CHAPTER III
THE PROBLEM AND METHODOLOGY

3.1   INTRODUCTION:

The research problem under study emerges out of the foregoing discussion on theoretical and research oriented studies on education, and its role and impact on society, social change, attitudes, beliefs, values, superstitions, modernity, family, marriage, religion, occupation, social hierarchy and mobility, role and status, rural and agricultural development and modernization, polity,etc.

3.2   THE TITLE OF THE PROBLEM:

The title of the problem reads as follows:

"EDUCATION AS AN AGENT OF SOCIAL CHANGE"

(A STUDY OF SOME VILLAGES IN BANGLADESH) ·

3.2.1 Operational Definitions of the Terms:

Education: The word "Education" means, here, only the formal education according to the standard of Bangladesh. Education is divided into "Primary", "S.S.C.", "Higher Education" and "No education that is Illiterate" categories. "Primary education" stands for the completion of 5th year of schooling. "S.S.C." stands for passing the secondary school certificate examination, conducted by the prevailing Boards of Education in Bangladesh. "Higher Education" stands for the passing of

Higher Secondary certificate plus any other higher
degrees obtained as recognized by the Universities
of Bangladesh. "Illiterate" stands for no schooling
or one who does not know how to read or write.
Mukherjee (1971; 279) in his study in Bengal (Bangla-
desh) around 1942, 1945, took the standard of literacy
as set up by the Calcutta University.

Agent: The word "agent" stands for media or
instrument. Here education is taken as a median or
instrument or agent through which social change is
communicated in the village communities under study.
Educated persons (literates) are taken as agents of
social change. Villagers with their educational attain-
ment will help the villages changing through their
attitudes, values, role and status. Hence, education
could be justified as an agent of social change.

Social Change: The term "Social Change" is most
difficult and most fascinating problem in social
sciences (Mitchell, 1968; 163). Different views and
ideas on social change have been discussed in the
conceptualization part of the Chapter on "Introduction".
Here, social change is considered in terms of changes
in attitudes, values, ideas, opinions, role as a

result of education. It is the deduction of difference among the different villagers from the analysis of a set of observations, as empirically found. Of course, the difference could not be studied over a period of time as there is no previous specific study ., to compare the present findings. This may be considered as one of limitations of the study. Change would be identified as a shift from tradition to modern, sacred to secular, rational, practical from the analysis of collected data. It is expected that education will work as an agent of change in attitudes, values, roles and status of the villagers. Consequently, institutional orders of the society as family and marriage, education, religion, occupation, social hierarchy, polity etc. will be affected by such a change.

Village: The concept of village is discussed in the Chapter on "Introduction" in conceptualization section. Here, the village is taken as an area identified with a separate name as political unit, as per listed in census reports of Bangladesh. The four villages under study are, "HATILA", "HARIAIN", "TANGIRPAR" and "NOAPARA" with separate identity. There are about such 65,000 villages in Bangladesh. Of course, due to their contiguous location these villages form a

community life.

In brief, the problem stands for the study of the impact of education on social change that is, the change in value, attitudes, role, status and institutional orders of four villages in Bangladesh as HATILA, HARIAIN, TANGIRPAR and NOAPARA.

3.3   THEORETICAL FRAMEWORK:

Inkeles and Smith (1974; 15-35), on the basis of their field studies in six developing countries of different continents as Argentina, Chile, Bangladesh (East Pakistan), India, Israel, and Nigeria, developed a theoretical model of modern man. To them a modern man will be having some of the attributes that follows:

1.   Openness to new experiences.

2.   Readiness for social change.

3.   The realm of the growth of opinion.

4.   Informative.

5.   Time bound.

6.   Planning.

7.   Calculability.

8.   The value of technical skill.

9.   Aspirations; educational and occupational.

10.   Efficacy.

11. Awareness of and respect for dignity of others.

12. Particularism and optimism.

13. Care for women, minority and the weak.

14. Birth control or restriction of family size.

15. Rational and practical religious outlook.

16. Less superstitious and fatalistic.

17. Participating in polity.

18. Consumerism as access to credit, and
    commercial goods.

19. Stratification: Open social system basing on
    achieved status and role.

20. Work commitment, etc.

The present study tries to follow this model of
modern man in the sense education will help people
in achieving these attributes of modernity causing
social change in the rural communities of Bangladesh.
A hypothesis has been formulated basing on this model
for the present study as "The more educated a person
is, the more he/she will be modern."

Gerth and Mills (1956; 19-34) in their study of
social structure have presented a theoretical model to
show the inter connection between individual's
character structure and social structure. In their model

the concept of "Role" is a key term as it provides a
link between individual's character structure and
social structure. To them social structure consists
of institutional order and spheres. The precise
weight which each institutional order and sphere has
with reference to other orders and sphere and the
ways in which they are related with one another, deter-
mine the unity and the composition of the social
structure.

An institutional order consists of those insti-
tuions within a social structure which have similar
consequences and ends or which serve similar objectives.
To Gerth and Mills, there are five such institutional
orders as kinship order, religious order, economic
order, military order and political order. The kinship
order consists of institutions which regulate and
facilitate legitimate sexual intercourse, procreation –
the family and marriage. The religious order generally
consists of worship of God or deities. Economic order
consists of goods and services, wealth, production,
etc. Military order consists of institutions in which
men organize legitimate violence or supervise its use.
The political order consists of power and authority.

There are several aspects of social conduct that

characterize all those institutional orders as tech-
nology, symbols, status and education. Gerth and
Mills termed these as "Spheres" in contradistinction
to "Orders", because rarely they are autonomous as
to end they serve and they may be used within these
institutional orders.

The present research problem tries to follow
this theoretical model in studying social change in
rural communities due to the impact of education. An
attempt has been made to find out the effect of edu-
cation on the life of the villagers, consequently,
affecting their roles. The concept of role, as pointed
out earlier, is the major link between character
structure and social structure. That is why, any altera-
tion in the social roles will be accompanied by
corresponding change in institutional orders, hence
social structure. It has been assumed that change in
role and status will have an impact on institutional
orders of the society causing social change. Education
will have a change in role and status of the villagers.

3.4   BASIC ASSUMPTIONS:

The study is based on some basic assumptions
as follows:

i.   There is no society which is totally static.

ii. Some persons are more change-oriented than others.

iii. Change in attitudes, values, roles and status will have an impact on institutional order of the society.

iv. Education has an impact on society.

3.5   THE SCOPE AND LIMITATIONS OF THE STUDY:

The study is based on the discussions on the previous two chapters on "Introduction" and "Review of Related Literature and Research". The study looks only for the impact of education on the changing attitudes, values, roles and status of the villagers. The study does not try to find out how social change can be attained through education but how far education is succeeding in influencing the pace of social change in some villages in Bangladesh. The study also does not try to succeed in discovering the ways by which education can help achieving the goals. It mainly covers the difference of the degree of acceptance of change attributes by the different groups of village people as a result of their educational achievement as empirically found.

The study covers (a) some social values and attitudes on modernity, (b) some superstitious beliefs

and practices, (c) some aspects of family and marriage,
education, religion, occupation, social hierarchy and
social mobility, civic, political and rural development
works in the villages. The study is limited to four
villages of Bangladesh namely, HATILA, HARIAIN,
TANGIRPAR and NOAPARA in the district of Comilla.
Methodological limitations are purposive selection of
the villages, some limited variables, survey type of
field work, nominal type of measurements as percentage,
Yule's Q. (Muller and Schuessler, 1969; 244, and
Hagood and Price, 1952; 361).

As there is no earlier specific study on the
impact of education in Bangladesh villages, the findings
could not be compared with other findings. The present
study can be taken as a base line study.

