

CHAPTER VI  
SUMMARY, CONCLUSION AND SUGGESTIONS  
FOR FURTHER RESEARCH

## 6.1 INTRODUCTION:

No society is totally static (Ottaway, 1976;3). Every era confronts its distinctive social and political dramas. The third world from the mid twentieth century is struggling for liberation and entering into modern world. Yet many of these nations changed very little inspite of successful liberation. Nation building seems empty exercises until and unless the attitudes and capacities of the citizens keep pace with other forms of development. It seems impossible for a nation to move into twentieth century with her nationals' continuity in an earlier era. A modern nation is in need of participating citizens, men and women with changed attitudes, norms and value systems, less rooted to religious or traditional beliefs and practices, work-oriented, ready for a change, efficacious, aspirative; less dogmatic (Inkeles and Smith, 1974; 16-24). In other words, a nation needs changed personnel with change in role and status and changed institutional orders. Education seems to have an impact in this direction.

Education is basically a social institution meant for continuity and change in the society. Durkheim (1956; 70-75) treats education in terms of its relations to the total social system from a practical

point of view. Swift (1970; 217) defines the function of education as to change and maintain at the same time. Shukla (1963; 22) views that education generates social change by a) changing the values and aspirations of the participants, b) changing opportunity structure and c) introducing knowledge and skills of communication which have general type.

Bottomore (1962; 254) observes that traditional ways of developing countries will be changed through the impact of modern education. The whole rationalization and scientific thought will be carried out by modern education loosening the religious and moral doctrines. Education is taken as the chief vehicle of development. Herbert Spencer (Ashley, et al, 1969; 70) found a close relationship between the systems of education and social status with which they co-existed. Margaret Mead (1943; 9) puts a heavy emphasis by saying that education turns the child of a peasant into a clerk, of the farmer into a lawyer, of the illiterate into literate.

Education broadens the outlook of an individual and impresses upon him the idea of freedom and progress (Mukherjee, 1971; 278). By academic attainments people from different race, caste, status, enter into social relations exchanging interactional patterns (Tharpe, 1969; 146). In the American context, it is said that

only through modern education social change can be grasped (Gisbon, 1967; 1).

In these days, the factors of the innovation and change are much more prominent than they were in the earlier society. Modern education has an added function to inculcate new ideas and thought patterns along with the transmission of established cultural and social values. By these means, society achieves a basic social conformity, and ensures that its traditional modes of life also are preserved. A modern society needs critical and creative persons who are willing to initiate social change. This is the creative function of education. Since social life at any time has both the elements of new and old, no social change involves a complete break with the immediate past. Education is expected to help ensure continuity and change in the society.

Education is instrumental in ushering social change. Education can be taken as a means to cross from one system of values to another. Men of letters become leaders of public opinion and play a significant role for social transformation. Examples of such personalities are in abundance for any nation as Raja Ram Mohan Roy, Mahatma Gandhi, Jawaharlal Nehru,

Surendra Nath Banerjee, Bipin Chandra Paul, Lajpat Rai, Ghose brothers of India, Mustafa Kamal Atatürk, Murad Beg, Jamal Uddin Al Afgani, Sir Syed Ahmed Khan, Ali brothers, Muhammad Ali Jinnah, A.K.Fazlul Huq for Moslem nations (Basu, 1974; 225-231). The three educationally most advanced communities the 'Bengali bhadralok', the 'chitapavans of Maharashtra' and 'Tamilian brahmins' assumed political leadership in their respective region in India (Ibid; 232).

Education has a tremendous effect on society anywhere. In Ghana, Foster (1967; 304) commented that education created social inequality but it started national movement and that they did not drive the horse out but ride on it. Education has an impact on social mobility, roles, status of the individuals. The basic source of all for a better world is the faith in education - the free and fair play of reason and enlightenment (Milner, 1972; 29). Karim (1976; 115-138) found a role of the English educated middle class in Bangladesh in ushering political, cultural and social change in the national life.

Education equips the individual with the sense of independence and adventure. It gives a greater capacity for discrimination and judgement whereby

he can make his own choice for his role in the Society. Education is to train the individual on the acquisition of capacity to think, to assess facts as well as acquire of knowledge.

Education as a sub-system of the total social system is influenced and is in interaction with various social institutions as religion, values, family, state or polity, community, social and class stratification etc., (Buch, 1974; 92). Sociologists start their analysis of the relationship between different segments of a social system as they are mutually related. It is assumed that they cannot function in discrete ways, independent of each other. This assumption is based on the fact that it is the same individuals who have to participate in all the different segments of the society and they are all bound by the same basic conditions operative in society. Education may motivate, equip and allocate individuals in a society to perform different types of roles (Gore, et al, 1967; 2). Similarly, other segments of the social system have important consequences for the system of education. As for example, the relationship between the educational and political systems. Particular political system may or may not be conducive to the promotion of a particular set of values within the system of education (Ibid; 3). The

controversy now prevailing over the educational curriculum between the Union Government and some State Government in India is a case in point. Similar issues may be raised in respect of the systems of stratifications, family and kinship organization, religious rites, rituals, beliefs and practices relating to the whole community life.

