CHAPTER - I

INTRODUCTION
Of all the contemporary social problems it is perhaps crime that attracts not only public interest and concern but also engages the attention of social scientists. The contemporary literature on crime in criminology is closely linked with the more general literature in sociology, psychiatry, social psychology and anthropology (Cressey 1964: 476). Often crime as a pattern of social interaction is explained in the same frame of reference as other forms of pathological behaviour. Gillins say that, “...crime is conditioned by a) the differences in personality developed by experiences playing on the inherited traits and b) the variations between the alternative cultural elements and the universals and specialities. Some of the subgroups of which society is made up of adopt alternatives at variance with the core of the culture. The result is that the individual members of those subgroups have a system of values and patterns of behaviour diverging from those which conform to the core of the culture” (Gillins 1948 : 783). Thus the social scientists like sociologists, criminologists and psychologists for whom the study of crime form a specialized area of research have always strived to pin down the criminal behaviour to maladaptation, maladjustments and social environment.

An ever-widening, comprehensive, and cross-cultural understanding of human existence characterizes the development of anthropology as a
professional scholarly discipline right from the later half of the 19th century. At the outset, anthropologists studied non-literate peoples living in different corners of the globe, because the main objective of anthropology was to understand both differences and commonalities by taking human life as it is in all its diversity (Winans quoted by Hiebert 1976:X). The major emphasis was to present a total picture of a tribe or a society which an anthropologist studied by taking into consideration all the major dimensions of human life. Even crime and criminality, if it was a major aspect of a people’s living, formed the focus of investigation by anthropologists. Although such studies were rare, noteworthy are the works of Bronislaw Malinowski (1951) on ‘Trobriand Islanders’ crime and customs in New Guinea Highlands and that of Majumdar (1947) on the criminal activities of the “Hos” of Singbhum and other tribes of the Munda group in Bihar, India. William Foote Whyte (1955) identifies himself as a sociologist but nevertheless admits that most of his research methods were anthropological, in understanding the deviant behaviour of Italian slum dwellers of ‘Cornerville’. He wrote down ‘street corner society’ where he has explained how the heads of political and racket organizations in Cornerville co-operate with one another in the various situations that confront them in their careers.
Subsequent to the second world war, peasant communities in the developing nations of the world came increasingly under the scrutiny of anthropology. Most recently, the urban communities and their problems also have become the subject matter of investigation by anthropologists. Anthropological writings on urban adjustments and adaptations have focused upon such problems as city slums and squatter settlements (Epstein 1972, Laquian 1971; Leeds 1969), Crime (Hauser 1957; Weinberg 1965), Prostitution (Cohen 1969; Khalaf 1965), and Alcoholism (Graves 1967), Begging (Moorthy 1959), and Over crowding (Anderson 1972; Kaye 1960).

Of all the crimes, the problem of juvenile delinquency in the urban and industrialized contexts is assuming grave proportions in the world today. The forms in which it is expressed is causing grisly concern to government, social planners, thinkers, educationists, social workers and urban anthropologists.

The most dreadful aspect of the problem is that juvenile delinquency is considered to be the widest gateway to adult crime, which affects every section of the society. It intervenes in the smooth operation of social, political and economic order by violating established customs, laws, and values. In the backdrop of anomic changes brought about by industrialization, urbanization and so-called economic advancement in our society, the hydra-headed
problem of delinquency among "... our children is not only on increase but also puts us into a dilemma" (Sarker 1988:33). Therefore, various legislations and acts are being passed in different societies to control and prevent the growth of 'the widest gateway of crime' (Kusum 1979:1).

If the term 'crime' refers to legally proscribed acts whose primary object is the deliberate use of force to inflict injury on persons or objects, and under some circumstances infringement of laws knowingly and unknowingly (Meadows et al. 1976) Juvenile delinquency as a phrase has been used when a child's or adolescent's behaviour fails to conform to social norms or when his act connotes a deviation from the established cultural usages. Thus the distinction between 'criminal' and 'delinquent' rests upon age as the deciding criterion. These notions about criminality and delinquency borrowed from English law and jurisprudence is in vogue in many countries including Bangladesh. In legal practice, the criminal is an adult above the age of sixteen, while below that age he is looked upon as a delinquent. Sociologically, either a criminal or a juvenile delinquent is, one who is guilty of an act believed by a group that has the power to enforce its belief, to be injurious to society and therefore prohibited (Gillins 1948:786). Though juvenile delinquency did not form the adequate focus of investigation till the
early 19th century, the early social philosophers and social scientists who theorized on the origin of crime in general, enable us to gain some insights as to how juvenile delinquency pertaining to young individuals in the society must have originated.