The findings and conclusions of the present study
are to be read against such limitations.

3.6   OBJECTIVES OF THE STUDY:

Bangladesh is a new nation. The Government has
launched a massive programme for rural upliftment through
governmental and non-governmental agencies like
community development projects, rural education and
health services, public works programmes, "sawnirvar"

(self-reliant) projects, agricultural modernization, population planning measures, co-operatives etc. Most of the Government policies are rural oriented because of the agrarian nature of the economy, having about 90 percent of the population depending on agriculture, directly or indirectly. Bangladesh is a country of 65,000 villages, where more than 90 percent of her population live. The rural development programmes are thus intended to promote a greater receptivity to change. In these programmes a great emphasis has been laid on rural and universal education. The importance of education as put by the government can be assessed from the present administrative set up, as the Prime Minister himself is responsible for the ministry of education. The Planning Commission of the country as well as the Education Commission set out their objectives to change the outlook of the villagers from tradition to modern, work oriented and participating. Education is taken as an instrument for such a change.

An attempt has been made in the present investigation to study how far education is succeeding in achieving such goals of desired change in the village communities. The major objectives of the study are presented under eight sections according to the design of this study, as follows.

i. How far education is helping the villages to have
    modern and change-oriented attitudes and values,
    roles and status.

ii. How far education is helping the villagers to
    come out of superstitious beliefs and practices.

iii. How far education is helping the villagers to
     have a change in family and marriage affairs,

iv. What are the views that villagers possess regard-
    ing formal educational affairs.

v. What influence education exerts on religious
    affairs.

vi. How far education is influencing a change in
    occupational affairs.

vii. How far education is helping changes in social
     hierarchy and social mobility in villages.

viii. What part education plays on civic, political
      and rural development programmes in the villages.

3.7   HYPOTHESES:

      In consonance with the objectives of the study
following hypotheses have been formulated and put to
test :

1.   The more educated   a person is, the more he/
      she will be modern.

2. The more educated a person is, the more he/she will be less superstitious.

3. The more educated a person is, the more he/she will prefer a change in family and marriage affairs.

4. The more educated a person is, the more he/she will prefer a change in educational affairs.

5. The more educated a person is, the more he/she will have practical, secular, and rational outlook towards religion and religious practices.

6. The more educated a person is, the more he/she will prefer a change in occupational aspects.

7. The more educated a person is, the more he/she will prefer a change in social hierarchy and social mobility.

8. The more educated a person is, the more he/she will be participating in civic, political and rural development works.

3.8 SIGNIFICANCE OF THE STUDY:

This is a study of Bangladesh rural communities in the context of change. This study intends to find out the impact of education on social change. As mentioned earlier, due to some exogenous and endogenous factors and induced package deal programme of rural

development and modernization the traditional
Bangladesh rural society is under pressure of certain
changes. A few studies on Bangladesh rural communities
were conducted previously namely Karim around 1953
(1976; 3rd ed.), Mukherjee (1971) around 1943 and 1945,
Zaidi (1970) in the late sixties, Bertocci (1970) in
the late sixties, Aird (Marom, 1957; 22-43) in the
early fifties, Chowdhury (1978) in 1974-75 etc. No
study can be located on the impact of education in the
context of change in Bangladesh. The present study
attempts to fill the gap up.

Besides academic and research perspectives the
present study is significant from administrative,
planning and developmental points of view in the sense
it is the crying need of the hour to plan for the
villagers in the developing nations in general and
Bangladesh in particular. The planners and administra-
tors may have some insight into the nature and pace
of the changes in the villages due to the spread of
education. This, in turn, may help them to formulate
the plans within the national means and ends for
optimum utilization of the resources.

3.9   METHODOLOGY:

Approach: The present study is cast in the sphere

of education and social change in rural communities

in Bangladesh. The approach adopted is empirical to

fulfil the objectives of the study as, there are

rarely any systematic historical record and literature

for the villages of Bangladesh in general. It was

decided that necessary data would be collected by the

investigator himself from the selected villages by

personal interview with the help of schedules having

both open ended and close ended questions, prepared in

the native language of Bengali. It was also decided

that some specific case studies would be recorded and

to have a non-participant type of observation during

the field work. The village studies by Mukherjee (1971)

in Bengal, Zaidi (1970) in Bangladesh, Beteille (1966)

in India, Bertocci (1970) in Bangladesh, Karim (1976) in

Bangladesh, Afsar (1979) in Bangladesh and many others

adopted and advocated empirical methods too.

3.9.1   Selection of the Site:

Rationale of the selection.

Once the objectives and plan for the study design

were finalised, it was the turn to select the site for

investigation. The selection was based on the following

criteria (a) availability of educational facilities

(school) in the locality for a considerable period of

time, (b) location of the village as far as possible
where industrialization and urbanization had less
impact, (c) establishment of rapport to the locale,
which was considered as the basis for the reliability
of the collected data considering time, money, and
other relevant factors, (d) there should be a considerable
number of respondents, who could be dichotomized according
to the variables for comparative analysis to locate the
change. Though there was no exact fixed number, but it was
estimated to have around 300 respondents, (e) the villages
selected should have more or less equal access to school
around them including some common way of living so that
comparison can be at par.

In order to fulfil the above conditions for required
data, four villages were selected in the district of
Comilla under Hajiganj Police Station. These villages are
contiguously related to each other centering Tangirpar
Hatila Union High School established in the year 1945.
They are under the jurisdiction of the Hatila Union
Parishad/Council and forming the same ward no.3 (In
Bangladesh, Union Parishad/Council is consisted of 12 to
16 villages, approximately and each union divided,
generally, into three wards (IRDP, 1977; 65). Most of the
teachers and students of the school come from the surroun-
ding villages. The school managing committee is consisted
of the members mostly from these villages.

For the outsiders, it is almost impossible to
identify the bordering lines of these villages parti-
cularly those of Hatila and Hariain or Tangirpar and
Noapara. In fact though there is no written history as
to the common origin of these villages, but from their
physical settlement it looks like that Hariain is the
extension of Hatila and Noapara is the extension of
Tangirpar. In size also, Hariain is smaller than
Hatila and Noapara to Tangirpar. This is discussed more
on Chapter IV, "The people and the villages", name and
nomenclature of the villages also indicate same origin
or extension as Hariain-Hatila and Tangirpar-Noapara.
In Bengali language Noapara means area having new settle-
ment or extension of some other nearby area. In fine,
these four villages under study, by their physical
proximity, school, occupation and agricultural land,
political, civic, religion and from almost all points
of view, form a common way of living or possess a
community life.

The subdivisional headquarter town of Chandpur is
about 20 miles far while that of district is about 30
miles and that of police station is about three to four
miles away from the centre of the research site. Both
C & B Highway and railways run by the south of the

locality at a distance of about two miles from the
centre. The physical movement to the area is on foot
during the dry season and by boat during the monsoon,
when the whole area goes under deep water.

The investigator enjoyed the benefit of establishing
rapport, avoiding problem of residence, because of his
ancestral origin from the same police station. Considering
all the criteria set up for the selection of the site,
these four villages seem to qualify roughly though
technique of random selection could not be applied due
to nature of the problem. In fact, selection of site
for field studies of empirical data collection on village
communities is mostly dependent on the suitability of the
investigator's residence, rapport, time, money and many
other factors as it was followed by Beteille (1966) in
Sripuram village in Tanjore District, in Tamil Nadu,
India, Karim (1976) in Nayanpur in the district of
Comilla, Bangladesh, Mukherjee (1971) in six villages
in the district of Bogra, Bengal (Bangladesh), Zaidi
(1970) in two villages of Alipur and Rampur in Comilla,
Bangladesh, Bhatnagar (1972) in three villages in
Ambala, Punjab, India, Afsar (1979) in five villages
of Kalikapur, Dohari, Shahjadpur, Alookdia and Mural
in Bangladesh.------

- - ---Chowdhury (1978) in Meherpur village in the district

of Dacca, Bangladesh, Inkeles and Smith (1974) in six

countries of Bangladesh (East Pakistan), India, Chile,

Israel, Argentina and Nigeria, etc.