As the traditional societies modernize, old habits, old patterns of authority, old relationships and values are challenged, disrupted and replaced. The technological society of mass consumption has little in common with the traditional society from which it is developed (Shipman, 1971; 13). Once a minority generally with the help of education bends on change, the path of modernization is open. Slowly other groups come to accept the path.

Education becomes a means of crossing from one system of values to another. Education acts as the agency through which the values of parents and friends can be evaluated. Regardless of other types of opportunities offered to individuals as they enter education, many will climb the social ladder. Education

is a key means to power and prestige. Education is used now-a-days as wealth, kinship or ability to coerce would be used in the past in the traditional societies (Shipman, 1976; 50).

The crucial need for education in various spheres of the present day society can never be over emphasized. In earlier times, education had little to do with the occupational system. Those who engaged in education and pursuit of knowledge were men of leisure. Education would not be used as a means of livelihood (Gore, et al, 1967; 16). In rural communities where majority of the developing nations' population live, education is a crying need from social, economic, political, ethical and cultural and other points of view (Desai, 1978; 65).

Now-a-days the relationship between citizens are governed by the principles of contract not by status as in the former epoch. Earlier invitations for any ceremony or marriage were made by personal information/contact, but now-a-days, preference is through printed cards or letters. The villagers are to keep contact with market both for input and output even for agricultural occupations as for example, seeds, fertilizer,



machineries, marketing of the products as jute. Earlier, villagers were regulated by the high family elderly persons through their ascribed status. Law, Police, Political party, formal election all these were almost unheard by the villagers. Now, political parties are active in the interior part of the country. In Bangladesh, the nation is going to elect the head of the State (President) for the second time, within three years' period of 1978 to 1981 on the basis of adult franchise. Every citizen should know cultural heritage of his nation and his basic rights and obligations as a citizen. All these demand education in the rural communities also. Only through education, economically, socially, politically and culturally a nation can develop.

Some studies on village communities found that education had an impact on changing village societies as Alexander (1968), Beteille (1966), Dube (1958), Afsar (1979), Karim (1976), Chowdhury (1978), Gosh (1969), Richards (1978), Chowdhury et al (1967), Kalra (1978), Chatterjee et al (1959), Bhatnagar (1972), Godwin (1972), etc.

There are some studies that found the general impact of education on social change, Gore (1970, 1967),

Foster (1967), Ottaway (1976), Sukla (1963), Basu (1974), Desai (1978), Tharpe (1969), Shipman (1976), Sullivan (1968), Srivastava (1968), Narayan (1975), Rajamanickam (1976), Baker (1976), Ahmed (1973), Pandey (1975), Savarimuthu (1978), Peng (1972), Chitra (1972), Armer, et al (1971), Richards (1978), Roy et al (1968), Thuc (1963), etc.

## 6.2 THE PROBLEM:

In view of the importance of education in the present day society, the research problem under investigation intends to study the role and impact of education on social change in some four villages in Bangladesh.

The title of the problem reads as follows:

" EDUCATION AS AN AGENT OF SOCIAL CHANGE " (A STUDY OF SOME VILLAGES IN BANGLADESH).

The term 'education' means here only formal education (schooling) according to the standard set up in Bangladesh. Education is divided into three parts as 'higher education' for passing H.S.C. examination and any other higher degree; S.S.C. for

passing the same (S.S.C.) examination and primary education for the completion of 5th year of schooling as there is no certificate examination for primary education. Illiterate stands for no schooling or one who does not know how to read or write.

The word 'agent' stands for media or instrument. Here education is taken as media, instrument through which social change is communicated in the village communities under study. Educated persons are taken as agents of social change. Education will help in changing role, status, attitudes, values of the villagers, hence affecting institutional orders in the villages as family, marriage, religion, occupation, stratification, rural polity and participation and modernization. Social change is considered in terms of changes in attitudes, values, ideas, opinions, role, status and institutional orders as empirically found among the villagers as a result of education. Change would be identified as a shift from tradition to modern, sacred to secular, rational and practical from the analysis of data.

The village is identified according to the census list and as a political unit by government with

separate boundary, identity and nomenclature. The villages of HATILA, HARIAIN, TANGIRPAR and NOAPARA are selected for the present study.

In brief, the problem stands for the study of social change in four villages of Bangladesh as it is affected by formal education.

### 6.3 THEORETICAL FRAMEWORK:

Inkeles and Smith (1974; 16-24) on the basis of their field studies in six developing countries as Bangladesh (East Pakistan), India, Israel, Chile, Argentina and Nigeria developed a model of modern man. They defined a modern man as having these attributes of readiness for change, efficacious, less dogmatic, less rooted to tradition and religion, rational, secular, practical, punctual, calculative, aspirative, open to new experience, participating, having dignity, less fatalistic and superstitious, having modern values and attitudes and optimistic towards life and world, caring for the rights of women, minority, aged, weak and the like.

Gerth and Mills (1956; 24-32) in their studies of social structure, role and status and institutional

orders framed a model of the functioning of the society. In their model, the concept 'role' is a key term as it provides a link between individual's character structure and social structure. To them social structure is consisted of some institutional orders and spheres.