Several criminologists, sociologists and psychologists offered varied explanations about the origin and development of crime. If some investigators blamed the 'circumstances', the others tried to probe into the psychological factors in their search for causes of crime. Due to rapid industrialization and urbanization, the dimension of juvenile delinquency is changing from one society to another and delinquency as a social problem has become more acute. To understand this complex phenomenon, an attempt is made to trace the historical development of the various theoretical approaches and research strategies that have emerged during different periods of time. This will enable us to have a better insight in to how the problem of juvenile delinquency is the product of specific conditions and processes in the contemporary society.

BIOLOGICAL THEORY

The advent of positivism in scientific research had a marked impact on the understanding of criminal behaviour. This type of thinking was voiced in
1872 by the Italian criminal anthropologist Cesare Lombroso. Lombroso, whose original training was in medicine, was deeply influenced by the work of Darwin who had published his “origin of species” in 1859 and “The Descent of Man” in 1871. Lombroso found certain peculiar physical characteristics which he called “Stigmata” in criminals. For years Lombroso had studied the physiognomies of criminals in the Italian penitentiaries. He was impressed with the “savage-like” form of the body and particularly of the skulls of these inmates. Maurice Parmelee, in his introduction to the first English translations of Lombroso’s Crime: Its Causes and Remedies quotes from Lombroso’s opening speech of the sixth Congress of Criminal Anthropology at Turin April 1906, “.... the criminal by nature has a feeble cranial capacity, a heavy and developed jaw, projecting eye-ridges, an abnormal and asymmetrical cranium, projecting ears, frequently a crooked or flat nose. Criminals are subject to colour blindness, left headache is common, their muscular force is feeble, their criminal tendencies are manifested in infancy by masturbation, cruelty, inclination to steal, excessive vanity, impulsive characters” (Quoted in Meier 1989:98).

Earnest A.Hooton, a Harvard anthropologist, undertook an extensive research project on physical types Hooton’s language was positive and to the
point. He concluded that, "... criminals are originally inferior. Crime is the resultant of the impact of environment upon low grade human organisms. It follows that the elimination of crime can be effected only by the extirpation of the physically, mentally, and morally unfit; or by their complete segregation in a socially aseptic environment" (Hooton 1939:309).

Lombroso's work was hailed as path breaking by his followers Enrico Ferri and Raffaele Garofalo. Ferri, though stressed the importance of psychological conditions and social factors laid overwhelming emphasis on physical and geographical influences in causation of crime (Vold 1986:41). Garofalo another student of Lombroso, who emphasized the biological factors, said that all criminals lacked some degree of moral sensitivity and recommended that the seriousness of punishment should be based upon a criminal degree of moral inferiority (Mannle 1990). Ernst Kretschmer in his influential book titled *physique and character* (1955) emphasized that particular kinds of body builds were associated with particular temperament or personality patterns (Meier 1989:102). Like Kretschmer, Gluecks (1956), Juan Cortes and Florence Gatti (1972) used the comparative research in a study, to document a relationship between body type and delinquency (Vold 1986:64-65).
Human behaviour is too complex to be explained by any such simple principle, as Lombroso and Hooton have done. Hence, the biological explanations put forward by Lombroso and Hooton did not go without being criticized. Wayback in 1913 Charles Goring, an Englishman, in order to check the claims of the biological theory, made a comparative study of criminals and non-criminals and concluded that there was no anthropological criminal type, that there was no physical stigmata of crime, and that criminals were not differentiated either from non-criminal population or among themselves by particular characteristics. Merton (1938) also dismissed the biological explanations of deviant behaviour and focused instead on the role of ‘social structure’. “...Deviant behaviour results when cultural goals are accepted (people would like to be financially successful) but access to these goals is structurally limited (a lucrative job is unavailable)” [1938:672] George B.Vold, in his Theoretical criminology (1986) takes exception to the ‘organically inferior’ traits used by Earnest A.Hooton and points out that half of the prisoners studied by Hooton were convicted of different offences earlier.

