students

Set in accordance with the main concepts and objectives of the research, open-ended questions have given the participants the space to answer by their own words. It was necessary because the participants had something more to say and they availed this opportunity. The queries in the questionnaire corresponded to the open-ended questions. Some two to three questions regarding some specific native philosophies seemed to be easier to focus on to see the participants' dimension of engagement. The main purpose of the open-ended question was highlighted and italicised at the same time. It also clarified how these open-ended questions were related to the main five categories in the questionnaire.

Open-ended questions for students

Could you please answer the following questions in writing?

Do you think the text books or materials the students use on western literary theory are adequate to make them proper critical minded? Why or how? (Please write five to ten sentences on it.)

The availability and suitability of the materials: Pedagogy and impact

While doing this course, do you gain the access to other discourse existing in your society? If yes, please explain it in few sentences. (Please write five to ten sentences on it.)

The facility of judgement between WLTs with non-WLTs: Impact

Do western literary theories hold 'completely objective' view of the culture, beliefs and values in your society? (Please write five to ten sentences on it.)

Their feelings about the outlook of the WLTs towards their traditions: Impact

While learning these theories, did you sense them dogmatic or propagandistic? How and why? (Please write five to ten sentences on it.)

Their understanding about the nature of WLTs: Tension

Do you think you have become or can be 'enlightened witnesses or critically vigilant' after you have finished this course or module? How? (Please write five to ten sentences on it.)

About their achievement: Impact

What does your curriculum or syllabus say about the inclusion of other non-western theories?

(Please write few sentences on it.)

Their awareness about their own syllabus: Curriculum

Do western literary theories help you to deal with the problems of the beliefs, attitudes, habits and feelings in the society you are living in? How? (Please write five to ten sentences on it.)

To see the role of WLTs in their life: Pedagogy

The teaching of western literary theories without faith-based philosophies presents one-sided discussion and has a tendency of westernizing or Europeanizing. (Please write five

to ten sentences on it.)

Their view on the policy of WLTs: <u>Pedagogy</u>

Open-ended questions for students (continued)

Did you find anything contradictory to your culture and experience any cultural shock while doing this course/module in class? (Please write five to ten sentences on it.)

To find out if they have worries or tension: <u>Tension</u>

. Are the discussions or main themes of the western literary theory clear to you all the time?

What do they think of their understanding: <u>Pedagogy</u>

. How western literary theories help you have 'intellectual growth' at the end of the course? (Please write five to ten sentences on it.)

What do they think of their gain: <u>Impact</u>

. Are you familiar with any philosophers like Shah Waliallah, Ibn Khuldon, Ibn Rushd, al-Ghazzali, poet Iqbal, Alia Izetbegovic, Mahatma Gandhi and their philosophical works?

If they have any knowledge or idea of the native philosophies: <u>Provision for improvement</u>

. Do you think the philosophies or theories of the above can help you learn to interpret literature from multiple perspectives? (Please write five to ten sentences on it.)

If they have any knowledge or idea of the native philosophies: <u>Provision for improvement</u>

Figure 2.1 Open-ended questions for students with coding

6.6 Relevant wordings and focus on main research questions in the questionnaire

i) While setting the questions, the rationale behind the introduction of WLTs was asked in different forms. For this, key words like 'compare', 'set scales of their own', 'justice and equality', 'the possibilities of multiple meaning', 'examine', 'intellectual growth', etc were used to discern the opinions.

ii) To see the cultural and pedagogic concern, there were some thorough questions on faith, traditions, faiths, habits, local and global issues. For pedagogic concern, there were enquiries on motivation, engagement, power of dealing, flexibility, etc.

iii) To study the provision of teaching WLTs in the BD higher education institutions, there were questions on curriculum, addition of the local theories and integrated system.

6.7 Analysis of the Findings

This chapter analyses the findings. The issues, wordings, and contexts in the questionnaires and interview were structured in a way that they are in line with the main research questions and objectives. Sometimes two questions might look like the same though they are not, and they are set for more clarity and exact picture that is happening. The questionnaire was not presented with the categorizations of different factors so that the participants would not be under any mental pressure of being closed or categorized. A kind of coherence was maintained among the questions throughout for both closed and opened, though they were presented at random. However, all the five factors that are internally related to the main research questions are examined in this chapter.

6.7.1 Pedagogical aspects

This chapter focuses on the pedagogical issues the study has found. Pedagogy, no doubt, is a much-discussed concern over the time and the academia due to its being a key point of success in learning and teaching. Pedagogical tactics, though there might be some ultimate methods, involves a lot of factors like resources, teachers' skill and training, the pupil's range of understanding, cultural context, etc. But the pedagogy of literary theory in the university level, for many reasons, has different dimension and perspectives. Here are two of those many –firstly, it being full of contemplation and cynicism is an area of criticism, not facts. Simply put, literary theories or philosophy(ies) are ideas which are sceptic by

nature and are 'simultaneously the most exciting and the most frustrating (Kenny, 2006). It is worthy of mentioning from the same source that 'Philosophy aims to provide not knowledge but understanding; and its history shows how difficult it has been, even for the greatest minds, to develop a complete and coherent vision'. Secondly, no literary theory is free of ideology or politics or the both. As it is put: Those literary scholars who consider their task of transmitting tradition, knowledge, and skills to be non-ideological, and thus hygienically isolated from political interests, social constraints, or economic demands, are apparently quite blind to the powerful mechanisms of selection that define what will be the approved and accepted version of tradition (Maria, 1992). Where 'university is a marketplace of ideas' and the teachers and scholars 'function as salesmen of cultural values (ibid)', there are a lot of hard challenges to bring truth and justice in pedagogy. But perhaps this objective is not completely unattainable if there are critical efforts to link up coherence or harmony between the WLTs and their criticism vice versa, and continue studying and exploring even if they are similar to or at odd with a lot of points. Here the focus goes on this point.

In addition, this chapter, from the learners' and teachers' perceptions respectively, brings out how WLTs are studied and taught in class and then felt or practised out of class. The identical outlooks of either participant will help have some facts and form formulae while in fact the unlike views will confirm the gap between appearance and reality of the pupils and the logic behind the latter is that teachers are the ultimate assessor of the performance of the pupils. Here, what is pedagogy is less important; rather how pedagogy is dealt with or what pedagogy is followed is more crucial. Finally, this chapter will ponder over how teaching and learning WLTs generate growth – critical or intellectual whatever name it is called by.

6.7.1.1 Motivation: Students versus Teachers

By using the outcome derived from the Results Chapter we can see the response on motivation from the beginning to the end. The analysis in below bar chart, through the agreement and disagreement between student and teacher participants, displays us the level of motivation behind it. Here is a reflection on how much is understood and enjoyed by the native pupils if there is no high degree of enthusiasm. What happens is that it starts with eagerness, but does not last long due to the lack of enough understanding, pleasure or incentive. In this study, it is measured from two types of sources (student and teacher participants) which seem to support and relate one another.

On motivation and engagement, the student participants barely missed the question on 'enjoying WLTs' and their opinions are verified by the teacher participants vice versa as the later select, nurture and evaluate the former.

Figure 2.2 below shows the big difference on the enjoyment of WLTs between teachers and students on scale factor SA. 23% Student participants strongly agree (SA) to the point that they enjoy WLTs but the teacher participants are only 4% in line with this point. The difference is manifest in every point but the disagreement (D) goes to the peak on this issue with student 30% and teachers 57% on the same scale. Surprisingly, no students strongly disagree to this point whereas 17% teacher participants robustly in favour of (SD) scale factor. It could mean that though the students have high scale of inspiration, the teachers find it very low in lesson due to their performance and responses. Or it could be that the pupils' motivation turns away from high to low at the end of the course. But whatever happens, the teachers do not get the students enough confident and delighted. More reasons, hopefully, will be clarified in the later discussion.
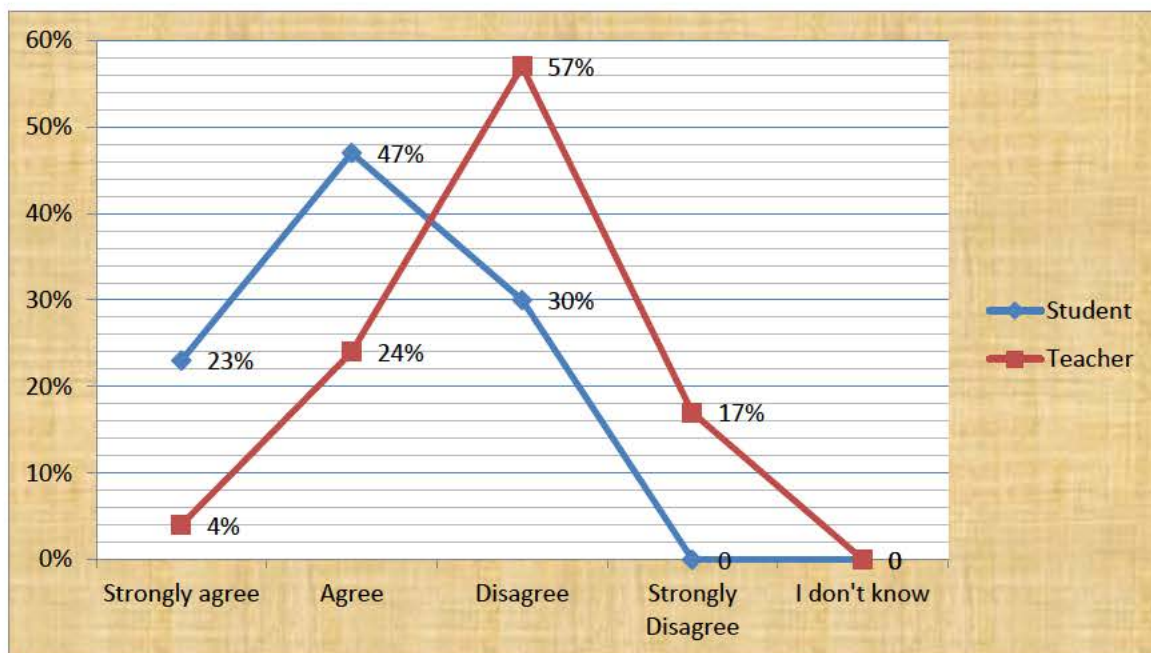
Figure 2.2: The level of motivation and the relationship between the two variables

Figure 1.25: SD: I enjoy western   TCH: Students enjoy this literary theory module
literary course/module

Figure 2.3 shows the same problem, regarding the students' engagement in class: what the pupils are saying is not supported by their mentors. 20% Student participants tick on 'Strongly Agree' (SA) on the point of engagement in class while only 3% teachers hold up the formers' enjoyment on the same aspect. The gap is widened when 53% students mark 'A' (Agree) for engagement in class but 57% teachers mark 'D' (Disagree) which states the clear variation between them. And this is reinstated by the same 17% teachers being in favour of 'SD' (Strongly Disagree) on students' motivation. It also indicates a bit contradictory picture on all the scales in a sense that the teachers' opinions narrowly support the students'. It is really a question why the pupils' strong motivation is not valued by their tutors. The next Figure may give us the answer to this question.
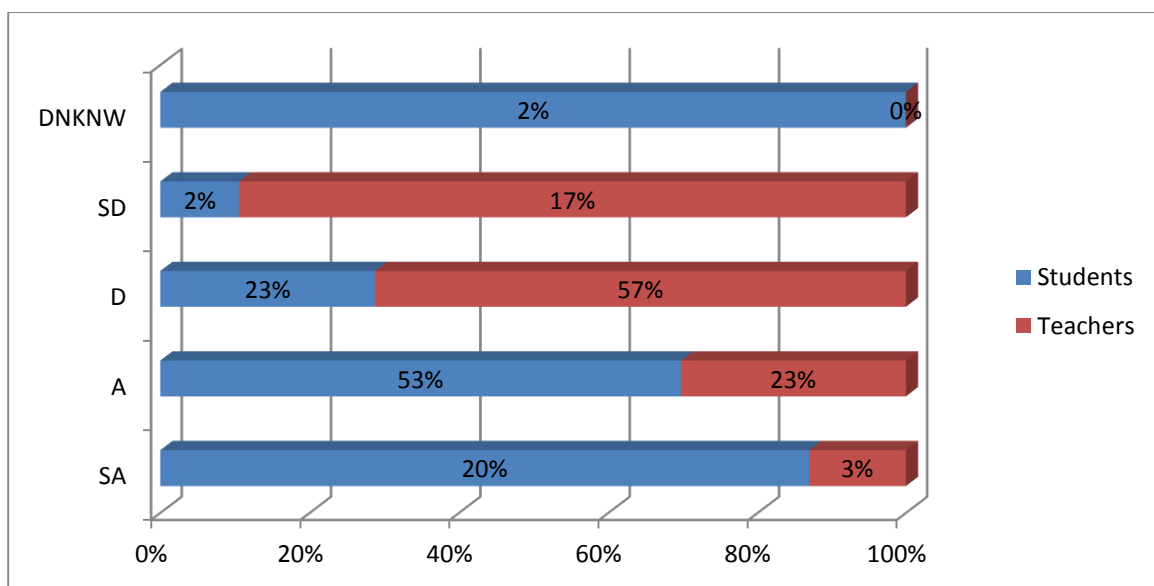
Figure 2.3: How much students engage themselves ?

SD: I engage myself in
discussion and actively and take part in class
WLTs.

TCH: Most students in Bangladesh
have enough motivation for learning

A close look on Figure 2.4 will depict that the reason behind the teachers' negative opinion on students' motivation is the difficulty in understanding the WLTs. The logic behind this assumption is that 54% students tick on 'No' when asked 'Are the discussions or main themes of literary theory clear to you all the time?' 26% answer 'not all the time' and only 14% 'yes'. So 54% +26% = 80% students have obscurity in assimilating WLTs. This sounds true when we see Figure 2.2 and Figure 2.3 that reflect the teachers' negative attitude on students' enjoyment, motivation and engagement of the WLTs. This is a good

development where the teachers and students come to a point. Due to this, the teachers' view is established here. Now there might be a question about why then the students' responses are so positive and high on motivation. What is palpable here is that the pupils start off the course with a pre-conception of being it compelling but find it unexciting and end up in difficulty.
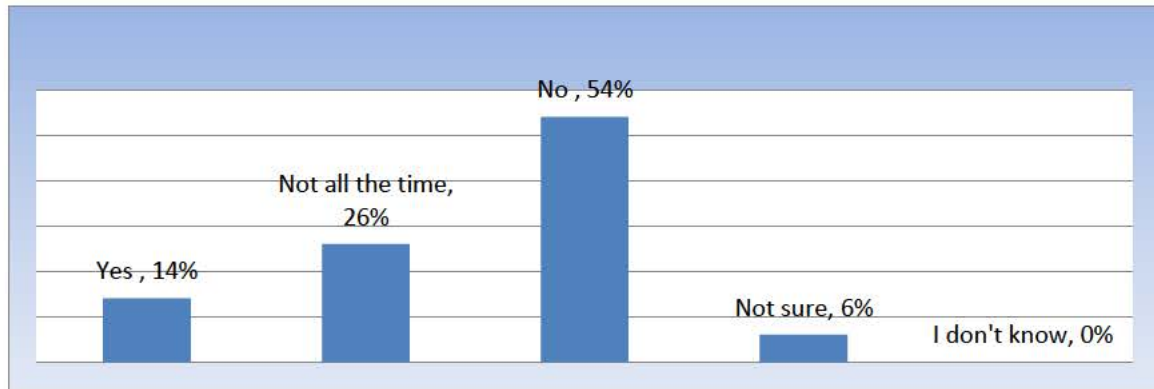
Figure 2.4: How much the students understand WLTs

In the end, the data show that maximum students pass their opinions positively on motivation and engagement but their judgment on perception of the argument and subject matter of WLTs is negative. The teachers have the same negative findings about enthusiasm and commitment of the students throughout. Though the students vacillate in their outlooks, the teachers remain consistent and harmonious. This can help come to the point that at the start of the course there was huge motivation among the BD students for WLTs but in course of time they meet it with hardship and finally lose their curiosity in it. The reasons will be focused in the Discussion Chapter.

6.7.1.2 Scope of Comparative discussion for critical growth

This sub-chapter attempts to show the scope of comparative discussion while teaching and learning WLTs. There lies a great importance of the analogy because it helps set relationship, take decision and develop the skill to judge the value of something critically as making judgement is impossible in isolation or in a vacuum. It also allows us to be familiar with the plurality of identity. Put more simply, comparison shows differences that can be a helpful tool for resolving a lot of disputes. It is said that 'Philosophy more generally can help us cultivate critical inquiry, questioning norms, and challenging opinion in ways that will enable citizens to acknowledge their differences, resolve their disputes, and argue for the best aspects of their cultural and political community.'(Robert & Santiago, 2013). So

there has to be access to other discourses existing in the society. Entrance to the other discourses will provoke a lot of fundamental questions and will create an atmosphere of exercising the power of reason and understanding. It will ultimately motivate them to contextualise the theories in their own social context which ensures the augmentation of criticism of the pupils.

Figure 2.5 demonstrates that maximum students (50% A and 17% SA) pass their opinions in support of having the scope of comparison despite the fact that, in contrast to students, more teachers (36% D and 34% SD) do not think that there is scope of any comparative discussion in the curriculum. It is a question how the pupils can compare if there is no scope of comparison in the syllabus or curriculum. The reality is that pupils have hardly any time or opportunity to go beyond the syllabus in a stage like Masters or Honours where WLTs is merely a module out of many. Evidently, experienced teachers and scholars in the departments formulate the curriculum and course module, considering the capacity and necessity of the pupils. It is not understandable at this point that if most of the teachers support the idea of comparison why they do not find any scope of comparison between western and non-western LTs in class.
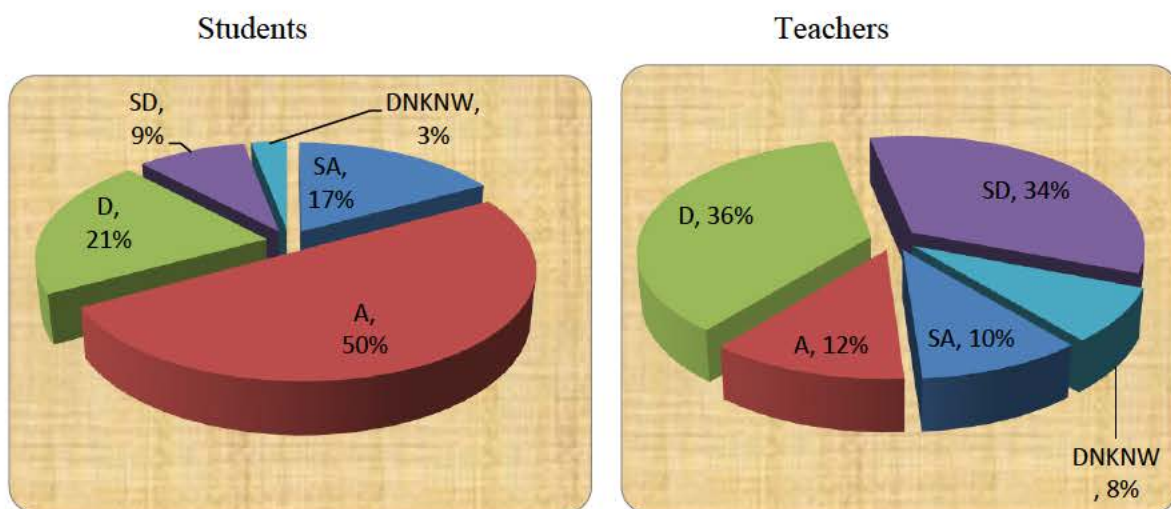
Figure 2.5: How much they can compare?

STD: I can compare western literary theory discussion in   with the non-western ones

TCH: There is scope of comparative present curriculum

The question in Figure 2.6 was set for the students only. This Figure below will answer the question in Figure 2.5 which saw 50% A and 17% SA on comparing LTs with non-western one by the students, though not backed by the teachers. Here 76% goes against the scope of

gaining access to other discourses in their contemporary society. How do they compare then? Again, the teachers' view is important as we see the data in Figure 2.5 supporting their responses in Figure 2.6.

While doing this course, do you gain access to other discourse existing in your society?

Not sure, 9%
Yes , 24%
No , 44%
Not all the time, 13%
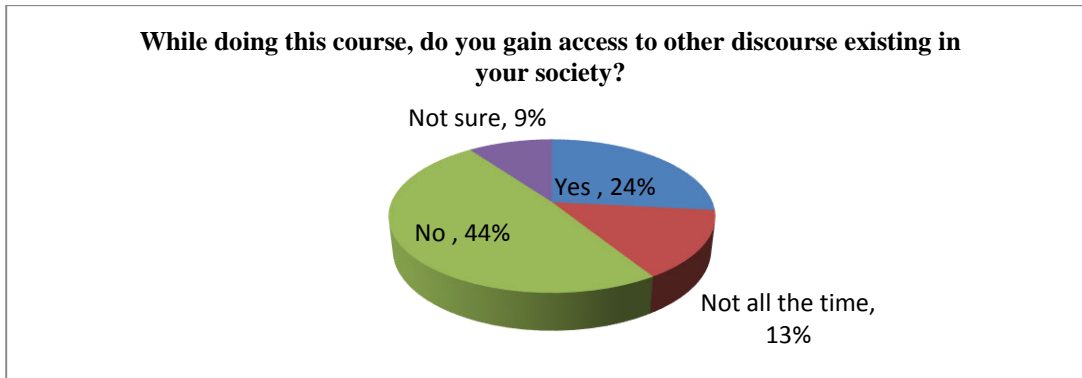
Figure 2.6: Do the students have access to the other discourses in the society?

6.7.1.3 Books or materials: necessity and reality

Adequate resources provide a congenial environment for criticism and growth. The less resources we will have the less knowledge we will gain. The public universities in BD, though not all, have a fair number of books but the picture of the private universities is miserable. In case of literary theory resources, there are original texts but there is not enough criticism. Let us see the comment of a teacher on this: (This is a feedback of the question: Do you think the text books or materials the students use on western literary theory are adequate to make them proper critical minded? Why or how?)

'No, the textbooks and materials on western theory, the students use, are never adequate. Most of the students lack any background knowledge as they have been alien to western theories, cultures. The tints of western life they meet before they read literary theories are only through media, namely TV channels and internet missing the base of the philosophy of life. Only the textbooks and a few materials give then fragmented views into western ideas. For developing a critical mind, opportunities are must to get ideas of all types of conflicting or similar ideas prevailing throughout the world or they would be biased towards a particular philosophy. This univocal system of reading western theories through ill-focused materials allures more pitfalls for the students'.

Different learners have different capacity, inquisition of mind, creative faculty and understanding.

There should be a range of resources to meet the need of the students and learners. Contemporary writings, criticism, journals, etc can satiate a lot of needs. But few universities provide these in BD.

6.7.1.4 Contextualising the LTs: How much can the pupils relate it to their own social milieu

Any criticism or interpretation necessitates context. On the other hand if any idea is not criticised or valued in the contemporary social, historical, political, religious, cultural, traditional and personal context, it is often proved to be obsolete and worthless. For Hirsch 'the significance of a text is the proper concern of criticism (Hirsh, 2001)'. He continues 'the value or relevance of a text always depends on changing historical, social and personal conditions (ibid). He also advocates 'the historical set of typical expectations, prohibitions, norms, and limits that define the author's intention' (ibid). But putting western literary ideas into Bangladeshi situations is not an easy task for various reasons. For example, the sense of superiority of the west is one of the impediments that create confusion about the infusion of the WLTs in the BD society. It goes in a book this way: In 1926 the Under-secretary of State for the Colonies could still enjoin Britons to 'keep our life distinct from other races' (Elleke, 1995). It pervades in every area and largely in academic circles. The same book echoes: Intellectual and administrative approaches may have been changing gradually in the 1919-39 period, but the organs of public opinion – popular magazines, school-books, cinema – remained colonialist in orientation (ibid). On other hand, a country like Bangladesh hardly enjoys the technological resources, scientific inventions, citizenry facilities, freedom of expressions and the influence of Greek and Roman civilizations that have given rise to the modern WLTs. Like these, there are many other factors known to the pupils though not practised or cultured. Regarding the background knowledge of any text or idea, it is said that 'knowledge of a literary text's historical circumstances forms the basis for an understanding of that text' (Anderw & Nicholas, 2009). It also assumes that 'literary texts are in some respect subordinate to their historical context' (ibid). If theory or philosophy means interpretation instead of facts 'then such acts of reading will themselves be embedded within a particular social and cultural situation' (ibid). In addition, understanding the role of power in the academic area is necessary because 'Power is produced and reproduced in research, teaching and learning as it is in any other practice or

discourse' (ibid). However, the students need to be aware of all these factors to situate WLTs in relation to their own surroundings.

On contextualising the WLTs to the relevant events, the study sees a striking similarity among the teacher and student participants. As we see in Figure 2.7, 60% teachers think that their disciples cannot contextualise LTs and this is backed by 56% students in the same scale factor. 30% Students agree to the point which is 10% for the teachers. 17% Teachers seem to be confused about it. All these indicate that there is something wrong in the whole process and we need to re-think about the teaching methodology or curriculum or other measures required to improve this situation.

Students' opinions   **Teachers' opinions**

SA,   SA,
2%   2%
SD,   SD,
3%   7%
DONKNW,   DONKNW,
5%   17%
Agree, 30%   Agree, 10%
Disagree, 56% Disagree, 60%
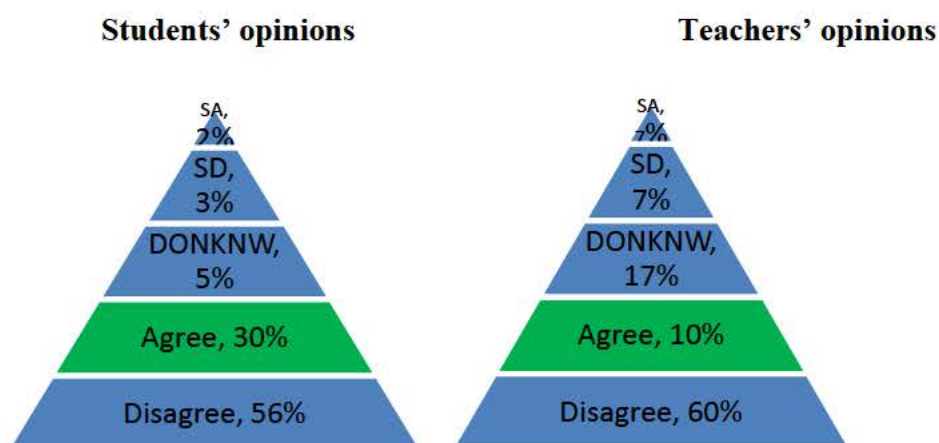
Figure 2.7: The picture of contextualization of the students

SD: I can contextualise the WLTs to relevant the WLTs to events around me. surrounding us.

TCH: Our students can contextualise WLTs to relevant events

6.7.1.5 The ideology of LTs: Can the pupil deal with them?

Any philosopher tries to redefine the intended concept of theory to fit his own ideas. It goes this way: Indeed, it may be said that the primary aim of critical discourse, the impulse for talking about books, is to persuade someone else to appreciate what the critic finds valuable about a literary text (Bennet, 2009). No text is ideology-free as 'The term ideology describes the beliefs, attitudes, and habits of feeling, which a society inculcates in order to generate an automatic reproduction of its structuring premises. Ideology is what preserves social power in the absence of direct coercion' (Applemen 2000). And a philosopher cannot philosophize any idea ignoring the above factors. Now the question is if this ideology should be

challenged or let it go as it goes. Regarding this it is said that 'Although ideology can be individual, it is generally a social and political construct, one that subtly shapes society and culture. As history has taught us, ideologies are not always benign or harmless and they need to be questioned and sometimes resisted (ibid). But it is not an easy task to decipher the hidden ideology all the time though this is fundamental to identify them for it gives the pupils the insight and critical power to interlink among the ideas they are studying for.

Figure 2.8 depicts some interesting facts about students' competence to recognize the ideology in the WLTs. 41% Students and teachers-both disagree to the point that they can consciously deal with the problem of different ideologies. 12% Respondents strongly disagree and 12% are uncertain whereas only 10% agree and 4% strongly agree. Interestingly, this correlation is related to the contextualisation of the theories in the previous sub-chapter where teachers and students shared the same view in high number. This incapacity of the pupils to comprehend the ideology could well be responsible for the failure in comparing and then engaging the pupils in lesson.

Figure 2.8: How much they know about the ideologies of WLTs?

SD: I can consciously deal with the problem of different ideologies.

TCH: Pupils can consciously deal with the problem of different ideologies

6.7.2 How is tension built up?

6.7.2.1 Criticizing religion, tradition and values of the native

WLTs not only help pupils to scrutinize the literary texts but also engage themselves to measure and judge the values, faith and tradition of the society. For example, feminist theory is used to weigh up the works of Shakespeare and at the same time it mocks the values of a patriarchal society. And these western theories have a tendency of controlling over everything. Clearly speaking, they enjoy a kind of supremacy or superiority over others. Sometimes, some feminist's partial outlook make things controversial. According to Christine Delphy who says: I co-founded Nouvelles Questions Feminists (New Feminist Issues) with Simone de Beauvoir in 1977 and have long been involved with Mouvement de Libération des Femmes (MLF) but increasingly, it's clear to me that French attitudes towards the hijab and Muslim women are not just incomprehensible, but reprehensible (Delphy, 2015).

Now, the tension among the pupils grows up gradually. There is no doubt that most pupils bear sensitive feeling regarding their belief, tradition and ideals. Any criticism, attack or one-sided discussion hurt their feelings and it gives rise to a lot of questions. Now, though modern WLTs deny the existence of the transcending or universal values of the liberal humanists, there are some common truths and feelings shared by the whole human being and these are the subjects of criticism of LTs. Despite having many differences among the WLTs, there is a general trend among them to analyse the faith and values critically. This attitude, may be, is not always undue but a general or common attitude towards their traditions and practices often affect their feelings.

Figure 2.9 shows both students and teachers are consistent like before. In this case, same question was set for both students and teachers. Surprisingly, the 'agreement' rate is very high regarding the role of LTs to criticise while the 'disagreement' rate is very low. Apart from this slight difference in ' I don't know' factor, this high rate of 'agreement' and 'strongly agree' factor reflects the students' tension while learning LTs.
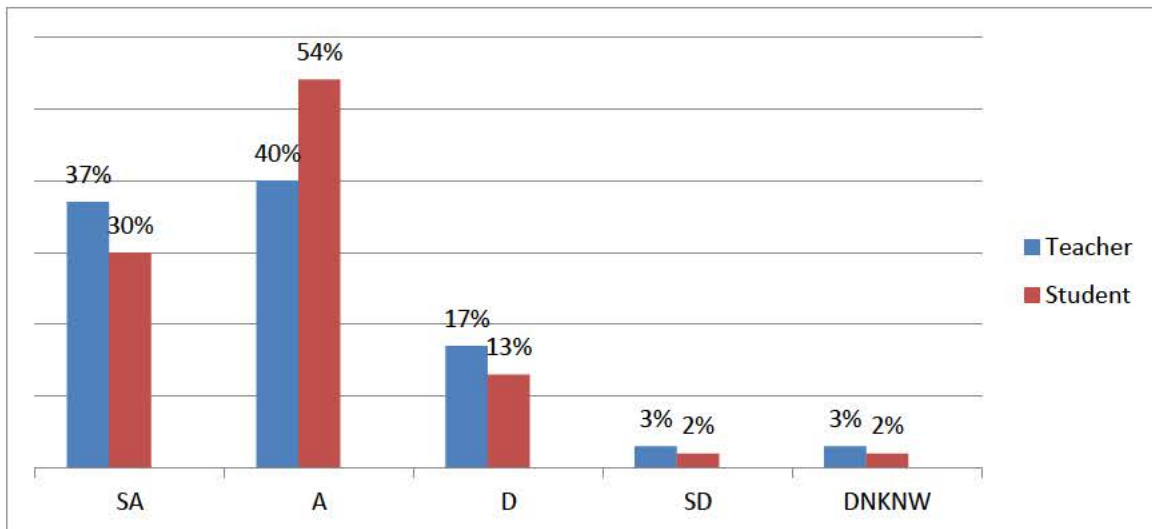
Figure 2.9: What do they say about the criticism of WLTs to their ideas and values?

