CHAPTER III
THE PROBLEM AND METHODOLOGY
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.

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)

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 (Bangladesh) 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 media 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 attainment 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."
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, "HATIL A", "HARIAIN", "TANGIRPAR" and "NOAPARA" with separate identity. There are 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 interconnection 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, determine the unity and the composition of the social structure.

An institutional order consists of those institutions 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 technology, 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 affect of education 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 alteration 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:

1. 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, "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 regarding 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 (Marorv, 1957; 22-43) in the early fifties, Choudhury (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 administrators 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 surrounding 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 particularly 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 settlement 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 Murad in Bangladesh.------
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.

<table>
<thead>
<tr>
<th>Levels of education</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher</td>
<td>12</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>S.S.C.</td>
<td>15</td>
<td>11</td>
<td>26</td>
</tr>
<tr>
<td>Primary</td>
<td>24</td>
<td>23</td>
<td>47</td>
</tr>
<tr>
<td>Illiterate</td>
<td>46</td>
<td>49</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>97</td>
<td>89</td>
<td>186</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>S.S.C.</td>
<td>9</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Primary</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Illiterate</td>
<td>11</td>
<td>11</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>29</td>
<td>60</td>
</tr>
</tbody>
</table>

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 illiterates. 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

<table>
<thead>
<tr>
<th>Levels of Education</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>S.S.C.</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Primary</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Illiterate</td>
<td>13</td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>24</td>
<td>52</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Level of education</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>S.S.C.</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Primary</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Illiterate</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>10</td>
<td>21</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Villages</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hatila</td>
<td>97</td>
<td>89</td>
<td>186</td>
</tr>
<tr>
<td>Tangirpar</td>
<td>31</td>
<td>29</td>
<td>60</td>
</tr>
<tr>
<td>Hariain</td>
<td>28</td>
<td>24</td>
<td>52</td>
</tr>
<tr>
<td>Noapara</td>
<td>11</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>167</td>
<td>152</td>
<td>319</td>
</tr>
</tbody>
</table>
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) from Noapara.

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.

<table>
<thead>
<tr>
<th>Levels of education</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher</td>
<td>20</td>
<td>11</td>
<td>31</td>
</tr>
<tr>
<td>S.S.C.</td>
<td>31</td>
<td>23</td>
<td>54</td>
</tr>
<tr>
<td>Primary</td>
<td>41</td>
<td>40</td>
<td>81</td>
</tr>
<tr>
<td>Illiterate</td>
<td>75</td>
<td>78</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>167</td>
<td>152</td>
<td>319</td>
</tr>
</tbody>
</table>
FIG 1: RESPONDENTS ACCORDING TO LEVELS OF EDUCATION

- 54% LITERATES
- 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, interpretation and discussion the respondents were dichotomized 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

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:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>92</td>
<td>74</td>
<td>166</td>
</tr>
<tr>
<td>Illiterate</td>
<td>75</td>
<td>78</td>
<td>153</td>
</tr>
</tbody>
</table>

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

N = 319

FIG 3: EDUCATION AND SEX

N = 319

- LITERATE
- ILLITERATE
78 are illiterate. 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.

<table>
<thead>
<tr>
<th></th>
<th>Low Age</th>
<th>High Age</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>96</td>
<td>70</td>
<td>166</td>
</tr>
<tr>
<td>Illiterate</td>
<td>80</td>
<td>73</td>
<td>153</td>
</tr>
</tbody>
</table>

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 dichotomized as Unch Bari Status (High family or Bangsha) and Michchu Bari Status (Low family or Bangsha), as mentioned in the section on variables.
FIG 4: EDUCATION AND AGE

N = 319

LOW AGE

HIGH AGE

LITERATE

ILLITERATE

FIG 5: EDUCATION AND BARI STATUS

N = 319

UNCHU BARI

NICHCHU BARI

LITERATE

ILLITERATE
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:

<table>
<thead>
<tr>
<th></th>
<th>Non-Agricultural</th>
<th>Agricultural</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>75</td>
<td>91</td>
<td>166</td>
</tr>
<tr>
<td>Illiterate</td>
<td>24</td>
<td>129</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>99</td>
<td>220</td>
<td>319</td>
</tr>
</tbody>
</table>

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% LITERATE
- 91% ILLITERATE
- 729 ILLITERATE

N = 319

FIG 7: EDUCATION AND INCOME

- 70% LITERATE
- 113 ILLITERATE
- 40% LITERATE

N = 319


Education and Income:

<table>
<thead>
<tr>
<th></th>
<th>High Income</th>
<th>Low Income</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>96</td>
<td>70</td>
<td>166</td>
</tr>
<tr>
<td>Illiterate</td>
<td>40</td>
<td>113</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>136</td>
<td>183</td>
<td>319</td>
</tr>
</tbody>
</table>

Income is dichotomized around arithmetic mean as Taka 4000.00 or below as Low Income and Taka 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, 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 although 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 inhabited 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 imaging 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 particular 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) identified 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, Gadu 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 bari 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 Unchu Bari Status and traditional Nichchu bari status according to the above mentioned criteria.

**Occupations:** Occupation 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, education 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, aspirative, 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 (arithmetic 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 8.

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 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 background 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. Evaluation 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 in a village open school with the teachers and students. In the dry season such a school functions. The teacher (with cap) is distributing writing materials and books supplied by the Govt. through International Agencies.

The investigator talking to a village influential headman who has links with the outside world through his children.
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, Bettsile (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 collection 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 guides 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 education. 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 parametric 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 combination 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 cumulative 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 contingency tables and McNemar (1963; 201). The formula was
\[
\chi^2 = \frac{N(AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)}
\]
for the table as

\[
\begin{array}{c|c|c}
A & B \\
\hline
C & D \\
\hline
A + B & C + D \\
\end{array}
\]

and with Yate's correction when the figure is 5 or less than 5, formula was
\[
\chi^2 = \frac{N \{(AD-BC) - N/2\}^2}{(A+B)(C+D)(A+C)(B+D)}
\]
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 competitive with other measures of association. The measurement 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).
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 contingency tables for precision genuinity, and simplicity.

An explanation, as to why the variables were dichotomized, will not be out of place 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 losing 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".