CHAPTER - VI

INDIGENOUS PREVENTIVE AND CORRECTIONAL MECHANISMS
Just as every society has its own ways of defining deviant behaviour, so every society has its own means of dealing with deviance. These means, of course, vary, depending upon the socio-cultural context as well as the seriousness of the deviant act. If in some cases, deviance is dealt only through punishment, others are dealt by the prospect of reward if the wrong doer mends his ways. Whatever the technique with which deviance is tackled, in every case, people in all societies have mechanisms to control the behaviour of its members. This is not to say that people always respond in some fashion to every minor deviant act. When deviance is not damaging to any one, it is often tolerated and in some case even become part of acceptable behaviour. The point is the socio-cultural context not only defines what behaviours are considered deviant, it also defines what is the proper response to a particular act of deviance is (Plog et al. 1976).

A delinquent and delinquent child in Tangail, as it has already been shown in the fourth chapter is result of different kinds of influences like, chaotic and restrictive family environment, quarrelsome parental relationships, mother-care deprivation, broken homes, poverty, illiteracy, immoral values and bad companionship. It is because the young delinquents suffer from such maladjustments, they exhibit behaviour that departs from socio-norms (Mishra 1991:5). Especially the urban areas are characterised
not only by the absence of traditional social control mechanisms but by marked reduction in the role and function of family and elderly relatives who often act as the main socializing agents of youth. Breakdown of such mechanisms results in the development of behaviour patterns among youth that differ radically from traditional expectations (Clinard and Abbot 1973).

The formal Juvenile Justice System is supposed to function in several ways as an instrument of social control. As such its purpose is to affect values and attitudes toward law in our society and reconcile, grievances and disputes between the state and the individual and among individuals. The courts, the police, the probation officer, the parole officer, the social case workers are meant to make judgement on whether or not sanction is to be imposed or, to some degree, on the form it will take. However an examination of the empirical situation indicate that the formal Juvenile Justice System has been a failure as far as the control of the growth of delinquency in Bangladesh is concerned. The crime rate has expanded as fast as the population since 1971.(Independence year of Bangladesh) with an enormous increase in the number of young persons contact with law-enforcement agencies (APJD Conference 1996). Assigning the function of apprehending juvenile delinquent to the Police agency due to lack of an alternative effective machinery goes against the very principle on which this corrective system is
founded. The juvenile coming in contact with Police at the first stage of the trial is contrary to the basic policy accepted for juveniles. Because these young delinquents are not supposed to be subjected to normal judicial processes so as to prevent from the stigmatization. The effectiveness of juvenile trial, by and large, depends upon the efficiency of probation officers, house-parents, social case workers. It has been often seen that the concerned officer submits a 'routine' report about a juvenile delinquent without making real enquiry into the delinquent’s case, and sometimes the report is false or a cooked report. As a matter of fact the concerned officers of the National Institute for Correctional Services, Tongi is lacking in efficient and experienced personnel to be appointed as probation officer, parole officer, house-parent and social case worker. It is because of these reasons the cause of formal Juvenile Justice System in Bangladesh at the moment seems to be a failure. The comments of Pettit and Holmberg on the Juvenile Justice System are also applicable to the formal Juvenile Justice System in Bangladesh, they say, “.... Despite the improvements.... a vacuum continuously appeared between the various parts of the system each of which was functioning independently .... Judge just does not know what the problems of prisons are, nor does the Police officer understand the role of the probation and
The lack of information and understanding among the various parts of the system breed distrust” (Pettit and Holmberg 1973: 113).

The main reason for the failure as the Tangail data indicate seems to be lack of fit between the formal justice system and the social cultural context in which it is introduced. The formal justice system which is western in its origin has not been fully accepted by the traditional societies like Bangladesh. That is the reason why the full force of these formal agencies of social control, in Tangail, is seldom exerted on the average citizen. For most people, society's informal indigenous means of control are sufficient to insure a reasonable amount of conformity to the rules. Form time immemorial, people of Tangail say, the participation of the general public has been sought in many ways in the prevention of crime. Knowledge of local interpersonal and intergroup relationships as well as local traditions are viz., family, locality kin-network and at times the whole religious community of vital importance to the rational treatment of many crimes and delinquencies. That knowledge is utilized in much larger measure by the local people of Tangail than the formal personnels of Juvenile Justice System. The informal and indigenous mechanisms used in the prevention of crime and delinquency in Tangail samaj (society) warrants participation of the people at different levels. In other words the aim of indigenous preventive and correctional mechanisms is
to democratize the action they take with regard to deviants. The major indigenous preventive and correctional mechanisms in the formal Juvenile Justice System in Tangail emanate from the primary and core social institutions like “paribar” (family), “shongi-shathi” (peer-group), “biddhaloy” (school), “dharmio chinthabhabnar proshar” (spread of religious knowledge), “shongu shamithi” (associations), “sthanio bicar babostha” (local justice system) and “bongshear morobbiana” (clan-authoritarianism).

**PARIBAR (FAMILY)**

Family is the first and foremost agency in the ‘cultural conditioning’ of human beings by providing the earliest behaviour patterns and standards of conduct (Burgess and Locke 1953: 212-13). In the view of Maclver and Page, “The family is “.... a group defined by a sex relationship sufficiently precise and enduring to provide for the creation and upbringing of children,” and “...it may include collateral or subsidiary relationships, but it is constituted by the living together of mates, forming with their offspring a distinctive unity” (Maclver and Page 1949:238). One of the major functions of family as anthropologists like Murdock (1949) points out is it to educate and socialize the children. Sutherland holds that “.... out of all the social processes the family background has perhaps the greatest influence on
criminal behaviour of the offender” (Sutherland et al.1955:77). Children are bound to imbibe delinquent tendencies if they find their parents or members of the family behaving in a deviant manner. The institution of family is expected to cater to the basic needs of children.

The case of Thonmoy illustrates how the highest values attached to conjugal relations and harmonious family relationships make for the right kind of upbringing of children.