6.7.2. 2 Raising a lot of confusions regarding belief

One of the reasons of the tension could be the creation of the confusion among the pupils. Philosophies or theories are sceptic by nature while 'literary texts are acts that destabilize the very notion of the world and that disturb all assumptions about a separation between world and text' (Bennet, 2009). From structuralism to recent postmodernism, we have seen how an idea is upon another idea; how one idea aids, links and refutes another. There are arguments after arguments and discussions after discussions; all these judgments and debates construct a truth though this truth is never permanent, stable and constant rather variable and floating. So it is not always very simple to have a comprehensive and exact idea about these theories. After all they have a lot intentions and objectives like politics, ideologies, etc which are academically merged and not easily conspicuous. The below study, Figure 2.10 reveals some facts about the tensions the pupils have. 50% Teacher participants agree and 34% strongly agree about the role of WLTs in promoting confusion in the mind of the people. 10% Disagree to this point which shows that all pupils are not confused though. 3% Strongly disagree to the point that they are confused.
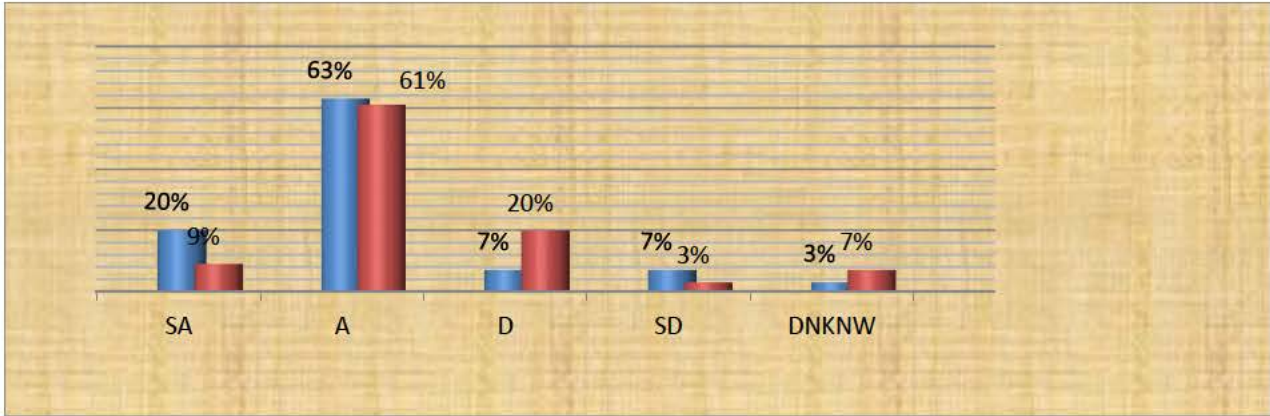
Figure 2.10: These theories raise a lot of confusions regarding belief in the minds of the pupils.

This is natural that WLTs will differ from the faiths and values of BD and this is nothing new because WLTs themselves criticize the very western faiths and values where they emerged from. It is important that the pupils understand it. It is true that difference and criticism were not always as such. Difference and criticism often make things clearer and generate better realization. But it may sometimes provoke doubt and misunderstanding.

The study result in Figure 2.11 is significant in the sense that here the teachers' perception is seen to be more acute on the difference of outlooks of WLTs and BD. The pupils seem to be very aware of the difference because we see 21% strongly agree and 61% agree on this point. The teachers, on the other hand, agree and strongly agree at the rate of 31% and 53%. There is nothing wrong to see the due difference but undue discrepancy often will distance the pupils from the right tract and thus isolate them from having interest and pleasure from their study, which will result in tension. It widens the unnecessary gap between two ideas, which should be reduced or ignored.
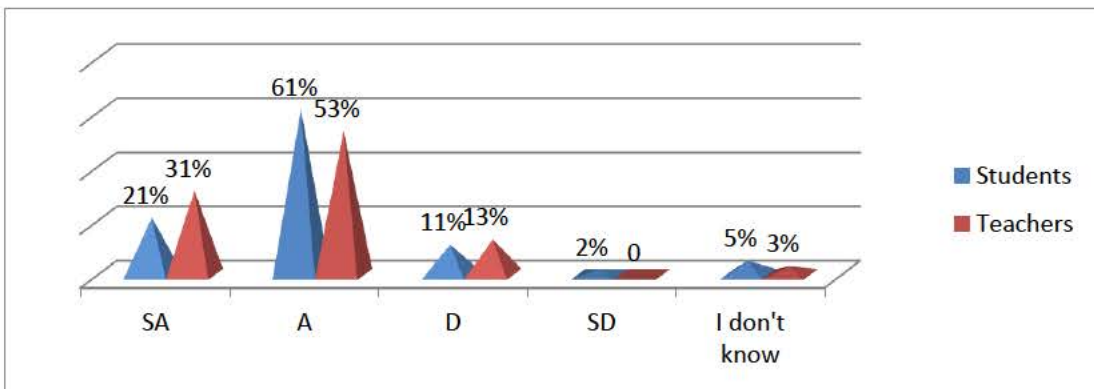
Figure 2.11: Outlooks of western literary theories

6.7.2.3 Posing threat and to examine the local issues

Despite the whole world being a global village, there is no denial that the local media reflect local thoughts using the people and pupils. Local languages, habits, relationships, social rituals are aired in the media as these shape the minds of the pupil since their birth. These are part and parcel of their lives. But when these are examined with the global issues, they are often belittled as they cannot struggle with the much more decorated, organized and accessible things or ideas supplied by the multinational and giant companies. Many local customs are lost and forgotten forever. Besides, the continuous imperial nature of the colossal corporate areas against the local is a big concern. Even education is commodified and marketized. As it goes: As a mode of governance, it produces identities, subjects, and ways of life driven by a survival of the fittest ethic, grounded in the idea of the free, possessive individual, and committed to the right of ruling groups and institutions to accrue wealth removed from matters of ethics and social costs (Giroux, 2014). The theory has a power of dismantling ideas-local and global.

Figure 2.12 demonstrates that 54% pupils can identify the examining nature of the WLTs and 27% strongly agree with them. The teachers are more supportive in this case. 47% teachers ticked on 'Agree' and 40% on 'Strongly Agree'. This gives us an idea about their concern and consciousness.
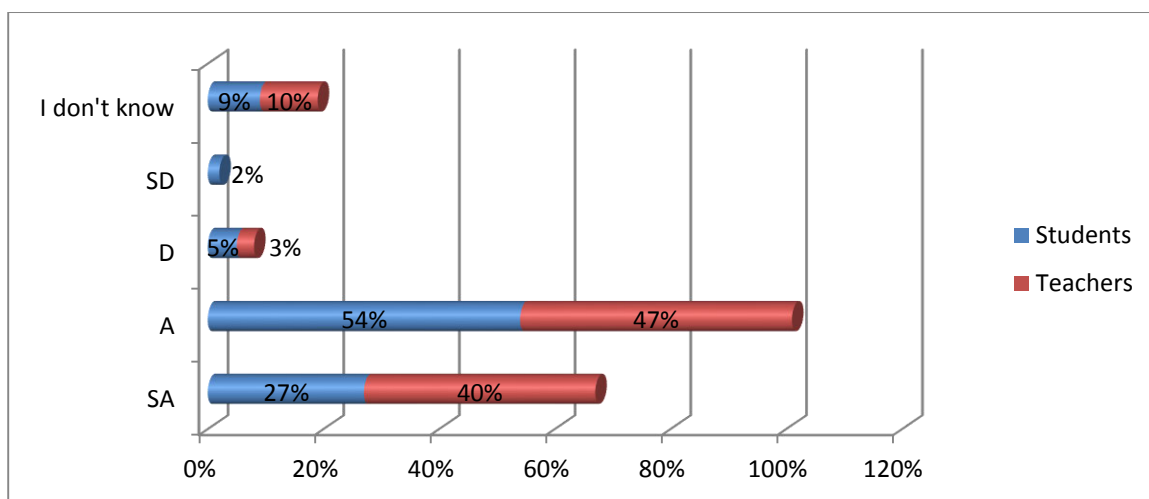
Figure 2.12: Examination of many local and global issues like media, economics, relationships, social structures, etc.

But criticism is much more common than posing a threat that creates a direct tension among the students. Students should be able to 'evaluate critically what they hear, read and view, with attention to explicit and implied meaning, bias and objectivity, and fact and opinion'

(The National Curriculum for England, English 1999). So it is praiseworthy that students are able to assess or evaluate what are the risks and role of WLTs. Perhaps this perception is a gateway to reduce the tension. Before going to that point, let us see what they are thinking about the threat of WLTs. I set the question on threat of WLTs for the teachers only as this is very sensitive questions. I could not explore the nature of threat but obviously it was related to raising tension. However, the diagram below shows 20% participants answer for 'Strongly Agree' and 53% 'Agree'. Nobody disagreed to it strongly but 20% for 'Disagree'. It could be that the teachers felt a sense of threat among the students rather they themselves felt threatened by the nature of LTs.
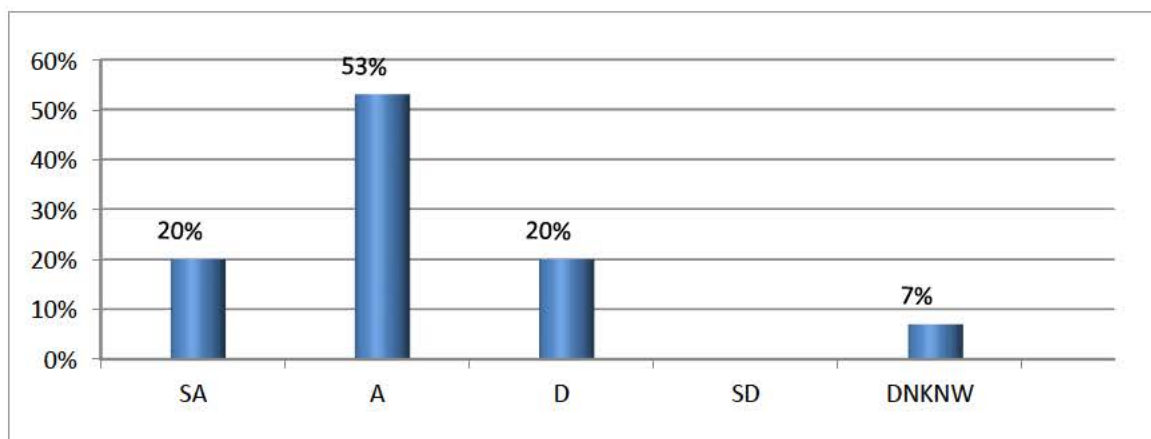
Figure 2.13: Threat to religions, faith, tradition and values of the natives/the pupils

6.7.2.4   Generating Tension

While learning WLTs, does it produce any situation of difficulty, conflict or complexity in their mind? Are they affected by it anyhow? Is it tension or something else? If tension prevails, then what makes the tension? Figure 2.14 lets us see that the pupils have worries about the role of certain theories like deconstruction, modernism, postmodernism, feminism, lesbianism, homosexuality, etc. The below Venn diagram says about the common rate of consensus between the student and teacher participants only. We can see that 61% pupils and teachers agree and 9% strongly agree whereas the disagreement is very low namely 6%. It means there is tension.
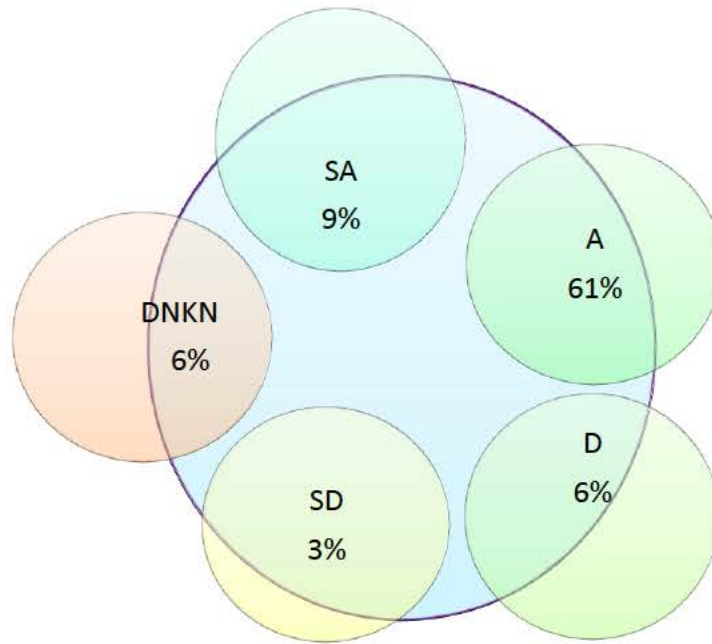
Figure 2.14: Theories creating tensions/confusion

The rationale behind setting this question in the questionnaire needs a short discussion. Culture, in my opinion, is an alter ego of literary theory. How? Any culture like literary theory weighs, analyses, scans, fights, discusses and deals with a lot of other foreign ideas at times. Any culture questions any new ideas by its faith, habits and traditions. It is a seasoned timber that never yields but runs facing challenges. Culture is a kind of pedagogy as well because 'One of its original meanings is 'husbandry', or the tending of natural growth' (Eagleton, 2000). He also wrote: 'Culture is a kind of ethical pedagogy which will fit us for political citizenship by liberating the ideal or collective self buried within each of us, a self which finds supreme representations in the universal realm of the state'. Culture is very relevant to the LTs because 'culture can act as a critique of the present while being based solidly within it' (ibid). In addition, WLTs or philosophies talk about diversity and culture 'distil our common humanity from our sectarian political selves, redeeming the spirit from the senses, wresting the changeless from the temporal, and plucking unity from diversity (ibid)'.

In an open question, the study found five different answers from the pupils. Of them, we can see in Figure 2.15, 63% respondents answer in the affirmative while 20% in the negative. Some are confused and thus not sure. Some hold the opinions that they do not feel cultural shock all the time. Whatever happens, most of the pupils experience cultural shock which may be an impediment of the whole learning process.
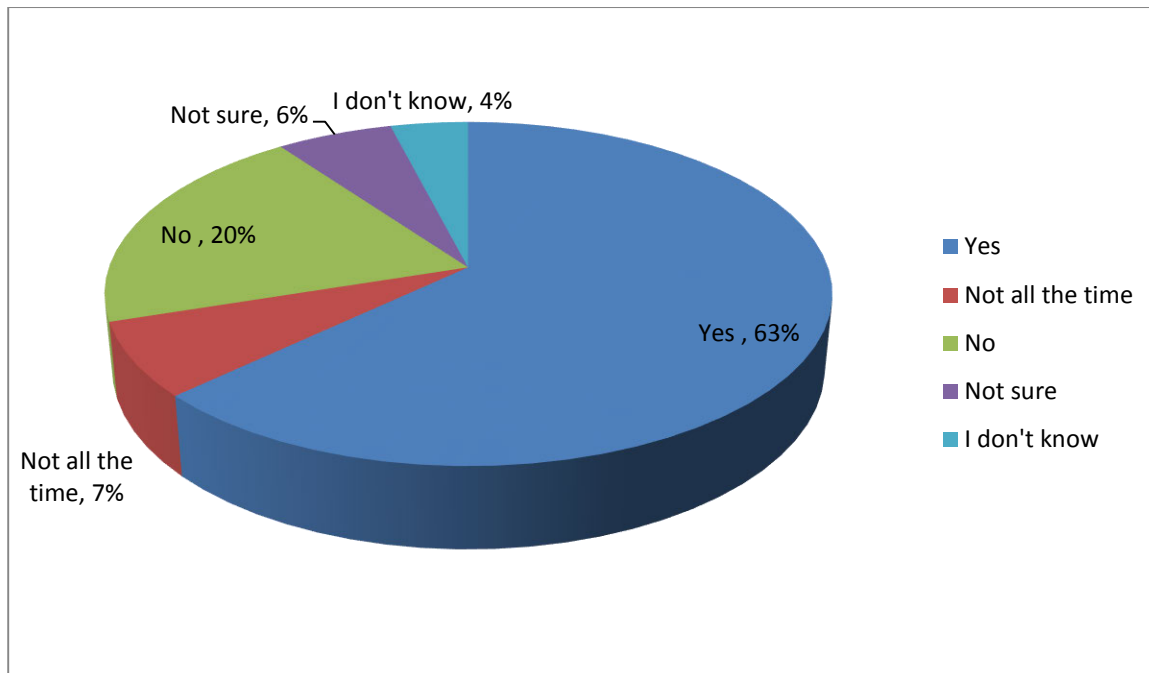
Figure 2.15: Experiencing cultural shock or tension while doing this course

6.7.3 Impact of the LTs on students' mind

This sub-chapter will discuss if there is any impact of the WLTs on the minds of the students. Theory or philosophy is highly a subject of logic, reason and interpretation. It is related to a lot of other academic subjects like science, psychology, history, literature, sociology, theology, etc. On the other hand, today's western philosophy is the result of a long movement in the west. Any influential text has its own power of moving and changing- whether literary or philosophical. They are the store-house of knowledge. They help us to find out the meaning of life. A text like Great Expectations helps us understand realism through its life-like characters. Karl Marx's philosophy has created many world-class thinkers and has guided uncountable researchers for ages. Ideas in literary or philosophical texts-whatever way we say construct a lot of truths. They shape the world and mould the society. But sometimes, texts have some negative influence too. Two examples in this regard will suffice. 'After the publication of Goethe's The Sorrows of Young Werther in Germany in 1774, there was a fashion among young men in Europe for Suicide, an act modelled on the suicide of the eponymous hero of that novel' (Bennet, 2009). Sometimes,

the attitudes, ideas and actions of the disreputable or reputable figures in books cause havoc and endanger the readers.

6.7.3.1 Do the LTs really have any impacts on students?

Figure 2.16 portrays how the opinions of the respondents both students and teachers starting from the factor 'SA' and then going up for 'A' but next it falls down for 'D'. After that it remains stable for 'SD' and then it goes up slightly for the teachers. Though there is no time span here, but one thing is clear that they are well-aware of the impacts which work on them. The teachers have more scope to perceive and say about it because they can see the before and after life of the student life much more than students themselves. But it is interesting that even the students feel that there is huge impact of WLTs on them.
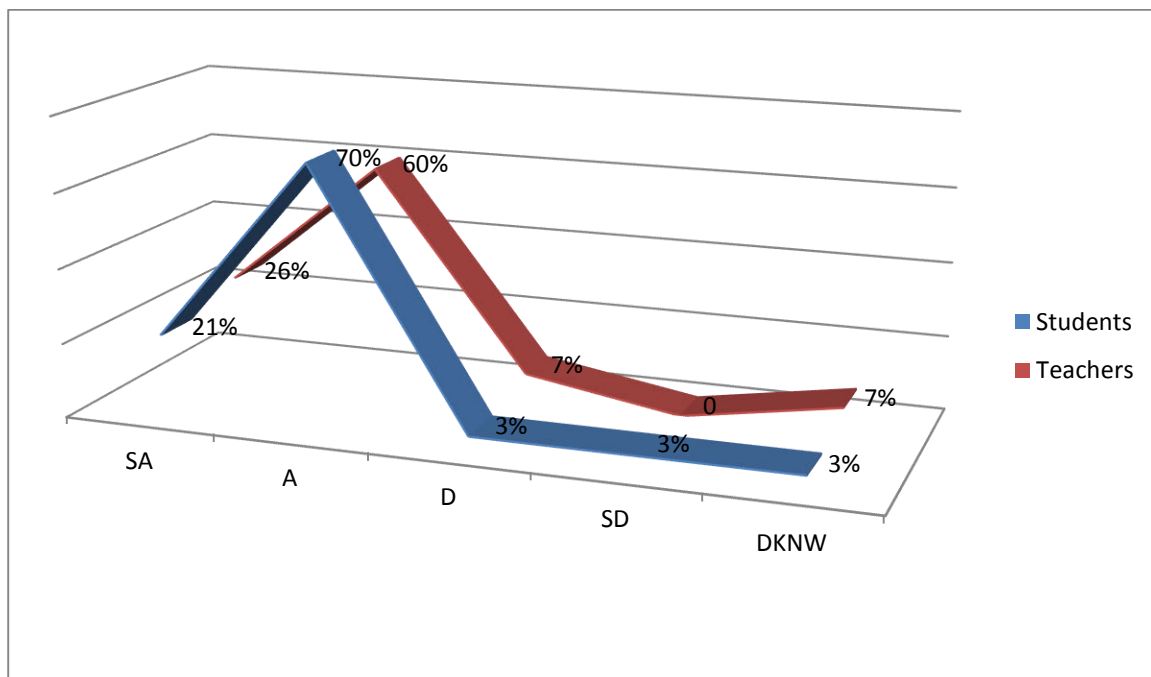
Figure 2.16: Influence/ impacts on the minds of the younger students

6.7.3.2 Question of marginalization

Do WLTs have any specific religion or weakness for any particular faith? Philosophers and philosophies are, mostly, the diehard critic of religious faiths. Though there is no religious subjects in literature department, philosophies or theories easily explore this area because it tries to make connections and comparisons among different ideas. For example,

postmodernism supports all the faiths prevailing in a society and believes in the equal rights of the marginalised class like gays or lesbians. It does not have any extra importance to any religion, which might be seen as a shock for many pupils. It is true for all the cultures and values as well. However, what do the students say about it and what is their view? Here, teachers' observation can be accepted as more matured and understandable because they are more research-oriented and thus knowledgeable in this area. Students' perceptions on the other hand are valuable and never less important. At this point we see their views are mostly the same. The line graph in Figure 2.17 says there is no big difference in opinions between teachers and students. The trend rises steeply and falls sharply and then goes up slowly in the same way. It shows the coherence of opinions between two participants, which might be a reason for the cultural shock.
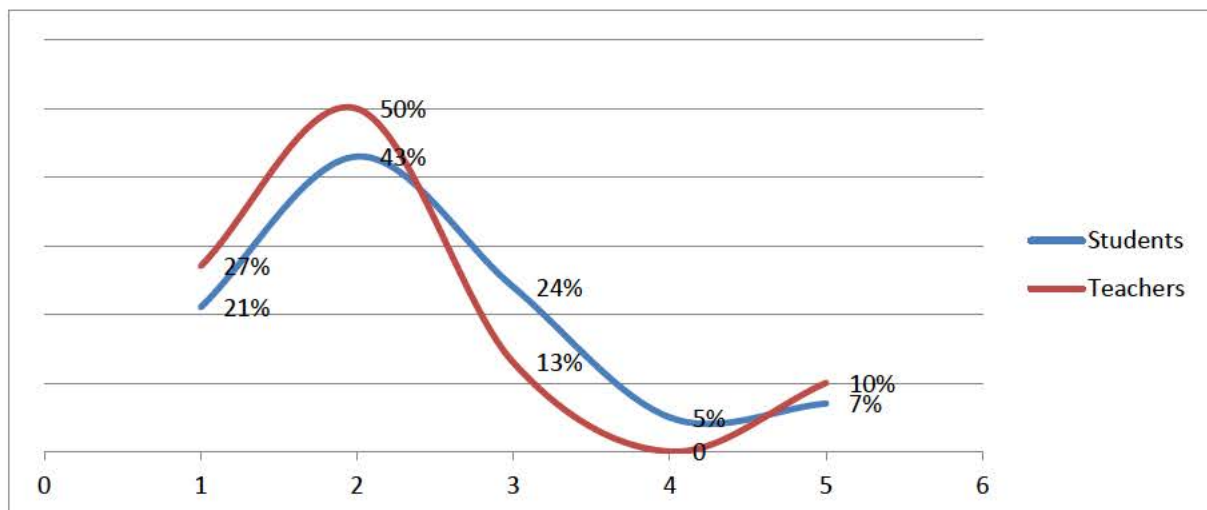
Figure 2.17: Outlook of WLTs towards the religions

6.7.3.3 LTs: An instrument of assessment and evaluation

This study entails to see if the participants are thinking about the determining character of WLTs. If yes, what they feel about it and at what extent. In doing so, it will help us discuss and find out the relationship between the pupils' and the WLTs texts. Clearly saying, we can estimate what consciousness they have developed about the critical or dogmatic power of WLTs or how much they think WLTs as a scale of thoughts around them. It is worthy of noticing that 60% teacher participants and 54% students agree (A) on this point. On the scale of SA, 30% teachers and 36% students hold the same opinions. The results of these two groups support one another because the difference is very marginal. On the degree of D

and DNKNW, the results are mostly similar. Though 2% students have their opinions on SD, there is no remark of any teacher participants to this scale. We, in the Discussion Chapter, will focus what are the implications that can be drawn due to this result.
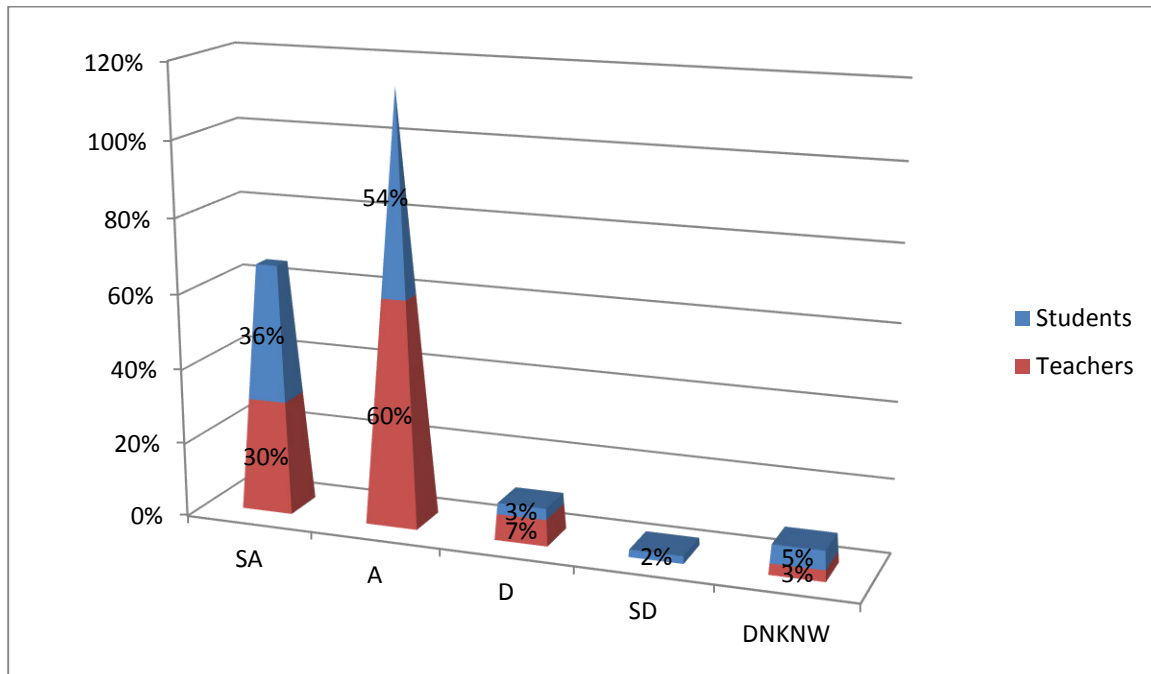
Figure 2.18: WLTs as scale of judgement

6.7.3.4 What extent do LTs go beyond the class?

Critical theories written by the influential philosophers or theorist like Karl Marx, Sigmund Freud, Roland Barthes, Immanuel Kant, Jean-François Lyotard, Friedrich Nietzsche and so on have been very influential over times irrespective of races and places. Stories, criticisms, movies, dramas and the ideas in them shape our lives. Roland Barthes (Andrew & Bennet 2009) puts it this way: falling in love involves telling ourselves about falling in love; in this sense, he argues, 'mass culture is a machine for showing desire' (Barthes 1990c, 136). However, we wanted to see how much the lives of the pupils is influenced by WLTs or how are they motivated by them. We did not ask the same question to the teacher participants rather we asked how much they thought that their pupils are manipulated by the WLTs. 60% Student participants agreed (A) where 46% teacher participants were of the opinion (A) that 'WLTs motivate the pupils to formulate ideas for their life'. The results also show that 18% teachers support it strongly (SA) though 13% students robustly concurred with this point. On disagreement (D) scale, teacher participants have 26% but students 10% and the range is

really big which is 16%. On DNKNW, 17% students gave their affirmation while 7% teachers said that they did not know. No teacher disagreed to this point.
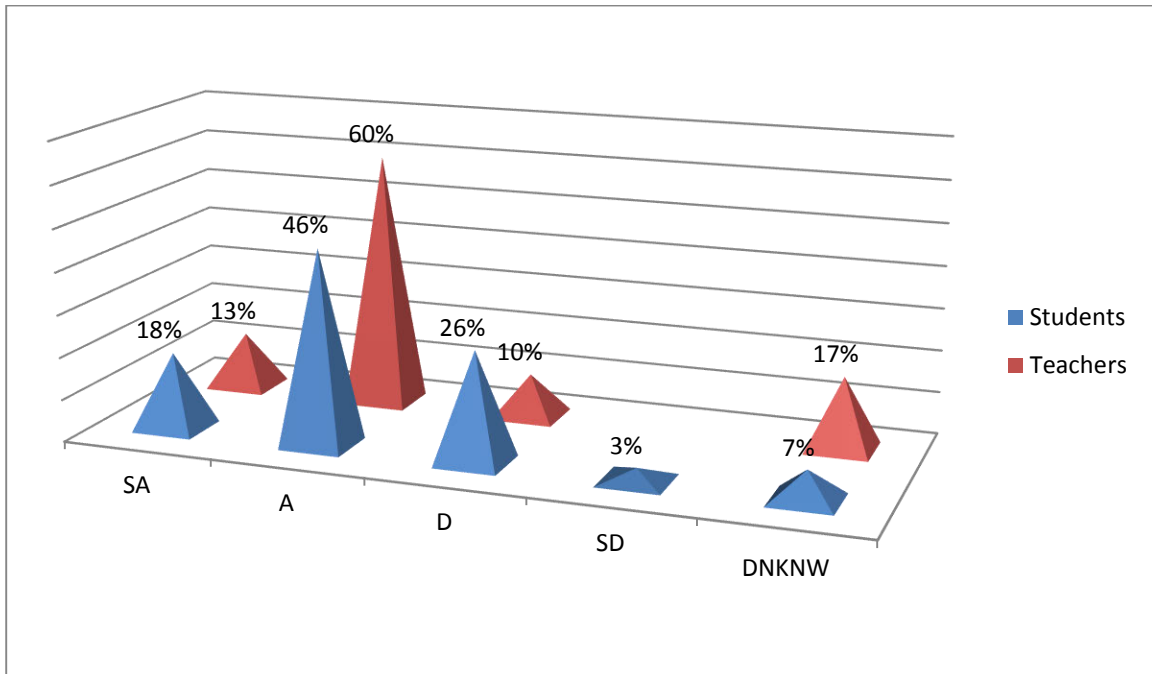
Figure 2.19: The power of WLTs to change the pupils life

Students: These academic literary theories motivate me change my life.
Teachers: These literary theories motivate the pupils formulate ideas for their life.

