CHAPTER - IV

CAUSES OF JUVENILE DELINQUENCY
Human being is the product of society in which he is born. It is therefore necessary that as much meticulous care is taken by the society to mould his behaviour and outlook at every step and stage. Human beings always live in "groups" and "associations". These "groups" may be the immediate family to begin with, later extended to wider groups beyond family to a community and nation. Such living in groups entail the observance of certain rules of behaviour. Some of these rules are positive and define what should be done such as "thomar prothibeshikey shahazza koro" (help thy neighbour). Others are negative and define what should not be done in order to avoid reprimand and disapproval in communal life such as people of Tangail paurashava say "Thomee chori korio nah" (thou shalt not steal). It is these negative rules which ultimately get codified into the criminal law; breach of any of these rules is a crime. Meggitt while explaining the mechanism of social control observes that "... there are explicit social rules, which, by and large, everybody obeys; and the people freely characterize each other’s behaviour in so far as it conforms to the rules or deviates from them. (Meggitt 1962:251). Any individual disregarding them is promptly dealt with. The punishment for minor offences is merely public censure and mockery of the individual. For serious offences, punishment is decided on the basis of the degree of seriousness of the offence. The problem of juvenile
delinquency is a complicated interplay of socio-economic, political, technological and cultural factors.

With the onset of industrialization, urbanization, and modernization this problem has acquired dangerous proportion in the developing countries. A delinquent is an ordinary person who is a product of his environment, including his family relationship and his training at home, his neighbourhood, school and associates or his own unhappiness or combination of both his environment and his own personality. So to understand a delinquent person one must study the condition of the delinquent, the main factors and influences of the social world in which the delinquent lives, and series of occurrences that precede action. Eric Erikson opines that an individual personality and moral judgement are gradually conditioned by many factors in a child's life including groups and associational values (Erikson 1956: 163). Freud placed greater emphasis on the early childhood years as being critical for personality formation. Freud says that, "... inadequate parenting resulted in personality and conduct disorders. The parents are regarded as being crucial for the formation of super ego, which plays an important role in criminalization process. " (Freud 1958:256).
The current anthropological studies on culture and personality with its origin in mid forties endorses the views of Freud who placed greater emphasis on the early childhood years as being critical for personality formation (Spindler 1963:34). Ruth Benedict in her “Patterns of culture”. (1934), demonstrates how closely related the most important aspects of the culture and the most striking aspects of the personality could be. The organization of emotional forces and moral character exhibited by the peoples studied by her reflected at every turn the determinant force of cultural patterning. Some of these studies clearly point out that the people are the products of their culture (Kluckhohn, Murray, and Schneider, 1953; Haring, 1956). In order to answer the question, “Are the emotional conflicts and rebellion our adolescents face due to physiological changes that occur at puberty, or are they culturally induced?” Margaret Mead lived for nine months in Samoa, studying fifty girls in three small villages, to conclude later (1928) that the adolescent years unlike in the western society particularly difficult for Samoan girls. In a later study of three New Guinea tribes (1935), Mead studied the ways different cultures mould personality traits which we call masculine and feminine. She found that Mundugumor men and women were fierce and aggressive, but among their neighbours, the Arapesh, both men and women were mild and co-operative. In a third tribe, the Thambuli, the women
were powerful, aggressive, and sociable, while the men were concerned mainly with their hairdos, art, and woman. She concluded that the standardized personality differences we expect to find between the sexes are largely the creations of cultures and transmitted from one generation to the next. In other words, the human being is more culturally malleable than was originally thought. Bloom very rightly says that, childhood is the period of most rapid development in such characteristics as not only height and general intelligence but also in attitudes of aggressiveness or dependence, as well as the time when foundations are laid for later development (1964).

In a way “Laws” are custom, but not all customs are law (Hiebert 1976:318). Crime is a complex phenomenon, with multiple causation. Violation of the customs, conventions, and mores and the laws of a land is considered as an act of crime. Deviant behaviour, whether of the pathological type or of the anti-social type, is probably as old as human civilization. Crime always involves both human behaviour (acts) and judgement or definitions (laws, customs, mores) of fellow human beings as to whether a specific behaviour is appropriate and permissible, or is improper and forbidden. Any child who commits even a single minor act in violation of the law is technically a delinquent. “Delinquency” is essentially, a behavioural pattern,
Delinquency, Galstone says, is "... a disease of deprivation and not of exogenous origin" (Galstone 1948:18). Children are not born as delinquents. A delinquent child is exposed to many types of influences like, chaotic and restrictive family type, quarrelsome parental relationships, mother deprivation, broken home, poverty, illiteracy, immoral value and bad companionship factors which make him a delinquent. Thus the young delinquent suffers from serious maladjustments, as a result of which he exhibits activity on behaviour, that departs from social norms (Mishra 1991:31).

Delinquency is an end product of a number of factors, that operate within and outside the personality of adolescents. There is no single cause of juvenile delinquency. The foundations of the behaviour of juvenile delinquents in Tangail samaj are laid in early childhood, the period which is regarded as most significant in the development of personality and character formation. In Tangail samaj the most prominent causative factors are those that stem from family, the school, poor educational attainment, ill-effects of
certain peer-groups, poverty, sexual perversion, the influence of certain socio-political values associated with unlawful gangs upon the adolescents.

THE FAMILY

The family is an important social group that contributes to the development of personality of the adolescents in Tangail *samaj*. The major processes of personality occur within the family framework. The position of father represents power and authority and is supposed to be the disciplining agent of society; the mother represents care, love and affection. A well organized family is regarded by the Tangail people as the best bulwark against the occurrence of delinquency. However if a family is broken by divorce, desertion, separation, or death, or if a family is inadequately organized as a social unit, it is said to be handicapped in carrying on its responsibilities to bring up normal individuals in the society.

SIZE OF FAMILY

Of the various spheres of influence within the family, size of the family is one of the contributing factors in making a juvenile a delinquent. An adolescent from a large and poor family a) does not get sufficient economic security; b) can not get sufficient food; c) does not get congenial space for
pursuing education and privacy; d) feels inferior to others. Family relationships, duties, responsibilities, privileges, and the amount of control exercised over children differ considerably with factor like family size (Ivan Nye: 1958). Ruth Erstrand (1931), in a study at the institute for children guidance, New York city, related size of family to eighteen type of problems in children and found that stealing and truancy were the only problems, which correlated consistently and positively with the size. Plant (1930) stated that over crowded had a positive relationship with delinquency.