The present study tries to follow these models in identifying social change in village communities. Education will help the villagers to have attributes of modernity and having change in role and status hence affecting changes in institutional orders of the villages as family, marriage, occupation, religious affairs, social hierarchy and polity etc. In this sense, educated person is a modern person who will work as an agent of social change in the village communities.

#### 6.4 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 and the society.

iv. . Education has an impact on society.

#### 6.5 THE SCOPE AND LIMITATIONS OF THE STUDY :

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 degree of acceptance of change attributes by different groups of village people as a result of their educational achievement.

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 mobility, civic, political and rural development works in the four villages of Bangladesh, as mentioned earlier, in the district of Comilla. Methodological limitations are purposive selection of the villages, some limited

variables, survey type of data collection, nominal type of measurements as percentage, chi-square, Yule's Q.

As there is no earlier specific study on the impact of education in Bangladesh villages, the findings could not be compared with other findings over a period of time. The present study can be taken as a baseline study. The findings and conclusions of the present study are to be read against such limitations.

#### 6.6 OBJECTIVES OF THE STUDY:

Bangladesh is a new nation. The Bangladesh Government has launched a massive programme for rural upliftment through governmental and non-governmental agencies like community development projects, rural education, health services, public works programmes, 'swanirvar' (self-reliant) projects, population planning, etc. Ninety percent of the population live in villages numbering about 65,000 (to some estimate it is 68,000). The rural development programmes are intended to promote a greater receptivity to change. In these programmes great emphasis is put on education as Prime Minister himself is made responsible for the

Ministry of Education. The Planning Commission of the country as well as Education Commission set out their objectives to change the outlook of the villagers from tradition to modern, work-oriented, participating and change-oriented. Education is taken as an instrument for such a change.

The main objective of the present study is to investigate how far education is succeeding in achieving such goals of change in the village communities. The objective is divided into eight sections as -

- i. To find out how far education is helping the villagers to have modern and change-oriented attitudes, values, roles and status.
- ii. To study how far education is influencing 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. To study the views of the villagers regarding educational affairs.
- v. To find out what influence education exerts upon religious affairs in village communities.
- vi. To find out how far education has an impact on occupational aspects.



- vii. How far education is helping changes in social hierarchy and social mobility in villages.
- viii. To find out what part education plays in civic, political and rural development works programmes in the villages.

#### 6.7 HYPOTHESES:

In consonance with the objectives of the study, following hypotheses have been formulated and put forward for testing:

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, 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.

#### 6.8 SIGNIFICANCE OF THE STUDY:

This is a study of Bangladesh villages in the context of 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 of Bangladesh rural communities were conducted previously as Karim (1976), around 1953, Mukherjee (1971) around 1943 and 1945, Zaidi (1970) in late sixties, Bertocci (1970) in late sixties, Chowdhury (1978) around 1973-74 and some other. But no study could be located on the independent impact of education in the context of change in Bangladesh rural communities. The 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. 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 of changes in the villages due to the spread of education. This in turn may help them to formulate the plans within national means and ends, for optimum utilization of the national resources.

#### 6.9. METHODOLOGY:

The approach adopted is empirical to fulfill the objectives of the study as there is hardly any historical record on villages in Bangladesh for such a type of research problems.

##### 6.9.1 Selection of the site:

The four villages of 'Hatila', 'Hariain', 'Tangirpar' and 'Noapara' as mentioned earlier, were selected purposively for field work basing on the basic criteria as a) availability of educational facilities (school) in the locality for a considerable period of time b) location of the villages outside industrial and urban centres, c. Establishment of rapport with the respondents for the reliability of

the collected data, d. considerable number of respondents, e. The villages selected, should have more or less equal access to school around them and a common way of living.

#### 6.9.2 Sampling and Variables:

In all 319 respondents of both adult male and female were selected on the basis of their educational qualification by systematic random sampling procedures, separately from each village. There are 31 respondents having high education, it is 60 percent of the total enlisted higher educated persons in the four villages; 54 persons of S.S.C. education, it is 40 percent of the total S.S.C. educated persons; 81 of primary education, it is 20 percent of the total primary educated persons and 153 illiterate persons, it is 15 percent of the total adult illiterate persons.

<u>Levels of Education</u>	<u>No. of respondents</u>
Higher	31
S.S.C.	54
Primary	81
Illiterate	153
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Total	319
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The respondents were dichotomized into literate consisting

of higher, S.S.C. and primary education and illiterate. There are 166 literate and 153 illiterate respondents:

Literates	166
Illiterates	153
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Total	319
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In order to find out independent and genuine effect of education, the effect of sex, age, Bari Status, occupation and income were also found out. Respondents are shown according to the variables. Variables were dichotomized as male and female or high or low, or agricultural or non-agricultural groups.

a. Education and Sex:

	Male	Female	Total
Literates	92	74	166
Illiterates	75	78	153
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	167	152	319
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Of the 166 literates, 92 are males and 74 are females and of the 153 illiterates, 75 are males and 78 are females.

b. Education and age:

	Low Age (18 yrs to 33 yrs)	High Age (34 yrs and above)	Total
Literates	96	70	166
Illiterates	80	73	153
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	176	143	319
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Of the 166 literates, 96 are of low age and 70 of high age and of the 153 illiterates, 80 are of low age and 73 are of high age.