6.7.3.5 Multiple meaning and encouraging flexibility

It will see the pupils' and teachers' judgment about the WLTs being critical, democratic and flexible, and focus on the assertion that they justify every side of an issue decisively.

This question is to make out how much the pupils were capable of using the possible multiple meanings of WLTs. On the other hand, it shows if they are aware of the properties of the WLTs and their essential power over WLTs themselves and the non-western ones. As to teachers, we can see the same finding. Like before, it is conspicuous that the ranges in all the scales are high and seem to be a bit abnormal. The results show that 40% students, in different scales, are somehow think that WLTs have given them the scope to uphold the various justifications and the rest 60% do not think so. 37% Teachers on the other hand have positive views whereas 63% take opposite stand in different scales.

As regards to flexibility, most of the students disagree to the point. In total, 36% participants support it but the rest of them go against it. Surprisingly, only 16% teacher participants support it one way or another although 57% disagree and 37% say that they do not know.

6.7.4 WLTs in curriculum and syllabi
6.7.4.1 The picture of sharing or integration
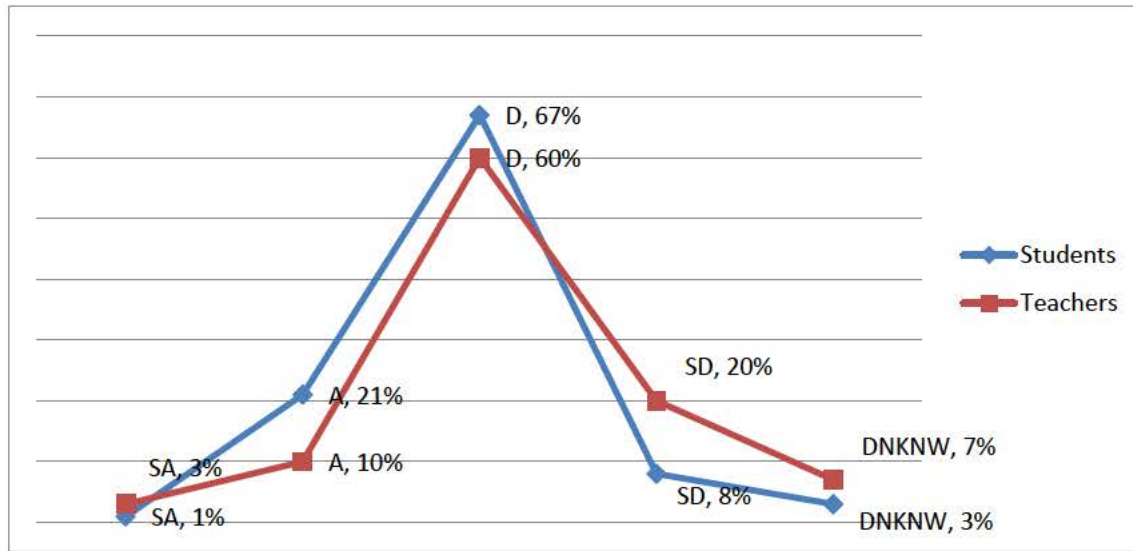
Figure 2.20: WLTs in curriculum

Our study on syllabi shows that very few English departments have native philosphies or theories. Again these are not very organized, updated and details like WLTs. This is focused on in the 'Native Philosphies in the WLTs chapter'. The present results the 'faith-based/religious philosophies in the present module/course' show a negative outcome as 67% mentors diagree along with 67% students. Though 21% learners agree, 10% mentors who are less than half second it. On the scale of SA and SD, only 3% teacher participants and then 1% students responded successively. For DNKNW, line goes slowly up whereas it steadily falls for students.

6.7.4.2 A case study on the syllabi on LT module/course in BD universities

To explore the WLTs and native/faith-based philosophy in the syllabi/curriculum in BD universities, I collected the syllabi of different English departments and a few of them have the aims and objectives of the courses, but all of them have required readings, recommended readings and references. Here are two studies from two universities:

This is from the English department at Jatiya Kabi (National poet) Kazi Nazrul Islam University.[Course 325: Western Thought (1) and (2), Appendix: 4.2.4.9]

This course will familiarise the students with the major philosophical views of Europe that have moulded the creative minds and have exercised a strong influence on art and literature for centuries. It will cover the philosophers from Greek age to the age of Renaissance (Western Thought 1) and then the age of Renaissance up to the mid-20th century (Western Thought 2).

And this is from the English department of Islamic University in Bangladesh. It is written in Course 7 Syllabus for MA I quote:

This course is designed to understand culture in various forms in of the globe. Cultural studies is an academic discipline which combines political economy, communication, sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies and art history/criticism to study cultural phenomenon relates to matters of ideology, nationality, ethnicity, social class, and/or gender.

Cultural studies concerns itself with the meaning and practices of everyday life. Cultural practices comprise the ways people do particular things in a given culture. In any given practice, people use various objects. Hence, this field studies the meanings and uses people attribute to various objects and practices. It has the objective of understanding culture in all its complex forms and of analyzing the social and political context in which culture manifests itself. It attempts to expose and reconcile the division of knowledge, to overcome the split between tacit cultural knowledge and objective (universal) forms of knowledge. It has a commitment to an ethical evaluation of modern society and to a radical line of political action. Since Cultural Studies is an interdisciplinary field, its practitioners draw diverse array of theories and practices (Appendix: 4.2.4.9).

Every department has more or less the same kind of preamble. However, after noticing the syllabi very carefully, I discover the following findings.

No	University	WLTs	Native/Faith-based Philosophy
1	Dhaka University	Eng. 501-506: Modernism, Post-Colonial Literature and Theory, Postmodernism in Literature, 20th Century Women's Prose and Feminist Literary Criticism, Cultural Studies (Source: Department of English DU)	No philosophy or theories from the native tradition or faith
2	Rajshahi University	Course 205: Introduction to Western Philosophy Source: (Source: Department of English RU)	No
3	Chittagong University	Minor-I : History of Western Ideas-I Minor-III : History of Western Ideas-II English-405: (B) Critical Theory (Source: Department of English CU)	No
4	Jahangirnagar University	E207 Introduction to Philosophical Thoughts (Plato, Aristotle, Rumi, Machiavelli, Descartes, Hobbs, Locke, Rousseau, Kant, Bentham, Mill, Marx, Nietzsche, Sartre, Totalitarianism, Fascism, Nazism) E2407 Introduction to Critical Theory (all modern literary	No philosophy or theories from the native tradition or faith except Rumi

		theories) (Source: Department of English JU)	
5	Islamic University, Kushtia	Course 404: 20th Century Critical Theory Formalism, Structuralism, Psychoanalysis, Marxism, Post-Structuralism, Deconstruction, Post-modernism, Feminism, New Historicism, Post-Colonialism (Source: Department of English IU)	No
6	Khulna University	Course: Eng 3205 Philosophy II Section A: Western Philosophy- Pre-Socratic philosophy to Karl Marx : (Source: Department of English KU)	Section B: Eastern philosophy Muslim philosophy: Idea of philosophy in Islam, Sufism, Al Ghajhali, Rumi, Ibn-al-Arabi, Indian Philosophy, Hindu philosophy: The Upanishads; Chinese Philosophy, Buddhist philosophy, Japanese philosophy
7	Jatiya Kabi Kazi Nazrul Islam University	Course 224: Western Thought (1) Course 325: Western Thought (2) (Source: Department of English)	No
8	National University	Introduction to Political Theory (Source: Department of English)	No

9	Shahjalal Science and Technology University	Yes	No
10	Northern University Bangladesh	Yes	No
11	International Islamic University Chittagong	Yes	Yes
12	Manarat International University	Yes	Yes
13	Bangladesh Islamic University	Yes	Yes
14	Brac University	Yes	No
15	Eastern University	Yes	No
16	National University	Yes	No
17	Hamdard University	Yes	No
18	North South University	Yes	No
19	East West University	Yes	No
20	Jagannath University	Yes	No

Table: 1.24 list of universities without any native philosophies/theories/ideas

In this case study, out of 20 English departments (of 20 universities) only one has the native philosophy fairly enough in the syllabi while one has included them partially. What is worthy of noticing is that of all the public universities only one has the native philosophy (which is one out of ten; in percentage 10%). On the other hand these are private universities that include the native ideas more than the public ones. Obviously, the public universities have much more students than the private ones where mostly less capable students study.

6.7.5 Provision for improvement
6.7.5.1 What about the inclusion of faith-based native philosophy/theories in the curriculum?

This query was set to see if the pupils feel any vacuum that might result in the addition of some faith-based philosophies to the present course/module that can help them view of the both sides of the coin and make them more critical minded. Surprisingly, on this issue both student and teacher participants have a long line of similar thinking. 40% teachers and 30%

students have agreed strongly that this addition will bear some positive result. On the other hand, 50% teachers and 40% students have agreed to this point. No student or teacher participants disagreed to this point of addition though 10% teacher and 5% pupils said that they knew nothing on this issue.
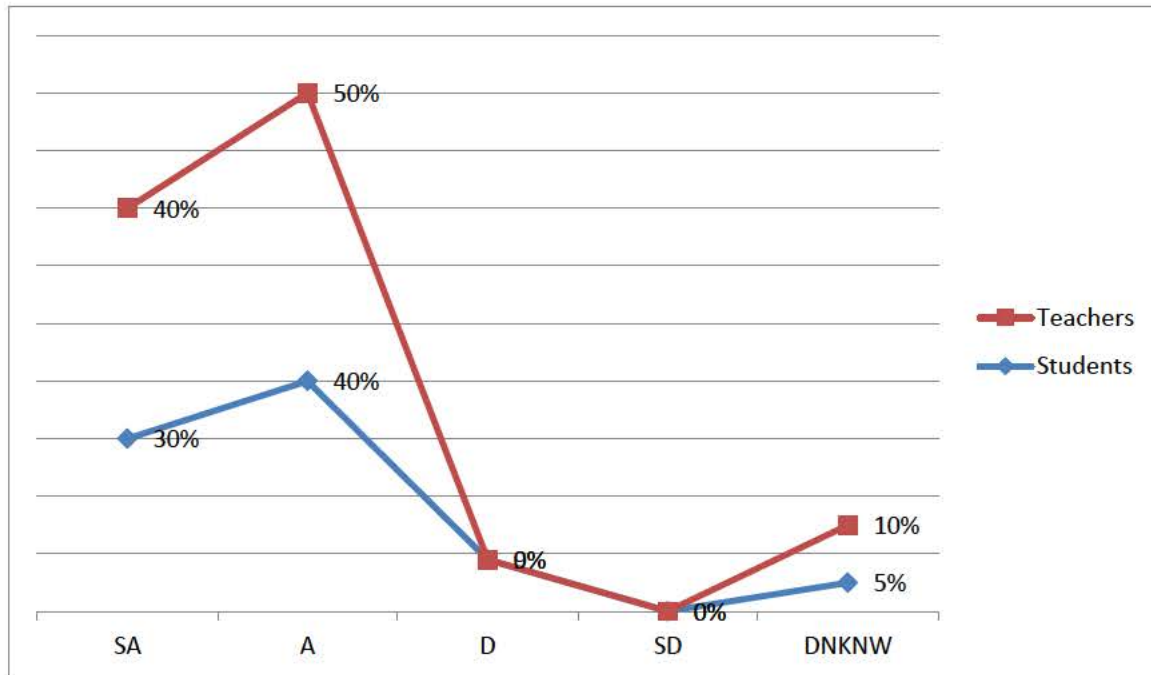
Figure 2.21: Inclusion of the faith-based native philosophy/theories in the curriculum

Students: Addition of some faith-based philosophies to the present course/module can help us view of the both sides of the coin and make them more critical minded.

Teachers: Inclusion of some faith-based philosophies can help the pupils have the view of the both sides of the coin and make them more critical minded.

6.7.5.2 Feedback on integrated system of teaching

To be sure and more specific, we put this question similar to the previous one. Besides, we intended to see the responses of the participants about the philosophy or ideas that openly or in some way related to their religions. This is for the first time that the huge turnout is seen on SA scale. The student participants strongly had their opinions 51% in favour of the integration while the teacher ones' is 43%. On the other hand, 47% student participants agreed to this point which the teachers had an eye to eye with 37%. Next the scale of agreement for both teachers and students fell sharply to 0% and 3% respectively. It remains

the same on SD scale but the degree on DNKNW raises up slightly to 10% and 6%.
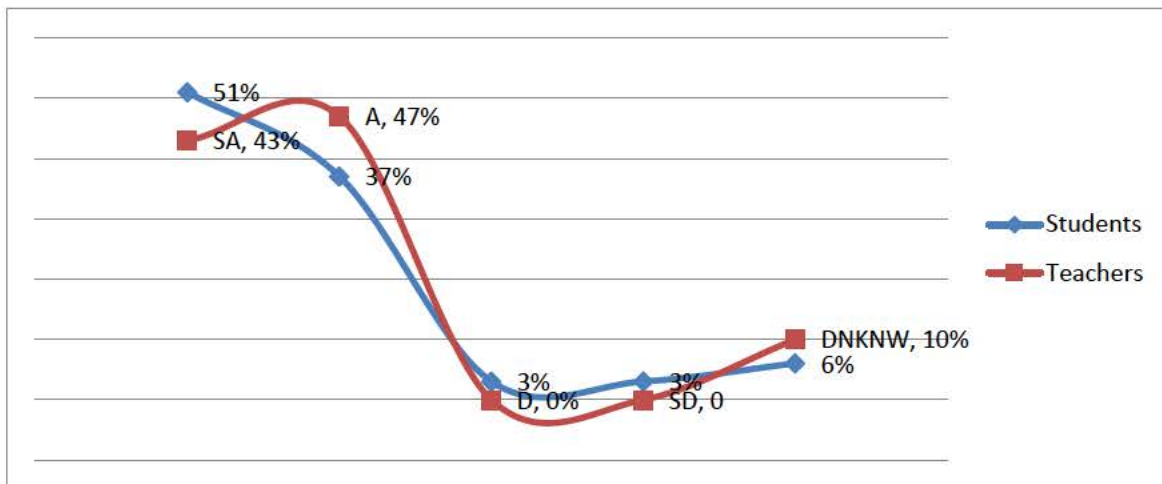
Figure 2.22: More feedback on integrated system of teaching

An integrated system of teaching, (Muslim/Hindu philosophy and western literary theories or philosophy) can help the pupils achieve intellectual growth.

6.8 Conclusion

This Chapter revealed the scope to debate over the objectives of teaching the WLTs and leads us to discuss the reason of these problems in a new way. Here, the pedagogy is analysed in perspective of motivation, comparison, accessibility, contextualization and perception. 'How much' or 'what extent' or sometimes 'what reason'-these sorts of enquiries analyse the state of pedagogy working in this discipline. Efforts in this Chapter are given to see the strength and will of the pupils from both the teachers' and students' points of view.

Next comes the analysis of the pedagogical concerns all the way through the WLTs' criticism of the native's culture, by the reality of originating confusion in their minds and causing threat to the home issues. It studies how and why the cultural worries function among the pupils and then look at the pedagogical consequences.

The analysis of the impact on the pupils involves examining marginalization, evaluation, justification and flexibility of WLTs in and outside of class. It discloses the intensity of these factors. Here, the teachers' and students' opinions are highlighted and shown how much they are unlike that helps us ponder to come to conclusion step by step in the following Chapters.

This Chapter reviews the amount of indigenous philosophical literature in the curriculum and syllabi of the exemplary institutions, the mentality of the pupils on sharing their one with WLTs, that gives a new reflection to be worthy of interest for recommendations. Studying the pupils' feedback on integration, this Chapter explores the possibility of inclusion of the native theories in the curriculum. It also investigates on 'Why the pupils and teachers are in favour of this insertion'.

CHAPTER SEVEN
STUDY FINDINGS II: QUALITTIVE DATA ANALYSIS
(Main findings in the interview and their analysis)

7.1 Introduction

Scrutinizing the contents of the interview by 'using complete sentences as the unit, whole paragraphs or things like headlines' (Denscombe, 2006), it aims at making objective and logical inference. In this sense we can consider it as qualitative content analysis. Instead of the detailed examination of the complete individual interview, only the relevant, focused and detailed parts are presented and analysed. To maintain the privacy of the contributors, pseudonyms are used here. All 10 interviews and their transcriptions are examined and five of them are annexed herewith.

7.2 Introduction of the WLTs in BD

Started with the reasons for teaching WLTs, we moved step by step. This question was very contextual and it was an attempt to see what the participants think of these theories, being the member of different universities. Their wordings and mode of expressions were not the same though they had a lot of things in common. Their presentation will help us understand their feelings about this issue. One participant, on this issue, said:

> AAM*: I feel this trend started to give the students in-depth ideas into literary knowledge as literature is the reflection of life which is controlled by different aspects of philosophy. Later on, it has been found that the trend confined itself only to western ones. As the authority of the universities feel that these theories are helpful for the students to develop critical mind, the trend continues; may be some hidden agenda are there.

Creating critical minds or developing critical power is a motif in this context. At this point the participants admit the necessity of WLTs, but they are, at the same time, a bit sceptic about its being cent percent honest. Now, though the question was on the reason for teaching

The initial of the names are used here to conceal the identity of the participants

WLTs, many answers include the result and effect in this area. Another participant put his opinion this way:

CHR: I think the main reason for teaching the western literary theories in English department in Bangladesh is to develop the learners' critical reasoning to an extent that they can compare and contrast between diverse ideas and thoughts. The learners can appreciate the literary works much better, once they are acquainted with western literary theories. The students will also have a greater focus on their approach to the study of literature. It will eventually lead to their query for greater understanding of human life. It may also add to some new waves to their thought process.

This feedback is much more straightforward and free of any suspicion predominantly about the main reasons for teaching WLTs. It is interesting to see that the main reason, it is said here, is not only to develop the learners' critical reasoning but also to have their 'query for greater understanding of life'. But one participant shows his disagreement regarding the very aims of teaching the WLTs:

A: Teaching English in Bangladesh you can say is a colonial legacy and we have introduced this western literary theory just as a legacy I think. Ok these theories, I think they don't have any positive impact on our students. Especially when we think our students in future they will contribute to the development of the country.

When asked him if intellectual growth is one of the main reasons for teaching WLTs, he made it clear by saying:

A : You are right. There is this intention, the purpose behind this theories but the problem you see is our students grow up in a particular context. The theories in most cases contradict with the traditional ideas. And in this contradiction actually instead of learning anything they are a bit confused in most cases I have found.

So, some feel that since Bangladesh was a former British colony, she cannot avoid teaching western philosophies at the English departments. What is told here is that it will serve the purpose of the colonizer and ultimately teaching WLTs will not substantiate any good to the country.

But there are positive opinions as well. When Professor Dr Syed Manzoorul Islam of Dhaka university-one of the pioneers of introducing WLTs in Bangladesh was interviewed in a newspaper, he replied to a question on WLTs:

So, theory essentially enables readers to understand literature in new lights, and this is increasing readership. Many students are coming to study English because the strength of theory will give them new modes of interpretation. In English department, we are also introducing cultural studies. Literature cannot be kept aside from culture because literature is basically a cultural output. If we can understand culture then we can understand literature in a new light. When we introduced cultural studies in the English Department at the University of Dhaka, a lot people were apprehensive that students would lose interest in literary texts. But today students are reading texts with more interest as they discover more

layers of meaning in them. When you read literature through the lens of cultural studies, you understand the nuances that might be overlooked in a purely literary reading. (Islam, 2017)

So, two points are important from the above interviews. Firstly, there are disagreements on the success of introducing WLTs in the English departments. Secondly, all agreed to the point that WLTs' main aim and objective is to augment the critical or interpretive growth in the pupils.

7.3 Students' capacity to bear on to the texts and contexts

The purpose of this issue was to decipher the pupils' understanding (related to question 3 in QNR) and see their capacity of comparison (related to question 4 in QNR) leading to make out the pedagogical picture of learning and teaching the WLTs widely. Coding chapter has it in its Summary.

Without understanding the affecting and influencing power of the WLTs, no pupils can have proper analytical skill to see how the texts speak up for the contexts, relate themselves to the surroundings and respond to agenda or ideologies around them. On the other hand, this perception or capacity is vital to single out the hidden agenda of WLTs, if there is any. It was attempted to delve into the pupils' aptitude to bear on to the texts and contexts. In answer to the question 'Could you please tell about the capacity of your students' understanding in the ideology/(ies) of the literary theories?' one respondent explains the matter this way:

> *M: Simply saying, they read what is said in the theories, understand little of it, misunderstand most of it; are unable to compare them with their own/previous relevant knowledge in absence of any common ground.*

The perception of the participant is very clear. According to him, the pupils require a common ground to appreciate WLTs otherwise there is some room to misunderstand them. Another contributor feels the following way:

> *CHR: Most of the Bangladeshi students cannot fully appreciate the ideology of the literary theories. They don't tend to go into deeper analysis of WLTs. They mostly have a superficial perception of the ideologies of the western literary theories. Only a few students having critical bent of mind combined with literary passion and zeal can fathom into the depth of the ideologies of the WLTs.*

He does not generalize the issue but shows the reason for this failure saying that the pupils contain 'superficial perception' and they lack the motivation to 'go into deeper analysis.' So what is common is that both of them are aware of the inability of the students to compare and appreciate the ideologies of the WLTs.

The same issue was raised in a bit different way by asking 'How much are your students able to understand the norms of the literary theories, which are used to challenge or deal with the texts or contexts?' because if one wants to have direct access to an author's consciousness, Hirsh recognizes that he/she needs to know '- the historical set of typical expectation, prohibitions, norms, and limits that define the author's intentions as a whole' (Hirsh, 2001, p1683). The response comes like this:

> M: I am afraid, their ability is very low. Only at Graduation level, they start reading literature with no background, linguistic or non-linguistic. The norms are new to them, different from what they are familiar with. They feel like alien to the norms and contexts dealt within the narrative or philosophy.

This response by an Assistant professor working now in a public university and former student of Dhaka University English department exposes the fact that the norms are new and despite having some appreciating aspects WLTs are misunderstood which is echoed by another professor working in a university and former student of Rajshahi university.

> CHR: As I mentioned earlier, the students in Bangladesh for different socio-economic reasons won't be able to appreciate the norms of LTS whole-heartedly. In most cases, they have a superficial view of the norms and function of WLTS. However, a few students may have a clear view of the norms of the literary theories. In Bangladeshi context, students are hardly found challenging literary works using the touchstone of literary theories. Most of the students have a predisposed notion about the works of certain authors.

So according to the above analysis, what are responsible for not bearing on to the text are low understanding, lack of background knowledge, pre-conception about WLTs, etc. In their opinions, the norms WLTs use are new and mostly not understandable to the pupils.

7.4 What are the impediments for the pupils to be independent thinkers?

Bearing it in the mind that one of the main grounds for teaching WLTs is to make the pupils an independent thinker, this subject was raised before the interviewees. It was asked 'How much do they become independent thinkers? What, according to you, are the ways to make them independent thinkers?' Then it was added requesting 'In this regard could you please tell something on the impediments met by the pupils to be independent?' The idea of independent thinking was brought because it was an enquiry to see what outcome comes at the end of the day. Besides, the discovery of impediments will help us ponder the hidden obstacles to avoid or face or negotiate. A respondent put his reply the following way:

ALM: Developing cognitive faculty is the only way to make them independent thinkers. They should be imparted multifarious knowledge. If as-many-as possible facets of some ideas/ideologies are imparted to them, they are sure to have an able-minded capacity. Opportunities should be available for them regarding criticism of the prevalent ideologies. Teaching of a particular orientation creates pitfalls for biasness. Teaching staff should include person specialists in almost all the forms of applicable aspects of theories. Again, syllabus should incorporate those things which make them exposed to all these conflicting ideologies.

The point, here, is that the prevalent or existing ideas around the pupils in their society can make things easier to comprehend. In addition, conflicting ideologies should have room to exchange their views as particular focus or one-sided points of reference. Saying it another way, the distance from the local and native theories will not make the criticism healthy rather it will farther the critical distance from the learners.

In this regard, Dr Islam (2017) in the same interview said:

Literature cannot be an isolated subject and it has to be understood in relation to society, culture, history, time and even politics. As a result, a student of literature will not feel diminished if he/she goes to study anthropology or even science.

But when he was asked: In your long career as a teacher, what is your assessment of the type of education we are giving to our students? He answered:

Education should be self-empowering; a student should have the ability to express himself or herself to the world in language, in gesture, in social communication, not simply in the classroom, but also in the bigger box, indeed, the world outside the classroom. But I can see that the English majors often cannot communicate properly. Only class-room confined learning kills one's sensibility. It is dangerous because it blocks the avenues of expression that proper education helps us explore.

So, it is important that our pupils will have to come out of the box, a fixed world of thoughts or ideas or ideologies. To communicate with the life in a practical way, they must avoid the 'class-room confined learning' according to him.

7.5 Where lies the tension/confusion /How is tension/confusion created?

Without discovering if there was any tension or confusion, this study would remained incomplete. So the questionnaire and interviews were structured to extract the answer to this question. The issue was very straightforward in the questionnaire but it was brought in focus from different angles in our conversation. When it was asked: Did you see your students experience any cultural shock while teaching theories like postmodernism, Marxism, feminism or psychoanalysis in class? If yes, how do you deal it?, the reply was:

It is very natural among the young students specially the female students. I explain the difference between the cultures.

Another participant focused the issue this way:

Yes. There are certain sensitive issues that could be shocking in some religion. For example, talking about having sex, pornography, physical relation and some vulgar language are not allowed to some religions and theories like lesbianism and gay could hurt that particular religion.

The same issue was exemplified by a contributor in this manner:

For example, while discussing 'Oedipus complex'/ Psychoanalytic theory, or Postmodernism, I find some pupils experience cultural shock. It can be removed by encouraging students to be familiar with these, not attacking faith.

One member approached the subject the following way:

I didn't see any incident as such. Sometimes, they are found perplexed and confused under the influence. But soon they overcome the plight. In the heart of their hearts, they have a burning sense of moral, spiritual and intellectual conflict. These theories are not powerful enough to shake the superficial learners.

But as we proceeded into a detail and deep discussion, the response was more specific, from general to the particular. One question was: 'Do you think the inherent spirit or the essence of the western literary theory affects the pupils anyhow?' and then upon requesting to explain, the reply was:

Yes, it does to some extent. It does affect those students particularly who don't have strong foundation of their own ideological belief. Those students find themselves in some sort of moral wilderness. Sometimes, pupils lack the strength and viable logic to defend their ideology and moral strength born out of their traditional belief. They become vulnerable and eventually affected by the spirit of the western literary theory. For example, if a student is a sceptic, he internally suffers from some sort of spiritual vacuum. Consequently, he tends to fill in that void by some intellectual drive which is aided by western literary theories. He wants to create some defence mechanism within himself against that lack of faithlessness.

Obviously, the context of this study was Bangladesh and theory or philosophy, being sceptical by its nature will create some confusion. But what happens when it, instead of talking about its generality, is an issue about the pupils of a particular community in the first decade of 21st century. The same topic was faced in a distinct way by another participant.

I am afraid these theories certainly have some hidden agenda. It affects the students in two ways. Firstly, it gives them some ideas of the new spirit of those theories. That is positive provided that the students have had other relevant ideas/theories. But in most cases, it creates intellectual pitfalls for the students. The students become puzzled to compare the newly earned ideas with their previous ones, as in many cases, there are conflicts among them. Secondly, it has a propensity to

declare its superiority over others, which can hardly be challenged by others due to the inadequate access or opportunity.

To be a bit more specific about the answer of the question, we went to the class room situation and asked: While discussing theories like postmodernism, feminism, psychoanalysis, Marxism, etc what did you feel about the feelings of the students? The answer was:

At the time of presenting these theories, most students feel uneasy, sometimes puzzled, sometimes abhorrent. But I fear that reading these things like homosexuality and lesbianism and actively thinking for making answers for the exam, they may start growing a mind towards the nasty feeling. At the same time, these individual issues become public after they are discussed in open class consisting of male and female students. Thus at first it creates confusion, some shyness but ultimately it distracts or derails them. If not so, these remain conflicting issues in their mind and whenever any window might open they can spread learnt-ideas. Thus making the religious, familial and traditional structure be at a threat.

On the same issue, another teacher participant claimed:

The feelings of the students vary according to their understanding. The students who find genuine interest in the discussions of literary theories feel excited. Some students find it tough to digest as they come as a shock against their own tradition and ideology. Some are not at all affected. Some try to strike a balance between the ideas gained from western literary theories and the ideas already instilled in them.

To make the point easier, there was a bit change in the approach in raising the issue with explanatory question like this: To put it simpler, there are postmodernism poems, modern poems or feminist poems; at the same time postmodernism says about homosexuality and lesbianism; modernism says about reason or man as the best standard of anything and feminism says about patriarchal society. Do you think this evaluation of poems and the critique of the social economic contexts create any confusion or nervousness or distract the students? The response came as follows:

Certainly, those aspects depicted in the modern and postmodern era of literature contribute to creating a bit of confusion and distraction in the minds of serious students of literature. The confusion though doesn't amount to nervousness. A great number of students rather enjoy this phenomenon without being distracted. Sometimes, the study of those aspects adds a new dimension to their normal way of thinking. Only a few students suffer from serious moral dilemma.

7.6 How WLTs are at variance with native cultures, values and traditions in class room?

Generally speaking, there are many reasons for the ideas to be at odds with one another. One of the reasons is to remain unfamiliar and lack of enough room for co-existence with one another. But it varies time to time to time, place to place and person to person. If it is known how the unlike thoughts are at variance, the conflict can be reduced to a tolerant amount healthy and suitable for a congenial academic atmosphere. This research attempted to identify the exact way the difference lies in. One participant believed:

> *I can give you some examples. First take modernism. Modernism deals with reason that means reason is the only dominating faculty of mankind. But if you think of our non-European or eastern religion or culture, this reason is not the only one dominating faculty of mankind. We have emotions and sense and sensibility. So modernism which promotes only reason cannot conform to faith and belief. That's why our students may face some challenges when you deal with modernism. The second example you may give for postmodernism. The main aspect of postmodernism as I feel is to challenge meta-narrative. Your faith is meta-narrative, your religion is meta-narrative. If postmodernism challenges meta-narrative that means your faith is under attack.*

We can see here that the participant is raising questions about the dominating character of the reason of modernism, which, according to him, does not comply with the faith and belief. Another point mentioned saying that postmodernism is in conflict with religion as it advocates in the idea of meta-narrative which shrinks religion from a complete-code-of-life to a merely idea of the many in the shopping mall. Another teacher's reply on the same issue was:

> *Obviously, even when I was a student, to some extent, I was exhausted. To mention some names, Waiting for Godot, in terms of absurd drama over there, shows there is no glimpse of hope and people are exhausted here and we are just in a prison. So like this it is just a simple example. Apart from this example, we have a lot of examples like this where you will find that because of these theories our students- not only the students but also teachers got affected and influenced and it mostly affects negatively, not positively.*

We understand that here she is referring the theory of existentialism that works in the *Waiting for Godot*. Now this is an example how theory is used to assess a text in class. She is now working as a teacher describing her feeling when she was a student. When the interview proceeded from general to the particular, she continued:

> *Since we inculcate our culture orally and inject the western thoughts academically at the same time, they got confused. And this confusion generates them to ask a lot of questions. There is nothing wrong to teach them the western culture but there should be two sides. If I show them only one way out or if it is only one-man show, it will be really difficult for them to assess, evaluate and catch things properly and impartially.*

We can see how the trend shifts. Before the intrinsic or hidden spirit of WLTs was held responsible for the tension but now the absence of co-existence is claimed to be accountable. Another participant explains this the following way:

> *I think in the present stage it is new to the students so they think why they are learning this, why these are taught to them. They are suspicious of the introduction of these theories but I think those who teach them or introduce them they are able to persuade them and that's why when they finish this course as they have nothing to compare, and the students' understanding is very low so they cannot defence themselves and so they hardly ask questions.*

In conclusion, the contributors pointed out the naturalness of the WLTs for its being at variance with the local tradition, culture and values in the first place. They are also in favour of the shared existence of the both to remove the confusion, reduce the gap and improve the better understanding aiming at the intellectual growth of the pupils.