The biological approach assumed individual physique as something fixed and not prone to changes. It did not take into consideration the morbid
processes affecting the human physique. Lombroso in fact had no control groups and was, therefore, unable to compare the so called characteristics of criminals with those of non-criminals. To speak of crime as 'hereditary' is a loose usage of terms. Crime is a social manifestation in conduct, while heredity is a biological matter. Crime can not be inherited in any scientific sense of the term.

ANOMIE THEORY

Emile Durkheim introduced the term "anomie" in his book *De la division du travail social* (on the Division of labour in society) in 1893, to describe a condition of "deregulation' occurring in society as a result of the rapid social changes accompanying the modernization process. Later he used the term "anomie" in his book *Suicide* (1897) to refer to a morally deregulated condition, where people have inadequate control over their behaviour. R.K. Merton borrowed the concept of "anomie" and was influenced more by Pitrim Sorokin and Parsons in his "anomie" theory. Merton rejected Durkheim's view of "anomie" and says that one's wants and goals in life are acquired as a result of living in a given society. While defining "anomie" Merton says the culture of every society defines certain goals "... it deems worth striving for and designates through legitimate
means. When there is a discrepancy between the goals and legitimate means in the society, the social structure itself exerts a definite pressure on certain persons in the society to engage in the non-conformist rather than conformist conduct” (Merton 1976).

Lemert (1972) criticizes Merton for ignoring the role social agencies play, particularly in the continuation of deviant behaviour. Taylor, Walton, and Young (1973) point out that Merton does not adequately discuss his notion of conformity, making it difficult to distinguish between conformity and ritualism categories that should be fundamentally distinct.

Merton’s anomie theory is an attempt to explain deviant behaviour which has neglected the cause of dysfunction that exists between the goals and the means in our society. In modern times, due to urbanization, social-mobility, development of mass-media communication and various socio-cultural changes, individuals are confronted with many sets of values. If two or more conflicting sets of values play upon an individual none of them can be fully acceptable.
SOCIAL LEARNING THEORY

One of the most commonly known theories of criminology was formulated by Edwin H. Sutherland as the ‘theory of differential association’ first set forth in 1939 and developed into a more detailed theoretical statement in later publications (Sutherland et al. 1947). Since the theory emphasizes group contacts and the learning process, it involves both psychological and environmental aspects, it involves nine propositions as follows: 1. criminal behaviour is learned; 2. criminal behaviour is learned, in interaction with other persons in process of communication; 3. the principal part of the learning of criminal behaviour occurs within intimate personal groups; 4. when criminal behaviour is learned the learning includes (a) techniques of committing the crime, which are sometimes very complicated, sometimes very simple, (b) the specific direction of motives, drives, rationalizations and attitudes; 5. the specific directions of motives and drives is learned from definitions of the legal codes as favourable and unfavourable; 6. a person becomes delinquent because of excess of definitions favourable to violation of law over definitions unfavourable to violation of law; 7. differential association may vary in frequency, duration, priority and intensity; 8. the process of learning criminal and anti-criminal patterns involves all of the
mechanisms that are involved in any other learning; 9. while criminal behaviour is an expression of general needs and values, it is not explained by those general needs and values since non-criminal behaviour is an expression of same needs and values.

The studies in the field of social learning (Bandura 1962) are important in that they have stressed the influence of environmental factors on the process of social learning. These studies also emphasise that symptomatic behaviour is to be viewed not as emotional disease manifestation but as learned reactions which can be modified directly by the provision of appropriate models and by the manipulation of response enforcement contingencies.