c. Education and Bari Status (Family Background):

	Unchu (High) Bari	Nichchu (Low) Bari	Total
Literates	81	85	166
Illiterates	68	85	153
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	149	170	319
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Of the total 166 literate respondents, 81 are of high (unchu) bari status and 85 from nichchu (low) bari status and of the 153 illiterates 68 are of unchu (high) bari status and 85 of low (nichchu) bari status.

d. Education and Occupation:

	Non-agricul- tural occu- pation	Agricul- tural occu- pation	Total
Literates	75	91	166
Illiterates	24	129	153
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	99	220	319
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Of the 166 literates, 75 are of non-agricultural occupation and 91 agricultural and of the 153 illiterates, 24 are of non-agricultural and 129 agricultural occupants.

e. Education and income:

Income dichotomized at arithmetic mean of the total income of all the respondents.

	High Income (Taka 4001 and above)	Low Income (Upto Taka 4000)	Total
Literates	96	70	166
Illiterates	40	113	153
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	136	183	319
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Of the 166 literate respondents, 96 are of high income and 70 of low income and of the 153 illiterates 40 are of high income and 113 of low income.

6.9.3 Constructing the tools:

Three interview schedules are used to collect data. Of the three schedules, Schedule No.1 "Overall Modernity" was adapted from Inkeles and Smith (1974; 350) and Schedule No.2 "Beliefs and Superstitions" and Schedule No.3, were prepared by the researcher with the help of the guiding teacher, research experts and available literature.

a. Schedule No.1 'Overall Modernity Scale'

This schedule has 13 items (questions). The

schedule was translated into Bengali with the help of experts using suitable terms for the locality. Responses were coded according to the procedures of the authors and with the help of guiding teacher. Minimum score for each question was one. The minimum score was 13 (1x13) out of the 13 questions, while maximum was 37. Scores were dichotomized at mean (21) as 21 and above as high score and 20 and below as low score. High score meant high modernity. Hypothesis no.1 was put to test with these scores.

b. Schedule No.2 'Beliefs and Superstitions'

The schedule was prepared by the investigator with the help of guiding teacher and research experts after field testing of the questions. It has twenty items (questions). The responses were in the dichotomy forms of 'Yes' or 'No'. Yes, stood for supporting superstitions and No, not supporting. Yes scored for one and No for zero. Maximum score meant more superstitious and minimum for less superstitious. Out of the twenty questions, maximum score was 20 (1x20) and minimum was 0 (0x20). Responses were dichotomized at mean (10.99) as 12 and above as high scores and 11 and below as low scores. Hypothesis No.2 was tested



with these scores.

c. Schedule No.3

This schedule was prepared by the investigator with the help of the guiding teacher and research experts after field testing the questions. The schedule is divided into seven parts, 1.0 Background for identifying variables.

2.0 Family and Marriage

This part has 12 questions. Minimum score was 12 (1x12) and maximum 24, (2x12) for twelve questions. Change-oriented responses were put to score two and less change-oriented were put to score one. Evaluating procedures are based on the specification of Gore, et al (1970; 136-137). Inkeles and Smith (1974; 350) and guiding teacher and research experts. Scores were dichotomized at mean (16.4) as 17 and above for high scores and 16 and below as low scores. Hypothesis No.3 was put to test with these scores.

3.0 Education

Ten questions were asked in this section. Evaluations were done as earlier. High scores were for more change. Maximum score was 20 (2x10) and Minimum was 10 (1x10). Scores were dichotomized at mean (14.4)

as 15 and above as high score and 14 and below as low score. Hypothesis No.4 was put to test with these scores.

#### 4.0 Religion (Secular-sacred)

Thirteen questions were asked in this section. Minimum score was 13 (1x13) and maximum was 26 (2x13). High scores were for more change. Scores were dichotomized at mean (18.2) as 19 and above as high scores and 18 and below as low scores. Hypothesis No.5 was put to test with these scores.

#### 5.0 Occupation

There were 15 questions but 13 were evaluated to test hypothesis No.6, the rest two questions (5.1 and 5.2) were taken for identifying variables. Out of the 13 questions, mainimum score was 13(1x13) and maximum was 26 (2x13). Scores were dichotomized at mean (18.9) as 20 and above as high score and 19 and below as low score. High scores were for more change.

#### 6.0 Social hierarchy and mobility

Twelve questions were asked. Maximum scores were 24 (2x12) while minimum was 12 (1x12). Scores were dichotomized at mean (16.6) as 18 and above as high score and 17 and below as low score. High score stands for more change oriented. Hypothesis no.7 was put to

test with these scores.

## 7.0 Polity and Participation

Thirteen questions were asked in this section. Maximum scores were 26 (2x13) and minimum 13 (1x13). Scores were dichotomized at mean (18.2) as 19 and above as high score and 18 and below as low score. More scores meant more change-oriented and participating. Hypothesis no.8 was put to test with these scores.