A study is conducted to find out the number of delinquents and non-delinquents according to the size of the family. The study is done on 72 delinquents and 72 non-delinquents in Tangail paurashava. The families have been classified mentioned as below- small family 0 to 1 Child; Medium-2 to 3 children and Large-4 and above.
Table - 4.1 : Number of delinquents and non-delinquents according to the size of the family.

<table>
<thead>
<tr>
<th>SL No.</th>
<th>Family Size</th>
<th>Number of Subjects and Percentage</th>
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<tr>
<td></td>
<td></td>
<td>No.of delinquents</td>
<td>Percentage</td>
<td>No.of non-delinquents</td>
</tr>
<tr>
<td>1</td>
<td><em>Choto paribar</em> (small family) 0-1</td>
<td>05</td>
<td>6.95</td>
<td>04</td>
</tr>
<tr>
<td>2</td>
<td><em>Mazari paribar</em> (medium family) 2-3</td>
<td>22</td>
<td>30.55</td>
<td>42</td>
</tr>
<tr>
<td>3</td>
<td><em>Borow paribar</em> (large family) 4 and above</td>
<td>45</td>
<td>62.50</td>
<td>26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>72</td>
<td>100</td>
<td>72</td>
</tr>
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</table>
The above table reveals that a large per cent that is 62.50% (n=45) of the delinquents are found from the *borrow paribars* having 4 and above *shishus* 30.55% (n=22) are found from the *mazari paribars* having 2-3 shishus. And 6.95% (n=05) juvenile delinquents are found from the *choto paribars* having 0-1 *shishu*.

On the other hand a large percentage that is 58.33% (n=42) of the non-delinquents are found from the *mazari paribars* having 2-3 shishus. 36.11% (n=26) are found from the *borow paribars* having 4 and above shishus. And 5.56% (n=04) non-delinquents are found from the *choto paribars* having 0-1 shishus.

It is found that an adolescent of poor-large family suffers from emotional disturbances, maladjustment, conflict and frustration that thwart his proper personality development. Following case illustrates this point.

Bikram is the nickname of Md.Rakib Shah. Bikram’s father Anwar Shah who is 50 years old, is a small business man by profession. Bikram’s mother Begum Hafiza Khatun is 40 years old house-wife. Bikram was born in 1984. They live in Bara Mashjid Road Area of Tangail paurashava. Among eight siblings Bikram is the eldest in the family. They do not have
their own house. They live in a dilapidated tin-shed house as tenants. They have just three chowkies (cot), two mador and one pati for sleeping. During winter they use hand-made khatha. They sleep in a congested way. Hafiza narrates that, “since her husband did not adopt birth-control, the family has become so large. Now they are unable to maintain the family. Allah thala ek oktha khauayi—abar nizarou khai (Allah provides food for one time-we manage the other time). This is a big family in which it is difficult to maintain discipline. Bikramta kharap oilo khali amago dosheay--oray tho shashon korbar shamoi painai, ek pal polapanear modday (Bikram has become deviant because of our unwieldy family, we could not control him and discipline him properly).” Bikram’s father works hard in his business to maintain his large family. Bikram’s mother is confined to the domestic sphere and in looking after the children and their education. All the children used to go to school. Observing the plight of these people, Bikram’s mother’s sister Shazeda Jesmin has come forward to help this family financially now and then especially for educating the children. But at the age of eight Bikram became a drop-out from school because he had to earn for his boitta paribar (large family). Bikram’s father managed a job for him as a chakor (domestic servant) of a local Upa-Zila chairman. While he was studying at school he had cultivated bad friends. It is these bad boys who
later landed him in trouble. One day the chairman and his wife went to Gossai Jowair. At the advice of his friends, Bikram stole some valuable articles and sold them in the market. The matter was reported to the police and Bikram confessed the crime. Bikram was convicted for this theft. I met Bikram at Bangabondu House, Tongi Correctional Institute where he lives with other inmates.

It is not only large and poor families but the large and rich families are also seen producing delinquent children. Many a time, over indulgence and pampering of parents and elders in the family makes the youngsters to become delinquent. This is aptly depicted in the local saying that

"Beshi adoray bachachara utha mathayo-
bobithshoth hoy noshto bash javi pashayo"

(If you pamper a boy, he will become unruly- and his future will be ruined fully).

The following case illustrates this fact,

Md. Rahizuddin whose nickname is Shomon is a well known name in Tangail paurashava for his notoriety. Shomon has three brothers and four sisters. Shomon is the youngest among his siblings and he was born in 1983.
They live at West Paradise para, Tangail paurashava. Shomon’s father Md. Alimuddin Hazi is 68 years old, and mother Hashina Banu is 54 years old. Both of them are said to be very religious and pious. They are not formally educated, but they are well-versed in religious knowledge, rites and rituals. They are very much particular to bring up their children in the same way.

Alimuddin Hazi is a well known *chailear arothdar* (rice-hoarder) who controls the rice market of chhanir bazzar, a market of Tangail paurashava. As a rich and religious person Alimuddin Hazi has earned name and fame in Tangail. Since Shomon’s father is always engaged in a big business, his mother shoulders all the responsibilities of looking after the family. According to Hashina Banu “Haji shaheb is engaged in his business making wealth and fame in society but I have to maintain everything in the family. We are aged, we can not keep a watch upon the activities of our all children. If anything wrong happens in the family, Haji shaheb loses his balance and creates scenes. We have provided all types of facilities to our children. All of my children are adequately taught in religious matters. Girls are not allowed to go out freely. But I can not chain the legs of my matured sons. All my children are rational in respect of spending money except Shomon. We do not mind for his expenditure. Because Shomon is the youngest among my children”. It is this kind of indulgence on the part of mother and complete
absence of father’s control combined with lavish spending habit that drove Shomon to develop and cultivate friendship with boys whose family backgrounds were questionable, one such friend was Ashad.

