

**Impact of Industrialization on Rural Bangladesh :  
A Study of Social Change Around Industrial  
Fringe-Belt Areas of Rajshahi City**

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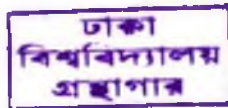
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**GIFT**

A Thesis Submitted to the Department of Sociology  
University of Dhaka for the Degree of  
Doctor of Philosophy in Sociology

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ঢাকা  
বিশ্ববিদ্যালয়  
গ্রন্থাগার

**Researcher's Declaration**

I do hereby solemnly declare that the thesis titled “ *Impact of Industrialization on Rural Bangladesh: A study of Social Change Around Industrial Fringe-Belt Areas of Rajshahi City*” is an original work, which is the out come of my research conducted under the kind guidance and supervision of Professor Quamrul Ahsan Chowdhury, Chairman of the Department of Sociology, University of Dhaka. The data used in this work was never used in any research work published in any form. The work partially or fully was not published in any journal or submitted for any Degree or Diploma in any University or Institute.

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## Supervisor's Certificate

It gives me immense pleasure to Certify that the thesis titled "*Impact of Industrialization on Rural Bangladesh: A study of Social Change Around Industrial Fringe-Belt Areas of Rajshahi City*" is an original research work completed by Mrs. Jinnat Ara Alam, Fellow, Department of Sociology, University of Dhaka under my direct supervision and guidance. As far as I know, neither the work partially or fully published in any journal nor it submitted for any Degree or Diploma in any University or Institute. I am confident, this is a research work of high academic standard and as such, I recommend it for submission for the Degree of Doctor of Philosophy in Sociology.

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Professor Quamrul Ahsan Chowdhury  
Supervisor  
and  
Chairman.



*18/5/2005*



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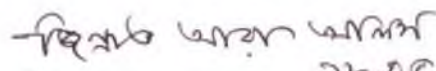
My eldest son Adnan, who is now a college student, always encouraged me to complete higher degree and helped me to collect data from the study villages. My other sons Ajmine and Adeeb also expressed their willingness to complete the thesis.



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## **ABSTRACT**

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Bangladesh had been always a rural based country from time immemorial. Very few industries were established in the northern regions of Bangladesh during erstwhile East Pakistan and as such Rajshahi was backward industrially. People of Rajshahi were always comfort loving and less aspirant compared to other portions of Bangladesh. They would hardly move elsewhere in search of livelihood; because Rajshahi was regarded as the granary of food. However, after the establishment of few industries namely Rajshahi Sugar Mills, Rajshahi Jute Mills, Rajshahi Textile Mills, BISIC Shilpa Nagore and few small scale industries in the 60s, workers and employees from other parts of Bangladesh began to rush and settle around industrial fringe belt areas of Rajshahi. Consequently social change began to accelerate around industrial fringe belt villages as the impact of industrialization. Present study titled, "Impact of Industrialization on Rural Bangladesh: A Study of Social Change Around Industrial Fringe Belt Areas of Rajshahi City" is however an attempt to examine and analyze the nature and extent of social change, which have taken place in the peripheral zones

of the above mentioned major industries under study. The study was designed to cover the following specific objectives:

- a) to acquire knowledge about the socio-economic profile of the people of industrial fringe belt as well as remote villages;
- b) to acquire knowledge about the characteristics of the respondents of sample families drawn for our study;
- c) to evaluate the role of industrialization as an agent of social change and its impacts on socio-economic life;
- d) to assess, if any, the positive and negative aspects of social change;
- e) to inquire about the social problems, if any, created due to industrialization;
- f) to evaluate the impacts of industrialization on the social structure of industrial fringe belt villages;
- g) to evaluate the nature of cultural change and diffusion, which seem to have been created due to concentration of people and workers of different districts in and around the industrial fringe; and
- h) to evaluate the nature of cultural lag created due to industrialization.

The study also tested following hypothesis:

1. social change has been tremendously accelerated in the industrial fringe belt villages due to industrialization.
2. Industrialization has left far-reaching impacts upon the socio-economic life of the fringe belt village people.
3. Family bond and religious practices among the people of different strata have become loose around the industrial fringe.

4. Social structure in the fringe belt villages has under gone profound changes owing to the changes in various types of institutions, their roles and attitudes of the common people.
5. Crime and deviant behaviour have become rampant in the industrial fringe due to change of belief system, old values and norms and attitudes towards life and society after industrialization.
6. Some people's agro-based economy has been deteriorated due to acquisition of their land.

Two types of villages i.e. industrial fringe and remote villages were selected for study with a view to evaluating the nurture and extent of social change in the fringe belt villages. The remote villages were used as base line data. The field work for the study was completed through a long period of time i.e. about 2 years. A household survey was conducted in the study villages to collect quantitative data. But side by side close observational method was applied to collect qualitative data which took about 10 years. Case study method was also applied to supplement survey data. The core data were collected from cross-sections of respondents which include: farmers, labourers and employees of industries, school-college teachers, village leaders, aged persons of the villages, *Imams-Moulanas*, Ward Commissioners-Chairman, law enforcing agencies, students, common people etc. In total 400 households were selected from eight villages, of which 200 were from industrial fringe belt areas.

No single theory of social change was applied for the study. Because, in our observation and evaluation, quadruple theories i.e. evolutionary theory, cyclical theory, conflict theory and functional theory have been found more or less active to cause social change in the areas under study.

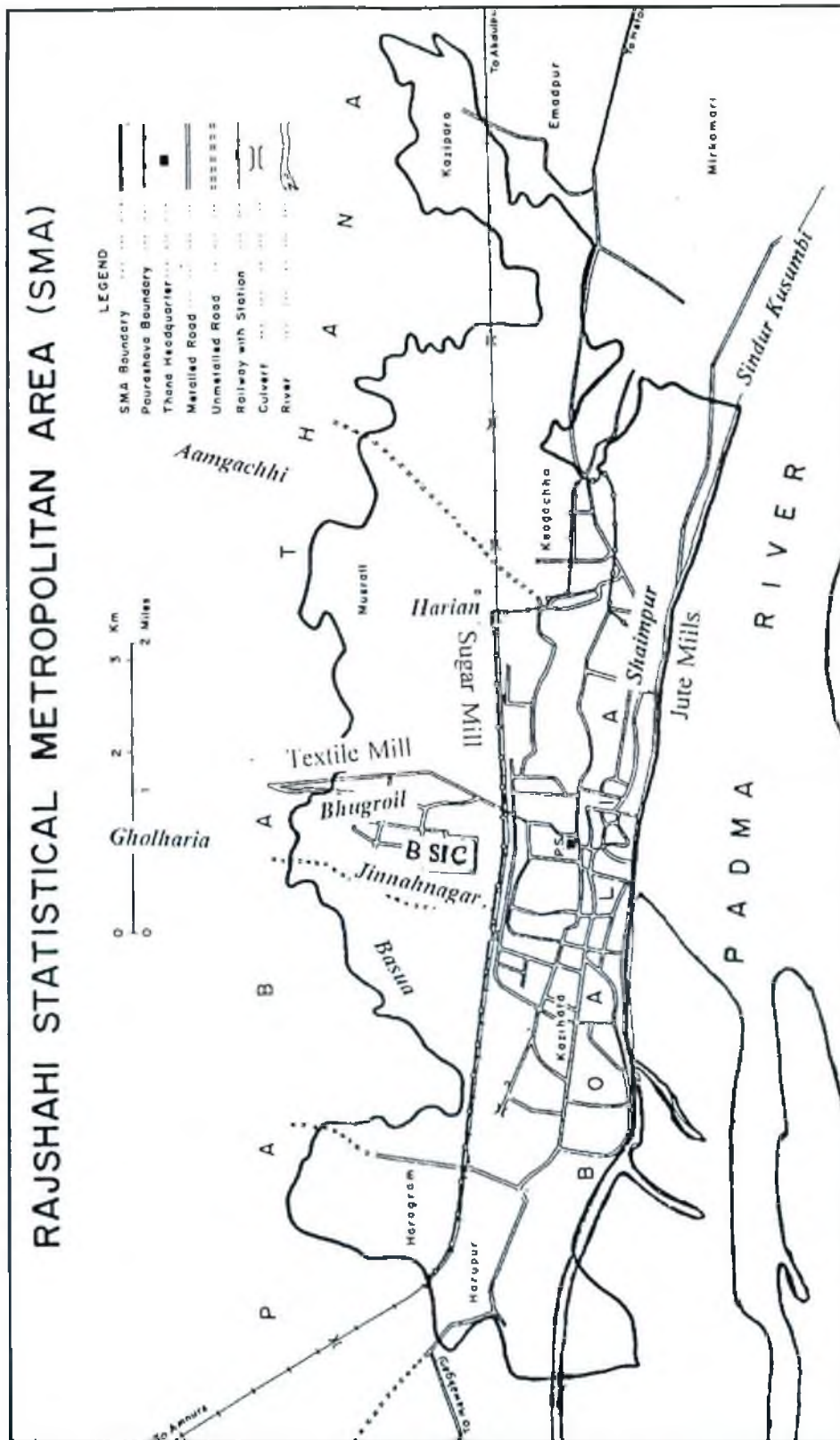


For measuring the impacts of industrialization we have used our self-developed barometer in which 16 (both positive and negative) indicators have been taken into consideration. In addition to these, we have developed sociograms on (1) the impact of industrialization, (2) cyclical process of emergence and disappearance (ED) factors on social changes, (3) theories of social change, (4) change of values and norms and social change, (5) value conflict and social change in this work. After completion of the study, all the hypotheses have been found more or less correct. Impacts on 10 major areas have been found evident; these are: (1) emergence of new social class, (2) emergence and expansion of slums, (3) increase of crime and new types of deviant activities, (4) creation and expansion of urbanization, (5) change of cropping pattern, landlessness and development of cottage industries, (6) disappearance of local dialectic and emergence of some new languages, (7) emergence of new culture and disappearance of traditional folk-culture, (8) changing pattern of family, marriage, kinship, dowry and birth control, (9) socio-political awareness and change of leadership, and (10) cultural lag.

The study indicates that industrialization has positively changed the overall living standard and uplifted the plight of the families, which were directly involved in industrial jobs, but left some negative impacts like emergence of slums, landlessness of framers, increase of crime/deviant behaviour and degradation of moral values. Therefore, rural industrialization should get top most priority in our planning effort with positive measures to redress these problems.

The study ended with some policy implications and concluding remarks.





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## **Chapter One**

### **INTRODUCTION**

---

#### **1.1 Introduction:**

Social change is an inevitable phenomenon which always takes place in the orbit of society. If there is any thing true and evident in the society, that is change. Because, it is always taking place either on physical surface of the earth or in the society. The pace of social change may not be always same; it may be rapid or slow. Various factors may be considered responsible for the change of society. But there are some dynamic factors, the impacts of which on the society are so vivid that anybody can mark it. On the other hand, there are some minor agents, which are also influencing society; but the impacts of these agents on the society are not sufficiently adequate or paramount and as such, we cannot assess or notice those changes.

Industrialization is one the major agents of social change which keeps its impacts on many aspects of human life in any society. Its impacts are indeed multifarious, multidimensional and far reaching and no society is perhaps immune from it. But the impact of industrialization on the agrarian society or the society, which are very much rural and based on old values,

can be easily noticed. The impact of industrialization on any society may be viewed or evaluated mainly from two standpoints i.e. positive or negative. Although its positive impacts are perhaps significant. However, its impacts may be measured by each society's attitude, belief system and value orientation.

It is historically well accepted fact that industrialization, which began in the late 18<sup>th</sup> century in Europe, changed not only the pattern of production, but also kept its far reaching consequences upon the social system. It is therefore considered as an effective tool of social change.

The pace of social change is not always the same in the same society. It is largely depended upon the factors, which accelerate change. If more than one factor are combined and work together, social change may be more accelerated. As social change and cultural change go side by side and reinforces each other, enormous changes have occurred in the life pattern of urban people of Bangladesh. (Rahman 1998:2) .This is mainly due to industrialization in Bangladesh, the process of which began in the late 60's. The urban slums have emerged around industrial fringe belt areas of industrial cities particularly in Dhaka, Narayanganj, Chittagong and Khulna after creation of erstwhile East Pakistan.

Rajshahi had been always an academic city since a good member of educational institutions including a university were located in Rajshahi. But industrialization process in Rajshahi began with the establishment of few industries around its suburban area in the early 60's. It can be apprehended that social change has been accelerated around the industrial units of Rajshahi. Social change accompanied by industrialization and migration

have brought about changes in the life pattern of the people of fringe belt areas of Rajshahi. As we know, large scale migration whether between nations or among different social and ecological zones of a single nation have played an important role in social change (Sumita 1998:86). This change have also changed the value system and kept negative impact in the social system. Industrialization and social change may therefore be viewed juxtapositionally. The pace of social change in the remote villages may be comparatively less because the impact of industrialization could not reach to the extent.

### **1.2. Background of the Study:**

Bangladesh had been always an agricultural country from time immemorial and its economy was based on agriculture. During the British colonial rule, no industry was established in this part of India. In 1947 Pakistan was created and again Bangladesh was curved out in 1971 from united Pakistan. During Pakistan period, eastern wing, which constitute now Bangladesh, was economically less advanced and its northern portion was industrially backward compared to other parts of Bangladesh. As a matter of fact, northern Bangladesh was comparatively less advanced economically, socially and politically.

Industrialization in the then East Pakistan began in the early sixties. The social scenario however, changed radically with the advent of industrialization and urbanization. Many new occupations have spring up in the place of old ones. The landless labourers and other poorer sections of the society generally leave the country side in the hope of getting new jobs in the urban areas (Buduhadeb 2000:229). Major industries were established in



Dhaka, Chittagong and Khulna during that period. Rajshahi region was comparatively less developed from industrial point of view. Few industries were set up by the government in Rajshahi and these are: Rajshahi Jute Mills (1964), Rajshahi Sugar Mills (1964), Rajshahi Silk Mills (1961) etc. Rajshahi Textile Mill was established in 1975. Besides these industries, some 50 small scale industries are owned and operated by private entrepreneurs. Around 5000 industrial workers are found engaged in production in these industrial establishments of which at least 60% have come from outside Rajshahi. A large number of them have come from Bogra, Kushtia, Pabna, Jessore and Serajganj and settled in the peripheral zones of industrial units, which has created cultural diffusion in the area.

Most of the places, where industries are now located, were backward in many respects. Observation indicates that many developments have taken place in the industrial fringe belt areas due industrialization. Almost all modern facilities are now available in those areas. Not only that, because of rapid change of material culture, cultural lag seems to have created some problems in the areas under study.

It is in the above-mentioned socio-economic background that the present study was taken up by the researcher to evaluate the pace of social change and its impacts on the people of different strata in the study areas.

### **1.3 Conceptual Ramification:**

The term 'social-change' is often used very loosely and arbitrarily by the common people, academicians and even by the social scientists although it has special meaning and connotation in Sociology. In ordinary sense, social change means the change of society. But what do we mean by the term of

'society'? Society is a system of relationships in and through which we live (Maclver 1931:229). So, whenever there occur any change in the relationships of individuals, there appear change in the society. Therefore, in determining the meaning of social change, relationships of individuals get priority. Again, a question arises – what is the system of relationship? Each society is governed by some rules and regulations, which is nothing but the embodiment of custom, conventions and usages, which differentiates a society from another. The interpersonal relation of individuals is of paramount necessity in social life, which is guided by codes of conduct of society. Social system is therefore viewed as an established pattern of behavior, which is recognized by individuals and deep rooted in the society. When changes occur in all phenomena, it is apprehended that changes have occurred in the social system and thus in the society.

Very often the term social change and cultural change are used to mean the same condition of the society although these are two different words, hence its meaning and connotation are different. The difference between social change and cultural change is of course highly theoretical, for these two words are so closely interwoven; therefore the distinctions of these are very difficult. Social change refers to change in social structure and social relationships. On the other hand, cultural changes refer to changes in the culture of the society. As we know, culture is the pattern of learned behavior including technologies and dimensions of science both material and non-material. Society is organized people in group relationships and interaction together with the resulting structure and forms who share a

common culture. When changes in culture take place, such as in technologies, changes in structure and form of society also take place.

Many approaches or social theories of social change are prevalent, of them five are very popular: functional theory, linear theory, cyclical theory evolutionary and conflict theory. These theories are carefully reviewed here.

**a. Functional Theory:**

Functional theory is one of the important theories, which explains the inner meaning of socio-cultural change. American sociologist Talcott Parsons is one of the leading functional theoreticians, who have tried to explain the root-cause of social change from functionalist's point of view. He emphatically says that, socio-cultural change is responsible on the roles of socio-cultural elements of the society. The degree and nature of socio-cultural change is depended upon the role of socio-cultural elements and institutions, the uniqueness of which varies from society to society. He maintains that socio-cultural institutions play vital role in preserving social order, which determines the nature of progress of the society. Ogburn is another leading sociologists who belongs to this category, also maintains that the social system is conditioned by social order which is depended upon the role of socio-cultural elements. Both the functional theorists are mainly concerned with the role of socio-cultural elements in the society, which according to them, are responsible in preserving social order and focus on what maintains a system and not what changes it. Functional theory of social change is however criticized and rejected by Durkheim, Auguste Comte and Spencer, who are regarded as the evolutionary theoreticians, since they have stressed on evolutionary aspects of social change. Parsons stressed the



importance of cultural patterns in controlling the stability of a society. According to him, society has the ability to absorb the disruptive forces while maintaining overall stability. Because, it is constantly straining for equilibrium or balance. Between 1940-50, Parsons' theory of social order or stability gained wide acceptance in America. But critics began to doubt Parsons' assumption during 1960. Critics like C. Wright Mills and Lock Wood questioned whether a theory of equilibrium and stability was relevant to change in his functionalist model.

**b. Linear Theory:**

Linear theory is another popular theory of social change, which explains social change from a historical point of view. Historical events are not to be simply regarded as the occurrence of the society or nation, rather it has to be viewed as the outcome of cumulative effects and occurrences, which very often change the course of history and keep far-reaching impact on the society and culture. Therefore social change can be studied from a historical point of view. Auguste Comte, the father of sociology is the holder of this view, who has explained social change from a longitudinal perspective. He observed some dynamic changes in the post-French revolution society in his country and as such expresses this view. Karl Marx is another leading linear theoretician who believes that history should be interpreted in terms of economics but not in terms of religion, philosophy or any other dogma. Therefore social change should also be explained from this ideological point of view in historical perspective. Hobbes believed that, the social system, which have now come into being, have come through historical process.



Linear theory is not above criticism, since it has not considered any other factors of social change excepting historical events.

### **c. Cyclical Theory:**

Oswald Spengler and Arnold Toynbee are two important theoreticians who are the holder of the view that, society proceeds through continual cycles of development and decay and never proceeds in a single direction. Spengler in his famous work, 'The Decline of the West' observed this cyclical process of development and decay in the western world. He compared the process of development and decay of the society with the life cycle of a biological organism, which he called the birth, childhood, maturity, physical decline and death. Herbert Spencer also compared society with biological organism; he observed that various institutions of the society are related to each other and acts like a biological organism. Ibn-Khaldun in his famous work "Muqaddema" observed the process of development and decay of civilization. We may therefore consider him as the pioneer of this theory. Khaldun opined that the life cycle of any civilization may be compared with the life cycle of biological organism, the phase of which are birth, childhood, youth, maturity and decay, which according to him lasts up to 120 years. Cyclical theory of social change focus on the rise and fall of civilizations attempting to discover and account for these patterns of growth and decay.

### **d. Evolutionary Theory:**

Charles Darwin, Durkheim and Auguste Comte are the pioneer evolutionary thinkers who explained social change from evolutionary point of view. According to Durkheim, human being comes at a later stage of evolution

than reptiles and concluded that human behaviour and culture are more advanced than those of earlier civilization due to evolutionary process. Auguste Comte believed that, human society reached to its scientific stage through evolutionary changes, what he called the theological, metaphysical and positive. Durkheim mentioned that society progressed from comparatively simple to more complex forms of social organization.

**e. Conflict Theory:**

Karl Mark, the German social thinker and philosopher is the holder of this theory. According to him, "all history is the history of class conflict" (Marks and Englels:1884). Marks further declares, "violence is the mid wife of history". According to Marks the two major social class i.e. the rich and the poor have mutually hostile interest and hence they are always at conflict. History of civilization is actually the history of exploitation and class conflicts. He believes that the existing condition in any society contain the seeds of future social change. Like Karl Marks, another German sociologist George Simmel also stressed the importance of conflict in social change. He believes that, conflict is a permanent feature of society and not at all temporary event. It is a condition which bring people together in interaction and conflict encourages people of similar interest to unite together to achieve their common objectives. Conflict in this way keeps society dynamic and ever changing - Simmel maintained.

Ralf Dahrendorf another German sociologist says that, the conflict theory assume that (a) every society is subjected at every moment to change, therefore, social change is ubiquitous (b) every society experiences at every moment social conflict, therefore, social conflict is ubiquitous (c) every

element in society contributes to change (d) every society rests on constraint of some of its members by others. Therefore, according to conflict theory social forces are always producing instability, struggle and social disorganization which contribute to and cause social change.

#### **1.4 Review of Relevant Literature:**

Western theoreticians, academicians and scholars have done much researches on social change. Studies on social change by the Indian scholars are also significant and praiseworthy. But Studies on this particular area of Sociology in Bangladesh are very scanty. The studies, which have been done in Bangladesh, are not fully or directly related to our problem. However, the studies which are more or less relevant to our study, are carefully reviewed here.

##### **1. Karim (1956):**

Changing society in India and Pakistan by Professor A.K. Nazmul Karim, was published in 1956. Professor Nazmul Karim is possibly the only pioneer scholar and academician, who has scientifically studied the nature, process and trend of social change in India, Pakistan and Bangladesh. This study was done in the mid fifties. This is indeed a macro study, since it has covered three countries of this sub-continent. Therefore in depth study on the life and society of Bangladesh is absent in this work. No single theory or approach has been applied for this study. But still we can get a clear picture regarding the nature, trend and dimensions of social change in Bangladesh from this work.

**2. Zaidi (1970):**

'The village culture in transition', was published in 1970 by Zaidi. This study on village was based on empirical method, which was supplemented by observation. The study conducted in the 70's, highlighted how socio-cultural life of the rural people have undergone several changes over the years. This empirical study also focused on the various aspects of village culture and has revealed the process of social change. This is a micro study which strictly followed survey method but side-by-side personal observation get priority. This study is largely based on social change but it was not connected with industrialization.

**3. Chowdhury (1978)**

"A study of the stratification patter of village in Bangladesh" is a doctoral dissertation of an anthropologist, Professor Anwarullah Chowdhury, former vice-chancellor of Dhaka University. Professor Chowdhury conducted this research under Professor Andre Beteille and A.M. Shah of Delhi School of Economics. But the field work was done in a village of Dhaka district. The researcher fully applied anthropological method for collecting material and as such, he stayed in the village *Meherpur* for a long period 12 months. Although the study was exclusively on stratification pattern of a village; but it highlighted the changing pattern of stratification and also identified causes of such changes. This study is more or less relevant to our present work since it, among other matters, was based on social change. This is a methodological scientific work.



#### **4. Qurishi (1980):**

The work captioned, 'Tribal Culture in Bangladesh' was edited by Professor Mahmud Shah Qurishi of the Institute of Bangladesh Studies, Rajshahi University in 1980. This is a seminar volume of some research articles presented by eminent scholars of home and abroad. Scholars from 9 countries including Bangladesh participated in the seminar. Dr. Mahmud Shah Qurishi, Professor of Cultural Intellectual History of IBS was the organizer of the seminar. Contributions of the seminar spotlighted on various aspects of tribal cultures, including agents of social change. This anthology of research articles are indeed important contributions in the field tribal cultures in Bangladesh. Most of the research articles were the outcome of several years' fieldwork which was based on scientific observation. This is an important work, which is related to our present problem, since social change was one of the prime coverage of the seminar.

#### **5. Akanda (1984)**

"The District of Rajshahi: its Past and Present" is edited by Professor S.A. Akanda of the Institute of Bangladesh Studies, Rajshahi University. This is also a seminar volume on the district of Rajshahi, which was participated mostly by the historians and sociologists of Bangladesh. This work may be termed as a historical document on social change because the articles highlighted how social and technological changes have taken place in this academic city. The pace of social change can be traced out in the articles of the contributors from historical point of view. Although the work is not directly related to our problem and nevertheless, it is a valuable document, since the dimension of social change can be assumed from careful study of

this anthology of historical articles. All the contributors are highly experienced and their scientific analysis deserve special attention.

#### **6. Sharma (1974)**

Kanhairya Lal Sharma's work on 'The Changing Rural Stratification System' is a wonderful contribution based on six villages of Rajasthan district in India. The study was based on social survey method, which was supplemented by superficial observation. Although the work was basically done on stratification and yet, it is related to our study since, the focus was on the changing pattern of custom, convention and usages of rural people of India, which accelerated and determined the pattern of stratification. The work was methodological but the analysis was not pinpointed having special emphasis on the causes of changing stratification pattern. It is a macro study and as such, lacks in depth analysis.

#### **7. Pandey (1977)**

Prova Shanker Pandey has done an illuminating study on the impact of industrialization on the rural community of India. This study is largely related to our work, since the study was conducted in some surrounding villages of the sugar industry of Deoria district in India. The study revealed as to how the socio-economic life of the rural people has been influenced due to the establishment of the sugar industry in the Deoria district. The study also highlighted the attitudinal changes, which have taken place among the rural people due to the enhancement of education, social mobility and upliftment of overall standard owing to rural industrialization in the peripheral villages of sugar industry. But the study did not give much

attention on the negative aspects of rural industrialization since it could not properly depict the trend of crime and deviant activities in the surrounding villages, where the impact was much more evident compared to remote villages. With all these limitations and shortcomings, the study could be termed as genuine, scientific and authentic. The study is directly related to our problem.

**8. Mann (1979):**

The work of R.S. Mann captioned 'Social Structure, Social Change and Future Trend' is an outstanding contribution in the literatures of social change; although the work highlighted on two major aspects i.e. social change and social structure. The work has revealed, how social structure and social change has sustained and reinforced each other. The researcher has tried to pass remarks regarding the future trend of social structure of rural society in India on the basis of social change, which has taken place in an Indian village.

**9. Singh (1981):**

Yogendra Singh is an outstanding contributor on social change who tried to find out correlation between social change and social stratification in an Indian setting. Sing in his research findings discovered that Indian social stratification had been always rigid due to caste system, but it began to emerge as a flexible social system with the change of social structure, the component of which is the complex network of relationships between major groups and institutions in the Indian villages.

**10. Ogburn (1922):**

Ogburn is an outstanding authority on social change who gives a general theory of social change in his famous work titled *Social Change*, which was published in 1922. Ogburn has divided culture into two categories i.e. material and non-material and opined that, material culture is changed at an accelerated rate compared to non-material culture. Industrialization is one of the major agents of social change, which keeps its impact on both the areas of social change i.e. positive and negative. Ogburn's work is very helpful in understanding and analyzing the problem under study. This is a theoretical work which is related to our study, because it helps develop theoretical insight to interpret and analyse the problem.

**11. Allen, Hunt, Ociller, Ogburn and Nimkoff (1957):**

The work captioned 'Technology and Social Change' is a review of the important major technological developments on society. Social change is influenced by many factors, but it is largely accelerated to technological advancements. Industrialization is one of the technological advancements, which accelerate social change. The review has carefully covered this aspect of social change by the five outstanding theoreticians namely Allen, Hunt, Ociller, Ogburn and Nimkoff in 1957. It has also reviewed current theories on social change and analyzed casual relationships among the factors, which influence social change. The thought provoking discussions by the theoreticians may help develop new insight and hypothesis to build up modern theories on social change.



**12. Rogers (1960):**

Social change has been accelerated in Indian villages due to several factors including industrialization. The process of social change is somewhat different and its nature is also complicated in the adjoining villages of industries. The study titled, 'Social Change in Rural Society' by Rogers examined the process and nature of social change in the rural society in the context of urbanization, industrialization and modernization, which began to take place in the fifties in India. The work may be viewed as a basic sociological treatment in the rapidly changing Indian society.

**1.15. Rationale of the Study:**

Bangladesh had been a rural based country from time immemorial since agriculture was the basis of economy. Social mobility was almost absent because the villages were almost self-sufficient and were like little 'republic'. Rajshahi, the northern region of Bangladesh had been always the granary of Bangladesh. Temperament, nature and characteristics of the people of this region is largely different from other parts of Bangladesh, who are found to be leisure and comfort loving and not aspirant. They like to live in Rajshahi instead of going elsewhere in the pursuit of knowledge or earning better livelihood. As a matter of fact, there had been comparatively less social change. Therefore, life and society of this part of Bangladesh was quite monotonous and absence of charm.

People of other parts of Bangladesh began to rush and settle themselves in and around Rajshahi in the early 50's due to the establishment of Rajshahi University. But high in flux of population began in the suburban areas owing to the establishment of some important industries mentioned

earlier. According to the survey conducted by this researcher around 6,000 people of different districts are now living around industrial fringe belt areas, which have accelerated social change. Cultural changes have also been accelerated owing to social change, because both the changes have dyadic relationship with each other.

As we know, social change is an inevitable and important phenomenon of our social life, the impact of which may be positive and or negative. Positive changes may put good impact on our society. On the other hand, the impact of negative aspects of social change may create unfavourable and unhealthy situations in various spheres of social life. It is apprehended that social change both positive and negative have taken place in and around the industrial fringe belt areas of Rajshahi Metropolitan City. With that proposition and idea, present study was undertaken by the researcher couple of years ago, although formal fieldwork began in 2003, with a view to revealing the impact of industrialization on the socio-economic life of sub-urban areas of Rajshahi City and also to suggest policies in the geo-social context of Bangladesh. After completion of fieldwork it has become clear to us that, industrialization in the fringe belt villages have kept impacts both positive and negative on social life.

In the light of the findings of study, we can chalk out realistic socio-economic policy, in connection with rural industrialization. Present study may widen our knowledge in connection with the impacts of industrialization on rural Bangladesh and suggest whether or not, or to what extent, rural industrialization should get priority in our national planning.

## Chapter Two

### METHODOLOGY

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#### 2.1 Overview of the Chapter:

This chapter is devoted to methodology i.e. how the study was designed to conduct to realise the objective of the problem, 'Impact of Industrialization on Rural Bangladesh: A Study of Social Change Around Industrial Fringe Belt Areas of Rajshahi City.' This chapter however, covers the following aspects viz., (a) study area and its setting, (b) selection of study villages, (c) sample size of the study, (d) hypothesis tested, (e) objective of the study, (f) techniques of data collection, (g) summary of questionnaire schedule, (h) data processing and revisit to the field, (i) nature of data used, (j) experience gained in the field and (k) limitations of the study.

#### 2.2 The Study Area and its Setting:

Rajshahi is one of the divisional headquarters of Bangladesh, situated between 24°06' and 25°13' north latitudes and between 88°02' and 89°21' east latitudes. This educational city, situated along the bank of the river Padma, is famous for its *Barind* tract and saint Shah Makhdum (R). This

administrative region, as pointed out earlier, was backward industrially and as such, society was stagnant and people were less advanced towards change.

This district is bounded on the north by west Dinajpur on the east by Bogra and Pabna on the south by the Padma and on the west by Maldah and Murshidabad of India. This metropolitan city covers an area of 92 square kilometer. with an estimated population of 7,50,000 in the town. The number of population and households began to increase rapidly which stood up 1,42,177 and 21,275 respectively in 1981 and by now the figure has been estimated to be about 1,25,000 and 7,50,000 respectively. The region is marked with a typically tropical monsoon climate with high temperature, considerable humidity and moderate rainfall. The rainfall of the district is gradually decreasing and the temperature is increasing very fast (Rahman:1998:5). The economy of the district is based on agriculture, which is comparatively less developed in commerce and industries.

### **2.3 Selection of the Study Area:**

As we know, Rajshahi was industrially less developed compared to other divisional headquarters of Bangladesh. Some industries namely Rajshahi Jute Mills, Rajshahi Sugar Mills, Rajshahi Textile Mills and Rajshahi Silk Mills etc were established during sixties in Rajshahi. Moreover, some small industries were established in the *Shilpa Nagar* near *Sopura*. Because of the establishment of these industries, large number of workers from adjoining districts came here and settled themselves around the areas of these industries. Consequently, social change was accelerated in the industrial fringe belt areas. As a matter of fact, we selected four 'developed' villages



for our study from each of the industrial units. These villages run as follows: village *Harian* near Rajshahi Sugar Mills, Village *Bhugroil* near Rajshahi Sugar Mills, village *Shaimpur* near Rajshahi Jute Mills and village *Jinnahnagar* near Rajshahi Silk Mills and BISIC area.

Surveys and observation revealed that rapid socio-economic developments took place in these four villages due to the establishment of above mentioned industries. We also selected four remote villages namely 1. *Gholharia*, 2. *Aamgachhi*, 3. *Sindur Kushumbi*, and 4. *Basua*, which appeared to be less developed in many respects. We purposively selected two types of villages with a view to comparing the nature and extent of social changes, which had taken place in the adjoining villages of these industries. Our survey indicates that around 4,000 labours and employees have come from these developed villages, a significant percentage of whom have erected permanent residences and have been playing role in different sectors of social life. The following paragraphs will however, give a comprehensive idea of adjoining 'developed' villages and remote 'less developed' villages under study.

#### **2.4 Characteristics of Adjoining Developed Villages:**

1. **Village *Harian* (Near *Harian* Sugar Mills):** It is one of the oldest villages of Rajshahi city, which have been brought under Municipal Corporation few years back. It is situated in the northern side of *Harian* Sugar Mills, which was established in the mid sixties. According to our survey, total population of the village is around 5000 comprising more than 750 families. Metalled road runs through the entire village, which has been fully enjoying electric facilities. Modern information technology i.e.



telephone, cellular phone, fax, e-mail etc are available here. Almost all types of educational institutions i.e. primary school, secondary school, college, *Maktab*, *Islamia Madrasha*, library etc. have been established in this village. Mosque for congregation prayer, *Eidgah Maidan*, periodical rural markets etc. are found here. More than eighty percent inhabitants are local and the rest 20% people have come from *Murshidabad*, *Maldah*, *Pabna*, *Bogra* and *Serajganj* districts, who are found engaged in variety of occupations such as rickshaw pulling, hackney-carriage driving, motor driving, carpentry and also working in the nearby sugar mills and jute mills. Moreover, there are some teachers of schools, colleges and university who are highly educated. Most of the people of the village have sanitary latrine, urinal facilities and their overall economic condition is good. Radio, television, tube well, drainage, dispensary etc are some of the amenities of the area. More than 80% people are educated some of them are highly qualified. Gambling, alcoholism, drinking *Tari* are found among the significant number of adults. There are more than 1,100 adult industrial workers who work in the *Harian* Sugar Mills and Rajshahi Jute Mills.

**2. Village *Shaimpur* (near Rajshahi Jute Mills):** Village *Shaimpur* is adjacent to Rajshahi Jute Mills, which is located in the northern side of Dhaka-Rajshahi road. It has an estimated population of 7000 comprising about 1200 families. The overall economic condition of the village is good. A significant percentage of the people of the village earn their livelihood from small business such as grocery shop, tea stall, stationery, hoarding of food grain, and foddors etc. There are some government employees, school and college teachers, NGO workers, employees of different offices,

rickshaw pullers, hackney-carriage drivers, motor mechanics etc. in the village. Besides cultivators, there are nearly 1000 mill workers out of estimated total 1700 adult workers in the village. *Pucca* road runs through the entire village where electrification and telephonic facilities are available. About 34% houses of the village are brick built and around 25% are erected either by fencing or corrugated tin and the rest are made of fencing and thatched huts. More than 50% houses have sanitary latrine and urinal facilities. Radio, television, V.C.P. carom board are some of amusements found in the village. More than 45% villagers are educated, where school, college, *Maktab* and mosques are established.

### 3. Village *Jinnahnagar* (near BSIC *Shilpa Nagari*):

This area, near the BSIC *Shilpa Nagar*, is mostly inhabited by the migrated people of different districts of Bangladesh and India. It has an estimated population of 5000 comprising about 750 households. Around 60% houses are *Pucca* and the rest are dilapidated brick built or thatched huts. More than 30% of the inhabitants are industrial workers and significant of them are rickshaw pullers, *ferriwala*, motor drivers, mechanics, shopkeepers, electricians and mobile business women. There are about 1200 industrial workers who are engaged in different factories including sericulture. This is an area of cross-section of people who have come from various strata. More or less all types of modern amenities of life are available here. Deviant behaviour such as pick-pocketing, snatching, teasing, drawing obscene pictures on the walls, gambling, liquoring, girl trafficking etc. are frequent in the locality. Around 70% inhabitants are literate in the area.

#### **4. Village *Bhugrial* (near Textile Mill):**

This village is situated towards western side of Rajshahi Textile Mills. It has a population of 4500 comprising about 650 families; a significant number of whom are rural migrants from Rajshahi and other districts. About 30% of the houses are brick built with latrine and urinal facilities. More than 45% of the villagers are still associated agricultural profession. About 30% adults are agricultural workers. Recently the road has been metalled. Electricity connection can be found among those families, who work in the nearby textile mills. Around 50% of the villagers are literate who work in the textile mills, serve as school teachers, NGO workers and operate small business in the town or around the locality.

#### **2.5 Sample Size of the Study:**

The study was conducted in eight villages selecting four villages from the industrial fringe belt areas and the rest villages were taken from the remote areas, which are at least 8-12 km away from the industrial areas. Two types villages are purposively selected with a view to comparing the nature and extent of social changes, which have been accelerated in the industrial adjoining villages, compared to remote villages under study. Before selecting these two types of villages, several visits and long observations were made by the researcher.

A complete household survey in eight villages was at first made by the field investigators, who were appointed, trained and entire fieldwork was supervised by the researcher. Samples were carefully drawn from the selected villages for study. Households were stratified on the basis of income, profession, educational standard, family size and so on. In total four



hundred households were selected from eight villages of which 200 were from industrial fringe belt areas. Cross-sections of respondents were selected in the study villages, which have been furnished in Table 2.1. Farmers, labourers, employees of the mills and factories, students, school and college teachers, Ward Commissioners, Chairman, *Imams*, aged persons of the villages, personnel of law enforcing agencies etc. were interviewed for data collection.

**Table 2-1: Types of respondents interviewed.**

Types of Respondents	Number	
	Fringe belt villages	Remote villages
1. Farmers	30	30
2. Labours	30	30
3. Employees of the Mills and Factories	30	30
4. Students	10	10
5. Teachers of Schools and Colleges	10	10
6. Ward Commissioners	05	05
7. Chairman	02	02
8. <i>Imams</i> and <i>Maulanas</i>	10	10
9. law enforcing Agencies	05	05
10. Aged Persons	08	08
11. Village Leaders	10	10
12. Common People	50	50
<b>Total</b>	<b>200</b>	<b>200</b>

Source: Field investigations.

## 2.6 Hypothesis Tested:

Following hypothesis were tested in the study area:

1. Social change has been tremendously accelerated in the industrial fringe belt villages due to industrialization.



2. Industrialization has left far-reaching impacts upon the socio-economic life of the fringe belt village people.
3. Family bond and religious practices among the people of different strata have become loose around the industrial fringe.
4. Social structure in the fringe belt villages has undergone profound changes owing to the changes in various types of institutions, their roles and attitudes of the common people.
5. Crime and deviant behaviour have become rampant in the industrial fringe due to the change of belief system old values and norms and attitudes towards life and society after industrialization.
6. Some people's agro-based economy has been deteriorated due to acquisition of their land.

### **2.7 The Objectives of the Study:**

The main objective of the study was to examine and analyze the impact of industrialization in the industrial fringe belt areas of Rajshahi city with special emphasis on social change. However, the specific objectives of the study run as follow:

- a) to acquire knowledge about the socio-economic background of the people of industrial fringe belt as well as remote villages;
- b) to acquire knowledge about the characteristics of the respondents of sample families drawn for study;
- c) to evaluate the role of industrialization as an agent of social change and its impacts on socio-economic life;
- d) to asses, if any, the positive and negative aspects of social changes;

- e) to inquire about the social problems, if any, created due to industrialization;
- f) to evaluate the impacts of industrialization, on the social structure of industrial fringe belt villages;
- g) to evaluate, the nature of cultural change and diffusion, which seem have been created due to the concentration of people and workers of different districts in and around the industrial fringe; and
- h) to evaluate the nature of cultural lag, created due to industrialization.

### **2.8 Techniques of Data Collection:**

Core data for the study were collected by the researcher from the grass root level. But before that, a complete household survey was conducted under the strict supervision and guidance of the researcher. The field investigators were given orientation training by the researcher so that proper survey could be done. Well-devised pre tested questionnaire was administrated among the respondents by the researcher herself. The researcher built up rapport among the villagers by giving frequent visits and making her acquainted with the environment of the villages under study. In addition to survey, data were also collected through observation for a period of more than ten years. In this connection, it may be mentioned that, the researcher was a student of Rajshahi College and Rajshahi University. She began to stay in this metropolitan city in the early 80's and as a student of sociology, started giving frequent visits to the areas under study for her research monograph of the Masters' course, which has similarity with the present title of the

research. The collected data were cross-examined by the researcher applying various techniques.

### 2.9 Summary of the Questionnaire:

For collection of primary data well-devised pre tested questionnaire was administered in the study field. In addition to survey data, observation method was also applied to supplement survey data. However, the summary of the questionnaire is furnished here in order to give an idea of the coverage of the study. The questionnaire schedule was divided into several parts, which run as follows: 1. Personal information, 2. Professional background, 3. Agricultural information, 4. Business information, 5. Industrial worker's information, 6. Nature of concentration of laborer, 7. Effects of acquisition of land, 8. Information regarding political and social awareness, 9. Information on social vices and crime, 10. Family and kinship, 11. Sources of income, 12. Personal belongings, 13. Housing and sanitary condition, 14. Recreational pattern, 15. Pattern of land use before and after industrialization, 16. Religious belief and practices, 17. Change of food habits, 18. Change of dress and fashion, 19. Change of outlook and attitude towards marriage, divorce and religion, 20. Change of language and recreation, 21. Observance of national days and religious ceremonies, 22. Nature of settlements of disputes and change of leadership, 23. Health seeking behaviour, 24. Attitudes towards rural industrialization etc. and a host of relevant other questions, and 25. Comparison between fringe belt areas and remote villages.

In addition to these information collected through structured questionnaire, other relevant information was also collected by the researcher. Information collected through observation and queries are:

1. Physical facilities of the study areas
2. Health seeking behaviour
3. NGO and political party offices
4. Educational institutions
5. Cottage industries
6. Criminal incidences in the study areas etc.

#### **2.10 Data Processing and Revisit to the Field:**

Data and information collected through questionnaire and observation was manually processed by the researcher applying modern statistical methods. At the time of data processing, whenever suspicion or doubt arose regarding the authenticity and reliability of data, the researcher paid visit to the study areas instantaneously. Moreover, for updating the data and information few weeks were spent by the researcher before finalization of the report.