7.7 Are the indigenous theories or values at risk in class?

In the preceding Analysis Chapter, we have already discovered that some students' understanding of WLTs is very low, as a matter of fact; some have good perception of it. But what the teachers think of the indigenous ideas being at risk was an issue of exploration. This discovery helps us see if there is any real risk felt by the pupils and enable to figure out its nature. One interviewee responded:

> *Yes I think it often poses threat. And this threat is not direct but indirect. When the students are familiar with Marxism or feminism, somehow even without knowing anything they got influenced subconsciously and they applied it in their day to day life. And that can become a threat to their intellectual growth.*

Some thinkers in this area are with the opinions that these ideas, though they are not a danger to the native ones, pose threat only because there is no co-existence of the native theories in the syllabi. As he put it:

> *Well, teaching if you know the politics behind it... and remember theories are very much political. And what our teachers are doing? They are naive and they cannot see the politics in these theories. That's why they are saying this. But take your student from this politically imperialism; you must bring the other ideas.*

To sum up, the participant teachers, students and scholars strongly support the idea of teaching WLTs as it is a necessity for the pupils of English department but what they are trying to say here is that the nonexistence of the native philosophies creates confusions and

raises a lot of questions leading to pose a threat to the native tradition, values and faith, and thus causing a number of conflicts in them.

7.8 Is there any scope of sharing?

It is often objected that 'The goal of making academic philosophy more inclusive has so far been a failure (Coseru, 2014)'. In the same article it is objected that 'the goal of reflecting the diversity of our own society by expanding to include non-European traditions has so far been a tremendous failure. Now though it is told mostly in the western perspective, our display of the syllabi at the English departments in the Bangladeshi universities proves that they suffer the same problem of diversity.

Many never blamed the WLTs rather they said that WLTs are never a threat to the native theories or ideas but it turns to be so only due to the absence of the local theories. So there are the way-out to get rid of this problem. But what are the suggested ideas from them? One respondent replied:

> *I think it should be included in the module but if the module title is WLTs then they can change the title so that the two philosophies can be included in the same course or in some university if they do not want to change the title they can include another course or another module so that the students can learn the philosophy of Iqbal, Ibn Khuldun, Imam Ghajhali then they can judge whether they will accept or differ.*

It is not a question of superiority or inferiority; it is a question of creating a mind free of bias and tokenism. Now should there be some efforts to find a way to approach non-western theory or traditions to stimulate the intellect of the pupils? Perhaps there are some ways to avoid confrontation because the present WLTs are influenced by the next-door civilizations. The opinions of the participants echo that the inclusion of the native ideas will reduce the gap between two WLTs and tension of the natives rather it will bridge the gap causing anxieties.

> *I always think that the native critical works can help the students interpret things from multiple perspectives. Once their works are introduced to the students, they will be in a situation to compare between the values. The ability to compare and contrast can lead to their true intellectual growth. Furthermore, they may be in a situation to look at things from both spiritual and material perspective. I believe, the introduction of the works of Ibn Khuldon, Ibn Rushd, al-Ghajhali, Shah Waliallah, poet Iqbal, Alia Izetbegovic,in our syllabus will make the students ideally more prone and balanced to make critical enquiry at the existing social phenomenon.*

To conclude, the participants give a sense of introduction of the eastern ideas to the present curriculum, which can be used as a lens of comparison, assessment and appreciation. There

will be a lot of contextual social phenomena in the writings of the local and native that will make the whole learning and intellectual process sound and balanced according to them.

7.9 Why is this sharing?

To clarify the idea of addition of the native philosophy to the curriculum, we went to further discussion and the rationale of sharing. The reason will say, more deeply, how the sharing benefits or obstructs the pupils. It also aims at seeing if there is any better idea than this.

> *I think it is important to include some other philosophies then they can at least understand the relationship and gaps. It is a university. A university means that you can be specialised in one subject and you can go through many other subjects. Ok we are teaching WLTs but what is the problem to teach Muslim, Hindu or Chinese philosophy? If all of them are studied, then I can use my logic and tools of assessment more pragmatically.*

This highlights the fact that the participant is promoting the idea of the eastern philosophy to turn the pedagogy more pragmatic. Broadly speaking, she seems to be in favour of using them as a tool of assessment for the texts as the WLTs do. Not being confined to the WLTs, she makes seemingly positive claim that a university is a place where this sharing deserves to be practised for the realistic reason of the university education. Another participant continues the idea the following way:

> *Well, this is very tough to conjecture whether one sided knowledge of the famous western philosophers and their highly influential discourses grow a sense of inferiority. Though the native philosophy is not taught in the same way and to the same amount, the students already have got some informal ideas regarding those issues, of course, not all. But, I am sure of one thing-negligence of the relevant native or conflicting ideas creates confusion. Of course, the syllabus should have provision for native philosophies or discourses for making a real cognitive development and critical thinking skill.*

The opinion appears to be an assertion of sharing the native ideas which will result in developing, thinking and reasoning in the pupils. The outlook voices that it will help them being matured, and building an understanding of the world around them. Besides, he emphasizes that it will help avoiding conflict or confusion and finally it will get them the critical power of thinking.

7.10 What about the inclusion of the native philosophy?

In course of our discussion, we became more specific and particular on the issue of the inclusion because we needed to see their thought regarding this. Though the same issue is reflected in different ways before, we would like to see more accurate and productive answer that will help determine the real nature of this issue -- negative or positive. The answers are

different as usual but there seemed to be a coherence among the participants. Let us see what the first participant Mr SALI said:

> *I think this is the high time to re-design our syllabus and if we are stick ourselves to a single design, we cannot develop ourselves intellectually. Every day the world is changing, so what is the problem to change our syllabus? And obviously it will not hamper or shorten our knowledge rather we can add some more insight and knowledge.*

Again, the same hope is vibrated and the tone sounds very supportive in favour of the inclusion. The participant argued this to cope up with the changes happening around us. The idea is strengthened by another participant who raised the ruckus a bit differently by saying that Muslim philosophy is not necessarily important in the syllabus rather any Bengali philosophy as it is their right to know and study. He said:

> *SALI: I think some other philosophies should be included: may be Muslims or Hindus. There are some non-Muslim Bengali philosophies and it is not necessary to be Muslim's philosophy. In our perspective, these philosophies should be accepted and since this is a Muslim-majority country, the pupils preserve the right to know them and so the policy makers should consider this and we should not mess up millions of pupils' minds in the name of broadening their mind. Actually they are not broadening their mind. I think we should include other philosophies in the syllabus.*

So some participants claim it to be in the syllabus. They proposed the inclusion as they feel that broadening the minds and getting the intellectual growth cannot be affirmed without the participation of the local ideas. Some participants are not very direct on this issue. One of them answered the issue this way:

> *MHC: I don't think that the curriculum or syllabus we follow is totally suitable to a balanced intellectual growth of the pupils. It is somewhat conducive to a balanced intellectual growth. In fact, most of the students find the present curriculum or syllabus as a mean to a commercial end. The students at times find themselves in a perplexing state of mind due to the lack of a balanced intellectual growth. It may make them further restless and can lead to moral and ethical catastrophe.*

He is worried about the balanced intellectual growth of the pupils. He did not mention or hint any point evident and specific that made this growth unbalanced. Furthermore, he did not offer any solution to overcome this problem but we can understand that here he is implying to include something spiritual so that his pupils can be saved from the ethical destruction.

7.11 Conclusion

This Chapter presented the empirical results and analysis of the interviews that help to understand the essential points mentioned and construed by the contributors. A close look

will confirm that there are external and internal links between these interviews and questionnaires. Having said that, this interview analysis answered a lot questions from the fresh perspectives and raised newfangled issues and solutions which were not possible in the closed questions in the questionnaire.

This analysis reveals the reason of teaching WLTs in depth and the participants did not hesitate to express their every opinion even on the point of accusing WLTs for having particular agenda of their own. But here almost all unanimously commented that critical growth along with the better understanding of life were the main intentions to teach these theories in the English departments through various pedagogical methods. For example, sometimes they are used as a pure course and sometimes they are used as lens or tools of criticism of literary works like fictions, poems though they (WLTs) never cease criticizing the local social cultures, events and structures.

The overall response to the question of pupils' ability to take the load of the WLTs is nearly same which indicates that most of them find it too difficult to understand except a few ones. They have the different experiences while teaching but have got the same feelings at the end of the day. The participants held various reasons responsible for this. The idea they passed is that the pupils learn or are taught WLTs in isolation and most of them have real intention to go into the depth of study.

In reply to the question on how to make the pupils independent thinkers, they lay emphasize on comparison method of teaching with something familiar with the pupils. The conflicting ideas among the WLTs are not enough to them; rather the contradictory thoughts among the native theories are important for them to digest the ideas. The participants were in favour of motivating the pupils to find a harmony in the middle of the disagreeing ideas from both home and abroad. The clear message was that to reduce the critical detachment, the strategy must be changed.

It is interesting to see that some participants exposed the fact that some pupils, though distracted, tensed and confused, enjoy WLTs. Some teacher participants experienced the shock while teaching some WLTs like feminism and postmodernism- reflecting gender issues and rights as the local theories have different narratives from them, and it is mostly conflicting. They highlighted the assertion of meta-narrative of postmodernism, which rejects the idea of the superiority of any ideal.

When it was asked about the sharing or inclusion of native theories in the curriculum along with the WLTs, those who responded felt that it was a must. They argued that it would not

only enrich the learning process but also enable the pupils more deeper understanding. Besides, the insertion would give the learners more insight, help them assess or evaluate the literary texts more accurately and confidently, make them independent and thus they achieve the intellectual growth in the atmosphere of an intellectual tradition of comparison and cooperation.

CHAPTER EIGHT
DISCUSSION ON FINDINGS

This Chapter will focus on the key findings of the interview. The findings show that the reason of teaching the WLTs is grand in a word but it still stays far away from the achievement point. It seems that there is fantasy working behind learning WLTs for many pupils, which is taught to continue the colonial legacy in the academic area. But careful planning, suitable pedagogy, a balanced curriculum and their proper implantation can bring maximum success to reach the goal. The tension is natural as the conflict has been built up over long period of time, and perhaps we cannot stop it but it can be reduced, ignored and challenged. There are lot of scope of collaboration and sharing. So redesigning the curriculum, though not easy, can bring a lot of hope for a proper critical growth of the pupils. It also finds that the scholars need to give a serious though on way of teaching as well. Let us discuss all the points in details.

8.1 The aim is high but it proves unrealistic.

The majority of respondents feel that WLTs could not bring the expected result it has been aimed at. One of the many reasons is that though the pioneers (Bangladeshi academicians) of introducing cultural studies or WLTs at the English departments regard them as the whole way of life of a society, they have ignored the very society of the pupils. It is told to be an interdisciplinary project but never linked up with the ideas, cultures and values of the society the pupils are living in. If we take a look at the aims and objectives of cultural studies of the English department in Dhaka University and have a short discussion, we can perceive the complexity of the problems. This can lead to a good conclusion as well. Let us take a glance at the objectives of the cultural studies of the English department in DU. "This course will explore not only the theoretical aspects of cultural studies but also the paths cultural studies as a discipline has taken in the last two decades. It will consider Cultural Studies as an interdisciplinary project seeking to study culture, or what has been described as "the whole way of life of a society" as embodied in cultural productions. It will also trace the birth and growth of the discipline, beginning with "The culture and civilization" tradition then discussing the concept of g culturalism, moving on to a consideration of the contributions structuralism and poststructuralism. Marxism, and Feminism have made to the discipline. It

will conclude by considering the connections between postmodernism and Cultural Studies and by studying media culture and the politics of representations" (Course No. Eng. 506. Cultural Studies, DU. Appendix 4.2.4.6).

Taking the fact granted that cultural study is concerned with WLTs such as feminism, postcolonialism, deconstruction, psychoanalysis, ethnology, etc, it is not clear how only the study of these western theories will help the pupils understand the whole way of life of a society which is based in Bangladesh. To the pupils, there are a lot of other ideas 'of the whole way of life of a society' they live in and if there are no efforts to teach the pupils something unfamiliar, complex, and theoretical through familiar, simple, friendly and thought-provoking ideas that connect pupils' custom and capacity, the motivation turns up low as we have seen in our research. A student's life and the idea of a whole existence is not merely consisted of the ideas learnt from one course or discipline in an academic institution, they have families, relatives, neighbours, friends, communities, leisure-time activities and other schools of thoughts and social practices that affect their critical thoughts and build up their ideological, mental and intellectual life. They face the frequent and hard realities of their modern lives from the vast area out of the classroom. For example, in a society like Bangladesh, the family works as the main school of leanings of a lot of things that form the critical minds of many pupils. If anyone has the feeling that the theories are something new that enhances the analytical faculty, they will warmly welcome it but if it confuses, confronts and creates unnecessary tensions or demean their standards, they will suffer from inferior complexity and thus lose their interest to learn such good ideas. To put it simpler, the pupils may be de-motivated if they sense that the learning of WLTs cannot contribute any compelling knowledge to them rather it, being complex and hard to digest, will result in merely a wasting of time.

The problem lies some other place as well. It is told that cultural studies nowadays are never restricted to some particular areas rather it 'is always a dynamic, dialectic, multifaceted enterprise trying to find a third way between the one-sided and therefore unacceptable extremes of materialism and idealism'(Hawley, 2001). This branch of study thus epitomizes the effects of predicaments and inconsistencies in the 'humanity and social science disciplines' (ibid). It also deals with a lot of areas engaged in understanding and changing human life. WLTs under the banner of cultural studies believe that life is constructed by the 'influence of dominant political, social, and economic structures as determinants in people's lives' although some refer that life is also constructed by social practices of the human

beings. The everyday life, individual's sentiments and doings, the practical world and the local community, according to cultural studies, form 'a life world' and 'supply a theory of the individual and of subjectivity as a decisive element in cultures (Cohen, 1994). It is objected that WLTs notably has neglected a theory like this, 'where the individual is always seen as a rather passive element subjected to overpowering determining influences' (Hawley, 2001). On the contrary, 'The criticism and exposure of ideologies and myths in cultural studies are, therefore, also an essential element in feminism and postcolonialism'(ibid). So cultural studies are not free from accusations and ideologies and myths are natural and common phenomena of any culture or society. However, intercultural and self-reflexive, cultural studies not only has to do with its origin culture but also others in order to discover the other ways of life to widen a better perception of lives and society. Interestingly, bias, fragmentation and the open-mindedness are encouraged and accepted by cultural studies. Cultural studies or WLTs, in many cases, are surely democratic and generous enough to allow other theories or ideas. They challenge the others; it means they want to be challenged as well.   And this is a must because if it does not accept or allow others, the others will feel cornered and thus they will lose the interest to go with them. The present research finds that there is not enough space of the others in the present curriculum, which results in the low or de-motivation of the pupils.

8.2 Most of the students are not motivated though it sounds achievable

The overall response, by the teachers, to this question was quite negative though the critical study of the data and interview reveals the fact the pupils can be driven to study and explore WLTs intrinsically and thus be able to build a scholarly world in them. On motivation, engagement and comparison, the results highlight that around fifty percents student participants are positive whereas the rest of the students, though disagreed, are familiar with this sort of ideas and their problems and duly able to contribute to study. On the other hand, some results are clearly negative and some go against the natural tone of the questions but it never means that they are totally unaware of the common meaning of WLTs. Rather , their criticism and feedback bring out the point that they are used to read, think and asses them. For example, in response to WLTs' power and exercise of setting scales to assess the native ideas (Question 4) or their inherent nature to create uncertainty or misunderstanding (Question 8 and 9), seventy percents agreed to the item. Interestingly, on the question if 'Literary theories help us (both teachers and students) have justice and equality in valuation

the other discourse/ideas', the majority (over fifty two percents) of those responded with disagreement which confirms that they are not totally unaware of the content of the WLTs.

The findings in the pedagogy part and even in the interviews enunciate that except in one issue the teachers are not in good agreement with the pupils. For example, seventy seven percents teacher participants do not think that the students really enjoy WLTs from their own observation despite the fact that seventy one percents pupils believe they like this course. Regarding engagement, there is the same reflection. Now the question is who is right and which result is plausible here. If we go further we will see a sort of stability among the teacher participants and in the most of the later-cases the teacher and students participants have a kind of uniformity in the responses. This is manifest when we took a look at the open-ended questions and their answers by pupils.

Even if we consider the student participants' responses true, the result has strengthened the idea that students cannot take the benefit of WLTs. One of the many reasons is that the pupils cannot make a deal between WLTs and their own theories or ideas. This is reflected in the analysis chapter with the exploration that they even cannot contextualize their learning of WLTs with the outside world. And, sadly, this results in a very low or zero motivation in learning WLTs among most of the pupils.

8.3 There is tension but it can be reduced and ignored.

The analysis has already depicted and confirmed that there prevails tension in the teaching and learning process. The results also show that seventy and eighty three percents student and teacher participants respectively agreed to the statement that 'Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me.' On the other hand eighty four and seventy seven percents concurred that 'These western literary theories criticize religions, faith, tradition and values of the natives.' As to raising confusions in the minds of the pupils, eighty and seventy three percents held the same opinions. Besides, eighty two and eighty three percents student and participants concurred with the concept 'In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values.' This result is significant because here we can see an opinion backed by another strongly. And it is quite clear that there are tensions during the time of learning WLTs.

But still some students, though a small minority, disagree to the point which means that they did not think of having any tension or confusion in learning WLTs. Fascinatingly, a lot of

students and teachers did feel that WLTs influenced the pupils considerably. For example, ninety one percents student respondents agreed that 'The western literary theories have influence/ impacts on the minds of the younger SD' which was backed up by eighty six percents teacher respondents. What does this imply? It implies that though there is tension, WLTs have some power to overpower the pupils. It also entails for WLTS to have some sort of controlling power as well.

A close study of these data discloses that one of the many reasons for this tension is due to the vacuum created by the absence of the outlooks of the native. This vacuum and nonexistence incur substantial loss to the native pupils: firstly, they lose the chance of constructing or deconstructing their own theories, which engenders in creating a remote critical distance from their own outlooks which are not free of criticism, and secondly it impedes them to challenge the WLTs by anything other than the WLTs. If there had been any space to do that, the tensions surely would have been reduced.

8.4 The tool can be cultural cooperation not confrontation.

Strong evidence was found from both questionnaire and interview that cultural cooperation was possible and it could help avoid a lot of unnecessary confrontations. Some respondents, as we can see in the analysis chapter, admitted that WLTs was a threat in absence of the native ones. In the same chapter on the same issue, we notice another one to hold the view that the inclusion of native philosophy 'will make the students ideally more prone and balanced to make critical enquiry at the existing social phenomenon.' So the academic texts in the syllabus -poetry, fiction, drama, articles, theory-whether western or eastern can be seen through more lenses or glasses that help see the different shapes or beauties of the truth and knowledge they are dealing with.

Now the cooperation is an automatic phenomenon. There are two reasons to say this. Firstly, Asian or eastern philosophies and the European ones have been inherently related to each other in many cases since the inception of WLTs. Though in course of time, western theories simultaneously have been taking some fundamental changes themselves, they maintain a chain and all the branches of knowledge and ideas are somehow interlinked and aid one another. Justin E.H. Smith (2012), in this regard, says: When we say "West" we mean, ordinarily, Europe, along with its recent extension into North America. Europe is, literally, a

peninsula of Eurasia, comparable roughly in size, cultural diversity and civilizational antiquity to the Indian subcontinent".

The present WLTs cannot be imagined without Greek antiquity. But still the modern western philosophy has a lot to do with the neighbouring ones. It is clearly asserted that: "Now it is of course very difficult to define "philosophy," but if we think of it broadly as systematic reflection on the nature of reality and on humanity's place in that reality, then it is clear that Europe can make no special claim to be the home of philosophy. .... for there was always influence from neighbouring civilizations. But whatever the complexities of the world in which Plato wrote, it is at least true that subsequent tradition that would come to be called "Western" or "European" – with of course a long detour through Islamic Spain, North Africa, Persia and Central Asia, without which the Greek tradition would surely have died out (Smith, 2012)". So the indigenous theories or ideas along with the WLTs can inform the pupils how they support one another and necessarily how these two neighbouring ideas can have different scale of values.

Secondly, we have to bear in mind that 'The difference is that philosophy is simply not like science; it is much more intricately wrapped up in cultural legacies (Smith, 2012)'. Now when students are told to justify and criticize a western text, they need to know the culture of the western society, the ideas permeated into western community. For example, Marxist theory or feminism cannot rationalize their position to pass judgment in the absence of women on the stage in the theatre without knowing social structure of 16th century Elizabethan period and this is a must. But if the people are told to use their philosophy to justify the same thing, it will have two benefits out of many. It will add some extra independent skill in the first place and next teach them the way to evaluate both from a new point of view because the combinations of the two different types of criticism techniques will form a new technique which is more valuable, insightful, practical and compatible. It will be more natural to the life we have in the east and the west. And finally this cooperation will contribute to avoid the tension or worries the pupils are having.

8.5 Contextualization

As to the ability of contextualization, we have found that the pupils cannot construe the context of WLTs in their own surrounding. Modern in outlook and action, WLTs or cultural studies, though indebted to Greek philosophers like Plato and Aristotle, seek to verify or examine any works, tradition, culture or idea by their own standards; it does not matter whether it is old or new. In many cases, the theories evaluating or assessing another idea just to extrapolate are never adequately aware of the context of the idea assessed. The western scholars even accuse WLTs of neglecting their own contexts. Graff (Graff, 1986) found that 'There is something strange about the belief that we are being traditional when we isolate literary works from their contexts and explicate them in a vacuum or with a modicum of background information'.

It is a norm of the theory to 'attack the premises and values of traditional literary humanism' (ibid) and thus there is no agreement about history, convention and interpretation of the traditional trajectory. Consequently, there is no debate about the meanings and interpretations of the theory and thus they are hardly formulated. The problem is that the meaning is changed according to time and place. Here is the necessity of the context. The textual meaning of any theory is not above invalidity because 'Any statement about textual meaning could be valid only for the moment, and even this temporary validity could not be tested, since there would be no permanent norms on which validating judgements could be based' (Hirsch, 2009). But contexts and cultural givens can form some sort of meaning out of this temporary validating judgements as it is reported that 'Contemporary readers will frequently share similar cultural givens and will therefore agree about what the text meant to them' (ibid). Culture and context turn to be a way to find a meaning this way. Context or background grows a vital component when it moulds the mind like 'A red object will appear to have different colour qualities when viewed against differently coloured backgrounds. The same is true of textual meaning' (ibid). Any theory helps pupils seek to form a new world of meaning, maintain coherence out of ideas and ideologies. But this coherence in a text cannot go without context because 'Coherence depends on the context, and it is helpful to recall our definition of context: it is a sense of the whole meaning, constituted of explicit partial meanings plus a horizon of expectations or probabilities' (ibid). It is important for the readers to know the context of the authors so that they can form a meaning in their contexts.

The WLTs have hardly any scope to study the past contexts of the non-western ideas while evaluating or criticising. It is not a big issue when a WLT is assessing a western idea, work or

tradition but problem arises when it is a non-western idea which is old and differently structured. Thus they are not studied properly due to some unavoidable reasons like distance, time, resources, etc. According to Freidrich Schleiermacher: 'Finally, historical interpretation can run into trouble by construing an ancient text in terms of modern conditions instead of uncovering its writer's relationship to his or her milieu and language' (Leitch et al 2001).

One must keep in mind that what was written was often written in a different day and age from the one in which the interpreter or critic lives; it is the primary task of interpretation not to understand an ancient text in view of modern thinking, but to rediscover the original relationship between the writer and his audience. Our pupils' failure to appreciate or criticize WLTs results from their inability to contextualize WLTs because 'The complete knowledge is contained within an apparent circle, so that every extraordinary thing can only be understood in the context of the general of which it is a part, and vice versa. And all knowledge can only be scientific to the extent that it is complete' (Schleiermacher, 2001).

Every western literary theory has its own paradigm of teaching, which is thoroughly followed by the former colonies. To develop this pedagogy, it has taken a long time, labour and money. But most of the former colonised third world countries have had little to do in this area. Besides, it is a big scholarly task to challenge the western pedagogy of teaching the WLTs or English literature as they have originated from the modern idea of pedagogy. A scholar admits that ' Over the hundred-year span of our institutional history we have had a succession of methodological models, each with a corresponding pedagogy, from linguistic philosophy to positivist literary history to New Critical explication, all of which now remain as geological strata overlaid by the new theories and methodologies' (Graff, 1986). English departments in BD are not exceptional from imitating the pedagogy mentioned here. A researcher puts ideas the following way 'Thus they may 'borrow' policies and practices that were originally developed and operated, and which appeared to be effective, in a very different cultural context to that of their own societies. In effecting such transfer, detailed consideration of particular aspects of the culture and heritage of the originating country is often neglected (Nguyena, et al 2009). Due to the absence of the critical pedagogy reflecting the cultural context of the pupils, they are suffering from enjoying the critical pleasure from this course.

The matter should be given due thought to reorganise the curriculum as these findings and discussion have the implication that our pupils have real difficulty in reaching to the core understanding of WLTs due to the contextual knowledge of the western theories in the one

hand. On the other hand, the context of the pupils around them will never be neglected as this will help debate the issues raised by the theories; challenge them; explicate them and finally opens up a platform for critical discussion.

8.5 There is nothing wrong in the influential nature of WLTs but teaching WLTs should go through the ideas around them.

Though the participants admitted that WLTs generate confusion or threaten the indigenous values, more than three-quarter of them accepted and strongly support the point that WLTs have huge influence in the life of the pupils inside and outside of the class. It may sound paradoxical but it is an unassailable truth that WLTs have been playing a controlling role in almost all the branches of knowledge, in every sphere of modern life and thought in a country like Bangladesh. Somebody will follow it or not-that is a different consideration but it is already established that the British Empire like other colonizers philosophised every idea of the colonised Bangladesh, the then part of greater India. So the influence of the WLTs started long before, and the western civilization, which has immensely developed its academic performance with its hegemony over science and global economy, cannot be ignored from our lives. On the other hand, Britain -- in broader sense Europe, being the most influential controller of the global economy, dominates the social and philosophical ideas. A modern thinker in this area puts this idea the following way: Most tellingly, Europe becomes the principle locus of philosophical and scientific activity only when it comes to dominate the global economy through the conquest of the New World and the consequent shifting of the economic center of the world from Asia to Europe (Smith, 2012). So through this research, this truth has come out that though 'The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall'; they 'have influence/ impacts on the minds of the younger pupils'. So, this is a reality that cannot be overlooked or underestimated.

But to understand the WLTs, there must be some spaces for the indigenous ideas. Scholars and teachers voice the concern that without appreciating the local social structure, theories like Marxism and feminism would not work. It is told that 'Many Marxist critics believe that we cannot understand individual people or literary characters or even authors without understanding their social positions and the larger systems in which those social positions operate' (Appleman, 2000). No doubt that feminism and Marxism are two of many political

literary theories which entail readers to 'ask questions about the construction of culture, of texts, and of meaning as they seek to construct their own interpretations (ibid). The more we will discuss, the more we will see that literary theories can never be separated from our practical daily lives. They basically construct the truth of our life, way of our life, thoughts of our life. It is stated that: It does not need to be revolutionary, but like Marxism, it does aim at changing the world and the consciousness of people in the world' (ibid).

Our experiment confirms that most of the pupils know how WLTs work and what their goals are. But the problems arise when they feel their own cultures or values are threatened. Now we need to let the pupils construct the world of truth or change their world through 'the larger system in which those social positions operate'. If we do not let them know their own ideas, they will feel dispossessed. On the other hand, if they have equal access to both of the ideas: WLTs and indigenous, they will never feel to be left alone and thus their own ideas to be threatened. Rather it will back them up in 'changing the world and consciousness of the people in the world'.

8.6 Redesigning the curriculum

More than three-quarters of the participants (eighty five) from both teachers and students have adverse opinion to the point that 'indigenous or faith-based philosophies (such as Muslim or Hindus) are also a part of the present module/course to share with western literary theories'. At the same time, almost ninety are in agreement with the point of addition of some local or faith-based philosophies that can help the pupils have the view of the both sides of the coin and make them more critical minded. These findings confirm the importance of incorporation of indigenous philosophies into the WLT course, which is avoided in the present curriculum.

In regard to the integration, we made alternative questions and our study on 'An integrated/shared system of teaching, (Muslim/Hindu philosophy and western literary theories) and its contribution to intellectual growth' provides further indication for the insertion of native ideas in the curriculum. Only a small number (eight and a half) of those completed the questionnaire, participated in the interview and negated the consolidation of WLTs and the indigenous philosophies. However, as to sharing, the results in this research demonstrate that nearly cent percent (ninety percent) offer unprecedented support for the inclusion of the native ideas and for the combined system of teaching. It is the same results in the interview and openly-written-answer sections. Now, 'The purpose of the curriculum is to

prepare the student to thrive within the society as it is—and that includes the capacity for positive change and growth (Ebert et. al, 2013). The formulation of any curriculum, explicit or implicit or null or extra, cannot be imagined without the values or the practices of the natives. The universities or departments have a goal and they cannot ignore the culture or values of the society they have been in. It is the culture or values of a nation that makes its academic feat useful, progressive, stable, accessible, sublime and unparalleled. Professor Eisner, in this regard says: 'What is it that makes Princeton, Yale, Harvard, Stanford, Swarthmore, university of California at Berkeley, Smith, and Radcliff attractive places for so many middle-class students? .. But one cannot easily discount the tacit appreciation of the general culture that pervades these schools' (Eisner, 2002). Surprisingly, here, the people living in the society are completely in good agreement with the policy of the faculty as there is harmony between the curriculum and their practices (ibid). He furthermore asserts: 'Many parents as well as students recognize such qualities and guide their children to places whose implicit curriculum is compatible with their values and with the levels of social, economic, and academic achievements to which they aspire' (ibid). Multiple numbers of scholars, philosophers and theorists from the home and abroad took strong stand for the cooperation and co-existence of different branches of knowledge. To them, even opposite ideas should be read and discussed by the pupils. And this practice, in a place like university, never impedes the advancement of critical thinking rather it augments the excellence of the critical power and ability. Rather giving more emphasis on a particular idea than the other leads to unfairness. According to Newman: 'I have said already, that to give undue prominence to one is to be unjust to another; to neglect or supersede these is to divert those from their proper object'. (Newman, 2008).

There is nothing wrong even if the learned pupils are opponent to one another. He continues: An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other.

The conflicting and consistent discussed ideas form a new knowledge which learner gains through critical analysis. It forms a critical or 'intellectual tradition' which according to Newman (2008): '..of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom; or what in a former Discourse I have ventured to call a philosophical habit'.

Thus the integration or inclusion of the local philosophies into the WLT course cannot be belittled or overlooked in the curriculum.

Apart from this, certain factors are considered while originating a curriculum. Of them, 'the most important being the prevalent ideology in a given society, its educational philosophy, it value system, and its concept of human nature. The policy makers are to take the needs of the individuals and the planned development phases of the pupils into consideration. Any university in a society is founded by that very society for its need, for its development, for its advancement. 'It is society which provides it with the human and financial resources needed for the upbringing and socialization of young generations (Elmessiri, 2006). Consequently, the society preserves the right to observe if its need is analysed and fulfilled intellectually, spiritually and financially. There might be biases, and inclusion and exclusion of materials in the curricula. But whatever happens, the curricula are to go through the framework of the society for the reason that any university in a society represents the values of that society it is based on.