Shomon was a seventh class student of Bhindubashini Government High School. Shomon was treated by his classmates as the most handsome, polite and gentle boy in the class. Shomon used to spend his pocket money extravagantly on his class-mates. He also used to bring them home now and then. Shomon studied well and stood seventh in his class. Ashad who was Shomon’s class-mate became one of his close-friends. But Shomon could not know that Ashad’s father was a bad character. One day Ashad invited Shomon to his house for eating *doodear pitha* (milk cake). It is at this time that Ashad’s father kidnapped Shomon for a ransom of taka 2 lakhas. But the rich family of Shomon could get back Shomon with the assistance of law-enforcing agencies. This kidnapping incident ruined the personality of Shomon, because Shomon became revengeful and killed Ashad. Shomon narrates, “the kidnap incident changed the whole perspective of my life. I developed an inherent and deep sense of revengeful feeling towards Ashad. I wanted to take away the life of Ashad and one day I saw Ashad in front of Komidini-Mohila Government College. I sent him to the door of *jomdoth*
(the god of death)”. Subsequently Shomon was arrested and convicted for life imprisonment under the section of 302 of the Bangladesh Penal code. In the correctional centre of Tongi, Shomon lives as an inmate of Bawal House.

EMPLOYMENT OF MOTHER

Delinquency is also seen to be resulting in case the mother is away from home for considerable a long time. This occurs in such families where mother is away on employment along with the father. The absence of both parents, at home through out the day not only has profound impact on the upbringing of children but also provides ample scope to have free time for nefarious activities, especially in such homes where the modern gadgets like VCR and Video cassettes are freely accessible. It is said that in such situations the adolescents gather, indulge in vulgar gossipping, reading obscene literature and watching oshlish togi (obscene films) which titillate their erotic sense. Some even go to the extent of experiencing these pleasure. One such case is that of Romi, a sixteen years old boy.

Romi is a sixteen years old boy who lives in 83 West Kagmara, Tangail paurashava. Romi’s father Rohizuddin is a government employee. Romi’s mother Thoshlima Banu is a clerk in Bangladesh Rural Development
Researcher engaged in conversation with a juvenile delinquent and his employed parents
Friends gambling at home
Board. Rohizuddin is forty nine years old commerce graduate. Thoshlima is thirty eight years old Arts graduate. Romi’s younger sister-Mahmoda is twelve years old who is in class six at Bindubashini Girls Government High School. Romi studies in Karatia Sadath University College as an Intermediate student of Arts. Rohizuddin and Thoshlima jointly draw handsome salary-so their standard of living is high. All the electronic and electrical appliances are available at Romi’s house, including VCR, dish antenna, mobile telephone, etc. Romi has a separate room for his study. He gets enough pocket money from his parents.

Parul, a girl of fourteen years old who is also a distant cousin of Romi works as a chakrani (maid-servant) in Romi’s house. Parul remains all alone at home, when Rohizuddin and Thoshlima go to their offices and when Romi and Mahmoda go to their respective college and school. Since they are distant cousins, Romi maintains a joking relationship with Parul. When Romi watches any movie on the TV or VCR at home, he calls Parul also to join him. Parul did not know that Romi is a spoiled boy as he is already acquainted with the oshlish togis, ajabaja poshtok (prohibited books), Kamakankha alap (erotic-conversation) and praptho boishko chobi (adult films) on video tapes. It is said that Romi has the habit of watching oshlish
video films at his residence itself. One day in the absence of his parents and sister, Romi brought a *praptho boishko chobi* from the local video shop and invited Parul to watch along with him; with this Romi was successful in enticing Parul for his vicarious pleasure. Romi disclosed this to one of his close friends Fahim, who made it public. Thus Romi now is known to most of the people in his locality as a *bhandi-chodia* (fornicator of maid servant).

**CRIMINAL HOMES**

Delinquency is caused not only by delinquent friends and associates but also by the association of delinquent family members. The condition of family and what goes on in family and the character of the members in the family are of great importance to a growing adolescent. The character and personality of adolescents take their shape under the framework of family life. It is the parents and elders who form the role-models for youngsters in the family: If the family of an adolescent is delinquent he learns naturally from its members to be delinquent precisely because the nature of orientation one gets at home depends upon the character and personality of his parents and elders in the family. An immoral home is a place where adolescent’s personality and consuetute get actively corrupted by criminal parents and shammer elders. Such homes which are marked by an environment of chronic inebriety
and lawlessness are totally indifferent to the welfare of their adolescents. "Jaira" Pasha is one such case.

Md. Habibur Rahman Pasha is known to every body as jaira (culprit) Pasha. Pasha lives at 36 Poran Bus stand, Tangail paurashava. Pasha is 16 years old. His father Athikur Rahman is 50 years old. Pasha’s mother Hosneara Begum is 46 years old. Athikur Rahman is a commerce graduate who works as a Manager of Ropobani Cinema Hall. Hosneara is a house-wife. The family consists of 5 members; Pasha is the only son and rest of the children in the family are daughters. Pasha studies at Lion Shahjahan Khan Degree College, Tangail as a student of Intermediate first year. Three years back, Hosneara had to under-go a major gynaecological operation. After that she is bedridden and can not move without being assisted by others. All the sisters of Pasha are of bibahjoggah (marriageable) age but because of the family’s inability to meet the requirements of jouthok (dowry) they are not getting married. The family is dependent solely on the salary of Pasha’s father. They live in a rented house.

Though Athikur Rahman draws considerable salary as a manager of a famous cinema hall, he spends most of it on his bad habits like going to pothithaloy (prostitution), drinking alcohol and gambling. Thus he spends the
significant portion of his salary on illegal activities. He is always seen misbehaving with Hosneara and with the children. He treats his wife as a *zanjal* (sweepings). That is the reason what Pasha dislikes his father and shows more affection towards his mother.

Pasha is very much concerned about his mother and sisters. Whenever any problem arises in the family, the mother and children sit together to find out a solution. One day Hosneara suddenly went into a coma due to her high blood-pressure and needed to be admitted in the hospital. Pasha admitted his mother and went to the cinema hall to inform his father. That time Athikur was not found at cinema hall. Therefore Pasha went to the house of one of his father's friends, Monsur whom Pasha knows as the main person to ruin his father. There he found his father completely engrossed in gambling. Pasha informed the plight of his mother and requested him to come to hospital with him. But Athikur got very much annoyed that he was being disturbed and used scurrilous language. Pasha became furious and struck on the head of his father by a wooden stick which came handy to him. After the incident Pasha became so much dejected and demoralized that he neither went to the hospital nor to his house. He started to mix with undesirable companions and indulged in all kinds of immoral and unlawful activities like
smuggling. Now Pasha lives in one of his partner's house and is seen always engaged in smuggling activities. He smuggles prohibited articles from India-Bangladesh border and carries them up to Tangail via Rajshahi-Shirajgonj river road. This *jaira* Pasha's case amply proves the point made in the saying commonly used in Tangail paurashava that

"*Baapear chorithro poy polaoy -

hoilay baap kharap- pola jaoy gallaoy*

(A son gets the characteristics of his father—son of a bad character will always be a deviant).