Thonmoy, a 13 years old boy is studying in ninth class lives with his mother Lovely, younger brother Chinmoy at the residence of his nana (mother’s father) Amirul Islam. They live at 3, Bishwas Bethka, in Tangail paurashava. Thonmoy’s father Shibli 47 years old an Executive Engineer of Bangladesh Parjatan Corporation. Thonmoy’s mother Lovely who is 44 years old works at the local office of CARE, Tangail. The marriage of Shibli and Lovely was a balobashar bibaho (love-marriage). Lovely was a good singer. She used to participate cultural activities. In the initial stages of their married life, Shibli did not object Lovely’s participation in cultural activities. However after the birth of second child, Shibli objected to Lovely’s going out for cultural performances. This created strain in the husband wife relationship to such an extent that Lovely had to leave the house with her
children. Now she and her children are living in her father’s house. The children are admitted in the local schools.

Thonmoy is said to be a very punctual and meritorious student in his class. His class-mates who know about his family inquire about his father and make fun of him. Thonmoy keeps silent. Thonmoy has conveyed about this matter to his mother. Lovely brought this matter to the attention of the Headmaster of the school. The Headmaster called students who annoyed Thonmoy, and rebuked them. This complicates the situation further because the chastised students threatened Thonmoy for serious consequences if he complained again. This effected Thonmoy so much that he started abstaining from classes and mixing with truant boys who loaf in the streets. But he always had given the impression of home that he is attending the school regularly. One day Khaled, *mama* (mother’s brother) of Thonmoy visits the school and finds out that Thonmoy has not attended his classes for a long time.
Khaled discussed with his sister Lovely and father about the deviance of Thonmoy. Khaled also went to Shibli and talked about Thonmoy. This incident made all of them realize their follies. Shibli and Lovely ultimately decided to live together along with the children to prevent any such untoward incident to recur now. This joining of his parents relieved Thonmoy of his complex which he had suffered earlier. Also his friends now can not comment upon Thonmoy regarding his father.

Among the number of factors responsible for delinquency a large amount of research has been done with reference to family (Kaldate 1982:18). Even the opinion of T. Ferguson is that, “.... Of these spheres of influence the home is the most far-reaching (Ferguson 1952:145).

Disciplinary control of practice of parents is an important element in guiding shishus of Tangail paurashava to recognize the difference between right and wrong and the consequences of varying modes of behaviour. Defective discipline in the home is generally recognized as contributing to misconduct. Nye indicates that “... discipline may be related to delinquency by affecting the elements of control in three ways; strictness may prevent children from meeting their as social and recreational needs especially in their peer-groups. 2. Its absence and or inadequacy may prevent children from
direct or indirect controls over their actions outside or inside their families and 3. If it is unfair or partiality is shown, it may result in negative or ambivalent attitudes towards the parents, which in turn reduces the effectiveness of control (Nye 1958: 79-80). After a careful study of the family backgrounds of a number of delinquents Donald Taft deduced that, "... most of the delinquents are subjected to physical punishment by the parents in their childhood. Consequently they hardly show any respect, for the members of their family (Taft et al. 1945:145). In spite of all the western comments, opinions, and research results it is found that to prevent apradi activities the parents and guardians of Tangail Paurashava adopt some indigenous preventive and correctional methods of treatment for the curbing of delinquent activities of the adolescents, the physical punishment is one of them. The guardians of the apradis adopt two categories of punishment - physical and psychological. The psychological form of punishment may again be divided into two sub-categories psychological punitive and psychological corrective. A study was conducted to find out the nature of indigenous punishment applied by the parents and guardians to prevent apradi activities. The study was done on the parent and guardians of 72 juvenile delinquents of Tangail paurashava.
<table>
<thead>
<tr>
<th>Division</th>
<th>Nature of Punishment/Treatment</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>Slapping by hands</td>
<td>63</td>
<td>87.5</td>
</tr>
<tr>
<td></td>
<td>Beating by wooden/iron/ bamboo sticks</td>
<td>46</td>
<td>63.9</td>
</tr>
<tr>
<td>Psychological</td>
<td>Stopping /Late supply of food</td>
<td>19</td>
<td>26.4</td>
</tr>
<tr>
<td>(Punitive)</td>
<td>Imposing restrictions on movement</td>
<td>16</td>
<td>22.2</td>
</tr>
<tr>
<td></td>
<td>Reducing privileges</td>
<td>32</td>
<td>44.4</td>
</tr>
<tr>
<td></td>
<td>Chaining legs of the apradis</td>
<td>26</td>
<td>36.1</td>
</tr>
<tr>
<td></td>
<td>Locking in solitary room</td>
<td>20</td>
<td>27.8</td>
</tr>
<tr>
<td></td>
<td>Driving out of home</td>
<td>38</td>
<td>52.8</td>
</tr>
<tr>
<td></td>
<td>Stop talking by others in the paribars</td>
<td>40</td>
<td>55.5</td>
</tr>
<tr>
<td>Psychological</td>
<td>Severe rebuke/chastisement</td>
<td>63</td>
<td>87.5</td>
</tr>
<tr>
<td>(Corrective)</td>
<td>Counselling and advice</td>
<td>72</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Sending to hostel/under relatives’ care</td>
<td>18</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>Changing academic pursuits</td>
<td>14</td>
<td>19.4</td>
</tr>
</tbody>
</table>

*An apradi gets more than one punishment and treatment from the parents/guardians.

According to the above table it is found that all the parents and guardians offer advice and counselling to their apradi shishus (100%). 87.5% (n=63) guardians slap to their shishus, 87.5% (n=63) rebuke, 63.9% (n=46) beat with wooden sticks, bamboo or iron, 55.5% (n=40) stop to talk with the apradi, 52.8% (n=38) drive their shishu out of the home, 44.4% (n=32) reduce privileges of the apradi, 36.1% (n=26) chain legs of the apradi.
shishu, 27.8% (n=20) lock the apradi shishu in a solitary room, 26.4% (n=19) stop the supply of food or supply the food in late, 25% (n=18) send their apradi shishu to hostel or relatives care, 22.2% (n=16) impose restrictions on movement and 19.4% (n=14) parents or guardians change the academic pursuits of their apradi shishu.

Every apradi, under the study conducted is given more than one form of punishment. Apradi who is locked in a solitary room is also beaten up by iron stick. It becomes clear from the above study that different forms of punishment are applied to the apradis depending on the frequency and the gravity of the aprads committed by them.