Differential Association Theory has been criticized for its limited applicability since it can not explain some types of criminal behaviour. Donald Cressey (1960) documents various charges that the theory does not apply to rural offenders, naive check, forgery, murders, crimes of passion. James Short (1966) criticizes the theory for being difficult to test and suggests it be restated in more ‘verifiable’ propositions. Differential association theory is helpful in organizing the data on crime and explaining many of the variations in crime rate, without resorting to psychological variables. It does
however, need elaboration and revision, particularly in regard to the problems of criminal behaviour.

SOCIOLOGICAL THEORY

The foundation for sociological positivism was laid by Auguste Comte in the early 19th century. The main thrust of the social positivistic theories centred around forces generated by the society in which one lives and interacts. Emile Durkheim is the first sociological positivist with a professional interest in criminal behaviour. He focused on the role that social forces play in determining human conduct. In the 1920's a group of sociologists from Chicago University who were influenced by his thought, considered 'community' to be a major influence on human behaviour. They believed that an urban community like 'city' presents an appropriate social environment for breeding crime (Williams III et al. 1988).

In 1912, Breckinridge and Abbott published a study showing the geographical distribution of cases of juvenile delinquency in the city of Chicago. In 1917, Mckenzie conducted a general study of Columbus, Ohio, to show the actual geographical distribution of the homes of delinquent children. The study also included the rates of delinquency by wards along with certain indexes of neighbourhood situations. Shaw and Mckay
have conducted extensive studies on the problem of variations in crime rates of delinquents and corresponding differences in the economic, social and cultural characteristics of the local communities. Also, they have studied how the rates of delinquency in particular are affected over a period of time by successive changes in the nativity and nationality composition of the population. Chandra (1967) has conducted an extensive study on the sociology of deviation in India, wherein, he has analyzed the various factors responsible for delinquency and other forms of deviance. In a study by Sivamurthy (1979) while dealing with the ecological pattern of crime and criminals, it has been demonstrated that the occurrence of crime and residence of criminals could be explained by relatively small number of variables pertaining to the physical, social, demographic and occupational characteristics of various census divisions of Madras by using factor analysis. Another study in the early 1980’s was conducted by Abdur Rahman. This was a community based study in some selected slum areas of Rajshahi Town (Bangladesh) to know the types and extent of offences they were involved in.

The sociologically oriented criminologists do not see delinquency as an eccentric behaviour, rather they see it as an adaptive and conforming response to social conditions. Shaw and Mckay have been criticized for
relying on official statistics to measure delinquency in a given area i.e., Chicago (Vold 1986: 173), and they assumed a stable ecological structure that no longer exists in urban settings. In sociological theory, delinquency is seen as related to the urban process of invasion, dominance and succession, that determines the concentric growth patterns of the city. More stress is laid on the process of becoming deviant rather than on how structure determines deviant behaviour.

SOCIAL CONTROL THEORY

Social control theory reflects principally the views of Thomas Hobbes, whose main assumption is that the motivation for criminal behaviour is a part of human nature and that all individuals would commit crime if left to their own devices (Vold 1986: 232). Theories based on such an assumption emphasize the quality of socialization process. Delinquency, according to these theories occurs when individuals have not been indoctrinated with the rules and expectations of a given society and when external social constraints are lacking (Barton et al. 1989:195). Albert J.Reiss, Jr., (1952) in his article Delinquency as the Failure of Personal and social controls combines concepts of personality and socialization with the work of Chicago school and put forth his social control theory, which can ultimately be traced to
Psycho-analytic theory of Freud. Reiss’ theory suggests that three components of social control explain delinquency. He says that, “... delinquency would result from any or all of a) lack of proper internal controls developed during childhood; b) a break down of those internal controls; c) an absence, or conflict in social rules provided by important social groups like family, close-kin, neighbourhood and school” (William III et al. 1988:111). In the year 1961 Walter C. Reckless put forth his version of social control theory which is known as “containment theory” in which he describes, “... delinquent and non-delinquent behaviour as ‘functions’ of personality and social influences, both of which serve to ‘contain’ the individual” (Barton 1989:173).