**THE BROKEN HOMES**

Children deprived of one or both parents, with no substitutes, are found developing personality problems and deviating from socially approved behaviour. A broken home is one wherein one or both parents are missing because of death, desertion or divorce. A number of studies have shown through empirical research that broken homes can be a crucial predisposing factor for delinquency (Burt:1925; Healy and Bronner:1936; Slawson:1926; Monahan:1957; Nye:1958; Ashley Weeks and Smith:1940; Shaw and Mckay:1937;Toby Jackson:1957). Some Studies have revealed that nearly 30% to 60% of juvenile delinquents hailed from the broken homes.
(Sutherland:1947 Gluecks:1934; Breckenridge and Abbott:1912). A study of 72 delinquents and 72 non-delinquents was done in Tangail paurashava to find out the distribution of delinquents and non-delinquents in different categories of broken homes.

Table - 4.2 : Showing distribution of delinquents and non-delinquents in different categories of bichchinoy paribar (broken-homes).

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Types of bichchinoy paribar</th>
<th>Number of subjects and percentage</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Juvenile delinquents percentage</td>
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</tbody>
</table>
|        |                               | No=27 | 02 | 15.40 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.70 | 14.82 | 01 | 07.03% (n=10) of delinquents have no father, 18.51% (n=05) are found in the divorced families, 14.82% (n=04), 14.82% (n=04), 14.82% (n=04) are found in the
families where mother is dead, both the parents are dead and parents are deserted respectively.

On the contrary a very small percentage that is 15.40% (n=02) of non-delinquents have no father, 53.80% (n=07) are found in the divorced families. 07.70% (n=01), 07.70% (n=01), 15.40% (n=02) are found in the families where mother is dead, both the parents are dead and parents are deserted respectively.

A broken home is considered to be structurally incomplete. So the Tangail people believe that it does not fulfill the basic emotional and physical needs of individuals. Deprivation of adequate human emotional care and filial love in the early stage of the development of individuals make marked impact on their personality formation. Children coming from broken homes are found to be more proclived to become delinquent than others. Mizan is one such case who became delinquent because of his broken home.

Mizan is thirteen years old who lives at 105 Char Akur Takur Para, Tangail paurashava with Rahman who is his elder sister Rokshana’s husband. He is not formally educated. Rahman runs a motor-workshop. Mizan works in the Rahman’s workshop. Mizan lost his father when he was four and
mother when he was eight years old. After the death of his parents he was brought up in Rahman's family. Mizan's elder sister Rokshana looks after him more as her own son than her brother. She expresses that, "when my parents died they left Mizan under my care. Ami ma-bap mora ai bai takey nizear potheer cheay beshi balo bashi (I love my brother more than my own son since he has no parents). However my husband who has evil intentions sold my parental property and embezzled the money got from this sale. Athimeartha jay khaoy, Allah thar bhalo koray na (Allah takes revenge against them those who eat up the property of orphan). My husband is not only reluctant to take proper care, he also does not tolerate me showing due affections to my brother. My husband himself a bad man, many a time forced Mizan to help him in his unlawful activities". Mizan though did not like his brother-in-law was not willing to part from his sister. But things reached the breaking point when once Rahman insulted Mizan.

On the eve of one Eid-Ul-Azha festival Mizan demanded new clothes from Rahman. Rahman refused to give by saying that, thor bap dada ki jamidar chilo jay id ailai thoka naaya kapor thithee hobo? (Were your progenitor land lord so that if Eid comes I have to provide new clothes for you?). Mizan took that as an insinuation of his dead parents and became
furious. In the heat of his anger Mizan struck Rahman with a sharp screwdriver. Rahman who got serious head injury was admitted in the local Sadar Hospital, Tangail. After the incident Mizan left his sitster and brother-in-law for good and drifted into the company of bad friends. He develops relations with the street urchins and wanders here and there with them. The delinquent activities done by Mizan are seen by the local people as the direct consequences of the deprivation of parental control and care. They say,

"morlay baap-ma olpo boeashay

hothay noshto samoy lagayna thar jay"

(If parents die in tender age—much time is not needed for him to transgress).

EXCESSIVE PUNISHMENT BY PARENTS

It is found that severe corporal punishment, frequent chastisement, and unnecessary parental control of adolescents are counterproductive and create a negative influence upon the individual's personality. These negative influences make the adolescents revengeful towards their parental authority, and they have been seen turning hostile towards their parents and elders.
following case illustrates how an adolescent becomes a habitual truant taking to all sorts of bad habits.

Md. Hashibul Islam Rothon lives at 39 par dhigulia, Tangail paurashava. Rothon is 14 years old. Rothon’s father Moazzem Hossain is 52 years old who runs a *modir dhokan* (grocery) at Chhanirbazar. Rothon’s mother Razia Sultana is a 45 years old house wife. Among his siblings Rothon is the third. Rothon is in class VI studying in Vivakananda High School. Moazzem is known to be an as *bodragi lok* (ill-tempered person). He behaves roughly with Razia Sultana and also with his children. It is said that for even pretty reasons Moazzem quite often beates his wife and children. Two years back on the eve of yearly examination Rothon went to his school and lost his bag containing books, pencil, paper etc. He complained the matter to his class teacher but the class-teacher could not do anything about it. Rothon came back home with empty hand. Razia Sultana asked Rothon about his bag. Rothon narrated the whole matter to his mother. She became frightenened imagining the consequences. Razia Sultana advised Rothon to keep quite regarding the matter. Razia Sultana tried to retrieve the lost books by going to Rothon’s school but failed. Fearing the punishment of the class-teachers Rothon did not attend his classes. One day Moazzem
asked Rothon about continuous absence from the school, Rothon gave an evasive reply and did not disclose the actual matter for fear of physical torture from his father. One day one of the teachers of Rothon met Moazzem at the shop and enquired about Rothon. Moazzem came back home and asked Razia Sultana about Rothon. Razia Sultana disclosed everything to her husband. Moazzem got enraged and flogged Rothon severely. This incident had an adverse impact on Rothon who adopted stubborn attitude and determined to do just the opposite of what his father wanted. Thenceforth Rothon did not attend the school. Rothon expressed to me that, “I will never go to school now rather I spend my time wandering here and there. If it comes to worst, and my father punishes me again, I will leave the house for good”.