#### **2.11 Nature of Data Used:**

This study is basically based on primary data collected through surveys and observational method for a period of more than ten years. Although formal data collection took about 18 months beginning from June, 2003 to December, 2004 but actually the process of data collection began far behind i.e. at the beginning of 90's, when the researcher was a student and an inhabitant of the nearby village *Harian* Sugar Mills, one of the industrial villages under study. The researcher keenly observed the changes, which had



taken place over the years. She kept her constant watchful eyes in the areas under study. It may therefore be said that the data and information of the study project were collected through observations for a period of more than ten years. The survey data was collected through field investigators but it was strictly supervised by the researcher. She spent months together in the study villages since she had the opportunity of staying in the residents of her girl students. Moreover, she was aptly assisted by her husband, who had been well acquainted with the villages under study. In addition to these supports, her son who is a college student also rendered services as and when required.

Secondary information was also used to supplement the survey data. Secondary sources include: *Thana Porishad* reports, crime reports of Police Station, Ward commissioner's office, school and college, teachers, *Maulanas* of *Madrasha* and mosque *Imams* and so on. Moreover, dissertations, research reports, project reports, articles, periodicals, editorials, statistical year books, village survey reports etc. were also consulted for this research.

### **2.12 Experience Gained in the Field:**

Needless to say, in a puritan country like Bangladesh, it is very difficult to conduct research by a female candidate in rural areas, where 90 percent inhabitants are Muslims. Because, in rural Bangladesh although *pardah* is not strictly observed but females usually maintain seclusion and do not frequently mix with the males. Since, present researcher is a female candidate and an inhabitant of urban areas, and as such, she had to face difficult situations at the time of collection of data. As an outsider, she had

no access to each and every place. Moreover, she could not meet her male respondents at night, although most of the males would allow time at night because of their engagements by day. The farmers would very often show their unwillingness to give interviews at the time of their ploughing.

The most difficult situations, which she had to face is, the collection of information from the young deviants, regarding their deviant behaviour and activities. In these cases, she would take her college going son, who assisted her. Another problem was that, in most of the cases, the respondents, particularly the elderly females would start gossiping instead of replying questions and queries. However, the aged peoples were very cooperative and enthusiastic in replying questions although their answers were, in many cases, irrelevant, but still it was interesting and informative. The female aged respondents' attitudes towards the researcher were less favourable compared to the aged males. They would some times opine that, a woman should not be involved in this kind of herculean task. At the time of data collection, some time she had to pass nights at the residents of her girl student, which was not pleasant or comfortable.

### **2.13 Limitations of the Study:**

No researcher can say that his or her research is above criticism and free from complete error. I also do claim so. Utmost care has been taken to collect reliable and authentic information and nevertheless, due to collection of survey data through field investigators, there might have been a little bit statistical errors although these apprehended errors were rechecked by the researcher by applying statistical techniques and revisits to the field. Eight villages (four fringe villages and four remote villages) were selected for

collection of data. The study could be perhaps more representative if more villages could be covered. Again, the hypothesis could also be tested elsewhere in other divisions where industrialization has been more strengthened. Due to paucity of funds, time constraints and gender problem, comparative analysis with other industrial areas could not be possible by the researcher. However, despite all these limitations and shortcomings, we are confident that the research is fully reliable, authentic and representative, since long observations were made by the researcher in the areas under study. Moreover, the researcher was born and brought up in the divisional headquarter, namely Khulna, where she had observed similar type impacts of industrialization on social life. In addition to these, she has thoroughly studied relevant research materials, the knowledge and experience of which have been widely used in this work to overcome these aforesaid limitations.

## **Chapter Three**

### **SOCIO-ECONOMIC PROFILE OF THE STUDY AREAS**

#### **3.1. Introduction:**

It was mentioned in the methodology that we selected two types of villages to evaluate the impact of industrialization on rural Bangladesh. It is therefore necessary to go in detail about the socio-economic background of the study areas. In this connection it should be stated that, the present chapter is designed to highlight the situational analysis of the profile in connection with social condition and economic position now prevailing in the areas with a view to comparing present situations with the conditions prevailed before industrialization. The situation analysis of the two types of villages are juxtapositionally furnished in this chapter with a view to comparing present condition with those of the past and also to enable us to grasp the impacts of industrialization in the villages under study.

As we know, socio-anthropological studies are always based on close observation on the specific conditions of societies. Rahman (1998) in his Ph.D. dissertation studied deviant behaviour in Rajshahi city and closely studied socio-economic profile of the slum dwellers for a period of more



than ten years. Chowdhury (1995) also in his Ph.D. thesis studied the stratification pattern of a village in Bangladesh by close observation and arrived at conclusion. This chapter is designed to discuss the socio-economic profile of the two types of villages under study i.e. industrial fringe and remote villages with a view to accessing the impacts of industrialization on rural Bangladesh. Present chapter reveals the socio-economic background of the village dwellers in relation to their (a) family, marriage, kinship and dowry; (b) housing condition; (c) economic condition; (d) professional background; (e) educational institutions; (f) recreational pattern; (g) religious institutions; (h) political institutions; (i) NGO activities; (j) roads, communications and electrification; (k) use of water, drainage, sanitation, health seeking behaviour, social stratifications religious belief and practices, ornaments, dress and costumes, personal belongings, family planning and birth control; (l) Observance of national days and religious festivals etc. We will now focus on the above mentioned aspects.

### **3.2 Family, Marriage, Kinship and Dowry:**

Family is the primary and basic unit of our social structure (Rahman 1998:62). An offspring is born and brought up in the family. Socialization of individuals and the formation of personality are largely influenced by the types of family and its environment. Types of marriage and pattern of kinship are also greatly influenced and conditioned by family traditions. Dowry, which is related to marriage, is also significantly influenced by the culture of family. Family, marriage, kinship and dowry etc are related to each other, which have undergone profound changes over the years due to multifarious reasons. We apprehended that, significant changes might have

taken place in the aforesaid areas of social structure due to the impacts of industrialization and as such, we kept our watchful eyes on these four key institutions of society during the period of our study.

Due to financial and time constraint it was very difficult to study each and every family of the study areas. We therefore, made overall survey on 400 families in eight villages. Study however indicates that industrialization has profoundly kept impact on the size of family in the adjoining areas of key industries of Rajshahi city. Table 3-1 reveals that truth. The table shows that, in the adjoining villages i.e. *Harian, Shaimpur, Bhugroul* and *Jinnah Nagar* the average family size ranging from 1-3 members constitutes 23% the average of which is surprisingly only 2% at *Gholharia*. The Table 3-1 further indicates that the family size of 10 and above members is only 18% in the adjoining areas on the contrary the same size of the family is almost two times i.e. 35.00% in the remote villages. The 4-6 member families, which seem to be more or less quite ideal and desired in the economic context of Bangladesh, is 43.00% in the adjoining villages, which is only 29.00% of the total families in the remote villages. Family members ranging from 7-9 constitutes around one fourth of the total i.e. 24.50% in the adjoining areas, where as the same type of families are 34.00% in the remote villages under study. It is interesting to note that this family size is nil at *Aamgachhi, Sindur Kushumbi* and *Basua*.

Table 3-1: Family size of the two types of village.

Name of villages	Size of Family (Adjoining Village)						Name of Remote Village	Distance in km	Family Size (Remote Village)					
	2	3	4	5	6	Total (%)			8	9	10	11	12	Total (%)
	1-3	4-6	7-9	10-above				1-3	4-6	7-9	10-above			
<i>Harian</i>	12 (26.67)	18 (40.00)	12 (26.67)	03 (6.66)	45 (100)		<i>Gholharia</i>	04 (7.28)	12 (21.82)	25 (45.45)	14 (25.45)	55 (100)		
<i>Shaimpur</i>	11 (20.00)	28 (50.91)	10 (18.18)	06 (10.91)	55 (100)		<i>Aamgachhi</i>	-	13 (32.50)	12 (30.00)	15 (37.50)	40 (100)		
<i>Bhugroil</i>	09 (22.50)	19 (47.50)	09 (22.50)	03 (7.50)	40 (100)		<i>Sindur Kushumbi</i>	-	13 (23.64)	15 (27.22)	27 (49.09)	55 (100)		
<i>Jinnahnagar</i>	15 (25.00)	21 (35.00)	18 (30.00)	06 (10.00)	60 (100)		<i>Basua</i>	-	20 (40.00)	16 (32.00)	14 (28.00)	50 (100)		
Average	47 (23.00)	86 (43.00)	49 (24.50)	18 (9.00)	200 (100)		Average	04 (2.00)	58 (29.00)	68 (34.00)	70 (35.00)	200 (100)		

Note: Figure in the parenthesis indicate percentage.



### 3.3 Types of Marriage and Dowry:

Types of marriage and nature of dowry seem to be related to industrialization. Table 3-1 indicates that the family size in the adjoining areas of industries are small compared to the remote villages. The study reveals that the rate of guardian chosen marriage and settle marriage are higher in the remote villages. We can reveal this truth if we go through the Table 3-2. At village *Harian*, which is just at a stone throw distance from Rajshahi Sugar Mills, guardian chosen marriage is 40.00%. On the contrary, the same type of marriage happened 70.00% in the remote village namely *Basua*, which is about 10 km away from the industrial area. The same picture can be noticed in rest of the villages, indicating higher percentages of settled marriage in remote villages i.e. at *Gholharia* (67.27%) at *Aamgachhi* (50.00%) and at *Sindur Kushumbi* (63.64%). On the other hand, the adjoining villages indicate lower percentages, which run as follows: *Shaimpur* (49.09%), *Bhugroil* (36.67%) and *Jinnahnagar* (52.50%).

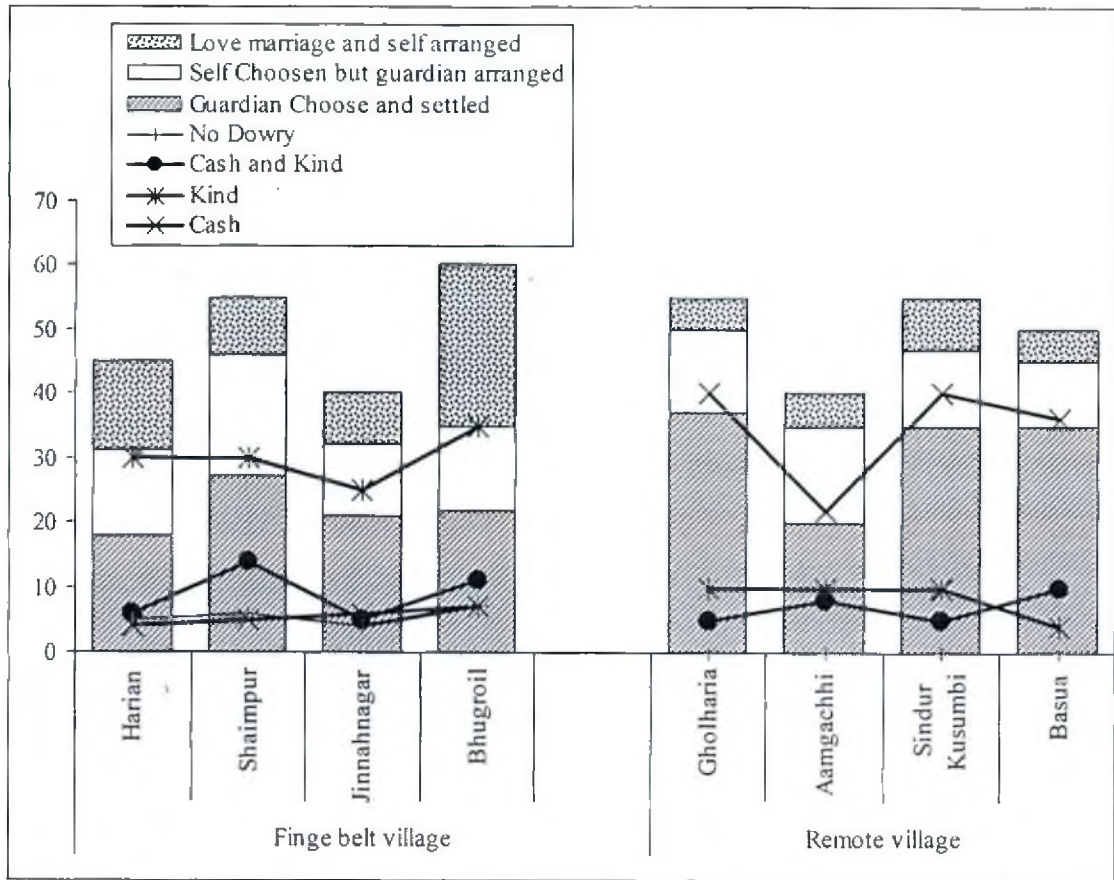
It is interesting to note that, the percentages of love marriage and self arranged marriages are significantly high in adjoining villages i.e. at *Harian* (31.11%), at *Shaimpur* (16.36%), at *Bhugroil* (20.00%) and at *Jinnahnagar* (41.66%). The percentages of the same are significantly less in remote villages which run as follows: at *Gholharia* (9.09%), at *Aamgachhi* (12.50%), at *Sindur Kushumbi* (14.54%) and at *Basua* (10.00%). The rates of self-chosen but guardian arranged marriages are more or less the same in two types of villages, indicating around 30.00% in fringe belt villages and 25.00% at remote village under study. The analysis of the table indicates that, there is a slight increasing trend of such marriage in the fringe belt



villages. It may therefore be opined that the fringe belt villages are in a state of transition, which have been under going changes over the years due to industrialization. This table is however graphically shown so that the situational analysis can be easily grasped.

**Table 3-2: Types of marriage and dory in to types of village.**

Name of Village (Adjoining)	Types of Marriages			Types of Dowry			
	2	3	4	5	6	7	8
	Guardian Choose and settled	Self Chosen but guardian arranged	Love marriage and self arranged	Cash	Kind	Cash and Kind	No Dowry
<i>Harian</i>	18 (40.00)	13 (28.89)	14 (31.11)	04 (8.89)	30 (66.67)	06 (13.33)	05 (11.11)
<i>Shaimpur</i>	27 (49.09)	19 (34.55)	09 (16.36)	05 (9.09)	30 (54.55)	14 (25.45)	06 (10.91)
<i>Jinnahnagar</i>	21 (52.50)	11 (27.50)	08 (20.00)	06 (15.00)	25 (62.50)	05 (12.50)	04 (10.00)
<i>Bhugroil</i>	22 (36.67)	13 (21.67)	25 (41.66)	07 (11.67)	35 (58.33)	11 (18.33)	07 (11.67)
<i>Gholharia</i>	37 (67.27)	13 (23.64)	05 (09.09)	40 (72.73)	10 (18.18)	05 (09.09)	-
<i>Aamgachhi</i>	20 (50.00)	15 (37.50)	05 (12.50)	22 (55.00)	10 (25.00)	08 (20.00)	-
<i>Sindur Kusumbi</i>	35 (63.64)	12 (21.82)	08 (14.54)	40 (72.73)	10 (18.18)	05 (09.09)	-
<i>Basua</i>	35 (70.00)	10 (20.00)	05 (10.00)	36 (72.00)	04 (08.00)	10 (20.00)	-



Graph 1: Changing trend of types of marriage and dowry

In our culture dowry has been more or less institutionalised. We can hardly find any marriage where dowry is absent. But the types and rates of dowry vary from society to society and culture to culture in Bangladesh. Present study reveals that the degree and rate of dowry are high in remote villages compared to fringe belt areas of industrialization. Table 3-2 indicates that the rate of dowry in the form of cash is much higher in remote villages i.e. at *Gholharia* (56.40%), at *Aamgachhi* (60.00%), at *Sindur Kushumbi* (55.55%) and at *Basua* (57.10%) compared to industrial adjoining villages which run as follows: at *Harian* (21.7%), at *Shaimpur* (20.00%), at

*Bhugroil* (20.00%) and at *Jinnahnagar* (11.10%). The study further indicates that, marriage without dowry is not rare in industrial fringe belt areas although its percentages are insignificant i.e. at *Harian* (15.00%), at *Shaimpur* (9.10%), at *Bhugroil* (15.00%) and at *Jinnahnagar* (17.80%). Queries in this regard reveal that the people of remote villages are in the habit of using dowry money in some purposes such as, running small business, purchasing household articles and for payment of agricultural loans etc. But the people in the industrial fringe belt areas feel that, it is prestige damaging to take dowry in cash. Because, this particular type of dowry seems to be uncouth and thus it relegates the status and personality of the groom. On the other hand, dowry in the form of articles is high in the industrial adjoining villages compared to remote villages. People of industrial fringe think that, it is not prestige damaging since it increases the status of the groom. Because, it is related to the status of the groom and his family. The degree and intensity of dowry in the form of cash and kind is almost the same in two types of villages, which is a bit high in the industrial fringe.

The study however indicates that the dowry is an integral part of marriage in the remote villages, which is gradually declining in the industrial fringe due to the attitudes of the people, which have undergone changes over the years, owing to cultural diffusion of different types of people settled in and around industrial fringe.

#### **3.4 Housing Condition of the Industrial Fringe and Remote Villages:**

We have compared two types of houses in the industrial fringe, which have been shown in Table 3-3. These are *jhupries* thatched huts, mud built with

hay roof, mud built with corrugated tin roof, bamboo fencing with hay roof, brick built having drawing room, brick built without drawing room, brick built with flower garden and brick built without flower garden. In the remote villages also, we have observed the same types of villages excepting only one brick built house with which drawing room and flower garden have been found. But the striking feature is that the percentages of dilapidated houses are much lower (27.00%) in the industrial fringe. On the contrary, these figures are significantly higher (89.00%) in the remote villages under study.

**Table 3-3: Housing condition of the industrial fringe and remote villages.**

Types of Houses	Industrial	Remote
1. Jhupri	02 (1.00)	21 (10.50)
2. Thatched hut	03 (1.50)	27 (13.50)
3. Mud built with hay roof	09 (4.50)	31 (15.50)
4. Mud built with corrugated tin roof	14 (7.00)	29 (14.50)
5. Bamboo fencing with hay roof and verandah	11 (5.50)	42 (21.00)
6. Bamboo fencing and tin roof	15 (7.50)	28 (14.00)
7. Brick built with drawing room	38 (19.00)	02 (1.00)
8. Brick built without drawing room	51 (25.50)	10 (5.00)
9. Brick built without drawing & flower garden	22 (11.00)	-
10. Brick built without flower garden	35 (17.50)	10 (5.00)
<b>Total</b>	<b>200 (100.00)</b>	<b>200 (100.00)</b>

Source: Field investigation.



On the other hand, the percentage of 'good houses' shown in the same table beginning from serial numbers 7-10 are significantly higher (73.00%) in industrial fringe, whereas the percentage of those types of houses are miserably low (11.00%) in the remote villages. This therefore, indicates that the condition of houses in the industrial fringe belt areas are comparatively much to better than those of remote villages. Not only that, the front elevation, physical facilities and artistic features of the houses of the industrial fringe may also attract the attention of the passer-by. The overall condition and external features of the houses- i.e. drawing room, flower garden, front elevation etc. in the industrial fringe are probably the impact of industrialization, which has not only improved the housing condition but also changed the outlook and taste of the people living in and around the industrial fringe under study. Observation indicates that, boundary walls are found in 10% houses in the industrial fringe, which are almost absent in the remote villages. Electrification and window facilities are found in more than 75% houses, which are not at all available in the remote village under study.

### **3.5 Economic Condition:**

Social change can be evaluated from various dimensions. In our opinion, economics is one of the cardinal factors by which change of any society can be accelerated. Although Marxian materialistic interpretation facts are not fully accepted, and nevertheless it can not be out-rightly rejected. Because, economics alone can mould many factors of social life. Keeping this viewpoint in mind, we kept our observational eyes on the economic condition of the people of industrial fringe, which have undergone profound changes due to industrialization over the years. To evaluate, to what extent

economic conditions of the industrial fringe have been changed, we compared some economic indicators of the fringe belt villages with those of the remote villages under study. Table 3-4 will give a comprehensive idea of the economic condition of the two types of villages, such as possession of land, housing condition and its ownership, sources of income and family income etc. This table is not, however, exhaustive in the sense that it does not cover entire economic aspects and reflect the entire picture of the villages under study. Their economic conditions are also evaluated in terms of earning elsewhere in this work.

From Table 3-4 we can assume that only 2.00% people of remote villages are quite solvent, who can easily meet up their necessities of life and can educate their children, the percentage of which is 9.5 in the industrial fringe. The number of solvent families are significantly high i.e. 25.50% in the industrial fringe which are only 18.00% in remote villages. Our observations and queries indicate that additional income from salaries of the incumbents of the industries have raised the standard of life of more than 25.00% families under study. But one striking feature is that, the percentage of insolvent families are high i.e. 48.00% in fringe belt villages compared to remote villages, which is only 27.00%. Quires in this regard have revealed that the conception and attitudes of people regarding insolvency largely varies from industrial fringe to remote villages. In this connection one thing should be pointed out that, in evaluating economic solvency, we did not at all apply our own value judgment. The respondents of the industrial fringe, who claimed themselves as 'insolvent' may actually be termed as 'solvent' according to the meaning and yardstick of the remote villages. This is

however, an unique discovery that most of the respondents of this category considered themselves as 'insolvent' having many modern amenities of life. On the other hand, respondents of this category in the remote villages considered themselves as 'solvent' without having many more modern amenities of life. However, at least 50% of the respondents of this category may be treated as 'solvent' if the same yardstick of the remote villages are applied. The percentages of poor families are however extremely high i.e. 53.00% in remote villages who live almost from hand to mouth. The table further indicates that the percentages of landless families are significantly high i.e. 25.00% in industrial fringe which is only 5.50% in the remote villages. Quires indicate that the families employed in and depended on industries, have sold out their small quantity of land and invested the amount for constructing houses and or spent for higher education of their children. So, the reason behind their landlessness is due to their change of professions and outlook and not because of poverty. The percentage of possession of 10 *bighas* of land is high in remote villages i.e. 23.00%, which is significantly less i.e. 8.00% in industrial fringe belt areas. Quires indicate that people of industrial fringe are not depended upon agriculture and as such, they are encouraged in purchasing land. On the other hand, remote villagers are agricultural minded and as a matter of fact, they purchased more land whenever they have saved some money. The table further indicates that, remote villagers are more agriculture oriented than the industrial fringe belt areas indicating high quantum of land in their possession compared to the industrial fringe.



As regards housing condition and possession of house of the respondents it can be said that, 17.50% respondents are living in the good houses in the industrial fringe, which are more or less well constructed, well ventilated, well furnished and healthy from hygienic point of view. On the other hand, 7.50% are living in 'good houses' in the remote villages; although these 'good houses' are lacking many amenities and comparatively inferior to those of industrial fringe. More than 25.00% respondents live in rented houses in the industrial fringe belt areas who can not construct houses due to their small income. On the other hand, 18% respondents live on 'Khas' land or by the side of the roads by erecting *Jhupries*. The percentages of dilapidated houses (See Table 3-3) are much higher (49.5%) in the remote villages, the percentage of which is almost half (24.5%) in the industrial fringe. The percentage of 'reasonably good houses' are more or less the same representing 32.5% in the industrial fringe and 25% in remote villages. The table further indicates that, 58% remote villagers have income from land or pond, the percentage of which is 28% in industrial fringe. Salaried persons are very high i.e. 32% in the industrial fringe which is very insignificant i.e. 7% in remote villages. The dependence on business is almost same in the remote villages and industrial fringe the percentage of which is 22.00 and 24.50 respectively. Income from house rent is significant i.e. 18.00% in industrial fringe which is significantly less in remote villages indicating only 10.5% percent.



Table 3-4: Economic condition of the industrial fringe and remote villages.

Economic Condition	Industrial Fringe		Remote Villages	
	Number	Percentage	Number	Percentage
<i>Economically</i>				
a) Fairly solvent	19	09.50	04	02.00
b) Solvent	51	25.50	36	18.00
c) Insolvent	96	48.00	54	27.00
d) Poor	34	17.00	106	53.00
<b>Total</b>	<b>200</b>	<b>100.00</b>	<b>200</b>	<b>100.00</b>
<i>Having Land upto</i>				
a) 10 Bighas	16	8.00	46	23.00
b) 7.5 Bighas	24	12.00	33	16.50
c) 5.00 Bighas	39	19.50	51	25.50
d) below 5.00 Bighas	71	35.50	59	29.50
e) Landless	50	25.00	11	05.50
<b>Total</b>	<b>200</b>	<b>100.00</b>	<b>200</b>	<b>100.00</b>
<i>Living In</i>				
a) Good houses	35	17.50	15	07.50
b) Reasonably good houses	65	32.50	50	25.00
c) Dilapidated houses	49	24.50	99	49.50
d) Rented houses/ others/ land	51	25.50	36	18.00
<b>Total</b>	<b>200</b>	<b>100.00</b>	<b>200</b>	<b>100.00</b>
<i>4. Income From</i>				
a) Land and pond	56	28.00	116	58.00
b) Salary	64	32.00	14	07.00
c) Business	44	22.00	49	24.50
d. House rent and other	36	18.00	21	10.50
<b>Total</b>	<b>200</b>	<b>100.00</b>	<b>200</b>	<b>100.00</b>

Source: Field investigation.

The final analysis of the table indicates that the overall condition of the people of industrial fringe is much better compared to the people of remote villages. Our observation indicates that the plight of the people of industrial fringe have been raised due to additional income from the industries and also due to attitudinal changes which have encouraged fringe belt people to undertake entrepreneurship development activities.

### **3.6 Professional Background of the Study Villages:**

Profession is one of the important factors of human life since it not only moulds human life profoundly but also very often controls human nature and character. Human nature, habit, temperament, character etc are largely associated with profession. Professions of individuals are largely conditioned by many factors such as topography, *flora-fauna*, temperature, climate, industrialization, urbanization and so forth. Profession therefore, may speak about the nature and characteristics of the people and place. As a matter of fact, change of profession of people and place always attract the attention of the sociologist, for it largely bring about change in the life pattern of people and thereby closely associated with social change. Keeping these viewpoints in mind, we carefully observed the professional changes of the people in the study areas which has been presented in Table 3-5.

From the analysis of the table 3.5 four important points can be revealed i.e. (a) six types of professions are absent in the remote villages and these are hackney carriage driver, hotel-restaurant owner, washer men, motor-mechanic, porter and sales boy/girl. (b) On the other hand, three types of professions are not found in the industrial fringe belt areas; these are:

fisherman, mason and cobbler. (c) The percentage of some of the professions are more or less the same in both remote villages and industrial fringe belt areas and these are: grocery shopkeeper, hairdresser, tailor, *pan* shop owner, college/school teachers etc. These professions seem to be in the boundary line and the trend of which are gradually changing. (d) There are sharp differences among the percentages of some of the professions, the percentages of these professions are sharply declining in the industrial fringe and seem to disappear gradually from the areas. These professions run as follows:

Profession	In the industrial fringe	In the remote villages
Cultivators	04.5%	18.00%
Agricultural labour	10.00%	33.50%
Industrial worker	25.50%	12.00%
Farmer	03.50%	09.00%

The Table 3-5 indicates that, due to the impact of industrialization, some professions are disappearing from the industrial fringe belt areas and some new types of professions are emerging in those places. Not only that, the degree and tendency of some professions are also increasing and or decreasing due to industrialization.

Table 3-5: Professional background of the study villages.

Name of Profession	Industrial Fringe	Remote Villages
1. Cultivator	04.50	18.00
2. Farmer	05.50	09.00
3. Agriculture Labour	10.00	23.50
4. Industrial Worker	12.00	02.50
5. Rickshaw Puller	04.00	02.50
6. Hackney Carriage and Van Driver	07.50	-
7. Shopkeeper (grocery)	03.00	4.00
8. Hotel and Restaurant Owner	02.50	-
9. Fisher man	-	04.00
10. Black smith	-	05.50
11. Carpenter	03.50	06.00
12. Washer man	04.00	-
13. Hair Cutter and Saloon Owner	03.50	02.50
14. Motor Driver	04.00	01.00
15. Motor Mechanic	04.50	-
16. Tailor	05.50	04.00
17. Mason	-	06.00
18. Pan Shop Owner	04.00	02.00
19. Radio & TV Mechanic	05.50	02.50
20. Porter	05.00	-
21. Cobbler	-	02.50
22. Officer (both Govt. and non govt.)	03.50	01.00
23. Petty Govt. Job	03.00	01.00
24. College and School Teacher	03.00	02.50
25. Sells Boy and Sells Girl	02.00	-
<b>Total</b>	<b>100.00</b>	<b>100.00</b>

Source: Field Work.

Note: '-' indicates nil.



### **3.7 Recreational Pattern of the Study Area:**

Recreation is a kind of activity or action, which refreshes individuals and generates energy to create something healthy for the well being of society and nation. It is a sort of exposition of inner mind of individuals; because it is very often associated with the mentality and types of individuals. Healthy recreational pattern is of paramount necessity for the creation of something good to the society and as such it demands special attention of the sociologists and psychologists. In-depth analysis of the recreational pattern of the particular society may however reveal the nature and character of the society. We have however noticed that recreational patterns have been undergoing profound changes due to industrialization. We carefully watched the recreational pattern of two types of villages and have been able to find out notable distinction between the recreational pattern of the industrial fringe belt areas and those of the remote villages under study. Table 3-6 gives a comprehensive idea of the recreational pattern of the two types of village under study. It reveals that the industrial fringe belt areas are characterized by some special types of recreational pattern such as playing football, cricket, badminton etc. and there is availability of playgrounds on the other hand these plays and play grounds are not at all found in remote villages.

**Table 3-6: Recreation pattern of the industrial fringe built areas remote village.**

<b>Recreational Pattern Industrial Fringe</b>	<b>Match played/ occasions held</b>
1. Football (10 Football grounds)	40
2. Volley ball (12 Volley ball grounds)	30
3. Cricket (16 Cricket Fields)	45
4. Youth Club (16 Youth Clubs)	160
5. Badminton (10 Badminton Fields)	80
6. <i>Hadudu</i>	30
7. Folk Festival	35
8. National Days Observed	30
9. Anniversaries and Festival Observed	40
10. <i>Kabigaan</i>	04
11. <i>Lathi Khela</i>	06
12. <i>Alkap gaan</i>	02
<b><i>Recreational Pattern of the Remote Villages</i></b>	
1. Volley (2 grounds)	04
2. <i>Hadudu</i>	60
3. Folk Festival	75
4. <i>Kabigaan</i>	10
5. <i>Lathi Khela</i>	16
6. <i>Kushti Khela</i>	12
7. <i>Alkap gaan</i>	30
8. <i>Madarer gaan</i>	16
9. <i>Jonger Ashor</i>	13

Source: Field investigation.

In the fringe belt villages 16 youth clubs have been established after industrialization. During the time of our field investigation 160 matches of different types were played under the patronisation of these youth clubs. Moreover youth club members undertook some social welfare activities which include adult education programmes, observance of anniversaries and festivals such as national days, *Eid-reunion*, *Eid-e-Miladunnabbi* etc. But in the remote villages, youth clubs are not found and as such aforesaid activities are not also found operative. In the industrial fringe belt villages, there are 10 football grounds, 6 cricket grounds and 10 badminton fields, the number of which gradually increased during the time of field investigation. Volleyball is becoming popular in the remote villages, the play ground of which is only 2. On the other hand, its numbers are 12 in the industrial fringes. The match played by these fields are quite significant i.e. thirty. Cricket game is becoming more and more popular in the industrial fringe, having its 6 playgrounds in the area. Quite a significant number of matches, i.e. 45 have been played by the patronisation of these youth clubs which are completely absent in the remote villages, although occasionally some young chaps were found practising this game in the vacant paddy fields.

Badminton game is also popular in the industrial fringe belt villages, which is gradually gaining priority and importance. During the time of field investigation, as many as 80 matches were played by 10 badminton youth clubs. This game is quite absent in the remote villages, since it involves sufficient money, permanent field, leisure period and consumption of electricity. *Hadudu*, an indigenous game is popular in both the industrial fringe belt villages and remote villages. But its popularity and practice is

significantly high in the remote villages. Folk festivals were observed in the industrial fringe belt villages under institutional patronization, the number of which was recorded 35 during the time of fieldwork. Due to the absence of institutional patronisation those are seldom held in the remote villages. *Kabigan*, *Lathikhela* and *Alkapgan* are very popular in the remote villages, which are gradually disappearing in the industrial fringe belt villages since its number of observance and frequency seem to be insignificant in the area. *Kustikhela*, *Madarer gann* and *Janger Ashor* are popular in the remote villages, which are almost nil in the industrial fringe belt villages. From the analysis of the table it can however be said that indigenous games and festivals are gradually disappearing from the industrial fringe belt villages on the contrary, foreign games and recreations are gaining priority in the industrial fringe belt villages after industrialization.

### **3.8 Educational Institutions in the Study Area:**

Education is not only an indicator of social development but also an important agent of social change, which accelerates the pace of change in almost all sectors of social life. Educational standard of a particular area is very much related to educational institutions, without which no formal education can be imparted. We therefore made a survey on the educational institutions in the areas under study. Table 3-7 presents a sharp distinction between the number of educational institutions and roll strength of students of the two types of villages. The table indicates that there are as many as 34 educational institutions of various types, which are engaged in spreading education in the industrial fringe belt villages, the number of which is only 14 in the remote villages. The number of students in the industrial fringe belt



villages are 9550, the percentage of which is around four times bigger than that of remote villages. It is striking to note that Degree colleges, Intermediate colleges, High English schools and Junior high schools are not established in remote villages and as such, no English knowing people is found in those areas. On the other hand, 2 Degree colleges, 3 Intermediate colleges, 6 High English schools and 8 junior schools are smoothly functioning in the industrial fringe belt villages and as a result, English knowing people as well as its cultural influence can be noticed in those villages. It is also interesting to note that, the number of *Madrashas* and mosque based *Madrashas* are higher in the remote villages, the number being 6 and 10 respectively, the strength of which is almost half in the industrial fringe belt villages. The number of primary school in the industrial fringe belt villages are five times higher and the numbers of students are four times bigger in the industrial fringe belt villages. There is also sharp difference between the percentage of literacy of males and females between the two areas; industrial fringe belt villages being progressive and leading in this regard.

Table 3-7: Educational institution in the industrial fringe and remote villages.

Types of educational institutions	Industrial Fringe		Remote Village	
	No. of institutions	No. of students	No. of institutions	No. of students
1. Degree College	02	800	-	-
2. Intermediate College	03	1200	-	-
3. High school	06	2000	-	-
4. Junior High School	08	2400	-	-
5. Primary School	10	2500	02	600
6. <i>Madrasha</i>	06	350	10	3000
7. <i>Mosque based Madrasha</i>	10	300	19	4200
<b>Total</b>	<b>45</b>	<b>9550</b>	<b>31</b>	<b>7800</b>
8. Literacy rate (male)	50.30%	-	-	9.50%
9. Literacy rate (female)	39.50%	-	-	4.50%

Source: Field investigation.

Note: Indicates ‘-’ nil.

### 3.9. Religious Institutions:

Religion is an important factor of human life. It has tremendous influence on human habits and character. Religious belief and practices are changing due to several factors. As Auguste Comte has observed, peoples’ religious and social developments have undergone profound changes, which had to pass through three stages of development, which he called law of three stages. Religious activities are largely associated with religious institutions, since it has kept indelible stamp on human mind. Bangladesh is a country, which has

inherited puritan culture from time immemorial. Most of the rural people of Bangladesh are religious minded having different faiths in religion i.e. Mohammedanism, Hinduism, Christianity, Buddhism etc. Changes in the practice of religion can be noticed in rural and urban areas of Bangladesh. But its changes may be evident in the industrial fringe belt areas. Table 3-8 presents a comprehensive view in connection with the establishment of religious institutions and the number of attendants in different prayers, rituals etc in two types of villages i.e. industrial fringe belt villages and remote villages. It can be seen from the table that, there are two Islamic *Madrashas* in the fringe belt areas under study. On the other hand, in four remote villages of our study i.e. *Gholharia, Aamgachhi, Sindur Kushumbi and Basna*, four Islamic *Madrashas* have been established although their economic conditions are not improved compared to industrial fringe belt villages. These *Madrashas* are run by the financial helps of four villages, where these institutions are located. Number of students of the *Madrashas* of remote villages are also significantly high, representing 325 students in the remote villages and only 79 in fringe belt villages. The number of mosque based *Madrasha* in fringe belt villages are only 2, whereas its numbers are four times bigger in remote villages. Number of students in the mosque based *Madrashas* of remote villages are high i.e. 540 which are only 62 in the fringe belt villages. The number of *Jumma Masjid* i.e. congregation prayer mosques are 10 in four remote villages under study, the number of which are only 4 in fringe belt villages. The number of attendants in the congregation mosques are also noticeably high i.e. around five times bigger, representing about 1500 *Musollis* in the mosques. The number of *Waqtia*

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*Masjid* and its attendants are significantly high in remote villages representing 15 and 500 respectively against only 5 and 15 in the fringe belt villages. The number of *Eidgah Maidan* are also significantly high in remote villages i.e. 10 which is even less than 50 percent in the fringe belt villages indicating only four. But it is interesting to note that, the number of attendants in the *Eidgah Maidan* are surprisingly high in fringe belt villages representing 2000 in the *Edul Fitre* and *Edul Azha*, noticed during the time of our field investigation. The attendance in the *Tarabi* prayer in the fringe belt villages are very few indicating only 200 persons in different mosques, the number of which are more than three times bigger i.e. 650 persons in different *Waqtia Masjid*. The number of *Mondirs* of the Hindu community in the fringe belt and remote villages are quite same, but its *Voktos* are more than three times bigger indicating 200 attendants in the *Durgapuja* observed during the time of our field investigation. There are two *Majars* in the remote villages, where around 500 *Voktos* were found attending *Oros* and in different occasions. There is only one church in remote villages, where 50 visitors were found in different times.

It appears from the table that the numbers of different religious institutions are significantly less in the fringe belt villages i.e. only 18 compared to 51 in the remote villages. Not only that, the number of students and attendants in the fringe belt educational institutions and in other religious institutions are also significantly less indicating 2863 and 6075 respectively.



**Table 3-8: Religious institutions and number of attendants in the ceremonies/rituals.**

Name of Religious Institutions	Number of institutes FBV	Number of institutes RV	Number of attendants FBV	Number of attendants RV
<i>Madrasha</i>	02	04	79	325
Mosque based <i>Madrasha</i>	02	08	62	540
Congregation Prayer Mosjid	04	10	390	1500
<i>Waqtia Masjid</i>	05	15	77	500
<i>Mandir</i>	01	01	55	200
<i>Majar</i>	-	02	-	510
Church	-	01	-	50
<i>Eidgah Moidan</i>	04	10	2000	1800
<i>Tarabi Namaj</i>	-	-	200	650
<b>Total</b>	<b>18</b>	<b>51</b>	<b>2863</b>	<b>6075</b>

Source: Field Investigation

Note: FBV means fringe belt village

RV means remote village

'-' means nil

### 3.10 Political Institutions:

Man is not only a social animal but also a political animal. Politics is an inherent nature of individual. Although educated urban people are politically more conscious and yet it cannot be denied that, rural people are gradually being conscious day by day.

Our investigation reveals that, fringe belt areas are politically being advanced compared to remote villages. Our long observation and informal interviews with conscious and elderly people reveal that, the fringe belt villagers were not that much politically conscious as are to day. Table 3-9 reveals such facts. The table indicates that, offices of different major political parties i.e. Awami League, Bangladesh Nationalist Party, Jamate-e-Islami, Jatio Party are located in the fringe belt villages. Investigations reveal that, the party offices of Awami League and Bangladesh Nationalist Party are located in each villages i.e. *Harian*, *Shaimpur*, *Jinnah Nagar* and *Bhugroil*, which are not at all found in the remote villages i.e. *Gholharia*, *Aamgachhi*, *Sindur Kushumbi* and *Basua*. The number of persons actively affiliated with each of the above mentioned political parties are also significantly high i.e. 400, 600, 500 and 300, the number of which are significantly less in the remote villages excepting Jamat-e-Islami, the member of which are approximately 1000. Inquiries reveal that Jamat-e-Islami (according to the remote villagers) is a Islamic political party, the objective of which is to establish Islamic law and order in the country and as such, they are supporters of Jamat-e-Islami. The supporters of Jatio Party are slightly high in the remote villages compared to fringe belt villages. There are two Ward Commissioners office in two fringe belt villages, out of four fringe belt villages under study, the active workers of which are around 100.

**Table 3-9: Political and local government institutions and members of affiliations.**

Name of political parties/local govt. office	Number of office		Actively affiliated persons	
	Fringe belt villages	Remote villages	Fringe belt villages	Remote villages
Awami League	4	-	400	60
Bangladesh Nationalist Party	4	-	600	80
Jamate-e-Islami	2	-	500	1000
Jatio Party	2	-	300	400
Ward Commissioner Office	2	-	100	-
<b>Total</b>	<b>14</b>	<b>-</b>	<b>1900</b>	<b>1540</b>

Source: Field Investigation.

It appears from the table that fringe belt villages are gradually being politically conscious and active due to opening of political parties. The investigations further reveal that, most of the persons actively associated with political parties have either come from adjoining districts or from India. But the local peoples are not directly supporters of political parties.

### **3.11 NGO Activities:**

Bangladesh is one of the developing countries of the world. Per capita income of the people of Bangladesh is very meagre. More than 50 percent people of rural Bangladesh are below the poverty level. Government efforts and activities are not sufficient to elevate the standard of life of rural people. As a matter of fact, non-government organizations (NGOs) began to emerge after the creation of Bangladesh. Several thousand national and international organisations are now working in rural Bangladesh with a view to raising the standard of life of the people of Bangladesh specially in the rural areas.

Table 3-10: NGO office and its coverage.

Name of NGOs	Number of centre		Members covered	
	Fringe belt village	Remote villages	Fringe belt village	Remote villages
BRAC	6	4	400	240
Grameen Bank	4	2	240	120
ASA	2	4	120	240
PROSHIKA	1	3	60	180
TMSS	1	4	60	240
<b>Total</b>	<b>14</b>	<b>17</b>	<b>880</b>	<b>1020</b>

Source: Field Investigation.

In our study fringe belt villages, five NGO branches namely BRAC, Grameen Bank, ASA, PROSHIKA and TMSS are working with their specific objectives such as micro-credit program, expansion of literacy, poverty reduction, women empowerment etc. Table 3-10 indicates that, there are 14 branches of the above mentioned NGOs in fringe belt villages, the active members of which are 880. On the other hand, 17 branches of the NGO are located in the remote villages, the active members of which are 1020. It appears from the table that, the target of the NGOs are remote villagers indicating the number of branches 17 in remote villages, against 14 in the fringe belt villages. Its active members are also high in the remote villages under study.