8.7 Rethinking the pedagogy

This study revealed that the pupils suffered from clarity of understanding. There might be many reasons for that. Surprisingly, the majority of the respondents feel that there is no scope of comparison in the pedagogic progression. Even except a small minority, most of them commented that they do not have enough access to other discourses existing in the society while doing this course. Comparison and contrast sometimes work as a tool of better perception of some complex issues for some weak students in class. For example, when students are told to analysis a character or criticize an event or assess a poem from the perspective of WLTs, there can be some native ideas to evaluate them as well. On the other hand, when the pupils are taught Feminist or Marxist theory as a tool to critically examine the social phenomena, we can show how the Bhuddist or Hindu or Baul or Islamic philosophy does the same job with their point of views.

The other discourses can be a teaching tool for the teachers to show how the critical area looks like and how they function as critiques. For clear understanding, students find it easier to comprehend the unfamiliar through familiar thoughts. The advantages of the other discourses are many. For example, the pupils are, though mostly un-academically, already familiar with many of their existing philosophies, and they are already used to examine many different modern issues with those lenses. Instead of keeping these ideas aside, they could be

used potentially. Another benefit of these theories is that the pupils will never feel excluded as their ideas are given due prominence. This pedagogical tactic of comparison and other discourses will help the pupils reduce or remove tension that they suffer from.

Culture, which is 'the active tending of natural growth (Eagleton, 2000) has always been very sensitive to the pupils as it is related to the internal feelings of their spirit. But perhaps it is something more than that. Culture covers religion, history, tradition, values, ethics etc. According to Terry Eagleton: 'Culture is a kind of ethical pedagogy which will put us fit for political citizenship by liberating the ideal or collective self buried within us (ibid). It is a fact that there is conflict between culture and civilization or tradition and modernity but what should be kept in mind is that we have to try to reduce this conflict or present WLTs in way so that the pupils do not lose their eagerness to learn more.

The finding from 'the ability of contextualization' reinforces the idea of developing the pedagogy because sixty participants have the feeling that they cannot contextualize WLTs. This is a hard task for the teachers as the background of WLTs and the native are not the same. To make things easier, there should be a thorough search for some common grounds, ideologies, terminologies, and historical links- which can be closely or remotely related. We have to see all the possible areas of similarity-overtly or covertly, and then they can be used in classroom. Even the conflicting issues among native philosophies can be used in parallel to the WLTs to form a critical habit.

There is a question regarding the objectivity of WLTs that they, according to more than half of the participants, do not help the pupils have justice and equality in valuation the other discourse/ideas. Merely critical observation or scholarly attack on a dogma or idea cannot be accused of being injustice, what WLTs naturally do. After all, this is the function of the theories. But if there is a different approach in teaching, most probably, this objection can be removed. We, in this regard, had a relevant question on the ability of the pupils to maintain the possibilities of multiple explanations of both western and non-western theories. The participants were divided into fifty-fifty. In this case, we need to think about our pedagogy of plurality instead of being confined to limited interpretation of any text. According to Annette Kolodny (2001): ' Only by employing a plurality of methods will we protect ourselves from the temptation to so oversimplify any text—and especially those particularly offensive to us'. This will help the pupils have multiple meaning and will make the sense of justice and equality clear. At the same time, this method of teaching will never make them feel cornered or marginalized. We asked if 'Learning literary theories is about encouraging flexibility in

thinking and enabling the pupils to see things as they are'. This question is made bearing it in the mind that culture is indispensably or naturally intertwined with cultural studies and WLTs are not exempt from it. Additionally, flexibility in thinking leads us explaining or interpreting the ideas from multiple perspectives. Now to create an atmosphere of flexibility, promoting ability and critical thinking, dialogue between the discourses or ideas are important. According to the famous educator <u>Paulo Freire</u> (Freire, 2003): 'Dialogue is thus an existential necessity'. He calls it a humanizing factor which should be 'consumed by the discussants'. It is important to maintain a kind of communication among the ideas. This pedagogical tactic should be introduced and then, if it is done genuinely, we will be able to bridge the gaps the pupils are talking about. Even if there is no bridge, at least the pupils can see the distance and the possible way to link up which will increase their critical faculty they are aspiring for.

Literature encompasses a broad range of discursive materials, ' from writings in standard literary genres to rap lyrics, blues poems, oral legends, diaries, magazines, movies, posters, romances, soap operas, and so on (Leithch, 2001).' But though the definition of literature varies from time to time, place to place, perspective to perspective, 'there is one constant in this culturally relative definition: literature is symptomatic of the state of its society. Above all, interpretation or examination or evaluation or critical investigation or intellectual enquiry-whatever term we use to mean the aim of WLTs, 'it employs institutional analysis, ideology critique and field-based research, as well as textual explication, exegesis, aesthetic appreciation, and personal response (ibid)'. And again cultural studies involves the 'the effects of surrounding socio-historical forces' and here they go in hand in hand.

Now pedagogy is very crucial here because contemporary theories now frame the study of literature and culture in academic institutions.

8.8 Philosophies in Bangladesh, Pedagogy, Tension and the allegation against the western philosophies

Bangladeshi has a long history of diverse philosophies and some important of them are: Buddhist philosophy, Hindu philosophers, Vaishnava philosophy , Muslim philosophy of the middle ages, Baul philosophy, Bengal renaissance, Derozio and his disciples, Liberal Muslim thinkers, Merging reform and religion, Secularism and realism , The movement for intellectual freed, Secular humanism (Banglapedaia, 2015). Some of these are suitable

enough to use as critical lens though some can be studied to know and explore more by the young learners and scholars.

Though one philosophy is not enough to explain all literary works, they are endowed with a lot of novelties of life, work and thoughts of this area. There are a lot of intellectual materials in Buddhist philosophy and their history in this area is rich as once they ruled this area. Hindu philosophy on the other hand is distinct and influences huge number of people in the largest Hindu majority India which surrounds Bangladesh by three sides.

In home, there is striking criticism of the secular education and thinking in the name of modern approach that 'have made man empirical in attitude and doubtful about the need to think in terms of religion (Hussain and Ashraf, 1979). The literary elite are accused of weakening the traditional bonds and concepts. Driving out the religious values, social concepts, democratic practices of cooperation and age-long practiced traditions are making life narrow and are squeezing on the existence the pupils.

It is objected that in the prevailing system, knowledge does not have any direct relationship with the habitual concepts of virtue. WLTs or western sociology or western analysis of life and their conflicting theories 'are directly contradictory to our traditional assumptions (ibid)'. This system is creating some people ignorant of their own culture and values. Due to losing their originality and identity, they cannot contribute anything unique in the critical area. These people known as modern educated 'are generally unaware of their own tradition and classical heritage (ibid)'. This types of knowledge bears no practical and spiritual fruit anywhere. It is observed that: 'But it is at the same time creating in their minds the same doubts and confusion, the same disintegration of human personality and hence of values the West is suffering from (ibid)'.

Tension and conflict are a logical consequence of this type of education, according to them. It is creating misunderstanding, and a sense of unhappiness and dissatisfaction has gripped the whole society. 'This conflict has already expressed itself openly in Turkey, Egypt, Indonesia, Iraq, Syria and Pakistan' (ibid).

Many academicians directly criticize the WLTs in the English departments. Challenging them, they are saying: 'Bizarre philosophies like existentialism and logical positivism try to discover a meaning in existence within the stuffy atmosphere of Godless universe, but the

more they seek to evade the central and crucial problem of faith, the more dreadfully they fail to provide a satisfactory answer to the problems of life' (ibid).

WLTs is a part of our English syllabus and our pupils will have to read them; there is no way that we will take them out from the curriculum. We need to find out a way to go ahead. It is a fact that 'The traditional system of education is resisting change but preserving spiritual values, and modern education is ignoring the inroads into values through western text-books and methodology (ibid)'. So a well-thought curriculum, syllabi and pedagogy are vital for the pupils.

8.9 Pedagogy-the Key Factor

Literary theory bearing another name philosophy 'does not exist in some pure realm of thought but in a world of institutional structures and political forces'(Scholes, 1985). Hence it is a teacher and the ways of teaching, that makes a text meaningful and then use the text as a tool or device of awareness or critical growth in the pupils. In essence, a proper pedagogy or approach makes the students reliable; give them the power of voice, the power of controlling the ideas and understanding their selves. There are influences and flaws, control and confusion, and erudition and ignorance manifest in the text. It is, quintessentially, the pedagogy that shows the text as it is, that simplifies the ambiguity and clarifies the confusion. The example of Socrates is worth mentioning here, who did not desire any awareness or understanding for himself merely but for others as well. 'His dialectic was a path toward collective knowledge.' (ibid). It was an art of investigating truths through discussion. It is pedagogy that creates a dispute intended to resolve a difference between two clashing ideas or parts reasonably, establishing truths on both sides rather than disproving one argument. Pedagogy indeed is the logical consequence or a repercussion of gaining intellectual growth through this critical interchange.

Different scholars have a lot of interesting directions regarding the pedagogy in teaching literature and theory. Obviously, theory is not something eternal truth but it, with its lens, does see the eternal-truth-books, examine them, criticises their creed and pass their opinions. Here the pedagogy, as stated in 'Textual Power' steers the student toward the accurate interpretation of the text. But if the text is partially understood and the truth varies with time, persons and historical changes, there should be some negative hermeneutic to restore the subjective dimension to criticism. By questioning the text, the students will develop a perception that pro-generates a kind of heightened awareness.

But putting restriction on some particular ideologies and examining them through theoretically ideological lens will make the critical power narrow, partial and marginalize the whole process. Here lies the importance of multiplicity of factors that make pedagogy embedded, interacted, shared, interchanged and collective. By respecting the opposite views, there creates a delicate, keen and scientific mind in the students. As Appleman (2013) says: 'On the other hand, it is very important that we don't offer only a single theory to our students, for that truly is dogmatic or propagandistic teaching.' Having the 'opposed views' witnesses the ability to hold the first-rate intelligence. Putting emphasis on more than one criterion of critical stance, Bertolt Brecht echoes the necessity of multiplicity in the subsequent way: "A man with one theory is lost. He needs several of them, or lots! He should stuff them in his pockets like newspapers (ibid)". So it really makes sense that leaving the literary theories as only orthodoxies to see any text, we have to value the opposed views and other lens to see, investigate and criticize.

In addition, the recognition of contradictory ideas is necessary because 'students and texts are embedded in huge, living, sometimes contradictory networks and if we want students to understand the workings of the textuality, then we have to think about those larger systems' (Appleman, 2013). On the other hand, the pluralistic pedagogical approach takes the students away from the subjective interpretation to different perspectives and objective understanding. The study of only-oriental theories will make the students oriental minded and their one-sided analysis, partial examination and biased lens will give a very narrow view of other theories. The oriental theories should be seen by non-orientalist lens as well. The reason is that the non-oriental theories have different lens to look into things. For better information, heightened perception, intellectual growth and sense of equality and justice, a student must know them. Literary theories can be turned to be political agenda or a tool of politicization when they confine themselves to some one-sided and definite ideas. As it is told: That this is a political program becomes clearer when you consider that it is aimed, among other things, at producing a particular type of subject. (Maria, 1992). If we want to socialize and humanize our pupils, there is no alternative to get them practised through letting their own habits, faiths and ideas have space.

So the pedagogy is really important to fulfil the ambition of being 'enlightened witnesses' or 'critically conscious'.

Now the pedagogy or curricula cannot be indifferent to the prevalent ideology in the pupil's society, its values, traditions and the concept of human nature. It has a lot of things to do with the needs and development of the students. Things become "something" when they are used in a culturally senseful way, that is to way, when they are situated on a cultural gird of intelligibility in a social location. It is the process of such situating-the use of discourse to enunciate them-that produces a "thing" as (socially) "something (ibid)". It is society, it is faith, it is values and it is tradition that up-bring, educate and socialize them. The society preserves the right to ask any questions or raise any issues going against it. While teaching, their own society can be analysed criticised and challenged but their belief should let do the same thing. This opportunity will develop a mutual tolerance of the opposite ideas, create a healthy critical atmosphere of comparative discussion, produce a new truth and establish an enjoyable teaching and learning environment.

This Chapter told the important findings in details. Here, the pedagogy was focused as the most necessary part that can link up a lot of other issues to solve the underlying problems the pupils are facing. The scholars, as seen in the discussion, put huge emphasis on the local philosophies, traditions and culture that should be into consideration while making the curriculum and teaching in class.

CHAPTER NINE
CONCLUSIONS AND RECOMMEDATIONS

9.1 CONCLUSIONS

This research aimed at exploring the cultural and pedagogic concerns, and their effects in teaching and learning the WLTs in Bangladeshi higher education institutions. Started with investigating the intention behind teaching these theories, this study went through a lot of valuable academic experiences from Bangladeshi teachers, students, scholars, freelance critics and documents. Finally, it finishes concluding some important observations and recommendations.

This paper shows the reasons for teaching WLTs formally and informally and then analysed thoroughly to search for a common goal or a conclusion as some representative universities want the pupils to be merely familiar with the western philosophies whereas some have broad intention to acculturate the life. This research has established the fact that WLTs at the English departments are mostly limited to be a simply prominent educational route in the curriculum or a module to pass in the examination to the most of the pupils. On the other hand, though everybody wants their pupils to have intellectual or critical growth, the study shows that, these pupils finished the unit with a confused and suspicious mind.

The findings add to the influence of the theories in the life of some few students. As 'Philosophers, it has been claimed, have largely abandoned hope (Eagleton 2017)', there remains a risk of studying these theories. The same risks could be posed by the native philosophies or theories as well. So, students should be protected from partiality, fanaticism, short-sightedness and de-motivation, and no theory whether western, eastern or native is above criticism. For a better, inclusive and disinterested understanding, they should be checked, challenged, and adjusted.

The literature review revealed that due to the lack of any solid, clear and focused work in this area, the students' needs were not analysed and thus we could not identify the teaching and learning prospects and problems of these critical instruments. Some other facts have emerged from this research and one of them is that tension or worries slow down the high motivation

and WLTs are losing their aesthetic value of being scholarly devices or lenses. But this study learns that a devised policy can tailor to meet a lot of worries and challenges the pupils and teachers are facing.

This research underlines the role and power of philosophical texts and literature. We noticed the participants to admit this fact naively. Every text has different stories with different backgrounds, arguments, persuasive styles, logic and themes. They attract many pupils, encourage them and influence them. The common truth for every book or idea is that every one of them has their own version of philosophy. It is quoted from George Orwell: 'No book is genuinely free from political bias. The opinion that art should have nothing to do with politics is itself a political attitude' (Appleman, 2000, p60). So every philosophy has their own agenda- some are easily seen and some are inextricably-woven. This hidden ideology can lead the pupils to a different track if there are not enough and other proper resources, texts and literature.

The results and discussion of this research find the above point to be considered because there are lots of accusations against WLTs, raised by the western critics themselves. For example, Knapp and Michaels, in their book Against Theory, says: 'criticism is an activity that cannot be governed by transcendent principles; rather, it is a "practice," prior to and not determined by any guiding theory (Knapp and Michaels, 2001, p2458)'. Now every theory or philosophy has the grand aspects declared by itself and they function as an explainer and guide to the phenomena related to human life. Knapp and Michaels oppose the theory with its 'attempt to guide or regulate critical practice by general principles standing outside or above human interests, beliefs, and practice (ibid, 2461)'. They add that the mistake of critical theory is that it imagines the problems to be real but in reality the problems seem real. They asserts that 'in contemporary philosophy of language, all meanings are intentional (ibid, p2463)'. And, it, in their work, is shown 'how theoretical accounts of intention always go wrong.' This work finds it valuable to bring these matters into focus that will help pupils identify the ideologies in the WLTs.

This paper concludes that 'intention' is a kind of response to the surroundings. To write any theory, intention or experience is a must. It is said that "If language cannot guarantee that the intention of its author -- whether divine or human -- can be known, then how can it function as a vehicle of knowledge? (ibid, p240)". Without living in a society and being involved in it,

it is hard for an individual to have any intention or intentional concept. A philosopher finds this model in his/her existing society because he/she uses the ideas, issues, complexities, resources, tensions or the sense of logic, morality, ethics, welfare, justice and so on from his surrounding and contemporary world. Every society, its culture, values, faiths, practices are special and independent from one another. In this sense every critic, theorist and theory has their limitations.

This study sees that when a theorist or philosopher forms a theory, her/his context naturally differs from that of other part of the world. A native philosopher living in a western country from her/his birth to university degree at a stretch will be logically unaware of the deep-rooted issues of other societies of the world. This enquiry finds Hegel very supportive on this issue, who said: 'To comprehend what is the task of philosophy, for what is reason. As far as the individual is concerned, each individual is in any case a child of his time; thus philosophy, too, is its own time comprehended in thoughts. It is just as foolish to imagine that any philosophy can transcend its contemporary world as that an individual can overleap his own time or leap over Rhodes'. He seriously defends the importance of the contemporary world and context. He says: 'If his theory does indeed transcend his own time, if it builds itself a world as it ought to be, then it certainly has an existence, but only within his opinions - a pliant medium in which the imagination can construct anything it pleases (Hegel, 1991). Consequently, from data analysis, our work has led to the conclusion that the contextual criticism of the WLTs along with the native ones will make a significant contribution to the whole process, and motivate the learners to digest the theories critically and creatively.

This research discovers fascinating information on structuralism by Imam Ghajhali, a Muslim philosopher, who has theory on language like Barthes.   Besides, Shah Waliullah of India, who preceded Karl Marx, has specific views on the social structure and relationship. Ibn Khaldunn has been a prominent figure for his historical, linguistics, social, cultural and political theory. Persian philosopher and love poet Rumi's contribution in metaphysics is highly appreciated and acknowledged and thus included in many western and North American universities. He speaks about 'ego' as Marx speaks though there are differences between them. The Discussion Chapters shows some other Bengali philosophies practised for ages.   So the pupils have ample opportunities to augment the critical capability and excellence by studying the both side by side.

This case study suggests more research on pedagogy because the present pedagogy is not very effective due to the lack of proper professional skill of the teachers in this area and of enough resources. The teachers in this discipline entail to do more research on the methods, techniques and policies of teaching WLTs. For example, the mentors can think of taking both formative and summative assessment instead of the latter only. Besides, the teaching can be more student-centred and research-based. Sometimes the ideas are contradictory to themselves and the learners find it misleading. For example Marxism sees the social structure and relationships in the Twelfth Night and Hamlet in one way, whereas feminism, psychoanalysis, deconstruction, modernism and postmodernism see the same in different ways. It is true that these criticisms facilitate to become critical minded but still weak pedagogies and many distant and different focuses sometimes make the pupils confused. It becomes worse when they use this tools to criticise their own texts-fiction or not-fiction. Thus there must be more investigations to find the way-out of these complexities.

This study strongly feels the consideration of integration of indigenous theories in the curriculum on the basis of the fact that though teacher and student perceptions are different on pedagogical issues, they mostly agree to the point of integration or addition. It will remove their tension as they will feel a sense of belonging and identify the presence of their own values, ideas and culture.

This research provides a framework for a new a theory of criticism. We know that the grand theories we are talking about are very confident and independent and they are all meta narratives separately. The native theories practise similar values on the face of meta-narrative. Having said that, if we put WLTs on one scale and the indigenous on the other "Neither standpoint can be empirically disproved, since each will interpret the facts in a way that confirms its own validity. In a similar way, both optimism and pessimism are forms of fatalism. .. All that is really possible, then, as with epistemological relativism, is for the two camps to respect each other's opinion in a rather toothless kind of tolerance (Eagleton, 2017, p3). So though there are differences, there has to be appreciation for one another. Broad-mindedness should be practised and opportunity should be created to interrogate and challenge one another.

In conclusion, it is not WLTs but mainly the teaching methodology and curriculum that are turning things harder for the pupils. But integration, reorganization, cooperation, tolerance and the approach of dialogical presentation can be considered in the reformulation of the whole development. More examination on this area will undoubtedly make things clearer, easier and happier.

9.2 RECOMMEDATIONS

This research proposes the following recommendations:

1. Further work needs to be done in this area because it is not enough at all for Bangladesh that has 137 public and private universities for 200 million people. Lots of students go to colleges due to the unavailability of spaces in the universities. Most of these institutions run English departments where WLTs is a core course. There, not being adequate investigation in this area, the teachers are bereft of proper skills that lead the students to suffer. The government and the University Grant Commission of Bangladesh must notice this issue and help teachers do more research in this field.

2. It is recommended that the policy makers in the universities and at the departments should introduce the native philosophies or ideas to facilitate to learning. They can form a board consisting of the critical theory scholars who will study the needs and worries of the pupils and then recommend integrating the necessary indigenous ideas.

3. We believe that English literature is perhaps the richest of all in the world at this moment. Its philosophy is also at a leading point and it has huge enriched creative writings. In English syllabus in BD universities, there are some postcolonial fictions that directly malign the values of the natives. These texts should be identified, challenged and balanced incorporating the proper and relative native texts in the syllabus.

4. Future work should concentrate on the similarity and dissimilarity between WLTs and native philosophies. We need to see the area and extent of difference and cooperation. It will reveal some interesting facts helpful to devise a balanced curriculum.

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11 APPENDICES

11.1 THE SAMPLE COVER LETTER SENT TO THE PARTICIPANTS AND HEAD OF THE DEPATMENTS

29 September 2015

Dear Sir / Madam

I am writing this letter for your contribution to do my research, which is entirely **voluntary**. This is a PhD research on *Teaching of Western Literary Theories in Higher Education Institutions in Bangladesh: An Empirical Case Study*. This research is trying:

To critically investigate the cultural and pedagogic issues related to the teaching of western literary theories in higher education institutions in Bangladesh.

It will take approximately 20 to 30 minutes to complete the questionnaire.

Any information you give me will be treated as important and confidential and they will be used for academic and scholarly purposes only.

Should you require further information about this study or if you have any concerns you can contact me via this email ███████████████████ or my PhD Supervisor Dr Abdullah Sahin at ████████████

Sincerely,

Md Azabul Haque

PhD Research Student

The Markfield Institute of Higher Education

(University Gloucestershire)

Ratby Lane, Markfield,

Leicestershire

LE67 9SY, UK

11.2 QUESTIONAIRRE, OPEN-QUESTION AND INTERVIEW TEMPLATES

11.2.1 QUESTIONAIRRE TEMPLATE

Name:

Gender: Male /Female   Age:

How long have the participants been teaching/working:

Or Which institution is the participant studying:

Name of the Institution the participant is working/worked at:

The qualification possessed:

MA / PhD in English language literature / MA in English Language/other:

Please give a tick mark on any of the options below:

(Closed questions)

1	Most students in Bangladesh have enough motivation for learning western literary theory. a) b) c) d) e)
2	Students enjoy this literary theory course/module. a) b) c) d) e)
3	These western literary theories pose a threat to culture, tradition and values of the natives. a) b) c) d) e)
4	These theories raise a lot of questions regarding social, historical, cultural, economic, and religious matters among the pupils. a) b) c) d) e)
5	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in our students' mind while teaching these theories in class. a) b) c) d) e)
6	There is scope of comparative discussion in the present curriculum (such as western, non-western, etc).

		a)	b)	c)	d)	e)
	The western literary theories have influence/ impacts on the minds of the younger students.					
7		a)	b)	c)	d)	e)
8	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) and consider it to be one band of the many in a shopping mall.					
		a)	b)	c)	d)	e)
9	In Bangladesh, the outlooks of western literary theories differ from that of native's attitude.					
		a)	b)	c)	d)	e)
10	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work.					
		a)	b)	c)	d)	e)
11	Our students can contextualise the literary theories- putting theories into relevant events around us or connecting the theories to the practical issues surrounding us.					
		a)	b)	c)	d)	e)
12	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc.					
		a)	b)	c)	d)	e)
13	Studying literary theories, students can consciously deal with the problem of different ideologies.					
		a)	b)	c)	d)	e)
14	Literary theories entail encouraging flexibility in thinking, enabling us to see things as they are.					
		a)	b)	c)	d)	e)
15	These literary theories motivate the pupils to formulate ideas for their life.					
		a)	b)	c)	d)	e)
16	Literary theories help us (both teachers and students) have justice and equality in valuation the other discourse/ideas in Bangladesh.					
		a)	b)	c)	d)	e)
17	Literary theories enable the pupils to maintain the possibilities of multiple explanations-western and non-western.					

	a)	b)	c)	d)	e)
18	Faith-based philosophies (such as Hindu, Buddhist or Muslim) are also included in curriculum to share their views. a) Yes b) No				
19	Inclusion of some faith-based philosophies can help the pupils have the view of the both sides of the coin and make the pupils' mind balanced and more critical. a) b) c) d) e)				
20	An integrated system of teaching, (Muslim/Hindu philosophy and western literary theories or philosophy) can help the pupils achieve intellectual growth. a) b) c) d) e)				

11.2.2 OPEN QUESTIONS TEMPLATE

(Answering the OPEN questions in writing in five to ten sentences)

1. The adequacy of the text books or materials the students use on western literary

2. The opportunity to gain the access to other discourses existing in their society

3. The objective view of WLTs towards the culture, beliefs and values of the society in Bangladesh

4. The dogmatic or propagandistic view of WLTs

5. Critical power of the BD students to analyse WLTs

6. The capacity of WLTs to help deal with the problems of the beliefs, attitudes, habits and feelings in the BD society

7. The biasness of WLTs

8. Regarding the cultural shock of the students

9. Clarity of the main idea of WLTs

10. How much the students become 'enlightened witnesses or critically vigilant' to critique the prevailing values, faith, traditions and other social norms

11. How much the curriculum or syllabus is conducive to a balanced 'intellectual growth' of the pupils

12. The pupils' familiarity with other eastern philosophers like Ibn Khuldon, Ibn Rushd, al-Ghazzali, poet Iqbal, Alia Izetbegovic and their critical works

13. What about the critical work of the above in helping the students to interpret from multiple perspectives

14. Having any professional development opportunity

11.2.3 INTERVIEW TEMPLATE

(Answering the interview questions in details using personal experience)

1. Reasons for teaching the western literary theories (WLTs) at the English departments in Bangladesh

2. How much the pupils can use WLTs to assess literary works

3. The pupils' capacity to understand the norms of the literary theories to challenge or deal with the texts or contexts?

4. The understanding of the students' in the ideology/(ies) of the LTs

5. How much do they become independent thinkers

6. Regarding the influence of the WLTs

7. The feeling of the pupils while postmodernism, feminism, Marxism, etc criticize their culture

8. In class, if the BD students grow a sense of inferiority in comparison to their own

9. What do they think of the discourses and philosophies prevailing in our society, for example Al Ghazali, Syed Shah Waliullah, Ibn Khaldun, etc.

11.3 Sample Application and Consent letter from an English Department of a University

Charirman of English Deptt.
Request for necesary coopuration.

31.7.13

31 July 2013

Registrar, Islamic
Bangladesh University
Gazaria Tower
89/12, R. K. Mission Road (Maniknagar) Dhaka-1203

Dear Sir

Ref: PhD research questionaire

I am writing this letter for the contribution of some English department students of your university to my research, which is entirely **voluntary**. This is a PhD research on *Western Literary Theories Facing Challenges in the Higher Education Institutions in Bangladesh*. This research is trying:

> To critically investigate the cultural and pedagogic issues related to the teaching of western literary theories in higher education institutions in Bangladesh.

It will take approximately 20 to 30 minutes to complete the questionnaire.

Should you require further information about this study or if you have any concerns you can contact me via this email ██████████████████ or my PhD Supervisor Dr Abdullah Sahin at ████████

Sincerely,

Md Azizul Haque
PhD Research Student
he Markfield Institute of Higher Education
Ratby Lane, Markfield,
Leicestershire,
LE67 9SY, UK

11.4 Consent Letter from the Head of an English Department of a University

বাংলাদেশ ইসলামী বিশ্ববিদ্যাল

BANGLADESH ISLAMI UNIVERS:

Date: 18-08-

Department of English

Memo

Mr. Azabul Haque, a PhD Research student of Markfield Institute, UK, is d research work on "Western Literary Theoies Facing Challenges in the Hi Education institutions in Bangladesh". He has sought our co-operatio complete the questionnaire prepared by him for the research.

Mr. M. Salim Uddin, Lecturer of our department, is requested to do the nec in this regard in consultation with Mr. Sabbir Ahammad, coordinator (M Sakiba Ferbousy, coordinator, (Female) and with Mr. Shakeel Jaman. Lecturer. The work should by done by 22 August 2013, at 1:00 pm ßai Room 502.

18.08.13

Prof. Abdul Jabbar Miah
Chairman (In Charge)
Department of English

11.5 PILOT QUESTIONAIRRE

Thank you for agreeing to contribute to this PhD research on 'Western Literary Theories Facing Challenges in the Higher Education Institutions in Bangladesh'. I am interested in finding out about teachers' approaches and practices in teaching western literary theories. Allowing for this, the students' responses and their concerns or queries, if there is any, are area of my study as well.

You are not obliged to take part in this case study and may withdraw your opinion at any time.

This data will only be used for my research. Your answers are anonymous and will be treated as confidential.

Please give your considered view. If you feel uncomfortable answering any of the questions, you may leave it blank.

Gender: Male /Female (Please give a tick mark on the correct one)   Age:

How long have you been teaching?:   Subject:

The qualification you possess:

MA / PhD in English language literature / MA in English Language:

Please circle 1, 2, 3 or 4. Please leave blank the space for the question that does not apply to you.

1 = I **strongly agree** to this statement   2 = I **agree** to this statement

3 = I **disagree** to statement   4 = I **strongly disagree** to this statement

Most students in Bangladesh have adequate skill for learning western Literary theory.	1	2	3	4
Students' participation and feedback are satisfactory in this course.	1	2	3	4
Modern western literary theories often criticize any particular faith, values and tradition.	1	2	3	4
These philosophies pose a threat to faith, tradition and values of the natives.	1	2	3	4

Students often ask questions to remove confusion about the view of the western theories.	1	2	3	4
The western theory raises a lot of conflicting questions regarding belief in the minds of the pupils.	1	2	3	4
The answers of these conflicting questions are easy and available.	1	2	3	4
The interpretations of the theories and religious thinkers vary.	1	2	3	4
The religion has given the world a philosophy of standards of value and judgement.	1	2	3	4
There are some tensions between these theories and faith, which the students are often stuck with.	1	2	3	4
There is the scope of comparative discussion in curriculum.	1	2	3	4
The western literary theories easily conquer the minds of the younger students.	1	2	3	4
Sometimes the western literary theories relegate the feelings and faith less important.	1	2	3	4
Western literary theories are at variance with the spiritual realization and the essence of moral values.	1	2	3	4
There are religious textbooks in the syllabus of western literary theories.	1	2	3	4
Religious Philosophical books are taught and in the syllabus of this discipline.	1	2	3	4
Western secular literary philosophies help students become secularists.	1	2	3	4
There is no room in the whole teaching process for teaching any religious traditional philosophies.	1	2	3	4
The western literary theory has hardly any scope to be sympathetic to spiritual values.	1	2	3	4
Students do not care about their faith, value and tradition criticised by the western literary theories.	1	2	3	4
Students do not usually know what is good for them, so it is not important to consider their opinions while preparing a syllabus.	1	2	3	4

Could you please answer the following questions?

1. What is your view of the content of curriculum? Is it balanced enough to provide the students with both material and spiritual needs?

2. Do you think the text books on western literary theory are adequate to create a real critical mind of the learners?

3. It is often told that only the teaching of western literary theory without faith-based texts is making the learners western minded and anti-faith. What is your opinion?

4. Do you feel any necessity of integrating or embedding the faith-based texts or learning in the syllabus to create cooperation between them?