**SHONGI SHATHI**: (PEER-GROUP)

According to Bossard, “.... a peer, in the common sense of word is a person whom one meets on terms of approximate equality, a companionship or fellow. For the child, a peer negatively considered is a non adult, a non parent, a non teacher of the positive side, it means another child relatively of the same age, in certain instances of the same sex, with whom he can associate, feel, learn and start the process of unlawful activities on terms of equal status, at least as far as elders are concerned” (Bossard 1954:523-24).
Quite often peer-group has been in bad light by many scholars. Vold says that, "... a great deal of criminal behaviour is carried out by groups rather than by individuals acting alone" (Vold 1986:274). Researchers like Shaw and Mckay, the Gluecks, Healy and Bronner have also concluded that, "delinquency is largely a gang operation. Of 5,480 offenders, Shaw found that only 18 per cent had committed their delinquency alone; 30 per cent had a single companion; 27 per cent had two companions; the remainder had three or more. Eightynine per cent of those charged with theft had at least one accomplice (Shaw et al. 1931:195-196). In Tangail paurashava it has been found that many bhalo chheleys (good boys) have become apradi (delinquents) because of the influence of their bad shongi shathi. However all the above mentioned studies have failed to consider the positive effects of shongi shathi. An association of a good friend and a good shongi shathi could go a long way in preventing an adolescent from deviating to socially approved norms and behaviour. In fact in Tangail good shongi shathi as an indigenous institution has tremendous influence in mending the ways of youngsters. How a good shongi wields effective an influence over the behaviour of a boy, it is narrated in the below case:
16 years old Salim is the only son of a Union parishad chairman, Bellal. Bellal is a highly educated (M.A.) person and is working as a Headmaster of Darearbari Muslim High school. Salim’s mother Syeda Jamila is a matriculate and takes care of all the domestic activities of the paribar. Salim is studying in eleventh class. He has four sisters who all go to school. Salim is the second among the five shishus of Bellal-Jamila. Since Salim is the only one son of the dhoni paribar (rich family) so he is pampered very much in the paribar. Salim got into the bad company of friends and started abstaining from biddhaloy (school). At then instance, he started making money whenever he was asked by his parents to go to market, by giving a false accounts of his spending. He also used to pick the pocket of his father. He used to play goolaa chut, dharia badha, thash, madbol, bororbichi, jolfoirbichi instead of going to school. Salim was considered as the worst student among his class-mates. Although he was promoted in the class on the basis of the influence of his father. After the expulsion from S.S.C. examination for adopting unfairmeanse, Salim came in contact with Jalil one of his class fellows. One day Salim talked with Jalil about his habits and life-style. Jalil realized the problems of Salim and suggested to him constantly to abstain from his bad habits. This had a tremendous effect on Salim. Salim started to attending the classes. In the due course he gave up
the company of the street boys. People say *pagla* (mad) Salim has become a *bhalo* (good) Salim.

A study is conducted in Tangail paurashava to find out the group contexts in exposure companionship by 72 delinquents and 72 non-delinquents.

**Table No. 6.2 : Distribution of group contexts in exposure companionship**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Companionship</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><em>Athmiyo Shajan</em> (Close kin)</td>
<td>15</td>
<td>20.8</td>
<td>10</td>
<td>13.9</td>
</tr>
<tr>
<td>2</td>
<td><em>Ghalar Shathi</em> (Play group)</td>
<td>08</td>
<td>11.1</td>
<td>01</td>
<td>1.4</td>
</tr>
<tr>
<td>3</td>
<td><em>Shoho parti</em> (School companionship)</td>
<td>06</td>
<td>8.3</td>
<td>41</td>
<td>56.9</td>
</tr>
<tr>
<td>4</td>
<td><em>Shoho kormi</em> (Work place association)</td>
<td>04</td>
<td>5.5</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>5</td>
<td><em>Prothibeshti</em> (Neighbourhood relationship)</td>
<td>29</td>
<td>40.3</td>
<td>15</td>
<td>20.8</td>
</tr>
<tr>
<td>6</td>
<td><em>Shathiheen</em> (No companionship of any kind)</td>
<td>10</td>
<td>13.9</td>
<td>0.5</td>
<td>6.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>72</strong></td>
<td><strong>100</strong></td>
<td><strong>72</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From the above table, it is seen that 40.3% (n=29) delinquents exposure companionship with neighbour. 20.8% (n=15) delinquents exposure companionship with their close relatives; 13.9% (n=10) delinquents have no companionship with others; 11.1% (n=08), 8.3% (n=06), 5.5% (n=04)
delinquents exposure their friendship as well as companionship with playgroup, school companion and work place associate respectively.

On the contrary 56.9% (n=41) non-delinquents exposure their companionship with their school companion. 20.8% (n=15), 13.9% (n=10), and 1.4% (n=1) non-delinquents exposure their companionship with neighbour, close kin and play group respectively. 6.9% (n=5) nondelinquents are found those who have no companionship with anyboy.

It has been found that *shongi shathi* in Tangail provides certain facilities like security, recognition, affection, thrill and new experiences especially those *shishus* who are deprived of these matters at the *paribaric* level. From the same angle F.M. Thrasher saw the adolescent problem -- so he opined that “.... adolescents would not be as successful as they are informing and maintaining gangs with adequate leadership. The gang has a culture of its own. If offers its members an intimate group association with their peers, a more or less permanent leadership, the satisfaction of belonging, and a chance to work off resentments and frustrations in the company of others who have the same problems (Thrasher 1957:54-56).
Spindler (1963) very rightly points out that the school is concerned with the transmission, conservation, and extension of culture. Cultural transmission and personality formation are perhaps the two most important functions of the school. Education involves the changing of behaviour in a desirable direction. The school is an educational institution specifically established to produce desirable change in behaviour.

Education in Tangail paurashava is considered as one of the most potent forces in the development of an individual or of a nation. Biddhaloy (school) as one of the principal socializing agencies is seen as having tremendous influence on behaviour to mould the character of the kishors in its charge. Teachers in biddhaloys of Tangail quite often identify shishus who manifest emotional maladjustment, behaviour disorders, scholastic backwardness, and truancy. Though due to limited time, training and experience, the biddhaloy teachers may not be able to help these shishus single handed, they nonetheless give reports to the guardians of the students about the irregularities of their shishus in biddhaloy, scholastic backwardness, timidity, isolation, withdrawn or aggressive behaviour, sullenness, resentfulness, problems they encounter with authority, stealing
A shongi-shathi (peer-group) engaged in playing cricket
A shongi-shathi (peer-group) engaged in playing cricket
*kaney dhoray othbosh korano* (to pull one's own ears and do the sitting and standing continuously) is one of the usual indigenous punishments given by teachers.
A mother punishing her son who stole 2-taka from her vanity bag.
A Teacher punishing an erring student by *kaney dhoray* (pulling ears)

A teacher punishing an erring student by *bethragath* (caning)
and truancy so that initiatives to control their *shishus* from the path of *aprad* could be taken at the family level.