### 3.12 Road Communication and Electricity:

Standard of roads and communication system is an important indicator of development. Because, economic and social developments are closely



associated with communication system. Availability of electricity is also very important for ensuring not only economic development but also social development. Study has revealed that increase of population has direct relationships with the availability and use of electricity. The rate of increase of population is higher in those villages which are not electrified. In our study areas, where electrification has been done, average family size is small i.e. approximately 6 compared to remote villages, where the average family size is more than 9.

Our field study and interviews with the elderly people have revealed that, the communication system in the fringe belt villages were very backward before industrialization. In this connection it may be mentioned that, *Harian* sugar mill authority has constructed some roads with their own initiative and financial assistance. Table 3-11 indicates that there are 25 km metalled roads in fringe belt areas of which 5 km is at *Harian* Sugar Mill adjoining areas, 6 km is at *Shaimpur* which is adjacent to Rajshahi Sugar Mills, 8 km is at *Jinnahnagar* which is attached to BSIC *Shilpa Nagar*, and 6 km is at *Bhugroil* which is located in the surrounding areas of Rajshahi Textile Mills. Study and observation reveal that, all these roads have been completed after the establishment of these mills. On the other hand, there is no metalled road in the four remote study villages. In this connection it may be mentioned that, there is no *Kancha* road at *Shaimpur* and *Jinnahnagar* area. Only 3 km *Kancha* road is found at *Harian* Sugar Mill area and 2 km is found at *Bhugroil* Textile Mill area. In four remote villages, 31 km *Kancha* roads have been identified by the researchers which are required to be metalled immediately.

The table further indicates that, at *Harian* 500 homes have been electrified out total 750 homesteads. The number of electrified homes at *Shaimpur*, *Jinnah Nagar* and *Bhugroil* are 800,700 and 500 against total homesteads of 1200,750 and 650 respectively. Nearly 75% houses of these four villages have been electrified which are almost uncommon in the context of Bangladesh where 30.00% houses have been electrified in the rural areas. On the other hand, out of 3000 homesteads in the remote villages, no house has been electrified. Study and investigation revealed that, due to the improvement of road communication and electrification many other developments in the fringe belt areas had taken place, which will be shown later on in this chapter and elsewhere in other chapters of this work.

**Table 3-11: Communication and electricity in the study areas.**

Name of Villages	Road in km		No of houses	
	Metalled	Kancha	Electrified	Unelectrified
<i>Harian</i>	5	3	500	250
<i>Shaimpur</i>	6	-	800	400
<i>Jinnahnagar</i>	8	-	700	50
<i>Bhugroil</i>	6	2	500	150
<b>Total</b>	<b>25</b>	<b>5</b>	<b>2500</b>	<b>850</b>
<i>Gholharia</i>	-	8	-	600
<i>Aamgachhi</i>	-	6	-	700
<i>Sindur Kushumbi</i>	-	8	-	800
<i>Basua</i>	-	9	-	900
<b>Total</b>	<b>00</b>	<b>31</b>	<b>00</b>	<b>3000</b>

Source: Field investigation.

Note: km means kilometre

'-' indicates nil

### 3.13 Use of Water, Drainage and Sanitation:

Use of water is an important matter in our day today life. Safe drinking water is of paramount importance since many water borne diseases are taking lives of rural people in Bangladesh. A significant percentage of the rural people are deprived of safe drinking water. In rural Bangladesh, a significant number of the people are still drinking pond or river water due to non-availability of tubewell or supplied tap water. Table 3-12 indicates that at *Harian*, out of 45 study families 26 use tubewell and 19 use tap water for their drinking purpose. At *Shaimpur* village, about 60 percent households use tubewell and rest 40 percent use tap water for drinking purpose. The use of tube well at *Jinnah Nagar* and *Bhugroil* for drinking constitute 42 and 25 households against its total number 60 and 40 respectively. On the other hand, the use of tube well by households at *Gholharia*, *Aamgachhi*, *Sindur Kushumbi* and *Basua* are 31, 25, 32 and 29 respectively. The use of tap water in the remote villages are quite nil since there is no water line in these villages. The use of *Kua* water for drinking purpose is quite significant in remote villages the figure being 24, 15, 23 and 21 households at *Gholharia*, *Aamgachhi*, *Sindur Kushumbi* and *Basua*.

Drainage is an important factor of civic life. In the absence of scientific drainage, health and hygienic condition of the locality may deteriorate tremendously. The table 3-12 indicates that, at *Harian* about 80% drainage are *pucca* and the rest 20% are *Kancha*. At *Shaimpur* about 60% of the drainage are *Pucca* where about 40% drainage are *Kancha*. The drainage system of *Jinnahnagar* and *Bhugroil* is quite satisfactory since its drainage are around 70% scientific and *Pucca*.

Sanitary latrines are quite absent in rural Bangladesh, where a vast majority of the people perform their evacuation in the open field or bush. Our study reveals such truth. In our fringe belt villages, no family performs its evacuation in the open air or bush. On the other hand, this is a common feature in our remote villages, where about 65% of the families perform their evacuation in the bush. The percentage of such acts in *Aamgachhi*, *Sindur Kushumbi* and *Basua* are 59, 58 and 69 respectively. Only 5% of *Gholharia*, 6% of *Basua* village have semi-sanitary latrine. The use of *chari paikhana* at those villages are 30, 35, 36 and 25 percent respectively, where no scientific sanitary latrine are found.

Table 3-12: Use of water, drainage, sanitation and source of water.

Name of village	Source of water				Drainage %		Latrine %			
	Drinking		Washing		Pucca	Kancha	Sanitary	Semi-sanitary	Chari paikhana	Bush
	Tubewell	Tap	Tubewell & Tap	Pond						
<i>Harian</i>	25	19	30	15	80	20	30	40	30	-
<i>Shaimpur</i>	30	25	40	15	60	40	35	60	05	-
<i>Jinnahnagar</i>	42	18	50	10	70	30	51	40	09	-
<i>Bhugroil</i>	25	15	35	05	65	35	36	45	19	-
		Kua	T+K	Pond						
<i>Gholharia</i>	31	24	10	45	-	-	-	05	30	65
<i>Aamgachhi</i>	25	15	15	25	-	-	-	06	35	59
<i>Sindur Kushumbi</i>	32	23	25	30	-	-	-	07	36	58
<i>Basua</i>	29	21	20	30	-	-	-	06	25	69

Sources: Field investigation.

Note: 'T' means tubewell

'K' means Kua



### 3.14 Health Seeking Behaviour:

There are sharp differences between the health seeking behaviour of the fringe belt villages and that of remote villages under study Table 3-13 presents a comprehensive picture in connection with health seeking behaviour of two types of villages under study. Allopathic treatment has occupied highest priority in the fringe belt villages. Fifty percent inhabitants of the village *Harian* had taken Allopathic treatment during the time of field investigation. The percentages of Homeo, Herbal and Cosmopolitan treatment taken by the same villagers are 25, 10 and 5 respectively. Treatment techniques offered by *Imam*, *Ojha* and Quack are comparatively less and quite same, the percentage of which is only 5. Health seeking behaviour of the people of such other villages i.e. *Shaimpur*, *Jinnahnagar* and *Bhugroil* are also as like as of *Harian* village. Here also, Allopathic treatment occupied highest priority, the percentages being 45, 36 and 43 respectively. On the other hand, remote villagers gave less priority on Allopathic treatment, the percentage being 21 at *Gholharia*, 18 at *Aamgachhi*, 23 at *Sindur Kushumbi* and 22 at *Basua* village.

Remote villagers under study gave much priority and importance on Homeopathic and Herbal treatments. This was because of cheap price and availability of Homeopathic doctors and herbal *Kabiraj*. *Jharfook* by *Imams* and treatment by *Ojha* and quack are also common and frequent in the remote villages under study. The table further indicates that, cosmopolitan method (i.e. more than one method at a time) is very rare, which has been taken by around 12% people of fringe belt villages. This method is nil at remote villages under study.

The study and inquiry indicate that, with process of industrialization people's income and educational standard of the fringe belt villagers have been significantly raised which encouraged them to take Allopathic treatment in lieu of taking the help of *Ojah*, *Iamam* or quack. Interviews with elderly people give such light in connection with health seeking behaviour of the people in the study areas.

**Table 3-13: Health seeking behaviour of the people of study areas in terms of percentage.**

Name of villages	Allopathic	Homeopathic	Herbal	Cosmopolitan	Imam	Jharfook	Ojha & quack
<i>Harian</i>	50	25	10	05	05	05	-
<i>Shaimpur</i>	45	30	15	-	05	03	02
<i>Jinnah Nagar</i>	36	29	15	03	07	06	04
<i>Bhugroil</i>	43	30	07	04	06	07	03
<i>Gholharia</i>	21	23	16	-	15	08	17
<i>Aamgachhi</i>	18	24	13	-	23	10	12
<i>Sindur Kushumbi</i>	23	27	12	-	21	10	07
<i>Basua</i>	21	20	19	-	18	13	09

Sources: Field investigation.

### 3.15 Pattern of Social Stratification and Social Mobility:

Although there is no rigid social stratification like urban areas of Bangladesh and yet we have found some sort of stratifications in our two types of study villages. In the fringe belt villages, the conception of *Ashraf* and *Atraf* are more or less evident where *Ashraf* constitutes *Imam, Maulanas, Peer-Fakirs*, high officials, big land owners etc. Around 2% of the fringe belt village people have constituted *Ashraf* which were quite absent in the remote villages. In the opinion of the people under study, *Atraf* constitutes *Dhopa, Napit, Tanti, Muchi* etc. which have formed around 1% of the study people. This conception is not prevalent in the remote villages and as such, it was found absent. Upper middle class constitute big land owners, merchants, high officials which have constituted about 2% of the respondents under study. About 25 middle class families have been identified in the fringe belt villages which constituted government college teachers, mid level officers, businessmen etc. This class is absent in the remote villages under study. Lower middle class consisting of private college teachers, high school teachers, clerks, NGO workers, constituted around 35% among the fringe belt families, the percentage of which is 45 in remote villages. The lowest class consisting of mason, carpenter, driver, mechanic, day labour and share-cropper etc. have constituted almost the same percentage among the respondents in both fringe belt and remote villages. *Muchi*, latrine cleaner etc. are treated as untouchable class, the percentage of which is quite insignificant i.e. 0.05% in both the areas under study. This table is not exhaustive since the conceptions of social stratification among the villagers

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are still inadequate. However, we have not used our value judgement in preparing the table. Finally it can be said that the conception of stratification is more or less clear and sharp in the fringe belt villages under study.

**Table 3-14: Pattern of social stratification and mobility.**

Pattern of stratification	Consist of	Fringe belt village (%)	Remote village (%)
<i>Asharff</i>	<i>Imam, Moulana, Peer-Fakir, Mid level official, Land owners, etc.</i>	005	0.50
<i>Atraf</i>	<i>Dhopa, Napit, Tanti, Muchi etc.</i>	001	0.50
Upper middle class	Land owner, Merchant, High official, etc.	002	-
Middle class	Govt. college teachers, Mid level officer, Business men, etc.	2.50	8.50
Lower middle class	Private college teaches, High school teachers, Clerks, NGO workers, etc.	40.0	450
Lowest class	Mason, Carpenter, Driver, Mechanic, Share-cropper etc.	49.0	45.00
Untouchable class	<i>Muchi, Latrine cleaner etc.</i>	0.50	0.500
	Total =	100.00	100.00

Sources: Field investigation.

### 3.16 Religious Belief and Practices:

Religion is one of the important factors of social life. It largely controls human behaviour and very often moulds human character. Socio-economic activities are also very often conditioned by religious belief. Social norms and values of human being are largely associated with religious dogma. Not only that, economic activities are also associated with religious values and religious norms. Max Weber in his famous work 'Protestant Ethics and the Rise of Capitalism' discovered how protestant ethics played role in the



development of capitalism in Europe. Therefore, religion shall not be simply viewed as a matter of belief and practice in connection with sacred things or supernatural power, rather its role in connection with worldly matters should also be evaluated carefully.

As we know, about 85% of the people of Bangladesh are Muslims and majority of them live in the rural areas. Their entire life style, activities and characters are conditioned by Islam directly or indirectly. About 10% of the people of Bangladesh have constituted Hinduism which has emerged as a religion through several years tradition. This religion is therefore termed as a religion of tradition, in Bengali which is called *Sonaton dhorma*. In this connection one thing should be clearly stated that, Bangladesh is a country of religious tolerance and cooperation. As a matter of fact, anybody can see that all the religious followers are living here in peaceful atmosphere and performing their own religious rituals without any conflict or disturbance from time immemorial. Although Christian, Buddha and Tribal people have constituted a meagre percentage of population and yet they never feel themselves minority. They are also enjoying full religious freedom and living in a soothing religious atmosphere in Bangladesh. Another important factor may be mentioned that, although every religion has its own identity and characteristics and yet, it has created a religious based cultural diffusion which is a matter of special attention for the sociologists of Bangladesh. With this aforesaid idea in mind, we watched over the religious belief and practices of major religions of Bangladesh in the fringe belt areas as well as remote villages and tried to discover the changes which have taken place in religious belief and practices after industrialization among the respondents

selected for study visa-via in the remote villages. In addition to these changes, we also noticed the increasing trend of religious institutions in remote villages (see Table 3-8).

Table 3-15 presents a comprehensive view in connection with religious belief and practices in the industrial fringe belt areas and remote village under study. At *Harian*, out of 45 families 39 were Muslims and the rest 6 were Hindus. Of these 45 families, members of 10 families strictly follow religious rituals and have strong faith in their respective religions. Among these 45 families, 20 family members are reluctant or flexible in following their religious rituals and 15 family members have neither faith in their religions nor they follow any thing of these religions. We selected 55 families at *Shaimpur* for our study. The picture of this village is also as good as village *Harian*, where 45 constitute Muslim families out of total 60 families under study. There were 8 Hindu families and the rest 2 were Christian families which were brought under study. Out of these 55 families only 16 family members were found more or less strict in following their religious rituals. Most of the members of Muslim families would say their prayers, perform fast in the month of *Ramadan*. On the other hand, members of 19 families were casual in performing their religious formalities. Of these 45 families, 8 were Hindus, who were more or less punctual in attending their *Puza* rituals but 20 Muslim family members were not at all religious minded, who did neither attend religious prayers nor attended any religious *Jalsha*. They simply attended *Eid* prayers but did not perform fast in the month of *Ramadan*. It is striking to note that, these families sacrificed animals in the name of Allah in the *Eidul Azha*. The situation of the village

*Jinnah Nagar* and *Bhugroil* are almost same in connection with religious belief and practices, where strict followers of religion are 13 and 10 respectively. The casual followers of religion in this village are 28 and 20 respectively. The total picture of these 4 fringe belt villages are: of the total 200 families 169 are Muslim, 25 are Hindus, and the rest 6 are Christian. Out of these 200 families, only 47 follow their religions strictly, 88 casually and the rest 65 do not at all follow their religious rituals.

As we have stated, same number of families were selected from the remote villages for our study and observation. We carefully watched over these families to find out the distinction between the religious belief and practices with view to discovering the impact of industrialization on our study area, since one of our objectives was to examine the hypothesis, "family bond and religious belief and practices among the people of different strata have become loose around industrial fringe." We have been able to prove this hypothesis correct since there is a sharp distinction between the belief and practices of religion of the two types of villages under study. Of the total 200 families under study in remote four villages, 129 families strictly follow religions and have strong faiths in their religions, the number of such families are only 47 i.e. nearly one third compared to fringe belt areas under study. The number of flexible followers of religion in the remote villages are 48, the number of such families in fringe belt villages are almost double i.e. 88. The number of on-practising religious families in the remote village are only 23, which are more than double representing 65 families in the fringe belt villages under study.



From the analysis of this table it may be opined that, with the establishment of industries, peoples of the villages of industrial fringe, were attracted towards modern recreational aspects such as enjoying movie, seeing television drama, playing cricket, taking liquor and such other foreign enjoyments and gradually drifted themselves from indigenous enjoyments which led them towards religious erosion. Interviews with the elderly people and our close observation over the years indicate that, people of these villages were as religious as we have found in the remote villages. But with the high influx of population in these villages from other adjoining districts, people's life style and attitudes towards life and society had undergone profound changes owing to industrialization. Religious belief and practices in the fringe belt villages have become loose with the impacts of industrialization.

**Table 3-15: Religions belief and practice of the respondents.**

Name of villages	Number of respondents religious belief					Practice of religion		
	Total	Muslims	Hindus	Christian	Santal	Strictly follow	Flexible in religion	No
<i>Harian</i>	45	39	06	-	-	10	20	15
<i>Shaimpur</i>	55	45	08	02	-	15	19	20
<i>Jinnah Nagar</i>	60	50	07	03	-	13	28	19
<i>Bhugroil</i>	40	35	04	01	-	10	20	10
<b>Total</b>	<b>200</b>	<b>169</b>	<b>25</b>	<b>06</b>	<b>-</b>	<b>49</b>	<b>87</b>	<b>64</b>
<i>Gholharia</i>	55	46	08	-	02	31	19	05
<i>Aamgachhi</i>	40	35	05	-	-	26	09	05
<i>Sindur Kushumbi</i>	55	46	07	-	02	34	11	10
<i>Basua</i>	50	40	08	-	02	38	09	03
<b>Total</b>	<b>200</b>	<b>166</b>	<b>28</b>	<b>-</b>	<b>06</b>	<b>129</b>	<b>48</b>	<b>23</b>

Sources: Field investigation.

Note: '-' means nil



### 3.17 Ornaments and Cosmetics:

Rural girls are quite simple and their ornaments and cosmetics are also simple and traditional. The traditional dress of males are *Lungi* and *Panjabi*. On the other hand rural women use *Shari* from time immemorial. We carefully observed that rural grown up girls use indigenous ornaments and their cosmetics are also quite simple. The girls and women of fringe belt villages are quite forward in using ornaments and costumes. Table 3-16 gives detailed picture in this regard. The fringe belt village girls and women use necklace, earring, ring finger, *churi*, nose flower, chain, *bala*, etc. On the other hand, remote village girls under study use *Makri*, *Tabeez*, *Bichha*, *Nupur*, *Nolok*, *Bazu* etc. The use of cosmetic by the fringe belt village girls are quite interesting and noticeable: these are cream, face powder, eye liner, lotion, perfume, perfumed oil etc. The rural girls usually use *Alta*, *teep*, vermilion etc.

The study indicates that the girls of the fringe belt villages were not so much inclined towards cosmetic and ornaments. But after industrialization they began to use modern cosmetic day by day. Discussion with remote girls reveal that they also want to use such kind of ornaments and cosmetics which are used by fringe belt girls, but they can not afford those due to their pecuniary conditions.

Table 3-16: Ornaments and cosmetic used by the women in the study area.

Name of villages	Name of ornaments used	Name of cosmetics used	Dress & costume
<i>Harian</i>	Necklace, ear ring, bracelet, finger ring, <i>churi</i> , <i>nakful</i>	Lipstick, nail polish, eye brow, face power, <i>teep</i> , vermilion	<i>Sharee</i> , blouse, <i>bressaire</i> , petticoat, maxi, trouser, shirt, <i>ganzee</i> , <i>lungi</i>
<i>Shaimpur</i>	Necklace, ear ring, bracelet, finger ring, <i>churi</i> , <i>nakful</i>	<i>Mehedi</i> , snow, powder, lipstick, nail polish, eye brow, face power, <i>teep</i> , vermilion	<i>Sharee</i> , blouse, <i>bressaire</i> , petticoat, maxi, trouser, shirt, <i>ganzee</i> , <i>lungi</i>
<i>Jinnah Nagar</i>	Necklace, ear ring, bracelet, finger ring, <i>churi</i> , <i>nakful</i>	<i>Mehedi</i> , snow, powder, lipstick, nail polish, eye brow, face power, <i>teep</i> , vermilion	<i>Sharee</i> , blouse, <i>bressaire</i> , petticoat, maxi, trouser, shirt, <i>ganzee</i> , <i>lungi</i>
<i>Bhugroil</i>	Necklace, ear ring, bracelet, finger ring, <i>churi</i> , <i>nakful</i>	<i>Mehedi</i> , snow, powder, lipstick, nail polish, eye brow, face power, <i>teep</i> , vermilion	<i>Sharee</i> , blouse, <i>bressaire</i> , petticoat, maxi, trouser, shirt, <i>ganzee</i> , <i>lungi</i>
<i>Gholharia</i>	<i>Makre</i> , <i>tabeez</i> , <i>bichha</i> , <i>nupur</i>	<i>Alta</i> , <i>mehedi</i> , snow, powder	<i>Lungi</i> , <i>panjabee</i> , <i>sharee</i> , shirt, <i>dhooti</i>
<i>Aamgachhi</i>	<i>Makre</i> , <i>tabeez</i> , <i>bichha</i> , <i>nupur</i>	<i>Alta</i> , <i>mehedi</i> , snow, powder	<i>Lungi</i> , <i>panjabee</i> , <i>sharee</i> , shirt, <i>dhooti</i>
<i>Sindur Kushumbi</i>	<i>Makre</i> , <i>tabeez</i> , <i>bichha</i> , <i>nupur</i>	<i>Alta</i> , <i>mehedi</i> , snow, powder	<i>Lungi</i> , <i>panjabee</i> , <i>sharee</i> , shirt, <i>dhooti</i>
<i>Basua</i>	<i>Makre</i> , <i>tabeez</i> , <i>bichha</i> , <i>nupur</i>	<i>Alta</i> , <i>mehedi</i> , snow, powder	<i>Lungi</i> , <i>panjabee</i> , <i>sharee</i> , shirt, <i>dhooti</i>

Sources: Field investigation.

### 3.18 Observance of National Days and Religious Festivals:

Rural life and society is quite distinct and different from that of urban life and society from various dimensions. In the rural areas, some indigenous games are found. On the other hand, foreign games such as cricket,

badminton, volleyball etc. are very popular in urban areas. Due to globalization and influence of foreign cultures, urban games are getting importance and priority in rural areas. In our study areas we have noticed such trend. But, still there are some indigenous games such as *Hadudu*, *Gollachhut*, *Kushti* etc. are very popular in remote villages. Table 3-17 gives a clear picture about the observance of national days, religious festivals and such other occasions, which are recreational in nature.

The table indicates that some special national days such 16th December, 25th March, 21st February etc. are observed with much priority and enthusiasm. *Eid-e-Miladunnabi*, *Eidul-Fitre*, *Eidul-Azah*, *Muharram* etc. are also observed with great religious enthusiasm. These national days are not observed in our remote villages under study, although they go to *Eidgah* to say their congregation prayer. On the other hand, they organise occasions like *Aalkapgaan*, *Jalsha*, *Oros* etc. *Kushti*, *Hadudu*, *Paushmela*, *Kabigaan* etc. These are very popular in the remote villages under study. Football and cricket are equally popular in both fringe belt and remote villages, although cricket games are not held in the rural areas under study since it involves much amount and wide field. But occasionally rural young boys were found practising cricket games in the open uncultivated paddy fields. Badminton is popular in the fringe belt villages, where girls were also found playing this game in their courtyards and in front of houses. Gradually these games are being popular in the rural fringe belt areas.

Investigations reveal that these games were not found in the fringe belt villages but after industrialisation these games began to get priority in the areas under study.



Table 3-17: Observance of national days, religious festivals, games &amp; sports.

Name of villages	Observance of national days, religious festivals	Other occasion
<i>Harian</i>	16th December, 25th March, 21st February, 15th August, <i>Eid-e-Miladun Nabi</i> , <i>Ashura</i> , <i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Boishakhe mela</i>	<i>Boishakhe mela</i> , religious gathering, cricket, volley games on special occasion
<i>Shaimpur</i>	16th December, 25th March, 21st February, 15th August, <i>Eid-e-Miladun Nabi</i> , <i>Ashura</i> , <i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Boishakhe mela</i>	<i>Boishakhe mela</i> , religious gathering, cricket, volley games on special occasion
<i>Jinnah Nagar</i>	16th December, 25th march, 21st February, 15th August, <i>Eid-e-Miladun Nabi</i> , <i>Ashura</i> , <i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Boishakhe mela</i>	<i>Boishakhe mela</i> , religious gathering, cricket, volley games on special occasion
<i>Bhugroil</i>	16th December, 25th march, 21st February, 15th August, <i>Eid-e-Miladun Nabi</i> , <i>Ashura</i> , <i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Boishakhe mela</i>	<i>Boishakhe mela</i> , religious gathering, cricket, volley games on special occasion
<i>Gholharia</i>	<i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Kushti</i> , <i>Hadudu</i> , <i>Poush mela</i> , <i>Kabigaan</i> , <i>Alkapgaan</i>	<i>Wristling</i> , <i>hadudu</i> , <i>poush mela</i> , <i>kabigaan</i> , <i>Alkapgaan</i> , <i>jalsha</i> , <i>orosh</i> etc.
<i>Aamgachhi</i>	<i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Kushti</i> , <i>Hadudu</i> , <i>Poush mela</i> , <i>Kabigaan</i> , <i>Alkapgaan</i>	<i>Wristling</i> , <i>hadudu</i> , <i>poush mela</i> , <i>kabigaan</i> , <i>Alkapgaan</i> , <i>jalsha</i> , <i>orosh</i> etc.
<i>Sindur Kushumbi</i>	<i>Eidul-Fitre</i> , <i>Eidul-Azha</i> , <i>Kushti</i> , <i>Hadudu</i> , <i>Poush mela</i> , <i>Kabigaan</i> , <i>Alkapgaan</i>	<i>Wristling</i> , <i>hadudu</i> , <i>poush mela</i> , <i>kabigaan</i> , <i>Alkapgaan</i> , <i>jalsha</i> , <i>orosh</i> etc.
<i>Basua</i>	<i>Eid-ul-Fitre</i> , <i>Eid-ul-Azha</i> , <i>Kushti</i> , <i>Hadudu</i> , <i>Poush mela</i> , <i>Kabigaan</i> , <i>Alkapgaan</i>	<i>Wristling</i> , <i>hadudu</i> , <i>poush mela</i> , <i>kabigaan</i> , <i>Alkapgaan</i> , <i>jalsha</i> , <i>orosh</i> etc.

Sources: Field investigation.



### 3.19 Personal Belonging:

Expenditure pattern very often determines the nature and characteristics of individuals. Possession of certain goods by an individual is not simply a matter of financial ability rather it expresses taste and outlook of a person. A wealthy peasant of the rural areas of Bangladesh use *Dari khat*, which is an exposition of his culture but not at all an expression of his financial hardship. Keeping this viewpoint in mind, we made queries and observation in the remote villages under study and also in the fringe belt areas of industries of Rajshahi. Table 3-18 will give an illuminating picture of personal belonging of two types of villages under study. Our responds of industrial fringe are more or less educated and affluent compared to our responds of remote villages and as such, personal belongings of industrial fringe largely differ from those of remote villages. Table, chair, dressing table, *Khat*, *Alna*, showcase, dining table, sofa, motor cycle, radio, TV tape recorder, refrigerator, wrist watch, dinner set, calendar, stove, ceiling fan, table fan, crocarise etc are common personal belongings, which are found in almost all houses of the villages under study. TV is found in almost 90 percent homes of industrial fringe. On the other hand, about 25% families under study are in possession of freeze. Sofa is found in 50% houses who are school or college teachers, officer of government or non-government offices and businessmen. Personal belongings of the four villages of fringe belt areas are more or less the same. It is interesting to note that, in remote villages, these things are not at all found excepting chair, table and radio. *Chowki*, *Darikhat*, *Mora*, *Shital paty*, Bi-cycle, Radio, Table, Chair, *Kansha pitol*, utensils, clay plate, clay granary, *Jog*, *Bodna*, *Kholsoon*, fishing net

Table 3-18: Personal belongings of fringe belt villagers and remote villagers.

Name of villages	Belonging in the study village	Used by families
<i>Harian</i>	Table, chair, dressing table, <i>khat</i> , <i>alna</i> , showcase, dining table, sofa, motor cycle, cycle, radio, TV, tape recorder, Freeze, watch, dinner set, calendar, stove, curtain, fan, crocaris	Table, Chair-90% Showcase, Dining table-60% TV-95% Freeze-25% Sofa-50%
<i>Shaimpur</i>	Table, chair, dressing table, <i>khat</i> , <i>alna</i> , showcase, dining table, sofa, motor cycle, cycle, radio, TV, tape recorder, Freeze, watch, dinner set, calendar, stove, curtain, fan, crocaris	Table, Chair-90% Showcase, Dining table-55% TV-95% Freeze-25% Sofa-50%
<i>Jinnah Nagar</i>	Table, chair, dressing table, <i>khat</i> , <i>alna</i> , showcase, dining table, sofa, motor cycle, cycle, radio, TV, tape recorder, Freeze, watch, dinner set, calendar, stove, curtain, fan, crocaris	Table, Chair-90% Showcase, Dining table-46% TV-95% Freeze-25% Sofa-50%
<i>Bhugroil</i>	Table, chair, dressing table, <i>khat</i> , <i>alna</i> , showcase, dining table, sofa, motor cycle, cycle, radio, TV, tape recorder, Freeze, watch, dinner set, calendar, stove, curtain, fan, crocaris	Table, Chair-90% Showcase, Dining table-50% TV-95% Freeze-25% Sofa-50%
<i>Golharia</i>	<i>Chowki</i> , <i>Dari khat</i> , <i>Mora</i> , <i>Shital paty</i> , cycle, radio, table, chair, <i>Kanshapitol</i> , utensils, clay plates, clay granary, curtain, <i>Jog</i> , <i>Badna</i> , fishing net, fishing apparatus	Cycle, radio-35% Table, chair-10% Kansha, Pitol. utensils-45% Clay plates-85%
<i>Aamgachhi</i>	<i>Chowki</i> , <i>Dari khat</i> , <i>Mora</i> , <i>Shital paty</i> , cycle, radio, table, chair, <i>Kanshapitol</i> , utensils, clay plates, clay granary, curtain, <i>Jog</i> , <i>Badna</i> , fishing net, fishing apparatus	Cycle, radio-25% Table, chair-15% Kansha, Pitol. utensils-50% Clay plates-85%
<i>Sindur Kushumbi</i>	<i>Chowki</i> , <i>Dari khat</i> , <i>Mora</i> , <i>Shital paty</i> , cycle, radio, table, chair, <i>Kanshapitol</i> , utensils, clay plates, clay granary, curtain, <i>Jog</i> , <i>Badna</i> , fishing net, fishing apparatus	Cycle, radio-25% Table, chair-10% Kansha, Pitol. utensils-39% Clay plates-75%
<i>Basua</i>	<i>Chowki</i> , <i>Dari khat</i> , <i>Mora</i> , <i>Shital paty</i> , cycle, radio, table, chair, <i>Kanshapitol</i> , utensils, clay plates, clay granary, curtain, <i>Jog</i> , <i>Badna</i> , fishing net, fishing apparatus	Cycle, radio-25% Table, chair-10% Kansha, Pitol. utensils-45% Clay plates-65%

Sources: Field investigation.

etc. are common personal belongings in the remote villages including bicycle, radio, table, chair in some houses. In the remote villages under study 25% families have radio and 10% families have table and chair. Fifty percent families have *Kansha* utensils and 85% have clay plate, *hari* and *Bodna*. Almost hundred percent use *Shital paty* in the remote villages. Inquiry and observation indicate that, before industrialization most of the families of *Harian*, *Shaimpur*, *Jinnah Nagar* and *Bhugroil* had the same types of belongings in their professions, which are now found in the remote villages. Although the families having freeze and sofa are not so rich in industrial fringe and yet, they have purchased these things because of their change of outlook. They think that those things are symbol of status and as such, they have purchased those things instead of financial hardship.

### 3.20 Birth Control and Abortion:

Practice of birth control and technique of abortion largely vary from urban to rural due variation of outlook and standard of education. Table 3-19 gives a clear picture in connection with birth control and technique of abortion of the two types of villages, i.e. industrial fringe and remote villages under study. According to the table 19.50% males of industrial fringe have used modern contraceptives to control their birth. On the other hand, only 6% males of the remote villages have used it for the same purpose. The use of modern contraceptives by the females in the industrial fringe is 36.5%, which is only 10% in the remote villages under study. The use of indigenous contraceptives by the females in the industrial fringe are very insignificant, i.e. 7.50%, the rate of which is almost double in the remote villages under study.



Abortion by modern clinic in industrial clinics constitute 12.5%, which is nil in the remote villages. On the other hand, abortion by village quack in the remote villages are very high, i.e. 10.5%, which is only 4.5% in the industrial fringe. The percentage of abortion by herbal method is not same in both industrial fringe and remote villages, the rates being 6% and 10.5% respectively. The use of *Panipora*, *Tabeez* and *Manot* to the *dorga* for conception is a common feature in the remote villages, the percentage being 10, 8 and 14 respectively. On the other hand, its rates are quite insignificant in the fringe belt villages under study, the percentage being 2.50, 2.00 and 2.50 respectively. *Panipora* and *Jharfook* for abortion is frequent and common in the remote villages the percentage of which are 10 and 9.50 respectively. This practices is very rare in the fringe belt villages, the percentages of which are 2.50 and 3.00 respectively.

From the this discussion, we can easily come to a conclusion that, indigenous practice of birth control and abortion are very common and high in remote villages, the practice of which are not uncommon and rare in the fringe belt villages although the percentage of such cases are far below compared to remote villages. It is easy to apprehend that, due to availability of modern methods in the industrial fringe, financial ability of the residents, standard of education and above all change of out look, indigenous methods in connection with birth control and abortion have gradually decreased in fringe belt villages, which are still prevailing in the remote villages due to reverse situation prevailing in the areas.



Table 3-19: Birth control and abortion techniques used by fringe belt villages and remote villages.

Techniques of birth control	No. of families in fringe belt village (N=200)	No. of families in remote villages (N=200)
1. Modern contraceptives used by males	39 (19.50)	06 (03.00)
2. Modern contraceptive used by females	73 (36.50)	10 (05.00)
3. Indigenous contraceptive used by females	15 (07.50)	29 (14.50)
4. Abortion by modern clinic	25 (12.50)	-
5. Abortion by village quack	09 (04.50)	21 (10.50)
6. Abortion by herbal method	12 (06.00)	21 (10.50)
7. <i>Panipora</i> for conception	05 (02.50)	16 (08.00)
8. <i>Tabeez</i> for conception	06 (03.00)	29 (14.50)
9. <i>Dorga manot</i> for conception	05 (02.50)	29 (14.50)
10. <i>Panipora</i> for abortion	05 (02.50)	20 (10.00)
11. <i>Jharfook</i> for abortion	06 (03.00)	19 (09.50)
<b>Total</b>	<b>200 (100%)</b>	<b>200 (100%)</b>

Sources: Field investigation.

Note: Figures in the parenthesis indicated percentage.

## **Chapter Four**

### **CHARACTERISTICS OF THE RESPONDENTS**

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#### **4.1 Introduction:**

Man is born free and equal. But the activities, types and characteristics may vary from person to person with the variation of socio-economic condition, geographical condition, economic environment and cultural factors. Man's activities are largely conditioned by socio-economic factors where he is born brought up and socialised through different agencies and institutions (Rahman 98:78). As we have selected two types of villages i.e. industrial fringe and remote, with a view to comparing the extent of social change that have taken place due to industrialization, we in this chapter want to examine and analyze the characteristics of the respondents of two type of villages from the samples drawn for our study, since this was one the objectives of our study. In the foregoing chapter, we have drawn a pen picture of the socio-economic profile of two types of villages. In our observation we have noticed that, there were significant differences between the socio-economic conditions of two types of villages. Industrial fringe belt villages under study were developed in many respects, the large portion of which was the result of industrialization. As a mater of fact, the overall characteristics of the

people of industrial fringe belt villages were largely different from those of the remote villages under study. It was not possible to study each and every family and individuals and as such, we selected 400 families taking equal number from both the areas. For our close observation and indepth analysis, we selected 200 respondents of both sexes from eight villages, which run as follows: *Harian* 22, *Shaimpur* 28, *Jinnah Nagar* 30, *Bhugroil* 20, *Gholharia* 28, *Aamgachhi* 20, *Sindur Kushumbi* 27 and *Basua* 25. In this connection it may be clearly stated that, the total number of family under study were, *Harian* 45, *Shaimpur* 55, *Jinnah Nagar* 60, *Bhugroil* 40, *Gholharia* 55, *Aamgachhi* 40, *Sindur Kushumbi* 55 and *Basua* 50. Out of these total 400 families, we selected 400 respondents for our extensive study. Again, we reduced our respondents from 400 to 200 whenever and wherever we considered it necessary. In this connection one thing should be borne in mind that, whenever we found difficult to study all the samples and thought that, small sample size would be logical for in-depth analysis, we selected 200 respondents taking 50% of the total from the two types of villages. But for flat and easy analysis, we selected 400 respondents. Number of respondents have been selected on the number of family and population of the villages under study. Now we will devote ourselves in the analysis of the characteristics of the respondents of two types of villages with a view to finding out the differences between the two types of respondents, which have emerged due to industrialization. Most the aspects of this chapter have been spotlighted in the previous chapter but that was in relation to the study area. But in this chapter we will see how far those aspects have influenced or moulded the characteristics of the respondents and here lies the justification of this chapter.

#### 4.2 Age Structure:

Age is an important factor in the etiology of many matters. Proper analysis of age can suggest population policy for a nation. Our study and observation indicate that the number of young men are comparatively high in the remote villages indicating 15.5% in the 11-20 age group, which is only 8.5% in the fringe belt villages under study. The number of elderly persons seem to be high in the 51-60 age group. The number of such age group people is comparatively low indicating only 18.5% in the remote villages. The number of 41-50 age group people is also high in the fringe belt villages, the percentage of which is 26. On the other hand, the percentage of this age group in the remote villages is only 14.5.

Our study and inquiry reveal that good medicine, treatment and such other facilities are responsible for the longevity of the people in the fringe belt villages. The average family size in the fringe belt villages is also small i.e. about six, the size of which is significantly high in the remote villages i.e. about 9. The frequency of childbirth is high in remote villages, which is possibly responsible for child mortality in the remote villages. Life expectation has already been raised in the fringe belt villages which is perhaps responsible for the standard of life. It appears from the table that, average longevity has been raised in the fringe belt villages indicating high percentage of people in the high age group.



### 4.3 Educational Level of the Respondents:

Education is one of the most important indicators of development. Study has revealed that, the countries which are developed in education, are developed both socially and economically. It is therefore apprehended that, the industrial fringe belt areas, which are advanced from the point of view of educational institutions (see Table 3-7) compared to remote villages under study, people of these areas may therefore be advanced in education. Keeping this viewpoint in mind, we made queries in this regard. Table 4-1 gives a comprehensive picture of the educational level of the respondents under study. Village *Harian*, which is adjacent to *Harian* Sugar Mills, is advanced in higher education, where 18 Master Degree holders are identified in the sample families indicating 5.59% of the total number of respondents. There is a degree college and an intermediate college in this village. Students of this village therefore, availed the opportunity of taking higher education. The number of graduation degree holders in this village are also high indicating nearly 6% in the sample families. The number of HSC degree holders among the sample families are quite high i.e. 54, which is more than 16 percent of the total. Only 1.55% illiterate persons have been identified in the sample families. These persons are quite elderly. Hence, they could not avail the chance of taking education, since there was no educational institutions during their childhood. Study further reveals that most of the educational institutions in this village have been established after industrialization in the area. There is a High English School in this village which has been established by the patronisation of the mill authority. Percentage of IX-X level students in this sample families are also quite

satisfactory indicating slight more than 17 percent. S.S.C. level students are a bit low in the village indicating around 12 percent of the total. Primary level students are around 24 percent in the study families of *Harian* village. The overall standard of education at *Shaimpur* village is also high and quite identical indicating 5.5% Masters degree holder in the total families. This village is adjacent to Rajshahi Jute Mill, where a High English School is running with the assistance of the mill. The percentage of S.S.C students in this village is a bit high indicating about 16% of the total. The situation of IX-X level and VI-VIII level students are quite similar representing 17.90% and 18.70% respectively at *Shaimpur* village, which are 17.08 and 18.60 percent in the samples of *Harian* village under study. The position of *Jinnahnagar* and *Bhugroil* in respect of higher education are a bit low indicating 4.33% and 4.6% respectively, but the position of degree students are quite similar in these two fringe belt villages compared to *Harian* and *Shaimpur* village. The overall situations of educational standard in these two villages are more or less the same compared to other two villages of this category. The percentages of illiterate respondents in these two villages are very negligible i.e. slightly more than 01 percent at *Jinnahnagar* and 2.7 percent at *Bhugroil* village. It is surprising to note that, no *Madrashas* and *Moktab* based *Madrasha* students have been found in these sample families. On the other hand, situation analysis in this regard reveals that, the level of education among the respondents of remote villages are quite gloomy and almost reverse, where only 2 Masters degree holders have been found. These two Masters degree holders have come from a well to do families, who have been educated in Dhaka University. The graduation degree holders in these

villages are also quite few indicating only 2 at *Gholharia*, 1 at *Aamgachhi* and 3 at *Basua* village. At *Sindur Kushumbi* no Graduate or Masters Degree holder could be found in the study families. The percentage of H.S.C degree holders in the study families are quite insignificant, representing 3.9% at *Gholharia*, 2.80% at *Aamgachhi*, 1.83% at *Sindur Kushumbi* and 3.59% at *Basua* village. The percentage of S.S.C candidates are a bit high indicating 5.41% at *Gholharia*, 4.41% at *Aamgachhi*, 2.8% at *Sindur Kushumbi* and 4.70% at *Basua* village. It is interesting to note that, the number of *Madrasha* and *Moktab* based *Madrasha* students are quite high at *Gholharia*, *Aamgachhi*, *Sindur Kushumbi* and *Basua* village. From the above figure it may be opined that, the number of higher educated persons are quite high in the fringe belt villages, the number of which are quite insignificant in the remote villages. Study reveals that most of the higher education centres have been established after industrialization which has helped the common people to take higher education in the industrial fringe belt villages under study.

Table 4-1: Educational level of the respondents.

Educational level	<i>Harian</i>	<i>Shaimpur</i>	<i>Jinnahagar</i>	<i>Bhugroil</i>	<i>Gholharia</i>	<i>Aamgachhi</i>	<i>Sindur Kushumbi</i>	<i>Basua</i>
Illiterate	05 (1.55)	06 (1.55)	05 (1.27)	07 (2.70)	95 (20.60)	80 (23.52)	88 (18.71)	83 (19.52)
Upto class V	75 (23.30)	78 (20.25)	81 (20.70)	64 (26.43)	77 (16.70)	61 (17.90)	79 (16.70)	60 (14.11)
VI-VIII	60 (18.62)	72 (18.70)	77 (19.60)	54 (20.70)	50 (10.82)	43 (12.60)	67 (14.31)	51 (12.00)
IX-X	55 (17.07)	69 (17.90)	69 (17.60)	46 (17.62)	43 (9.30)	23 (6.76)	55 (11.70)	38 (8.94)
S.S.C	36 (11.17)	61 (15.80)	64 (16.30)	35 (13.40)	25 (5.41)	15 (4.41)	14 (2.80)	20 (4.70)
H.S.C	54 (16.80)	53 (13.80)	58 (14.80)	23 (8.81)	18 (3.90)	10 (2.80)	9 (1.83)	14 (3.29)
Degree	19 (5.90)	25 (6.50)	21 (5.40)	15 (5.74)	02 (0.43)	01 (0.30)	-	03 (0.70)
Masters	18 (5.59)	21 (5.50)	17 (4.33)	12 (4.60)	02 (0.43)	-	-	-
<i>Madrasha</i>	-	-	-	-	80 (17.31)	65 (19.11)	81 (17.25)	81 (19.10)
<i>Makbad based Madrasha</i>	-	-	-	-	70 (15.10)	42 (12.60)	79 (16.70)	75 (17.64)
Total	322 (100%)	385 (100%)	392 (100%)	261 (100%)	462 (100%)	340 (100%)	467 (100%)	425 (100%)

Source: Field investigations.