Glueck and Glueck (1950) have extensively studied the social conditions of delinquents as compared with non-delinquents. The results show that the delinquent’s home to be characterised by poor conduct standards, as judged by the presence of drunkenness, criminality and immorality. The conjugal relationship between the delinquents’ parents remain to be poor often resulting in an open breach. The delinquents’ homes are found to be less cohesive with no expressive loyalty to blood relative’s group and less sense of security. The incidence of broken home is more
among delinquents than among non-delinquent groups. Gokhale (1954), in his study of "Juvenile delinquency in relation to social Influences," pointed out that home was admittedly one of the very important factors which greatly influenced the juvenile. The attitude of parents towards the child, the relationship between the parents themselves, the relationship between the child and his siblings were all very important in causing delinquency.

The study of Afsaruddin et al. (1965) on juvenile delinquents in erstwhile East Pakistan (now Bangladesh) based on a survey of hundred inmates of Borstal school at Murapara, focused on education as the controlling factor. He showed that 57 per cent of the parents of these boys had primary education and 18 per cent of the parents were illiterate and only one per cent of the parents obtained post graduate degree. With regard to the educational background of delinquents, 40 per cent of them were found illiterate and 35 per cent studied up to class three. In another study conducted by Abdul Hakim Sarker (1988) on juvenile offence in Dhaka city revealed that despite the general ambition for schooling the boys as a probable means for increasing their income earning competence in future, the prevailing low literacy rate increased the chances of making a high number of mostly illiterate community friends. This coupled with the overall unspecified
plan for the boys’ future greatly contributed to the delinquency among the boys. He also found that socio-economic conditions in the families enhanced the occurrence of delinquency among the juveniles. Added to this, Sarker opined that familial factors such as, laxity in family discipline discordant conjugal relationship, differences in decision making and differential views about disciplining of children also helped in bringing about delinquency among the children in Dhaka city.

Another field study was undertaken by Ahmadullah and his associates (1964). This study was conducted on the convicted juvenile offenders in the age bracket of 10-21 years of the Borstal school (now defunct) near Dhaka city. The study was conducted in the backdrop of the importance of the growing number of cases of juvenile offenders. Rapid rise of population and rapid industrialization process were said to be responsible for the growth and rise of the problem of delinquency.

The investigations based on social control theory reveal that they place excessive emphasis on internal controls and disciplining mechanisms rather than on their links with the broader socio-economic institutions which impinge on the former.
PSYCHOLOGICAL THEORY

The development of psychoanalysis under the leadership of Sigmund Freud and rapid improvement in psychological testing had considerable impact on the understanding of human deviant behaviour. According to Freud (1915), unconscious motivation plays a very important role in causing crime, which calls for deeper probing. The psychoanalysts (Bowlby 1946; Healy 1915; 1917; Achhorn 1925; Alexander and Healy 1935; Hartwell 1931; Friedlander 1944; Mowrer and Kluchhohn 1944) seem to offer a variety of explanations. They all generally agree that the roots of criminal behaviour and delinquency lie in a person’s inner emotional urges, impulses, and needs of his early childhood which have remained unfulfilled and unresolved because they have not found socially acceptable outlets. Such unsatisfied drives seek various outlets of self expression and crime is one of them.

In a study by Murthy (1966), on personality temperament of criminals, ambiverts constituted the bulk of the population and next in order were the schizothymes and the pyknics. In an investigation on personality pathology of the delinquents by Pati (1966), a high percentage of the delinquents were found to have pathological personality processes like instability, neuroticism, psychoticism and psychopathy. Shukla (1968) in his study of prisoners of
Bangalore Central Jail has found that majority of them were below average in their intellectual capacity. Shanmugam (1946), in another study on delinquents and adult criminals has noted that the delinquents and criminals were characterized by greater emotional instability than the control group of subjects. Woodmansey (1971) has stated that delinquency is a kind of abnormality in which the delinquent imagines the others to be hostile and becomes hostile to others.

Criminals as individuals and their actions, have a psychological dimension. But their problems have arisen mainly because of their failure to conform to the laws which represent the will of the larger society. An exclusive psychological determinism leaves a major and significant dimension of the deviant behaviour which is rooted in the social and cultural grounding of individuals.