Since Rothon has left school, he is seen quite frequently playing thash (playing card), engaging to tease the school-going girls, going to movies and roaming here and there. It is learnt that Rothon has borrowed money from his relatives and friends. Now he does not talk properly with his father. He is also seen misbehaving and being rude towards his siblings. Thus Rothon has turned into a delinquent just because of the excessive punishment by his father. It is rightly said by the people of Tangail paurashava that,
"Labo beshi chiplay hoy thetho- okhaddo

polapan marlay beshi- hoy obaddo"

(If you squeeze the lemon too much, it will become unedible- if you control the children beyond certain limits, they will turn uncontrollable).

THE SCHOOL

The school is perceived in Tangail paurashava as one of the principal socializing agencies. The school, especially at impressionable age exerts significant influence in moulding the character of adolescents in its charge. If the emotional problem of adolescents in the school are not properly handled by the teachers and if the weak ones are not given the care they are due by the teachers in the school, the school will turn into a major cause for the deviance of such children, such is the case of Shorhab.

Shorhab was born in 1982. He lives at 8 Botthola Road, Shabalia Tangail paurashava. Shorhab is the only one child of his parents. Shorhab was born as a physical weak child who never improved when grew into a boy. Shorhab’s father Johir Ali is an army personnel and lives in cantonment. Shorhab’s mother Shirin lives with her son. Economically this family is sound. Shorhab has a poor physique and frail body. He is below average as
An ethim (orphan) watching with interest the other boys' quarrel
A truant boy climbing up the coconut tree in others' compound to steal coconuts.
A truant boy abstained from his classes and playing *chaka* (wheel)
regards his performance in school and also weak in his temperaments. He
does not mix with the other boys of either his class or boys of the same age in
his locality. It is easily revealed in the conversation with Shorhab that he is
very much conscious of his physical weakness and always worried about it.
He is always found pessimistic, frustrated and reticent to mix with other boys.

Shorhab, student of seventh class, quite often is nagged by his class-
mates. Though Shorhab is older than his class-mates. They call him ghobda
Shorhab (swollen Shorhab), fachka-beta (worthless wight), bondha-cheara
(sad sack). This incessant nagging created a negative impression on the mind
of Shorhab and affected his personality adversely. Shorhab disclosed his
feelings to his mother. Shorhab’s mother once went to his school to talk with
his Headmaster and report the damage that was being inflicted on her son by
his class-mates. The Headmaster took some measure and advised the
students not to annoy Shorhab further. But this was of no avail. One day one
of Shorhab’s class-mates wrote something objectionable about Shorhab on
the blackboard. The writing made Shorhab lose his balance. It is said that it
made him aggressive and revengeful. He struck Nashir, the boy whom he
identified as the writer, with a ball pen. The impact was severe because the
ball pen had penetrated into the right eye brow of Nashir. When the eye-
brow of Nashir started bleeding profusely, the school authorities took Nashir and admitted him in the Sadar Hospital Tangail, ultimately Nashir lost his right eye. The guardians of Nashir registered a case against Shorhab. Shorhab was arrested. After the trial, Shorhab was found guilty. He was transferred to Tongi Correctional Institute as a *kishor apradi* (juvenile delinquent). Shorhab would not have been branded as a delinquent and landed up in the correctional institute had his class-mates, teachers and the school been sympathetic and co-operative with his shortcomings. The school which is supposed to turn out well meaning adolescent children, could itself be a cause for producing delinquent individually.

**POOR EDUCATIONAL ATTAINMENT**

An adolescent is a product of his culture. The educational institution constitute one of the principal socializing agencies of culture and as such exert unique influence in moulding the character of the youngsters in its charge. Its functional role of teaching and training youngsters contribute to a great extent in preventing the emergence of non-violating behaviour, including delinquency. Mannan’s case illustrates this point.
Mannan is 18 years old. He lives at 134 Uttar Bethka, Tangail paurashava. Mannan’s father Khaled Shalahuddin is a day labourer who is 48 years old. Mannan’s mother Nashrin is a 43 years house-wife and also works as a *chota chakrani* (running maid-servant). The family consists of 6 children. Among the siblings of Mannan, he is the eldest. Mannan’s parents are not formally educated. They live in a *chapra ghar* (small-size household). Out of 6 children of Khaled Shalahuddin, only the girls go to school because the government meets the educational expenditure of the female students. Mannan’s mother Nashrin narrates that, “*amra mokkha-shokkha lok thai ethogona polapan, na pari khabar divar na pari porashona divar, sharadin maramari laigai acha* (we are illiterate people so we have not taken care in limiting the number of children, we can neither feed nor educate them properly. All day long they are found quarrelling with each other). Mannan is my elder son but we are unable to send him to school because of our miserable conditions”.

Mannan works as a *baborchi* (cook) in a tea-stall of Biplob Mir. Mannan is given Tk 300/- every month and one longi and two shirts per year. Mannan does not spend money unnecessarily as he hands over his whole salary to his father. Humyun is a regular customer of Mannan. Humyun who
introduced himself as a government contractor developed closeness with Mannan. Humyun likes Mannan and they are found talking and gossipping as intimate friends during Mannan’s leisure time. Sometime Humyun gives extra money to Mannan as tips Mannan likes it and keeps it with him very cautiously. Mannan did not tell anything about his intimacy with Humyun to Biplob Mir. At night Mannan sleeps at tea-stall itself all alone. One day at the dead of night Humyun came to Mannan and requested him to keep some articles in his custody and threatened him not to disclose the matter to anybody. Mannan kept the articles in the inner fold of his khatha-balish (quilt and pillow). Two days later police come to the stall of Mannan when Biplob Mir was present and asked Mannan for the potla (package). Mannan brought out the potla from his katha-balish and handed over to the police. The police arrested Mannan in connection with keeping choraimal (stolen goods). Subsequently the police arrested Humyun. Both of them were released later on jamin (bail). This incident further strengthened the relationship between Mannan and Humyun. Now Mannan is a habitual thief and pick-pocket and lives as a close associate of gait kata (pilferer) Humyun.
ILL-EFFECT OF PEER-GROUPS