3.9.2 The Sample :

Time, energy, money did not allow the researcher to
study each and every villager of the selected 4 villages.
It was decided to have responses from the adult villagers
only. The adult age was decided at 18 years which is the
voting age in Bangladesh. Of course, it is very difficult
to count exact age in Bangladesh village society as there
is no vital statistics of birth or death officially and
unofficially, in general. It is generally identified
verbally from some specific point of time as epidemic,
endemic year, as for example, 1942 (Bengal famine),
Political year as 1971 or 1947, flood year as 1954,
cyclone 1958 or the year of somebody's death as father,
grandfather etc.

Though there was a population census in the year
of 1974 but census data could not be identified, at
village level, for research purpose. In the four villages,
a census list was prepared separately for each village
according to the levels of education, sex, age, Bari,

occupation and income of the adult villagers.

As the number of the villagers in each village was very large in the illiterate and primary educated groups in comparison to that of higher and S.S.C. educated groups, it was decided to have a 'Systematic Random Sample' according to the levels of education for both male and female. It was 15 percent for illiterate, 20 percent for primary level, 40 percent for S.S.C. (Secondary School Certificate) level and 60 percent for higher level of education from all four villages selected.

Though other variables could not be taken into consideration for practical problems, but due to the systematic arrangement of the list according to Bari, when sample was drawn it was found to be more or less representative to the other variables also. Total sample was consisted of 319 males and females from the four villages together. Respondents are shown in the following table according to village and variable.

Elaboration of Sampling:

Table No.3.1

Total respondents from the village of Hatila.

Levels of education	Male	Female	Total
Higher	12	6	18
S.S.C.	15	11	26
Primary	24	23	47
Illiterate	46	49	95
	97	89	186

Table No.3.1 shows that there are total 186 respondents from the village of Hatila. Out of the 186 respondents, 89 are females and 97 are males. Of the 97 males 12 are of higher education, 15 of S.S.C. education, 24 of primary education and 46 are illiterates. Of the 89 female respondents, 6 are of higher education, 11 of S.S.C. education, 23 of primary education and 49 are illiterates. Of the 186 male and female respondents, 18 are of higher education, 26 of S.S.C. education, 47 of primary and 95 are illiterates.

Table No.3.2

Total respondents from the village of Tangirpar

Level of education	Male	Female	Total
Higher	4	3	7
S.S.C.	9	8	17
Primary	7	7	14
Illiterate	11	11	22
	31	29	60

Table No.3.2 shows that of the total 60 respondents from the village of Tangirpar 29 are females and 31 males. Of the 29 female respondents, 3 are of higher education, 8 of S.S.C., 7 of primary education and 11 are illiterates. Of the 31 male respondents, 4 are of higher education, 9 of S.S.C., 7 of primary and 11 are illiterates. Of the total 60 male and female respondents, 7 are of higher education, 17 of S.S.C., 14 of primary education and 22 are illiterate. In comparison to other villages, Tangirpar has more of educated persons. It can be explained due to the location of the high school in this village and the residence of the feudal family whose almost all members are literate.

Table No.3.3

Total respondents from the village of Hariain

Levels of education	Male	Female	Total
Higher	3	1	4
S.S.C.	5	3	8
Primary	7	7	14
Illiterate	13	13	26
	28	24	52

Table No.3.3 shows that of the total 52 respondents from the village of Hariain, 24 are females and 28 are males, of the 24 females 1 is of higher education, 3 are of S.S.C., 7 of primary education and 13 are illiterates. Of the 28 males 3 are of higher education, 5 of S.S.C., 7 of primary education and 13 are illiterates. Of the total 52 male and female respondents, 4 are of higher, 8 of S.S.C., 14 of primary education and 26 are illiterates.

Table No.3.4

Total number of respondents from the

village of Noapara

Level of education	Male	Female	Total
Higher	1	1	2
S.S.C.	2	1	3
Primary	3	3	6
Illiterate	5	5	10
	11	10	21

Table No.3.4 shows that of the total 21 respondents of NOAPARA, 10 are females and 11 are males. Of the 10 females, 1 is of higher education, 1 of S.S.C. and 3 are of primary education and 5 are illiterates. Of the 11 males 1 is of higher, 2 of S.S.C., 3 are of primary education and 5 are illiterates. Of the total 21 male and female respondents, 2 are of higher, 3 of S.S.C., 6 of primary education and 10 are illiterates.

Table No.3.5

Total number of respondents from all villages

Villages	Male	Female	Total
Hatila	97	89	186
Tangirpar	31	29	60
Hariain	28	24	52
Noapara	11	10	21
	167	152	319

Table No.3.5 shows that, of the 319 respondents, 186 (97 male and 89 female) are from Hatila; 60 (31 male and 29 female) from Tangirpar; 52 (28 male and 24 female) from Hariain; and 21 (11 male and 10 female) £rom Noapara.
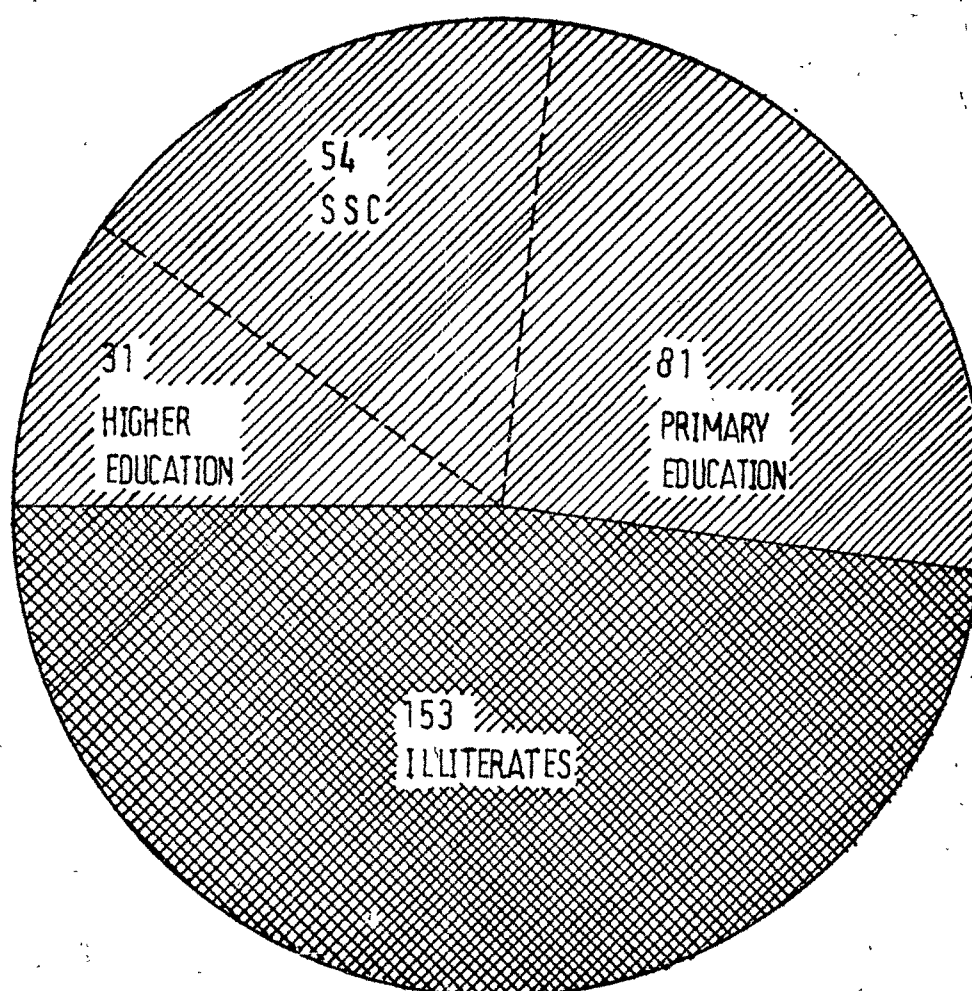
Table No.3.6