### 6.9.4 Data Collection : Field Work:

Data were collected by researcher himself with the help of the Bengali version of the three schedules interviewing each and every respondents personally. Some case studies were also recorded. Non-participant type of observation was also followed. The final field work lasted for about 7 months from February 1980 to August 1980. The investigator was aware of the practical problems of the empirical field work as 'response bias', 'social desirability set' of responses etc. and establishing the rapport with the respondents. Looking at the content and the quality of the responses, the experts found the data reliable and valid for the objectives of the study.

#### 6.9.5 Presentation and analysis of data:

Data were presented in tabular forms, both simple and cross tables were used. Data were analysed and interpreted according to the hypothesis that had been put forward for testing. In order to find out the independent and genuine impact of education on social change in the village communities, the impact of the variables of sex, age, bari status, occupation and income were tested keeping education as constant in every case. Chi-square values and Yule's Q were calculated to find out the significance of association of education and change attributes and to measure the coefficient of association and strength of relationships of education and social change. The formula (Garret, 1971; 265) for Chi-square values of 2x2 contingency table is:

$$X^2 = \frac{N (AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)}$$

and with Yate's correction for figure 5 or less than 5, is

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

and the formula for Yule's Q (Muller and Schuessler,

1969; 244) is 
$$Q = \frac{AD - BC}{AD + BC}$$

Data were dichotomized for simplicity, easier comparison and better possibility for the purpose of controlling

test variables. Disadvantages of losing some of the information and precision did not outweigh some of the mentioned advantages, due to dichotomization.

#### 6.10 BANGLADESH AND THE VILLAGES UNDER STUDY:

Bangladesh is a country surrounded by the Indian States of West Bengal on the West, Assam and Meghalaya on the north, Tripura, Mizoram and Burma on the East and Bay of Bengal on the south. It has an area of 55,126 sq. miles (1,58,005 square kilometers). It has an estimated population of 91 millions. It has got a rich history as a part of the Indian sub-continent. But from time immemorial due to its geo-political situation, it had developed some distinct characteristics of its own unlike the whole of the sub-continent. The land tenure system and class stratification were different in Bangladesh from other part of this vast land of the sub-continent. Its emergence as an independent nation talks of such distinct characteristics.

The present villages under study are located in the Comilla district of Bangladesh, under Hajiganj Police Station. The villages are Hatila, Hariain,

Tangirpar and Noapara. They are contiguously related to each other, sharing common way of living both formally and informally surrounding the Tangirpar, Hatila Union High School. The villages are introduced according to bari. Bari is the homestead of particular patrilineage descendents. The place where the descendents of the same kith group (Gusthi, Gotra) live is called a bari in Bengali. Baris take different name and nomenclature depicting their social status, origin, authority in the locality and village. Baris are classified according to family descendents, religiosity, wealth, occupation, profession, physical strength, personal cult, social scandal, according to the location. Baris can be classified as unchu bari (high family) originating from feudal background, high religiosity or priestly origin, and as nichchu bari (low bari) according to the profession of low grade as manual labour, watchman, social scandal, etc. Baris are found very important in analysing the social organization of rural Bangladesh. In these villages, there are both unchu baris and nichchu baris. Earlier unchu baris would control the village with their informal authority but with the growth of time due to endogenous factors as population pressure, etc.

and exogenous factors as modern education, democratic polity etc, the villages are changing. The Educated are found modern and change oriented in every village irrespective of sex, age, bari status, occupation and income.

#### 6.11 TWO CASE STUDIES:

Two case studies are presented in the present study to assess the impact of education on the village communities. They have almost the same background but due to their educational attainment they differed a lot. The fictitious name for the persons having no education is Khalil and Sharif for educated one. Khalil was found to be less modern and more superstitious and not supporting changes in rural societies, whereas Sharif was found to be modern, change-oriented, less superstitious and preferred change.

#### 6.12.1 Major Findings and Summary:

Major findings of the analysis, interpretation and discussion of the data presented in the tables so far can be put summarily. The findings are presented according to the sections under which hypotheses were put to test. There are in all eight such hypotheses on i. modernity, ii. superstitions, iii. family

and marriage, iv. education, v. religion, vi. occupation, vii. social hierarchy and mobility and viii. polity and participation.

#### 6.12.2 Education and Modernity:

Data support positive association between education and modernity thus confirming the hypothesis.

Literates are more modern than illiterates. The percentage is 65.67 for literates and 13.08 for illiterates. Males are more modern than females. The percentage is 70.66 for male literates, it is 59.46 for female literates, it is 16.0 for male illiterates and it is 10.26 for female illiterates.

Low age respondents are more modern than high age ones. The percentage is 67.70 for low age literates, while it is 62.86 for high age literates, it is 15.00 for low age illiterates and it is 10.96 for high age illiterates.

Traditional unchu bari literate respondents are more modern than traditional nichchu bari ones. The percentage is 69.13 for unchu bari, it is 62.36 for nichchu bari. Traditional nichchu bari illiterates are more modern than their counterpart in unchu bari.



The percentage is 15.30 for nichchu bari and it is 10.30 for unchu bari.

Non-agricultural respondents are more modern than agricultural ones. The percentage is 82.67 for non-agricultural literates, while it is 51.64 for agricultural literates, it is 25.00 for non-agricultural illiterates and it is 10.86 for agricultural illiterates.