5. Did you find any tension in the students while explaining these materialistic theories in class?

6. Is there any scope to discuss any faith issue from the authentic source while they are criticised by western theory like modernism, deconstruction or postmodernism?

7. Does the content of the western theory have any negative impact on the learners?

8. How are they taught? Is it interactive or teacher-centred?

9. Do they achieve the intended target?

10. What are the common issues the students raise?

11. Do you have any professional development opportunity?

12. How long are you teaching literary theory?

13. Is it generally positive or negative?

14. Are there enough philosophical texts related to faith, spirit, tradition and values?

15. Is it possible to teach literary theory in context of Bangladeshi setting?

16. Would you mind giving an interview?
If you have any questions, please contact me: **Md Azabul Haque,**
███████████████

Tension
Criticizing the faith, religion and values

	Item	SA	A	D	SD	DON'T KNOW	Total
SD	These western literary theories criticize religions, faith, tradition and values of the natives.	30%	54%	13%	0.5%	1.5%	100%
TCH	These western literary theories criticize religions, faith, tradition and values of the natives.	37%	40%	17%	0.03%	3%	100%
Mn		33.5%	47.0%	15.0%		2.25%	100.0%
MDn		33.5%	47.0%	15.0%		2.25%	100.0%
STDv		4.9%	9.8%	2.8%		1%	0.00%
Rn		7%	14%	4%		1.50%	0%

Table 1.8: Results of the data on the critical power of WLTs

Raising confusion and posing threat

	Item	SA	A	D	SD	DON'T KNOW	Total
SD	These theories raise a lot of confusions regarding belief in the minds of the pupils.	34%	50%	10%	3%	3%	100%
TCH	These western literary theories pose a threat to religions, faith, tradition and values of the natives/the pupils.	20%	53%	20%	0%	7%	100%
Rn		14%	3%	10%	3%	4%	0%
Mn		27%	51.5%	15%	1.5%	5%	100%
MDn		27%	51.5%	15%	1.5%	5%	100%
Std. Deviation		9.9%	2.1%	7%	2.1%	2.8%	0%

Table 1.9: Results of the data on confusion and threat

Creating Tension

Tension	Item	SA	A	D	SD	DON'T KNOW	Total
SD	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me.	9%	61%	20%	3%	7%	100%
TCH	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me.	20%	63%	7%	3%	7%	100%
Rn		11%	2%			0.0%	0.00%
STDv		7.7%	1.4%			0.0 %	0.0%
Mn		11.5%	62%			7%	100%
MDn		11.5%	62%			7%	100%

Table 1.10: Results of the data on tension

Outlook

	Item	SA	A	D	SD	DON'TK NOW	TOTAL
SD	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values	21%	61%	12%	2%	4%	100%
TCH	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values	30%	53%	3%	.00	14%	100%
Mn		25.5%	57.0%	7.5%	.01	9.0%	100%
MDn		25.5%	57.0%	7.5%	.01	9.0%	100%
Rn		9%	8%	9%	.02	10%	0%
STD v		6.4%	5.7%	6.4%	.015	7%	0.0%

Table 1.11: Results of the data on the outlook of WLTs

Dealing with issues

	Item	SA	A	D	SD	DON'T	TOTA

	Items	SA	A	D	SD	DON'T KNOW	Total
SD	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc.	27%	54%	7%	.03	9%	100%
TCH	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc	40%	47%	3%	.00	10%	100%
Mn		33.5%	50.5%	5.0%	.0150	9.5%	100.0%
MDn		33.5%	50.5%	5.0%	.0150	9.5%	100.0%
STDv		9.2%	4.9%	2.8%	.02121	0.70%	0.00%
Rn		13%	7%	4%	.03	1%	0%

Table 1.12: Results of the data on dealings

Impact Influence

	Items	SA	A	D	SD	DON'T	Total

						KNOW	
SD	The western literary theories have influence/ impacts on the minds of the younger SD.	21%	70%	3%	0.03	3%	100%
TCH	The western literary theories have influence/ impacts on the minds of the younger SD.	26%	60%	7%	0.00	7%	100%
Mn		23%	65%	5%		5%	100%
STD v		3.5%	7.07107%	2.82843%		2.82843%	0.00000%
MDn		24%	65%	5%		5%	100%
Rn		5%	10%	4%		4%	0%

Table 1.13: Results of the data on influence

Marginalization

Item	SA	A	D	SD	DON'T KNOW	Total

	Item	SA	A	D	SD	DON'T KNOW	TOTAL
SD	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall.	21%	43%	25%	.04	7%	1.00
TCH	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall.	27%	50%	13%	.00	10%	30.00
STDv		4.2%	4.9%	8.5%	.02828	2.1%	20.5
Rn		6%	7%	12%	.04	3%	29
Mn		24%	46.5%	19%	.0200	8.5%	15.50
MDn		24%	46.5%	19%	.0200	8.5%	15.5

Table 1.14: Results of the data on marginalization

Justice and outlook

	Item	SA	A	D	SD	DON'TKNOW	TOTAL
SD	Literary theories help us	20%	21%	37	15%	7%	100%

	Item	SA	A	D	SD	DON'T KN	TOTAL
TCH	(both TCH and SD) have justice and equality in valuation the other discourse/ideas. Literary theories help us (both TCH and SD) have justice and equality in valuation the other discourse/ideas justice and equality in valuation the other discourse/ideas.	10%	13%	47%	7%	23%	100%
Mn		15%	17%	42%	11%	15%	100%
MDn		15%	17%	42%	11%	15%	100%
STDv		7%	6%	7%	6%	11%	0%

Table 1.15: Results of the data on justice and outlook

Multiple Meaning

	Item	SA	A	D	SD	DON'T KN	TOTAL

						OW	
SD	Literary theories enable the pupils to maintain the possibilities of multiple explanations- western and non-western.	16%	34%	31%	11%	8%	100%
TCH	Literary theories enable the pupils to maintain the possibilities of multiple explanations- western and non-western.	33%	7%	40%	7%	13%	100%
Mn		24.5 %	20.5 %	35.5 %	9.0%	10.5 %	100%
STD v		12 %	19 %	6%	3%	4%	0.00%
Rn		17%	27%	9%	4%	5%	0%
MDn		24.5 %	20.5 %	35.5 %	9.0%	10.5 %	100%

Table 1.16: Results of the data on multiple meaning

Encouraging Flexibility

Item	SA	A	D	SD	DON'TKNOW	TOTAL

	Item	SA	A	D	SD	DO N'T	Total
SD	Learning literary theories is about encouraging flexibility in thinking enabling us to see things as they are.	6%	30%	46%	.04	14%	100%
TCH	Learning literary theories is about encouraging flexibility in thinking enabling us to see things as they are.	3%	13%	57%	.00	27%	100%
Mn		4.5%	21.5%	51.5%	.02	20.5%	100%
MDn		4.5%	21.5%	51.5%	.02	20.5%	100%
Rn		3%	17%	11%	.04	13%	0%
STD v		2%	12%	7%	.029	9.2%	0.00%

Table 1.17: Results of the data on encouraging flexibility

Curriculum
Native's philosophy in the curriculum

	Item	SA	A	D	SD	DO N'T	Total

						KNOW	
SD	Faith-based/religious philosophies (such as Muslim or Hindus) are also a part of my present module/course to share with western literary theories.	1%	21%	67%	8%	3%	100%
TCH	Faith-based/religious philosophies (such as Muslim or Hindus) are also a part of my present module/course to share with western literary theories.	3%	10%	60%	20%	7%	100%
Mn		2%	15.5%	63.5%	14%	5%	100%
MDn		2%	15.5%	63.5%	14%	5%	100%
STDv		1.4%	7.7%	4.9%	8.4%	2.8%	0.0%
Rn		2%	11%	7%	12%	4%	0%

Table 1.18: Results of the data on curriculum

Provision for Improvement
Addition/Integration

	V2	SA	A	D	SD	DON'T KNOW	Total
SD	Addition of some faith-	30%	54%	.09	.03	4%	100%

TCH	based philosophies to the present course/module can help us. Inclusion of some faith-based philosophies can help the pupils have the view of the both sides of the coin and make them more critical minded.	40%	50%	.00	.00	10%	100%
Mn		35%	52%	.0450	.015	7%	100%
MDn		35%	52%	.0450	.015	7%	100%
STDv		7%	2.8%	.06	.02	4.2%	0.00%
Rn		10%	4%	.09	.03	6%	0%

Table 1.19: Results of the data on integration

Sharing

	V2	SA	A	D	SD	DON'T KNOW	Total
SD	An integrated/shared system of teaching, (Muslim/Hindu philosophy and western literary theories) can contribute to our intellectual growth.	51%	37%	3%	2%	7%	100%

TCH	An integrated system of teaching, (Muslim/Hindu philosophy and western literary theories or philosophy) can help the pupils achieve intellectual growth.	37%	43%	7%	3%	10%	100%
Mn		44%	40%	5%	2.5%	8.5%	15.5
MDn		44%	40%	5%	2.5%	8.5%	15.5
STDv		9.8%	4.2%	2.8%	0.7%	2.1%	20.5
Rn		14%	6%	4%	1%	3%	29.0

Table 1.20: Results of the data on sharing

11.7 A SAMPLE COMPLETED QUESTIONNAIRE FROM A TEACHER PARTICIPANT

The data in this questionnaire will only be used for my research anonymously. If you do not know the answer or feel uncomfortable in answering any of the questions, you may leave it blank.

Name: Mr M R Howlader

Gender: Male   (Please give a tick mark on the correct one)   Age: 31

How long have you been teaching?: 5 years

The qualification you possess:

MA / PhD in English language literature / MA in English Language/other: MA TEFL

Name of the Institution you are working/worked at: LBC ENGLISH SCHOOL

Please give a tick mark on any of the options below:

1	Most students in Bangladesh have enough motivation for learning western literary theory. a) **strongly agree b)** *agree* c) **disagree** d) **strongly disagree e) I do not know.**
2	Students enjoy this literary theory course/module. a) **strongly agree b)** *agree* c) **disagree** d) **strongly disagree e) I do not know.**
3	These western literary theories pose a threat to religions, faith, tradition and values of the natives. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
4	These theories raise a lot of questions regarding social, historical, cultural, economic, political and religious matters among the pupils. a) **strongly agree b)** *agree* c) **disagree** d) **strongly disagree e) I do not know.**
5	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in our students' mind while teaching these theories in class. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
6	There is scope of comparative discussion in the present curriculum (such as western, non-western, etc). a) *strongly agree* **b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
7	The western literary theories have influence/ impacts on the minds of the younger students. a) *strongly agree* **b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
8	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) and consider it to be one band of the many in a shopping mall. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
9	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values. a) *strongly agree* **b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
10	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
11	Our students can contextualise the literary theories- putting theories into relevant events around us or connecting the theories to the practical issues surrounding us. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know.**

12	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc. a) **strongly agree b)** _**agree**_ c) **disagree** d) **strongly disagree e) I do not know.**
13	_Studying literary theories, students can consciously deal with the problem of different ideologies._ a) **strongly agree b) <u>agree</u>** c) **disagree** d) **strongly disagree e) I do not know.**
14	Literary theories entail encouraging flexibility in thinking, enabling us to see things as they are. a) _**<u>strongly agree</u>**_ **b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
15	These literary theories motivate the pupils formulate ideas for their life. a) **strongly agree b)** _**<u>agree</u>**_ c) **disagree** d) **strongly disagree e) I do not know.**
16	Literary theories help us (both teachers and students) have justice and equality in valuation the other discourse/ideas. a) **strongly agree b)** _**<u>agree</u>**_ c) **disagree** d) **strongly disagree e) I do not know.**
17	Literary theories enable the pupils to maintain the possibilities of multiple explanations-western and non-western. a) _**<u>strongly agree</u>**_ **b) agree** c) **disagree** d) **strongly disagree e) I do not know.**
18	Faith-based philosophies (such as Hindu, Buddhist or Muslim) are also included in curriculum to share their views. a) **Yes** b) _**<u>No</u>**_

11.8 **A SAMPLE QUESTIONNAIRE FOR A STUDENT PARTICIPANT**

QUESTIONAIRRE FOR STUDENTS

The data in this questionnaire will only be used for my research anonymously. If you do not know the answer or feel uncomfortable in answering any of the questions, you may leave it blank.

Name:

Gender: Male /Female (Please give a tick mark on the correct one)   Age:

The year you studied / are studying in:

Did you study / Are you studying literary theory course/module?:

Institution you are studying in:

Please give <u>a tick mark</u> on or <u>put an underline</u> under any of the four options below:

1	I enjoy western literary theory course/module. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
2	I engage myself in discussion and actively take part in class while doing this course/module. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
3	These western literary theories criticize religions, faith, tradition and values of the natives. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
4	These theories raise a lot of conflicting questions regarding my social, historical, cultural, economic, political and religious matters. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
5	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
6	I can compare western literary theory with non-western ones such as Islamic, Hindus, Buddhist, etc. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree**
7	The western literary theories are influential and thought-provoking. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
8	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
9	The outlooks of western literary theories differ from that of native faiths and values in Bangladesh. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
10	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**

11	*I can contextualise the literary theories- putting theories into relevant events around me or connecting the theories to the practical issues surrounding me.* a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
12	These theories themselves examine many local and global issues- media, economics, relationships, social structures, etc. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
13	*Studying literary theories, I can consciously deal with the problem of different ideologies.* a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
14	*Learning literary theories is about encouraging flexibility in thinking enabling us to see things as they are.* a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
15	These academic literary theories motivate me change my life. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
16	*Literary theories help us have justice and equality in valuation the other discourse/ideas.* a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
17	*Literary theories enable us to maintain the possibilities of multiple explanations-western and non-western.* a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
18	Faith-based/religious philosophies (such as Muslim or Hindus) are also a part of my present module/course to share with western literary theories. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
19	Addition of some faith-based philosophies to the present course/module can help us have the view of the both sides of the coin and make us more critical minded. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**
20	An integrated/shared system of teaching, (Muslim/Hindu philosophy and western literary theories) can contribute to our intellectual growth. a) **strongly agree b) agree** c) **disagree** d) **strongly disagree e) I do not know**

11.9 Breakdown of the data in questionnaire

No	Factors/Issues	1 Pedagogy	SA	A	D	SD	DON'T KOW	Total
1*	I enjoy western literary theory course/module.		15	35	20	-	-	70
	Most students in Bangladesh have enough motivation for learning western literary theory.		3	4	15	8	-	30
2	I engage myself in discussion and actively take part in class while doing this course/module.		12	35	14	1	1	70
	Students enjoy this literary theory course/module, while doing this course/module.		1	7	17	5	-	30
3	I can compare western literary theory with non-		15	35	15	4	1	70

#	Statement						Total
	western ones such as Islamic, Hindus, Buddhist, etc.						
	There is scope of comparative discussion in the present curriculum (such as western, non-western, etc). ones such as Islamic, Hindus, Buddhist, etc.	4	3	12	9	2	30
4	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work.	25	38	2	1	4	70
	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work.	9	18	2	-	1	30
5	Literary theories help us (both teachers and students) have justice and equality in valuation the other discourse/ideas.	14	15	26	10	5	70
	Literary theories help us (both teachers and students) have justice and equality in valuation the other discourse/ideas justice and equality in valuation the other discourse/ideas.	3	4	14	2	7	30
6	Literary theories enable the pupils to maintain the possibilities of multiple explanations-western and non-western.	11	24	22	8	5	70
	Literary theories enable the pupils to maintain the possibilities of multiple explanations-western and non-western.	10	2	12	2	4	30

*every number has two questions with answers: the shaded one represents students and the un-shaded one teachers. Different colours in the tables are merely to mean the different sections.

No	Factors/Issues	2 Tension	SA	A	D	SD	DON'T KOW	Total
7	These western literary theories criticize religions, faith, tradition and values of the natives.		21	38	9	1	1	70
	These western literary theories criticize religions, faith, tradition and values of the natives.		11	12	5	1	1	30
8	These theories raise a lot of confusions regarding belief in the minds of the pupils.		24	35	7	2	2	70
	These western literary theories pose a threat to religions, faith, tradition and values of the natives/the pupils.		6	16	6	-	2	30
9	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me.		6	43	14	2	5	70
	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in students.		6	19	2	1	2	30
10	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values		15	43	8	1	3	70
	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values		9	16	1	-	4	30
11	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc.		19	38	5	2	6	70
	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc		12	14	1	-	3	30

No	Factors/Issues 3 Impact	SA	A	D	SD	DON'T KOW	Total
12	The western literary theories have influence/ impacts on the minds of the younger students.	**15**	**49**	**2**	**2**	**2**	**70**
	The western literary theories have influence/ impacts on the minds of the younger students.	8	18	2		2	30
13	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall.	**15**	**30**	**17**	**3**	**5**	**70**
	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall.	8	15	4	-	3	30
14	I can contextualise the literary theories- putting theories into relevant events around me or connecting the theories to the practical issues surrounding me.	2	21	39	3	5	70
	Our students can contextualise the literary theories- putting theories into relevant events around us or connecting the theories to the practical issues surrounding us.	2	3	18	-	7	30
15	Studying literary theories, I can consciously deal with the problem of different ideologies.	3	26	29	3	8	70
	Studying literary theories, students can consciously deal with the problem of different ideologies.	1	3	14	5	7	30
16	Learning literary theories is about encouraging flexibility in thinking enabling us to see things as they are.	1	20	31	1	10	63
	Learning literary theories is about encouraging flexibility in thinking enabling us/the students	1	4	17	-	8	30

No	Factors/Issues	SA	A	D	SD	DON'T KOW	Total
	to see things as they are.						
17	These academic literary theories motivate me change my life.	13	32	18	2	5	70
	These literary theories motivate the pupils formulate ideas for their life.	4	18	3	-	5	30

No	Factors/Issues **4 Curriculum**	SA	A	D	SD	DON'T KOW	Total
18	Faith-based/religious philosophies (such as Muslim or Hindus) are also a part of my present module/course to share with western literary theories.	1	15	47	5	2	70
	Faith-based/religious philosophies (such as Muslim or Hindus) are also a part of the present module/course to share with western literary theories.	1	3	18	6	2	30

No	Factors/Issues **5 Provision for Improvement**	SA	A	D	SD	DON'T KOW	Total
19	Addition of some faith-based philosophies to the present course/module can help us	21	40	6	-	3	70
	Inclusion of some faith-based philosophies can help the pupils have the view of the both sides of the coin and make them more critical minded.	12	15			3	30
20	An integrated/shared system of teaching, (Muslim/Hindu philosophy and western literary theories) can contribute to our intellectual growth.	36	26	2	1	5	70
	An integrated system of teaching,	13	14			3	30

(Muslim/Hindu philosophy and western literary theories or philosophy) can help the pupils achieve intellectual growth.

No	Questions for students only	Yes	Not all the time	No	Not sure	I don't know	Total
1	Did you experience any cultural shock or tension while doing this course?	44	5	14	4	3	70
2	While doing this course, do you gain access to other discourse existing in your society?	24	9	31	6		70
3	Are the discussions or main themes of literary theory clear to you all the time?	10	20	38	4		70

11.10 Coding Summary of the factors

No	Coding	Purpose
1	Methods of Teaching (Pedagogy)	To get the pedagogical picture of learning and teaching the WLTs widely
2	Tension	If there is any tension really. If so, how, where and when.
3	Impact of LTs	The truth about its existence and the mode of the influence

| 4 | Curriculum | The presence of non- WLTs in the present curriculum |
| 5 | Provision for improvement | Chance of integration of non-WLTs or scope of their co-existence in the curriculum. |

Table 1.22: Summary coding with purposes

Breakdown of the coding in details

Tables 1.23: Breakdown of the coding part by part

1 Pedagogy

No	Questions	Coding
1	I enjoy western literary theory course/module.	Motivation
2	I engage myself in discussion and actively take part in class while doing this course/module.	Motivation
3	I can compare western literary theory with non-western ones such as Islamic, Hindus, Buddhist, etc.	Capability of comparison
4	Literary theories like Marxism, feminism, deconstruction and postmodernism set scales of their own to explain, justify and criticize any literary, historical, social and religious work.	Critical power
5	Literary theories help us (both teachers and students) have justice and equality in valuation the other discourse/ideas.	Critical or analytical ability
6	Literary theories enable the pupils to maintain the possibilities of multiple explanations-western and non-western.	Critical perception

2 Tension

	Questions	Coding
7	These western literary theories criticize religions, faith, tradition and values of the natives.	Attitudes or feelings

8	These theories raise a lot of confusions regarding belief in the minds of the pupils.	Perception or experience
9	Theories like post-colonialism, deconstruction, modernism, postmodernism, feminism, etc often create tensions/confusion in me.	Feelings and reaction
10	In Bangladesh, the outlooks of western literary theories differ from that of native faiths and values	Outlooks
11	These theories themselves examine many local and global issues like media, economics, relationships, social structures, etc.	Critical awareness

3 Impact

	Questions	Coding
12	The western literary theories have influence / impacts on the minds of the younger students.	Authority
13	The literary theories marginalize/corner the faith (such as Hinduism/Christianity/Islam/Buddhism) as one band of the many in a shopping mall.	Marginalization
14	I can contextualise the literary theories- putting theories into relevant events around me or connecting the theories to the practical issues surrounding me.	Contextualization
15	Studying literary theories, I can consciously deal with the problem of different ideologies.	Ideologies
16	Learning literary theories is about encouraging flexibility in thinking enabling us to see things as they are.	Flexibility
17	These academic literary theories motivate me change my life.	Impact

4 Curriculum

	Questions	Coding
1	Faith-based/religious philosophies (such as Muslim or Hindus)	Curriculum

| 8 | are also a part of my present module/course to share with western literary theories. | |

5 Provision for improvement

	Coding	Purpose
1 9	Addition of some faith-based philosophies to the present course/module can help us	Sharing
2 0	An integrated/shared system of teaching, (Muslim/Hindu philosophy and western literary theories) can contribute to our intellectual growth.	Integration

11.11 SAMPLE OPEN ANSWERS FROM A TEACHER PARTICIPANT

Could you please answer the following questions in writing?

1. Do you think the text books or materials, the students use, on western literary theory are adequate to make them proper critical minded? Why or how?

I think it is adequate and the existing texts books should be taught properly.

2. Do your students have the opportunity to gain the access to other discourses existing in their society? If yes, how? *(Please write five to ten sentences on it.)*

I think no. The system does not allow them to have full access to other discourses existing in their society. I would consider the policy maker's decision and formation of curriculum. The system of accessibility should be directed from the policy makers and then pass it on the institutions.

3. Do you think the western literary theories hold 'completely objective' view of the culture, beliefs and values of the society the pupils are living in (in Bangladesh)? How? *(Please write five to ten sentences on it.)*

I would say in a different way. Pupils in Bangladesh have more bookish knowledge than practical application of theories. They are not taught and trained on the process of application of different theories. This could be a sort of default in teaching methods.

4. While teaching these theories, do you sense them dogmatic or propagandistic? *(Please write five to ten sentences on it.)*

Propagandistic. Different theories evolved from concerning time and space. So every theory has a background and ground to argue of that specific issue. Therefore, I believe I sense it propagandistic .

5. How do your students critically analyse the western theories and other literary works? Do they use western literary theories themselves or some other lens? *(Please write five to ten sentences on it.)*

In many cases I have seen them using literary theory dictionary and sometime they gain insight into it through class lecture, reading books and thought showering activities.

6. How (do you think) western literary theories help the students deal with the problems of the beliefs, attitudes, habits and feelings in the society they are living in? *(Please write five to ten sentences on it.)*

To a great extent. They feel enabled to alanyse any text from a particular literary theory. They try to apply ideas of literary theory in issues that they find in everyday situation.

7. Do you think <u>only</u> the teaching of western literary theories without non-western ones has a tendency to make the learners biased or Europeanized? If yes, to what extent? *(Please write five to ten sentences on it.)*

Student should be taught both western and non western literary theory to be neutralised.

8. Did you see your students experience any cultural shock while teaching theories like postmodernism, Marxism, feminism or psychoanalysis in class? If yes, how do you deal it? *(Please write five to ten sentences on it.)*

Yes. There are certain sensitive issues that could be shocking in some religion. For example, talking about having sex, pornography, physical relation and some vulgar language are not allowed to some religions and theories like lesbianism and gay could hurt that particular religion.

9. Do you think the discussions or main themes of the western literary theories are clear to the students as you expected? If yes, how do you do that? If no, why? *(Please write five to ten sentences on it.)*

I don't think so. There are always widening gap between teaching and learning. Teaching western theories in setting like non western area is often difficult to crate an effective imagery. Students therefore receives more input on bookish ideas than practical one.

10. How much (do you think) your students become 'enlightened witnesses or critically vigilant' to critique the prevailing values, faith, traditions and other social norms? *(Please write five to ten sentences on it.)*

It depends on their ability to read and apply. Sometimes, it becomes difficult to become enlightened to critique the prevailing values, faith, traditions and other social norms. In most situations of their lives I guess it is not possible to critique these issues.

11. How much (do you think) the curriculum or syllabus you followed (it could be the whole English curriculum or Literary theory course only) is conducive to a balanced 'intellectual growth' of the pupils? *(Please write five to ten sentences on it.)*

It would be helpful in their intellectual growth only if they are on syllabus according to their study level and age. Inclusion of all theories in,for example, undergraduate programme would be a pressure and hindrance to the mental growth of the learners.

12. Are you familiar with any philosophers like Ibn Khuldon, Ibn Rushd, al-Ghazzali, poet Iqbal, Alia Izetbegovic, and their critical works?
No

13. Do you think the critical **work of the above** can help your students interpret from multiple perspectives or **they** aim critical enquiry at the literary works and the existing social phenomenon as western literary theories do? How or why? *(Please write five to ten sentences on it.)*

14. Did/do you have any professional development opportunity?

Self reflective teaching and sometimes attending seminars and workshops on ELT could help professional development.

If you have any questions, please contact me: **Md Azabul Haque,** █████████████

Thank you very much for this great contribution.

04/08/2015

11.12 A SAMPLE MA SYLLABUS OF A UNIVERSITY (DHAKA UNIVERSITY) WITH WLTS/CULTURAL STUDIES COURSE (SCANNED COPY)

UNIVERSITY OF DHAKA

Syllabus of the Department of English

for

M. A. Course

for the

Session : 2001-2002 to 2007-2008

Published by
THE UNIVERSITY OF DHAKA
BANGLADESH
2004

Price : Tk. 8-00
(Taka Eight) only.

DEPARTMENT OF ENGLISH

UNIVERSITY OF DHAKA

SYLLABUS : M.A. (Literature)

From Session : 2001-2002

Duration: *One Year* No. of Courses: *Twelve* Total Marks: 500

Course No.	Title	Full Marks
Compulsory Course		
Eng. 501	Modernism	95
Eng. 502	Shakespeare	95
Elective Courses :		
Eng. 503	Post-Colonial Literature and Theory	95
Eng. 504	Postmodernism in Literature	95
Eng. 505	20th Century Women's Prose and Feminist Literary Criticism	95
Eng. 506	Cultural Studies	95
Eng. 507	American Literature-I (From Bradford to Twain)	95
Eng. 508	American Literature-II (From James to Morrison)	95
Eng. 509	Modern European Fiction and Drama	95
Eng. 510	Translation in Theory and Practice	95
Eng. 511	Modern World Drama	95
Eng. 512	Research Methodology and Practice	95

MARKS DISTRIBUTION

Course Final Examination : (Each Course—75×
Total Course—5)=375

Tutorial : (Each Course—20×
Total Course—5)=100

Viva Voce : 25

Total Marks=500

Notes :

1. Courses Eng. 501 and Eng. 502 are compulsory
2. Students must take 3 (three) other elective courses
3. Students who opt for American Literature must take Eng.507 and Eng. 508. and another elective course.
4. Not all elective courses will be offered every year.

Course No. : Eng. 501
Course Title : Modernism
Full Marks : 95 (Course Final—75 Tutorial—20)
Examination Duration : 4 (Four) Hours.

Antecedents : Poe, Baudelaire, Whitman, Pater, Nietzsche, Wilde
International Character : The Geography of Modernism : Europe, North and South America, Bengal
Movements : Symbolism, Aestheticism, Imagism Vorticism, Impressionism, Futurism(Italian and Russian) Expressionism, Dada and Surrealism.

Texts :

Poetry : Yeats, Eliot, Pound, Stevens
Novel : Conrad, Joyce, Lawrence, Woolf.
Drama : O' Neill, Synge

Recommended Readings :

Malcolm Bradbury, *Modernism*
E. Wilson, *Axel's Castle*
Pelican Guide to English Literature, Vol. 7.

(Selections to be provided later)

Course No : Eng. 502
Course Title : Shakespeare
Full Marks : 95 (Course Final—75+Tutorial—20)
Examination Duration : 4 (Four) Hours.

Texts :

A Midsummer Night's Dream, *King Lear*, *Henry IV*
(Part-I and A) : *Hamlet* ; *Othello* ; *Measure for
Measure* ; *The Tempest*; Sonnets (as in Norton).

Criticism :

S.T. Coleridge, *Lectures on Shakespeare*
AC. Bradley, *Shakespearean Tragedy* : Chapters on
Hamlet
E.M.W. Tillyard, *The Elizabethan World Picture*
Introduction, Wilson Knight, *The Wheel of Fire*
Jan Kott, *Shakespeare Our Contemporary : Essay on
Hamlet*
John Drakasis, *Alternative Shakespeares*, Vol. I.
Stephen Greenblatt, *Shakespearean Negotiations*
Peter Childs, ed., *Post-Colonial Theory and English
Literature*
Frank Kermode, *Shakespeare's Language* .
Harold Bloom, *Shakespeare : The Invention of the
Human.*

...

Course No : Eng : 503
Course Title : Post-Colonial Literature and Theory
Full Marks : 95 (Course Final—75+Tutorial—20)
Examination Duration : 4 (Four) Hours.

Theory :

Homi Bhabha, "Remembering Fanon : Self, Psyche and the Colonial Question",
Edward Said, "Orientalism Reconsidered",
Introduction to *Culture and Imperialism*
Chinua Achebe, "The African Writer and the English Language,"
Ngugi wa Thiong'o, "The Language of African Literature",
Stuart Hall, "Cultural Identity and Diaspora"
F. Jameson, "Third World Literature in the Age of Global Capitalism"
Spivak, G.C., "Can the Subaltern Speak ?"

Literary Texts :

Kipling, *Kim*
Conrad, *Heart of Darkness.*
Achebe, *Things Fall Apart*
V.S. Naipaul, *A Bend in the River*
R.K. Narayan, *Waiting for the Mahatma*
J.M. Coetzee, *Life and Times of Michael K*
Amitav Ghosh, *Shadow Lines*

Recommended Readings :

Ashcroft, B. et. al, *The Empire Writes Back : Theory and Practice in Post-Colonial Literature.*
The Post-Colonial Studies Reader
Key Concepts in Post-Colonial Studies
Bhabha, H.K., *The Location of Culture*
Boehmer, E., *Colonial and Postcolonial Literature : Migrant Metaphors*

(5)

Childs, P., and Williams, P., *An Introduction to Post-Colonial Theory*

Childs, P, *Post-Colonial Theory and English Literature: A Reader*

Chrisman, L. and Williams P., *Colonial Discourse and Post-Colonial Theory: A Reader.*

Gandhi, Leela, *Post-Colonial Theory: A Critical Introduction*

* Loomba, Ania, *Colonialism/Post-Colonialism*

Pennycook, A., *English and the Discourses of Colonialism*

Said, Edward, *Culture and Imperialism*

Spivak, G.C., *The Post-Colonial Critic*

Course No : Eng : 504
Course Title : Postmodernism in Literature
Full Marks : 95 (Course Final—75+Tutorial—20).
Examination Duration : 4 (Four) Hours.