Aside from the family and school, the most effective influence upon adolescents come from playmates and peer-groups outside the home. During certain periods of growth in adolescence, especially between thirteen and seventeen years of age, as the people of Tangail say the opinions and suggestions of the peer-groups mean more to adolescents than those which come from the family members. It is found that friends, class-mates and other intimate associates of contemporary age have a significant influence in shaping the daily routine and all round life style of the adolescents in Tangail samaj. The peer-group which provides an ever-ready source of entertainment, recreation, and imaginative challenge; and if it is a bad peer-group it provides an easy avenue for deviance and delinquency. It is because of his peer group that Dewan Nasiruddin Hero lands himself in deep trouble.

Dewan Nasiruddin is well known to every body as “Hero”. He has been given this name by his peer-group, because he is stylish and is always ready for adventurous tasks like the hero of a film. Hero sixteen years old who lives at Par dhigulia, Tangail paurashava. Hero’s father is Haji Dewan Bashiruddin who is sixty-three years old. Hero’s mother Haji Shorifunnesha Begum is fifty-seven years old. Hero’s family consists of eight members.
Hero is the youngest child among his six siblings. Hero’s father Haji Bashiruddin works as pesh Imam of the central mosque of Tangail paurashava. He commands high respect and higher social prestige in Tangail samaj. Bashiruddin narrates that, “Nasiruddin Ilish hoiya gechay, papi amar nam dobaichey, samaj-a amar matha head koirā dechay ami oray thazzo pothra koirā deshi-katha koina ami or shathay (Nasiruddin has become devil, he has slurred my reputation, he has compelled me to bow down my head in the society. I have given up him- I do not talk with him)”.

When Hero was a student of sixth class in Tangail Alia-Madrasha, he developed friendship with Afzal, son of a truck driver. Afzal’s mother Thamanna known in her locality as a woman of ill-fame. It is said that because of her illicit relationship with Khabir she was divorced by her husband. That is the reason why she is living alone with her son now. But her illegal and socially disapproved relationship with Khobir has continued. Khabir is also known to be a bad character who works as a dalal (broker) for notty para (prostitution) and maintains a brewery of bangla mod (hand-made wine). Hero used to visit the house of Afzal frequently. Since Hero spent most of the time with Afzal, he came in close contact with Khabir, who gradually started inducting them in all kinds of his illegal and criminal
activities like selling the illegal liquor, ganja and opium. Hero and Afzal are rewarded money for these illegal acts. Thus Hero, a son of a religious and respectable person became a deviant in the company of his bad friend. Hero abstained from school to spend most of his time with Khabir and Afzal. Ultimately he failed in his annual examination and ran away from his house. Subsequently he took up a job of a gate keeper of a cinema hall in Dhaka. After spending six months in Dhaka, Hero came back to Tangail and joined Afzal and Khabir. When him mother, brother and sister went to bring him back, Hero refused to go with them. Rather he prefered to live with the bad elements because he had already been accustomed to such life. Now Hero and Afzal have joined with another delinquent, Rothon and others in Tangail paurashava who are frequently indulged in illegal activities like blackmarketing of cinema tickets, gambling, hooliganism, skirmishes and quarrels. The people of Tangail paurashava are fed up and they pity on the Haji’s (Haji Bashiruddin and Haji Sharifunnesha). They say-

"Hajir pola hoy paji- poira shongu dosheay
balo pola hoilo noshto mod ar zoia thasheay"

(Son of Haji became a delinquent because of his bad peer-group. Wine, gambling and playing cards have made a good boy bad).
POVERTY

There is a profoundly used proverb in Tangail samaj that

"Ovabeay hoy shobab noshto-balo manoshoo hoy broshto"

(Poverty is responsible to make a man bad- a good man also becomes profligate if he is in poverty).

Poverty *per se* is not a cause of delinquency. But the contributions of poverty can not be ignored in the discussion of juvenile delinquency. Many adolescent offenses against private property are found to economic causes, but usually causes other than sheer hunger or economic misery.

A study is conducted to find out the positive correlations between the monthly income of father, mother, employed brothers, sisters and the *aprad*. The study is done on 72 delinquents and 72 non delinquents of Tangail paurashava.
Table - 4.3 : Showing the monthly income of the family of the delinquents and non- delinquents.

<table>
<thead>
<tr>
<th>SL.No.</th>
<th>Monthly Income</th>
<th>No. of Delinquents</th>
<th>Percentage N=72</th>
<th>No. of Non- delinquents</th>
<th>Percentage N=72</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Below-1000</td>
<td>04</td>
<td>5.5</td>
<td>02</td>
<td>2.8</td>
</tr>
<tr>
<td>2</td>
<td>1000-1500</td>
<td>06</td>
<td>8.3</td>
<td>04</td>
<td>5.5</td>
</tr>
<tr>
<td>3</td>
<td>1500-2000</td>
<td>02</td>
<td>2.8</td>
<td>04</td>
<td>5.5</td>
</tr>
<tr>
<td>4</td>
<td>2000-2500</td>
<td>08</td>
<td>11.1</td>
<td>08</td>
<td>11.1</td>
</tr>
<tr>
<td>5</td>
<td>2500-3000</td>
<td>08</td>
<td>11.1</td>
<td>04</td>
<td>5.5</td>
</tr>
<tr>
<td>6</td>
<td>3000-3500</td>
<td>08</td>
<td>11.1</td>
<td>03</td>
<td>4.2</td>
</tr>
<tr>
<td>7</td>
<td>3500-4000</td>
<td>09</td>
<td>12.5</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>8</td>
<td>4000-4500</td>
<td>07</td>
<td>9.7</td>
<td>03</td>
<td>4.2</td>
</tr>
<tr>
<td>9</td>
<td>4500-5000</td>
<td>03</td>
<td>4.2</td>
<td>09</td>
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<tr>
<td>10</td>
<td>5000-5500</td>
<td>06</td>
<td>8.3</td>
<td>05</td>
<td>6.9</td>
</tr>
<tr>
<td>11</td>
<td>5500 and above</td>
<td>11</td>
<td>15.3</td>
<td>20</td>
<td>27.8</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>72</td>
<td>100</td>
<td>72</td>
<td>100</td>
</tr>
</tbody>
</table>

As is shown in the above table, in the case of delinquents 15.3% (n=11) of the families, the monthly income exceeds Tk.5500/-, while in case of the remaining 84.7% of the families, the income varies from below Tk. 1000/- to Tk. 5500/- The lowest per cent of delinquents, that is, 2.8% (n=02) per cent are found in the families having a range of family income that is Tk.1500/- to Tk. 2000/-.