High income respondents are more modern than low income ones. The percentage is 75.00 for high income literates, while it is 52.86 for low income literates, it is 20.00 for high income illiterates and it is 10.61 for low income illiterates.

#### 6.12.3 Education and Superstitions:

Data presented in analysis and interpretation support the negative association between education and superstitions. Educated persons are less superstitious thus confirming the hypothesis. Literates are less superstitious than illiterates. The percentage is 27.11 for literates and it is 73.86 for illiterates.

Males are less superstitious than females. The percentage is 15.21 for male literates, while it is 41.90 for female literates, it is 60.00 for male

illiterates and it is 87.18 for female illiterates.

Low age literates are less superstitious than high age literates. The percentage is 23.96 for low age while it is 31.43 for high age. High age illiterates are less superstitious than low age illiterates. The percentage is 71.23 for high age and it is 76.25 for low age.

Traditional unchu bari literates are less superstitious than nichchu bari literates. The percentage is 24.70 for unchu bari and 29.41 for nichchu bari. Traditional nichchu bari illiterates are less superstitious than unchu bari illiterates. The percentage is 76.48 for unchu bari and 71.77 for nichchu bari.

Non-agricultural literate occupants are less superstitious than agricultural occupants. The percentage is 17.33 for non-agricultural literates, while it is 35.17 for agricultural literates, it is 58.33 for non-agricultural illiterates and it is 76.74 for agricultural illiterates.

High income literates are less superstitious than low income literates. The percentage is 19.80 for high income literates, while it is 37.14 for low

income literates. The low income illiterates are less superstitious than high income illiterates. The percentage is 71.69 for low income illiterates while it is 80.00 for high income illiterates.

#### 6.12.4 Education, Change in Family and Marriage affairs:

Data presented for analysis and interpretation supported the positive association between education and change in family and marriage affairs, thus confirming the hypothesis.

Literates are more change-oriented than illiterates. The percentage is 59.63 for literates, while it is 16.33 for illiterates.

Males are more change-oriented than females. The percentage is 64.13 for male literates, while it is 54.05 for female literates, it is 21.33 for male illiterates and it is 11.53 for female illiterates.

Low age group is more change-oriented than high age. The percentage is 62.50 for low age literates, while it is 55.71 for high age literates, it is 17.50 for low age illiterates and it is 15.07 for high age illiterates.

Unchu bari respondents are more change-oriented than nichchu bari ones. The percentage is 62.97 for unchu bari literates, while it is 56.48 for nichchu bari literates, it is 17.64 for unchu bari illiterates and it is 15.30 for nichchu bari illiterates.

Non-agricultural respondents are more change-oriented than agricultural ones. The percentage is 68.00 for non-agricultural literates, while it is 52.74 for agricultural literates, it is 37.50 for non-agricultural illiterates and it is 12.40 for agricultural illiterates.

High income respondents are more change-oriented than low income ones. The percentage is 62.50 for high income literates, while it is 55.71 for low income literates, it is 30.00 for high income illiterates and it is 11.50 for low income illiterates.

#### 6.12.5 Education and Change in Educational affairs:

Data presented for analysis and interpretation supported the positive association between education and change in educational affairs, thus confirming the hypothesis. Literates are more change-oriented than illiterates. The percentage is 64.46 for literates and

it is 26.14 for illiterates.

Males are more change-oriented than females. The percentage is 70.66 for male literates, while it is 56.76 for female literates, it is 29.33 for male illiterates and it is 23.08 for female illiterates.

Low age respondents are change-oriented than high age one. The percentage is 67.70 for low age literates, while it is 60.00 for high age literates, it is 28.75 for low age illiterates and it is 23.29 for high age illiterates.

Unchu bari respondents are more change-oriented than nichchu bari ones. The percentage is 69.13 for unchu bari literates, while it is 60.00 for nichchu bari literates, it is 27.94 for unchu bari illiterates and it is 24.70 for nichchu bari illiterates.

Non-agricultural respondents are more change-oriented than agricultural ones. The percentage is 78.67 for non-agricultural literates, while it is 52.74 for agricultural literates, it is 48.84 for non-agricultural illiterates and it is 22.49 for agricultural illiterates.

High income group respondents are more change-oriented than low income ones. The percentage is 66.67 for high income literates, while it is 62.86 for low income literates, it is 32.50 for high income illiterates

and it is 23.0 for low income illiterates.

#### 6.12.6 Education and Religion:

Data presented for analysis and interpretation support the positive association between change in religiosity and education thus, confirming the hypothesis.

Literates are more change-oriented than illiterates. The percentage is 54.21 for literates, while it is 10.46 for illiterates.

Males are more change-oriented than females. The percentage is 56.52 for male literates while it is 51.36 for female literates, it is 13.33 for male illiterates and it is 7.70 for female illiterates.

Low age respondents are more change-oriented than high age. The percentage is 56.25 for low age literates, while it is 51.42 for high age literates, it is 12.50 for low age illiterates and it is 8.21 for high age illiterates.