The following cases clearly demonstrate how *biddhaloy* has been able to curb *aprad* among its students.

**Mothaleb**, a 14 years old student who is in ninth class in Bhindubashini Government High School, Tangail paurashava is the fourth child of 58 years old Abuthaleb. Abuthaleb runs a small *modir dhokan* (grocery). Mothaleb’s mother Rokshana who is 53 years old is a house-wife. Mothaleb’s *paribar* (family) consists of nine members. Among the siblings three sisters are elder than Mothaleb and one sister two brothers are younger to him. Mothaleb’s elder sisters though are *shabalika* (marriageable) but are not get married because of the demands of heavy *jouthok* (dowry). Since Abuthaleb is economically weak, he is unable to fulfil the *jouthok* of the prospective bridegrooms. Abuthaleb also could not provide formal education to Makshoma, Jahanara and Thamanna, the elder sisters of Mothaleb. Mothaleb’s younger sister Farhana goes to school. Shaidur and Mahmudur, the younger brothers of Mothaleb also go to school. Mothaleb studies well in his class. The teachers in the school are helping Mothaleb to pursue his studies.
One year back Abuthaleb was affected by typhoid and needed financial help and that was the time when Mothaleb was the student of eighth class. Mothaleb went to his relatives for help but their assistance was not enough. Mothaleb left going to school. He started to work and also sold the *modir dhokan* to provide medical assistance to Abuthaleb. But the money that was got by selling *modir dhokan* was not enough to provide the required medical treatment to Abuthaleb. This desperate situation made Mothaleb to indulge in smoking and loafing away his time. The news of Mothaleb taking to bad habits reached the ears of teachers, students and friends who felt sorry for a good student like Mothaleb. The Headmaster Mr. Shahjahan Khan called a meeting of his teaching staff and they collectively decided to raise funds on help Mothaleb to meet the medical expenses of his father. The Headmaster handed over the collected fund to Mothaleb in the presence of the Chairman of the School Governing Body and local elites. Thus Abuthaleb was provided the required medical treatment and he recovered after three months. After this Mothaleb who was grateful to his teachers and student friends started attending the school regularly.

**Fazlu**, a 14 years old boy studies in eighth class in Vivekananda High School. He is the fourth among the eight *shishus* of Moznu and Nazma
Moznu is a day labourer and Nazma is a house-wife. She works as a *chotakamkarani* (part time maid-servant) in many houses in the locality. The class teachers always encourage and provide educational assistance like books, pencils and papers to Fazlu as he has proved himself to be a good and sincere student in the school. As a son of a day labourer Fazlu is also exempted from paying school tuition fees. Baker Mollah, a retired police inspector in whose house Nazma works as a *kamkarani* (maid-servant) comes to know about Fazlu and his educational performance from Nazma. Baker offers an opportunity to her son Fazlu like lodging, eating, clothes, future job and *hath khorcha* (pocket money), if he starts teaching his *nathis* (grand daughters). Nazma talks with Moznu, about this offer Moznu agrees to keep Fazlu at the house of Baker. Baker’s family consists of eight members; Baker, his wife Thahmina, son Foyshul, Foyshul’s wife Thanasha and their four daughters (5 years old Thrishna; 7 years old Bipasha; 9 years old Barisha and 12 years old Prithasha).

Fazlu lives in a room of downstairs at the house of Baker. Thrishna, Bipasha and Barisha come to Fazlu for learning their school lessons where as Prithasha is taught by another tutor so she does not come to Fazlu for learning. Once Prithasha’s teacher, Shojan went to his village for some days
because of which Prithasha's mother sent Prithasha along with her other daughters to Fazlu for learning. But Prithasha was not attentive in her studies and so Fazlu informed the matter to Baker. This made Prithasha to misbehave with Fazlu, and even to abuse and jeer at him frequently by calling chottolok (mean minded fellow), gaoy booth (uncouth rustic) etc. The behaviour of Prithasha agitated the mind of Falzu and had a serious impact on his studies. Fazlu started remaining absent in his biddhaloy.

One day the Headmaster called Fazlu to his room and talked with him in a friendly manner. Fazlu divulged his feelings to the Headmaster. The Headmaster apprised Moznu and advised him to withdraw Fazlu from Baker's house. Moznu brought back Fazlu from the house of Baker for good. Now Fazlu is regular in his school and studies. Luella-cole, while discussing the teachers' roles in curbing delinquency opines that, "... two outstanding problems of modern youth are the increase of suicide rate among young people and their experimentation with drugs. In both cases, teacher can make significant contribution to solutions (Luella-cole 1970).

A shishu faces several problems which make him apradi. Lack of education is one of them. A study is conducted on the educational attainment of 72 delinquents and 72 nondelinquents of Tangail paurashava.
Table No.6.3 : SHOWING THE EDUCATIONAL ATTAINMENT OF DELINQUENTS AND NON-DELINQUENTS

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>The level of education</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>Illiterate</td>
<td>17</td>
<td>23.6</td>
<td>03</td>
<td>4.2</td>
</tr>
<tr>
<td>2</td>
<td>Primary level</td>
<td>21</td>
<td>29.2</td>
<td>28</td>
<td>38.9</td>
</tr>
<tr>
<td>3</td>
<td>High school level</td>
<td>18</td>
<td>25.0</td>
<td>33</td>
<td>45.8</td>
</tr>
<tr>
<td>4</td>
<td>School drop-outs</td>
<td>16</td>
<td>22.2</td>
<td>08</td>
<td>11.1</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>72</td>
<td>100</td>
<td>72</td>
<td>100</td>
</tr>
</tbody>
</table>

From the above table, we see that more than 29(29.2%, n=21) percentage of the delinquents are primary level educated. While nearly 25% (n=18) are high school educated, 23.6%(n=17) are illiterate and 22.2%(n=16) are school dropouts. On the other hand more than 45 (45.8%, n=33) percentage of the nondelinquents are high school level educated. While 38.9%(n=28) are primary level educated 11.1% (n=08) are school dropouts and 4.2%(n=03) are illiterate, Here it is interesting to note that where 22.2% delinquents are school drop outs there only 11.1% nondelinquents are belonging to school drop outs level, in accordance with Chandra, while noting the importance of school in preventing delinquency, notes "... before a child actually becomes an offender there are several pre-delinquency phases."
Of these, truancy, that is, staying away from school without any genuine cause has been considered to be an important factor in the making of the juvenile delinquents" (Chandra 1967:9)