On the other hand in the case of non-delinquents 27.8% (n=20) of the families, the monthly income exceeds Tk.5500/-, while in case of the
remaining 72.2% of the families, the monthly income varies from below Tk.1000/- to Tk. 5500/-. The lowest per cent of non delinquents that is, 2.8% (n=02) per cent are found the families having a range of family monthly income that is below Tk.1000/- to Tk.1000/-.

From the above findings it may be stated that there appears to be a very close relationship between the incidence of aparad and the income of the paribar (family) of Tangail. A variety of studies, indicate that lower class individuals run greater risks of becoming officially defined as delinquent (Cohen and Short 1966:95). It is found in Tangail that aparadi behaviour is linked to artha-samajik obostha (socio economic condition).

It is also found that prolonged conditions of poverty do effect the complex of human relationships operating within a family, particularly with respect to the rearing of the child, by providing increased opportunity for impaired relationships to act adversely in community environments and delinquency risk. The economic factor is significant enough in the Tangail family life to produce drastic changes in human relationships for families whose economic basis of existence is suddenly transformed or modified. The resulting changes in attitude and motivation are proved an incitement to lawlessness for certain weakend families. The following case of Toton
illustrates how the far-reaching effect of poverty stimulates individuals to widely diverse varieties of behaviour, delinquents-

Mirza Aftab Uddin’s nickname is Toton. Toton was born in 1983. Toton’s father Mr. Mirza Shaberuddin is now 54 years old and mother Begum Shahera Khatun is 45 years old. They live at 18 Pallas Thali Road, Tangail paurashava. They have no land of their own. Toton belongs to the erstwhile famous family of Mirzas of Tangail. It is said that once upon a time they were very influential family of high social status. Now they are no more wealthy and influential in Tangail as they are lost their wealth longback. Toton’s father is known as a drunkard and gambler. He always misbehaves with his wife and children. Toton’s father always uses foul language. Most of the time he stays his home. It is known that if he does not get his money on demand he either throws or breaks articles in the house. Toton’s father does not do any work. He always harps on the olden days of his family. He says, “shorbonasha Jamuna amar shob khaicheay bari jomi-jirath, taka-khori, man-shomman ajkay ami pothear bikhari. Amar chardikay shodu ovab ar ovab (the violent Jamuna (river) has devoured every things of our household, pelf and wealth, name and fame-today I am a street-begger” Md. Mirza Shaberuddin has four children, two sons and two daughters. Toton’s
A shongi shathi (peer group) where a friend helping the other to light a bidi (a kind of thin cheroot)
Son of a maidservant abstained from his school and engaged in cooking the family meals
elder brother Roshtom is 18 years old who studies in Lion Shahjahan Khan College in H.S.C. He does not depend on his family for his education. He earns by teaching few lower class students and meets his expenditure with the earning. Toton’s two sisters Miss. Mothia Mirza and Miss. Thania Mirza are 22 and 24 years old respectively. Miss. Mothia has completed her B.Sc. and is in search of job. Miss. Thania is a B.A. and an employee of a local NGO “JOUTHAN UDDYOG”, Tangail. The family is almost wholly dependent on the salary of Thania.

Toton was studying in seventh class in Vivekananda High School. Toton was known as a brilliant and hardworking student. Inspite of the economic difficulties that the family was facing, Toton was determined to continue his education. Two years back Toton’s father was admitted in the Sadar Hospital of Tangail when he suffered a severe heart problem. Later he was admitted in the Sharwardy Heart Disease Hospital, Dhaka. The family had to spend lot of money for his treatment. Though Thania spent all of her economic resources on her father. But she could not meet the costly requirements of the treatment. Therefore she had to ask loan from one of her colleagues, Kashem. Toton’s father recovered and came back home. It is said Kashem is a bad character and in adept at exploiting girls sexually.
Thania did not know this. Thania could not manage to pay back the loan to Kashem in time. Kashem seized this opportunity and exploited Thania. Thania became pregnant. Toton came to know about this when he overheard the conversation between Thania and his mother. This information infuriated Toton and he went eventually to attack Kashem. Toton attacked Kashem with a sharp chapathi (a thick and big knife). Kashem was seriously injured. The passers-by caught Toton red handed and handed him over to the police. Toton was convicted for the attempt to murder and got two years of imprisonment.

SEXUAL PERVERSION

Homosexual relationship is considered to be an abnormal attitude and is disapproved by the society. Homosexuality is strongly condemned and is believed to create abnormal and complex personality leading to criminal behaviour among individuals. Even heterosexual relationship and behaviour which are considered normal should be regulated within the framework of the prevailing social norms and values. Following case is the of an adolescent who turns into a delinquent because of the influence of a sexual perversion on him.
Md. Azizur Rahman Shiplo is 17 years old. He lives at 103 College para, Tangail paurashava. Shiplo's father Akibur Rahman is a primary school teacher. Shiplo's mother Nurunnahar is a house-wife. Akibur is 56 years old and Nurunnahar is 50 years old. The family consists of 4 children, three sons and one daughter. Among the siblings of Shiplo, he is the youngest. Shiplo narrates that, “when I was the student of class six, my father brought one of his distant cousins from our village and appointed him as our jaigir master (residential teacher). His name was Barek. We were calling him as Barek chacha (uncle). Barek chacha was a teacher to all my brothers and sister. If we were unable to prepare our lessons he used to give severe punishment to us. Barek chacha at that time was securing his B.A. at Lion Shahjahan Khan college, Tangail. He was a very strict person. I and Barek chacha slept together in one room. One night he persuaded me for the homosexual act but failed because of my tender age. After the incident he started to behave politely with me. If I could not prepare my lessons he did not beat me but on the other hand beat my brothers and sister if they were unable to prepare their lessons. Barek chacha remained with us for 5 years till he completed of his Master degree in social science. So long as he lived with us he maintained homosexual relationship with me. Eventually as because a sexual pervert, looking back, I realize that he exploited my innocence. Now I am completely
addicted to the homosexual way of life. I can not resist the homo-erotic and sodomite feelings if I look at a good looking boy. I seek the first opportunity to have a homosexual relationship with such boys. I am always in the lookout of teenagers and entice them for making homosexual relationships with me”.