Note: Figures in the parenthesis indicate percentage

'-' indicates nil



#### 4.4 Occupation of the Respondents:

In chapter three we have seen that the professional background of fringe belt villages are significantly different from those of remote villages under study. Some professions such as fisherman, blacksmith, cobbler, mason etc. are not found in the industrial fringe belt villages. On the other hand, hackney carriage driver, washer man, motor mechanic, porter etc. are not found in the remote villages. We again carefully went through the occupational background of the respondents of the study families of fringe belt villages and remote villages. For indepth analysis we selected one hundred respondents from 200 families of fringe belt villages. Equal numbers of respondents were selected from the remote villages under study. In this way approximately 50% of the respondents were selected from the sample families i.e. from *Harian* 22 out of 45, from *Shaimpur* 28 out of 55, from *Jinnahnagar* 30 out of 60, and from *Bhugroil* 20 out of 40 families. Table 4-2 indicates that only 06 respondents were engaged in agricultural profession in four industrial fringe belt villages. On the other hand, 37 persons were found engaged in this profession in four remote villages, which is almost six times bigger compared to industrial villages. According to the table, 17 industrial personnel (i.e. clerk, supervisor, labour leaders etc.) were found in the industrial fringe belt villages, the number of which is nil in remote villages. Eighteen industrial workers have been detected in one hundred families, the number of which is absent in the remote villages. The number of shopkeepers are nearly the same indicating 8 in industrial fringe belt villages and 6 in remote villages. The number of hotel owners are 10 in the fringe belt villages, which is quite few that is only one in the remote

villages. The number of drivers, tailors and mechanics are quite same i.e. 7, 6, 5 respectively in fringe belt villages. On the other hand, in the remote villages 10 tailors have been detected in 100 sample families. Three sales boy have been found in the sample families which is nil in the remote villages. The number of *pan shop* owners are quite same i.e. 8 in fringe belt villages and 07 in the remote villages. No fishermen or blacksmith has been found in the study families, the number of which are quite high in the remote villages. The table indicates that, industrialization has kept tremendous impact on the occupational pattern of the respondents under study.

Table 4-2: Occupation of the respondents.

Occupation	Industrial fringe villages					Remote villages				
	<i>Harian</i>	<i>Shainpur</i>	<i>Jinnahungar</i>	<i>Bhugroil</i>	Total	<i>Gholharia</i>	<i>Aamgachhi</i>	<i>Sindur</i>	<i>Kushumbi</i>	<i>Basua</i>
Agriculture	1	2	0	3	06	14	9	08	06	37
Industrial personnel	3	4	5	4	16	0	0	0	0	00
Industrial worker	3	6	6	2	17	0	0	0		00
Shopkeeper	2	2	2	1	07	1	1	2	2	06
Hotel owner	2	3	3	1	09	0	0	0	1	01
Driver	1	2	2	2	07	1	0	1	1	03
Tailor	2	1	2	1	06	2	2	3	3	10
Mechanic	1	1	2	1	05	0	0	1	1	02
College & school teachers	2	2	1	0	05	0	0	1	2	03
Sales boy	1	0	2	0	03	0	0	0	0	00
Mason	0	2	1	1	04	3	2	2	2	09
<i>Pan shop</i> owner	2	2	2	2	08	2	1	2	2	07
Petty Govt. jobs	2	1	2	2	07	1	0	1	1	03
Fishermen	0	0	0	0	00	1	3	2	2	08
Blacksmith	0	0	0	0	00	2	2	2	2	08

Source: Field investigations.

#### **4.5 Income of the Respondents:**

In chapter three we have analyzed the economic conditions of the people of industrial fringe belt areas as well as remote villages and found that the economic condition of the people of industrial fringe have undergone profound changes due to industrialization over the years. Now we will see to what extent industrialization has kept impact upon the economic life of the respondents selected for our study. Table 4-4 gives an idea of the income of the respondents of two types of villages i.e. industrial fringe and remote villages. As we have pointed out earlier, we have selected 50 percent of the respondents from the total number of households by random sampling with a view to digging down into the deep in connection with their income. As can be evident from the table, the plight of the respondents of industrial fringe have been profoundly influenced by their high level of income compared to remote villages under study.

The table indicates that no respondent's income ranging from Tk. 1000-2500 is found in four fringe belt villages under study. On the other hand, the respondents of this income group in four remote villages constitute around 30 percent. This is obvious from the table that 30 percent respondents' economic condition are very deplorable. Because, it is very easy to understand that, with this small income it is unthinkable to maintain a large family consisting of around 9 members, which is the overage size of family in the remote villages under study. The table further indicates that, no respondent has been detected in the households of the remote villages under study, whose level of income was between Tk. 7000-8000 and above that amount per month. On the contrary, this income group families have been



detected in the fringe belt villages, which constitutes about 23 percent. This means that, nearly one fourth of the families of fringe belt villages under study are quite solvent. Because, with this income, it is more or less easy to maintain a small family consisting of 3-4 members in the industrial fringe belt villages of Bangladesh, where price level of commodities are not so high compared to urban areas of Bangladesh. Table 3-4 also reveals that 27% of the families of remote villages are insolvent. The table further indicates that, only 4% respondents' level of income is between Tk. 6000-7000 per month at three remote villages namely *Aamgachhi*, *Sindur Kushumbi* and *Basua*. On the other hand, this income group constitutes about 18 percent in the fringe belt villages under study. The table indicates that 11% respondent's income is between Tk. 5500-6000, the percentage of which is only 4 in the remote villages. Income group families ranging from Tk. 2500-4000 is 21% in the fringe belt villages, the percentage of which is even less than half i.e. 10% in the remote villages under study. The income of 27% families of fringe belt villages is between Tk. 4000-5500 per month, which is more or less satisfactory to run the families consisting of 3-4 members in the villages. It is interesting to note that this income group families under study constitute about 28% in the remote villages, which is not at all satisfactory in the context of remote villages, since their average family size is two times bigger compared to fringe belt villages under study (see Table 3-1). The overall analysis of this table indicates that, the economic condition of the respondents under study is fairly well. Although it seems from the table that 28% percent families of remote villages under study are economically well off, but actual analysis reveals reverse pictures.



Because, a significant percentage of the families of remote villages are very large ranging from 9 members and above; their economic condition is simply beneath the poverty level. With this meagre monthly income i.e. Tk. 4000-5500, they could afford minimum requirements of life, had there been small families ranging from 3-4 members, which are prevailing in the fringe belt areas under study. It is therefore, clear from this table that industrialization has not only kept impact on the pattern of income of the respondents but also on the pattern of families, which has far reaching impact on the life style of the respondents of industrial fringe belt areas.

Table 4-3: Income of the respondents.

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Level of income	Industrial fringe villages					Remote villages				
	Harian	Shainpur	Jinnahnagar	Bhugroil	Total	Gholharla	Aangachhi	Sindur Kushumbi	Basua	Total
1001-1500	0	0	0	0	0 (%)	2	1	2	3	08(%)
1501-2000	0	0	0	0	0(%)	2	3	4	2	11(%)
2001-2500	0	0	0	0	0(%)	2	2	2	4	10(%)
2501-3000	2	2	0	0	04(%)	2	2	4	3	11(%)
3001-3500	2	2	3	1	08(%)	3	2	3	3	11(%)
3501-4000	1	2	3	3	09(%)	3	2	4	4	13(%)
4001-4500	3	2	3	1	09(%)	3	2	2	2	09(%)
4501-5000	2	2	3	3	10(%)	3	1	4	3	11(%)
5001-5500	1	3	2	2	08(%)	2	3	2	1	08(%)
5501-6000	3	3	4	1	11(%)	2	2	0	0	04(%)
6001-6500	2	3	3	3	11(%)	2	0	0	0	02(%)
6501-7000	1	3	2	1	07(%)	2	0	0	0	02(%)
7001-7500	3	2	4	1	10(%)	0	0	0	0	0(%)
7501-8000 above	2	4	3	4	13(%)	0	0	0	0	0(%)
Total	22	28	30	20	100(%)	28	20	27	25	100(%)

Source: Field investigations.

#### 4.6 Religious Belief and Practices:

Religion is not simply a matter of belief in super natural power and in sacred things, but also a part of man's life which controls human behaviour and activities profoundly. Religious belief and practices are largely associated with the worldly activities of mankind. Religious belief and practices may largely vary from society to society and culture to culture. It may also moulds human character and activities. The belief system and practices of the industrial fringe belt villages may also vary from those of remote villages. Keeping this hypothesis in mind, we carefully watched the religious activities of the respondents of both the areas under study. Our long observation and informal interviews with the respondents have revealed many interesting findings, which have been presented in the Table 4-4. Religious matters have been divided into two parts i.e. belief system and practices associated with belief system. The findings however, revealed that the belief system associated with the existence of Allah, Bhogoban, Prophet, demon etc. are quite strong in the remote villages. The table indicates that the belief in Allah, Prophet and Bhogoban are very strong indicating between 30-45 percent among the respondents of fringe belt villages. On the other hand, belief system associated with Allah, Prophet and Bhogoban in the remote villages are between 45 to 60 percent. Percentage of weakness associated with these three important aspects of religion are 26 to 30 percent in the industrial fringe belt villages, which is 20% in the remote villages under study. Three percent of the respondents of *Harian* and 7% of *Shaimpur* did not however pass any remark in this regard. Belief system associated with *Kurbani*, *Keyamat*, *Gor Azab*, *Feresta* and *Jeen* are also

quite strong in fringe belt villages indicating 70, 90, 75, 60 and 50 percent respectively in the village of *Harian*. The percentage of belief in other fringe belt villages are also significantly strong in other three fringe belt villages. But it is very interesting to note that, the belief in connection with these five aspects are more strong in the remote villages under study indicating 99, 100, 100, 86, 99 percent respectively in at *Gholharia* village. The situation analysis in other remote villages in connection other these five aspects represents more or less the same picture.

Belief system and practice in connection with fasting in the month of *Ramadan* and fasting in *Muharram* reveal quite different pictures in two types of villages indicating high degree of fasting in remote villages and low level of fasting in the fringe belt villages. But it is interesting to note that, the percentage of *Eid* prayer is high among the respondents of fringe belt villages compared to remote villages. The practice of *Jumma* and *Waqtia* prayer are significantly high among the respondents of remote villages compared to fringe belt villages. The percentage of casual prayer i.e. *Namaj* is high in the fringe belt villages compared to remote villages under study.

The belief system associated with *Dojokh* and *Behest* is quite high in both types of villages indicating of course high percentage in the remote villages. The practice of *Kurbani* is more or less the same in both types of villages indicating high percentage in the remote villages.

The overall analysis of the table indicates that, the belief system and practice in connection with religion is considerably high in the remote villages compared to fringe belt villages. But the belief system in fringe belt villages are gradually declining in the fringe belt villages.



Table 4-4: Religious belief and practices of the respondents.

(Interms of percentage)

Name of villages →		<i>Harian</i>	<i>Shaimpur</i>	<i>Bhugroil</i>	<i>Jinnahagar</i>	<i>Gholharia</i>	<i>Aamgachhi</i>	<i>Sindur Kushimbi</i>	<i>Basua</i>
		Belief in Religion	Belief in Allah	100	100	100	100	100	100
Belief in Prophet	98		100	100	100	100	100	100	100
Belief in Bhogoban	100		100	100	100	100	100	100	100
Very strong	30		35	40	45	55	60	55	58
Strong	36		25	30	25	25	20	25	22
Weak	26		30	30	30	20	20	20	20
No belief	5		3	0	0	0	0	0	0
No opinion	3		7	0	0	0	0	0	10
Belief in <i>Kurbani</i>	70		65	67	69	99	99	98	100
Belief in <i>Keyamat</i>	90		88	96	92	100	100	100	100
Belief in <i>Azab</i>	75		78	82	89	100	100	100	100
Belief in <i>Feresta</i>	60		69	86	82	86	100	100	99
Belief in <i>Jeen</i>	50		65	81	75	99	99	99	87
Belief in <i>Dojokh and Behest</i>	90		95	96	99	99	100	100	100
Belief in <i>Kalma</i>	88		91	82	75	85	87	95	95
Belief in <i>Sura &amp; Altaheyato</i>	70	56	62	56	45	32	28	86	
Practices in Religions	Fasting in <i>Ramadan</i>	70	72	66	71	82	55	88	45
	Fasting in <i>Muharram</i>	20	22	18	29	50	66	51	65
	<i>Eid</i> prayer	90	95	96	95	75	69	75	80
	<i>Jumma</i> prayer	60	55	66	57	85	88	85	76
	Say prayer regularly	50	41	56	60	75	71	72	44
	Say prayer casually	20	26	24	20	20	18	08	16
	No prayer	30	33	20	20	05	11	20	40
	No <i>Kurbani</i>	20	31	18	29	50	27	38	50
	No Puza	1	1	1	0	0	0	0	0

Source: Field investigations.



#### 4.7 Family Size of the Respondents:

In chapter three we have seen that the overall family size of the industrial fringe belt villages are comparatively small. We wanted to see to what extent industrialization has kept impact on the family size of the respondents under study. For this purpose we exclusively interviewed 50% of the total respondents and noticed some changes in the size of families compared to study village. Table 4-5 gives such changing picture of the family size of the respondents under study. The table indicates that, the family ranging from 1-3 member is almost nil in the remote villages under study (excepting only 4 families in *Gholharia*), the percentage of which is 27.27 at *Harian*, 32.14 at *Shaimpur*, 26.66 at *Bhugroil* and 30.00 at *Jinnahnagar*. This indicates that the percentage of nuclear family among the respondents of fringe belt villages are quite satisfactory. The percentage of 10 and above member family among the respondents in the remote villages are quite high representing 21.42% at *Gholharia*, 25.00% at *Aamgachhi*, 22.22% at *Sindur Khumbai* 32.00%, at *Basua*, the percentage of which is quite insignificant among the respondents of fringe belt villages under study, indicating 9.09% at *Harian*, 10.73% at *Shaimpur*, 13.34% at *Bhugroil* and 15.00% at *Jinnahnagar*. The most desirable family size seems to be 4-6 members, which is quite prevalent among the respondents of the fringe belt villages indicating 36.37%, 39.28%, 40.00% and 30.00% at *Harian*, *Shaimpur*, *Bhugroil* and *Jinnahnagar* respectively, the percentages of which are miserably low among the respondents of remote villages like *Sindur Kushumbi* *Bhugroil* and *Basua* indicating 18.52% and 20.00% respectively. The family size ranging from 7 to 9 members are quite insignificant in the fringe belt villages the percentage of which varies from 17 to 27 which are

quite high among the respondents of the remote villages ranging from 40 to 50 percentages among the families under study. The table however, indicates that, the overall family size in the fringe belt villages are quite satisfactory in the context of other rural areas of Bangladesh. The observation and interviews with the respondents indicate that, the members of the fringe belt villages are comparatively aware of family planning methods which are available in the areas under study. On the other hand, the respondents of remote villages are quite ignorant of the available means of birth control. Moreover, the fringe belt villagers are more aspirant to have modern amenities and facilities of life and as such they have accepted family planning modern methods available at their door steps. The overall analysis of the table of family size of the villages under study and exhaustive study of the respondents (Table 4-5) indicate that the tendency of nuclear family among the respondents are comparatively high. Our further inquiry has revealed that majority of the nuclear families were largely depended on industrial professions.

**Table 4-5: Family size of the respondents.**

Name of villages	Family size				Total
	1-3	4-6	7-9	10 above	
<i>Harian</i>	6 (27.27)	8 (36.37)	6 (27.27)	2 (9.09)	22 (100)
<i>Shaimpur</i>	9 (32.14)	11 (39.28)	5 (17.85)	3 (10.73)	28 (100)
<i>Bhugroil</i>	8 (26.66)	12 (40.00)	6 (20.00)	4 (13.34)	30 (100)
<i>Jinnahnagar</i>	6 (30.00)	6 (30.00)	5 (25.00)	3 (15.00)	20 (100)
<b>Total</b>	<b>29</b>	<b>37</b>	<b>22</b>	<b>12</b>	<b>100</b>
<i>Gholharia</i>	0	8 (28.58)	14 (50.00)	6 (21.42)	28 (100)
<i>Aamgachhi</i>	0	7 (35.00)	8 (40.00)	5 (25.00)	20 (100)
<i>Sindur Khsumbai</i>	0	5 (18.52)	16 (59.26)	6 (22.22)	27 (100)
<i>Basua</i>	0	5 (20.00)	12 (48.00)	8 (32.00)	25 (100)
<b>Total</b>	<b>0</b>	<b>25</b>	<b>50</b>	<b>25</b>	<b>100</b>

Source: Field investigations; Figure in the parenthesis indicate percentage.

#### 4.8 Dress and Costumes:

Dress and costumes largely vary from society to society and culture to culture. Most of the people of rural Bangladesh are agricultural and their economic activities are largely associated with agriculture and as such their pattern of dress are quite different from those of urban people. We, in this table, have furnished the pattern of dress, costume and footwear of the respondents of fringe belt villages as well as remote villages. Table 4-7 indicates that, more than 40% of the respondents of our study families use pant and shirt the percentage of use of which is only 12 in the remote villages under study. The user of pant, coat and tie are nearly 20% which is quite nil in the fringe belt villages. The use of *Pajama* and *Panjabi* are also quite insignificant in fringe belt villages, i.e. about 25% which is around 15% in the remote villages under study. The percentage of use of *Lungi*, *Gamchha* and *Ganzee* is quite contrast in both the areas indicating 49% in the fringe belt villages and 100% in the remote villages. The use of *sharee* with blouse is quite high in the fringe belt villages indicating 85%, on the contrary the use of *sharee* with blouse in the remote village are quite insignificant i.e. 37% only. The use of *sharee* without blouse in fringe belt villages is quite rare; on the contrary the use of *sharee* without blouse constitutes 63% in the remote villages. The use of *sharee* and petticoat in the fringe belt villages is quite high indicating 78%, which is only 12% in the remote villages under study. The use of *salwar*, *orna*, maxi and brassiere are quite popular indicating 24% and 27% respectively. The use of shoe and sandal are common in the fringe belt villages which is quite rare in the remote villages. The use of *khorom* is nil in the fringe belt villages which is seldom found in the remote villages under study.



longevity and activity are largely associated with food habit and drink. Therefore, this area of research attracts attention of the food scientists and other scholars. From our close observation we gathered some information in connection with food habit and drinks of the people under study. Moreover, we also took some informal interviews with the respondents which have been tabulated in 4.7. The Table 4-7 indicates that the food habits of the fringe belt villages are significantly different from those of remote villages under study.

The table indicates that 60% of the respondents of industrial fringe belt villages take bread as their breakfast, the percentage of which is around 11 in the remote villages. *Panta Bhat* as means of breakfast is only one percent in fringe belt villages, which is 55% in the remote villages under study. Rice as lunch and super are taken by 90% respondents in fringe belt villages which is almost same in the remote villages indicating about 87 percent. Rice as breakfast and super excepting lunch is taken by 13.5% people of remote villages, which is quite nil in the fringe belt villages. This indicates that about 14% of the remote villagers under study do not take lunch. Our query in this regard is that, these people are very poor who go out side the village for earning their livelihood and as such, can not take lunch due to their hardship. They take breakfast at late hours and take early super i.e. at around 5 p.m. These people are very poor and live from hand to mouth.

Breakfast items such as bread, banana, egg, tea etc are taken by 23% respondents in the fringe belt villages under study, which are completely nil in the remote villages. *Chhatu* as breakfast are taken by 5% respondents in fringe belt villages, the consumption of which is around 31 percent in the



Table 4-6: Dress and costumes and footwear.

Dress and Costumes	Harian	Shainpur	Jinnahnagar	Bhugroil	Total (%)	Gholharria	Aamgachhi	Sindur Kushumbi	Basua	Total (%)
1. Pant and shirt	10	12	11	08	41	03	02	04	03	12
2. Pant, coat and tie	05	07	04	03	19	0	0	0	0	0
3. <i>Pajama</i> and <i>panzabi</i>	10	09	0	06	25	03	02	04	06	15
4. Lungi, gamchha & ganzee	11	14	15	09	49	18	20	27	25	100
5. <i>Dhuti</i>	01	0	0	0	01	02	0	0	01	03
6. <i>Sharee</i> with blouse	20	21	26	18	85	09	10	07	11	37
7. <i>Sharee</i> without blouse	0	0	0	01	01	26	15	13	09	63
8. <i>Sharee</i> and petticoat	16	12	25	15	78	03	02	03	04	12
9. <i>Sharee</i> without petticoat	0	0	0	0	0	10	08	08	11	37
10. <i>Salwar</i> and <i>orna</i>	05	07	08	04	24	02	01	03	02	08
11. Maxi and brassier	05	07	09	06	27	0	0	01	0	01
12. Shoe and sandal	11	14	12	08	45	02	01	03	03	09
13. Sandal and <i>khrom</i>	08	06	08	06	28	03	04	03	06	16
14. <i>Khrom</i>	0	0	0	0	0	04	03	03	02	12

Source: Field investigations.

#### 4.9 Nature of Food Habit and Drink:

Dietary pattern varies from person to person and culture to culture. Diet is indeed an important factor which creates energy, generates strength and helps develop body and mind of individuals. Sound development of body and mind are closely linked with sound dietary pattern and wellbeing prentices. Studies have revealed that the nature, temperament and even intellect of individuals and animals are largely associated with dietary prentices which vary from culture to culture (Rahman 2001:7). The

## Characteristics of the Respondents 102

remote villages under study. Cake, biscuit as refreshment are taken by 55% of the respondents, on the other hand, these items as means of refreshment, are nil in the remote villages. Noodles, *Shemai* etc are as means guest refreshment occupy significant percentage i.e. 40% in fringe belt villages, which is nil in the remote villages. *Bhat* and curri as entertainment of guest is 13% in the remote villages, which is nil in the fringe belt villages. The consumption of soft drink like coke and fanta are around 29% in the fringe belt villages which are not at all used in the remote villages. In lieu of these items green coconut is used in the remote villages under study. The consumption of alcohol and other country made liquor constitute 11.5% in the fringe belt villages, the consumption of which are not found in the remote villages. *Tari* as drink is seldom found in the fringe belt villages, which is quite popular and frequent in the remote villages under study.

However, the analysis of the table indicates that, the food habit and drink are gradually changing in the fringe belt villages, where the dependence on rice as breakfast is being reduced and consumption of bread is gradually increasing indicating more dependence on wheat in the area. The pattern of consumption of soft drink has also been changed in the fringe belt areas where green coconut is seldom used as a mode of drink in the area. The use of *Tari* in the remote villages indicate that they are not still inclined towards liquor which does not at mean that they do not like country made or foreign liquor. Their economic conditions do not allow them to take liquor and as such, they are inclined towards *Tari*. The income level of the fringe belt people has been raised which allow them to afford bread, egg and tea as their menu of breakfast. The consumption pattern of the people are largely

related to income, which has been found correct in our study areas. The table further indicates that, local dietary pattern are undergoing changes which may be associated with economic ability and working hours of the labours under study.

**Table 4-7: Food habit and drink of the respondents.**

Nature of food and drink	<i>Harian</i>	<i>Shaimpur</i>	<i>Jinnahgar</i>	<i>Bhugroil</i>	Total (%)	<i>Gholharia</i>	<i>Aangachhi</i>	<i>Sindur Kushumbi</i>	<i>Basua</i>	Total (%)
Bread as breakfast	30	29	33	28	120 (60%)	06	06	08	09	29 (10.5%)
<i>Panta Bhat</i> as breakfast	0	0	0	02	02 (1%)	28	20	30	32	110 (55%)
Rice as lunch and super	40	45	55	40	180 (90%)	46	34	48	45	173 (86.5%)
Rice as breakfast & super without lunch	0	0	0	0	0	09	06	07	05	27 (13.5%)
Bread, banana, tea, egg as breakfast	10	15	21	08	54 (27%)	0	0	0	0	0
<i>Chhatu</i> as breakfast	02	03	03	02	10 (5%)	21	14	17	09	61 (30.5%)
Cake, biscuit etc. as refreshment	25	30	26	31	112 (56%)	0	0	0	0	0
Noodles, <i>semai</i> as refreshment	20	20	21	09	70 (35%)	0	0	0	0	0
<i>Bhat</i> as refreshment of guest	0	0	0	0	0	10	05	07	04	26 (13%)
Coke, fanta etc.	10	17	19	11	57 (28.5%)	0	0	0	0	0
Alcohol and liquor	05	06	06	04	21 (10.5)	0	0	0	0	0
<i>Tari</i>	01	02	02	04	09 (4.5%)	15	11	17	14	57 (28.5%)

Source: Field investigations.



#### 4.10 Social Status and Mobility:

Our long observation in two types of villages indicate that the sense of social status and stratification is not so sharp in the remote villages under study although wealthy peasants and *Mohajons* enjoy high status in the remote villages. On the other hand, college and school teachers, officers and employees of government/non-government offices, mill-factory personnel etc. enjoy high status in the fringe belt areas under study. Social status is highly linked with consumption pattern in the fringe belt villages.

Social mobility is an important factor with which social change is to some extent related. Because, by mobility an individual can acquire many aspects of cultural traits from other society. It is an established fact that, the members of stagnant society remain almost idle and unchanged and as such the pace of social change in such society is very slow. Keeping this idea in mind, we carefully made queries regarding the mobility of fringe belt villagers and remote villagers under study.

Table 4-8 gives a comprehensive idea in this regard. This query was made among 200 respondents of the sample families. These 200 respondents visited Rajshahi town for shopping purpose, the frequency of which in a month were 600 times. On the other hand, the frequency of visits by the remote villagers under study were 200. For attending educational institutions for admission or such other purpose, the frequency of visits were 100, the number of such visits by the remote villagers were 50. For the purpose of litigation, the frequency of visits by the remote villagers were three times bigger i.e. 150. For enjoying movie fringe belt villagers visited Rajshahi town 200 times, the frequency of visits for such purpose by the remote



villagers were nil. Fringe belt villagers visited Rajshahi town 60 times to see their friends and relatives residing in the town. This sort of visits by the remote villagers were nil. For attending political meetings of different political parties, the fringe belt villagers visited Rajshahi town 70 times in a month. Such visits were nil among the remote villagers. For attending congregation of *Jalsha*, the frequency of visits by the remote villagers were 70 times compared to 30 times by the fringe belt villagers. The purpose of visits of offices for personal matters constitute 80 times by the fringe belt villagers, on the other hand the purpose of such visits by the remote villages were only 10 times. For attending *Tahshil* office for giving tax or seeing land records were 180 times by the remote villagers, the number of such visits by the fringe belt villagers were 50. The purpose of visits of banks by the fringe belt villagers were three times bigger compared to remote villagers under study.

The overall analysis of this table indicates that, the frequency of visits by the fringe belt villagers were almost three times bigger compared to remote villagers which indicates culture contact of the fringe belt villagers with urban people. This frequent contact of the fringe belt people has probably accelerated social change in the fringe belt areas under study.

Table 4-8: Peoples mobility towards Rajshahi town in six months.

Purpose of mobility	Frequency of visits of fringe belt villagers	Frequency of visits of remote villagers
1. For shopping in the town	1000	200
2. For attending educational institute	100	50
3. For litigation	50	150
4. For going to movie	200	-
5. To see the relatives and friends	60	-
6. For attending political meeting	70	-
7. For attending <i>Jalsha</i>	30	70
8. For attending office for personal matters	80	10
9. For attending <i>Tohsil</i> office	50	180
10. For going to banks	10	30
<b>Total</b>	<b>1650</b>	<b>690</b>

Source: Field investigation.

#### 4.11 Health Seeking Behaviour of the Respondents:

Health seeking behaviour is a part of human behaviour which is largely related to human habits and cultural pattern. Health hazards are connected with the disfunction of different parts of human body and their causal relationships with each other. Any health problem may be cured by application of proper medicine. But belief system associated with health hazards and treatment vary from society to society and culture to culture due to multifarious reasons. In our study areas also, we noticed such kind of variations i.e. belief system associated with disease and treatment of fringe belt villages were largely different from those of remote villages. Shahnaj (2004) also noticed such kind of variation in her study in the village *Patkata*

of Barishal district. Table 4-9 presents a comprehensive picture regarding health seeking behaviour of fringe belt villages and those of remote villages under study. The table indicates that, about 51% of the respondents of fringe belt villages applied allopathic method for their treatments. On the other hand, about 20% of the respondents of remote villages applied this method for their treatments. Allopathic treatment is costly compared to other methods, which involve various kind of pathological examination. Hence, the remote villagers can hardly afford this kind of treatment. Moreover, availability of doctors and belief system associated with disease and treatment of remote villages were largely responsible for their inclination towards other mode of treatments instead of allopathic system of treatment. Dependence on homeopathic mode of treatment in the fringe belt villages constitutes about 13%. On the contrary, the remote villager's dependence on this method of treatment was 22%. This method treatment is comparatively cheap and the doctors are available in the remote villages under study, and as such, remote villagers could easily avail this opportunity and could also bear the expenditure of this treatment. The dependence on herbal treatment constitutes 16% in the fringe belt villages, the percentage of dependence on this method of treatment was 22 in the remote villages under study. Cosmopolitan method (i.e. more than one method at a time) applied by fringe belt villagers under study, constitutes only 10% which was completely nil among the remote villagers. This was possibly because of high expense. Folk treatment has occupied significant percentage of importance in the remote villages under study indicating 11% in *Jharfook* by *Imams* of mosque, 8% in *Ojha*, 9% in *Tabeez* and 11% in *Totka* treatment. The

dependence on such kind of treatments were quite few among the fringe belt villagers under study.

The analysis of the table indicates that fringe belt villagers were highly inclined towards allopathic and cosmopolitan method of treatment which were mainly because of their outlook, educational background and economic ability.

**Table 4-9: Health seeking behaviour of the respondents.**

Name of villages	Nature of treatment interms of percentage								Total (%)
	Allopathic	Homeopathic	Herbal	Cosmopolitan	Imam, Jaharfook	Ojah and quack	Tabeez	Totka	
<i>Harian</i>	12	03	03	02	02	0	0	0	22
<i>Shaimpur</i>	15	04	04	03	0	0	02	0	28
<i>Jinnah Nagar</i>	16	03	05	03	0	0	03	0	30
<i>Bhugroil</i>	08	03	04	02	01	0	02	0	20
<b>Total</b>	<b>51</b>	<b>13</b>	<b>16</b>	<b>10</b>	<b>03</b>	<b>0</b>	<b>07</b>	<b>0</b>	<b>100.00</b>
<i>Gholharia</i>	03	06	05	0	03	02	05	04	28
<i>Aamgachhi</i>	04	03	02	0	04	02	02	03	20
<i>Sinduri kushumbi</i>	06	07	08	0	02	02	01	01	27
<i>Basua</i>	07	06	05	0	02	02	01	02	25
<b>Total</b>	<b>20</b>	<b>22</b>	<b>20</b>	<b>00</b>	<b>11</b>	<b>08</b>	<b>08</b>	<b>11</b>	<b>100.00</b>

Source: Field investigations.



#### 4.12 Political Affiliation and Awareness:

Man is by nature a social animal. He is a political animal too. The inherent nature of human being is to be involved in politics. Rural people are not directly involved in politics although they cast vote at the time of election. But now a days, rural people are also being involved in politics. We carefully watched the political behaviour of the people of fringe belt villages as well as the behaviour of remote villages under study. Remote village respondents are enthusiastic to express their political affiliation (in the sense of casting vote infavour of a particular political party) but the fringe belt village respondents were a bit reluctant to express their opinion in this regard. Table 4-10 however gives an idea of their political involvement or affiliation whatever we call it.

The supporter of Bangladesh Nationalists Party (BNP) constitutes 44% in the fringe belt villages under study the supporter of which are 41% in the remote villages. Awami Leage (AL) supporters constitute about 27 percent on the other hand the supporters of this political party are 21 percent in the remote villages. Jatio Party (JP) supporters in the fringe belt villages are about 18% on the contrary, this party's supporter in the remote villages are about 9%. The supporters of Jamat-e-Islamic are high among the remote villages constituting about 32%, the supporters of which are only 10% in the fringe belt villages under study. Hundred percent respondents in the fringe belt villages could tell the name of party chief of AL and BNP, but nobody in the remote villages could answer this question.

Hundred percent supporters of political party could tell the name of Prime Minister (PM) and opposition party leaders (OPL) but only 75% could

tell the name of the President of Bangladesh in the fringe belt villages. On the other hand, only 26% could tell the name of Prime Minister in the remote villages under study. Nobody of remote villages under study, could tell the name of opposition party leader and President of Bangladesh.

The analysis of the table indicates that fringe belt respondents are more politically conscious than those of remote villages under study.

**Table 4-10: Political affiliation.**

Name of villages	PI	BNP	AL	JP	JP	PC	PM	OPL	PR
<i>Harian</i>	22	08	07	05	02	22	22	22	15
<i>Shaimpur</i>	28	11	09	06	02	28	28	28	18
<i>Jinnahnagar</i>	30	15	07	04	04	30	30	30	25
<i>Bhugroil</i>	30	10	05	03	02	20	20	20	17
<i>Gholharia</i>	28	12	06	03	07	0	06	0	0
<i>Aamgachhi</i>	20	09	02	02	07	0	03	0	0
<i>Sinduri kushumbi</i>	27	11	07	03	06	0	12	0	0
<i>Basua</i>	25	09	06	01	09	0	11	0	0

**Source:** Field investigations.

**Note:** BNP = Bangladesh Nationalist Party;

AL = Awami League;

JP = Jatio Party;

JI = Jamat-e-Islam;

PC = Party Chief;

PM = Prime Minister;

Pr = President;

OPL = Opposition Party Leader;

#### 4.13 Recreation and Entertainment:

Recreation is very important for the enhancement of working ability and creativity. But the recreational pattern largely vary from society to society due to many reasons. Recreational pattern of human being is a kind of exposition of cultural pattern, taste and mental make up. We carefully observed the recreational pattern of the two types of villages during the period of our field study in the villages under study. Table 4-11 presents a comprehensive picture about recreational pattern of the respondents of two types of villages. The table indicates that, the respondents of fringe belt villages are inclined towards foreign games such as football, volley ball, cricket and badminton, the percentage of which constitutes 57. On the other hand, these games are not found in the remote villages under study, although some young men are scarcely found practising football and cricket games in the open fields. These games require big amount of money, patronization of sports club and financial assistance of the wealthy persons. In the remote villages, neither of these are available and as such these games could not be flourished in the remote villages although young generation want to practice these games. Moreover, young boys of the remote villages are engaged in earning of their livelihood. Hence, they can hardly afford it and find time to practice these games. Enjoying local games like *Hadudu*, *Kushti*, *Lathi Khala* etc. are very popular in the remote villages under study. Seventy five percent of the respondents of remote villages enjoy these games; on the other hand only 24% of the respondents of fringe belt villages enjoyed these games during the time of our field investigation. Enjoying folk festivals and visiting *Mela* on different occasions are quite popular in the remote villages



indicating 66% of such enjoyments by the respondents of remote villagers. This sort of enjoyment is very rare in the fringe belt villages indicating only 10%. *Alkapgaan*, *Kabigaan* and *Jongergaan* are quite interesting and popular among the remote villagers under study, the percentage of such enjoyments by the respondents is 77, on the other hand, the emphasis on which is about 9% in the fringe belt villages. Enjoying TV and radio are popular in both types of villages but the emphasis on these two modes of recreation are high in fringe belt villages compared to remote villages. Seeing movie and playing cards are popular in both remote and fringe belt villages, but fringe belt villagers are more inclined towards movie. Gambling as a means of reaction is not rare in fringe belt villages under study, although its percentage of participation is only 15%. Gambling is sometimes connected with pick-pocketing, snatching and *Chandabajee*, which have increased in the fringe belt villages over the years after industrialization. Visiting park, seeing VCR and BF are increasing in the fringe belt villages indicating 10% and 20% respectively among the respondents under study. Gossiping, listening marriage songs etc. are popular and frequent among the respondents of remote villages indicating the emphasis on these two items are 28% and 36% respectively.

Final analysis of this table indicates that fringe belt respondents are more inclined towards foreign games and modern mode of recreation. Local, games and entertainments are gradually disappearing from the fringe belt villages on the other hand foreign games are becoming popular in the remote villages days by day.



**Table 4-11: Recreational pattern of the respondents.**

Name of recreation	Fringe belt villagers	Remote villagers
1. Enjoying foreign games (football, volley, cricket, badminton)	57%	-
2. Enjoying indigenous games <i>Hadudu, Kushti, Lathi Khela</i> etc.	24%	75%
3. Enjoying folk festivals and <i>Mela</i>	10%	66%
4. <i>Alkapgaan, Kobigaan, Jongergaan</i>	09%	77%
5. Enjoying TV and radio	89%	55%
6. Seeing movie	66%	10%
7. Playing card	28%	39%
8. Gambling	15%	-
9. Visiting park	10%	-
10. VCR/BF	26%	-
11. Gossiping	15%	28%
12. Marriage songs	05%	36%
13. Visiting relatives house	15%	05%

Source: Field investigation.

#### 4.14 Pattern of Marriage and Dowry:

In chapter three, we have made an analysis of the pattern of marriage and dowry in the study areas. In that chapter we have observed that, guardian chosen marriage was decreasing in the fringe belt villages, on the other hand

self-choosen marriage and love marriages were increasing. In the remote villages under study, the rate of guardian choosen marriages were considerably high. The rate of dowry was significantly high in the remote villages. Not only that, it was an integral part of marriage in the remote villages of our study. We wanted to see how far this trend was prevalent among the respondents of sample families. The Table 4-13 gives almost the same picture in the selected families of our selected villages. In the fringe belt villages, the percentage of guardian choosen marriage is 17. On the other hand the percentage of guardian choosen marriage is 57 in the remote villages under study. The percentage of self-choosen marriage is 53 in fringe belt villages, the emphasis of which is 27% in the remote villages. Love marriage is frequent and common in the fringe belt villages, the percentage of which is 30. On the other hand, its rate is 16% i.e. almost half in the remote villages. Dowry as cash is quite few in the fringe belt villages, the trend of which 7%, on the contrary its percentage is quite high i.e. 64% in the remote villages under study. Dowry as kind i.e. cycle, motor cycle, wrist watch, TV, freeze etc. are common and frequent in the fringe belt villages i.e. 42%, the degree of which in the remote villages is 20 percent. Dowry as cash and kind is quite high in the fringe belt villages, the percentage of which is 45.

Final analysis of the table indicates that the incidence of dowry is common in two types of villages. But the dowry as cash and kind is prevalent in both types of village, indicating high trend in fringe belt villages under study.

Table 4-12: Types of marriage and dowry interms of percentage.

Name of villages	Types of Marriage			Types of Dowry			
	Guardian chosen	Self chosen	Love marriage	Cash	Kind	Cash & Kind	No dowry
<i>Harian</i>	03	12	07	0	10	12	0
<i>Shaimpur</i>	04	16	08	02	13	10	03
<i>Bhugroil</i>	07	15	08	05	12	11	02
<i>Jinnahnagar</i>	03	10	07	0	07	12	01
<b>Total</b>	<b>17</b>	<b>53</b>	<b>30</b>	<b>07</b>	<b>42</b>	<b>45</b>	<b>06</b>
<i>Gholharia</i>	19	06	03	15	05	08	0
<i>Aamgachhi</i>	09	07	04	16	03	01	0
<i>Sindur Kushumbi</i>	16	05	06	18	05	04	0
<i>Basua</i>	13	09	03	15	07	03	0
<b>Total</b>	<b>57</b>	<b>27</b>	<b>16</b>	<b>64</b>	<b>20</b>	<b>16</b>	<b>00</b>

Source: Field investigations.

## **Chapter Five**

### **DYNAMICS OF SOCIAL CHANGE**

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#### **5.1 Introduction:**

Change is an inevitable phenomenon. That is always taking place within the physical surface or in the social structure. Some changes are rapid and as such noticeable. But some changes are very slow; that is why it is very difficult to evaluate the tempo of such change at certain period of time. Rajshahi is an educational city. A good number of educational institutions have been established in this city. This educational city was backward from industrial point of view. In the early 60's three industries were setup in this city and some small industries were established in the BSIC Shilpa Nagore. Centering round these industries, social change was accelerated in the fringe belt areas, it was hypothetically assumed. As a matter of fact, field study was conducted in the four adjoining villages of these industrial units. After long observations and field work, it was found that social changes really occurred in these fringe belt villages. Survey data also indicates that social change has taken place in these villages due to industrialization, but the dynamics of such change i.e. the way in which the people, institutions or communities of



these areas reacted to such change due to new situations, could not be revealed by any academician so far. The study was therefore, directed towards that end and present chapter is designed to reveal the dynamics of social change in the fringe belt areas under study. But prior to that, we want to discuss the factors of social change which contributed to our study areas.

## **5.2 Factors of Social Change:**

Society is never a static phenomenon. It is always in continuous flux. A number of factors or forces internal as well as external, are always at work to change the society. Conventionally four factors are regarded as the potential factors or forces of social change – these are physical, biological, cultural and technological. These factors may however be viewed as the intervening variables that cause or condition social change, but not as determining or causal factors of social change. We have however, examined, how far these factors worked as intervening variables of social change in our study area.

**a. Geographic factors:** As we know, physical factors or in other words geographical factors consist of surface of earth, rivers, mountains, rainfall, climate, forests, animal, natural vegetation etc. have paramount influence upon the human society and as such, these geographical factors may change the society to a considerable extent. Pattern of culture, systems of social institutions may be tremendously influenced by geographic factors. Fertility, mortality, routes of trade centres and even the seats of the government may be determined by geographic factors. But geography alone can not explain the rise and fall civilization.