**DHARMIO CHINTHA Bhabnar Proshar (Spread of Religious Knowledge)**

Religion is based on the person's ability to transcend the self, to step 'out side' of and contemplate oneself, one's fellows, and the universe. It is based on the human need to 'make sense' out of human experience and find some order and significance in the whole human situation (Hiebert 1976:372). As Malinowski points out '.... religion is not born out of speculation or reflection, still less out of illusion or misapprehension, but rather out of the real tragedies of human life, out of the conflict between human plans and realities (Malinowski 1972:71). Generally, however, we shall follow the view of Finegan, who has written, ".... religion ... has to do with something more than the obvious surface of things ... In religion ... there is an attempt to relate life to a dimension of existence other than that with which common sense and science are concerned " (Finegan 1952:6). Religion is many things to many people. Religion must be seen in context to be understood (Holmes 1971:310).
Chor na shonea dharmear kahini (a thief does not hear sermon)—people of Tangail samaj is well acquainted with this adage. Negley K. Teeters also says that, "... religion, as we know it, is of little value in deterring people from delinquency and crime" (Teeters 1952:6-7). Inspite of all theses, peoples of Tangail always cherish this idea that religious activities are capable to extirpate recidivism of human being.

How a derailed boy becomes a chota khathib of a mashjid (mosque) can be understood from his own telling.

I am 18 years old Khathib Md. Humyun Kabir Bepari. My father Md. Amzan Ali Bepari is 80 years old can not move here and there without the assistance of another person. My mother Ambiathunnesa is 70 years old sufferer from chronic ashma. We were eight brothers and four sisters. Among the siblings I am the youngest. Now my six brothers and three sisters are alive. My parents have no formal education. Among my siblings only my three brothers were provided formal education upto primary level. My sisters are not formally educated. I got admission in Bepari para primary school Tangail paurashava. I read up to class three. One day I quarrelled with a boy who aspersed ink to my body. Headmaster lambasted to me afterwards I did not attend school but my parents and other athmiyo shajan advised me to
attend the school but I did not hear their advice. We are *girostho lok* (cultivator). My father was a famous *lathial* (who is expert to move bamboo-stick in time of quarrel) in his youth.

There was a tea-stall of my immediate elder brother. I was engaged for supervising the tea-stall. I had a very good relations with the workers. I used to steal money from the cash-box of the tea-stall. Sometime if the matter was understood by the elder brother he reprimanded to me. But since I used to gamble with the money so I could not give up the practice. I sold many *bashun koshons* (utensils) in need of gambling money. I scolded my parents for the want of money.

Four years back one day the *sthanio moshjid* Imam came to our house. He requested to me personally to meet with him after the Ashor prayer. I gave word to the Imam and went to meet with him timely. The Imam preached to me and convinced me to say welcome to the *porokalear douath. dhin-e-llahir douath* (invitation for the road of religious activities). Thenceforth I started to keep regularity to attend *namaz* (prayer). I started to read *shibara* afterwards the Quaran under the guidance of the Imam. Now I am satisfied with myself."
It is found that the people of Tangail are very religious minded. The elderly people think that if their *shishus* perform religious ritualities strictly they will not be involved in any illegal work. In Juvenile Delinquency Research and Theory, published in 1965, Herbert Quay categorizes socializing agencies as "... legal, social welfare, educational, medical, familial and religious and he lists the goals of the agencies’ operations as ‘constraint and control’, ‘remediation and reformation’, and ‘construction and reformation” (Quay 1965:119). But he does not indicate how *dharmo* (religion) can affect behaviour patterns or reduce *aprad* ratio. A study is conducted to find out the attitude of performing religious rituals (*namaj/roja* etc.) of delinquents and non delinquents on Tangail paurashava: 72 are classified as delinquent, 72 as nondelinquent.
Table No.6.4: ATTITUDE OF PERFORMING RELIGIOUS RITUALS (NAMAJ/ROJA) BY DELINQUENTS AND NONDELINQUENTS

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Performance of religious rituals</th>
<th>No. of delinquent</th>
<th>percentage N=72</th>
<th>No. of non-delinquent</th>
<th>percentage N=72</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very rarely</td>
<td>27</td>
<td>37.5</td>
<td>25</td>
<td>34.7</td>
</tr>
<tr>
<td>2</td>
<td>Rarely</td>
<td>24</td>
<td>33.3</td>
<td>29</td>
<td>40.3</td>
</tr>
<tr>
<td>3</td>
<td>Usually</td>
<td>16</td>
<td>22.2</td>
<td>11</td>
<td>15.3</td>
</tr>
<tr>
<td>4</td>
<td>Often</td>
<td>03</td>
<td>4.2</td>
<td>05</td>
<td>6.9</td>
</tr>
<tr>
<td>5</td>
<td>Very often</td>
<td>02</td>
<td>2.8</td>
<td>02</td>
<td>2.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>72</strong></td>
<td><strong>100</strong></td>
<td><strong>72</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table displays the distribution of respondents according to the attitude of performing religious rituals. It is clear from the table that 37.5% (n=27) of the delinquents perform religious rituals very rarely. The next highest toll of delinquents 33.3% (n=24) perform religious rituals rarely, next 22.2% (n=16) usually, 4.2%(n=03) often and 2.8% (n=02) very often.

On the contrary, of the nondelinquents 40.3% (n=29) perform religious rituals rarely. Next 34.7% (n=25) non delinquents perform religious rituals very rarely. Among the other nondelinquents 15.3% (n=11) perform usually, 6.9% (n=05) often and 2.8% (n=02) every often.
The role of religion in delinquency prevention is tremendous, but the fulfilment of that potential depends on the vitality of a religion in the lives of its professants. The formulation through religion of a standardized morality that is in conformity with the law establishes a system of social control norms that overlap substantive legal norms. Both are supported by the opinion of the mullah, maulovi, Imams, kazi, Hafez and the threat of declaring nashtiq (atheist), giving samaje-bondok (ostracism), making ek ghoira (recluse) for deviation.