Ideas/areas of focus

Modern vs. postmodern
What is postmodern/postmodernity/ postmodernism?
Postmodernism and literature
Postmodernism and architecture
Postmodernism and the visual arts
Postmodernism and popular culture
Postmodernism and feminism
Critiques of postmodernism

Essays :

1. Jurgen Habermas, "Modernity versus Postmodernity"
2. Jacques Derrida, "Structure, Sign, and Play in the Discourse of the Human Sciences."
3. Ihab Hassan, "Toward a Concept of Postmodernism
4. Jean-Fracois Lyotard, "The Postmodern Condition."
5. Jean Baudrillard, "Symbolic Exchange and Death."
6. Barbara Creed, "From Here to Modernity : Feminism and Postmodernism."
7. Steven Connor, "Postmodernism in Architecture and the Visual Arts."

(6)

Texts :

Karl Vonnegut, *Breakfast of Champions*
Milan Kundera, *The Unbearable Lightness of Being*
Gabriel Garcia Marquez, *Strange Pilgrims*
Norton Anthology of Postmodern American Fiction

References :

Waugh, Patricia, *Practising Postmodernism, Reading Modernism*, London : Edward Arnold, 1992.
Natoli, Joseph and Linda Hutcheon (eds.), *A Postmodern Reader*, Albany : State University of New York Press, 1993.
Eagleton, Terry, *The Illusions of Postmodernism*, Oxford : Blackwell, 1996.
Wheale, Nigel (ed.), *Postmodern Arts*, London : Routledge, 1995.
Smart, Barry, *Postmodernity : Key Ideas*, London : Routledge, 1993.
Powell, Jim, *Postmodernism for Beginners*, Hyderabad : Orient Longman, 1998.
Connor, Steven, *Postmodernist Culture*, Oxford : Blackwell, 1997.
Bauman, Zygmunt, *Postmodernity and its Discontents*, Cambridge : Polity Press, 1997.

Course No : Eng. 505
Course Title : 20th Century Women's Prose and Feminist Literary Criticism
Full Marks : 95 (Course Final—75 + Tutorial—20)
Examination Duration : 4 (Four) Hours

Texts :

Early 20th Century

Kate Chopin, *The Awakening*
Rokeya Sakhawat Hossain, *Sultana's Dream*
Virginia Woolf, *A Room of One's Own*
Zora Neale Hurston, *Their Eyes Were Watching God*

Late 20th Century

Tillie Olsen, *Silences* (Selections).
Margaret Atwood, *Handmaid's Tale*.
Sylvia Plath, *The Bell Jar*
Doris Lessing, *The Golden Notebook*
Anita Desai, *Fire on the Mountain*

Recommended Readings :

Virginia Woolf, *A Room of One's Own*
Ellen Moers, *Literary Women*.
Elaine Showalter, *A Literature of Their Own*
Terry Lovell, *Consuming Fictions*
Ed. S. Tharu and K Lalita, *Women Writing in India : 5th Century BC. to the Present*, Volume 2
Ed. K Sangari and S. Vaid, *Recasting Women : Essays in Colonial History*
Ed. N. Zaman and F. Azim, *Infinite Variety : Women in Society and Literature.*
Simone de Beauvoir, *The Second Sex*
Memoirs of a Dutiful Daughter .

Course No. . Eng. 506
Course Title : Cultural Studies
Full Marks : 95 (Course Final—75—Tutorial—20)
Examination Duration : 4 (Four) Hours

This course will explore not only the theoretical aspects of cultural studies but also the paths cultural studies as a discipline has taken in the last two decades. It will consider Cultural Studies as an interdisciplinary project seeking to study culture, or what has been described as "the whole way of life of a society" as embodied in its cultural productions. It will also trace the birth and growth of the discipline, beginning with "The culture and civilization" tradition then discussing the concept of culturalism, moving on to a consideration of the contributions structuralism and poststructuralism, Marxism, and feminism have made

Department of English

Jahangirnagar University

FOURTH YEAR | 850 Marks (2011 – 2015)

Course Code	Course Titles	Credits	Marks
E 401	20th Century Poetry	4	100
E 402	20th Century European Drama	4	100
E 403	20th Century European Fiction	4	100
E 404	20th Century American Literature: Cather to Hemingway	4	100
E 405	Introduction to Critical Theory	4	100
Concentration on Literature and Cultural Studies			
E 406	20th Century American Literature: Bellow to Plath	4	100
E 407	Australian, South Asian, and Trans-cultural Literature in English	4	100

Code	Course	Credits	Marks	
E 408	Research Methods in Literature and Cultural Studies	4	100	
				OR

Concentration on Applied Linguistics and ELT				
E 409	Psycholinguistics	4	100	
E 410	Sociolinguistics	4	100	
E 411	Research Methods in Applied Linguistics and ELT	4	100	**E 405 Introduction to Critical Theory**
Viva-Voce		2	50	4 Credits	10
		34	*850*	

0 Marks (35 *Final Examination*+35 *Seminar*+20 *Tutorial*+10 *Attendance*)

This course introduces students to the vibrant field of contemporary critical theory. Offering nine critical schools and theories as diverse as formalism and poststructuralism, the course samples seminal writings that have shaped the development of different critical theories. The course is intended both to study the basic tenets of select theories but also to learn how these theories are applied to read literary, popular and other discourses.

FORMALISMS

- Major focus 'literariness'; *ostranenie* (Shklovsky) 'baring the device'; foregrounding (Mayakovsky); *fabula* and *syuzhet*

STRUCTURALISM AND SEMIOTICS

- Major focus – sign and signification; connotation; paradigm and syntagm; binary oppositions; *mythoi*; archetypal criticism (Frye); narratology (Todorov); 'mythology' (Barthes)

MARXIST LITERARY THEORY

- Karl Marx "Grundrisse"

Major focus – base and superstructure; modes of production; ideology; ISA (Althusser); hegemony (Gramsci); Cultural Materialism (Williams)

FEMINIST LITERARY THEORY

- Simone de Beauvoir   "Myth and Reality" (from *The Second Sex*)
Major focus   androgyny (Woolf); Other (Beauvoir); 'Images of Women' criticism
(Millett); gynocriticism (Showalter); binary oppositions
(Cixous); *l'écritureféminine* (Cixous); black feminist criticism (Smith); postcolonial
feminism (Spivak)

PSYCHOANALYTIC CRITICISM

- Lionel Trilling   "Freud and Literature"
Major focus   the unconscious; drives; defenses; Oedipus complex; object relations
theory; Imaginary, Symbolic and Real; Name-of-the-Father; trauma

POST-STRUCTURALISM & DECONSTRUCTION

- Jacques Derrida   "Différance"
Major focus   logocentrism; *différance*; *jouissance*; aporia; the death of the author;
heteroglossia; carnivalesque; rhizome; territorialization; disciplinarity

POSTMDOERNISM

- Ihab Hassan   "Postmodernism and Paracritical Bibliography"
Major focus   capitalism (Eagleton); grand narrative (Lyotard); intertextuality
(Kristeva); simulacrum and hyperreality (Baudrillard); pastiche (Jameson)

POSTCOLONIALISM

- Homi K Bhabha   "Remembering Fanon"
Major focus   Orientalism (Said); ambivalence (Bhabha); diaspora (Hall)

CULTURAL STUDIES

- Stuart Hall   "The Work of Representation"
Major focus   culture; consumption; representation; 'high' and 'low' culture;
popular culture; media and mass communication

Required Reading

- Leitch, Vincent B. *The Norton Anthology of Theory and Criticism.*London and New
   York: W W Norton & Company, 2001.
- Lodge, David with Nigel Wood. *Modern Criticism and Theory*: *A
   Reader.* Pearson, Education: India, 2005.

- Rivkin, Julie and Michael Ryan. *Literary Theory: An Anthology*. Oxford: Blackwell, 1998.

Recommended Reading

- Barry, Peter. *Beginning Theory*. Manchester: ManchesterUniversity Press, 1995.
- Brooker, Peter. *A Concise Glossary of Cultural Theory*. London: Arnold, 1999.
- Brooker, Peter, Raman Selden and Peter Widdowson, *A Reader's Guide to Contemporary Literary Theory*. London: Prentice Hall, 1997.
- Childs, Peter and Patrick Williams, *An Introduction to Post-Colonial Theory*. Essex: Longman-Pearson Education, 1997.
- Eagleton, Terry. (1983) *Literary Theory: An Introduction*. Minnesota: UMP, 2008.
- Ryan, Michael. *Literary Theory: A Practical Introduction*. Oxford: Blackwell, 2004.
- Tyson, Lois. *Critical Theory Today*, 2nd Edition, New York and London: Routledge, 2008.
- Waugh, Patricia (Ed.). *Literary Theory and Criticism: An Oxford Guide*. Oxford: OUP, 2006.
- Wolfreys, Julian (Ed.). *Introducing Literary Theories: A Guide and Glossary*. New Delhi: Atlantic Publishers, 2005.

CONCENTRATION ON LITERATURE AND CULTURAL STUDIES

407 Australian, Canadian, and South Asian Literatures in English

4 Credits | 100 Marks (70 *Final Examination*+20 *Tutorial*+10 *Attendance*)

This course introduces students to the rich variety of the Australian, Canadian and South Asian literatures in English in the 20th century. Addressing a panoramic array of contemporary experiences, ranging from diaspora and hybridity to history and nationalism, the select texts provide a window to the complicated play of domination and resistance that informs contemporary humanity. Knowledge of the socio-political and cultural background of the modern day Australia, Canada and India, the history of the European colonization, and anti-colonial resistance movements is required.

- Patrick White   *A Fringe of Leaves*
- Philip Michael Ondatje   *The English Patient*
- R K Narayan   *The Guide*
- Nissim Ezekiel   "Background, Casually," "Night of the Scorpion," "The Visitor," "Goodbye Party for Miss Pushpa T.S."
- Kamala Das   "The Old Playhouse," "An Introduction," "The Invitation," "The Freaks," "The Looking-Glass"
- Salman Rushdie   *Midnight's Children*
- Amitav Ghosh   *The Shadow Lines*

(DARUL IHSAN UNIVERSITY, SCANNED COPY)

Department of English Language and Literature
Darul Ihsan University, Dhaka
(An Abode of Excellence)

Course Outline
of
B.A. (Honors) and M.A. Program

B.A. Honours
Duration: 4 Years (8 Semesters), Total Credits : 125

Course Code	Course Title
	First Year First Semester
ENG 111	Foundation English
ENG 112	Listening and Speaking
ENG 113	Reading Comprehension I
ENG 114	Paragraph Writing
IC 111	Introduction to University Education
IS 111	Islamic Studies I
BENG 111	Bengali Literature
COMP 111	Introduction to Computer I
	First Year Second Semester
ENG 121	Speaking
ENG 122	Reading Comprehension II
ENG 123	Business Writing
ENG 124	Expository Writing
IS 121	Islamic Studies II
HIST 121	Bangladesh Studies
IC 121	History of Science
COMP 121	Introduction to Computer II
	Second Year First Semester
ENG 211	Introduction to Literature I: Poetry and Essay
ENG 212	Introduction to Literature II: Drama and Fiction
IS 211	Islamic Studies III
POL 211	Introduction to Political Science
ECON 211	Introduction to Economics
PHIL 211	Introduction to Philosophy
	Second Year Second Semester
ENG 221	Writing Essays on Literature
ENG 222	Pre-Renaissance English Literature
ENG 223	English Prose : From More to Johnson
ENG 224	Rise of the English Novel
ENG 225	Introduction to Linguistics
CIV 221	World Civilizations
	Third Year First Semester
ENG 311	Renaissance and Seventeenth Century Drama
ENG 312	Shakespeare
ENG 313	Renaissance and Seventeenth Century Poetry
ENG 314	Restoration and Eighteenth Century Literature
ENG 315	Western Classical Literature
	Third Year Second Semester
ENG 321	Romantic Poetry
ENG 322	Victorian Poetry
ENG 323	Victorian Novel
ENG 324	Victorian Prose
ENG 325	Introduction to Stylistics

Course Code	Course Title
	Fourth Year First Semester
ENG 411	Modern British Novel
ENG 412	American Literature to 1900
ENG 413	History of Literary Criticism I
ENG 414	Practical Criticism and Discourse Analysis
ENG 415	Critical Theory
ENG 416	Research Methodology
	Fourth Year Second Semester
ENG 421	Modern British Poetry
ENG 422	Modern European Drama
ENG 423	Twentieth Century American Literature
ENG 424	History of Literary Criticism II
ENG 425	Classical Islamic Literature

M.A.
Duration: One Year (2 Semesters), Total Credits : 27

First Semester
Four of the following courses will be offered:

Course Code	Course Title
ENG 511	Approaches to Shakespeare
ENG 512	Post-Colonial Literature I
ENG 513	Poetry of World War II
ENG 514	Man and Society in Neo-Classical Poetry
ENG 515	Literature and Religious Experience
ENG 516	Post-War British Fiction 1945-1975
ENG 517	ELT Methodology: Principles & Practice
ENG 518	Canadian Literature
ENG 519	Australian Literature
ENG 520	Violent Death in Renaissance Drama

Second Semester
Five of the following courses will be offered:

Course Code	Course Title
ENG 521	Feminist Perspectives on Literature
ENG 522	Diasporic Writing
ENG 523	European Literature
ENG 524	Perspectives on Indian Literature in English Translation to 1945
ENG 525	Constructing the Child: Children's Literature 1837-1914
ENG 526	Post Colonial literature II
ENG 527	History of the English Language
ENG 528	Postmodernism in Literature
ENG 529	Translation in theory and practice

Mode of evaluation for each course (M.A.) 1ˢᵗ Semester

Class Presentation (at least 2)	10 %
Class Test (at least 2)	10 %
Assignment (at least 2)	10 %
Semester Final	60 %
Viva-Voce	10 %

2ⁿᵈ Semester :

Dissertation	30 %
Semester Final	60 %
Viva-Voce	10 %

Mode of evaluation for each course (B.A.):

Class Presentation	10%
Class Test	20%
Semester Final	60%
Viva-Voce	10%

In the final semester students will write a paper in each course in lieu of the Class Tests.

Total Cost – BA(Hons) : Tk. 1,38,000/-
1ˢᵗ Semester : Tk. 26,000/- (Tuition Fee+ Admission Fee + Others)
Next Per Semester : Tk. 16,000/-

Total Cost – MA : Tk. 44,800/-
1ˢᵗ Semester : Tk. 26,400/- (Tuition Fee+ Admission Fee + Others)
Next Semester : Tk. 18,400/-

❖ **Concession Available for Meritorious & Poor Students**
Admission Hotline: 0171-5077469, 9134007

Administration Office : House # 21, Road # 9/A, Dhanmondi R/A, Dhaka-1209. Phone: 9127841, 8114803
Department Office : House # 39/A, Road # 8, Dhanmondi R/A, Dhaka-1205. Phone: 9134007

Department of English Language and Literature
Darul Ihsan University

Syllabus Approved by the Faculty of Human Sciences on 6 December 2003, by the Academic Council on 7 December 2003, and by the Syndicate on 8 December 2003, to Be Made Effective from January 2004

9 December 2003

B. A. Honours

Duration: 4 Years (8 Semesters)
Minor Courses: 28 Credits
Major Courses: 97 Credits
Total Credits : 125

First Year

First Semester
Total Credits : 15

Course

Credits

NC 111 Introduction to University Education

Non-Credit

This is a non-credit compulsory course. Students must attend and pass the course.

The purpose of the course is to orient the student to higher studies in his subject so that he can get the full benefit from his university education and be saved from many avoidable difficulties and frustrations. The student will receive a clear idea of what a university education is and will acquire the skills essential to that education. The student can thus proceed with his work with full awareness of what is expected of him and with the ability to meet that expectation.

Points to be addressed in the course :

(A) What is a university education?

(B) What is required of the student?

(C) Getting acquainted with books

(D) Reading strategies and note-taking (from lecture; from books)

Page 1 of 25

ENG 415 Critical Theory

This course presents and examines the major literary theories of the last century that radically re-shaped critical response to literature.

For special attention :

- Structuralism
- Post-structuralism
- Semiotics
- Psychoanalysis
- Marxist criticism
- Feminist criticism
- Post-colonialism
- Post-modernism

ENG 416 Research Methodology

This is an introductory course in research methodology dealing with the basic techniques of research and scholarly writing.

Major aspects to be covered:

- Research : definition, asking questions, generating ideas
- Choosing the topic
- Primary and secondary sources
- Finding materials in the library
- Evaluating materials
- Taking notes
- Documentation: references, footnotes, endnotes, and bibliography
- Layout and mechanics
- Marshalling facts and arguments
- Writing the paper/dissertation: a sample schedule, outline, preparing abstract, the first draft, revision and the final work
- Writing a book review
- Presenting a paper

11.15 A SAMPLE MA SYLLABUS OF A UNIVERSITY (JATIYA KOBI NAZRUL ISLAM UNIVERSITY) WITH WESTERN PHILOSOPHY COURSE (SCANNED COPY)
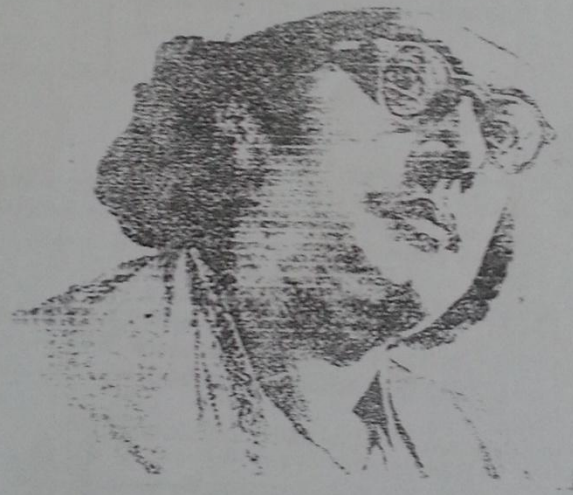
1

Syllabus

B.A (Hons)
Session : 2006-07

Department of English Language & Literature

Jatiya Kabi Kazi Nazrul Islam University
Trishal, Mymensingh-2220

99) Matthew Arnold : "The Scholar Gipsy", "Dover Beach",
"Thyrsis"
77) G. M. Hopkins : Selected Poems
aaa) Christina Rossetti : "Goblin Market"

mended reading

ght (ed) : *Victorian Literature*
d. Johnson : *An Alien Vision of Victorian Poetry*
ght Culler : *The Poetry of Tennyson*
Drew : *The Poetry of Browning : A Critical Introduction*
kley : *Matthew Arnold and His Poetry*
in White : *Hopkins : A Literary Biography*
arsh : *Christina Rossetti and the Pre – Raphaelite Brotherhood*

e 224 : Western Thought (1)

ourse will familiarise the students with the major philosophical
of Europe that have, for centuries, exercised a strong influence on
literature. It will cover the philosophers from Greek age to the age
aissance.

ato, Aristotle, Augustine, Aquinas, Machiavelli, Locke, Hobbes,
me and Berkeley

mended reading :

tumpf : *A History of Philosophy : From Socrates to Sartre*
avine : *From Socrates to Sartre: The Philosophical Quest*
Sullyan et al : *Introduction to Philosophy*

e 225 : Continental Literature

course the students will take a taste of literary masterpieces of
nt countries in Europe. It will enable them to judge English
ture in comparison with the great masters across the continent.

yssered Texts

Fra : *A Doll's House*
ello : *Six Characters in Search of an Author*
: *Metamorphoses*
: *The Outsider*

Recommended Reading
W. A. Camps : *An Introduction to Homer*
G. S. Kirk : *The Language and Background of Homer : Some Recent Studies and Controversies.*
John W. Mackail : *Aeneid*
W. A. Camps : *An Introduction to Virgil's Aeneid*
R.S. sopleston : *Aeschylus*
J. T. Steppard : *Aeschylus and Sopaocles : Their work & Influecence*
Gilbert Murray : *The Frogs*
Patric Dickinson : *Aristophanes : Plays*

Course 325 : Western Thought (2)

This course will familiarise the students with the major philosophical views of Europe that have moulded the creative minds and have exercised a strong influence on art and literature for centuries. It will cover the philosophers from the age of Renaissance up to the mid-20th century.

Area
1. Descartes
2. Kant
3. Marx
4. Freud
5. Jung
6. Nietzsche
7. Sartre

Recommended reading :
S. E. Stumpf : *A History of Philosophy : From Socrates to Sartre*
T. Z. Lavine : *From Socrates to Sartre: The Philosophical Quest*
Arthur Sullyan et al : *Introduction to Philosophy*
H. H. Titus : *Living Issues in Philosophy*

Course 401 : Bangla Literature

Students will study the major writers of both Bengals up to about the mid-twentieth century. They will be expected to know about the Bengal Renaissance and what changes it effected in Bangla literature.

Required texts

11.16 SAMPLE INTERVIEW-1 WITH CODING

Mr AAT is an Associate professor of a University in Bangladesh and has a doctoral degree in language. He has a lot of publications in the area of pedagogy and literary theory. He has had the experience of teaching at English departments in different universities. He is a famous young writer and poet as well. He has translated the works of the rebel and national poet Kazi Nazrul Islam in English.

Interviewer: Mr AAT, this is Azabul Haque. And I am doing my PhD at Markfield Institute of Higher Education. So it is my pleasure that you are giving me an interview.

Interviewer: Would you like to introduce yourself.

AAT: Well, I am AAT. I have been teaching English in a private university. I taught in ...... University for a long time; recently I am teaching in .... University in Dhaka.

Interviewer: My first question is what do you think of the reasons for teaching the western literary theories in Bangladesh?

AAT: Well. It's a very good question. Teaching English in Bangladesh you can say is a colonial legacy and we have introduced this western literary theory just as a legacy I think. Ok these theories, I think they don't have any positive impact on our students. Especially when we think our students in future they will contribute to the development of the country.

-Taking it as a colonial project
-A tone of disappointment

Interviewer: But it is told that one of the main reasons of teaching literary theory is to have a intellectual growth of the students so do you think there is any intellectual growth among the students? From your experience.

AAT: You are right. There is this intention, the purpose behind this theories but the problem you see is our students grow up in a particular context. The theories in most cases contradict with the traditional ideas. And in this contradiction actually instead of learning anything they are a bit confused in most cases I have found.

Conflict

Interviewer: OK that's fine. Do you think the culture and values of western literary theory conforms the culture and values of Bangladesh?

AAT: In my opinion, I don't find any similarity. If you think of the cultural values there is no similarity because most of the theories ultimately go against the religious beliefs of our students.

Conflict

Interviewer: Do you think the inherent spirit of the western literary theory affect the pupils' faith and get them confused or somehow attack their feelings?

AAT: Well that's what I think.. If we teach western literary theories uncritically there is the theory as they are then undoubtedly they affect the faith of our students. But I think it depends on the teacher what the teacher is doing if the teacher can create, make a dialogue in the class room by posing a counter discourse which has been originated from the native culture. Then I think the affect of theory may be preventive. **Pedagogy** **Dialogic Teaching**

Interviewer: But is it practical because your curriculum, your syllabus or the books you prescribed or the contents of the syllabus- it does not support any other discourse you mentioned to discuss in your a class.

AAT: well. You are right. It does not support ideas, other ideas but the thing is when we are teaching ideas, theories are ideas. So when we are teaching theories it what I practice in my classes I have got that freedom to employ as strategy or methodology of my own. And in that case I can add different materials just to make my students more independent in their thinking. **Addition**

Interviewer: Ok what is your experience as a student. Do you think the same thing is practised in a public university in this country?

AAT: Right. You know I am teaching in a private university there it is possible to introduce different ideas but in public universities their syllabuses, they are supposed to follow their syllabus very strictly. And as far as I know when I was a student my teacher did not do what I have already said to you. So in that case usually our students are being really affected, **Syllabus** **Pedagogy**

Interviewer: Do you think the western literary theories like modernism and postmodernism or Marxism or feminism or in some universities lesbianism, do they pose any threat to the faith and belief of the pupils?

AAT: Yes, their threat as theories especially we think of modernism. Because you know modernism evolved from negating belief. Our students they are traditionally Muslim, they have faith so modernism and religion they are opposing each other. So in that case our students are confused logically when they want to come to a decision logically they are confused. **Confusion**

Interviewer: You have got some Hindu students as well.

AAT: Yes, Hindu students, they have their own values and modernism is against any type of belief .

Interviewer: So my question was did you find any kind of feeling --- in your class?

AAT: Well, the question I was answering in the respect that is postmodernism. I told about modernism but how postmodernism also poses threat. You see the basic idea of postmodernism is to question the meta-narrative. In that case what my student find confusing is if postmodernism question meta-narrative then what about Islam, as they believe in, Islam itself according to the definition of meta-narrative, may be considered as a meta-narrative. In that case, sometimes, they are confused. And it is really difficult to answer this type of question.

Interviewer: Do the students ask any questions about them?

AAT: I already said this type of questions to mitigate their confusion. Still in most cases what we see as what you have said threat. As these western theories are very much from a certain point of view they are very much logical. I say from a certain point of view. No theories introduce any one single truth. They are just point of view. But those points of view are really as they are from west usually as they are developing countries, our students have some sort of respect to the western ideas. And because of that they are eager to accept those ideas. That's another problem. And this way they are being more and more slaves of the western theories.

Interviewer: So far as I know you were the course coordinator and you have access to many universities and you know a lot of teachers as well, you worked as trainer in some colleges as well. So do you feel any pedagogic concern/lack/shortage while teaching them?

AAT: Well, this question regarding pedagogic concern on western literary theories. Well the thing is in our universities, teaching as ideas or teaching literature or literary theories, there is no concern regarding pedagogy; they do not care; they just give the lecture and this the traditional way and I have found no concern about this pedagogic techniques or procedures in the teachers I know.

Interviewer: I mean there is no method, no system

AAT: Yes, that's I said. They are just say I am a teacher, my colleagues are teachers; they are teaching also in other universities, theories; they know the ideas. They go to the class; they give lectures and students may ask questions or not. Most cases what I have seen most students don't understand many of the ideas because they are very much philosophical and you know traditionally every culture has their own ways of thinking. These ideas that theory in the theory actually don't go with the traditional way of thinking of our country.

So you mean the teachers don't care about the feelings of their students.

AAT: No

Interviewer: Are the pupils getting a broad mind by studying only western literary view ignoring the view of the other world? I mean moral or faith view?

AAT: Well, it's a very good question but the thing is there are getting a mind but not broad. On the other hand you can say their mind is getting narrowed because they only learn western literary theories. And the theories, they are so influenced by the theories that they ignore the other ideas even they don't consider other form of idea may be – which is really very unacceptable. Even in the modern literary theories. **Integration**

Interviewer: So to maintain a balance, is it necessary to include some religious philosophical books in the critical theory module or course? It could be any like Hindu philosophical or critical book or any theoretical book on Buddhism ....

AAT: Right I think not only one religious philosophical book or one idea from any other religion. What we should do; we should as I said I can take the idea from Paulo freely we should create a dialogue in the classroom. Dialogic between different discourses; suppose western literary theory, this is a discourse. Why not we take this course on the eastern philosophy? From Muslim philosophy from Hindu philosophy? And when we put all them together, our students' mind will be broad and bigger. Just for a teaching one theory we don't say yes they are growing more and more eyes. It seems they have two eyes and the two eyes growing into one eye. **Dialogic Teaching**

Interviewer: But many teachers say look you are teaching western literary theories why should you teach other literary theories?

AAT: Well, teaching if you know the politics behind it when you are teaching and remember theories are very much political. And what our teachers are doing they are naive they cannot see the politics in these theories. That's why they are saying this. But take your student from this politically imperialism, you must bring the other ideas. What is the purpose of Education? To make our students think freely, independently. When we are teaching only western philosophies or western literary theory, they are just learning only one point of view, one standpoint... why should not you teach the other standpoint also? Only when they will know that there are other standpoints then the education will achieve what is its target. That's though this is not in the syllabus; the title says the course may be literary theory but the theory does not include only western literary theory, there are other theories and the students should be introduced with them. **Ideology** **Other ideas** **Bringing oth**

Interviewer: Than you my last question. How do you think the provision of teaching western literary theories in the Bangladeshi higher education system be improved? Do you have any suggestion to improve the Bangladeshi higher education system and especially in case of western literary theory?

AAT: Well, from our discussion so far, the answer we have got that is we must solve ==pedagogy== problems in the class. When we are teaching one and this is actually, undoubtedly difficult task for the teacher because they will have to produce different other discourses other theoretical discourses. And for doing that teacher will have to do a lot of work. If we just read the books and teach but to make dialogue in the class teachers need to work hard before going to the class for creating other counter discourses.

So you want say that pedagogy is very important.

AAT: Yes, as the syllabus does not include the other ideas so in the pedagogy the teacher ==Inclusion== should include those for the betterment of the students for achieving the goal of education. So that our students don't be just one-eyed. .... the purposes of western literary theory to grow more eyes but ultimately if we just teach them the western literary theory, they will grow in one-eye as I said they know two eyes and grow one eye and to make them more eyes they need to produce other counter discourses and this is the task of the teachers.

Thank you very much for a nice interview.

Key points from Interview-

The followings are the main points I have extracted from the above interview of AAT:

- Teaching literary theory is a colonial legacy.

- Theories, in most cases, are in contradiction with the traditional values.

- Theories ultimately go against the religious beliefs of our students of any belief.

- This happens as a result of teaching western literary theory uncritically.

- Teachers are a big factor in this case.

- The counter discourse is important.

- Public universities follow their syllabi strictly, so students are really affected, their spirits and beliefs are affected.

- Modernism evolved from negating belief/religion. Our students are traditionally Muslim and Hindus, they have faith in their religions, values and traditions. But modernism and religion are opposing each other.

- They have their own values and modernism is against any kind of belief.

- The basic idea of postmodernism is to question the meta-narrative. Islam or Hinduism by their definition is meta-narrative. In that case, sometimes, they are confused. And it is really difficult to answer this type of question.

- There is no concern regarding pedagogy in our university; they do not care and they just lecture.

- In most cases what I have seen is that most students don't understand any of the ideas. They are very much philosophical and you know traditionally every culture has their own way of thinking.

- These pupils' minds are getting narrower because the curriculum and syllabus ignore the other idea.

- Dialogic presentation among different discourses is essential. Suppose western literary theory , this is a discourse. It will broaden critical strength of our pupils.

- The purpose of Education is to make our students think freely, independently. But now they are getting a narrow view of the ideas as they are never challenged.

- The purpose of western literary theory is to grow more eyes but ultimately if we just teach them the western literary theory, they will grow in one-eye. To make them more eyes they need to produce other counter discourses and this is the task of the teachers.

13.17 SAMPLE INTERVIEW-2 WITH CODING

Mr KA is an Assistant professor of a University in Bangladesh in Dhaka. He teaches literary theory for the last five years. He is a freelance writer in different prestigious weekly magazines published from Dhaka. I took this interview at the end of August 2013 at his home in Dhaka.

Mr KA Alam, I really feel dignified that I am taking an interview with you. I have several questions to ask you. You have already filled in the questionnaire.

`Culture and Conflict`

Interviewer: My first question is why do you think the reasons for teaching the western literary theories in Bangladesh?

KA: Thank you Mr Haque. Actually we feel that our students of the English department should be aware of the western literary theories. You know they are studying English literature and you now western literature is nothing but the body of literature produced by western authors. As that studying western authors and their works at the same time we feel that they should be familiar with western literary thoughts. So it is very relevant.

`Cultural Shock`

Interviewer: OK that's fine. Do you think the culture and values of western literary theory conforms the culture and values of Bangladesh?