Rajshahi Sugar Mills was established in the erstwhile East Pakistan. According to Sugar Commission Report, Rajshahi is one of the best places of sugarcane cultivation. All the geographical factors of this zone are favourable for sugarcane cultivation. As a matter of fact, other than Rajshahi Sugar Mills located at *Harian*, some other sugar mills namely Natore Sugar Mills, Gopalpur Sugar Mills, Setabgonj Sugar Mills were also established in the northern region of Bangladesh. Geographical factors were therefore, responsible behind the establishment of Rajshahi Sugar Mills. But social change which has taken place due to the establishment of Rajshahi Sugar Mills, is indirectly related to geographical factor. Therefore, it is obvious that, this factor was at work to make the society of *Harian* village changeful. But in this connection it may be pointed out that, “in the relation between development and environment, adjustment is the need, but conflict is generally the outcome (Buddhadeb 1998:85).” This fact has been revealed in our study, which we have discussed later on in this chapter.

**b. Biological factors of social change:** Biological factors are sometimes responsible for causing social change. Man is very often influenced by non-human biological factors which constitute plants and animals. Biological factors very often influence the numbers, the compositions, the birth rate, the death rate, the fertility rate and the heredity quality of the successive generations. Biological factors like the size and composition of population produce social change. Food problem, housing problem, unemployment, poor health, poverty, low standard of living etc. are the direct outcome of biological factors.

Bangladesh is a populous country. Fertility rate and mortality rate of Bangladesh are very high. More than 50% of its population live beneath the poverty level. Rajshahi is not immune from these problems and as such, suffers from the aforesaid problems like food, housing, sanitation, safe drinking water, unemployment, poverty and low standard of living. As we have mentioned, this portion of Bangladesh is backward in many respects. Keeping these viewpoints in mind, Bangladesh Government has established some other industries after the creation of Bangladesh. The above mentioned biological factors are equally at work in the fringe belt areas, like other parts of Bangladesh. Hence, these factors are quite active in our study area, which have caused social changes, but the pace of social change due to these factors are very steady.

**c. Cultural factors:** Cultural factors constitute a variety of aspects such as norms, values, belief system, ideas, ideologies, customs, habits, traditions, moral and manners, which keep constant impact on social change. Culture is not a static phenomenon; it is always changing. Therefore, change of culture determines the pattern of social change. It gives speed and gives direction to social change. Cultural factors very often play positive as well as negative role in bringing about social and technological change. Ideas and ideals, ideologies and philosophies are inherently changeable. They change with the passage of time and in turn, initiate change in social order. Max Weber in his famous work 'The Protestant Ethics and the Rise of Capitalism' has made an attempt to establish a correlation between the changes in the outlook of religion and the practice of economic behaviour.

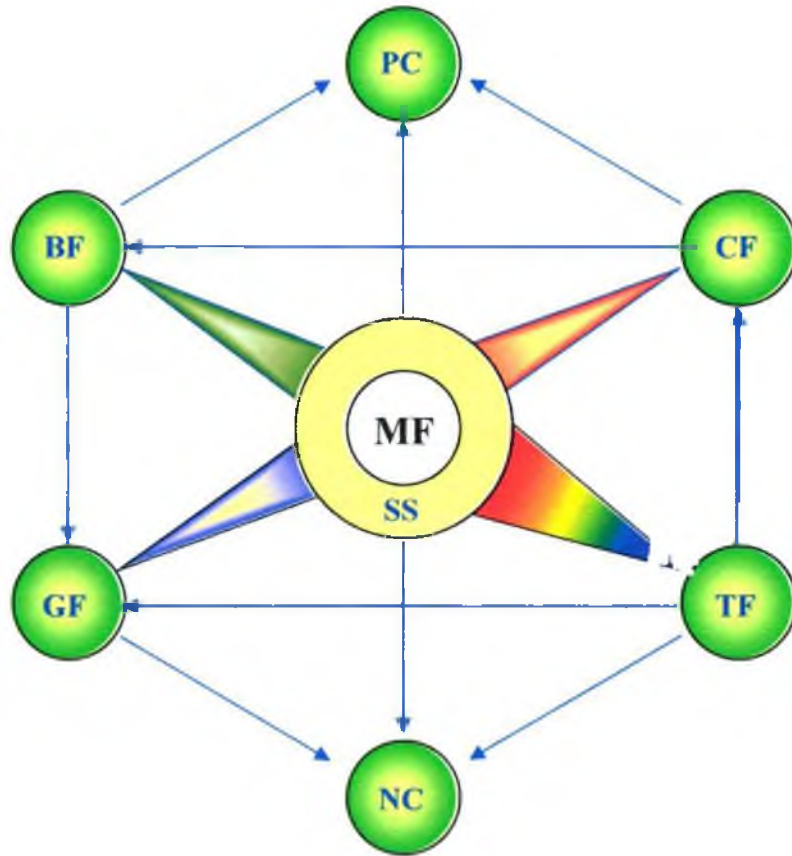


Rajshahi, the northern regions of Bangladesh was quite backward economically and socially from time immemorially. Because, the people of this zone were always comfort loving and not aspirant. The life and society was quite stagnant and was resistant to social change. Therefore, social change was very slow before industrialization. Industrialization has accelerated the pace of social change and gave speed to cultural change. Our field investigation and empirical data show that these factors were more or less responsible for social change.

**d. Technological factors:** Technological factors have profound effect on social life. As Ogburn has observed technology changes society by changing our environment to which we in turn adapt. This change is usually in the material environment and the adjustment that we make with these changes often modifies customs and social institutions (Ogburn 1950:39). A single invention may have innumerable effects on social life. Television for example has profoundly influenced our entertainment, attitude, knowledge, education, literature and culture. Effects of technology is so multidimensional that, its effects may even be found on urbanization, modernization, development of transport and communication, transformation of economy, unemployment, changes in values, changes in social institutions and so forth.

Industrialization in Rajshahi has kept tremendous influence on norms and values, social institutions, cultural pattern, infrastructure and communication system, transformation of economy, life-style, social vices, recreation, dress and costume, crime and deviant behaviour and so on. These changes may however be of two types i.e. positive and negative.





**5.1 Sociogram on the factors of social change.**

**Legend:**

BF = Biological Factors

CF = Cultural Factors

MF = Multiple Factors

PC = Positive Change

GF = Geographical Factors

TF = Technological Factors

I = Impact

NC = Negative Change

No single factor has however, worked in influencing social change in the study areas. More or less all the factors of social change contributed towards social change. But our field data indicates that, technological factors i.e. industrialization has kept tremendous influence in the fringe belt areas compared to other factors in our study areas. Because, other three factors were also simultaneously working in four other remote villages under study, which could not accelerate the pace of social change to that extent in those areas. This possibly proves that degree of social change caused by technology is high compared to other factors of change. The degree of the influence of the factors of social change is depicted through the sociogram on factors of social change.

### **5.3 Expiation of the Sociogram on Factors of Social Change:**

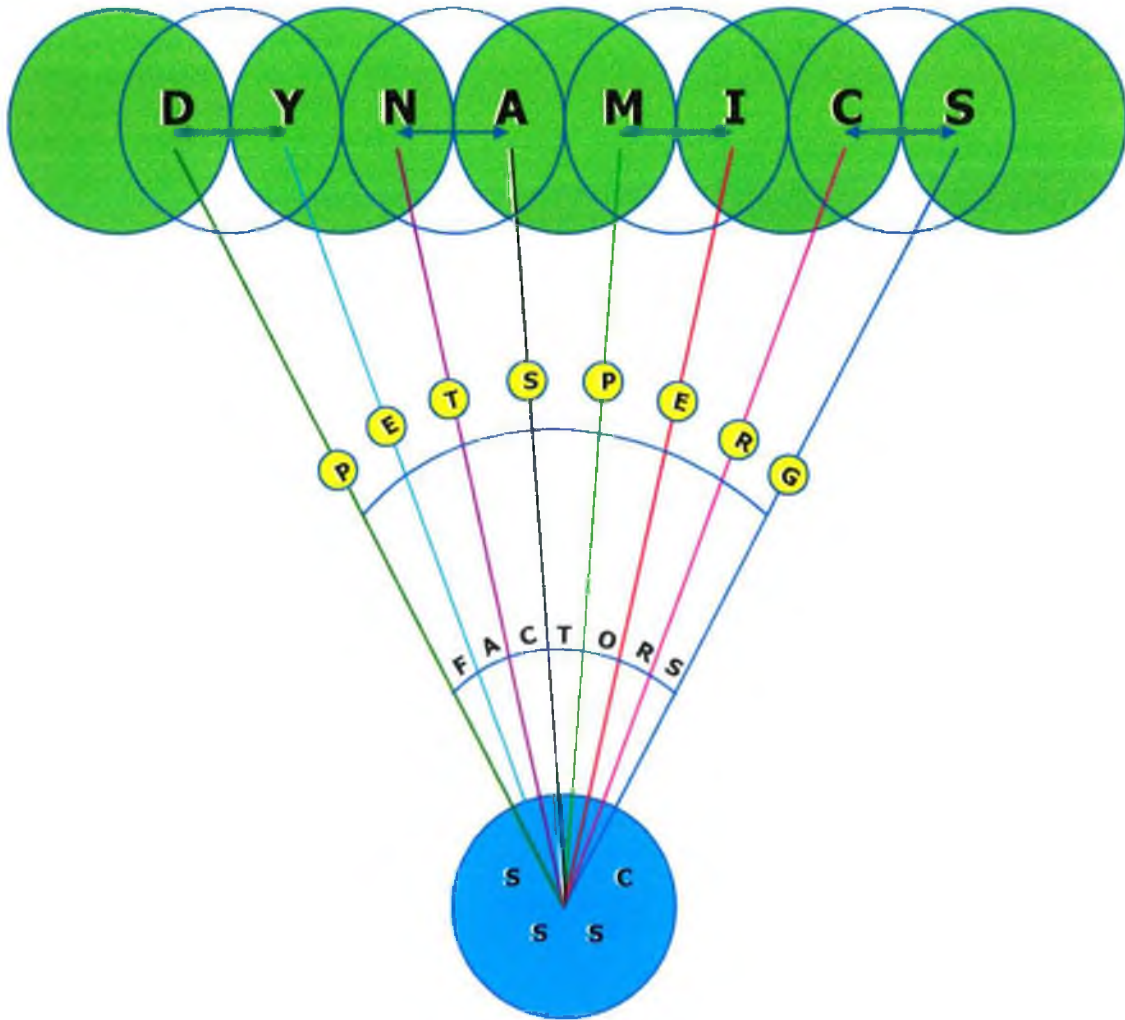
In the sociogram four factors of social change have been shown i.e. biological factors (BF), cultural factors (CF), geographical factors (GF) and technological factors (TF). Four factors have contributed to social change indicating their focus on social structure (SS). Since there is variation regarding their degree of influence on social change, their variations have been shown focusing on social structure (SS). In our study areas, the influence of technology has been found prominent on social change, hence its focus has been shown prominent on SS. No single factor has been found active in bringing about social change in our study areas, hence four factors have been shown indicating their degree of focus on SS. This is in our opinion, multiple factors (MF), which have been shown in the middle of the circle, which indicates social structure. We have discovered two types of changes i.e. positive change (PC) and negative change (NC) which means

upward change and downward change indicating upward and downward arrow in the sociogram.

#### **5.4 The Dynamics of Socio-cultural Change in the Study Area:**

Our long observation and field data have revealed eight impartial factors, fund active and closely related to each other, which have caused social change in the areas under study. These factors have had causal relationships with each other, which accelerated the pace of social change in the area. These factors are: 1. socio-cultural, 2. economical, 3. political, 4. technological, 5. biological, 6. educational, 7. religious and 8. geographical. In short, it may be termed as PETSPERG factors, which have caused social change in the study areas. In our opinion, these PETSPERG factors may be considered as the dynamics of social change, which we have presented in the sociogram 5.2. We shall now explain the dynamics of social change. But, here the acronym has been slightly changed in order to show the priority of the factors in our study areas.

### 5.2 Sociogram of Dynamics of Social Change



**Legend:**

S = Socio-cultural  
 P = Political  
 Ps = Psychological  
 R = Religious  
 SS = Social-structure

E = Economic  
 T = Technological  
 E = Educational  
 G = Geographical  
 SC = Social-change



### 5.5 Social Change:

Social change is a complicated concept. It refers to the modification and adoption of new way of life. Social change is depended upon multiple factors which we call physical, biological, cultural and technological. But the fact is that, all factors do not cause or react in the same way at certain period of time on social structure. Change may arise from two sources i.e. from outside the society and from inside the society. These two forces may not react to each other equally for a number of reasons. But they constantly work, which cause social change. Family, for example, an institution which is working in side the society by performing several functions such as reproduction, education, socialization recreation and so on. On the other hand, foreign technology and cultures are causing social change by keeping impacts on our social values, norms, belief and practices of religion, food habits, dress, fashion ideologies, ides and so on.

**Cultural change:** social change and cultural change are related to each other. Because, social change bring about cultural change and culture is very often accompanied by social change. Although social change and cultural change is viewed synonymously but there are some differences, between the two. By social change we mean only some alterations which occur in social organization and influence the structure and functions of society. Social change in this sense, only a part of cultural change. The term cultural change, according to Kingsley Davis (1949:109) embraces all changes occurring in any branch of culture including art, science, technology, philosophy etc. as well as changes in the forms and rules of social organization. All social changes are cultural changes, but all cultural

changes may not necessarily be social change. Cultural changes can be called social changes only when they affect human relations and the social organization and cause some variation in them. Previous changes in painting, calligraphy, dance, drama etc. represent cultural changes. They should be termed as cultural change but can not be called social change. Because they do not affect existing pattern of human interaction and social system.

Culture is a broad and complex phenomenon which has special meaning and connotation in sociology. It is considered as the way of life. Because, every aspect human life i.e. materialistic or non-materialistic are taken into consideration. It is actually a complex whole thing which cover every aspect of human life. It is not some thing static because it never remains constant. However, our study and observation indicate that, the speed of socio-cultural changes in the industrial fringe belt villages were very slow before industrialization. Because, mobility of the people of this zone were very limited and as such, no cultural contact with the people of other zones could be made. Industrialization accelerated the pace of socio-cultural changes in the fringe belt areas, which are now discussed under following sub-captions.

**a) Family:** Family is the primary unit of social institution. Man is born, brought up and socialised within the orbit of family. The role of family as a social institution is therefore, very important. Most of the traditional rural families of Bangladesh are of joint or extended. The structures of families in our industrial fringe areas were also joint and extended. But after industrialization, profound changes in the structure of families have been

marked in our study areas (see Table 4-5). Of the total 100 families under study in fringe belt areas, around 30% were nuclear, the percentage of which was nil in the remote villages. The percentage of 10 and above 10 member families is slightly more than 12 in the fringe belt villages. On the other hand, this type of families in the remote villages constitute more than 25 percent (see the same tables). This indicates that, the joint and extended families, which are still traditional type of families in rural Bangladesh, are now gradually disappearing from the fringe belt areas of industrial zone of Rajshahi.

The study further indicates that, 7-9 member families constitute 22.52% in the fringe belt villages, the percentage of which is 49.31% in the remote villages. Moreover, the roles of families are also changing in the fringe belt villages. The traditional functions of the families of rural Bangladesh are a bit different from those of urban Bangladesh. Again, the nature and roles of joint and extended families are also largely different from those of nucleus families. The mental makeup and sharing attitudes of the members of joint families are quite different from those of nucleus families. Our observation indicates that, the pattern of roles of the families of fringe belt areas have been profoundly changed compared to the roles of remote villages under study. Family bond among the members seem to be loose in the fringe belt villages, which is quite strong in the remote villages under study.



**b) Housing patterns:** Our study indicates that pattern of houses in the fringe belt villages have undergone profound changes over the years after industrialization. The percentage of *Jhupri* and thatched huts constitute 24 percent in the remote villages, which is quite few and insignificant in the fringe belt villages indicating only 2.5 percent. Bamboo fencing with hay roof house constitutes only 5.5 percent in the fringe belt villages, the percentage of which in the remote villages constitute around 4 times bigger (see Table 4-2). Moreover, the architectural beauty and front elevation, facilities in the house, per-room accommodation etc. are quite different in the fringe belt villages compared to remote villages. Drawing room, flower garden, furniture in the house etc. of the industrial fringe may easily attract the attention of the passer-by or of guests. The pattern of houses in the remote villages are highly traditional, which has *Chowchala ghar* having quite spacious courtyard in side the house and bullock cart in from of the houses. Changes in the pattern of house in the fringe belt areas indicate the impact of urban culture, which seems to be the effect of industrialization.

**c) Use of water and sanitation:** There is large difference between the use of water by the fringe belt people and that of remote villages under study. Tubewell and tap water seem to be safe for drinking purpose. Study indicates that, the use of tubewell for drinking by the two types of villages seem to be almost similar. Because, about 30% of the fringe belt villagers use tubewell water for drinking purpose the percentage of which would be around 29 in the remote villages. The use of tap water is nil in the remote villages, the percentage of which is around 19 in the fringe belt villages. The use of pond water for washing purpose is quite high in the remote villages,



which is seldom found in the fringe belt villages, although it is not rare there.

The use of *Chari paikhana* and use of bush for evacuation are quite high in the remote villages. On the other hand, the use of bush in the fringe belt villages are nil. The use of soap for washing hands after evacuation in the fringe belt villages is almost 100%, which is only 20% in the remote villages. This indicates that, fringe belt villagers are quite aware of health and sanitation.

**d) Dietary pattern drink:** Our observation and field data indicate that the dietary pattern of the fringe belt villages are significantly different from those of remote villages under study. The usual breakfast of most of the remote villagers under study is *Panta Bhat*. Some of them of course take *Chhatu* as their breakfast. On the other hand, majority of the fringe belt villagers take bread as their breakfast. Rice is still staple food in both fringe belt villages and remote villages under study. The consumption of cake, noodles, biscuit, *chanachur* etc. are quite common and frequent in the fringe belt villages. These are also served as means of entertainment of guests and outsiders. The use of soft drink such as coke, fanta, 7-up etc. are popular among the young generations in the fringe belt villages. These refreshment items are nil in the remote villages, where rice and curry are served as means of guest entertainment. The consumption of green coconut is quite popular and frequent among the remote villagers. *Tari* is a popular mode of drink in the remote villages which is also popular among the young males in the fringe belt villages. But the country made liquor and alcohol are also popular among the young men and deviants in the fringe belt villages under study.

**e) Marriage and dowry:** The usual pattern of marriage in fringe belt villages and remote villages is monogamy. But in the remote villages under study, some cases of polygamy were detected. Guardian chosen marriage is still common in remote villages, which is gradually decreasing in the fringe belt villages and in that place, love marriage is sharply increasing. The rate of divorce is frequent among the poor peasants in the remote villages. On the other hand, dissolution of marriage is a bit high among the labour class people in the fringe belt villages. The practice of dowry is quite universal among the remote villages, where cash money as dowry is given priority. In lieu of cash, gift is given priority in the fringe belt villages. The custom of dowry is gradually increasing in the fringe belt villages where both cash and kind are found prevalent as dowry.

**f) Changes in the pattern of dress:** The traditional dress for the males of Bangladesh were *lungi*, *ganzee*, *dhuti*, *chaddar* and *punjabee* form time immemorial. The usual dress for the females were *sharee* and *kapa*. Women were seldom found to wear blouse or petticoat. In our study areas before industrialization, these traditional dresses were found to use by the males and females. But after industrialization, there appeared profound changes in the pattern of dresses of the males and females; although a significant percentage of the people are still wearing these dresses. Study indicates that around 50% of the respondents of fringe belt villages are using *lungi* and *ganzee* on the other hand, 100% of the respondents of remote villages use *lungi*. Pant, coat, tie etc. are not found using in the remote villages, which are popular dresses in the industrial fringe and are becoming popular day by day. It is very interesting to note that most of the remote

village women of our study areas use *sharee* but without blouse, which is worn by every women excepting a modern college going girl in a fringe belt village under study. The use maxi and brassiere are common and getting prominence among the educated females in the fringe belt villages. After industrialization, some high English schools and colleges were established, where a good number of girls are attending. These two dresses are getting priority among them. *Salwar* and *orna* are common among the teen aged girls in fringe belt villages. Footwear like shoe, sandal etc. are found using in the fringe belt villages. On the other hand, *Khrom* is used by some elderly persons, although it is scarcely found in the remote villages.

**g) Ornaments and fashion:** There are significant differences between the ornaments used by the fringe belt villagers and those of remote villagers under study. The usual ornaments used by the fringe belt village women are necklace, ear-ring, bracelet, finger ring, nose star etc. On the other hand, the remote village women were found using *Markee*, *Tabeez*, *Bichha*, *Nupur* etc. Cosmetics like lipstick, nail polish, eye-brow, face powder, were common and popular among the fringe belt village girls, which were not found using by remote village girls. They rather use *Alta*, *Mehedi* and cheap priced cosmetics, which are sold by the *Ferriwalas* in rural areas.

**h) Values and norms:** Norm is an established rule or standard that largely governs our conduct in a particular society, in which we are born, brought up and interact with each other (Rahmat 1998:39). Norms may be defined as an abstract patterns that we hold in our minds and set certain limits for behaviour (Johnson 1960). Each person acquires the norms of his society from a variety of sources for examples, the family, play group,



church, school, mass media etc. Norms are however classified into three major components- folkways, mores and laws.

The term 'value' has diversified meaning and application. Sociologists consider social values as behavioural standard that persists overtime to which the members of a given social system feel an emotional commitment strong enough to use the values in judging specific act and setting goals (Theodorson and Theodorson 1969:455-456). Norms tend to be specific and definite whereas values tend to be broad and non-specific. Norms and values are closely connected with each other which form the basis of culture. Each society has its own set of norms and values which determines the pattern of culture (Rahman 1998:46). The rural areas of Rajshahi naturally have their own norms and values which may be quite distinct and different from other societies.

After industrialization, traditional norms and values of industrial fringe belt areas have been gradually changed which have been shown in a chart of changing norms and values. This chart has been prepared after long close observation in the areas under study. Norms and values have been lumped into five categories i.e. (a) economic norms and values, (b) political norms and values, (c) social norms and values, (d) cultural norms and values, and (e) religious norms and values.



## 5.5 Chart of old norms and values.

Old norms and values	New norms and values after industrialization
<b>Economic norms and values</b>	<b>Economic</b>
a) To take land on <i>kot</i> . b) Fixed sharing of crops c) To take goods on trade credit. d) Lend paddy at fixed price at the time of tending.	a) Hypothication and mortgage b) Sharing on the basis of production. c) To take goods on cash payment. d) Land money at a fixed percentage of interest.
<b>Political norms and values</b>	<b>Political</b>
a) Cast vote to the kith and kin b) Take consent of the village <i>matabbars</i> before voting c) Husband wife supporter of same party. d) Discussion among family members before voting.	a) Cast vote according to supporter of political party. b) Vote according to self-choice. c) Husband and wife may be supporter of different party d) Vote secretly without discussion.
<b>Social norms and values</b>	<b>Social</b>
a) Veiling before the elderly persons. b) To take foot dust before departing. c) Take things by right hand. d) Veiling and no gossiping during <i>Azan</i> .	a) No veiling before the elderly persons. b) Simply seeking <i>doa</i> before departing. c) Take things by both hands. d) Veiling casually and gossiping during <i>Azan</i> .
<b>Cultural norms and values</b>	<b>Cultural</b>
a) Guardian chosen marriage. b) Take money as dowry. c) Polygamy not common. d) Circumcision ceremony.	a) Self-chosen marriage b) Taking gift as dowry. c) Monogamy very common. d) <i>Boubhat</i> after marriage.
<b>Religious norms and values</b>	<b>Religion</b>
a) Fasting in <i>shab-e-barat</i> . b) Seek treatment through incubation prayer. c) Simply inform and seek <i>doa</i> at the time of entrance into a newly built house. d) Visiting <i>Majar</i> for fulfilling desire like barrenness.	a) Simply distribution of bread and <i>halua</i> . b) Scientific treatment by medicine only. c) <i>Milad</i> at the time of entry into a new house and distribution of <i>Tobarrak</i> . d) Examination and medical cheeking for the conception of a child.

### 5.6 Analysis of Norm Value Chart:

**a) Economic norms and values:** The traditional economic norm of the remote villages under study is that, anybody can take possession of any agricultural land on *Kot*. This economic norm has been changed over the years in the fringe belt areas. Now the land can be given on mortgage by hypothecation. Another economic norm was that, for cultivation of an agricultural land, fixed sharing of crops were invogue in the remote villages i.e. whatever may be the amount of production, fixed quantity of crops shall have to be given to the owner of the land. Now that has been changed. Sharing on the basis of production is now prevalent in the fringe belt villages under study. Small traders could take goods from the hoarders on trade credit basis, that means, after selling goods the payment was given to the hoarders. This system is still prevailing in the remote villages. Now that system has become obsolete in fringe belt areas under study; on cash payment the goods are usually delivered by the hoarders. Money lender in the fringe belt villages would lend paddy fixing the price of crops at the time of harvesting. Now that system of lending paddy has been changed.

**b) Political norms and values:** The usual political norm is that, votes are usually given to the kiths and kins in the remote villages. But the fringe belt villagers, votes are cast according the supporters of political party, excepting very few cases. The poor peasants and day labours usually take consent from the village *maabbars* and money leaders at the time of casting their votes in remote villages. But in the fringe belt villages, there is no such practice; they cast vote according to self-choice. Usually the husband and wife become supporter of same political party in remote villages. On the

other hand, husband and wife may be supporter of different political party. Generally discussion is made among the family members before casting vote in remote villages. But this practice is not found in the fringe belt villages, where vote is cast secretly.

**c) Social norms and values:** In the remote villages it is found that, the females wear veil before the elderly persons, particularly before the in-laws. Now the tradition has become obsolete in the fringe belt villages. They seldom wear veil before the in-laws and elderly persons. Another norm was that, young men would take the dust of the elderly persons before departing. Now the young generation simply seek *doa* (good wishes) instead of taking dust of the elders.

**d) Cultural norms and values:** In the fringe belt villages, cultural value was that, guardian would choose the bride for the groom. Now that is almost obsolete in villages under study. In that case, the groom now select his own wife seeing in person. Even the bride may select her own husband accordingly to her choice. In the remote villages, money plays vital role as dowry, which has now been replaced by some gifts in fringe belt villages. Polygamy was the common practice of marriage in the fringe belt villages before industrialization, which is not at all found in those villages. Monogamy has now become the common practice of marriage in fringe belt villages. This practice is still found in remote villages under study. In the remote villages, ceremony of circumcision is still very frequent and common among the remote dwellers, which is almost nil in the fringe belt villages. *Bou Bhat* or reception after marriage has become a common practice in the fringe belt villages, which is not found in the remote villages. Veiling was



compulsory during *Azan* and gossiping was strictly prohibited, which is now seldom found in the fringe belt villages. But this religious norms is strictly followed in the remote villages under study.

**e) Religious norms and values:** In remote villages, fasting in the night of *shab-e-barat* is widely practiced by the females. On the other hand, it is rare in the fringe belt villages, where distribution of bread and *Halua* is popular. For seeking treatment, incubation prayer is still prevalent in the remote villages, which is not at all found in the fringe belt villages. Medical check up and modern medicine are widely practiced in fringe belt villages. In the remote villages, nobody perform *Milad* at the time of entry into a newly constructed house, which is widely practiced in the fringe belt villages under study. Usually the barren women visit *Majars* for conception of child which is very uncommon in fringe belt villages. They usually go to doctor to find the cause of barrenness.

### **5.7 Conflicts Between Old Norms and Values & New Norms & Values:**

Due to rapid social change, old norms and values may seem to be obsolete and in those places, new norms and values may take place. But rapid social change may create problems in the contemporary society, such as culture conflict and generation gap. Decline of family bond, disregard to the elderly persons, frequent dissolution of marriage etc. may be the impact of decline of old norms and values which may occur in any changing society. Rahman (1998:47) observes in his study that any deviation form old norm can create conditions for the erosion of values which can affect culture and also social structure. Decline of norms and decline of values are related to each other the shift from which may create normless in the society, which may

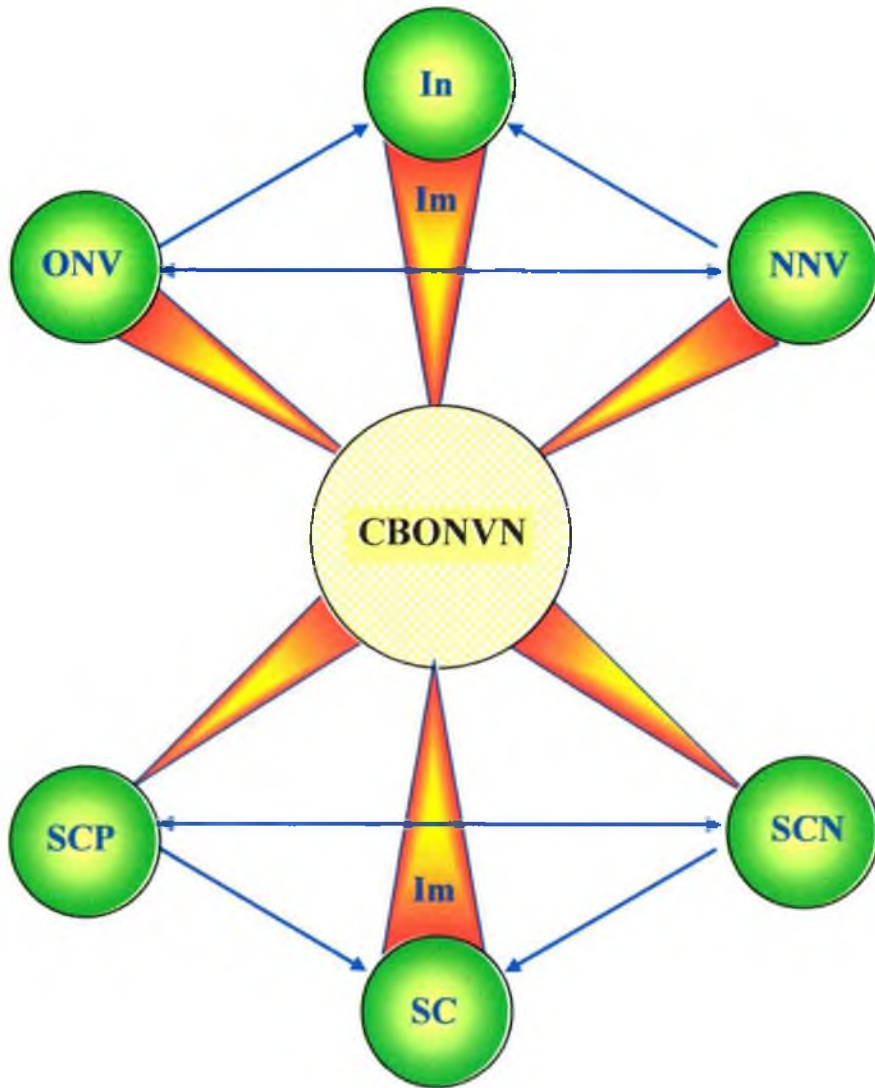


subsequently produce several types of problems in the society. He further observes the conflicts of norms and values, which he has shown in his norm-value conflict situation (Rahman 1998:60).

Rahman conducted his study in the slums of Rajshahi City. We also in this study observed the conflicts between the old norms and values and new norms and values in our study village i.e. industrial fringe. Out of these conflicts, there emerged some changes in the study areas, what we call positive change and negative change. These impacts are in our opinion due to industrialization, which caused rapid social change in fringe belt villages under study. This situation has been shown in the sociogram of conflict between old and new values and norms.

### **5.8 Analysis of the Sociogram:**

In our industrial fringe belt areas we have observed that, old norms and values (ONV) have either fully disappeared or about to disappear from the society, which have created conflicts between old and new norms and values (CBONNV) and this has generated change in the society. These changes are of two types i.e. social change positive (SCP) and social change negative (SCN) shown in the sociogram. Here 'I' indicates different types of institutions working in the society. These institutions are playing roles which have relationships with old norms and values (ONV) and also with new norms and values (NNV). These are now in a state of conflicts between old and new values and norms (CBONVN). Out of conflicts between old and new norms and values, there emerged changes which are of two types i.e. social change positive (SCP) and social change negative (SCN) which have kept impact on social structure (SS).



**5.3 Sociogram of conflicts between old and new values and norms on social change**

**Legend:**

- In = Institution
- Im = Impact
- ONV = Old norms and values
- NNV = New norms and values
- SCP = Social change positive
- SCN = Social change negative
- SS = Social Structure
- CBONVN = Conflict between old and new values and norms.

### 5.9 Dialectic:

Pattern of language in the industrial fringe seems to be quite different from the remote villages. Some local languages seem to have disappeared from the fringe belt villages. On the other hand, some new languages have appeared in those places. The Table 6-1 indicates such change of languages in the fringe belt villages. This happened due to cultural diffusion in the areas. Because of high influx of population from different districts in the fringe belt villages, local dialectic has gradually disappeared and a new bookish language has appeared in those places. Moreover, some colloquial languages of the people of adjoining districts have also emerged in the fringe belt villages under study.

### 5.10 Health Seeking:

There is large variation in the pattern of health seeking behaviour of the two types of villages indicating high emphasis on folk treatment in the remote villages. *Jharfook* by *Imams*, incantation by *Ojha* and exorcism by *Jeen Kabiraj* occupied high position in the remote villages, the emphasis on which is quite negligible in the fringe belt villages under study. The dependence on allopathic treatment is quite high in fringe belt villages indicating about 51%, which is quite insignificant in the remote village, the percentage of which is about 20. This is because of change of belief system and economic ability of the people in the villages under study. The dependence on cosmopolitan method of treatment is very insignificant in the fringe belt areas also. Because it involves huge amount of money. The dependence on herbal method is nearly similar in both types of villages

indicating 20% in remote villages and 16% in remote villages under study (see Table 4-9).

### 5.11 Dynamics of Economic Change:

Economic activities of mankind are largely related to the needs, natural resources and economic environment of society. This is conditioned and moulded by several other factors such as flora, fauna, belief system, norms, values, habits, taste, communication system and so on. As we have noticed, economic activities of Bangladesh were highly agriculture related. Because, agriculture was the basis of economy of Bangladesh from antiquity. Each and every villages of this sub-continent were 'little reasonable' and self-sufficient in nature. Rajshahi, the northern part of Bangladesh was rich from agricultural point of view. As a matter of fact, no industry was found working in this region except some cottage industries like embroidered quilt, silk goods, garments and so on. But after the establishment of some industries with the initiative of the government, economic activities began to change and take diversified form. As we have noticed, (see Table 4-2), 37% of the respondents of remote villages are engaged in agricultural profession. This percentage is very insignificant compared to other villages of Bangladesh. But surprisingly only 6% respondents of the fringe belt villages are found engaged in agricultural profession. On the contrary, 17% of the respondents of industrial fringe belt villages were found engaged as industrial personnel and 18% were industrial workers. The villagers were found engaged in variety of professions such as shopkeepers (8%), hotel owner (10%), driver (7%), *Panshop* owner (8%), the percentage of which in the remote villages were either nil or quite insignificant (see the same table).



It therefore, indicates that, after the establishment of the industries under review, professional diversification had taken place in the areas under study. Not only that, economic conditions of the people of industrial fringe belt areas have been profoundly changed (see Table 4-3). The table indicates that, about 40% respondents' level of income of four industrial fringe belt villages have been increased to the tune of take 6500-8000 and above per month . On the contrary, this income group is almost nil indicating only 2% in the remote villages under study. Our inquiry in this regard reveals that, most of the respondents (80%) of these income groups are directly related to industrial professions. Hence, their income reached to that extent due to industrialization. The study further indicates that, income ranging from Tk. 1001-2500 constitute 29% in the remote villages, which is quite insignificant i.e. only 6% in the fringe belt villages under study. It therefore seems that, industrialization has changed the plight of persons engaged in industrial establishments.

### **5.12 Infrastructural Change:**

As we have indicated earlier in this chapters, Rajshahi was backward in many respect compared to other divisions of Bangladesh. The infrastructural condition of this region was also poor. Our study and observation reveal that, the infrastructural condition of the villages of four industrial zones were very bad. Most of the roads of these villages under study were *Kunchha* having no electrification or drainage system. After industrialization, many workers of different districts came and began to settle in the adjoining villages of industries under study.

Before the establishment Rajshahi Sugar Mills, village *Harina* was very backward from communication point of view. The entire road which runs through this village, was *knchcha* having no drainage, electrification, tubewell or telephone. During the rainy season, the entire road would go under water. People of this locality had to move bare footed carrying shoes in hand. Bullock cart was the only means transport in this village, where bicycle was seldom found. All the houses was either thatched huts or made of mud wall. No school or college were established where children could take education. Most of the people were engaged in agriculture, who could some how drive bullock cart. Because, the entire road was muddy having no culvert and sanitary facilities. People had to attend the cal of nature in the bush or in a hanging latrine. After the establishment of Rajshahi Sugar Mills at *Harian* village, the mill authority gave attention to the modernization of its communication. The entire road which is now carpeted, was done by the financial assistance of the mill. Electrification was also done by the initiative of the mill authority. The length of the carpeted road is about 5 km, where all modern facilities including telephone, cellular phone, fax, computer, e-mail etc. are available now.

*Shaimpur* is another village which is located in the northern side of Dhaka-Natore road. The condition of the road, which runs through this village, was as like as *Harina*. Now the village has been brought under City Corporation, where underground telephone line have been recently installed. The drainage and sanitary condition have been profoundly developed in this village, which were completely primitive in nature before to industrialization.

Infrastructural condition of the village *Jinnahnagar* was a bit developed. *Haring* bone road was found here before industrialization. Drainage condition of the village was very unscientific which was submerged with water during the monsoon. The entire village after evening seemed to have become ghostseer since there was no electrification. Hanging latrine was the usual type of evacuation arrangement where urinal was not found. Now it has been turned into a modern village having all the modern amenities and facilities of life.

*Bhugroil* is another village where the infrastructure was quite primitive before industrialization. This village was traditionally an agricultural village, where muddy road, bullock driven cart, and quite a few bicycles were found before industrialization. All the houses were made of hay roof and fencing wall. There was no tubewell for drinking purpose. Pond water was taken after boiling for drinking purpose. No latrine was found for evacuation and the usual urinal was bush. After the establishment of Rajshahi Textile Mills, this village has been turned into a modern one, where electrification, carpeting road, telephone, television, cellular phone, motorcycle etc. have become available.

### **5.13 Occupational Change:**

Occupation is an important indicator of social change. Like other villages of Bangladesh, these four industrial villages were profoundly agricultural. More than 80% villagers were engaged in agriculture or agriculture related works. Blacksmith, fishermen, cobbler, farmer, sharee-cropper, etc. were common occupational pattern of rural Bangladesh. *Jajmany* system and barter system were also found in traditional villages in Bangladesh. Four



industrial villages under study were not uncommon from it. Study reveals that, vast majority villages were agricultural, who were engaged in cultivation of paddy, sugarcane, jute, vegetables and such other agriculture related works. A significant of them were engaged in cottage industries like fishing net, basket, tailoring, embroidered quality, cultivation of silkworm, livestock etc. Women were found engaged in husking paddy, sewing embroidered quilt, preparation of kitchen garden, poultry and upbringing of children.

Study and observation indicate that the inhabitants of these villages are now engaged in variety of professions other than agriculture. The dependence on agriculture and agriculture related work have now been reduced and shifted towards industrial works, business, commerce, and a host of variety of professions like motor driving, working in motor garage, mechanical shops, working in jute mills, sugar mills and textile mills etc. Women are not now found simply in household works. They are now turned into variety of professionals such as NGO workers, sales girls, factory workers, mobile business women and receptionist in the office, telephone operator and so on.

After industrialization in the villages under study, the attitudinal changes have taken place and women are now found more mobile riding on bicycles, sitting behind motor cycles, working in the factories and commercial establishments. Tremendous changes in the value system led them to accept variety of jobs like *Mohila* police, women entrepreneurship, teaching in schools, college and so on. In the study villages, we have found women engaged in these jobs.



#### **5.14 Land Use and Cropping Pattern:**

Data and observation indicate that pattern of land use and cropping pattern in the industrial fringe belt areas under study, have been profoundly changed. Cultivation of cash crops like sugarcane, jute, have been considerably increased over the years. Production of maize, tomato, potato, brinjal and other vegetables have significantly increased due to its price hike and demand in industrial fringe belt areas after industrialization. Almost all the areas under study are flood free and fed by ground water irrigation. As a matter of fact, around 50% of the agricultural land have been turned into triple cropped area, where vegetables are grown throughout whole year. Rest 50% land has been brought under double cropped cultivation. The traditional crops in this area were mainly paddy, jute and sugarcane. Before industrialization, sugarcane was used for making molasses by local method. At that time, production of sugarcane was limited. But after industrialization, the production of sugarcane has been intensified. Production of jute was also limited in these areas under study. Because, it was used for home consumption like making gunny bag, rope and so on. But after the establishment of Rajshahi Jute Mills, its demand has been raised tremendously. The farmers are therefore, inclined towards its production. Food habits in the industrial zones have been changed and the dependence on rice has been shifted on wheat and maize. Naturally, the demand for these food crops have been increased and the price level of those commodities have been raised considerably. Therefore, the cropping pattern has been gradually changed in the fringe belt areas. Before industrialization, women were found engaged in preparing kitchen garden, which were limited in the

house premises. After industrialization, the density of population has been increased and the demand for vegetables have also been increased, which encouraged the cultivators in these zone towards expanding kitchen garden on commercial basis. Soil of these industrial zones are mostly sandy. Therefore, due to percolation of water, soil of these zones do not allow farmers to dig pond for cultivation of fish on commercial basis. Besides all these barriers, forms are now inclined towards pisciculture in some muddy lands by applying scientific methods. Moreover, some farmers have engaged themselves in the cultivation of mulberry, which is the main food of silkworm. In nutshell it may be opined that the cropping pattern has been greatly changed after industrialization and the pattern of land use has also been profoundly changed over the years.

#### **5.15 Change of Activities of Fringe Belt Areas and Remote Villages:**

If we carefully observe the activities of the people of fringe belt villages and remote villages, we can find sharp differences between them. Here we have given a pen picture of their nature of daily activities.