**SHONGU SHOMITHI (ASSOCIATIONS)**

The goal of _shongu shomithi_ is to integrate the _shongu shishus_ into supervised and non delinquent group activity. It is a generalized programme aimed broadside at all _shishus_.

It has found certain common characteristics in all the _shongu shomithis_ of Tangail paurashava by which they can be classified and analyzed. We shall examine them in some detail here.

**Function:** A _Shongu-shomithi_ is a _dol_ (group) of people who have one or more interests in common. These interests are the _dol’s_ functions, the
purposes for which it was formed; and the range of such interests is as broad as culture, itself.

**Norms**: Like other dols, shongu-shomithi develop their own norms of appropriate conduct for their shadoshus (members).

**Status**: Norms are closely related to the statuses developed within shongu-shomithis. Roles, such as student, teacher, secretary, general, foreman, nurse, Imam, house-wife, and clerk, are linked to particular types of shongu shomithis and are significant primarily within the activities of those specific dols.

**Authority**: Even the simplest shongu-shomithi has some type of leadership or recognized authority.

**Symbols**: Shongu shomithi have names or other identifying symbols to express their uniqueness.

**Property**: Shongu shomithi mobilize its shodoshus, and in most cases they also mobilize property.

**Membership qualifications**: Most Shongu shomithis demand certain qualifications for membership. They may be minimal, for the purpose of
making admission easy, or they may be restrictive, in order to maintain closed *shongu-shomithis*.

Associations play an important part in all societies. By organizing roles, setting norms, allocating authority, and mobilizing resources, they provide the organization necessary to achieve certain tasks. They also help to integrate a society and to provide the people within it with a sense of identity and belonging (Hiebert 1976:257).

*Shongu shomithis* are found to adopt delinquency-deterring measures to fulfill unmet needs and to provide for total problems. The case of Shopnil illustrates how the members of *shongu shomithis* play a vital role in curbing deviance and establish personal harmony between the two adolescents of the same age.

**Shopnil**, a boy of 15 years old physically sound has knack to play football. One day he entangled in a quarrel in connection of playing football with Romance, 14 years old boy whose father is a former chairman of Tangail paurashava. One threatened another for further untoward circumstances. In that situation the present elderly boys came to forward and sat with Shopnil and Romance. The elderly boys understood the matter from the prevailing
situation and asked Shopnil and Romance to narrate the actual matter respectively. After one of the borobai (elder brother) Sharif, described that 'Thomra parar pola ek jon arekjonear satheay jodi kaija koro thoy thomadar -thow-dornam hoi satheay satheay amedar jai nak katha, asho kolakoli korow ar jenu na dekhi jay thomra kaija korshow thoy pitanee thimo" (You are the son of this area, if 'you people' engage in a skirmish, it is not only derogatory matter for you but also cut our noses. Come forward and hug each other. Further if you engage in a skirmish I will beat you). Now Shopnil and Romance are good-friend.

The youngsters of Tangail form group-work agencies include such as Boys club, Social Welfare Shomithy and other recreational shomithis in various names. As a part of community-wide efforts to prevent aprad, many recreation programmes, specially designed by the sthanio people to "reach out" to and draw otherwise unreached and unmotivated kishors, are being developed. These programmes are realistically geared to the interests and needs of those who are likely to become apradi. The shongu shomithis of Tangail paurashava has taken some massive programmes recently as the force for the prevention of aprad. They are trying to promote the healthy personality development of all shishus and to reduce recidivism and lessening
continuing illegal behaviour. According to Siddique, "... recreational programmes are a good check on delinquency since idleness provides a fertile ground for many evils. It is believed that the energies of youth can be very well channelized into pursuits like sports, games and other healthy activities which would counter act delinquent propensities among the participants (Siddique 1983:207).

**STHANIO BICAR BABOSTHA (LOCAL JUSTICE SYSTEM)**

*Sthanio bicar babosta* is an indigenous system of justice prevalent in Tangail. Anthropologists like Hoebel and Pospisil opine that groups within a society, have leaders who enforce sets of norms which may have all the attributes of laws (quoted in Hiebert 1976:323). To strike an amicable settlement among disputants, the *bicharak* (justice) telling stories, employ all means including myths, literature and real life incidents. How the *sthanio bicar babosta* performs its functions and moulds the personality and character of young generations are worthy to note here along with cases.

15 years old Malek was known to everybody as *morgi-chor* (hen-lifter). Malek’s father Thaher and mother, Momina khathun are aged. The financial background of the *paribar* (family) is not strong. This poor *paribar*
could not provide the formal education as well as other essentialities to Malek. Malek was a day-labourer. One day early in the morning Malek’s prothibeshi (neighbour) Salam started to raise a hue and cry that one of his hens had been stolen and that the work must have been done by Malek. But Salam could not tell others that he had seen Malek stealing the hen. This incident created animosities between two paribars. Malek’s athmiyo shajan (relatives) abused Salam for blaming Malek. On the other hand Salam’s athmiyo-shajan were threatening Malek that if Malek does not pay the compensation they will go to Thana for lodging a case against Malek. After the hue and cry some sthanio morobbis came to the house of Salam and told him to call for bicar (arbitration). Salam went to the house of the Sthanio mathabbors (local judges) to inform them to gather at his house for the solution of the dispute relating to morgi chori. At night, all the sthanio gonnomanno loks (local influential persons) gathered at the house of Salam. Malek and his father along with other athmiyo-shajan went to the house of Salam. According to the sanathoni babosta, one of the morobbis became the shobapothi (chairman) to preside over the bicar-biothok (judicial meeting). It is after the selection of shobapothi the activities of the biothok usually begin. With the ezazoth (permission) of the shobapothi, one of the mathabbors asked Salam to narrate the whole incidence. After the narration
by Salam, another *mathabbor* asked Malek to confess or contest what has been narrated by Salam. Then Malek stood up and gave his version. It is the *protha* of *sthanio bicar babosta* that the *mathabbors* sit and ask questions but the *badee* (plaintiff) and *bibadee* (accuser) have to stand and answer or present their pleas. A *badee* is also called as *fariadee* and a *bibadee* is called *ashamee*. It is important to note that *ezazoth* of the *shobapothi* for any one including *mathabbors*, *badee*, *bibadee* and *oposthith bodromohodoy* (present personages) is essential before the presentation anything related with case.