Nichchu bari respondents are more change-oriented than their counterparts in the unchu baris. The percentage is 55.30 for nichchu bari literates, while it is 53.09 for unchu bari literates, it is 11.77 for nichchu bari

illiterates and it is 8.82 for unchu bari illiterates.

Non-agricultural respondents are more change-oriented than their counterparts in the agricultural groups. The percentage is 57.33 for non-agricultural literates, while it is 51.64 for agricultural literates, it is 25.00 for non-agricultural illiterates, and it is 7.76 for agricultural illiterates.

High income group of respondents are more change-oriented than their counterparts in the low income group. The percentage is 55.20 for high income literates, while it is 52.86 for low income literates, it is 12.50 for high income illiterates and it is 9.73 for low income illiterates.

#### 6.12.7 Education and Occupation:

Data presented for analysis and interpretation support the positive association between education and change in occupational affairs, thus confirming the hypothesis. Literates are more change-oriented than illiterates. The percentage is 65.07 for literates, while it is 30.67 for illiterates.

Males are more change-oriented than females. The percentage is 70.66 for male literates, while it is 58.10 for female literates, it is 34.67 for

male illiterates and it is 25.64 for female illiterates.

Low age group respondents are more change-oriented than high age group respondents. The percentage is 67.70 for low age literates, while it is 61.42 for high age literates, it is 31.25 for low age illiterates, and it is 28.77 for high age illiterates.

Unchu bari respondents are more change-oriented than nichchu bari respondents. The percentage is 70.38 for unchu bari literates, while it is 60.00 for nichchu bari literates, it is 38.23 for unchu bari illiterates, it is 23.52 for nichchu bari illiterates.

Non-agricultural respondents are more change-oriented than agricultural respondents. The percentage is 77.33 for non-agricultural literates, while it is 54.94 for agricultural literates, it is 41.67 for non-agricultural illiterates and it is 27.90 for agricultural illiterates.

High income group of respondents are more change-oriented than low income group of respondents. The percentage is 74.00 for high income literates, while it is 60.00 for low income literates, it is 47.50 for high income illiterates and it is 23.90 for low income



illiterates.

#### 6.12.8 Education and change in hierarchy and mobility:

Data presented for analysis and interpretation support the positive association between education and change in hierarchy and mobility in the villages under study, thus confirming the hypothesis. Literates are more change-oriented than illiterates. The percentage is 57.83 for literates, while it is 20.27 for illiterates.

Males are more change-oriented than females. The percentage is 61.96 for male literates, while it is 52.70 for female literates, it is 26.67 for male illiterates and it is 14.10 for female illiterates.

Low age group of respondents are more change-oriented than high age group. The percentage is 61.46 for low age literates, while it is 52.86 for high age literates, it is 22.50 for low age illiterates and it is 17.80 for high age illiterates.

Nichchu bari respondents are more change-oriented than unchu bari respondents. The percentage is 58.82 for nichchu bari literates, while it is 56.80 for unchu bari literates, it is 21.18 for nichchu bari illiterates and it is 19.11 for unchu bari illiterates. This can be

interpreted as high bari status responses do not like to change their origin status.

Non-agricultural respondents are more change-oriented than agricultural occupants. The percentage is 66.67 for non-agricultural literates, while it is 50.54 for agricultural literates, it is 29.17 for non-agricultural illiterates and it is 18.60 for agricultural illiterates.

High income group of respondents are more change-oriented than low income group respondents. The percentage is 61.46 for high income literates, while it is 52.86 for low income literates, it is 35.00 for high income illiterates and it is 15.04 for low income illiterates.

#### 6.12.9 Education and participation (change) in polity, civic and rural developmental works:

Data presented for analysis and interpretation support the positive association between participation (change) and education in polity, civic and rural developmental works, thus confirming the hypothesis. Literates are more participating than illiterates. The percentage is 65.67 for literates, while it is 23.52 for illiterates.

Males are more participating than females. The percentage is 68.48 for male literates and it is 62.17

for female literates, it is 28.00 for male illiterates and it is 19.23 for female illiterates.

Low age respondents are more participating than high age group. The percentage is 68.75 for low age literates, while it is 61.42 for high age literates, it is 26.25 for low age illiterates and it is 20.56 for high age illiterates.

Unchu bari literates are more participating than nichchu bari literates. The percentage is 66.67 for literates of unchu bari, while it is 64.70 for nichchu bari literates. Nichchu bari illiterates are more participating than unchu bari illiterates; the percentage is 25.89 for nichchu bari and 20.59 for unchu bari. This can be interpreted as nichchu bari respondents join as manual works to earn bread out of rural developmental works, under 'Food for Works Programme', etc.

Non-agricultural respondents are more participating than agricultural ones. The percentage is 74.67 for non-agricultural literates, while it is 58.24 for agricultural literates, it is 25.00 for non-agricultural illiterates and it is 23.26 for agricultural illiterates.

High income respondents are more participating than low income respondents. The percentage is 69.80

for high income literates, while it is 60.00 for low income literates, it is 42.50 for high income illiterates and it is 16.81 for low income illiterates.

Thus, all the hypotheses are confirmed by the collected data that are presented, analysed and interpreted. The two case studies of Khalil and Sharif also reveal the impact of education on change in villages, under study. Education is found to function as an agent of social change in the four villages in Bangladesh, under study.