### 5.16 Cycle of Activities of Industrial Fringe Belt Villages and Remote Villages:

Remote villages	Fringe belt villages
<p>☐ Usually get up early in the morning i.e. before <i>Fazor</i> prayer and say prayer in the mosque by significant percentage of the males. Females say their prayer in the house. Somebody recites from the Holy Quran, cleans teeth by coal or by powder and <i>danton</i> (fibrous twig). Perform evacuation in the bush or in the hanging <i>charipaikhana</i>.</p>	<p>☐ A significant majority of the inhabitants get up at about 8 am, wash teeth by paste, shave beard and then take bath in the tap water. Take breakfast. The usual items of breakfast are bread, banana, egg and tea. Both males and females take breakfast together usually in the dining table. Some children sing songs as a part of their exercise of music.</p>
<p>☐ After saying prayer a good number of males go to the field for ploughing land and engage in it till 10 to 11 am. Females usually engage themselves in cleaning house, washing utensils and preparing breakfast. Young girls are usually engaged in husking paddy.</p>	<p>☐ Educated males usually go to office, school or college as regular part of their jobs. Workers of mills and factories go to perform their normal duty in their respective industries. Young children go to the field for grazing cows.</p>
<p>☐ Males take their breakfast in the field at around 8 am. <i>Panta Bhat, chhatu</i> along with onion and salt is the usual items of breakfast. Occasionally they take bread of wheat and curry. Females take their breakfast after cleaning house at late hours i.e. at around 10 am.</p>	<p>☐ House wives usually go to kitchen for cooking. But wealthy and educated woman do not themselves cook. Maid servants usually washes utensils and cook food. Whenever, any prestigious guests come, only then housewives cook themselves.</p>

Remove villages	Fringe belt villages
<p><input type="checkbox"/> Males come back from the field at about 12 noon and feed cows with fooder and oil cake.</p>	<p><input type="checkbox"/> Officers and mill workers do not usually come back home for taking lunch. Workers usually take light food from the restaurant or sometimes they take bread or <i>parata</i> which they take at the time of going to the mill. Women usually take lunch with the husband if they come from office. School going children usually come back home at around 12.00 noon.</p>
<p><input type="checkbox"/> Males usually take bath at around 1.30 pm and go to the mosque for prayer. After <i>Johor</i> prayer they take lunch at around 2 pm. The usual dinner is rice, pulse and simple curry such as potato, pumpkin and such other vegetables. Seldom they take fish or meat. Females take their lunch usually after the males and never with the males.</p>	<p><input type="checkbox"/> Female members usually take rest after taking lunch. Very few males and females say <i>Johor</i> prayer.</p>
<p><input type="checkbox"/> Males usually take rest for about 30 minutes and again engage themselves in household works such as feeding cows, spreading fertilizer on uncultivated land and top dressing on transplanted paddy fields.</p>	<p><input type="checkbox"/> Workers and other office personnel come back home at around 5 pm. Some of them take light refreshment and tea. Workers usually take rice. Some of them go through newspaper, listen to radio and enjoy TV. Young children usually go to play ground to play football or cricket till evening.</p>



Remove villages	Fringe belt villages
<p>□ In the afternoon, females are usually engaged in preparing embroidered quilt and gossiping under the shadow of trees or in the courtyard.</p>	<p>□ Females usually gossip with neighbours and go to visit kith and kins, house. They sometimes go through newspaper.</p>
<p>□ After <i>Asor</i> prayer males usually go <i>Haat</i> (periodical market) or bazar for purchasing household articles or selling goods and commodities whatever they have prepared associated with agriculture. Females are again engaged in household affairs such as preparing cow dung fuels, husking paddy or preparing flour by indigenous method.</p>	<p>□ A few of the males go to mosque to say <i>Magrib</i> prayer. In the evening young children go to the table to prepare their lessons. Adult males and females again sit before television to enjoy programs. Educated males are sometimes engaged in office work or going through books or periodical.</p>
<p>□ After evening prayer, males either start gossiping in the open place or again engage themselves in preparing rope from jute, making basket etc. They also prepare fishing apparatus from bamboo and simultaneously listen to the recitation from the poetry composed of balad.</p>	<p>□ By 10 pm majority of the males and females take their supper and young children go to bed. Elderly people usually go to bed at about 11 pm after seeing late night news in the television.</p>
<p>□ Mates take supper and go to bed after <i>Esha</i> prayer. Their usual bed is <i>khat</i> made of wood and rope. Majority of them do not have any curtain or ceiling fan. Therefore, they use indigenous <i>pakha</i> i.e. fan made of palm leaf or bamboo. This is the usual routine work of rural Bangladesh, which has been noticed in the remote villages under study.</p>	<p>□ Before going to bed some of the males and females say their <i>Esha</i> prayer. Majority of the families have curtain and wooden <i>khat</i> on which they sleep. Majority of the inhabitants have ceiling fan. In case of electricity breakdown, some body use charger fan and charger light. This is the usual routine life of the inhabitants of fringe belt people.</p>

### **5.17 Dynamics of Political Change:**

Politics and change is usually related to each other. Because, political ideas and philosophy profoundly influence economic activities of individuals of certain community or nation. For example, political philosophy of Karl Marx has profoundly influenced the economic activities and economic system of all over the world. His materialistic interpretation of history may not simply be considered as a political dogma, rather it should be viewed as an economic philosophy, which has considerable impact on social change. Because, this political philosophy has kept impact on the emergence and development of socialistic society in the world.

As we have observed, Rajshahi, the northern region of Bangladesh was backward in many respect, since agriculture was the basis of economy from time immemorial. This portion of Bangladesh was considered as the granary of food. Because, fertility of soil, environment, climate etc. were always favourable for the production of food stuff. No such big natural calamity was noticed which hampered the production of rice, sugarcane or jute. As a matter of fact, people of this soil were always comfort loving and did never go else where in search of employment. Society and social life were therefore, quite stagnant, having a very low level of change in this region.

Political activities in this region was also very slow, having no political leader in the national level. For want of political leader and leadership, no tangible economic program or reform could be initiated in this region until the beginning of martial law regime in erstwhile East Pakistan.

Massive economic programs were initiated by President Ayub Khan by starting the industrialization process in the early 60 in Rajshahi. By this time, Rajshahi University has started functioning since 1954. Engineering College (now Rajshahi University of Engineering and Technology- RUET), Rajshahi Medical College and Hospital (RMCH) etc have operated functioning in this academic city. At this juncture of economic life in Rajshahi, some political leaders emerged here, who began to play role in national politics. Movement against Ayub regime began to get momentum and priority rapidly. To satisfy the people of this region, government began to give priority to the people of this area. After creation of Bangladesh, Bangladesh Government established two industries namely, Rajshahi Jute Mills at *Harian* and Rajshahi Textile Mills at *Nowdapara*. Rajshahi was the home land of sericulture from British period. Sericulture industry and institute were created later on. In this way economic activities began to get priority in this zone under study, behind which politics worked as the centrifugal force.

After creation of Bangladesh, political situations greatly changed in this regions, like those of other parts of Bangladesh. New political parties like, Bangladesh Nationalist Party (BNP), Jatio Party (JP), Jamat-E-Islami (JI) etc were created and reorganized with the changing political situation in the national level of Bangladesh and Rajshahi was not immune from it. In our study areas also (see table 4.10) branch offices of these political parties were established and political activities began to flourish. Active political leaders and supporters of these political parties in these areas under study,



played role in the creation of a new political culture, which accelerated the process of political change in the industrial fringe belt areas. The people of these areas are now more conscious politically than ever before. Our study indicates that before industrialization, even 25% of the adult females would not go to the polling centres for casting their votes. Now more than 60% of the adult females attend polling centres for casting votes and some of them are political workers, who are active in politics. Some Ward Commissioners of these areas are now active politicians in the City Corporation, who are found to move with the City Mayor in the Jip and some of them have direct liason with the local Minister of Rajshahi.

#### **5.18 Dynamics of Technological Change:**

The impact of technology on society which come from outside the society, causing social change in different ways. For example, urbanization, modernization, unemployment etc. are changing social institutions and values. As we know technology changes society by changing our environment and institutions, which are continuously working inside the society. Industrialization have profound effects on the belief, ideals, tendencies and thoughts of the people. Industrial expansion have promoted hedonism. People want to be pleasure seeker. Mounting production provide people with sufficient money to enjoy amenities of life. It also changes belief system and values due to modernization, which is the process of adoption of new ways of life. It changes conditions, needs, styles, food, dress, habits, speaking styles, tastes, choices, preferences, ideas, values, recreational patterns and so on. Industrialization bring about changes in the



whole system of social relationships and establishes new ideologies in place of traditional ones and thus changes social structure.

Industrialization in the rural areas of Rajshahi Metropolitan City may therefore cause above changes in the social system of our study areas. After industrialization in Rajshahi, significant changes have taken place in the industrial fringe belt areas. But the way in which people of these villages have reacted to such situation, and the way in which various social institutions reacted to each other, have not yet been revealed by any academician so far. This section is therefore aimed at discovering the dynamics of social change in the area under study as an impact of technology. Our study and observation reveal that significant changes in housing, sanitation, food habits, dress, fashion, infra-structure, education, literacy, family size, occupational pattern, standard of living etc. have taken place after industrialization in the fringe belt villages.

#### **5.19 Dynamics of Psychological Change:**

Cultural factors of society is related to psychological factors also. Because cultural activities are very often conditioned by the pattern of behaviour and belief system of individuals living in the society. Change of habits, tastes, behaviour etc bring about changes in cultural sphere of society. Therefore the dynamics of psychological change are often associated with the dynamics of social change. As the behavioural pattern of the individuals are not static, it is subject to change with the changes of cultural factors, the dynamics of socio-cultural changes may be viewed and interpreted from the psychological point of view.

As we have pointed out earlier, the people of Rajshahi are by nature comfort loving and less aspirant compared to other areas of Bangladesh. They are always reluctant to move forward in the pursuit of knowledge or earning livelihood. They lack entrepreneurial qualities and do not want to take any challenging job. This negative psychological background of the people of Rajshahi always acted as negative force, which eventually lead them to be resistant to social change. But after industrialization, people of different districts came and settled in the industrial periphery, which encouraged the local people to be a bit aspirant in establishing some small industries and psychologically warm up in life. This psychological advancement of the local people bring about a little bit change in socio-economic life.

### **5.20 Recreational Pattern:**

We have found great differences between the recreational pattern of the fringe belt villages and those of remote villages under study. In the remote villages, local games such as, *hadudu*, wrestling, *lathi khela* etc are popular which are absent in the fringe belt villages where cricket, volleyball, badminton etc, are quite popular and common. *Kabigaan*, *Alkapgaan*, *Madarer gaan*, *Junger Ashor* etc are quite popular in the remote villages which have disappeared from the fringe belt villages over the years. The young generations are inclined towards VCR, cinema, BF and liquoring etc. On the other hand the remote villagers are inclined toward *Poush Mela*, *Orosh*, *Kabi gaan*, carnivals etc.

### 5.21 Personal Belongings:

There is a large difference between the nature of personal belongings of fringe belt villages and those of remote villages under study. The fringe belt villagers are comparatively economically sound and their tastes seem to be modern. As a matter of fact, their personal belongings, reflect their tests, habits and economic background. Table, chair, *khat*, showcase, radio, TV, tape recorder, telephone, cellular phone, sophisticated crocaries etc. are found in most of the houses. Field data indicates that 95% respondents had TV, 25% had freeze and 50% had sofa in the fringe belt villages. These things are almost nil among the respondents of remote villages, where most common belonging were *Chowki*, *Dorikhat*, *Shital paty*, *Kanshapitol*, utensil, jog, *Bodna*, clay plates etc. In the remote villages, only two motorcycles were found, where 25% respondents had bicycles and 10% had tables and chairs.

### 5.22 Education and Literacy:

Industrialization has profoundly changed the level of literacy and standard of education in the fringe belt villages under study. Number of Master Degree holders in the fringe belt villages are quite high (68) the percentage of which is around 16. On the other hand, in the remote villages only 2 Master Degree holders could be identified. The number of educational institutions are also high in the four fringe belt villages (see Table 3-7) where 2 Degree colleges, 3 Intermediate college, 6 High schools and quite a good number junior high schools and Primary schools, can be found. The number *Ebtedayee Madarash* and mosque based *Madrasha* are 6 and 10 respectively in the



fringe belt villages, the number of which are almost double in the remote villages. This means that, the remote villagers are more inclined towards Islamic education compared to fringe belt villages under study. School and college going students are quite high in the fringe belt villages compared to remote villages. Percentage of literacy of the fringe belt villages are 50.30 compared to 9.5% in the remote villages. The female literacy in the remote villages seem to be quite negligible indicating only 4.5% in the study villages. This situation therefore, indicates the overall standard of education in fringe belt villages seem to be high compared to remote villages, which is probably the outcome of industrialization.

### **5.23 Dynamics of Religious Changes:**

It has been observed that the rural people are more religious than the urban people of Bangladesh. In our study areas also, we noticed the same, although belief system is more or less strong in both remote villages and fringe belt villages. But from the view point of practice of religion, the fringe belt villagers are comparatively weak. In the *Eid* congregation prayer, the participation were found huge in the fringe belt villages compared to remote villages. The percentage of giving *Kurbani* in the *Eid-ul-Azha* is comparatively high in the fringe belt villages compared to remote villages. But the percentage of fasting in the month of *Ramandan* is comparatively less among the fringe belt respondents. The percentage of attending prayer in the *Waqtia masjid* is quite insignificant in the fringe belt villages compared remote villages under study. The belief in *Jeen* is quite high among the respondents of remote villages, which is comparatively less in the



fringe belt villages. Analysis indicates that the belief and practice of religion among the educated respondents are comparatively weak in both remote and fringe belt villages under study.

#### **5.24 Dynamics of Geographical Changes:**

Geographical factors have profound influence upon human society. Because social change is very often conditioned by geographical factors. For example, volcanic eruption of Yokohama in 1923 was highly responsible for new kind of architecture for the construction of building in Japan. Sociologists however, attributed much emphasis to geographical factors in bringing about social changes although that is limiting factors but not at all a determining factor. Because geography alone can not explain the cause of rise and fall of a civilization.

As we know, Rajshahi lies between  $24^{\circ}06'$  and  $25^{\circ}13'$  north latitudes and between  $88^{\circ}02'$  and  $89^{\circ}21'$  east latitudes, the climatic condition of the zone is extremely hot and extremely cold. As a matter of fact, working capacity of the people of this zone is not so high. People seem to be comfort loving and not aspirant. They seldom go outside for earning livelihood. Hence, the speed of social change was less compared to other parts of Bangladesh. Any way, the establishment of sugar mill, jute mill, sericulture industry etc. were directly related to geographical factors. Because topography, climate etc. are highly congenial for the cultivation of the products used as raw materials in the industries under study in Rajshahi. Outsider people would seldom come to this zone and as such, the society was less changeful here. However, large concentration of outsiders in the

early 60s in Rajshahi, was mainly because of the establishment of some industries, which was related to some extent with geographical factors. In Calcutta University Commission in 1913, Professor Sadler of Leeds University opined that, Rajshahi was the best place for the establishment of a residential University. Accordingly, Rajshahi University Act was passed in 1954 and Rajshahi University was established in Rajshahi, which was probably partially due to geographical factors.

## **Chapter Six**

### **IMPACTS OF INDUSTRIALIZATION**

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#### **6.1 Introduction:**

The development in the field of technology culminated the process of industrial revolution in 18th century in Europe, which has had far reaching consequences upon the social system and social order of not only Europe but also on other parts of the world. The technological changes which continued to affect human life and social system are still working in various parts of the world including Bangladesh. Bangladesh was predominantly an agricultural country and as such its economy and culture were agrarian in nature from time immemorial. No industry was set up during the British rule in this country. After creation of erstwhile East Pakistan in 1947, some industries were established in this country and we began to experience changes in the field of technology and social system. The industrial development that began to take place in this northern part of Bangladesh, contributed to the steady growth of some industries in Rajshahi. Industrialization is associated with the factory system of production. Goods are now produced in factories and not in homes. Family has almost lost its

economic importance which was once the centre of production. The effects of industrialization began to emerge after certain period of time i.e. after at least decade of their establishment, which are now evident and clear in every spare of social life.

The impacts of industrialization are now visible in various sectors of socio-economic life of the people of the region under study. Rajshahi was a small city at the time of partition of India in 1947. Population began to increase in the industrial areas, because of high influx of industrial labourers from other districts of Bangladesh. Urbanization process began to continue and expanded up to *Katakhali, Harian, Shaimpur* and *Bhugroil*. Centring round urbanization, modernization has also kept its prominence on the tastes, habits, styles, ideas, values and preferences of the people. Not only that, the development of transport and communication system in these areas have clearly marked the distinction between the areas of industrial fringe and remote villages under study. The development of economy, its transformation and the evolution of new classes seem to be the impact of industrialization. Changes in values, changes in social institutions, prevalence of cultural lag, increase of crime and deviant activities etc. are some of impacts of industrialization in the areas under study. However, we will now turn our attention to dig down into the deep in analyzing the impacts of industrialization as means of social change in the study areas, since this was our prime objective of present research.

## **6.2 Importance Measuring Barometer:**

As we know change is an integral phenomenon of nature. Because, every aspect of the earth is at a continuous process of change. Society is not at all a



static phenomenon. It is dynamic. Therefore it is always changing, whether rapid or slow. Therefore, the villages adjacent to the industries under study, were also changing prior to industrialization. But the speed of change before industrialization may seem to be slow, which is now accelerated due to industrialization. This hypothetical idea inspired us to go into the deep to evaluate social change in the industrial fringe belt areas. This was almost agreed that, social change has been accelerated. But to what extent it happened and in what spheres of life it occurred in the areas? This was a perplexing question before us. This riddle of research directed us to search for the indicators of social change in the study areas; what we call impact measuring barometer of social change.

### **6.3 The Importance of Self-devised Barometer:**

There are of course some traditional indicators for measuring social change in the text books. But to what extent these indicators are found available in our study areas? That was vital question. It may be so, that those factors may or may not be found active in our study areas or it may be so, that some more new factors may be dominant in our study areas. That is why, a new and appropriate measuring barometer was needed to evaluate the impact of industrialization in our study areas. Here one thing must be kept in mind that, each and every society has its own distinct characteristics, shared values and norms, which distinguishes that society from other. Therefore, the impact of industrialization may not be quite similar and identical in all societies. Here lies the importance of this study and self devised barometer of social change.

#### **6.4 The Techniques of Preparing Barometer of social Change:**

For preparing the barometer of social change we followed the techniques described below:

**a) Literature study of the village:** We studied available records of the village under study published in the Bureau of Statistics and statistics maintained by the respective Upazila Statistical Officer. These records include: population size, soil condition, pattern of land use, cropping pattern, temperature, humidity, rainfall, food habit, river condition, transport and communication system, occupational pattern, agricultural products, trade and commerce, commercial establishments, educational institutions, religious institutions, religious belief and practices, dress and costumes, recreational pattern and a host of such other information.

**b) Historical records of the village:** We went through the following historical records: story behind the names of the villages, its origin, evolution, expansion, the role of famous men born, brought up or settled in the respective villages and such other information.

**c) Thorough field visits:** Thorough and extensive field visits were made in the study villages where researcher stayed for some times to gain experiences about the way of life of the cross sections of people.

**d) Household survey:** A complete household survey was conducted by the field investigators including a survey conducted by the son of the researcher and herself.

**e) Interviews with cross sections of people:** Including local elites, described in the methodology chapter and

f) **Personal observation:** In the study villages and Rajshahi city for more than a decade.

### **6.5 Illustration of the Barometer of Social Change:**

After long and extensive study on the aspects cited earlier, we have been able to formulate Impact Measuring Barometer of social change which is now illustrated below. The barometer of social change has been divided into two parts i.e. positive and negative. Positive changes have been lumped into eight categories which run as follows:

- a) Educational advancement;
- b) Economic advancement;
- c) Social advancement;
- d) Political advancement;
- e) Infrastructural advancement;
- f) Family advancement;
- g) Cultural advancement; and
- h) Attitudinal advancement.

On the other hand negative changes include:

- a) Decline of norms and values;
- b) Decline in the practice of religion;
- c) Increase of crime;
- d) Increase of deviant behaviour;
- e) Increase of girl trafficking and elopement;
- f) Creation of slum;
- g) Increase of drug use and adulteration; and
- h) Cultural lag.

## 6.6 Analysis of the Barometer:

Our self devised barometer of social change has its own distinct features and characteristics which has been developed after thorough investigation in the areas under consideration. The broad changes which have been identified by the researcher in the study areas, are furnished in the barometer. These are now briefly discussed in the light of the findings:

**a) Educational advancement:** In our opinion and in the opinion of the respondents of different strata of our study areas, education is the main measuring rod of development. Because, all types of development are associated with education. Moreover, our field data indicates that, profound changes have occurred in the field of education in our study areas and other aspects of developments have been associated with education.

**b) Economic advancement:** Economy is the cardinal factor which is one of the most important factors of development. The economic developments which had taken place in the fringe belt areas after industrialization, is noticeable. Commercial establishments generated in and around industrial areas, occupational changes and increase of income after industrialization, gained momentum and priority over the years in the areas under study. This indicator has therefore been accepted by all the respondents furnished in Table 1-1 in methodology chapter.

**c) Social advancement:** Economic advancement clearly indicates about the standard of living of the people of a particular community. But without social advancement, economic advancement alone can not ensure the prestige of the community. To what extent a society has progressed, is very often determined by the social factors i.e. pattern of house, pattern of



consumption, pattern of family, pattern of government etc. of the society. This factor has therefore been given impetus in the barometer of social change.

**d) Political advancement:** Man is by nature a political and social animal. He has to maintain relationships with political and social institutions. Without political advancement no nation can be termed as civilized. Although some of the Middle Eastern countries are economically developed, but could not shift themselves from Kingship to democracy and as such, they are not considered politically advanced or developed. Voting behaviour, political awareness, awareness in connection with human rights, women empowerments etc. are viewed as the indicators of political advancement. After industrialization positive changes have occurred in the above political arena and as such this factor has been incorporated in the barometer.

**e) Infra-structural advancement and urbanization:** Development of infra-structure is one of the pre-requisites of economic development for any nation. The development communication is largely depended upon infra-structural development. Before industrialization in our study areas, all the roads were *Kancha*, where bullock driven cart, *Tom Tom*, bicycle etc. were the popular mode of travelling and transportation of goods. But after industrialization, most of the roads have become carpeted, drainage system has been developed, electrification in the roads and houses has been done and telephone line has been installed in all the villages under study. Due to the development of infra-structure, significant changes in social life have

occurred in our study villages. Hence, this indicator has been incorporated in the barometer of social change.

**f) Advancement of family:** Joint and extended type of family are in vogue in rural Bangladesh from antiquity. The traditional role of family was rearing of child and performing household duties. The usual family size was 9-10 members in rural Bangladesh including the remote villages under study. But after industrialization in the fringe belt villages, there appeared significant changes in the size and role of families. Not only that, the family bond in the fringe belt villages have been weaken and the role of family as an institution has been changed over the years. Percentage of increase of nucleolus families indicate that, the decline of traditional joint family are creating avenues for the emergence of single families which has tremendous effects upon the mental make-up and socialization off springs.

**g) Cultural advancement:** The traditional culture of the agrarian villages of Bangladesh were largely associated with agriculture. Both males and females were engaged in agriculture and agricultural related works from morning to mid night. People were interested in folk-cultures and folk treatments. Traditional games and sports were prevailing in all the villages, which are now turned into European modern culture and fashion. Old values and norms are changed and in that place, new norms and values have emerged, which have changed the pattern of dress, dialectic food habits tastes belief, ideas and ideals to a large extent in the fringe belt villages. This is, therefore, treated as the indicator of social change in the areas under study.

**h) Attitudinal change and advancement:** Study indicates that, there appeared significant changes in the attitudinal profile of the people under study. Attitudes towards life and society have been profoundly changed over the years. Monogamous marriage has been reduced in the fringe belt areas and the age of marriage has also been increased among the villagers. Due to enhancement of income among the females and their gradual involvement in commercial activities, led them towards women empowerment. NGO role, in the fringe belt villages encouraged women towards income generating activities, which ultimately led them towards taking leadership in the areas under study. There also appeared changes in leadership from tradition bound heredity to young educated men of the villages.

Now let us discuss the indicators of negative changes incorporated the barometer.

**a) Decline of old norms and values:** Each society is characterised by its own norms and values. Norms and values are generated from the religion, philosophy, history and belief system of the people of a particular society. Most of the people of rural Bangladesh are religious and as such, norms and values of rural people are generated from the religion and philosophy of the Muslims. There are of course some values which are secular and common in each religion. The rural values and norms which are in vogue in rural Bangladesh village society, have been generated through several years' belief and practice of the common people. Our study village is into immune from it. But, with establishment of industries and settlements of the people of different regions of Bangladesh, a new type of norms and values have been created in the study areas. These new norms and values have replaced



century old values and norms which are considered to be negative change in the opinion of majority of the respondents. Therefore, this should be treated as a kind of departure and decline. Because, the rural based society of Bangladesh is losing its own characteristics and as such it may suffer from identity crisis in future.

**b) Decline of religious belief and practices:** Religion is nothing but a kind of belief in super natural power and a kind of rituals practiced by the believer of particular religion. The philosophy of religion is to do something good for the mankind. Therefore, the decline of religion means the decline of societal values and norms. Study reveals that, there is a trend of the shift of religious belief and practices among the people of fringe belt areas. In the opinion of majority of the respondents, corruption and misdeeds of the people are associated with the decline of religion. The decline of religion is therefore, regarded as the symbol negative change which have occurred over the years after industrialization.

**c) Increase of crime:** In the fringe belt areas before industrialization, there were very limited types of crimes and their frequency were also very slow. Hard core criminal activities like murder, mayhem, dacoity etc. were never found in the fringe belt areas. According to the opinion of the old people living in the areas, there were hardly some quarrel associated with property and burglary during the harvesting period. Committing theft of fish in the pond or in the mango garden were the usual practice of crime in the study areas. But study and available data indicate that, the frequency and degree of crime committed by the people have been significantly increased over the years in the study areas.



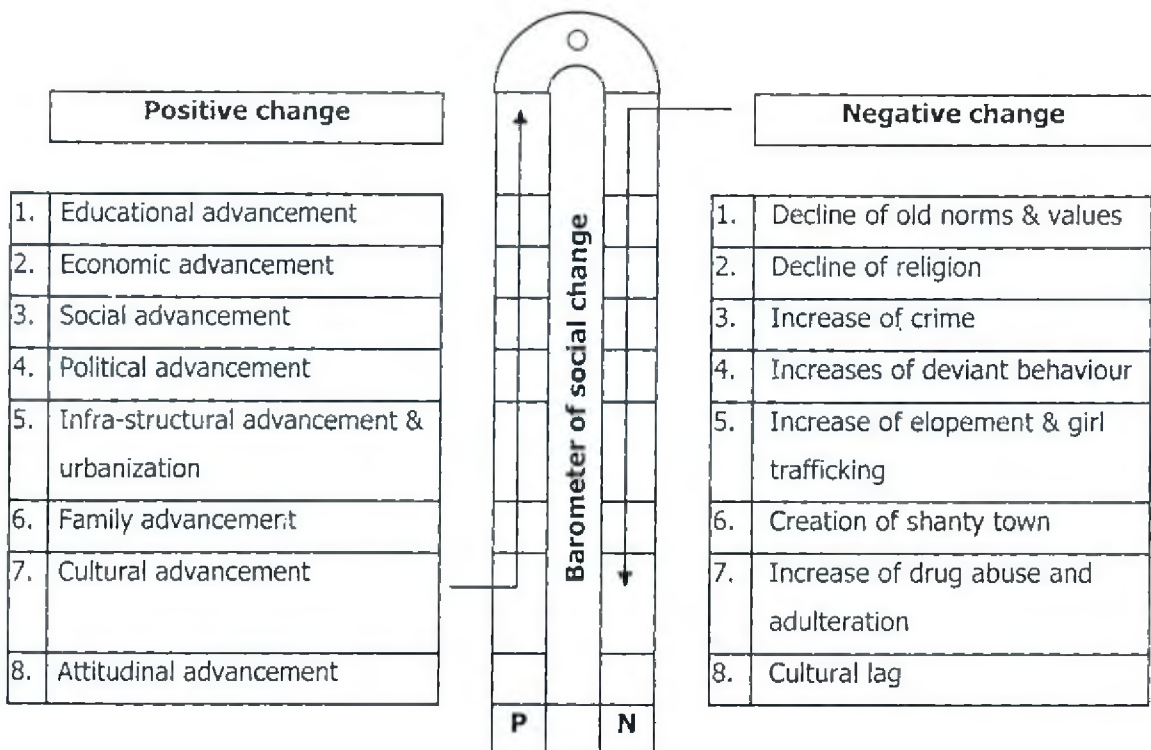
**d) Increase of deviant behaviour:** Bangladesh is a rural based country. There is no deviant behaviour in the real sense of the term. In our study village also, there was no deviant behaviour according to the opinion of majority people. Very seldom some young people were found indulged in pick pocketing or teasing of young girls. But after industrialization, frequently we have marked deviant activities like teasing of girls in front of girls school, drawing obscene pictures on the wall of schools or offices, snatching in the broad day light and loitering after taking *Tari* and liquor, shop lifting in the market and the like. Study reveals that, hard core deviant activities are increasing in the study villages after industrialization.

**e) Increase of elopement and girl trafficking:** Sex related crime was never found in the villages under study. But after industrialization in the fringe belt villages, some cases of elopements were recorded by the researcher at the time of field investigation. It has been informed to the researcher that some young rickshawpullers were engaged in girl trafficking.

**f) Creation of shanty town:** According to the geographers and sociologists, slums are considered to be the by-product of industrialization. Usually shanty town grows by the side of industrial establishments. In our study villages, there were never slums. But after industrialization, shanty town have grown by the side of *Harian* Sugar Mills, *Nawdapara* Textile Mills, *Rajshahi* Jute Mills and *BSIC Shilpa Nagore*, where criminal offences were recorded to be rampant and frequent. Creation and expansion of shanty town is therefore, regarded as a threat to the slum dwellers as well as rural community of surrounding villages, where criminal offences were reportedly done by the slum criminals.

**g) Increase of drug abuse and adulteration:** Drug abuse is an alarming problem for the urban community of Bangladesh. This problem was never noticed by the rural communities. Prior to industrialization there was no instance of drug abuse in the fringe belt villages. There was never cases of adulteration. But after industrialization, these fringe belt villages began to experience drug abuse by the young boys and girls, although the cases of drug abuse are very few among the adult girls. Cases of adulteration in food and edible oil are now reported in the fringe belt villages.

**h) Cultural lag:** After industrialization in the fringe belt villages materialistic culture has been tremendously changed over the years. But non-materialistic culture i.e. tastes habits, preferences, fashions, values etc. have



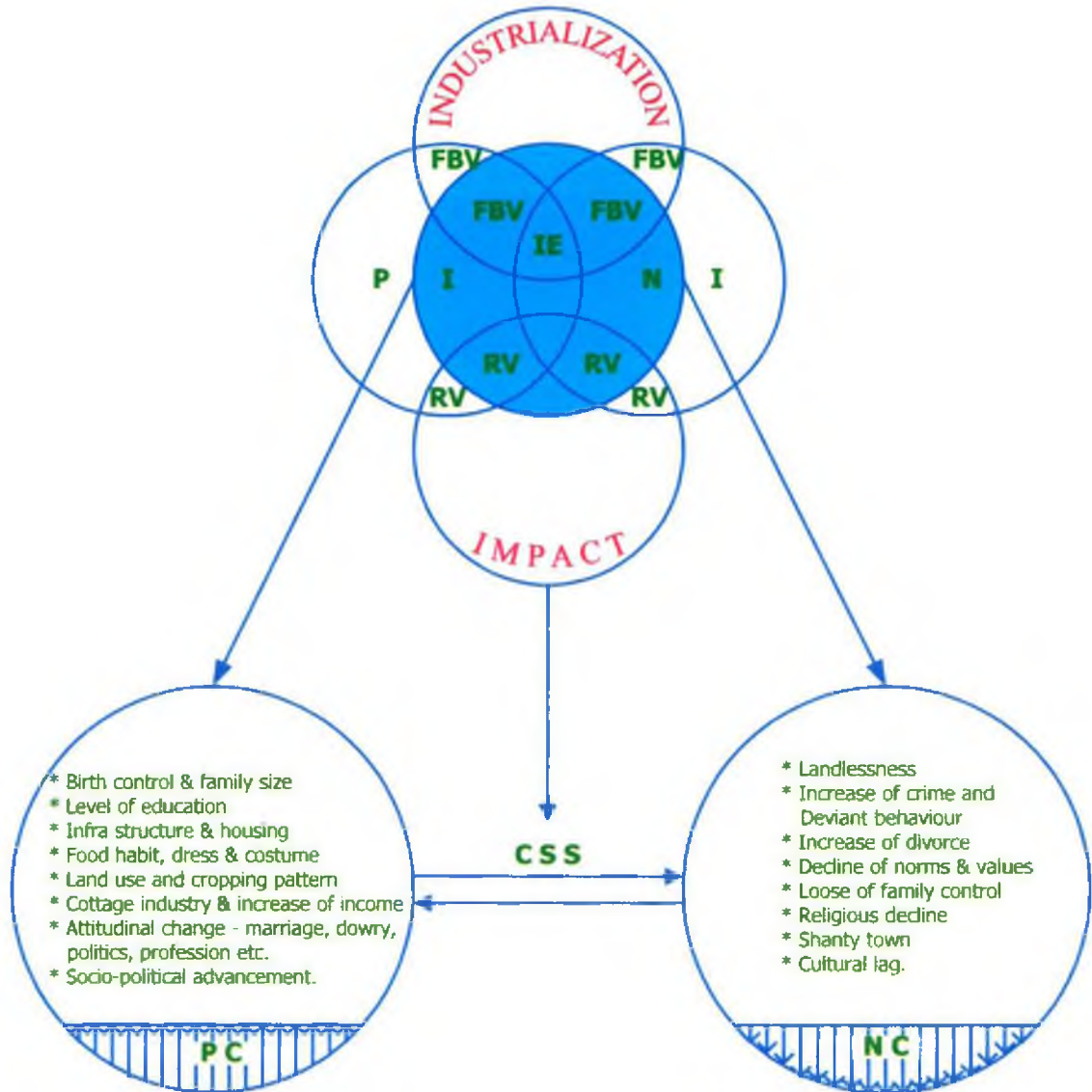
**6.1: Barometer of social change**

not been changed in some of the families living in the fringe belt villages. Moreover, the villages which are a bit away from our study villages, are backward in non-material culture cited above. As a matter of fact, cultural lag prevails in both fringe belt villages and nearby villages. Hence, cultural lag has created problems like maladjustment and hatred feeling among the people in the study areas.

### **6.7. Impacts on the Study Area:**

It is an agreed fact that, industrialization keeps its impact on social change. But the nature of social change may vary from society to society and culture to culture. The nature and degree of social change are depended upon the value orientation and characteristics of the people. We, in the study, selected two types of villages i.e. fringe belt village (FBV) and remote village (RV). After application of the barometer of social change in the study areas, we had been able to identify two types of changes i.e. positive change (PC), negative changes (NC) which have been shown in the sociogram of impact of industrialization. Positive changes (PC) have been shown in the sociogram by showing arrow mark upwards and negative changes (NC) have also been shown indicating arrow mark downwards. Positive changes and negative changes have dyadic relationships between them, which is characterised by the nature of impacts of industrialization upon the society under study.

6.2: Sociogram of Impacts of Industrialization



Legend:

- |                                  |                                  |
|----------------------------------|----------------------------------|
| FBV = Fringe belt village        | RV = Remote villages             |
| PI = Positive impact             | NI = Negative impact             |
| PC = Positive change             | NC = Negative change             |
| CSS = Change of social structure | IE = Industrial Establishment    |
| CWS = Commercial sex worker      | CSS = Change of Social Structure |



### **6.8 ED Factors in the Study Areas:**

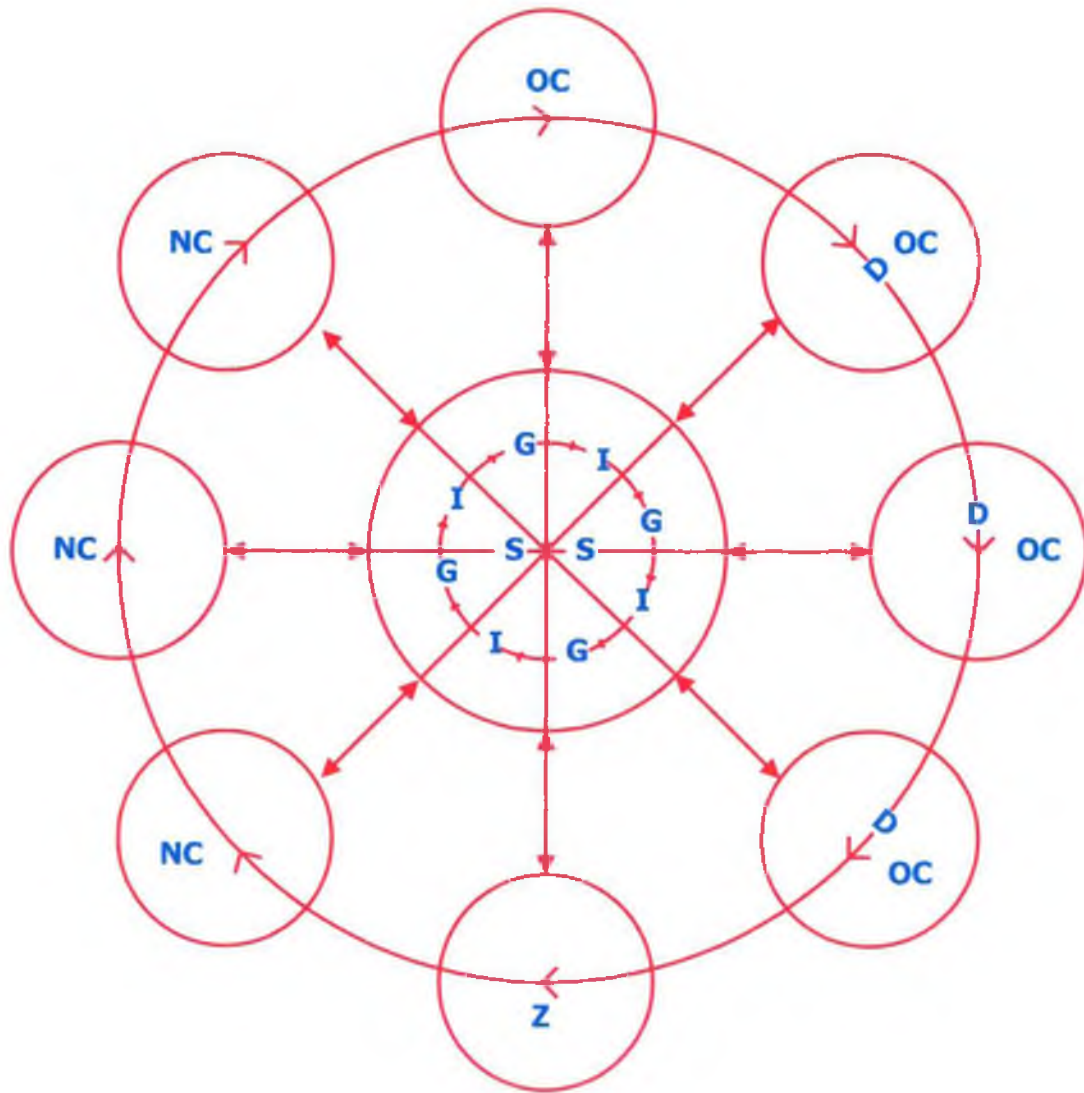
Social change is an endless continuous forces. Never it stops. But sometimes the process of social change is accelerated and sometimes it becomes slow. Some new factors emerge in the society gradually and at the same time old factors disappear from the society. This process is at work in every society. But the degree of the emergence and disappearance seem to be closely associated with industrialization. Because, our study in the fringe belt villages indicate that some new socio-cultural factors have emerged in the study areas on the other hand, some old socio-cultural factors have gradually disappeared from the study areas. We made queries in this regard. After industrialization, people of different cultural background came and settled in the fringe belt villages. Due to enhancement of income and educational advancement there appeared profound changes in the tastes and psychology of the people of the fringe belt villages, which silently worked towards such changes i.e. emergence and disappearance of socio-cultural factors. As we know, technological changes bring about changes in socio-cultural life of the people of certain area, where the technological changes occur. Since there were no technological changes in the remote villages and there were no influx of population of different cultural background, there appeared a very little change in their socio-cultural life. After long observation, we had been able to prepare a chart of ED factors which has been presented here.

'E' Factors in the FB Areas	'D' Factors in the FB Areas
1. New culture	1. Folk culture
2. New value	2. Folk treatment
3. New language	3. Local dialectic
4. New dress and fashion	4. Embroidered quilt
5. New food and drink	5. Traditional seating arrangements
6. New English based education and class	6. Folk games
7. New types of crime	7. Religious congregation
8. New types of deviant behaviour	8. Religion based educational Institution
9. New types of games and sports	9. Local dress
10. Showing VCR/BF	10. Folk cottage industry
11. New treatment	11. Traditional housing pattern
12. New entertainment media	12. Belief in ghost & goblin
13. Love marriage	13. Traditional latrine
14. New religious rituals	14. Dowry as cash
15. Alcohol as drink	15. Use of <i>Tari</i> as drink
16. New crocaries	16. Earthen crocaries and pot
17. Video in marriage	17. Marriage songs
18. New item of food in <i>Eid</i>	18. Folk <i>Kahani</i>
19. Defying attitude of the young generation	19. Show respect to the elders
20. Visiting <i>majar</i> & keeping Family <i>peer</i>	20. Joint family system
21. Shanty town	21. Joint family
22. Nuclear family	22. Traditional food

### 6.3 ED Factors in the Fringe Belt Areas

### **6.9 Cyclical Process of Emergence and Disappearance of Socio-cultural Factors:**

Culture is a complex and complicated phenomenon. It varies from society to society due to the variation of cultural norms. What is culturally accepted in a certain society at certain period of history may not be accepted in the same society because of change of tastes, habits values and norms with the passage of time. Each society is characterised by its shared values and norms which may seem to be largely different from other because of variation of such values and norms. In our study village, a new emerging culture has appeared which is quite distinct and different from remote villages of Bangladesh. We, for example, observed that, *Borka* wearing girls were found riding on bicycle in the adjoining villages of Rajshahi Sugar Mills, who were supposed to attend the NGO office. Our chart of new values and norms indicate that old values and norms are disappearing from the fringe belt villages which are creating avenues for the emergence of new culture. Smoking by a girl is looked down upon in the remote villages under study. But in our fringe belt villages some girls were detected, who were habitual smokers and addicted in taking drugs. The sociogram on emergence and disappearance of cultural factors show such process of cyclical change.



6.4 Sociogram of cyclical process of emergence & disappearance of socio-cultural factors.

**Legend:**

- |                       |                  |
|-----------------------|------------------|
| G = Group             | I = Institution  |
| SS = Social structure | NC = New culture |
| OC = Old culture      | E = Emerge       |
| D = Disappear         |                  |



### **Impact of Industrialization:**

#### **6.10 Emergence of New Social Class, Stratification and Leadership:**

In the traditional rural villages of Bangladesh, there is no sharp social stratification in the sense of urban culture. There are some wealthy big peasants who can lend money or seed to the share-croppers at the time of preparation of seed bed. They enjoy higher social status. They are regarded as traditional village leaders, who usually settle village disputes and pass judgement at the time of settlement of quarrels. Serious types of disputes are settled by the panel of traditional leaders, who are invited from nearby villages. This type of settlement of disputes are called in local language *Baishshee Bichar*. Other than these wealthy peasants, there are some agricultural labourers, who render services and pay habitual obedience to the traditional village leaders, popularly known as *Matabbar* in the areas under study. There are some professional men such as *Kamar, Kumar, Jeley, Napit* who are regarded as low class people, but not exclusively in the sense of Hindu caste system. Besides these people, there are *Tomtomwala, Thelagariwala, Chamar* etc. who are treated as low class people. Moreover, there are village *Mohajon, Mawlanas, Imams* who enjoy higher social status. So, there are mainly two traditional classes i.e. upper and lower class in the remote villages under study. Here, the upper class constitutes wealthy peasants, money lenders and religious priestly class. Their houses are either brick built or made of clay wall and corrugated tin roof. Their offsprings read in the college or university, who live in the hostel in the town. But their sons usually do not sit in the meeting of the settlement of disputes. These wealthy people are usually elected as Chairman or Member of the Union

Parishad (MUP), who are regarded as rural elites. These rural elites have interactions with the Members of the Parliament; because they are considered as vote bank. The villagers usually cast vote according to the dictation of the rural elites. Here one thing should be remembered that, the lower class people have interactions with the rural elites. They are even invited in the marriage ceremony and other occasions by the rural elites. But they render services in the occasions.