Total respondents according to the levels of Education

Levels of education	Male	Female	Total
Higher	20	11	31
S.S.C.	31	23	54
Primary	41	40	81
Illiterate	75	78	153
	167	152	319

Table No.3.6 shows that of the total 319 respondents, 31 are of higher education (20 male and 11 female), 54 of S.S.C. (31 male and 23 female), 81 (41 male and 40 female) of primary education and 153 (75 male and 78 female) are illiterates. Of the total 319, 152 are females and 167 are males. Proportion is shown in figure 1.

FIG 1: RESPONDENTS ACCORDING TO LEVELS OF EDUCATION

54
SSC

31
HIGHER
EDUCATION

81
PRIMARY
EDUCATION

153
ILLITERATES

LITERATES
ILLITERATES

Representation of the sample according to variables in a dichotomy form:

For simple, clear, and precise analysis, inter-pretation and discussion the respondents were dichoto-mized according to 'literate' consisting of higher, S.S.C. and primary levels of education on the one hand and 'Illiterate' on the other.

Literate   :   166
Illiterate   :   153

                  319

There are 166 literate respondents consisting of 31 higher, 54 S.S.C. and 81 primary educated respondents and 153 illiterate respondents in all. Proportion is shown in Figure 2.

Education and Sex:

	Male	Female	Total
Literate	92	74	166
Illiterate	75	78	153
	167	152	319

Out of 319 respondents, 152 are females and 167 males. Out of 152 females, 74 are literate and
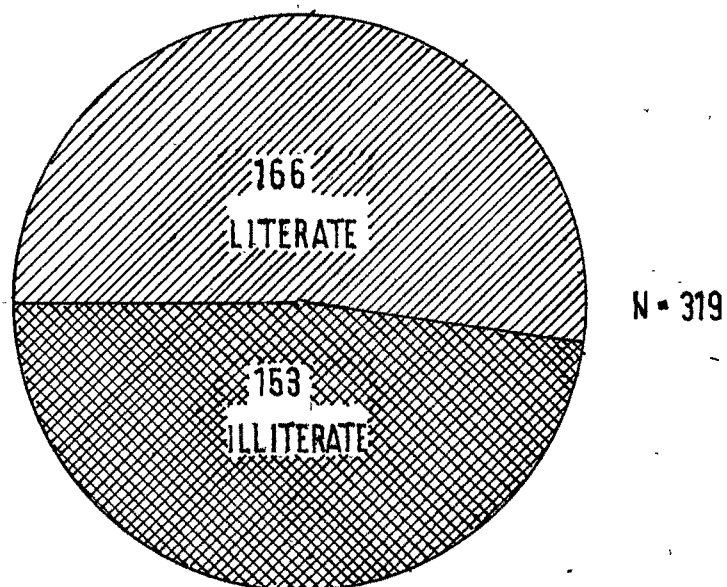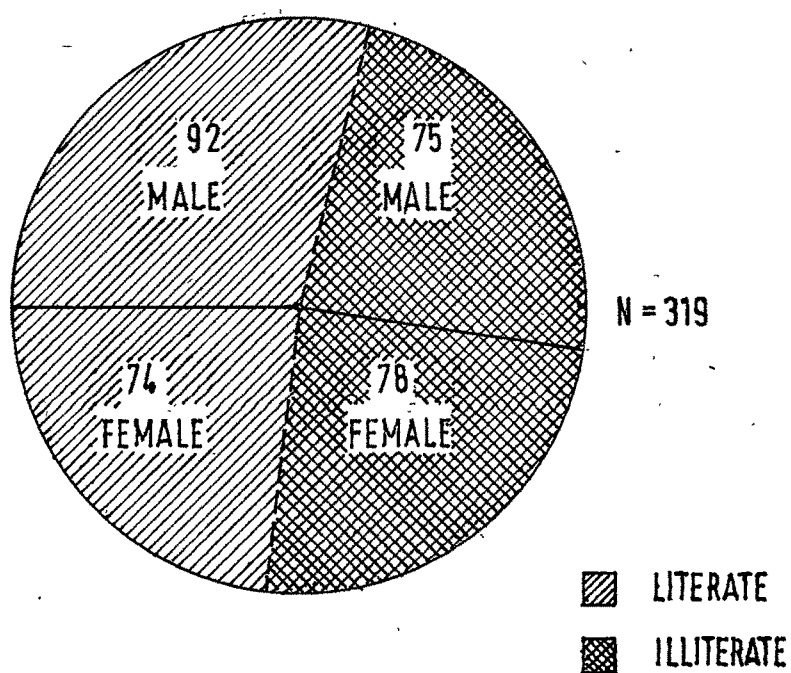
FIG 2: RESPONDENTS - LITERATE AND ILLITERATE

166
LITERATE

153
ILLITERATE

N = 319

FIG 3: EDUCATION AND SEX

92
MALE

75
MALE

74
FEMALE

78
FEMALE

N = 319

LITERATE

ILLITERATE

78 are illiterates. Of the 167 males, 92 are literates
and 75 illiterates. Proportion is shown in Figure 3.

Education and Age:

Age is dichotomized at 33 years and below as
Low age and 34 and above as High age.

	Low Age	High Age	Total
Literate	96	70	166
Illiterate	80	73	153
	176	143	319

Of the total 319, respondents 143 are of high
age and 176 of low age. Of 143 high age, 70 are
literates and 73 illiterates and of the 176 low age,
96 are literates and 80 illiterates. Proportion is
shown in Figure 4.

Education and Bari/Family Status:

Baris are dischotomized as Unch Bari Status
(High family or Bangsha) and Nichchu Bari Status
(Low family or Bangsha), as mentioned in the
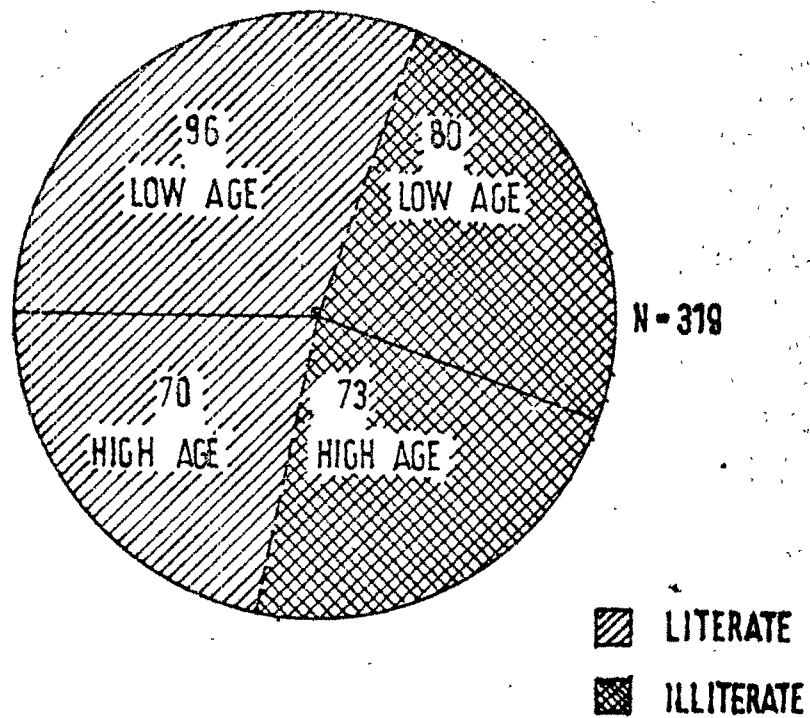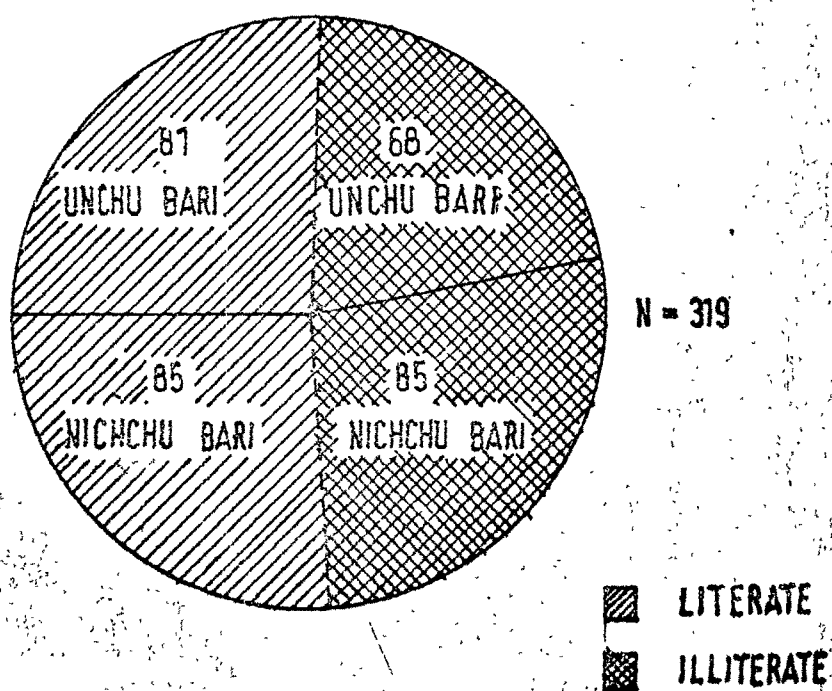section on variables.

FIG 4 : EDUCATION AND AGE

FIG 4: EDUCATION AND AGE

- 96 LOW AGE
- 80 LOW AGE
- 70 HIGH AGE
- 73 HIGH AGE

N = 319

▨ LITERATE
▩ ILLITERATE

FIG 5 : EDUCATION AND BARI STATUS

FIG 5: EDUCATION AND BARI STATUS

- 81 UNCHU BARI
- 68 UNCHU BARI
- 85 NICHCHU BARI
- 85 NICHCHU BARI

N = 319

▨ LITERATE
▩ ILLITERATE

	Unchu Bari	Nichchu Bari	Total
Literate	81	85	166
Illiterate	68	85	153
	149	170	319

There are 149 respondents of Unchu Bari and 170 from Nichchu Bari. Of the 149, literates are 81 and illiterates are 68, and of 170, literates are 85 and illiterates are also 85. Proportion is shown in Figure 5.

Education and Occupation:

	Non-Agricultural	Agricultural	Total
Literate	75	91	166
Illiterate	24	129	153
	99	220	319

Occupations are dichotomized as agricultural and non-agricultural, as main occupation. Of the 99 non-agricultural, 75 are literates and 24 illiterates and agricultural 220 consisted of 91 literates and 129 illiterates. Proportion is shown in Figure 6.
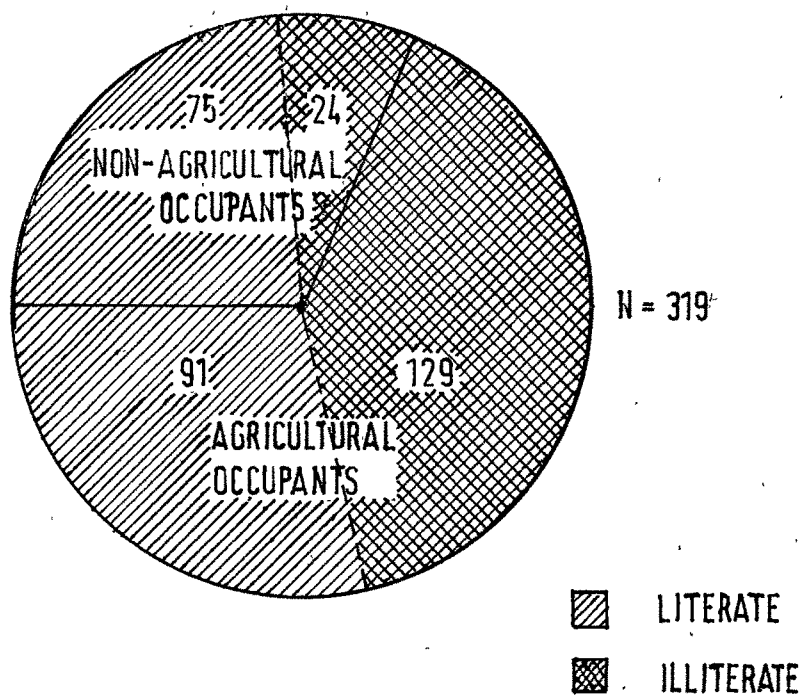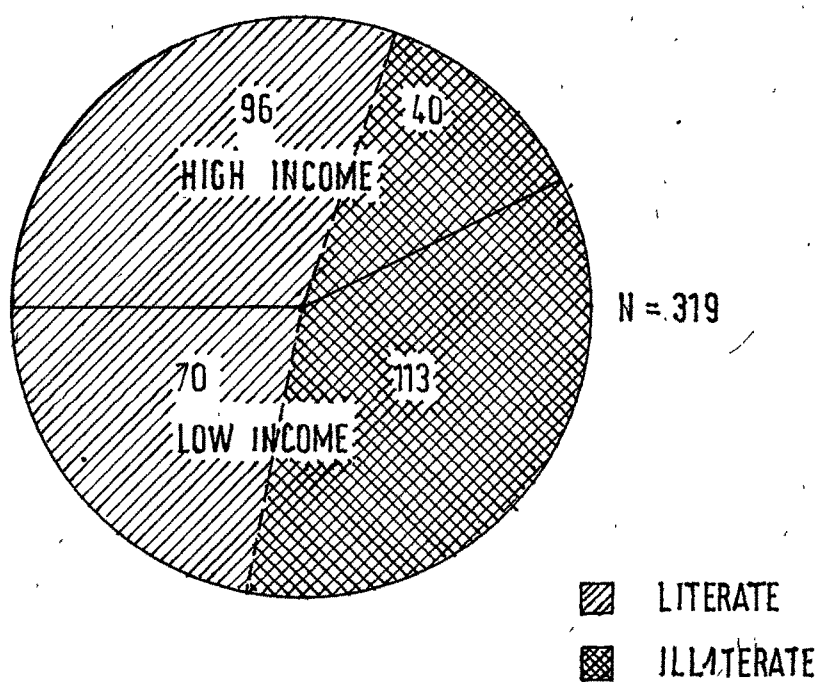
FIG 6: EDUCATION AND OCCUPATION

75   24
NON-AGRICULTURAL
OCCUPANTS

91   129

AGRICULTURAL
OCCUPANTS

N = 319

▨ LITERATE

▩ ILLITERATE

FIG 7 : EDUCATION AND INCOME

96   40
HIGH INCOME

70   113

LOW INCOME

N = 319

▨ LITERATE

▩ ILLITERATE

Education and Income:

	High Income	Low Income	Total
Literate	96	70	166
Illiterate	40	113	153
	136	183	319

Income is dichotomized around arithmetic mean as Taka 4000.00 or below as Low Income and Take 4001 and above as High income. Of the 136 High income respondents, 96 are literates and 40 illiterates and of 183 Low income respondents, 70 are literates and 113 are illiterates. Proportion is shown in Figure 7.