Shiplo is well known to his friends as a *hoga chodist laura* (person fond of anal-intercourse) and is looked at as a social threat by one and all.

**STUDENT POLITICS**

Politicization of students and educational institutions and consequently the emergence of factions and militant groups, have contributed to a significant extent to the delinquency of some adolescents at Tangail paurashava. During the time of *harthals* (strikes) the educational institutions remain closed and the students evince interest and spend their whole time in conducting *michil* (procession), *shoba* (meetings) and even indulge in *jalawporaw* (incendiary) activities. The politicians motivate their student cadres to perform all types of destructive activities for their political ends. It is those activities which spoil the career and personality of the adolescents. The politically motivated antisocial and destructive acts are quite often committed in groups. Because these activities are regulated according to the socio-
political patterns and controls that have developed among the political leaders and student politicians. They seldom create problem individually. Significant to note here are the activities of the *ushthrabaz* (arms-hooligan) student politicians which have facilitated the commission of offences in Tangail paurashava and other places. Their corrupt influence on its members and the excitement provides a far reaching impact. The techniques they adopt in committing crime, and the thrill created by their gang activities tend to promote criminal behaviour among the adolescent students. Thoshar’s case makes the point clear.

Thoshar is seventeen years of age and lives with his father and mother at 116 Ashekpur Pokor par, Tangail paurashava. Thoshar’s father Akbar Hossain is 56 years old. He is employed at Lion Shahjahan Khan College as a clerk. Thoshar’s mother Rockeya who is 50 years old is a house-wife. This *paribar* consists of seven members his parents, three elder brothers and one younger sister. Akbar Hossain has some landed property at his ancestral place. He gets the agricultural produce from his village. The three brothers of Thoshar are Shojan, Shopon and Emon, all of them are graduate and post graduate level students of Sadath University College Karatia. Thoshar’s younger sister Jesmin is a student of tenth class at Bhindubashini Government Girls High
school, Tangail. Thoshar is a commerce student in Intermediate level at Lion Shahjahan Khan College, Tangail where his father is also employed as a clerk. During his school-days Thoshar got several prizes as a good debater.

Thoshar’s mother’s sister’s son Salim was the student of same college. Salim was an active student politician of Jathio Sathro Andolan, a student political wing of Desh-League. Salim persuaded Thoshar to join in active student politics. Thoshar became the cultural member of college Jathio Sathre Andolan committee. Thoshar used to spend most of his time in politics. That was the reason why he could not appear for his H.S.C. examination. Later Thoshar was introduced to Khaled, a ushtrabaz (arms-hooligan) of the same political wing. Khaled motivated Thoshar to join his group, not only for the ideology but also for money, because Taka modur cheheay misthi (money is sweeter than honey). Since Thoshar’s family had economic problem, he thought he could be of some financial help to his pariban. Thoshar says, “that was the time when I was mentally upset as I had not appeared for the examination and my family was also in a economic crises. But joining politics did not bring me any money because I realized later that politicians make only false promises. It was Khaled who showed me the means of making money. After all when you hold arms you get
money and with money you can become a powerful person”. Once Thoshar Khaled and other shongi shathi (peer-group) of their cadre went to Delduar to be used by Mazedur to threaten one of his cousins. Mazedur, a sthanio khhamotaban lok (locally powerful person) of Delduar had involved in a land dispute with his cousin Monsur. This somehow was smelt by Monsur and he started to collect his villagers to frighten away the shohoray goonda (urban hooligan). The infuriated sthanio lokjan (local people) caught hold Thoshar Khaled and their shongi shathi and lambasted them severely. Thoshar now is well known in Tangail as a “ushthrabaz (arms-hooligan) Thoshar”, and his mother Rockeya laments that, “Thoshar, a good boy of earlier times has now converted himself into a hooligan-Thoshar for the cause of student politics”.

The foregoing cases make it amply clear that there is no single cause of juvenile delinquency among the youngster of Tangail. Various aspects of family organization like size, economic status, employment of parents, character of parents as well as poor educational attainment, bad peer-groups, sexual perversion and student politics constitute the major contributing factors to the cause of juvenile delinquency in Tangail samaj.

Broken homes play a significant part in predisposing children and adolescents to delinquency. A child in a broken home becomes emotionally
disturbed and does not get warm and continuous care and affection. Smaller the family in size the more it is well-organized and harmonious. Lack of parental control and care are significant factors in causing deviance and these are often seen in the big families in Tangail. Reprehensible immoral activities of parents and elders in the family not only present wrong role models to the children but the children in such families are often neglected and exploited by the elders. The immoral homes thus become directly responsible for delinquency of the youngsters.

The poverty-stricken families in Tangail paurashava are found hit by the problems of unemployment, tendency of misfeasance and disease and as such their children are subjected to acute economic misery and neglect. Premature unemployment of children are lured and persuaded to indulge in all sorts of antisocial activities.

Participation of the child in mischievous and unlawful activities of children of his own age viz., the bad peer-groups, is also responsible in motivating an uninitiated child or adolescent towards delinquency. Peer-group activities have a tremendous influence on the habits of youngsters.
Though school is one of the primary socializing agencies, at times it has been found in Tangail that if teachers in the school do not give due attention to the physically and emotionally weak children, children ending up as delinquents.

The rapidly changing life-style due to modernization and westernization in the urban living provide easy scope for some adolescents to go astray. The adolescents of Tangail samaj are found to fall an easy prey to erotic literature and movies.

Though the case studies presented in this chapter highlight each factor the causation of delinquency is multidimensional and as such all these factors are interrelated and reinforce each other in bringing about deviance among the adolescents of Tangail paurashava.

The question of how delinquency among the juveniles is tackled by Tangail samaj through modern formal as well as traditional informal mechanisms constitute the body of next two chapters.