But in the fringe belt villages of the industries, there emerged a new type of social class and social stratification. Level of education and income of the incumbents of industries have been raised to a large extent. Some of them have agricultural land and small business in the nearby market. Naturally, economically they are now affluent and socially their status have been upgraded. Most of them are English knowing HSC degree holders and Graduates of National University. A few of them are Masters Degree holders who serve in the banks, post offices, schools, colleges, mills, factories and in such other commercial establishments. These people have now emerged as middle class in the fringe belt villages. Their houses are brick built or made of corrugated tin with small drawing room, dining room and flower garden in front of houses. Their personal belongings include of sofa set, television, radio, freeze, *Alna*, motorcycle, cellular phone and the like. Their consumption pattern have been changed to a large extent. They take bread, egg, banana and tea as breakfast instead of *Panta Bhat* or *Chhatu* in the morning. In the morning, they go through the national dailies, in the evening go to movie house, visit park, zoo etc. on holidays. They have direct liaison with the city Mayor, Ward Commissioners and political leaders of national

level. Now there has appeared differences between this newly emerged middle class and the servile labourers of the village. There is no interaction between these two classes. Traditional village *Matabbars* have now lost their importance with the emergence of this new middle class. Now village leadership has been shifted to the newly emerged middle class.

### **6.11 Emergences and Expansion of Slums:**

Before industrialization all the villages of industrial periphery were predominantly agricultural. Main profession of the people of the villages under study was agriculture or agriculture related works. After industrialization, several thousand workers have come from surrounding districts. The income of mill workers are not so high to construct nice house. Most of them have naturally erected thatched huts where all the members somehow accommodate themselves. These huts are congested and over crowded with huge children where no electrification, sanitary latrine, urinal or privacy are found. These shanty towns began to emerge at the surrounding premises of all the industries after the settlements of out side workers. By this time, these shanty towns have expanded to a large extent and its dwellers have also been increased tremendously. According to our survey, at least 6000 dwellers have accommodated themselves in these slums, where various kinds of antisocial actives including adulteration are found to be frequent and rampant. Social environment and sanitary condition of these slums are very poor and as such, various types of diseases including venereal are found common among the slum dwellers. These slums are now considered to be the breeding ground of crime and delinquent actives. Most

of the criminals of these slums are reportedly indulged in criminal offences which occur in the town. Gay girls and primps are also found in these slums.

### **6.12 Increase of Crime and New Types of Deviant Activities:**

Before industrialization, there were no such criminal offences or deviant activities in the fringe belt villages. Some cases of burglary or crime against property were common in these villages. But after industrialization, number of criminal offences increased on the one hand, and severity of offences have been intensified on the other. Now serious criminal offences like homicide, murder, mayhem, assault, robbery and dacoity by fire arms, raping elopement, kidnapping, looting, vandalism, theft, making explosive etc. have become rampant in the areas under study. Not only that, changing pattern of deviant behaviour have become frequent in the villages and slums under study. Changing pattern of crime and deviant behaviour have been shown in Table 6-1.

The Table 6-2 regarding the number of criminal and deviant incidence in four villages, during 1995-2004 will give an idea of the increase of crime and deviant activities after industrialization. Number of criminals and deviant incidences in fringe belt areas increased alarmingly, which have been shown in the graph.



**Table 6-1: Changing pattern of criminal/deviant behaviour in the fringe belt areas.**

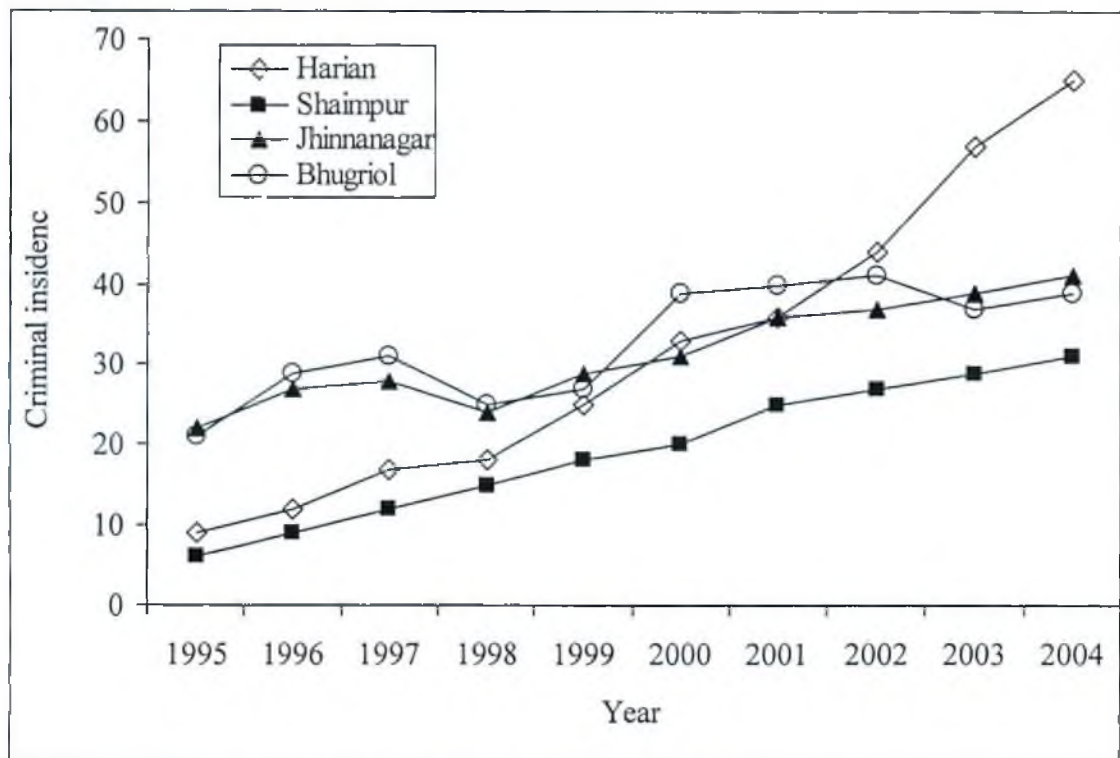
<u>Before industrialization</u>	<u>After industrialization</u>
1. Drawing obscene picture on walls	B.F. showing in gathering
2. Teasing of girls	Elopement of girls
3. Gay girls	Hidden prostitution
4. Homosexuality	Lesbianism
5. Floating girl	Professional prostitute
6. Taking <i>Tari</i>	Taking alcohol.
7. Smoking marijuana	Taking haroin and cocaine
8. Shop lifting	Shop looting during hartal.
9. Pick pocketing	Hijacking
10. Burglary at night	Robbery by fire arm
11. Quarrel	Murder and mayhem
12. Gambling	Snatching
13. Vandalism	Hooliganism
14. Loitering	Terrorism
15. Black-marketing	Smuggling
16. Tari seller	Drug seller
17. Smuggling	Illicit drug trafficking
18. Seeking help	<i>Chandabajee</i>

Sources: Field investigation.

Table 6-2: Criminal incidences in the fringe belt villages.

Year	Harian	Shaimpur	Jinnahnagar	Bhugroil	Total	Percentage
1995	09	06	22	21	58	-
1996	12 (33.33)	09 (50.00)	27 (22.72)	29 (38.09)	77	32.75
1997	17 (41.66)	12 (33.33)	28 (03.70)	31 (06.89)	88	14.28
1998	18 (05.88)	15 (25.00)	24 (14.28)	25 (19.35)	82	06.81(-)
1999	25 (38.88)	18 (20.00)	29 (20.83)	27 (08.00)	99	20.73
2000	33 (32.00)	20 (11.11)	31 (06.89)	39 (44.44)	123	24.24
2001	36 (09.09)	25 (25.00)	36 (16.12)	40 (02.56)	137	11.38
2002	44 (22.22)	27 (08.00)	37 (02.77)	41 (02.50)	149	08.76
2003	57 (29.54)	29 (07.41)	39 (05.40)	37 (09.75)	162	08.72
2004	65 (14.04)	31 (06.69)	41 (05.13)	39 (05.40)	176	08.64

Sources: Field investigation.



Graph 2: Criminal incidences in the fringe belt villages:

### 6.13 Creation and Expansion of Urbanization:

Bangladesh is a rural based country. About 80% people of Bangladesh are rural dwellers. Agriculture based countries are usually rural based. Because, urbanization is a pattern of living condition which is based on economy other than agriculture. From this point of view Bangladesh was far more backward in urbanization, Bangladesh's economy was predominantly agricultural. Rajshahi is a divisional city where 1,42,177 people were inhabited during the 1980s (Rahman 1982:26). But its population began to increase sharply with the establishment of Rajshahi University in the mid 50s. Consequently urbanization process began to increase with the establishment and expansion of Rajshahi University. But after industrialization, a new motion was added to it. According to the Concentric Zone Theory of Professor Burgess (1925) *Shaheb Bazar* may be compared with central business district where most of the business establishments are located. Although sky scrappers are not found, but some multi-storied buildings are established there. Although the characteristics of Concentric Zone Theory is not fully present in Rajshahi City (Rahman 1998:31) and yet it may be roughly said that, the Zone of Transition may be extended up to Rajshahi University (*Kazla* area) which lies in the north eastern side of Rajshahi city. Village *Horian* and *Shaimpur* may be in the working man's zone, where no characteristic of urbanization was found before the establishment of Rajshahi Sugar Mills and Rajshahi Jute Mills.

*Bhugroil*, the adjacent village of Rajshahi Textile mills may be considered suburb, where urbanization process did not start before the establishment of textile mill. BSIC Shilpa Nagore may be viewed as

working man's zone. Rajshahi city was extended up to *Bulonpur* (Rajshahi Court) in the west, up to Rajshahi University in the north east and up to *Nawdapara* before the establishment of these industries under study. According to our survey, about six square miles urban areas have been expanded centering round two industrial establishments namely Rajshahi Sugar Mills and Rajshahi Jute Mills. Three square miles have been extended in the peripheral zone of Rajshahi Textile Mills. With increase and expansion of urbanization, new style of life emerged in the fringe belt villages, commercial activities generated up and a new business class appeared in this urban areas.

#### **6.14. Change of Cropping Pattern, Landlessness and Development of Cottage Industries:**

Rice was the staple food of the people of this region of Bangladesh. This region was flood free and almost natural disaster free. Therefore, the peasants of this region would produce paddy for their consumption and export to other regions of Bangladesh. Sugarcane and jute were produced in limited quantity. But after the establishment of sugar mill and jute mill, the demand for these two cash crops began to rise sharply. Moreover, the mill authorities began to advance loan to the growers and consequently the growers were inclined towards the production of these two cash crops. The alluvial soil of this region and tropical weather were always favourable for the production of vegetables. These were produced for home consumption in limited quantity. Production of these things were comparatively profitable. Because, it grows throughout whole year. After industrialization, large number of people from different districts came and settled in the adjoining



villages of the industries. This created high demand for vegetables in these villages. Consequently, peasants of this zone began to produce more and more vegetables and brought more lands under vegetable cultivation. Moreover, the food habits of the villages had been changed to a large extent i.e. they were inclined towards wheat from rice. The increased demand for cash crops and vegetables encouraged the farmers towards not only crop diversification but also towards turning the lands from single crop to double and triple cropped area.

Rajshahi Jute Mills and Rajshahi Sugar Mills have been established more or less in the same area with certain gaps of about 2 miles. These two industrial establishments had occupied a big areas of land i.e. about 280 acres. These lands were owned by the villagers of these two villages namely *Harian* and *Shaimpur*. Government had acquired the lands with a very nominal price which was relatively low from the existing price of land. Moreover, the compensation money was given to the land owners after a long period of time, when the purchasing power of money went down to a large extent. Therefore the owner of the lands became loosing concern from two dimensions i.e. comparatively low price and deterioration of time value of money. Because of the inhuman policy of the government, quite a good number of land owners i.e. 20, had lost their lands and they did not even get any job in these industries. Some of these land owners are now rickshaw pullers, hackney carries drivers, *Tom Tom wala*, owner of *panshops*, hotel boy and a few of them are day labourers. While they were narrating their deprivation of lands to this researcher, their voices were being choked and tears rolled down from their cheeks.

After industrialization, there emerged some cottage industries in these villages. These are embroidered quilt, *Shital paty*, *Kholsun*, fishing net, ashtray, table mat, penholder, tooth pick made of bamboo, earthen pottery, hand made fan of palm tree and a host of such other items.

### **6.15. Disappearance of Local Dialectic and Emergence of Some New Languages:**

Each and every society has its own local dialectic which is characterised by its phonetics, rhythm and intonation. Our study area is not also exception to it. It has its own language. But after industrialization, a large number of populations from other districts came and settled in these villages which have given birth to a new type of language although that language is not clearly different from other villages of the region. But we have observed that, some local dialectics have gradually disappeared from the fringe belt villages under study and simultaneously some languages of other districts have occupied these places in the study areas. For example '*Mia Bhai*' is a word of Comilla district which is now frequently by used in the fringe belt villages and the similar word of which is *Boro Bhai*, has gradually been disappeared form the study areas. The Table 6-3 will give a comprehensive idea of such disappearance and emergence of some languages in the areas under study.

Table 6-3: Disappearance of local dialectic and appearance of bookish languages.

Disappearance of Local dialectic	Appearance of Bookish language	English meaning
<i>Amahar</i>	Amar	My
<i>Tobol</i>	Kural	Axe
<i>Teka</i>	Taka	Money
<i>Bandil</i>	Diasolai	Match
<i>Reska</i>	Rickshaw	Rickshaw
<i>Thaila</i>	Khola	Earthen pot for toasting
<i>Bagun</i>	Gegun	Brijal
<i>Tomtom</i>	Ghoragari	Vehicle drivers by horse
<i>Kotee</i>	Kothai	Where
<i>Bulleheni</i>	Bollay	To tell
<i>Mamur beta</i>	Shelok	Brother-in-law
<i>Bota</i>	Patro	Son
<i>Jhaitoon</i>	Aborjona	Rubbish
<i>Jhanta</i>	Jharu	Broom
<i>Bhulki</i>	Unki	Peep
<i>Veenka</i>	Lovi	Greedy
<i>Luluputu</i>	Cheyethaka	Look greedily
<i>Pushta</i>	Uthan	Courtyard
<i>Vukur Kuinda</i>	Mota	Fatty
<i>Laltha</i>	lovi	greedy
<i>Goirha</i>	Pukur	Pond
<i>Shanki</i>	Plate	Plate
<i>Pateel</i>	Hari	Cooking utensil
<i>Patale</i>	Dharey	By the side
<i>Andhasha</i>	Telepetha	Cake prepared with edible oil
<i>Bitti</i>	Kholshun	Fishing apparatus
<i>Chhenchki</i>	Khusli	Cooking apparatus

Disappearance of Local dialectic	Appearance of Bookish language	English meaning
<i>Chudur budur</i>	Heski penki	Escaping tendency
<i>Kankoi</i>	Cheruni	Comb
<i>Bilatee begum</i>	Tometo	Tomato
<i>Mia Bhai</i>	Boro bhai	Elder brother
<i>Dangor</i>	Juboti	Adult girl
<i>Labra</i>	Ghantee	Mixed vegetables
<i>Khaishsha</i>	Borboti randha	A kind of kidney bean
<i>Soru chekoli</i>	Chetai	A kind of pie made unsweetened paste of rice
<i>Gura machh</i>	Chhoto machh	A small kind of fish
<i>Vetke machh</i>	Goti machh	A kind of local fish
<i>Chhoto ginni</i>	Shalee	Sister-in-law
<i>Maal pani</i>	Taka	Money
<i>Kacharee bari</i>	Boithok	Drawing room
<i>Pidim</i>	Prodip	Lamp
<i>Khebla jaal</i>	Haatgal	Fishing net
<i>Lalpiada</i>	Marich	Chilli
<i>Kodhu</i>	Misti kumra	Pumpkin
<i>Loshun</i>	Roshun	Garlic
<i>Lota</i>	Bodna	Water pot with slender spout
<i>Doree</i>	Roshi	Rope
<i>Khitkal</i>	Jhamela	Problem
<i>Derjum</i>	Sohobaas	Cohabitation
<i>Chand rait</i>	Eid ratree	Night of Eid-ul-Fitre
<i>Ghutghutta andhar</i>	Bhishon andhokar	Pitch darkness
<i>Litpita</i>	Alosh	Lazy
<i>Kutur kutur moina</i>	Kukur bachcha	Small dog
<i>Bima</i>	Shashuri	Mother-in-law
<i>Lairol</i>	Narikel	Coconut



Disappearance of Local dialectic	Appearance of Bookish language	English meaning
<i>Baishsha</i>	Borsha	Rainy season
<i>Pirhan</i>	Shirt	Shirt
<i>Daimsha</i>	Bhuri bhoj	With heart's content
<i>Tagra</i>	Shoktishali	Mighty
<i>Rogchota</i>	Khitkhita	Ill tempered
<i>Gatum gutum</i>	Mota taja	Fatty
<i>Lakree</i>	Khori	Fuel
<i>Laharee</i>	Nashta	Breakfast
<i>Baidaney</i>	Bedey	Snake charmer
<i>Ghoti</i>	Refugee	Migrated Indian
<i>Load</i>	Ganja	Marijuana
<i>Daiel</i>	Phensidel	Phensidel
<i>Puria</i>	Heroin	Haroin
<i>Borda</i>	Borobhai	Elder brother

### 6.16 Emergence of New Culture and Disappearance Traditional Folk-Cultures:

No aspect of man's life is untouched by culture, even his eating, sleeping and sexual behaviour bears the mark of his culture (Seznick and Broom 312). In a nutshell it may be said that, culture is the way of life which is acquired by individuals through generations. Each and every society is characterized by its own pattern of culture, the uniqueness of which is determined by its own language, dress, dance, music, entertainment pattern, health seeking behaviour, religious beliefs-practices, customs, pattern of house, sleeping arrangements, ideas, ideals, philosophy, dogma, tastes, habits, fashion, technology and a host of such other items that mould and

determine human life in a particular way which is distinct and different from any other cultures. Rural Bangladesh is a tradition bound society which has inherited its cultural pattern through century's custom and tradition. Agriculture had been always the basis of economy of this country and as such, its culture was mainly agricultural. People of Bangladesh have got its own cultural pattern which is different from other cultures of the world. Again, each and every region or sub-region of Bangladesh has its own cultural pattern, although major cultural traits are more or less the same. Rajshahi, being a different region of Bangladesh, has its own cultural pattern, at least from the point of view of local dialectic, dietary pattern, folk cultures, folk treatment etc. Fringe belt villages under study had its own cultural pattern which was inherited by them from their ancestors. But our observation and study indicate that, their century old culture has been changed to a large extent after industrialization. At first sight, changes in material culture may be evident. But non-material cultures which have been changed to a considerable extent may be clear, if anybody remains in these fringe belt villages for long time and pays visits to the remote villages under study. Our study indicates that, some old cultures have already disappeared from the fringe belt villages and some are about to disappear from the cultural field. For example, the marriage songs which were quite amusing and interesting in these villages, have already been disappeared. In that place modern music played by video cassette player have occupied that place. Rituals like *Gayee holud* is prevailing in the fringe belt villages. But its old traditions and charms have been lost due to the infiltration of video culture.

After harvesting of spray *Amon* paddy in the Bengali month of *Bhadr*, the session of narrating story, popularly known *Kahani* by a panel of story teller was very popular in the fringe belt villages, which is now a matter of simply memory. While narrating this history, Daldar Molla's (*Harian* village) voice became choked. *Nowka bahich* in the month of *Bhadr* in the river Padma was so charming and amusing that can never be expressed through languages. *Kushti* among the young wrestlers in the full moon was so entusiastig and exciting that can simply be imagined. Language fails to express the scene and joy of *Hadudu* play in the month *Bhadr* in these villages. These folk games and entertainments are no more in the villages under study. *Lathikhela* in the month of *Mohorram* is about to disappear from these villages. The session of *Kabigaan* and *Alkap gaan* have already been disappeared from the fringe belt villages.

Traditional dresses like *sharee*, *lungi*, *kappa*, *dhuti*, *chadar*, *gamchha* are gradually disappearing and in those places full pant, shirt, coat, *salwar*, *orna*, maxi etc. are gaining importance day by day. The use *Amla* and *lalmati* as hair cleaner have already been disappeared. In lieu that shampoo is now being used by the fringe belt village girls.

### **6.17. Changing Pattern of Family, Marriage, Kinship, Dowry and Birth Control:**

Most of the families of the industrial fringe were joint or extended in nature. Because, agriculture was the basis of their economy which needed large number of man power. Most of the people, both males and females, were engaged in diversified works connected with agriculture. But after industrialization, somebody lost agricultural land and turned into servile



labours. As a matter of fact, pattern of family had been profoundly changed in fringe belt villages, where extended families can not be found at present. About 20% families may be of joint type and the rest 80% families have been turned into single family, although only about 25% family size will be 1-3 member. Pattern of marriage has also been profoundly changed. In place of guardian chosen marriage, there appeared self-chosen marriage, a significant percentage of which will be love marriage in fringe belt villages. Kinship ties among the members of the families have become loose and the member of nucleolus families are found to be quite self-centred. Dowry is of course common in both fringe belt villages and remote villages, but kind in lieu of cash as gift, is now more prevalent than before in the fringe belt villages. The traditional birth control method is still common in the remote villages, where few families have been found to practice it. On the other hand, fringe belt villagers use modern contraceptives as means of birth control.

#### **6.18 Socio-Political Awareness and Change of Leadership:**

People of the industrial fringe were illiterate and unconscious politically and socially. Because of their poor level of knowledge in connection with politics and other matters, they were guided by village *Matabbars*, who would encourage them to cast votes in favour of their desired persons. But after industrialization, it has been found that the offices of major political parties have been opened in the remote villages. People mobility have also been increased. They have now close connection with city dwellers and liaison with the politicians of the cities. NGOs have opened their branches in the fringe belt villages. Women have now free access to the NGO offices.



They are now given loan on easy instalments. Women empowerment programs have been initiated by the local NGOs and information media are playing role in the fringe belt villages, which paved the way of creating political and social awareness among the fringe belt villagers under study. The era of village *Matabbars*, who constitute money lenders and wealthy peasants, have been ended and the leadership of young educated men have ushered a new dimension in the fringe belt villages.

### **6.19 Cultural Lag:**

After industrialization, infrastructural developments have been done in fringe belt villages. Road communications have been improved in fringe belt villages. Vehicles like motorcycle, car, bus, truck etc. are now easily available in the areas under study. Electrification and availability of modern information technology have changed the way of the people of industrial fringe belt areas. In a nutshell, it can be said that, tremendous development in the field of material culture have been made in the fringe belt areas. But in this connection it may be said that, there is still a section of people in the fringe belt areas, whose educational standard, level of economy and above all attitudinal profile have not been at all changed surprisingly. Like the darkness beneath the lamp, this community are living in and outside villages of the industrial fringe, who have created cultural lag. Because of this cultural lag, very often there appear conflicts between the economically-culturally uplifted community and the down trodden community of the fringe belt villages under study.

### **6.20 Application of the Theories in Analyzing the Problem Under Study:**

Social change is a complicated and dynamic phenomenon. The dynamics of social change may not therefore be identical or unidimensional in certain period of time. Because, several complicated factors may be at work to make the society changeful. We however did not use a single theory in identifying or analysing the problem under study in our study areas. In our study areas, we did not find to work a single theory which is causing social change. For example, in the fringe belt areas, where the society is undergoing changes at an accelerated rate, and old values and norms have been subjected to face conflict with new values and norms, conflict theory has been found to work there. Because, according to conflict theory, individuals and groups or institutions with opposite interest or norms are bound to be at conflict. But simultaneously we have observed to work the functional theory in the fringe belt study areas. Because, according to the functionalists, socio-cultural changes are responsible on the role of socio-cultural elements of the society. The degree and nature of social change is depended upon the role of socio-economic elements and institutions, the uniqueness of which varies from society to society. The functionalists believe that, it is concerned with the role of socio-cultural elements which are responsible in preserving social order and focus on what maintains a system and not what changes it. In the light of above proposition of the functionalists, we tried to evaluate the role of socio-cultural institutions of the fringe belt villages under study and we identified four fold institutions which are at work in preserving social order; these are: institution of family (IF), institution of religion (IR), social institutions (SI) and cultural institutions (CI). These four fold institutions are

continuously working to preserve social order in the fringe belt villages which are shown in the sociogram. These institutions have dyadic relations with each other which is indicated by showing arrow mark. As it has been pointed out earlier, there had been always conflicts between old values and new values, which have been shown in the opposite direction of the sociogram indicating arrow mark between old values and new values. We also observed conflicts between old norms (ON) and new norms (NN) (see norm value conflict chart) among the young generations of the fringe belt areas under study. The old values and norms were always at a stage of conflict but tried to sustain and reinforce each other, which have been shown indicating arrow mark between them.

We also observed to function evolutionary theory in our study areas, where the societies are gradually changing from simple beginning into even more complex forms. The evolutionary theoreticians saw changes as positive and beneficial. According to them, societies would necessarily reach new and higher levels of civilization. In our study areas, we observed some positive changes due to the impact of industrialization (see sociogram 6.2). The changes have been termed as positive change (PC) and beneficial change (BC). These changes are unidimensional i.e. positive which have been shown by unidimensional arrow mark. Cyclical theories of social change focus on the rise and fall of civilization attempting to discover the course of such rise and fall of civilization. According to this theory, society proceeds through continual cycles of development and decay and never proceeds in a single direction. This theory could not be fully examined in our study areas; since it requires at least a century to observe the rise and fall



of any civilization. In our opinion, there is no such mark of old civilization in our study areas.

At this stage we can simply pass a remark that, fringe belt villages under study are now preceding towards development and progress. The time of decay has not yet come. But one thing can be pointed out that, old values and norms are at the turning point of departure (shown in sociogram 6.6) and old cultures are disappearing from fringe belt areas (see ED factors). This finding indicates that, the cyclical theory is probably working very slowly in the areas under study.

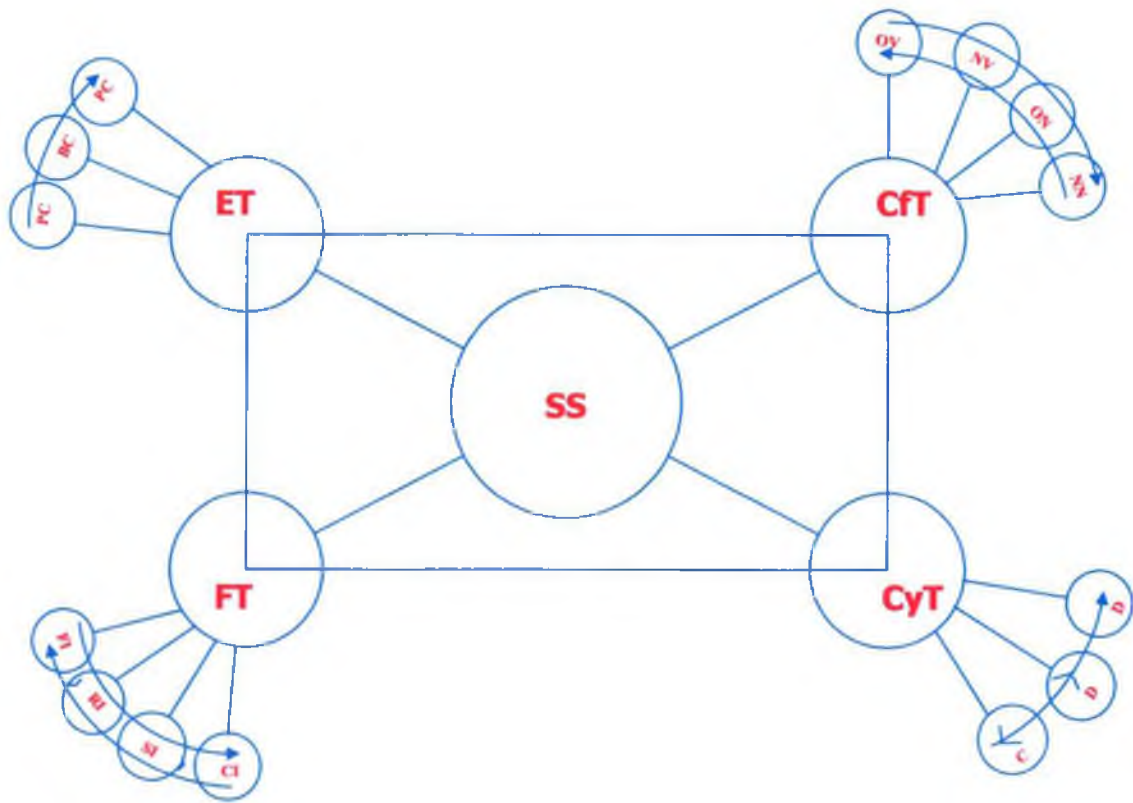
In fine, it can be said that, no single theory is at work in our study areas rather four fold theories cited earlier are either partially or fully working, which are causing social changes in our study areas.

#### **Impact of Industrialization:**

Impact of industrialization may be multifarious and multidimensional. It not only changes the pattern of life style but also changes ideas, philosophy, belief system, attitudes, norms, values, recreational pattern and even practice of religion. In our study areas we have observed that, social change has been significantly accelerated due to change of values and norms which was associated with industrialization. In our self devised barometer of social change we have noticed that, advancement has taken place at least in ten areas of socio-economic life. Similarly, negative changes have occurred in ten broad areas of socio-cultural life in the fringe belt villages understudy. Due to ED reasons, some aspects of socio-economic life have been disappeared and some socio-cultural factors have emerged in the fringe belt areas due to cultural diffusion. Because of spread of modern education,



introduction of new science and technology, new culture has been emerged in the study areas, which has created conflicts between old values and new values. This also has created conflicts between old norms and new norms in the areas under study. Change of new values and norms have given birth of new culture in the study areas. But the study indicates that, there had been always conflicts between old and new values and norms, which tried to sustain and reinforce each other by keeping their predominance on each other. This conflicting situation has been emerged due to the emergence of new norms and values after industrialization, which has given birth of new types of crime and deviant activities in the study areas. The norm value conflicts and social change has been focused in the sociogram on 'change of values, norms and social change'.

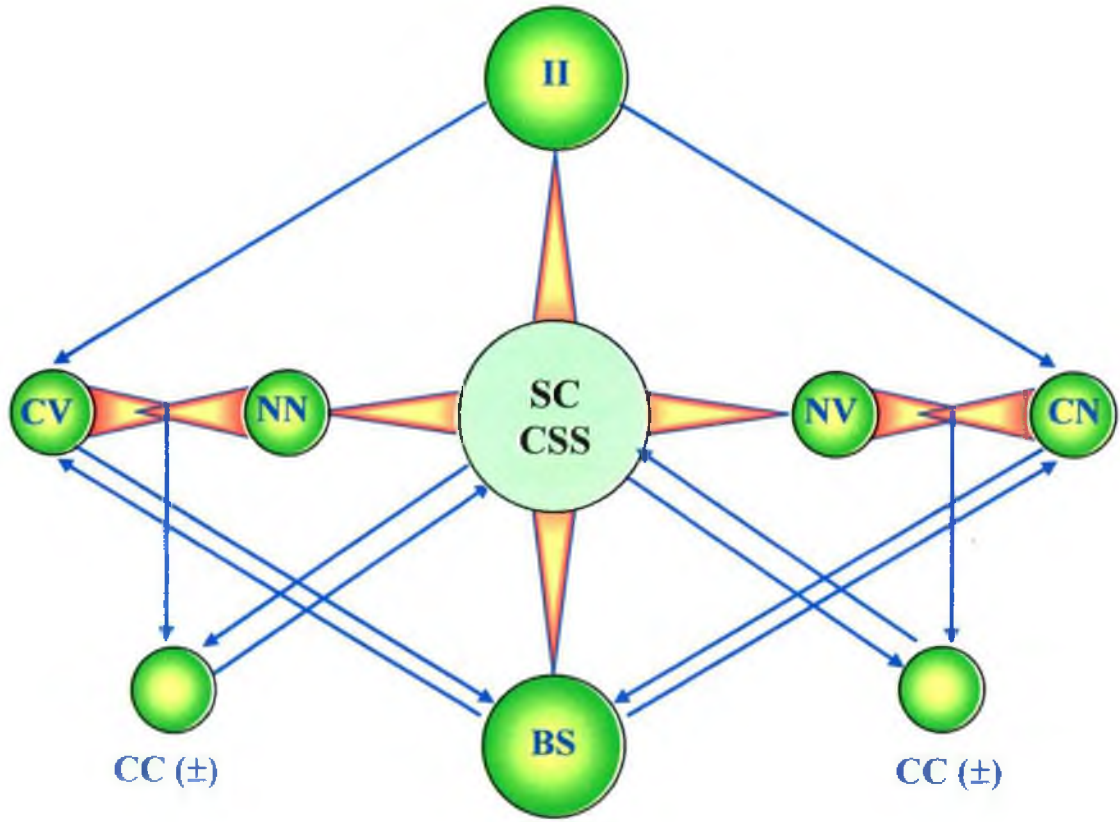


6.5 Sociogram of theories of social change in the study areas.

Legend:

ET = Evolutionary theory  
 CFT = Conflict theory  
 IF = Institution of family  
 SI = Social institution  
 OV = Old values  
 ON = Old norms  
 C = Cycle  
 D = Development

CyT = Cyclical theory  
 FT = Functional theory  
 IR = Intuition of religion  
 CI = Cultural institution  
 NV = New values  
 NN = New norms  
 D = Decay  
 PC = Positive Change  
 BC = Beneficial change



6.6 Sociogram on change of values, norms and social change.

**Legend:**

- CV = Change of values
- CN = Change of norms
- NN = New norm
- NV = New values
- II = Impact of industrialization
- BS = Belief system
- SC = Social change
- CSS = Change of social structure

**Dimension of impact of Industrialization**

- \* II → CV ↔ NN → SC
- \* II → CN ↔ NV → SC
- \* II → CV ↔ BS → SC
- \* II → CN ↔ BS → SC
- \* CC = Change of culture
- (±) = Sustains and reinforce

### **6.21 Analysis of the Sociogram:**

Impact of industrialization (II) has become evident on the value system of the industrial fringe, which has changed old values (CV) and thus created new norms (NN) among the fringe belt dwellers. This process ultimately kept far reaching consequences on the social structure (CSS) and thereby accelerated change in the industrial fringe belt areas. It is interesting to note that change of values (CV) and creation of new norms (NN) sustains and reinforces each other in the industrial fringe belt areas. Impact of industrialization can also be found in the change of norms (CN) and creation of new values (NV) which also sustains and reinforces each other and kept durable impact on the social structure (SS) and thus accelerated social change in the study areas. Study also indicates (see norm value chart) that, impact of industrialization is evident on belief system (BS) of the fringe belt dwellers, which changed values (CV) and has had dyadic relationships between change of values and belief system. The similar impact of industrialization may be noticed in the change of norms (CN) and creation of new values (NV) which accelerated the pace of cultural change in the areas under study.

### **6.22 Dimension of the Impact of Industrialization:**

Industrialization has multifarious dimensions on social change. The dimension of social change shown in the sociogram is illustrated below:

- Industrialization has changed the value system (CV) and created new norm (NN) which sustained and reinforced each other and thus created social change (SC).



- ❑ Industrialization has changed traditional norm (CTN) and created new values (NV) which also sustained and reinforced each other and thus accelerated social change (SC).
- ❑ Industrialization has changed values (CV) and changed belief system (BS) which sustained and reinforced each other and thus accelerated social change (SC).
- ❑ Industrialization has changed norms (CN) and belief system (BS) which sustained and reinforced each other and thereby played role in causing social change (SC).

## Chapter Seven

### CASE STUDY

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#### CASE-1 (From day labour to solvent man)

Rahim Sheikh aged about 58 years is an inhabitant of village Shaimpur who is a retired machine man of Rajshahi Sugar Mills. His family consists of four members. His wife Rahela Khatun is now engaged in a small business of grocery shop at her own residence including household affairs. Rahim Sheikh was initially a farmer who had five *bighas* of agricultural land of his own. His father was also a farmer who did never work in any mill or factory. Rahim Sheikh has two bullocks and a milch cow. He himself would cultivate his own land and side by side he was a share-cropper. After the establishment of Rajshahi Sugar Mills, he was appointed as a day labour on casual basis. He was simultaneously continuing his profession as a farmer as well as a day labour in the sugar mill. At the time of taking job in the sugar mill, he was a young man of about 18 years old. After few years his job became a little bit permanent, that is from casual day labour, he became seasonal labour. His income was raised to some extent.

His additional income from the sugar mill inspired him to reconstruct his house, which was made of mud wall and corrugated tin. At first he completed a brick built room along with his mud built room. Rahim Sheikh was illiterate who did never go to school. Some how he learnt putting signature. Because, he had to sign at the time of taking salary. At the age of 25 years old, he married the daughter of a mill worker, who came from Pabna district. His wife was a bit educated girl whose level of education was class four. After the birth of a child Rahim Sheikh decided to stop his previous profession. Because, by this time his job has become permanent with the initiative of his father-in-law, who was a foreman of the mill. Rahim Sheikh's wife was an intelligent girl. She would sell cosmetics and blouse piece at her residence. In this way she accumulated some funds and gradually shifted towards grocery business. But she did not discontinue her previous business of cosmetic. Because, according to her, this business was very profitable. Rahim Sheikh handed over his land on *Kot* which was profitable in the sense that, the owner of the land could get a good amount at a time, but need not sell out the land. However, Rahim Sheikh got about 25,000/= taka in lieu of *Kot* land. With this amount, he started a restaurant at the mil premises with the permission of the mill authority. Rahim Sheikh's income was multiplied by several times. At this stage he decided to expand his house. Because, by this time his another child was born. He constructed more two rooms of which, one was bedroom meant for his children and another was drawing-cum guest room. He purchased TV, bicycle and other amenities of life. Now his son is college going and the daughter has been married after obtaining H.S.C. His son in-law is a school teacher and his

daughter is planning to appear at the B.A. examination as a private candidate. Rahim Sheikh's house has been fully electrified with almost all amenities and facilities of modern life. His social status has been raised in the village. Now he rides on bi-cycle with wrist watch and his college going son rides on motor cycle. Who can say, once Rahim Sheikh was a farmer, share cropper and a day labourer? Rajshahi Sugar Mill has raised his economy and standard of life.

#### **CASE-2 (From solvent man to hotel man)**

Deldar Hossain is now an old man of about 70 years old. He was a farmer when Rajshahi Jute Mills and Rajshahi Sugar Mills were established. He had about 7 *bighas* of land. His entire land was acquired by the government, when Rajshahi Sugar Mills was established in the early 60s. He is a permanent inhabitant of the village *Horian*. His compensation was given by the government after cumbersome procedure had been completed, which took couple of years. The amount was quite small compared to the then price of land. Moreover, the value of money was deteriorated by several times when the amount was given to him. However, after receiving the amount, Deldar became puzzle. He was in a dilemma. The riddle before him was, 1) whether he would again purchase land for agricultural purpose? 2) Will he start a business with that amount? At this stage he approached the authority of the mill to give him a job. But he had neither technical knowledge to serve in the mill nor educational background to serve as an office assistant. However, he was offered the post of a peon. The salary of the peon was so small that it utterly failed to maintain his large family



consisting of eight members. He could some how run the family with his agricultural land. Because, he was almost anxiety free from food staff. But, being deprived of land due to acquisition by the government, Deldar's family was about to starve. At this stage, he gave up the job and started a hotel at *Katakhali* bazaar. He spent almost all amount for purchasing a piece of land to start a hotel. He had granary, bullock cart, milch cow, fishing net, *chowchala* house with specious court yard. As a medium farmer, he had no financial hardship. Moreover, he had status as a village *Matabbar*. In the month of *Bhadar*, the session of *Kahani*, *Kabigaan*, *Lathikhela* etc were organized by him. As a powerful peasant, he would settle village disputes and enjoyed the monopoly of village *Matabbar*. *Daroga*, police, government officers would pay respect to the Deldar house, he opined. While Deldar Molla was narrating his past, tears rolled down from his check. Now he is quite old man. He sometimes he sits in the cash counter of the hotel. With the touch of modernization some fast food shops and well furnished restaurants have been established in *Katakhali* bazaar, where sophisticated customers like college students, teachers and officers come for refreshment. Deldar Molla's hotel is backdated. Naturally his income is also negligible. He some how maintains his big family. He can not afford educational expenditures of his sons and daughters. His daughters are married with a peon and night guard of the mill. His adult sons are day labours. One of his sons was arrested at the time pick-pocketing in the cinema hall at *Katakhali* bazaar. His other sons are rickshaw pullers and hackney carriage drivers. His house is now dilapidated thatched hut. Industrialization has turned him into hotel man from a prosperous and prestigious man in the locality.

**CASE-3 (From gay girl to pimp)**

Reshma, aged about 50 years is a pimp who resides in the shanty town, emerged in the peripheral zone of Jinnahagar near BSIC Shilpa Nagore, Reshma was the daughter of an industrial worker, who was at first a gay girl. Her clients were industrial workers of BSIC Shilpa Nagore. Reshma's father was a poor industrial worker, who had three daughters. Reshma was the eldest daughter of her father who was married with a rickshawpuller. He could not maintain family due to his poor income. Her rickshawpuller husband would carry girls in his rickshaw for the clients of industrial workers, who lived in the shanty town of BSIC industrial area. Reshma's husband suddenly went away from his rented house and did not turn up again. Reshma felt insecure and was about to starve since her husband kept nothing as savings. At this stage, Reshma met with her husband's friend who was also a rickshaw puller. That rickshaw puller first seduced her and made cohabitation with her. Later on, that rickshawpuller would bring some clients to her, which opened an avenue of her income. That rickshawpuller would take share of her income, because he was the source of her client. Very soon it was disclosed to other industrial workers of the locality. She began to avail the chance. Reshma's income increased. But it became difficult on her part to satisfy large number of clients. Consequently, she needed some girls who liked to operate the business of commercial sex worker (CSW). By this time, she lost the charm of her figure due to old age. However, she managed some girls with the help of previous rickshawpuller, who was her client at her initial stage of business as CSW. At the time of filed investigation, there were three young girls in her house in the guise of

paying guests. Reshma became a pimp who would provide place for gambling and taking liquor or *tari*. These CSWs were known to the locality as students of women college. At first sight it would be difficult to identify them as CSW. But their gesture, posture and provocative manner will prove that they were gay girls. Reshma says that she had to change house after certain period of time so that nobody could identify her as pimp.