3.9.3 The Variables:

As the title indicates the independent variable of the study is education and the dependent is social change related to attitudes, values, roles, status, family marriage, educational affairs, religious affairs, occupation, social hierarchy and social mobility, civic and political participation. In order to establish the genuine association between education and trend of change of all these above mentioned

dimensions, it was decided to study the effect of sex, age, Bari (family/homestead) status, occupation and income. In fact, the association of education with change attributes is tested controlling sex, age, Bari status, occupation and income.

Education:

As mentioned in earlier part of this chapter, Higher education is for degrees upto H.S.C. and above, S.S.C. is for passing the S.S.C. examination, primary is the 5th year of schooling and 'Illiterate' for no schooling.

Sex:

The present study took both male and female as respondents. Generally, it is assumed that in traditional religious dominating rural societies, females are very much superstitious, less change oriented and tradition-bound. This study tries to find out whether there is a change in attitudes, values, roles and status of women with their educational attainment. In the village society in Bangladesh, studies on the women folk are rare, if not' absence. This is to some extent a new venture in this regard. Of course,

there are some practical problems to interview the female respondents in the villages particularly those who are illiterate and coming from religious oriented _bari_ (family). In the present day society, it is a crying need to make the women folk aware of their roles and status. It is accepted that society can not progress proportionately and smoothly leaving half of the population uncared for. Here lies the importance of the study of female respondents.

Age:

Age is taken as one of the variables for the present study to find out whether it has any impact on social change. It is generally assumed that older people are religious, traditional, less change oriented. Present study takes age as a variable to show whether age has any impact on social change. Age is divided into High age consisting of 34 years and above and Low age, consisting of 33 years and below.

Bari:

The investigator used the term _Bari_ as a variable in a systematic way, for the first time, in the study of Bangladesh villages as it was found important empirically for understanding the village and village people. Of course, the word _bari_ is not althrough new

in the Bangladesh rural literature. Wood (Huq, 1978;
26) appropriated the term 'bari' for understanding
the social organizations in villages of Bangladesh etc.
Mannan (Huq, 1978; 159-214) also used the term as
Member Bari, Hazi Bari, Mia Bari in depicting village
organizations. Huq (1978; 278) translated the word
bari for a cluster of houses, usually inhibited by the
members of the same lineage or families.

Bertocci (1975; 349-366) used the term elaborately
in the study of Bangladeshi Society. He identifies the
word bari as a building, usually a dwelling residence
of a particular lineage family. He also notes that it
may take on concrete local imaginery in identifying its
residence as being of a particular social type status
or occupation. It may take personal adjectives as
Bhuiya bari indicating the home of Bhuiya family whose
traditionally prestigious title denotes high status.
Afsar (1979) identified bari as homestead of a family
lineage. More discussions of bari are found in chapter
IV on "The People and the Villages".

Baris can be taken as the homestead of a particular
social group generally originating from the same ancestral
lineage. The title of the bari may be due to wealth,
religiosity, profession, occupation, family lineage,

physical strength, even due to the location in a parti-
cular area. Bari-status can be identified according to
the titles of the bari as high (Unchu) or low (Nichchu)
original or newly risen which Huq (1978; 278) identi-
fied as 'Asol' (Original) and 'Dak' (not original/
newly acquired/fake).

There are, of course, some baris whose members are
not from the same lineage. They may come from different
villages or baris by purchasing land. In some cases
such a type of bari is found in some villages, where
original inhabitants abandoned it, due to the partition
of the sub-continent or settled in urban centres or
other places.

In the traditional village social structure baris
basing on high religiosity, high descendency, feudal
origin are taken as traditional Unchu Status bari.
Baris, having low descendency, social scandal, low
occupation mainly manual, are taken as Nichchu status
bari. In these villages, some traditional Unchu baris
(High family/homestead/bari) can be named as Mia bari,
Bhuiya bari from Tangirpar, Chowdhury bari, Khondaker
bari, Bhuiya bari, Khaser bari, Mazumdar bari, Akond
bari, Munshi bari, Haji bari from Hatila, Asger mia
bari from Noapara, Mirza bari, Hafez bari, Mizi bari

from Hariain. Some Nichchu (low) baris can be mentioned
as Chowkidar bari, Chyal bari, Daiyer Bap bari,
Khalifa bari from Hariain, Raiter bari, Satrani bari,
Chyal bari, Majid bepari bari, EKU Hafez bari,
Abjaner bari, Hanjer bap bari, Gedu Bepari Bari,
Maizer bari from Hatila, Makram Ali bari, Maizer bari,
Bari bari, Uttar bari from Tangirpar, Fakir bari from
Noapara.

In the village, one's social standing is judged
by one's bari status. Bari-status is found as very
important social organization in analysing the social
system of the rural community in Bangladesh. Whenever
one stranger is proceeding to a village, the first
question he will face in which <u>bari</u> he will go. Bari
is taken as a variable for the present study in order
to compare whether members of the different bari status
differ in social change even having same educational
attainments. In other words, whether education helps
in overcoming traditional social status or not. Baris
are categorized for the present study as traditional
<u>Unchu Bari Status</u> and traditional Nichchu bari status
according to the above mentioned criteria.

<u>Occupations</u>: Occupations are taken as a variable

to assess the comparative impact education on change. Occupations were dichotomized on the basis of main occupations as agricultural and non-agricultural. Females for household works were put to agricultural category as it was directly or indirectly related to agriculture only. Service, trade, factory work, professionals as Doctor, Kabiraj (indigenous medical practitioner), etc. were put to non-agricultural category. Of course, non-agricultural occupants in village have also some linkage with agriculture, indirectly.

Income: Income is taken as a variable to assess the comparative impact of education on change. Income was determined out of the sources of land, service, professional income, daily wage, and from any other services both main and subsidiary occupations. Income was dichotomized around arithmetic mean, as mentioned earlier as Taka 4001/- and above as high income and Taka 4000/- and below as low income. ⸱⸱ ⸱⸱⸱⸱⸱ ⸱ ⸱⸱⸱⸱ ⸱ ⸱⸱⸱⸱ (Unofficially one Taka = 0.50 paise Indian/approximately).

3.9.4 Constructing the Tools: Interview Schedules:

Three interview schedules were used for collecting data. Of the three interview schedules, schedule No.1 'Overall Modernity Scale' was adapted from Inkeles and

Smith (1974; 350-351) and the rest two were prepared

by the investigator with the help of the guiding

teacher and experts in the fields of sociology, educa-

tion and social psychology. Review of relevant

literature and research works and studies on research

methodology and village studies were also helpful

in preparing the schedules.