#### 6.12.10 Conclusion:

Thus, it is revealed from the summative presentation of the findings out of the data that educated persons are having more of modern attributes, less of superstitious, change-oriented in family and marriage affairs, change-oriented in educational affairs, change-oriented in religiosity in the sense pragmatic, secular, rational in that sense practical, change-oriented in occupational affairs, change-oriented in social hierarchy and social mobility and more participating in polity, civic and rural development programmes than the illiterates, irrespective of sex, age, bari, occupation and income. The findings, out of this

research, can not be taken as accurately measured, it can only be said that the trend is indicative towards change. Of course, no research in human behaviour or social sciences can claim of cent percent accuracy (Gore, et al, 1970; 54).

This supports the theoretical model of modern man of Alex Inkeles and David H. Smith (1974) that modern man is change-oriented, work-oriented, secular and practical towards religion, not fatalistic, efficacious<sup>mv</sup>, planned, open minded, more participating, punctual, aspirative and the like. The model of Dube (1967) for modernization as among others, mobility, high participation, new attitudes, long term plan-oriented, rational ends, social and economic discipline can be related with these findings also. Gerth and Mill's (1956) model of relationship between character structure and social structure through role has also relevancy with these findings in the sense that educated persons will have changed role and status in the society through their academic achievements. Consequently, it will generate change in the institutional order of the village communities. The findings also can be related with Karim's (1976, 1972) observation of the rising of educated Bangladeshi middle class who is

dominating social, cultural and political scene of Bangladesh. These findings have relevancy with the findings of Gore, et al (1970) where educated were modern, change-oriented, secular and the like. These findings have some relevancy with Weberian (1948) model of status and power, in the sense that educated persons will have new roles and status in the society due to academic achievements. This may have some relevance with the model 'Sanskritization' by Srinivas (1952) in the Indian context.

The findings also reveal that male literates with low age, high bari status, non-agricultural occupations and high income are more prone to change and participation.

Exceptions are applicable to nichchu bari on change in religiosity, social hierarchy and mobility, where literates of nichchu bari are more change-oriented than literates of unchu bari. This may be explained as unchu bari with their religious and aristocratic family origin still try to maintain old heritage. Karim (1976; 148) reported that the petty service holders as clerks, factory works, from high families (unchu) as Chowdhury, Khundakars, held their

traditional aristocratic attitudes when they came back to village, though they were holding a subordinate status in the office under literates from nichchu (low) family background. It can be put in Karim's (1976; 148) own words: "A small number of Chowdhuri's and Khundakars ... as clerks in commercial firms, as petty government officers, lawyers, teachers ... wage-earners, ... whatever might be the status of the villagers in towns ... on their return to village (they) would at once resume their status, in the village."

The findings, as mentioned earlier, in the limitation of the study should be read with the limitations of sampling, site selection, variables, evaluating and measuring techniques. Though education is found as prime factor for social change but other factors will have to be considered. Further, other variables as industrialisation, mass communication, informal education and the like could not be taken for the present study, can be kept in mind in interpreting these findings. Education, at best can be read as one of the many aspects of social change.

SUGGESTIONS FOR FURTHER RESEARCH:

In course of proceeding with the present , research problem the researcher felt the necessity of taking up more research problems in the fields of education and villiage communities in Bangladesh. With this view in mind, the following suggestions are made, for further research:

1. Field studies can be taken up to measure the impact of mass communication, urbanization and industrialization, on social change in village communities.
2. There is a need for critical study of the suitability of the present educational curriculum for agricultural and rural development.
3. Further study can be done on education and social stratification in the village, how education is helping in the formation of class consciousness among the villagers.
4. There is a need for studying education and village politics. How far education is related to the formation of rural elite and their relation with the national political network.



5. There is a need for studying adult education programme in rural society and various ways of making the programme more effective in the rural society.
6. There is a need for studying series of villages in order to arrive at general conclusions about the impact of education on changing the rural society.
7. There is a need for studying the role of education on the institutional orders as family, marriage, religion, occupation, social mobility, polity, etc. independently.
8. There is a need for critical study of the role of education in arresting the mounting population pressure on the villages.
9. Some researches can be undertaken to study the value systems of parents, teachers and students for resolving problems arising mainly out of what is called generation gap.
10. Researches can be undertaken to study the social conditions in educational institutions with a view to analyse the factors which promote or hinder educational development.

11. Researches can be undertaken for a critical study of factors affecting girls education at present in Bangladesh, particularly in the rural community.
12. Researches can be undertaken to study students' and teachers' views regarding their own roles in the society.
13. There is a need for an inter-disciplinary approach to find out the objective relationship between educational system and social system prevailing in the country.
14. Researches can be undertaken to study present educational system and occupational facilities available in rural areas.

Thus, it can be seen that inspite of sincere efforts put in by the present researcher much is still needed to be done and can be done so that the thread of present efforts continue in contributing to knowledge concerning the multi-dimensional influences of education on various aspects of rural community development. Only then it will be possible to achieve the desired goals in minimum time as well as by putting in minimum inputs.