After detailed deliberations, Malek had to confess that he stole the hen *Shobapothi* came to a final conclusion after discussing with the other *mathabbors* that Malek would a) pay Tk. 100/- as compensation b) ask pardon for his misdeed c) ensure the *hajeranea mojlish* (all the setting people) about his regular attendance to the *moshjid* (mosque). Afterwards the *shobapothi* called Malek to read *thowba* (repentance) in this regard to ensure that he will not be indulging in any unlawful activities in future. *Sthanio Imam* shaheb helped Malek to recite *thowba* and *shobapothi* asked the Imam shaheb to conclude with *monazath* (concluding prayer). People say after this incident Malek has always a *bhalo chheley* (good boy) in the locality.
This case of Monto mia also demonstrates the crucial role of the indigenous *sthanio bicar babostha* in curbing the deviance of the adolescents in Tangail paurashava.

Monto mia lives in 82, Char Akur Takur para, Tangail paurashava. He is 49 years old business man by profession. His wife Mahbooba is 43 years old who is a Kindergarten school teacher. He has passed B.A. and Mahbooba has passed Intermediate on Arts. The *paribar* (family) consists of 5 members. Among the *shishus* (children) Romel is elder who is 17 years old, a student of Lion Shahjahan Khan College. The second child is a daughter Romki, who is 13 years old. Romki studies in class ninth in Bindubashim Government Girls High School. The last child is Chomki, 9 years old daughter. Chomki is in fourth in Town Primary School. According to the opinion of Monto mia, “all of my *shishus* are good-looking, polite and gentle. Romel and Romki are also provided religious lessons everyday. They do not talk with others voluntarily. My *prothibeshi* (neighbour) Kamal is a bus-driver. Very recently he has purchased one bus also. He has only four sons no daughter. Among his *shishus* Monna is deviated much. Kamal does not take any care to his *shishus*. He always runs after money. Kamal’s wife Mehron is a friend of my wife. Mehron recently undergoes a critical
operation— so she does not move anywhere. Monna is 17 or 18 years old same to my Romel. Romel does not like Monna who reads in Kagmari Government College in the same class but not in same group. Monna comes to my house— I did not like but since he is the son of Mehran, I did not prohibit Monna from his coming. One day early in the morning Romel was altercating with Monna. I saw the matter and I went to the place but they concealed the matter from me. I did not bring the matter in to consideration seriously. One month after Mahboba complained against Monna to me that Romki was threatened by Monna for love-affairs. I called Romki and asked her to divulge the whole matter, Romki told that Monna was trying to establish love-affairs with her and several times he had sent several love-letters to her by the athmiyo-shajans of him (Monna) those who read in the same school where she reads also. I went to the house of Kamal, I talked with Kamal and Mehran. They gave assurance to me that Monna would not go further. Ten days after on 18/10/96 Romel went to Tangail stadium to enjoy a football match. At 7.15 after the finish of the match he started to come back to house. At 7.30 near at Kalibari mondir (temple) Monna and his three accomplices Rushel, Showrob and Pinto created obstacle standing in front of him (Romel). At first they abused my son scurrilously afterwards they assaulted him grievously. Romel was admitted in Tangail General Hospital
with the assistance of some benign pedestrians. At 10.45 I got the news—within that time I was engaged to search Romel at the houses of my athmiyo shajan or Romel’s class friends. I also went to the house of Kamal and asked Monna about the presence of Romel. Next day early in the morning the sthanio gonno manno bakthi borgo came to my residence and expressed their shomobedona (sorrows). They advised me not to go to court. They would settle the matter in an amicable way. They told to me “eta amadear parar shomoshsha amra sobai ekothreay boshey er ekta shobicar korbu” (this is a problem of our para, all of us shall sit and reach a fair judgement). Afterwards it was learnt by me that the sthanio gonno manno bakthi borgo went to the residence of Kamal and advised him to mete out the matter. At 5 O’clock on 19/10/96 Mehron came at my residence with the assistance of her chakrani (maidservant). She started to sob and begged incessantly my pardon. I could not but pardoned Mehron. At night Kamal alongwith his three sons except Monna went to Tangail General Hospital to see my Romel. Romel got discharge certificate from the Hospital on 25/10/96. On that night Kamal, Mehron and their shishus along with Monna came to my residence and Monna asked forgiveness to Romel with folded hands in presence of all the members of the two paribars. Monna also asked forgiveness to Romki I and my wife with the assistance of my shishus entertained the Kamal’s
paribar for dinner. Now no more enmity between I and Kamal, Romki and Monna, Romel and Monna. When the news went to the ears of sthanio gonno manno bakthi borgo they came to my house and blessed all the members of my paribar”.

The bicar meted out by sthanio bicar babostha is handled by several mathabbors in an informal gathering. There is no inflexible standard of right and wrong that must be enforced at all costs. The mathabbors know the disputants for years and are aware of relationships between them. They (mathabbors) also realize that both parties must continue to live together in the same para of Tangail paurashava in the future. An unfair and unjust settlement only breeds more trouble; a fair one repairs the seams of the social fabric (Hiebert 1976:329). The signifance of such programme is understood by Marshall B.Clinard. He has outlined the key assumptions of the programme as follows:i) local people will participate in efforts to change neighbourhood conditions ii) because they do not accept an adverse, social and physical environment as natural and inevitable, and iii) because self-imposed changes in the immediate environment will have real significance to the residents and consequently will have more permanent effect (Quoted. Johnson 1974: 553).
Poran chal baathey barey (old rice provides enough quantity compared to new rice). It is long standing protha of the people of Tangail samaj that whenever a problem occurs and what it becomes inextricable, they go to the morobbis who, it is believed would come out with solutions using their vast experience and wisdom. Morobbis are considered as botha brikkha (banyan tree) in the samaj. It is found that the morobbis of Tangail make fun with the adolescents by saying that chol pekecheya bodhír chotee—ar dath porechey khabar chotee (I am aged and have gained lot of wisdom but I am toothless as I have eaten too much).

Following case is the of a morobbi’s who palyed a vital role to bring back his nathi (son’s son) from the path of deviating activities using his long-standing experiences and wisdom.