Schedule No.1: 'Overall Modernity Scale'

Inkeles and Smith (1974; 15-35) on the basis of

their studies of six countries namely Bangladesh (East

Pakistan), India, Israel, Argentina, Chile and Nigeria

developed a model of modern man. To them modern man is

change-oriented, efficacious, planned, punctual-time

bound, open to new experience, less rigid, less

rooted in tradition, having wider realm of public

opinion, present and future oriented than past, aspira-

tive, having practical and rational attitudes toward

religion and religious practices and so on. In order

to measure this modernity syndrome, they have developed

a short form of scale as 'Overall Modernity Scale'

having 14 items. This short form of 'OM' scale is used

for measuring the modern views, attitudes of the

villagers deleting one item on "Where is Moscow or

Washington?" as it was done by Prayag/Mehta (Pareek

and Rao, 1974; 340) in Indian situation.

The scale has high reliability of '80 in six
countries, as claimed by the authors (Inkeles and
Smith, 1974; 291). The schedule was translated into
Bengali for conducting the interview. Of course,
translation is a problem, as it is mentioned by
Inkeles and Smith (1974, 58-62), and Gore and others
(1970, 36-37), for their studies. The language of
translation was made suitable to local terms as it
was done by Amar K.Nath (Inkeles and Smith, 1974; 62)
for Indian field studies, as the translation of 'Husband'
into Adami in Hindi for some locality in Bihar, though
exact Hindi translation is 'Pati'.

The collected data were coded according to the
procedure suggested by the authors, guiding teacher
and experts. Minimum score for each question was 1 (one),
then total minimum was (1x13) 13 thirteen out of the
total 13 questions and maximum varied upto 37. The
total scores of 319 respondents were dichotomized
at mean point (arithematic mean = 21) 21 and above as
high scores and 20 and below as low scores. High scores
are for high modernity. Hypothesis No.1 was put to
test with these scores. Total scores (Table No.7.1) and
coding procedure have been affixed to appendix B.

Schedule No.2:'Beliefs and Superstitions'

This schedule was prepared by the investigator with the help of the guiding teacher and research experts in the field of Sociology, Education and Social psychology after field testing in the real research locale. It included 20 items (questions) on superstitious beliefs and practices prevailing in the locality. The schedule was accepted looking to its contents.

The responses were only in dichotomy forms of 'Yes' or 'No'. Yes meant for supporting and scored (one) and No for not supporting scoring (zero) out of the 20 questions minimum score was (zero) and maximum twenty. More scores meant more superstitious, and less meant less superstitious. Responses for total 319 respondents were dichotomized at mean point (arithmetic mean = 10.99) 11 and below as Low Score. 12 and above as High Score. Hypothesis No.2 was put to test with these scores. Procedures and total scores (Table No.7.2) have been placed in appendix B.

Schedule No.3:

This schedule is divided into seven parts as 1.0. Background, 2.0 Family and Marriage, 3.0 Education,

4.0 Religion (Sacred-Secular), 5.0 Occupation, 6.0
Social Hierarchy and Mobility, 7.0 Polity and
Participation.

The schedule was based on both open-ended and
close ended questions of direct and indirect nature.
The objectives of these questions were to test
hypotheses Nos. 3,4,5,6,7 and 8.

The schedule was prepared by the investigator with
the help of the guiding teacher, experts in the fields
of Education, Sociology and Social Psychology and the
relevant literature on tools and questionnaire construc-
tions as Goode and Hatt (1952), Hagood and Price (1952),
Jahoda, et al, (1959) Wiersma (1969), Oppenheim (1966),
Moser (1958), Miller (1964), Blalock (1970), etc.

The schedule was first drafted by the researcher
with the help of the guiding teacher. This draft
schedule was supplied to the research experts in the
relevant fields. On the basis of their suggestions, it
was redrafted for field testing in the actual research
locale. On the basis of field experience the schedule
was redrafted and supplied to the same group of experts.
With necessary suggestions and modifications experts
gave their comments looking at the content of the
schedule. Schedule was, then, finalised. The schedule

was translated into Bengali for field work, using suitable language for the villagers with the help of research oriented scholars both in Bangladesh and India. Details of the schedule are given below.

1.0 BACKGROUND:

There were 9 items in this section. The objectives of these questions were to know the background of the respondents and to identify the variables.

2.0 FAMILY AND MARRIAGE:

There were twelve questions in this section. The objectives of these questions was to test Hypothesis No.3. Responses were evaluated with the help of the relevant research experts and the guidelines put forward by Gore et al (1970; 136-137) for their all India field works and Inkeles and Smith (1974; 350-351) for their field studies in the six developing countries of the three continents. Change oriented or modern responses were evaluated as scoring two and less change-oriented or traditional responses were evaluated as scoring one. Maximum scores were 24 (2x12) and minimum 12(1x12). Total scores were dichotomized at mean point (arithmetic mean 16.4). High scores meant more change-oriented, low scores less change-oriented as

17 and above for high scores.

16 and below for low scores.

Evaluation procedures and total scores (Table No.7.3) have been affixed to appendix B.

3.0 EDUCATION:

Ten questions were asked in the educational affairs. The objective of these questions was to test Hypothesis No.4. Responses were evaluated as for previous section (2.0 Family and Marriage).

Maximum score was 20 (2x10),

Minimum 10 (1x10). More score meant more change oriented. Scores were dichotomized as mean point (arithmetic mean = 14.4) as 15 and above as high scores and 14 and below as low scores. Evaluation procedures and total scores (Table No.7.4) have been affixed to appendix B.

4.0 RELIGION (SECULAR-SACRED):

Thirteen questions were asked in this section. The objective of these questions was to test Hypothesis No.5. Evaluation of the responses was done as for previous sections (2.0 Family and Marriage, 3.0 Education). Maximum score was 26(2x13) and minimum 13(1x13). More

scores meant more change oriented or secular. Scores
were dichotomized at mean point (arithmetic mean 18.2)
as 19 and above high scores and 18 and below low
scores. Evaluation procedure and total scores
(Table No.7.5) have been affixed to appendix B.

5.0 OCCUPATION:

There were fifteen questions, but only thirteen
were evaluated for testing the Hypothesis No.6, the
rest two (5.1 and 5.2 questions) were taken for back-
ground and determining the variables. Evaluation was
done as previous ones. Maximum score was 26(2x13) and
minimum 13(1x13). More score meant more change-oriented.
Scores were dichotomized at mean point (arithmetic
mean 18.9) as 20 and above as high scores and 19 and
below as low scores. Evaluation procedures and total
scores (Table No.7.6) have been affixed to appendix B.

6.0 SOCIAL HIERARCHY AND MOBILITY:

Twelve questions were asked in this section. The
objective of these questions was to test Hypothesis
No.7. Evaluation was done as previous ones. Maximum
score was 24(2x12) and minimum 12(1x12). More score
meant more change oriented. Scores were dichotomized
at mean point (arithmetic mean 16.6) as 18 and above

as high score and 17 and below as low score. Evalua-
tion procedures and total scores (Table No.7.7) have
been affixed to appendix B.

7.0 POLITY AND PARTICIPATION:

Thirteen questions were asked in this section to
test Hypothesis No.8. Evaluation was done as previous
ones. Maximum score was 26(2x13) and minimum 13(1x13).
More score meant more change-oriented and participating.
Scores were dichotomized at mean point (arithmetic mean
18.2) as 19 and above as high score and 18 and below as
low score. Evaluation procedures and total scores
(Table No.7.8) have been affixed to appendix B.

3.9.5 Data Collection: Field Work:

Data were collected by the researcher himself
interviewing all the 319 respondents personally using
the three interview schedules. Some interested and
specific case studies were also recorded. During the
field work, the investigator tried to observe the
villagers, their ways of living, social organizations
for a general description of the research locale as
a non-participant observer. The final field work for
data collection lasted for almost 7 months from

The investigator talking to
a village influential headman
who has links with the outside
world through his children.