The foregoing works have depicted juvenile delinquency as an emerging social problem characteristic of society affected by the process of modernization and urbanization, since it emerged as a natural consequence of urbanization in western society. Juvenile delinquency has been seen as having similar causes and needs similar remedial measures in other societies also. However modernization, westernization, and any deviance arising out of
these processes can not be seen as occurring free of the social cultural contexts with in which it is manifested. But most of the works reviewed above depend to a large extent on a perspective which is more often guided by the insights gained through the investigations of the problem of delinquency in western society. Hardly have these investigations bothered to look into the specific social cultural milieu in which the phenomenon of juvenile delinquency occur. It is because of this insensitivity to the socio-cultural context that the administrators and social scientists in non-Western societies like India, Bangladesh who claim expertise on this problem quite often thought of correcting as well as checking the problem of delinquency through such formal Institutions employed by the Western societies as Police, Remand Home and Correctional Institutions. They rarely realize that the traditional indigenous socio-cultural institutions are alive to such social problems and are more effective and potent at checking such deviancies among individuals in the society.

Especially the importance of such core institutions, pointed out by the pioneers of “culture and personality’ approach in anthropology as crucial in shaping the personality of individuals, which play a very significant role in checking and controlling the delinquency of children and adolescents, can not
be lost sight of. Pertinent to note here are the role of such core institutions as family, peer-groups, and religion explained by Abram Kardiner (1939) and Ralph Linton (1936) while putting forth their concept of "basic personality structure". The works of Margaret Mead (1942), Ruth Benedict (1934), Cora Du Bois (1945) Whiting (1941) Child (1924) and many others make it amply clear as to how important these basic institutions are in moulding the personality and at the same time checking the deviance among individuals in the society.

The present investigation is an attempt in this direction. A sincere effort has been made to present a holistic picture of juvenile delinquency in the urban setting by focusing on the core social cultural institutions of Tangail society.

METHODOLOGY

The present study has been conducted with an anthropological perspective based on holistic approach to investigate the nature, cause and magnitude of the problem of delinquency in Tangail paursahava as well as to examine the role of indigenous socio-cultural institutions and the recently set up formal institutions that are meant to control and check 'juvenile delinquents'.
The major anthropological field techniques such as participant observation, case study, interview, house-hold census, scrutiny of relevant documents were employed to obtain the required data. Besides these, a detailed interview-schedule has also been used to collect the data from selected juvenile delinquents and non-delinquents in Tangail paurashava.

Since the investigator himself is a native of Tangail district, he had no difficulty in communicating with the people of Tangail nor in establishing a very sound rapport with them.

To collect and compare the socio-economic background of the families of delinquents and non-delinquents, house hold-census schedules were used. Such quantitative data as on rural or urban origin of the family, type and size of the family, order of birth, age distribution, sources of income, and occupation, were obtained to delineate the relationship between the various socio-cultural factors and the problem of delinquency. Longer stay, establishment of closer relationships and participation in the routine life of the people were of immense value in gaining insights not only into the life of the people but also into the indigenous ideas about the causes and remedies of delinquent behaviour. It was from this viewpoint that knowledgeable members of Tangail paurashava like, influential political leaders, vigilance
committee members, officials, religious functionaries, Headmasters, Headmistresses, family-well-wishers as well as parents of delinquents and of non-delinquents were contacted and interviewed quite often. Activities of the various peer-groups of adolescents, clubs, associations, and local councils of elderly who deliberate to mend the ways of erring individuals were closely observed to understand the role of these institutions. Whenever it was felt necessary, close personal relations were maintained with the delinquent and non-delinquent children, and their family members by participating in their family rituals, ceremonies and household functions. This enabled to have a deeper look into the causes of delinquency as well as the correctional measures that were initiated to curb it at the family level. To develop contacts and establish intimate relations with the adolescent boys who were branded and known as delinquents or with their family members was not an easy task because they always avoided and when persuaded to provide information, they always presented as if nothing was wrong with their families or with their children. They had to be either contacted or information about them had to be collected, through others who were their neighbours or relatives. Most effective method of maintaining a closer relationship with delinquents was found to be by sympathizing with them.
Only after gaining a closer rapport with the delinquents, detailed case studies were made. Cases of non-delinquents were also proved in order to gain an in-depth, comparative understanding of the causes and the efficacies of remedial measures adopted to contain delinquency by the Tangail people.