KA: Actually, I mean culture is very relative term. So, western culture is not universal. So very naturally, our students may face a kind of conflict when they study western literary theory because they have their own cultural consciousness.

`Perspective`

Interviewer: Can you give just one or two examples, how? How does it happen?

KA: For example, suppose you are teaching psychoanalytic theory. And they are studying the different components of the theory. For example you mean the unconsciousness or the sub-consciousness part of mind. According to Freud, it is the sight of our suppressed desires or ideas in particular our sexuality. And here you may discuss or you have to discuss whether this theory... Oedipus complex and it is very vivid when we discuss Oedipus complex our students may feel shocked when it discusses sexual relationship between father and daughter.

Interviewer: Basically I meant critical theory obviously Oedipus complex is a literary text but how do you relate Oedipus complex to literary theory?

KA: In psychoanalytic theory the issue Oedipus complex is the common phenomenon for example in teaching Hamlet and you have to examine relationship between mother Gertrude

and her son Hamlet. And there obviously you will find the Oedipus complex from western perspective or psychoanalytic perspective.

Interviewer: Ok right. Thank you for this clarification. Do you notice any similarity or conflict between these two areas? I mean western literary theory and non-western literary theory. It could be, obviously theory and philosophy more or less the same thing because when you go to the sociology department theories like .... deconstruction .... philosophy but when the same thing come to English department it becomes literary theory.

Reason Modernism Postmodernism

KA: Well. As you're thinking of non-western literary theory, I think the field has not been developed yet. This is a question when we teach western literary theory usually we do not have any existing theory any scope to deal with non-western literary theory. I would say non-western literary theories have not developed yet. But as my experience I also think so we will have to develop non-western literary theory. Or you can say the theory may be based on our own faith and culture. Already I have attempted to do so.

Interviewer: Fine. I am really interested to study the works you have done. So obviously I would like to have a look on those so could you please give some materials.....

KA: Yea, I will show you, no problem.

Interviewer: Do you think the western literary theories like modernism and postmodernism pose any threat to the faith and belief of the pupils?

KA: I can give you some examples. First take modernism. An – modernism deals with reason that means reason is the only dominating faculty of mankind. But if you think of our non European or eastern religion or culture. According to this reason is not the only one dominating faculty of mankind. We emotions and sense and sensibility. So modernism which promotes only reason cannot conform to faith and believe. That's why our students may face some challenges. when you deal with modernism. The second example you may come postmodernism. The main aspect of postmodernism as I feel is to challenge meta-narrative. Your faith is meta-narrative, your religion is meta-narrative

If postmodernism challenges meta-narrative that means your faith is under attack.

Interviewer: ..... So what is their responses.

K. Ahmed: Sometimes they feel tension. When they study modernism and postmodernism, they find some kind of conflict between modernism and their faith and postmodernism and their faith.

Developing Curriculum

Interviewer: So do the students ask any questions then?

K. Ahmed: Sometimes they...... ask me frequently some questions the reason is....... what is the role of our revealed knowledge as you believe it? What will be the role of our other things, that means article of faith in the unseen.

Interviewer: What steps do you take to remove those confusion or how do you answer them?

KA: We can solve the problem, we may take our initiative but it does not mean that we should stop teaching western literary theory. Obviously not. It means that we have to develop our own paradigm, we have to develop our own thoughts and precepts and our students will be aware of these things very minutely they will study these things along with western literary theory and they will be able to compare and contrast.

Interviewer: So do you feel any pedagogical shortage or lack while teaching them.

KA: No no I don't think so.

Interviewer: No few minutes ago you told you need to structure a new paradigm.....

KA: From academic part not from my own part. That means our syllabus and curriculum... should be developed. It is a continuous process. In this sense yea you are right.

Interviewer: Are the pupils getting a broad mind by studying only western literary view ignoring the view of the other world? I mean moral or faith view? Is it clear to you?

 KA: I think the question has two parts- whether they are getting broad mind or not and secondly, whether they are facing any conflict or not. If I understood. First part of your questions whether the students are getting any broad mind or not. Obviously they are being aware of western literary thought, they are developing their own consciousness of western literary thought; no problem, it's very nice no problem. The second part of your question whether they are facing any kind of conflict. Sometimes it is very obvious because our students have their own culture, they have their own practices so they are being familiar with western culture or thought. Sometimes they may face some problem that's very obvious.

Interviewer: The questions is obviously the students know the other cultural factors as well because it will make them creative and they should have because they have come here to know. But the main question is: is there anything that they feel attacked.

KA: This is the question. I should know, my students should know the western literary theory but the problem is there any western literary theory attacks other theory so other paradigm of thoughts. This is the problem. Even literary theory claims its universality; there lies the problem. If it attempts to reject the other theories, there lies the problem.

Interviewer: Can you explain it?

KA: For example you see Marxism. Marxism is a worldview. The Marxist critic claims **Own paradigm** as it is a world view. But the problem is that if it claims the only world view, its measures are only standard. There lies the problem. That means all theories should be juxtaposed what I mean their position that means one theory should not reject another theory. Everything is basically very common for a theory to reject another theory because a theory is for criticising another theory. Theory criticizes of another theory. It is very common. However there should be one kind of celebration, juxtaposition of different theory.

Interviewer: Do the natives have any scope to answer their questions?

KA: They try to answer their criticism but actually the native students I think still are not **Marxism** actually equipped with their own paradigm of thought. Because in our own country our own culture or our paradigm of thought are not well cultivated academically. Even our teachers are not well equipped with their sound knowledge of their own culture in particular in paradigm of their own culture, paradigm of their own thought. Academically ... the precepts are not developed for non-western views.

So you want to mean that there is an imbalance here.

KA: Obviously.

So what is necessary? What is necessary to include, to do to maintain a balance ?

KA: To maintain a balance, our researcher, teachers and educators should do many things. **Pedagogy** First they should be well-equipped with western thought and ideas and second they will develop their own paradigm of culture and thought. They should lead their students to have the opportunity of comparative study.

Thank you so much for your valuable time.

KA: Thank you as well.

Key points from Interview-2

The followings are the main points from the above interview.

- Western literature is nothing but the body of literature produced by western authors. While studying western authors and their works, we feel that they should be familiar with western literary thoughts

- So very naturally, our students may face a kind of conflict when they study western literary theory because they have their own cultural consciousness.

- It is clear that when we discuss Oedipus complex our students may feel shock at the sexual relationship between mother and son.

- Modernism which only promotes reason cannot –conform faith and believe. That's why our students may face some challenges. Postmodernism on the other hand deny any religion or faith as the only one way for salvation. It does not believe in any meta-narrative, that sparks huge criticism about its intention.

- Sometimes, the pupils are seen to have a tendency to challenge modernism and postmodernism.

- The pupils even see the conflicts among the faiths in modernism and postmodernism.

- The pupils ask a lot of questions about their article of faith.

- Even literary theory claims its universality. It attempts to reject the other theories, there lies the problem.

- Our paradigm of thought is not cultivated and balanced academically.

- There should be more opportunity for comparative study.

Sample Evaluation of the two transcripts

Similar ideas

- WLTs have conflict with the traditional ideas.

- The cultural sides of the WLTs and religious values of the native do not conform with one another

- Theories should be taught critically.

- Students are affected.

- They are confused.

- Modernism is creating confusion.

- Post-modernism with its meta-narrative is generating a lot of question and confusion

- There is pedagogic concern
- Including other theories in the syllabus such as Muslim or Hindu philosophy and finally a comparative study will remove a lot of confusion.
- They ask a lot of questions.
- The tension lies in the assertion of claiming to be universal and in the rejection of others.
- Inclusion of other theories or philosophies will broaden their mind, clarify a lot of issues and remove a lot of confusion.

6.6.2 Nearly Similar Ideas

- Teaching LTs is a colonial legacy.
- Teachers have lack of knowledge and they should be equipped with native paradigm of culture. They should create counter discourses.
- Studying western literature necessitates students to study western literary theory. We cannot avoid it.
- They are having cultural shock while teaching WLT
- Sometimes teachers feel tension.
- Most of the time, it is difficult to answer some questions asked by the students.
- There remains an imbalance in the syllabus.

6.6.3 Dissimilar Ideas

- KA says that there is no paradigm of non-western thought in BD so it has to be established and he is working in this area. AAT proposes the dialogic strategy to be applied for better understanding of the theories.
- According to AAT, there is no positive impact on the students in terms of their future contribution to the country but it is possible if there is a proper way of teaching. But it is emphasized by KA that students are getting some ideas and their mind is growing broadened though there are some confusions.

SALI (Another name) is an Assistant professor of Hamdard University Bangladesh. A former student of Dhaka University, he has been teaching literature, language and theory for the last 10 years.

Mr **SALI**, it is my pleasure that you have agreed to give this interview. You know I am doing my PhD in western literary theory. So I will just ask you few questions since you have worked in different universities and I must say that you have got enough opportunities with a lot of students in Masters and you have also worked as a course coordinator so this course obviously is very familiar with you.

You know I started my career in a private university almost 12 year ago and since then I have taught in 3 to 4 different universities and now I am teaching at a private university and its name is Hamdard University. I think you can start you questions.

Interviewer: My first question is what do you think of the reasons for teaching the western literary theories in Bangladesh?

SALI: I think those who started this idea that means teaching western literary theory, they started this with the thought that students will be able to grow their intellectual level and to some extent they are right but I think this growth of intellectuality is one-sided because the students do not develop or grow any critical idea in the true sense because if you are one sided, if you are growing one-sidedly then it's not real growth. If you want to grow your intellectuality, if you can analysis everything from your own perspective then it is real growth but I think it's somewhat imposed on the students to believe something that's why I think it's not a real growth.

Interviewer: OK that's fine. Do you think the culture and values of western literary theory conforms the culture and values of Bangladesh?

SALI: Of course not. I don't think so because western culture and theory is almost different from the culture of Bangladesh. From time immemorial Bangladesh has a different culture and for many year Islamic culture has added to the culture of BD and some Islamic cultural values are different from Bengali ones and that's why they have rejected those values which

are conflicting with Islamic cultures. That's why we know Bengali culture and we have accepted Bengali culture which are not contradictory to Islam but we found western culture, western values we see that it does not conform with Islamic culture or Bengali culture. So from Both Bengali and Islamic point of view, I think it does not conform.

Interviewer: Do you think the inherent spirit of the western literary theory affect the pupils' faith and get them confused?

SALI: Yes, of course I think so. Western literary theories affect the pupils, get then confused and affect their faith.

Interviewer: Do you think the western literary theories like modernism and postmodernism pose any threat to the faith and belief of the pupils?

SALI: Yes, I think they pose a threat because students are taught modernism and postmodernism philosophies but they are not taught Islamic or Hindu philosophies-the two main religions of Bangladesh and there are some minor religions. They have also their philosophies and philosophical think-tank. They have written their philosophical books but their books are not included in the syllabus. So in absence of the native ones, I think these theories are threat to them.

Interviewer: Do the students ask any questions about them?

SALI: I think in the present stage it is new to the students so they think why they are learning this, why these are taught to them. They are suspicious of the introduction of these theories but I think those who taught them or introduced them they are able to persuade them and that's why when they finish this course as they have nothing to compare and the students' understanding is very low so they cannot defence themselves and so they hardly ask questions.

Interviewer: Do you feel any pedagogic concern/lack/shortage while teaching them?

SALI: Yes I think there is pedagogic concern because there are WLTs but there is no specific pedagogy to teach them; different teachers teach them differently but most of the teachers teaching them teach WLTs by the teachers who do not like WLTs. Or sometimes the teachers do not like to share as a result the students just shallow the ideas.

Interviewer: Are the pupils getting a broad mind by studying only western literary view ignoring the view of the other world? I mean moral or faith view?

SALI: Their minds are getting narrower. Before studying this area, their minds may have been broader but when they learn this, their mind gets narrower because they are learning one-sided areas. They are not learning two areas side by side; that's why I think this cannot broaden the mind.

Interviewer: To maintain a balance, is it necessary to include some religious philosophical books in the critical theory module or course?

SALI: I think it should be included in the module but if the module title is WLTs then they can change the title so that the two philosophies can be included in the same course or in some university if they do not want to change the title they can include another course or another module so that the students can learn the philosophy of Iqbal, Ibn Khuldun, Imam Gazzali then they can judge whether they will accept or differ.

Interviewer: How do you think the provision of teaching western literary theories in the Bangladeshi higher education system be improved?

SALI: I think some other philosophies should be included: may be Muslims or Hindus. There are some non-Muslim Bengali philosophies and it is not necessary to be Muslim's philosophy. In our perspective, these philosophies should be accepted and since this is a Muslim-majority country, the pupils preserve the right to know them and so the policy makers should consider this and we should not mess up millions of pupils' minds in the name of broadening their mind. Actually are not broadening their mind. I think we should include other philosophies in the syllabus.

Miss F Islam has been teaching WLTs in Manarat International University for the last 10 years. She studied WLTs a module in her Masters.

Interviewer: My first question is what do you think of the reasons for teaching the western literary theories in Bangladesh?

Miss F Islam: Through my teaching profession and experience, I can say that WLTs is a prominent subject especially in English literature and I think that to make the students familiar with the western culture and western people's thoughts we teach WLTs. And since these theories are very influential in world literature, politics and economics so it is important for our people to know them and that is why pioneers in this area have included this theory in the syllabus.

Interviewer: OK that's fine. Do you think the culture and values of western literary theory conforms the e culture and values of Bangladesh?

Miss F Islam: It seems to me; it is my personal opinion though that I can put a glass of water but not any water against the wall, again I can put some sticks but not water. I mean setting is very important. In Bangladesh there are very few similarities between the WLTs and the culture, values and modes of thinking.

Interviewer: Do you think the inherent spirit of the western literary theory affect the pupils' faith and get them confused?

Miss F Islam : Obviously, even when I was a student, to some extent, I was exhausted. To mention some names, **Waiting for Godot,** in terms of absurd drama over there, shows there is no glimpse of hope and people are exhausted here and we are just in a prison. So like this it is just a simple example. Apart from this example, we have a lot of examples like this where you will find that because of these theories our students- not only the students but also teachers got affected and influenced and it mostly affects negatively, not positively.

Interviewer: Do you think the western literary theories like modernism and postmodernism pose any threat to   the faith and belief of the pupils?

Miss F Islam : Yes, I think it often poses threat. And this threat is not direct but indirect. When the students are familiar with Marxism or feminism, somehow even without knowing anything they got influenced subconsciously and they applied it in their day to day life. And that can become a threat to their intellectual growth.

Interviewer: Do the students ask any questions about them?

Miss F Islam: Since we inculcate our culture orally and we academically inject the western thoughts at the same time, they got confused. And this confusion generates them to ask a lot of questions. There is nothing wrong to teach them the western culture but there should be two sides. If I show them only one way out or if it is only one-man show, it will be really difficult for them to assess, evaluate and catch properly and impartially.

Interviewer: Do you feel any pedagogic concern/lack/shortage while teaching them?

Miss F Islam: Yes I think.

Interviewer: Do you think they have any intellectual growth at the end of the course?

Miss F Islam: Yes they have some. But whether this broadness is positive or negative, whether it goes with our culture or not, whether it matches with our culture or not or somehow does it influence them to develop themselves or not.

Interviewer: To maintain a balance, is it necessary to include some religious philosophical books in the critical theory module or course?

Miss F Islam: I think it is important to include some other philosophies then they can at least understand the relationship and gaps. It is a university, university means that you can be specialised in one subject and you can go through many other subjects. Ok we are teaching WLTs but what is the problem to teach Muslim, Hindu or chinese philosophy? If all of them are studied, then I can use my logic more pragmatically.

Interviewer: How do you think the provision of teaching western literary theories in the Bangladeshi higher education system be improved?

Miss F Islam: I think this is the high time to re-design our syllabus and if we stick ourselves to a single design I think we cannot develop ourselves. Every day the world is changing so what is the problem to change our syllabus? And obviously it will not hamper our knowledge if we add some more other knowledge.

Thank you very much.

Interviewer: What do you think of the reasons for teaching the western literary theories (LTs) in English department in Bangladesh?

AAM: I feel, this trend started to give the students in-depth ideas into literary knowledge as literature is the reflection of life which is controlled by different aspects of philosophy. Later on, it has been found that the trend confined itself only to western ones. As the authority of the universities feel that these theories are helpful for the students to develop critical mind, the trend continues; may be some hidden a are there.

Interviewer: LTs are used to assess literary works. For example, feminism sees Shakespearean works from its point of view while in fact Marxism and postmodernism see the same works another way. Do you think your students are able to bear on these theories to texts and contexts? Can you give an example?

AAM: I am afraid, the students bear the point of view to text only partially. The reason is the students can not develop cognitive maturity due to the lack of similar knowledge in their previous academic stages. What the students do, they approach it as it is stated in the theories but not with fully developed knowledge. They follow the teachers' approach but can not produce anything on their own. They cannot back up their arguments with anything new which stands in the way of personal development.

Interviewer: How much are your students able to understand the norms of the literary theories, which are used to challenge or deal with the texts or contexts?

AAM: I am afraid, their ability is very low. Only at Graduation level, they start reading literature with no background, linguistic or non-linguistic. The norms are new to them, different from what they are familiar with. They feel like alien to the norms and contexts dealt with within the narrative or philosophy.

Interviewer: Could you please tell about the capacity of your students' understanding in the ideology/(ies) of the literary theories?

AAM: Simply saying, they read what is said in the theories, understand little of it, misunderstand most of it; are unable to compare them with their own/previous relevant knowledge in absence of any common ground.

Interviewer: How much do they become independent thinkers? What, according to you, are the ways to make them independent thinkers?

In this regard could you please tell something on the impediments met by the pupils to be independent?

AAM: Developing cognitive faculty is the only way to make them independent thinkers. They should be imparted multifarious knowledge. If as-many-as possible facets of some ideas/ideologies are imparted to them,they are sure to have an able-minded capacity. Opportunities should be available for them regarding criticism of the prevalent ideologies. Teaching of a particular orientation creates pitfalls for biasness. Teaching staff should include persons specialists in almost all the forms of applicable aspects of theories. Again, syllabus should incorporate those things which make them exposed to all these conflicting ideologies.

Interviewer: Do you think the inherent spirit or the essence of the western literary theory affects the pupils anyhow?

AAM: I am afraid these theories certainly have some hidden agenda. It affects the students in two ways. Firstly, it gives them some ideas of the new spirit of those theories. That is positive provided that the students have had other relevant ideas/theories. But in most cases, it creates intellectual pitfalls for the students. The students become puzzled to compare the newly earned ideas with their previous ones, as in many cases, there are conflicts among them. Secondly, it has a propensity to declare its superiority over others, which can hardly be challenged by others due to the inadequate access or opportunity.

Could you please clarify the matter?

Interviewer: While discussing theories like postmodernism, feminism, psychoanalysis, Marxism, etc what did you feel about the feelings of the students?

AAM: At the time presenting these theories, most students feel uneasy, sometimes puzzled, sometimes abhorrent. But i fear that reading these things like homosexuality and

lesbianism and actively thinking for making answers for the exam, they may start growing a mind towards an uneasy feeling. At the same time, these individual issues become public after they are discussed in open class consisting of male and female students. Thus at first it creates confusion, some shyness but ultimately it distracts or derails them. If not so, these remain conflicting issues in their mind.

To put it simpler, there are postmodern poems, modern poems or feminist poems; at the same time postmodernism says about homosexuality and lesbianism; modernism says about reason or man as the best standard of anything and feminism says about patriarchal society. Do you think this evaluation of poems and the critique of the social economic contexts create any confusion or nervousness or distract the students?

Interviewer: Do you think due to the approach of the famous western philosophers and their highly influential academic discourses, the BD students grow a sense of inferiority in comparison to their own philosophy? Or do you sense any negligence of the native philosophies? Can you please elaborate your answer?

AAM: Well, this is very tough to conjecture whether one sided knowledge of the famous western philosophers and their highly influential discourses grow a sense of inferiority. Though the native philosophy is not taught in the same way and to the same amount, the students already have got some informal ideas regarding those issues, of course, not all. But, i am sure of one thing-negligence of the relevant native or conflicting ideas creates confusion.

Of course, the syllabus should have provision for native philosophies or discourses for making a real cognitive development and critical thinking skill.

Interviewer: By this I mean our syllabi, so far as I have seen in the curriculum, do not allow any native philosophy or discourse to assess or critique the social economic contexts like LTs and there is no scope for a fair discussion from the native context or perspective. What do you think of this?

I mean do you feel any necessity of native philosophies or theories in the syllabus in the native context for a better understanding of the western theories?

Do you fear the extinction of the indigenous theories to the face of the western literary theories anyhow?

I do fear so if not immediate attempts are taken to strengthen the teaching and better insights into the native discourses or dominant aspects of the indigenous life.

Interviewer: There are a lot of other philosophies and discourses prevailing in the society. Even those can be used to critique many literary works and social and economic contexts. For example, Al Ghazali has theory of signification like structuralism though Al Ghazali preceded Barthes. And Ghazali who is widely read and respected in Bangladesh, has a lot books translated in Bengali. Syed Shah Waliullah of Indian subcontinent has the work and standard of social structure and contexts exactly what Marx has and interestingly Shah Waliullah preceded Marx. *Muqaddimah of Ibn Khaldun* is supposed to be the first book dealing with history of philosophy, culture, sociology, etc. It deals with economics and political theory as well. This same Ibn Khaldun has works on language too. Persian philosopher Rumi has contributed in metaphysics. He speaks about ego as Marx speaks though there are differences between them. Besides, similar to LTs, there are Hindu and Buddhist philosophy on the same topics.

What do you think of these discourses and philosophies prevailing in our society?

AAM: Unfortunately due to British colonialism, our increasing love for westernism, and rather less eagerness towards religious philosophies –both Islamic or Hindu, the minds of our students are not prepared to see the sneaky effects of the popular thoughts like Marxism. Again, the ruling class being the adorer of the western ones, say capitalism, due to their self interest, has been able to make a critical cleft between oriental and occidental ideas. This is true in all sections of life---from philosophy to economy. As a result people having ideas about say Rumi, or Khaldun, or eager to gather ideas about them are already cornered in the society. Even though some try, they cannot be vocal to challenge their counterparts.

We know a lot many great ideas are there with the east, our own subcontinent and also Bangladesh as well as with the Islamic era. These ideas sometimes were the source of the western thoughts. But the problem lies in lagging behind in case of polishing those source ideas and to make them adorable to the newer generations. The media are also playing a stepmother role. As they are controlled by the western people or investment, they are more likely to spread their discourses in colorful ways as we are losing our own discourses.

Interviewer: What do you think of the provision of teaching western literary theories in the Bangladeshi higher education system and how they can be improved?

AAM: Time has come to think of the necessity of all and any western theory in the context teaching in BD. It seems to be in vogue that whenever any western idea comes, it is taken without question and tried to include in the syllabus. A powerful technical committee should be there who should judge the inclusion of any western discourse in sillabi because those might pose threat to our indegenous culture and make our social and family structure as well as our thought process.

Secondly and most importantly, oposing ideas should be co-presented. Thus, a critically developed mind will consciously choose the best amongst them. There should be scope for the students to learn and discuss the advantages and disadvantages, all the facets of both the western and the native as well as religious discourse. And this might create the really developed critical minds which should be the motto of good teaching let alone literature.

If you want to add anything in this regard that will enrich my research, please tell that.

Interviewer: What do you think of the reasons for teaching the western literary theories (LTs) in English department in Bangladesh?

MMCH: The main reason for teaching the western literary theories in English department in Bangladesh is to develop the learners' critical reasoning to an extent that they can compare and contrast between diverse ideas and thoughts. The learners can appreciate the literary works much better, once they are acquainted with western literary theories. The students will also have a greater focus on their approach to the study of literature. It will eventually lead to their query for greater understanding of human life. It may also add to some new waves to their thought process.

Interviewer: LTs are used to assess literary works. For example, feminism sees Shakespearean works from its point of view while in fact Marxism and postmodernism see the same works another way. Do you think your students are able to bear on these theories to texts and contexts? Can you give an example?

MMCH: In Bangladeshi context, I believe, only a few students amounting to 10 to 15% can transmute the ideas of different LTs. A vast majority of the students will not be able to contextualise the theories. The socio-economic perspective has a lot to do with their approach to the study of English in general and English literature in particular. There is hardly any student who studies LTs out of proper zeal and drive in Bangladesh. They tend to study LTs in fragments not as a whole to appreciate literary works meticulously.

Interviewer: How much are your students able to understand the norms of the literary theories, which are used to challenge or deal with the texts or contexts?

MMCH: As I mentioned earlier, the students in Bangladesh for different socio-economic reasons won't be able to appreciate the norms of LTS whole-heartedly. In most cases, they have a superficial

view of the norms and function of LTS. However, a few students may have a clear view of the

norms of the literary theories. In Bangladeshi context, students are hardly found challenging literary works using the touchstone of literary theories. Most of the students have a predisposed

notion about the works of certain authors.

Interviewer: Could you please tell about the capacity of your students' understanding in the ideology/(ies) of the literary theories?

MMCH: The answer to this question is more or less the same as that of the question no.3. Most of the Bangladeshi students cannot fully appreciate the ideology of the literary theories. They don't tend

to go into deeper analysis of LTS. They mostly have a superficial perception of the ideologies of

the western literary theories. Only a few students having critical bent of mind combined with literary

passion and zeal can fathom into the depth of the ideologies of the LTS.

Interviewer: How much do they become independent thinkers? What, according to you, are the ways to make them independent thinkers?

MMCH: Most of the Bangladeshi students become independent thinkers not by virtue of their study of the LTS but by virtue of their study of the great literary masterpieces. Yet, most of them become partially independent in their thinking. To become independent thinkers, they will have to struggle with social norms and values. Religion also has a powerful impact in their psyche. Only charismatic and effective teachers of LTs can bring about some change in them.

Interviewer: In this regard could you please tell something on the impediments met by the pupils to be independent? The students face a huge stumbling block on their way to freely appreciate the LTs due to their preconceived and predisposed notions of certain LTS such as, Marxism, Feminism etc. The bulk of the impediments is caused by the Eastern traditional thought process.

Interviewer: Do you think the inherent spirit or the essence of the western literary theory affects the pupils anyhow?

MMCH: Yes, it does to some extent. It does affect those students particularly who don't have strong foundation of their own ideological belief. Those students find themselves in some sort of moral wilderness. Sometimes, pupils lack the strength and viable logic to defend their ideology and moral strength born out of their traditional belief . They become vulnerable and eventually affected by the spirit of the western literary theory.

Interviewer: Could you please clarify the matter?

MMCH: For example, if a student is a sceptic, he internally suffers from some sort of spiritual vacuum. Consequently, he tends to fill in that void by some intellectual drive which is aided by western literary theories. He wants to create some defence mechanism within himself against that lack of faithlessness.

Interviewer: While discussing theories like postmodernism, feminism, psychoanalysis, Marxism, etc what did you feel about the feelings of the students?

MMCH: The feelings of the students vary according to their understanding. The students who find genuine interest in the discussions of literary theories feel excited. Some students find it tough to digest as they come as a shock against their own tradition and ideology. Some are not at all affected. Some try to strike a balance between the ideas gained from western literary theories and the ideas already
instilled in them.

Interviewer: To put it simpler, there are postmodernism poems, modern poems or feminist poems; at the same time postmodernism says about homosexuality and lesbianism; modernism says about reason or man as the best standard of anything and feminism says about patriarchal society. Do you think this evaluation of poems and the critique of the social economic contexts create any confusion or nervousness or distract the students?

MMCH: Certainly, those aspects depicted in the modern and postmodern era of literature contribute to creating a bit of confusion and distraction in the minds of serious students of literature. The confusion though doesn't amount to nervousness. A great number of students rather enjoy this phenomenon without being distracted. Sometimes, the study of those aspects adds a new dimension to their normal way of thinking. Only a few students suffer from serious moral dilemma.

Interviewer: Do you think due to the approach of the famous western philosophers and their highly influential academic discourses, the BD students grow a sense of inferiority in comparison to their own philosophy? Or do you sense any negligence of the native philosophies? Can you please elaborate your answer?

MMCH: Sometimes, the BD students suffer from inferiority complex because of their shallow understanding of the academic discourses of the famous western philosophers. But this inferiority complex doesn't propel them to neglect the native philosophers. Rather, they can make a comparative study between different types of philosophies. Sometimes, they try to strike a balance between the two. The BD students having deeper understanding of the western philosophy don' t necessarily try to influence or neglect others.

Interviewer: By this I mean our syllabi, so far as I have seen in the curriculum, do not allow any native philosophy or discourse to assess or critique the social economic contexts like LTs and there is no scope for a fair discussion from the native context or perspective. What do you think of this?

MMCH: I totally agree with you on this point. The inclusion of native philosophy in our syllabus can do the world of good to the BD students. The BD students could have had a fair assessment of the social economic contexts,had they studied native philosophy in their syllabus.

Interviewer: I mean do you feel any necessity of native philosophies or theories in the syllabus in the native context for a better understanding of the western theories?

As I mentioned above, the BD students can understand the western theories much better if there is a juxtaposition of native philosophy in our syllabus. Their critical reasoning will be far more enriched by the inclusion of native philosophy along with the western theories in our syllabus.

Do you fear the extinction of the indigenous theories to the face of the western literary theories anyhow?

MMCH: I don't think so. The native philosophy may be overshadowed or overlooked by western literary theories. But any perception of the extinction of native philosophy in the

dominant presence of the western literary theories is far from reality. The native philosophy survives in the oral tradition too. Rather, there stands always a chance for the rebirth of native philosophy in the cycle of changes.

Interviewer: There are a lot of other philosophies and discourses prevailing in the society. Even those can be used to critique many literary works and social and economic contexts. For example, Al Ghazali has theory of signification like structuralism though Al Ghazali preceded Barthes. And Ghazali who is widely read and respected in Bangladesh, has a lot books translated in Bengali. Syed Shah Waliullah of Indian subcontinent has the work and standard of social structure and contexts exactly what Marx has and interestingly Shah Waliullah preceded Marx. ***Muqaddimah of Ibn Khaldun*** is supposed to be the first book dealing with history of philosophy, culture, sociology, etc. It deals with economics and political theory as well. This same Ibn Khaldun has works on language too. Persian philosopher Rumi has contributed in metaphysics. He speaks about ego as Marx speaks though there are differences between them. Besides, similar to LTs, there are Hindu and Buddhist philosophy on the same topics.

What do you think of these discourses and philosophies prevailing in our society?

MMCH: I am a great fan of Al Ghazali. His philosophy has been instrumental in moral ,ethical and spiritual amelioration of a significant number of the seeker of truth of the subcontinent. Rumi's mystic philosophy also has been the creative inspiration for some great poets of Urdu and Bangla literature. Syed Shah Waliullah, also has influenced a lot by his social and religious views. Even, Hindu and Buddhist philosophies and discourses can go a long way to help the BD students to critically assess the contemporary literary works and social, political and economic contexts. Those above mentioned discourses and philosophies prevailing in our society are really invaluable resources for intellectual and moral development of the BD students.

Interviewer: What do you think of the provision of teaching western literary theories in the Bangladeshi higher education system and how they can be improved?

MMCH: The teaching of western literary theories so far focuses on the BD students at the university level. The BD students at the college and high school level hardly know anything about the western literary theories. Consequently, the BD students cannot benefit much from the teaching of western literary theories due to their lack of background

knowledge and information. The western literary theories should be included in the syllabus at pre- university level to make sure that the BD students
at the university have a better understanding and critical reasoning of them. The teachers teaching literary theories should aim at eradicating fear factor from the students by making the class interactive. The teachers should avoid providing input of difficult terminology relating to western literary theories without making sure that the learners have some primary view of the given input.

If you want to add anything in this regard that will enrich my research, please tell that.

THE END

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