The investigator in a village
open school with the teachers
and students. In the dry sea-
son such a school functions.
The teacher(with cap)is distri-
buting writing materials and
books supplied by the Govt.
through International Agencies.

February 1980 to August 1980. Once, in November-December 1979, the researcher visited the locality for field testing the questions and items of the schedules. On average, each interview took two hours' time including locating the respondent, and two interviews were conducted per day, maximum being four.

As mentioned earlier (3.9.1) the investigator enjoyed the advantage of establishing bonafide for field work which was taken as the basic criterion for data collection by interview method. But this was not without its disadvantages as others experienced in their fieldwork as for example, Beteille (1966), Chowdhury (1978), Zaidi (1970), Mukherjee (1971), Inkeles and Smith (1974) to cite a few only. The villagers looked over enthusiastic about this work. As the villagers generally take such type of data collection for imposing taxes or agricultural levy, family planning measures, population census, for relief works they tried to delineate their grievances more than the actual situation to have some help or job or get rid of taxes and levies as observed by Mukherjee (1971) and Inkeles and Smith (1974). There were some respondents who wanted to please 'Bhaishaheb' (the investigator) by replying almost all the positive

The investigator with an old respondent at the outskirts of a poor house, while other inmates are watching the scene.

The investigator talking to a village quack who is on his way to a visit.

The investigator talking to
the villagers at a temporary
fish market. On the left a
fisherman is standing with
his fish basket for sale.

The investigator interviewing
a respondent (with bare body)
who is making rope for cows
sitting by his paddy field.

answers as if he possessed good knowledge of the world.
The investigator was aware of such a problem during
the field work. Besides, some questions were of 'self
probing' type or indirect whose real meaning was
understood by the researcher only, as the questions
on 'Inviting Mullah' for the inauguration of Family
Planning Camps' (Q.No.4.4) was asked with other
peripheral part questions as the starting of tubewell
or Nabanna etc. or Q.No.7.7 for practising right of
franchise. Some questions were of cross check type
as Question No.2,10 on Family Planning.

Sometimes, in asking sensitive or vital questions,
some introductory questions, beyond the schedule, were
also asked for reliability of the original responses.
Some specific case studies were also recorded. Non-
participant type of observation was also followed
during the field study.

3.9.6 Reliability of the Collected Data:

As mentioned earlier (3.9.1) for obvious reasons
the reliability in the interview type of data collec-
tion depended fundamentally on the willingness of the
respondents and the technique and art the researcher

adopted in the field. As for establishing bonafide or rapport with the respondents, as could be found out from the description, it was highly co-operative and validity of the tools was established on the basis of the experts' opinion and hence collected data were found reliable and valid.

3.9.7 Procedures of presentation and analysis of Data:

Data were presented in tabular form. Both simple and cross tables were used in order to find out the independent, genuine, and precise effect of education on social change in the village communities under study. Research guide and experts were consulted when it was felt necessary. As mentioned in earlier sections (3.9.1 to 3.9.3) of this chapter, data were dichotomized on the basis of scores.

Data were presented, analysed and interpreted in Chapter V according to the hypotheses to be tested. There were in all 8 hypotheses. Each hypothesis is discussed in each section of the Chapter V.

In simplest term, the purpose of data analysis is to summarise collected data in such a way, that the objectives of the study are achieved. The primary object of the present study is to find out the trend

of change in attitudes, values, role, status and some
institutional orders in some villages of Bangladesh,
as it is affected by the influence of formal educa-
tion. Though there are number of methods and techniques
of data analysis but looking at the nature of collected
data, it was not possible to use sophisticated
quantitative techniques, preconditioned by normal
distribution, randomness, interval or ratio scale of
measurement, linearity, etc. An interesting dialogue
is there, among the research methodological experts
about the consequences of these assumptions. To one
group of experts, this violation of these assumptions
does not affect the conclusions seriously. But the
other feels that these assumptions should be met to
reach the sequential conclusion. Kogan (Polansky,
1975; 83) mentions that 'The safe' approach, since in
general fewer assumptions are made, may appear to be
to use non-parametric rather than parametic techniques
whenever a relevant method is available. At the same
time, the investigator must be aware that in adopting
the safe approach, he may be discarding data and
weakening his chances of detecting significant
differences or relationships. In addition, most non-
parametric methods do not lead themselves to a combi-
nation of variables or to estimation of the magnitude

of experimental effect or strength of relationships.
Perhaps in the future a clear rationale will be
developed for the choice of particular statistical
techniques for particular kind of data.

The data of present study are of nominal type and
at the most of ordinal nature. This led the researcher
to the selection of techniques like percentage
difference, cross tabulation, as suggested by Hirschi
and Selvin (1967; 73,87) and Rosenberg (1968; 169-183)
for locating genuine, independent, relative and cumula-
tive effects of the variables. As mentioned previously,
the data were cross tabulated taking education 'constant'
controlling other variables to establish the hypotheses
proved. Chi-square values were calculated to find out
the significance of association of education and
change attributes according to the formula put forward
by Garret (1971; 265) for 2x2 contigency tables and
McNemar (1963; 201). The formula was $x^2 = \dfrac{N(AD - BC)^2}{(A+B)\ (C+D)\ (A+C)\ (B+D)}$
for the table as

A	B	A + B
C	D	C + D
(A+C)	(B+D)	

and with Yate's correction when the figure is 5 or
less than 5, formula was

$$x_c^2 = \frac{N\left\{(AD-BC) - N/2\right\}^2}{(A+B)\ (C+D)\ (A+C)\ (B+D)}$$

In order to measure the coefficient of association
and the strength of relationships of education and
social change Yule's Q was calculated. The formula was

$$Q = \frac{AD - BC}{Ad + Bc}$$

by J.N.Mueller and Schuessler (1969; 244). About the
utility and use of Yule's co-efficient of association,
Hagood and Price (1952; 361) take it as similar to that
of pearsonian r for measuring the co-efficient of
correlation. Q measures the degree of association between
qualitative variables when pearsonian r for co-efficient
of correlation of quantitative variables. Though
similar to some extent Q is not identical with r nor
equivalent to it. Q values range from +1 to -1 like
that of correlation; +1 for perfect positive association,
-1 for perfect negative association, 0 for no association.

The measure of Q is most useful and least competi-
tive with other measures of association. The measure-
ment of Q does not stand for cause and effect, so
the result can be read with this limitation in mind.
It is only simple, precise, qualitative and cannot be
converted to specific prediction (Mueller and
Schuessler, 1969; 249).

3.9.8 Summary:

The data were presented, as mentioned earlier, according to levels of education of respondents, then the respondents were dichotomized as literate consisting of Higher, S.S.C. and Primary levels of education at one hand and 'Illiterates' at the other. The scores were, as mentioned earlier, dichotomized at the mean. Other variables (Test) were dichotomized as high and low or male and female. In this way, data were presented by 2x2 contigency tables for precision genuinity, and simplicity.

An explanation, as to why the variables were dichotomized, will not be out of plaĝe here. Major advantages of dichotomizing the variables were simplicity, easier comparison, relatively smaller sample and better possibilities for the purpose of controlling test variables. Disadvantages of loosing some of the information and precision did not outweigh some of the above mentioned advantages. These limitations of the study, as mentioned earlier, make it difficult to explain all the variances in adoption of "Social change" by different groups of people. As a consequence, conclusions and suggestions are to be guarded with these limitations. But most of these depressing

limitations can be depended in terms of the
present state of social research and resources of
an individual investigator. This can be put in the
words of Kegan (Polansky, 1975; 82).

"At present, it appears that on a practical
level, especially for large sample, difference in
conclusions reached by the employment of non-
parametric or the parametric methods are usually
negligible".