The understanding of the phenomenon of juvenile delinquency would not have been complete had the investigation been confined to the indigenous perspectives and local views of the people. The views and ideas of the personnel manning the official and formal agencies like police, judiciary and correctional institutions involved in the control of juvenile delinquency have also been sought through interviews and scrutiny of official records. Pertinent to mentions here, are the interviews conducted with the staff of the National Institute for Correctional Services, Tongi, the only existing formal correctional institution for juvenile delinquency in Bangladesh.

Although a sincere attempt has been made to present a total picture of the sociocultural aspects of juvenile delinquency by employing both quantitative and qualitative techniques, one limitation of this investigation cannot be lost sight of and that is the exclusion of female adolescents from the purview of this study. Since the majority of people of Tangail paurashava were Muslims, they were found to be highly wary of providing accessibility
to the information pertaining to their female folk. Because of this constraint and the great reluctance on the part the families to divulge any information about their girls, the investigations of juvenile delinquency had to be focused only on the male adolescents of Tangail paurashava.

The first chapter attempts to introduce the problem and review the studies done on juvenile delinquency. A critical analysis of various theories on juvenile delinquency reveals that they have relied heavily on the insights gained in western societies and as such the studies in non-western societies have hardly looked into the specific and indigenous perspectives on the cause and remedy of juvenile delinquency. It has been pointed out that there is a need to look into these aspects and this can be accomplished by employing the “culture and personality approach” developed by the American Anthropologists, particularly Linton and Kardiner’s concept of “basic personality structure,” wherein the importance of basic or core institutions has been shown to be crucial in shaping and moulding the personality of individuals. This approach would be of immense use in understanding the cause and correctional aspects of juvenile delinquency in a specific social cultural setting.
Since the second chapter is supposed to focus on the urban background particulars about the location, physical setting, geographical and climatic conditions in Tangail region along with the details on municipality, revenue divisions and governance of municipality of Tangail paurashava have been discussed. One of the main features of the residential pattern in Tangail paurashava is that there is no systematic of residences on the basis of social, cultural, religious and ethnic affiliation.

Subsequently, the third chapter presents a social cultural profile of Tangail paurashava, wherein, major socio-cultural institutions, the people’s ethnic origin, traditional values, belief systems, rituals and ceremonies have been highlighted. Inspite of the fact that urbanization has gripped the Tangail society and deviance like juvenile delinquency is on the rise among adolescents, their traditional value systems and major social institutions go a long way in curbing these tendencies among the young people of Tangail.

The adolescents in Tangail today are exposed to a variety of social and cultural changes that adversely affect their traditional institutions as well as interpersonal relationships. This in turn contribute to the deviance among them. It is precisely on these aspects that the fourth chapter dwells upon. Detail case studies point out that rapidly changing pattern of urban living,
consumerism and frustration resulting from the lack of resources to possess the luxurious items, lack of proper attention by the parents or discrimination in the manifestation of affection and love towards children in small families, strained relations among parents, are the major causes of juvenile delinquency in Tangail paurashava.

The focus of fifth chapter is on the formal juvenile justice system and its efficacy in tackling the problem of juvenile delinquency. The present study reveals that police, juvenile court, and the National Institute for Correctional Services, which constitute the main components of the formal juvenile justice system, have not made the desired impact. Precisely because, the institutions and the associated mechanisms involved and the assumptions that lie behind these institutions, are borrowed wholesale from the western cultures without ascertaining their suitability and validity in a non-western cultural milieu like that of Bangladesh in general and Tangail paurashava in particular.

The formal juvenile justice system which is supposed to be more helpful and rehabilitative than punitive, infact, functions the other way round. This gap in correctional and rehabilitative functions of the formal juvenile
justice system is filled to a great extent by the culture specific indigenous mechanisms that arise from the basic and core institutions of Tangail society.

The sixth chapter brings out this point by highlighting the efficacy of the role of such indigenous institutions as family, school, religious committee, local justice system, peer-group associations in checking, controlling the delinquency as well as in rehabilitating the juvenile delinquents in Tangail society.

Finally summary and conclusion constitute the mainbody of the seventh chapter.