Mokbul is fourth among the six shishus (children) of 50 years old primary school teacher Robiul Alam. Mokbul is a 13 years old very intelligent boy who is studying eighth class in Bindhubashini Government High School. Mokbul’s mother Nilufar is also a primary school teacher. Alam’s father Abdur Rahman, a septuagenarian widower lives with him. Rahman prays five times a day, recites the Holy Quaran, goes to attend bicar if he is called and
goes to moshjid. He is very indulgent with his grand children. Mokbul was very punctual and sincere in his studies and often activities. Once Mokbul and his class friends went to Comilla on a bonobojan (picnic). Mokbul became close with some of his class-friends who were earlier abhorred by him because of their truancy and foul language. Being influenced by his new friends' circle, Mokbul started to play truant, smoke cigarettes and pick the pocket of Alam. One day out of suspicion Alam abused and lambasted Mokbul. Mokbul confessed his aprad but defied the parental supremacy of Alam. Alam was in a great dilemma. He talked with his father. Abdur Rahman came forward and assured his son that he would handle Mokbul and set him right. Abdur Rahman said that he began to make more closer relationship with Mokbul. Mokbul was made to understand the depth of problem from a closer view point. As a dada (grand-father) he was allowed to be close and a confidant of Mokbul. One day he was introduced to his (Mokbul) new friend-circle. He tried to find out the root cause of the boys' aversion for studies. One day he went to the houses of Mokbul's friends and talked with their parents and cautioned them to keep a watch on the activities of their shishus. They understood the gravity of the matter and assured him that they will be alert to the activities of their shishus. At last he could persuade Mokbul and his friends to understand about the value of life, time,
family-prestige, social-prestige as well as their prestige in the *samaj shongshar*. Now Mokbul is repentant for his actions and the kind of arrogance he showed to his father. Thus the stature of Rahman as an elderly knowledgeable person, and grandfather could exert his influence and save his grandson Mokbul from becoming deviant.

**THE FIELD OF PREVENTION**

The term prevention refers to several different types of societal action. Three types of prevention or three distinct meanings of the concept can be differentiated: punitive prevention, corrective prevention and mechanical prevention.

**PUNITIVE PREVENTION**

In punitive prevention the threat of punishment presumably forestalls the criminal act. The conventional punitive crime control system, based on criminal law, used to rely and still basically relies on this kind of prevention. The concept of general punitive prevention is usually connected with the name of Anselm Feuerbach (1799), who saw awareness of the threat of punishment or actual punishment as a motive for not committing an offence.
CORRECTIVE PREVENTION

Corrective prevention is based on the assumption that criminal behaviour, just as any other human behaviour, has its causes, is influenced by certain factors, and is the result of a certain motivation, whatever the terminology may be. Preventive action means the elimination of those causes, factors or motivations before the criminal behaviour has actually taken place. Such corrective preventive action may be undertaken as a matter of general precaution within the society as a whole, or it may be directed toward specific situations and cases on the basis of symptoms that indicate a threat of criminal behaviour.

MECHANICAL PREVENTION

Here obstacles are placed in the way of the potential offender that make it difficult or impossible for him to commit an offence. Such preventive action does not involve the personality of the individual. No attempt is made to influence his intentions by threatening punishment or by changing his motivation; hence the suggested term mechanical prevention.

Simpson and Field very aptly point out that, “... law is merely one aspect of culture the aspect which employs the force of organized society
to prevent, redress, or punish deviations from prescribed norms” (quoted in Hoebel 1954). The indigenous institutions and procedures that are activated in controlling and preventing *kishor aprad* (juvenile delinquency) in Tangail clearly bring out that the age old *prothas* (customs), traditions, prevailing norms and values serve as laws in curbing the *apradi* (delinquent) behaviour of the members of Tangail *samaj*.

The people of Tangail do not approach any contentious matter pertaining to their *samaj*, let alone *kishor aprad*, in isolation. The fact that they know each other first hand since a long time and bear intimate and close relationships at the level of “*paribar*” (family), “*shongi-shathi*” (peer-group), at the level of teacher-student relationship in “*biddhaloy*” (school), as member of professing the same religion where “*(dharmio chintha bhabnar proshar)*” spread of religious knowledge is operative) as member of local “*shongu shamithi* (associations) and as the members of a *shahor* (town) where *(sthanio bicar babostha)* (local justice system) is operative, prompts them to set right deviance and *aprad* (delinquency) by keeping in mind the larger interests of the *samaj* as well as the enduring network of their relationships which continue in future. That is precisely the reason why the measures they adopt and procedures they follow in curbing, controlling, and
preventing the *kishor aprad* acquire reformist tinge as well thus, these efforts are nothing but a mix of all those major aspects which William Amos et al. (1965) delineate as punitive, corrective and mechanical preventions. Such techniques as *bethragath* (caning), *dhorrah mara* (beating), *Kaney dhoray othbosh korano* (to pull one’s own ears and do the sitting and standing continuously), *hathor opor bosha* (compelling to practice kneel down), *nakay sechur* (an act of dragging nose), *baas dola* (molestation by using bamboo) *chor thappor* (slapping), *nasthiq goshona kora* (declaring one as atheist). *Samaj-e-bondhok* (ostracizing from the society), *ek ghoira kora* (making recluse), *bothsona kora* (reprimanding), *shomalocchona kora* (criticizing). *thatta kora* (jeering) employed by more often by *paribar*, “*shongi-shathi*” “*biddhaloy*” “*dharmio chinthabhabnar proshar*”, “*shongu-shamithi*” and *bongshear morobbian* serve though as punitive preventions also acts as mechanical preventions. Similarly constant and regular preaching sermonising, monitoring the activities of youngsters, inspiring the young by reminding them of their family honours. The achievements of the ancestors and saints in their religion, rewarding and encouraging them for their acceptable behaviour are seen to be the major techniques adopted by *paribar*.* shongi-shathi, biddhaloy, dharmio-chinthabhabnar proshar, shongu-
shamithi, sthanio bicar babostha and bongshear morobbi, though constitute mainly mechanical preventions also serve as corrective preventions

It is in this sense, unlike the formal institutions and agencies like, Police, Juvenile court, Remand Home, Probation system and Parole system whose procedures lay great emphasis on punitive preventions and impersonal approach, the informal and indigenous core institutions and their procedures are characterised more by mechanical and corrective preventions than by punitive preventions.

In fact the constant personal involvement with the apradis from the hall mark of the techniques and procedures of core institutions in tackling aprad. To put in the words of Landis, the core institutions to a large extent mete out, “therapeutic justice” (1965).