#### **CASE-4 (From rickshawpuller to girl trafficker)**

Raju is a young man of about 35 years old. He was engaged in adulteration and drug trafficking. He was known as a rickshawpuller in the locality. But his actual profession was something else. Once he was arrested by the police as a pickpocket in the local cinema hall. Raju is an inhabitant of the village *Bhugroil*. His father was an employee *Nawdapara* Textile Mills. His father was not an original inhabitant of *Bhugroil* village. He came to Rajshahi from India after the partition of 1947. Raju's father had small income from agricultural land. This income was insufficient to maintain a large family and as such he took a job in the textile mill. Raju was the second son of his father. His father could not afford him schooling. Naturally he started his life as a rickshawpuller. But once he discovered that, drug trafficking was very profitable. Because, he was highly paid by a man for carrying heroin from Rajshahi to *Shebganj* bazaar of Chapai Nawabganj district. He would carry the materials under the seat but simultaneously he could carry passenger. Raju disclosed the fact to the researcher since he thought that the researcher might not be harmful to him. He was also known to the locality as shoplifter and pickpocket. He was in the habit of teasing



girls while he would carry girl students to the girls school. It was apprehended that he might be indulged in girl trafficking, since there were some cases of elopement of girls. At the time of elopement, Raju was not available in the locality. But he did not acknowledge it. He had friendship with some police constables. Very often he was found gossiping with police in the cinema hall premises and adjoining places of *Nawdapara* Textile Mills. Raju's expenditure pattern was highly doubtful. He would take liquor almost regularly and found taking his lunch in the hotel of *Nawdapara* bazaar, which involved high expenditure. With his limited income of rickshawpulling, it was simply impossible to afford such huge expenditure regularly. Raju married three times but could not continue his conjugal life for more than one year. One of his divorced wives Rekha disclosed to the researcher that, he would seduce his wife to act as pimp and CSW.

In his initial stage of life, Raju was an agricultural worker. But after the establishment of *Nawdapara* Textile Mills, he was inclined towards luxurious life. But it was not possible to lead such life with this small income of agricultural land. As a matter of fact, he switched over his profession in the guise of a rickshawpuller. Raju was also visitor of red light area, since his family life could not continue for a longer period of time.

Starting his life as an agricultural labourer, Raju was turned into a drug trafficker and girl trafficker according hearsay of the locality. But who can say that, this man was a simple agricultural worker before industrialization in the village?



**CASE-5 (From a an ordinary body school teacher)**

Alaur Rahman was a school teacher at the time of field investigation. He was about 40 years old. He was an inhabitant of the village *Shaimpur*. Aaur Rahman's father was a machine man of Rajshahi Jute Mills, whose income was very small. Aaur Rahman was a cowboy in his boyhood. His father would sell milk to the officers and employees of Rajshahi Jute Mills. Rahman's father's income was so meagre that he could not afford education of his sons and daughters. Rahman was very interested in schooling. Naturally, he would very often go to school, keeping his cows under the care of his friend, who would also be a cowboy. In this way he reached primary level. At the initiative of the authority of Rajshahi Jute Mills, a High English School was started in the early jobs. Rahman got himself admitted into that school after passing primary school. He was interested in education. He was brilliant too. He naturally did well in the half yearly examination of class VI. This result attracted the attention of the class teachers. The Head Teacher knew that Rahman's father was the machine man of the jute mill. Naturally, he got the sympathy of school teachers as well as Head Teacher of the school. He was selected for scholarship examination of class VI. From his boyhood, he was aspirant to be the teacher of that High School. However, he got the scholarship in class VI and again was selected for Class VIII scholarship. In this way he was able to reach upto class X. His tuition fees were exempted by the Head Teacher. He appeared at the S.S.C examination and did well in the examination. But after passing S.S.C he was in a fix. Whether he will get himself admitted in the college or take job of a peon in the jute mill? He accepted the challenge of higher education. After

admission he needed money to buy books and other materials. His father's economic condition was not at all good. He naturally accepted the challenge of life. He shifted himself from house to a mess. He started teaching students in the coaching centre and began to earn to meet expenditure of college and mess. In this way, he completed graduation and sought the sympathy of Manager of the Jute Mill. Manager was quite sympathetic towards his life struggle. He was appointed as a school teacher of the school. At the time of field investigation Rahman was taking preparation to sit for the MA Final examination as a candidate of National University.

According to Rahman, he could not at all reach to this extent if there would not have been established a jute mill and a High English school in the jute mill campus. His career was largely influenced by the officers, staffs and teachers of the school, in which he is now a teacher.

#### **CASE-6 (From housewife to mobile business woman)**

Rahela aged about 40 years, is a mobile business entrepreneur. She is a daughter of an agricultural farmer. Her father was a small farmer having about eight *Bighas* of land. Rahela's father could some how maintain his family with the earning from his agricultural land. But the mill authority acquired the land. Rahela had two brothers and two sisters. She was married with a night guard of the mill. The night guard would go to the mill to attend his night duty. This was known to the locality. At the dead of night, Rahela once felt that some body had entered into the room cutting the window. That person raped her by force. This made her furious and changed the mode of life. Rahela divorced her husband and began to take the challenge of life. At

first she took the job as maidservant in the mess of students. In this way she accumulated some money and started mobile business. At the time of field investigation, Rahela was found moving with *sharee*, blouse piece, *gamchha* and bed sheets. She would go to India by giving money to the BDR in the border to collect Indian *sharee* and other clothes. In this way Rahela earns good amount i.e. about Taka one hundred per day. Rahela's customers are mainly house wife of the employees of two mills. According to Rahela, industrialization has changed the pattern of her life. She wants to be a cloth merchant by earning more and more money in this way.

#### **CASE-7 (From clerk to director of a coaching centre)**

Rostum Ali, aged about 45 years, is an inhabitant of the village *Horian* near Rajshahi Sugar Mills. He is now engaged in diversified professions. He read upto SSC. But he says that he is a graduate. In his initial life he was a clerk in Rajshahi Sugar Mills. His father was a labour of Rajshahi Jute Mills. They were five brothers in number. Rostum came in close contact with different types of persons after taking job in the sugar mill. He married at the age of about 15 years. His wife was also the daughter of an old peon of Rajshahi Sugar Mills. He started teaching students of class four and five as a private tutor. From this profession, he could earn some additional money. But Rostum was a habitual *Tari* taker. That is why he could not maintain his family properly although it was not big one. His wife Akhter Banu was a village girl who was very simple in thinking and habits. Rostum would take some friends at his residence. While they would start gossiping, he would tactfully go away from the residence. In this way he would give them chance



to make friendship with his wife. He would seduce his friends by taking money as loan from them. But he would never give it back to them. Akhter Banu very soon understood the technique of her husband. She did not allow him to continue this technique. Rostum got annoyed at this and divorced her. He married another girl, who was quite fair looking. After marrying this girl he started a restaurant at his own house. His newly married wife had to help him to run this business. Because, he did not appoint any body to help him. His new business began to flourish since his was attractive who would serve the customers. At this stage Rostum decided to shift his business from his house to *Binodpur* Bazaar. At first he started his original business of restaurant. But gradually he expanded the business which took the form of a confectionary cum phone-fax centre. Now with his previous business, he has added coaching centre of which he is the Director. He has given big colourful signboard and in the signboard, he has mentioned his name as the founder director of that coaching centre.

Rostum is now earning good amount of money from his coaching centre and phone-fax business. His wife is engaged in the phone-fax booth. He is now living in the rented house and planning to reconstruct and renovate his original house. At the time of initial stage of his career, he was a clerk. But now he has turned his profession from clerkship to directorships of a coaching center.



## Chapter Eight

### SUMMARY AND POLICY IMPLICATIONS

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#### **Summary:**

1.1 Industrialization is one the major agents of social change which keeps its impacts on many aspects of human life. Its impacts are indeed multifarious, multidimensional and far reaching and no society is immune from it. But the impacts of industrialization on the agrarian society or the society, which is very much rural and based on old values, can be easily noticed. The impacts of industrialization on any society may be viewed or evaluated mainly from two standpoints i.e. positive or negative.

1.2 It is historically well accepted fact that industrialization, which began in the late 18<sup>th</sup> century in Europe, changed not only the pattern of production, but also kept its far reaching consequences upon the social system. It is therefore considered as an effective tool of social change.

1.3 Social change accompanied by industrialization and migration have brought about changes in the life pattern of the people of fringe belt areas of Rajshahi. As we know, large scale migration whether between nations or among different social and ecological zones of a single nation have played an important role in social change (Sumita 1998:86). This change have also

changed the value system and kept negative impact on social system. Industrialization and social change may therefore be viewed juxtapositionally.

1.4 Most of the places, where industries are now located, were backward in many respects. Observation indicates that many developments have taken place in the industrial fringe belt areas due industrialization. Almost all modern facilities are now available in those areas. Not only that, because of rapid change of material culture, cultural lag seems to have created some problems in the areas under study.

1.5 Each society is governed by some rules and regulations, which is nothing but the embodiment of custom, conventions and usages, which differentiates a society from another. The interpersonal relation of individuals is of paramount necessity in social life, which is guided by codes of conduct of society.

1.6 The difference between social change and cultural change is of course highly theoretical, for these two aspects are closely interwoven; therefore the distinctions of these are very difficult. Social change refers to change in social structure and social relationships. On the other hand, cultural changes refer to changes in the culture of the society.

1.7 Many approaches or social theories of social change are prevalent, of them five are very popular: functional theory, linear theory, cyclical theory evolutionary and conflict theory.

1.8 American sociologist Talcott Parsons is one of the leading functional theoreticians, who have tried to explain the root-cause of social change from functionalist's point of view. He emphatically says that, socio-cultural change is responsible on the roles of socio-cultural elements of the society. The degree and nature of socio-cultural change is depended upon the role of socio-cultural

elements and institutions, the uniqueness of which varies from society to society.

1.9 Karl Marx is a leading linear theoretician who believes that history should be interpreted in terms of economics but not in terms of religion, philosophy or any other dogma. Therefore social change should be explained from this ideological point of view in historical perspective.

1.10 Oswald Spengler and Arnold Toynbee are two important theoreticians who are the holder of the view that, society proceeds through continual cycles of development and decay and never proceeds in a single direction. Spengler in his famous work, 'The Decline of the West' observed this cyclical process of development and decay in the western world. He compared the process of development and decay of the society with the life cycle of a biological organism, which he called the birth, childhood, maturity, physical decline and death.

1.11 Charles Darwin, Durkheim and Auguste Comte are the pioneer evolutionary thinkers who explained social change from evolutionary point of view. According to Durkheim, human being comes at a later stage of evolution than reptiles and concluded that human behaviour and culture are more advanced than those of earlier civilization due to evolutionary process. Auguste Comte believed that, human society reached to its scientific stage through evolutionary changes, what he called theological, metaphysical and positive.

1.12 According Karl Marx, the two major social classes i.e. the rich and the poor have mutually hostile interest and hence they are always at conflict. According to him, history of civilization is the history of exploitation and class conflicts.

1.13 Professor Nazmul Karim is possibly the only pioneer scholar and academician in Bangladesh, who has scientifically studied the nature, process and trend of social change in India, Pakistan and Bangladesh.

1.14 The anthology of research works titled "Tribal cultures in Bangladesh" are indeed important contributions in the field tribal cultures in Bangladesh. Most of the research articles were the outcome of several years' fieldwork which was based on scientific observation.

1.15 Kanhairya Lal Sharma's work 'The Changing Rural Stratification System' is a wonderful contribution which is based on six villages of Rajasthan district in India. The study was based on social survey method, which was supplemented by superficial observation. Although the work was basically done on stratification and yet, it is related to our study.

1.16 Prova Shanker Pandey has done an illuminating study on the impact of industrialization on the rural community of India. This study is largely related to our work, since the study was conducted in some surrounding villages of the sugar industry of Deoria district in India.

1.17 Ogburn is an outstanding authority on social change who gives a general theory of social change in his famous work titled 'Social Change', which was published in 1922. Ogburn's work is very helpful in understanding and analyzing the problem under study. This is a theoretical work which is related to our study, because it helps develop theoretical insight to interpret and analyse the problem.

1.18 People of other parts of Bangladesh began to rush and settle themselves in and around Rajshahi in the early 50's due to the establishment of Rajshahi University. But high in flux of population began in the suburban areas owing to the establishment of some important industries.



2.1 As we know, Rajshahi was industrially less developed compared to other divisional headquarters of Bangladesh. Some industries namely Rajshahi Jute Mills, Rajshahi Sugar Mills, Rajshahi Textile Mills and Rajshahi Silk Mills etc were established during sixties in Rajshahi. Moreover, some small industries were established in the Shilpa Nagore near Sopura. Because of the establishment of these industries, large number of workers from adjoining districts came here and settled themselves around the areas of these industries. Consequently, social change was accelerated in the industrial fringe belt areas.

2.2 We selected four 'developed' villages for our study from each of the industrial units. These villages run as follows: village *Harian* near Rajshahi Sugar Mills, Village *Bhugroil* near Rajshahi Sugar Mills, village *Shaimpur* near Rajshahi Jute Mills and village *Jinnah Nagar* near Rajshahi Silk Mills and BSIC area. We also selected four remote villages namely *Gholharia*, *Aamgachhi*, *Sindur Kushumbi* and *Basua*, which appeared to be less developed in many respects. We purposively selected two types of villages with a view to comparing the nature and extent of social changes, which had taken place in the adjoining villages of these industries.

2.3 Village *Harian* near *Harian* Sugar Mills is one of the oldest villages of Rajshahi city, which has been brought under Municipal Corporation few years back. It is situated in the northern side of *Harian* Sugar Mills. According to our survey, total population of the village is around 5000 comprising more than 750 families.

2.4 Village *Shaimpur* near Rajshahi Jute Mills, is adjacent to Rajshahi Jute Mills, which is located in the northern side of Dhaka-Rajshahi road. It has an estimated population of 7000 comprising about 1200 families. The overall economic condition of this village is good. A significant percentage of the

people of the village earn their livelihood from small business such as grocery shop, tea stall, stationary, hoarding of food grain, and fodders etc.

2.5 Village *Jinnah Nagar*; near BISIC Shilpa Nagari, is mostly inhabited by the migrated people of different districts of Bangladesh and India. It has an estimated population of 5000 comprising about 750 households. Around 60% houses of the village are *Pucca* and the rest are dilapidated brick built or thatched huts. More than 30% of the inhabitants are industrial workers and significant of them are rickshaw pullers, *ferriwala*, motor drivers, mechanics, shopkeepers, electricians and mobile business women.

2.6 Village *Bhugroil* near Textile Mill, is situated towards western side of Rajshahi Textile Mills. It has a population of 4500 comprising about 650 families; a significant number of whom are rural migrants of Rajshahi and other districts. About 30% of the houses are brick built with latrine and urinal facilities. More than 45% of the villagers are still associated with agricultural profession. About 30% adults are agricultural workers.

2.7 A complete household survey in eight villages was at first made by the field investigators, who were appointed, trained and entire fieldwork was supervised by the researcher. Samples were carefully drawn from the selected villages for study. Households were stratified on the basis of income, profession, educational standard, family size and so on. In total four hundred households were selected from eight villages of which 200 were from industrial fringe belt areas.

2.8 Following hypothesis were tested in the study area: (a) Social change has been tremendously accelerated in the industrial fringe belt villages due to industrialization. (b) Industrialization has left far-reaching impact upon the socio-economic life of the fringe belt village people. (c) Family bond and

religious practices among the people of different strata have become loose around the industrial fringe. (d) Social structure in the fringe belt villages has undergone profound changes owing to the changes in various types of institutions, their roles and attitudes of the common people. (e) Crime and deviant behaviour have become rampant in the industrial fringe due to the change of belief system, old values and norms and attitudes towards life and society after industrialization. (f) Some people's agro-based economy has been deteriorated due to acquisition of their land.

2.9 The specific objectives of the study run as follow: (a) to acquire knowledge about the socio-economic background of the people of industrial fringe belt as well as remote villages; (b) to acquire knowledge about the characteristics of the respondent of sample families drawn for study; (c) to evaluate the role of industrialization as an agent of social change and its impact on socio-economic life; (d) to asses, if any, the positive and negative aspects of social changes; (e) to inquire about the social problems, if any, created due to industrialization; (f) to evaluate the impacts of industrialization, on the social structure of industrial fringe belt villages; (g) to evaluate, the nature of cultural change and diffusion, which seem have been created due to concentration of people and workers of different districts in and around the industrial fringe; and (h) to evaluate the nature of cultural lag, created due to industrialization.

2.10 Data and information collected through questionnaire and observation was manually processed by the researcher applying modern statistical methods. At the time of data processing, whenever suspicion or doubt arose regarding the authenticity and reliability of data, the researcher paid visit to the study areas instantaneously.

2.11 Due to paucity of funds, time constraints and gender problem,



comparative analysis with other industrial areas could not be possible by the researcher. However, despite all these limitations and shortcomings, we are confident that the research is fully reliable, authentic and representative, since long observations were made by the researcher in the areas under study.

3.1 Chapter three is designed to discuss the socio-economic profile of the two types of villages under study well divided questionnaire was administered in the field which include the socio-economic background of the village dwellers in relation to their (a) family, marriage, kinship and dowry; (b) housing condition; (c) economic condition; (d) professional background; (e) educational institutions; (f) recreational pattern; (g) religious institutions; (h) political institutions; (i) NGO activities; (j) roads, communications and electrification; (k) use of water, drainage and sanitation, health seeking behaviour, social stratifications religious belief and practices etc.

3.2 As regards, housing condition it can be said that, 17.5% are living in the good houses in the industrial fringe, which are more or less well constructed, well ventilated, well furnished and healthy from hygienic point of view. On the other hand, 7.5% are living in 'good houses' in the remote villages; although these 'good houses' are lacking many amenities and comparatively inferior to those of industrial fringe.

3.3 The study indicates that the overall condition of the people of industrial fringe is much good compared to the people of remote villages. Our observation indicates that the plight of the people of industrial fringe have been raised due to additional income from the industries and also due to attitudinal changes which have encouraged people to undertake entrepreneurship development programmes.



3.4 Due to the impact of industrialization, some professions are disappearing from the industrial fringe belt areas and some new types of professions are emerging in those areas.

3.5 Six types of professionals are absent in the remote villages and these are hackney carriage driver, hotel-restaurant owner, washer men, motor-mechanic, porter and sales boy/girl.

3.6 The findings of the study indicate that indigenous games and festivals are gradually disappearing from the industrial fringe belt villages on the contrary, foreign games and recreations are gaining priority in the fringe belt villages.

3.7 The number of primary schools in the industrial fringe belt villages are five times higher and the number of students are four times bigger compared to remote villages. There is sharp difference between the percentage of literacy of males and females between the two areas.

3.8 It appears from the study that the number of different religious institutions are significantly less in the fringe belt villages i.e. only 18 compared to 51 in the remote villages. The number of students and attendants in the fringe belt educational institutions and in other religious institutions are also significantly less.

3.9 Government efforts and activities are not sufficient to elevate the standard of life of rural people. As a matter of fact, non-government organizations (NGOs) began to emerge after the creation of Bangladesh. Several thousand national and international organisations are now working in rural Bangladesh with a view to raising the standard of life of the people of Bangladesh specially in the rural areas.

3.10 Our field study and interviews with the elderly people have revealed that, the communication system in the fringe belt villages were very backward before industrialization. *Harian* sugar mill authority has constructed some roads with their own initiative and financial assistance.

3.11 Sanitary latrines are quite absent in rural Bangladesh, where a vast majority of the people perform their evacuation in the open field or bush. In the fringe belt villages, no family performs its evacuation in the open air or bush. On the other hand, this is a common feature in our remote villages, where about 65% of the families perform their evacuation in the bush.

3.12 Remote villagers under study gave much priority and importance on Homeopathic and Herbal treatments. This is because of cheap price and availability of Homeopathic doctors and herbal *Kabiraj* in the village. *Jharfook* by *Imams* and treatment by *Ojha* and quack are also common and frequent in the remote villages under study.

3.13 Although there is no rigid social stratification like urban areas of Bangladesh and yet we have found some sort of stratifications in our two types of study villages. In the fringe belt villages, the conception of *Ashraf* and *Atraf* are more or less evident where *Ashraf* constitutes *Imam*, *Maulanas*, *Peer-Fakirs* etc.

3.14 Interviews with the elderly people and our close observation over the years indicate that, people of fringe belt villages were as religious as we have found in the remote villages. But with the high influx of population in these villages from other adjoining districts, people's life style and attitudes towards life and society had undergone profound changes owing to industrialization. Religious belief and practices in the fringe belt villages have become loose with impact of industrialization.

3.15 Inquiry and observation indicate that, before industrialization most of the families of *Harian*, *Shaimpur*, *Jinnahnagar* and *Bhugroil* had the same types of belongings in their professions, which are now found in the remote villages. Although the families having freeze and sofa are not so rich in industrial fringe and yet, they have purchased these things because of their change of outlook.

3.16 Indigenous practice of birth control and abortion are very common and high in remote villages, the practice of which are not uncommon and rare in the fringe belt villages although the percentage of such cases are far below compared to remote villages.

4.1 Study and inquiry reveal that good medicine, treatment and such other facilities are responsible for the longevity of the people in the fringe belt villages. The average family size in the fringe belt villages is also small i.e. about six, the size of which is significantly high in the remote villages i.e. about 9.

4.2 Life expectation has already been raised in the fringe belt villages which is perhaps associated with the standard of life. It appears from the study that, average longevity has been raised in the fringe belt villages indicating high percentage of people in the high age group.

4.3 From the study it may be opined that, the number of higher educated persons are quite high in the fringe belt villages, the number of which is quite insignificant in the remote village. Study for other reveals that most of the higher education centres have been established after industrialization which has helped the common people to take higher education in the industrial fringe belt village under study.

4.4 The study indicates that, industrialization has kept tremendous impacts on the occupational pattern of the respondents under study.



4.5 Industrialization has not only kept impact on the pattern of income of the respondents but also on the pattern of families, which has far reaching impacts on the life style of the respondents of industrial fringe belt areas.

4.6 Findings indicate that, the belief system and practice in connection with religion is considerably high in the remote villages compared to fringe belt villages. But the belief system in connection with religion in fringe belt villages are gradually diminishing in the fringe belt villages.

4.7 The observation and interviews with respondents indicate that, the members of the fringe belt villages are comparatively aware of family planning methods which are available in the areas under study. On the other hand, the respondents of remote villages are quite ignorant of the available means of birth control.

4.8 The study indicates that, the food habit and drink are gradually changing in the fringe belt villages, where the dependence on rice as breakfast is being reduced and consumption of bread is gradually increasing indicating dependence on wheat in the study areas. Local dietary pattern are undergoing changes which are associated with economic ability and working hours of the labours under study.

4.9 Frequency of visits by the fringe belt villagers are almost three times bigger compared to remote villagers which indicates culture contact of the fringe belt villagers with urban people. This frequent contact of the fringe belt people has accelerated social change in the fringe belt areas under study.

4.10 Hundred percent supporters of political party could tell the name of Prime Minister (PM) and opposition party leaders (OPL) but only 75% could tell the name of the President of Bangladesh in the fringe belt villages. On the other hand, only 26% could tell the name of Prime Minister in the remote



villages under study. Nobody of remote villages under study, could tell the name of opposition party leader and President of Bangladesh. It therefore indicates that fringe belt respondents are more politically conscious than those of remote villages under study.

4.11 Local, games and entertainments are gradually disappearing from the fringe belt villages on the other hand foreign games are becoming popular in the remote villages day by day.

4.12 The incidence of dowry is common in two types of villages. But the dowry as cash and kind is prevalent in both types of village, indicating high trend in fringe belt villages under study.

5.1 Conventionally four factors are regarded as the potential factor or force of social change – these are physical, biological, cultural and technological. These factors may be viewed as the intervening variables that cause or condition social change, but not as determining or causal factors of social change. We examined, how far these factors worked as intervening variables of social change in our study areas.

5.2 Biological factors worked in the fringe belt areas, like other parts of Bangladesh. Hence this factors are quite active in our study area, which has caused social changes, but the pace of social change due to these factors are very steady.

5.3 No single factor has worked in influencing social change in the study areas. More or less all the factors of social change contributed towards social change. But our field data indicates that, technological factor i.e. industrialization has kept tremendous influence in the fringe belt areas compared to other factors in our study areas. Other three factors were simultaneously working in other remote villages under study, which could not

accelerate the pace of social change to that extent in those areas. This proves that degree of social change caused by technology is high compared to other factors of change in the study areas.

5.4 There is large difference between the use of water by the fringe belt people and those of remote villages under study. The use of pond water for washing purpose is quite high in the remote villages, which is seldom found in the fringe belt villages, although it is not rare there.

5.5 Our observation and field data indicate that the dietary pattern of the fringe belt villages are significantly different from those of remote villages under study. The usual breakfast of most of the remote villagers under study is *Panta Bhat*. Some of them take *Chhatu* as their breakfast. On the other hand, majority of the fringe belt villagers take bread as their breakfast.

5.6 The practice of dowry is quite universal among the remote villages, where cash money as dowry is given priority. In lieu of cash, gift is given priority in the fringe belt villages. The custom of dowry is gradually increasing in the fringe belt villages where both cash and kind are found as dowry.

5.7 Study indicates that around 50% of the respondents of fringe belt villages are using *lungi* and *ganjee* on the other hand, 100% of the respondents of remote villages use *lungi*. Pant, coat, tie etc. are not found using in the remote villages, which are popular dresses in the industrial fringe and are becoming popular day by day. It is very interesting to note that most of the remote village women of our study areas use *sharee* but without blouse, which is worn by every women excepting a modern college going girl in a fringe belt village under study. The use maxi and brassiere are common and getting prominence among the educated females in the fringe belt villages.

5.8 After industrialization, traditional norms and values of industrial fringe belt areas have been gradually changed which have been shown in a chart of changing norms and values. This chart has been prepared after long close observation in the areas under study. Norms and values have been lumped into five categories i.e. (a) economic norms and values, (b) political norms and values, (c) social norms and values, (d) cultural norms and values, and (e) religious norms and values.

5.9 The traditional economic norm of the remote villages under study is that, anybody can take possession of any agricultural land on *Kot*. This economic norm has been changed over the years in the fringe belt areas. Now the land can be given on mortgage by hypothecation.

5.10 In the fringe belt villages cultural value was that, guardian would choose the bride for the groom. Now that is almost obsolete in villages under study. In that case, the groom now select his own wife seeing in person.

5.11 Veiling was compulsory during *Azan* and gossiping was strictly prohibited, which is now seldom found in the fringe belt villages. But this religious norms is strictly followed in the remote villages under study.

5.12 We in this study observed conflicts between old norms and values and new norms and values in our study village. Out of these conflicts, there emerged some changes in the study areas, what we call positive change and negative change. These impacts are in our opinion due to industrialization, which caused rapid social change in fringe belt villages under study.

5.13 Because of high influx of population from different districts in the fringe belt villages, local dialectic has gradually been disappeared and a new bookish language has appeared in those places. Moreover, some colloquial languages of the people of adjoining districts have also emerged in the fringe belt villages under study.



5.14 There is large variation in the pattern of health seeking behaviour of the two types of villages indicating high emphasis on folk treatment in the remote villages. *Jharfook* by *Imams*, in cantation by *Ojha* and exorcism by *jeen kabiraj* occupied high position in the remote villages, the emphasis on which is quite negligible in the fringe belt villages under study.

5.15 After industrialization in the villages under study, the attitudinal changes have taken place and women are now found more mobile riding on bicycles, sitting behind motor cycles working in the factories and commercial establishments.

5.16 Political activities in this region was also very slow, having no political leader in the national level. For want of political leader and leadership, no tangible economic program or reform could be initiated in this region until the beginning of martial law regime in erstwhile East Pakistan.

5.17 Percentage of literacy in the fringe belt villages are 50.30 compared to 9.5% in the remote villages. The female literacy in the remote villages seem to be quite negligible indicating only 4.5% in the study villages. This situation indicates that the standard of education in fringe belt villages seem to be high compared to remote villages.

5.18 The percentage of attending prayer in the *Waqtia masjid* is quite insignificant in the fringe belt villages compared remote villages under study. The belief in *Jeen* is quite high among the respondents of remote villages, which is comparatively less in the fringe belt villages. Analysis indicates that the belief and practice of religion among the educated respondents are comparatively less in both remote and fringe belt villages under study.

6.1 The impacts of industrialization are now visible in various sectors of socio-economic life of the people in the region under study. Rajshahi was a



small city at the time of partition of India in 1947. Population began to increase in the industrial areas, because of high influx of industrial labourers from other districts of Bangladesh. Urbanization process began to continue and expanded up to *Katakhali, Harian, Shaimpur* and *Bhugroil*. Centring round urbanization, modernization has also kept its prominence on the tastes, habits, styles, ideas, values and preferences of the people. Not only that, the development of transport and communication system in these areas has clearly marked the distinction between the areas of industrial fringe and remote villages under study.

6.2 A new and appropriate measuring barometer was needed to evaluate the impact of industrialization in our study areas. We therefore developed a self-devised barometer of social change. For preparing the barometer of social change we used following technique a) Literature study of the village; b) Historical records of the village; c) Thorough field visits; d) Household survey; e) Interviews with the cross sections of peoples, f) Personal observation in the study villages.

6.3 The barometer of social change identified following positive changes: (a) Educational advancement; (b) Economic advancement; (c) Social advancement; (d) Political advancement; (e) Infra-structural advancement & urbanization; (f) Family advancement; (g) Cultural advancement; (h) Attitudinal advancement.

Identified negative changes are: (a) Decline of old norms & values; (b) Decline of religion; (c) Increase of crime; (d) Increases of deviant behaviour; (e) Increase of elopement & girl trafficking; (f) Creation of shanty town; (g) Increase of drug abuse adulteration; and (h) Cultural lag.

6.4 In our study village, a new emerging culture appeared which is quite distinct from other and different from remote villages of Bangladesh. We observed that, *Borka* wearing girls were found riding on bicycle in the adjoining villages of Rajshahi Sugar Mills, who were supposed to attend the NGO office. Our chart of new values and norms indicate that old values and norms are disappearing from the fringe belt villages which are creating avenues for the emergence of new culture.

6.5 Traditional village *Matabbars* have now lost their importance with the emergence of new middle class. Now village leadership has been shifted to the newly emerged middle class.

6.6 Slums are now considered to be the breeding ground of crime and delinquent actives. Most of the criminals of the slums are reportedly indulged in criminal offences which occur in the town. Gay girls and primps are also found in the slums.

6.7 Before industrialization, there were no such criminal offences or deviant activities in the fringe belt villages. Some cases of burglary or crime against property were common in these villages. But after industrialization, number of criminal offences increased on the one hand, and severity of offences have been intensified on the other.

6.8 The compensation money was given to the land owners after a long period of time, when the purchasing power of money went down to a large extent. The owner of the lands became loosing concern from two dimensions i.e. comparatively low price and deterioration of time value of money. Because of the inhuman policy of the government, quite a good number of land owners i.e. about 20 had lost their lands and they did not even get any job in the industries.

6.9 Some of these land owners are now rickshaw pullers, hackney carries drivers, *Tom Tom wala*, owner of *panshops*, hotel boy and a few of them are day labourers. While they were narrating their deprivation of lands to this researcher, their voices were being choked and tears rolled down from their cheeks.

6.10 Pattern of marriage has also been profoundly changed. In place of guardian chosen marriage, there appeared self-chosen marriage. Kinship ties among the members of the families have become loose and the member of nucleolus families are found to be quite self-centred.

6.11 Women empowerment programs have been initiated by the local NGOs and other information media are playing role in the fringe belt villages, which paved the way of creating political and social awareness among the fringe belt villagers under study. The era of village *Matabbars*, have been ended and the leadership of young educated men have ushered a new dimension in the fringe belt villages.

6.12 Because of cultural lag, very often there appear conflicts between the economically-culturally uplifted community and the down trodden community of the fringe belt villages under study.

6.13 No single theory is at work in our study areas rather four fold theories cited in the sociogram are either partially or fully working which is causing social changes in our study areas.

6.14 Industrialization has multifarious dimensions on social change. The dimension of social change shown in the sociogram is illustrated here under.

6.15 Industrialization has changed the value system and created new norm which sustained and reinforced each other and thus created social change.



6.16 Industrialization has changed traditional norm and created new values which also sustained and reinforced each other and thus accelerated social change.

6.17 Industrialization has changed values and changed belief system which sustained and reinforced each other and thus accelerated social change.

6.18 Industrialization has changed norms and belief system which sustained and reinforced each other and thereby played role in causing social change.

### **Policy Implications:**

This is a humble study on the impact of industrialization on rural Bangladesh with special reference to social change. This study, in our operation, is neither purely micro nor macro because, the study has covered eight villages and the method of study employed for this work is not fully anthropological, since a significant portion of data has been collected by social survey method. However, from methodological point of view it may be said that it is a quasi macro type of study.

On the basis of the findings of this study, some broad policies have been suggested, which may help our planners and policy makers to formulate scientific national industrial policy for an agrarian country like Bangladesh and also chalk out other policies in connection with problems created due to industrialization.

1. Study indicates that the staple food of the people of adjoining villages of the industrial units was rice from time immemorial. Almost hundred percent people would take rice three times a day. *Panta Bhat* was their usual



breakfast. But now the food habits of the people of industrial fringe belt areas has been changed to a large extent. A significant percent of the people of industrial fringe belt areas now take bread as their breakfast in lieu of *Pnata Bhat*. On the contrary, 100% remote villagers still take *Panta Bhat* as their breakfast. The consumption of rice has been reduced to a large extent in the industrial fringe belt areas. In the industrial fringe, some new items have been added with their existing food items. Among the drinks cocacola, fanta, tea, coffee etc. are very popular. As a matter of fact, the dependence on rice has been reduced to a considerable extent in the industrial fringe belt areas. On the other hand, consumption of wheat has been increased. From the point of view of food value, wheat is richer compared to rice. The study indicates that, we should give due attention on wheat cultivation in and around fringe belt areas.

- It is therefore, suggested that agriculture department should take necessary measures so that wheat cultivation can get more priority compared to rice cultivation in the study areas. Because, from food value point of view, wheat is rich. Moreover, its cultivation needs less water, which may be fed by ground water irrigation. The consumption of vegetables have been raised to a considerable and its price level has also gone up. Horticulture department may also give due attention on vegetable cultivation. Because, it is more profitable than any other crops. Crop diversification and intensity of crop cultivation policy may also be adopted by the agriculture department with the changing situation that arose due to industrialization in the area.

2. The study has revealed that average family size in the industrial fringe belt villages has been significantly reduced due to several factors such as health awareness, availability of modern contraceptives, educational upliftment, enhancement of income and the like. On the other hand, average family size in the remote villages appear to be big. This seems to be the impact of industrialization. Population problem is our number one national problem. Problem of poverty, illiteracy, unemployment, housing, health, sanitation etc. are related to population increase. If we can arrest the present growth rate of population, we can solve many problems.

- It is therefore, suggested that more agro-based industries should be established in other parts of Bangladesh so that population control policy of the government can be more effectively checked. Because, industrialization seem to have positive impacts on those factors related to population growth.

3. The study indicates that, infra-structural developments had taken place in the industrial fringe belt villages after the establishment of industries. Some roads have been reconstructed and improved by the managements of industries. Electrification has been done in the surrounding villages due to industrialization. Housing, drainage sanitation etc. have been improved significantly which seem to be associated with industrialization.

- In the light of above improvements in the study areas, it can be assumed that industrialization has been associated with these positive infra-structural changes. Hence it is imperative that, the more industrialization is done in the rural areas, the more infra-structural developments have taken place in the rural areas of Bangladesh.

4. The findings of the study further indicate that, socio-political awareness, economic upliftment, level of literacy etc. have been significantly raised in the fringe belt villages after industrialization. These are indeed good signs of industrialization.

- In the light of above findings of the study, it is therefore recommended that, rural industrialization policy of the government should get top most priority in our Five Year Plan. An integrated planning in association with the respective nation building departments should be launched so that these results can also be achieved in other rural areas of Bangladesh.

5. Study has revealed that some people have lost agricultural land due to the establishment of industries on their land. They were given compensation. But the amount of compensation was very insufficient and it was not given timely. Consequently the land owners were turned into servile labourers. They were not even given any jobs in the industries.

- In the light of above findings of the study it is suggested that the government should give sufficient money as compensation so that the landowners may not be economically looser. The mill authority should give highest priority so that the land owners can get jobs in the mill according to their quality. This humanitarian principle should be strictly followed by the mill authority.

6. The study indicates that, after industrialization, indigenous cultures such as *Alkapgaan*, *Kabigaan*, narrating *Kahani*, marriage songs etc. are gradually disappearing from the industrial fringe belt villages. Indigenous games like *Kushti*, *Nowka Bahich*, *Lathikhela*, *Hadudu* etc. are disappearing



from our social life. Foreign games and entertainments are being popular day by day. It is therefore, apprehended that, the time may come when our local culture may gradually be disappeared from our natural life and we may face identify crisis in respect of our own culture.

- In the light of above situation we therefore suggest that our Cultural Ministry should take sufficient measures so that our own culture may not be disappeared from our social life. Ministry of Culture in collaboration with local government bodies may take up regular annual programmes to celebrate and observe local cultural programmes and distribute prizes to the best institute and individual performer with a view to popularising and sustaining indigenous games and cultures.

7. Religious belief and practices in the industrial fringe belt villages are gradually declining, which is not at all a good sign. Moreover, our old values and norms are also declining in the fringe belt villages. Consequently, young generations are being drifted from normal way of life and are being indulged in anti-social activities. Study reveals that, crime and deviant activities are increasing at an alarming rate in the slums, which seem to be the by product of industrialization. Elopement of girls, *chandabazee*, adulteration drug selling, drug trafficking, prostitution, showing pornography in the pimps' house etc. are frequent and found rampant in the study villages and slums.

- It is therefore, suggested that Community Based Religious and Recreational Centres (CBRRC) should be created by the Social Welfare Department in collaboration with the NGOs and Rajshahi Metropolitan Corporation (RMC) in the fringe belt villages and



slums, through which religious and moral education may be imparted to the young generations and healthy recreational programmes may be initiated with a view to encouraging young generations to be involved in these programmes. This may create congenial environment in the fringe belt villages. A team composed of young men of the locality may be formed to watch the activities of suspected persons, who may report it to the law enforcing authority through the centre to take necessary action against those suspected evil persons.

8. Study indicates that squatters have grown in the adjoining areas of the industries where mill workers have developed their homesteads. These squatting settlements are considered to be the breeding ground of crime and delinquent activities (Rahman 1982:65). It has been reported that many criminal offences have been done by these slum dwellers.

- In the light of the above situation, it is recommended that a Slum Improvement Programme (SIP) may be initiated by the Rajshahi City Corporation which can take measures to rehabilitate these slum dwellers with the help of NGOs and other philanthropic organizations.

9. Findings of the study indicate that cultural lag prevails in the industrial fringe belt villages and in nearby villages too. Problems like conflicts between affluent persons working in the mills, a who have erected houses with modern amenities and affording higher educations to their offsprings and the local servile labourers who have lost their agricultural land due to acquisition. Conflicts some times occur between the local non-privileged

groups and the outsiders working in the mills, having modern amenities of life. Study reveals that cultural lag prevails between the privileged and non-privileged groups due their reverse socio-economic background mental make up.

- It is therefore suggested that, a well planned massive economic and social development programme may be initiated and implemented by the Ministry of Industries, GOB in which the local non-privileged groups should be given priority with a view to uplifting their overall standard of life. This programme will reduce the gaps between these two groups and thus remove cultural lag in the locality.

10. Our observation indicates that, about 1000 indigenous cane crushers have been installed by the local people where molasses is being produced. Consequently, the sugar mill authority is suffering from shortage of raw materials. As a matter of fact, the mill can not achieve its target of production. It is therefore apprehended that the sugar mill may be turned into a loosing concern which will cause unemployment among the labourers.

- In the above mentioned situation, it is therefore recommended that respective Ministry of Industries should take immediate steps so that these unauthorised cane crashing should be stopped to save the industry from ruination.

11. Due to acquisition of land some families have become unemployed who are maintaining their families with much hardship. A few of them have been turned into day labours.

- It is therefore suggested that some cottage industries may be established in the fringe belt villages so that these landless people can get employment in the cottage industries. NGOs may also take up schemes of self-employment with a view to engaging these unemployed people in these proposed employment schemes.

12. Crime and deviant activities have become rampant in the fringe belt villages after industrialization. If this trend continues, the time may come when the villages may face serious crisis of lawlessness and state of anomic may prevail these areas.

- It is therefore, recommended that the law enforcing agencies should take appropriate measures so that the situations may be improved without further deterioration.

### **CONCLUDING REMARKS**

Bangladesh had been predominantly an agricultural country from time immemorial since its soil, topography flora, fauna, climatic condition etc. were favourable for cultivation of food stuff and cash crops. Rajshahi, the northern region of Bangladesh had been always almost natural calamity free and as such, this area was considered as the granary of Bangladesh. Consequently, the people of this region were hardly mobile, less aspirant comfort loving, reluctant to combat challenge and above all proceed towards change and dynamism in life, compared to other regions of Bangladesh especially Comilla, Noakhali, Chittagong, Barisal, Khulna etc. Because of lack of entrepreneurship development among the people in the region and

due to other socio-political factors, this region was less advanced industrially. Consequently, the life and society of this regions was quite stagnant, having very insignificant changes in socio-economic life, prior to the establishment of Rajshahi University (RU), Rajshahi Engineering College (now RUET), Rajshahi Medical College Hospital (RMCH) and above all industrial establishments under study.

Our study and observation reveal that, social change began to accelerate in this region particularly in industrial fringe belt villages after the establishment of these industries under study. The changes which occurred in the peripheral villages may be lumped into two categories i.e. positive or progressive and negative or regressive. Major positive changes include: educational advancement, economic development, socio-political awareness, infra-structural development, family advancement, cultural and attitudinal development of the fringe belt villages. On the other hand, negative changes include: decline of norms and values of the people, decline in the belief system and practice of religion, increase of crime and deviant behaviour, creation of slum and squatting, social vices and cultural lag etc. The study therefore, indicate that industrialization has two dimensional impacts i.e. positive and negative on our rural life. The negative impacts revealed in this study, may be easily and effectively checked, suggested in the policy implications of this work. In our evaluation, the outcome or results of industrialization are far more greater than its negative impacts, because these can be overcome by the effective execution, suggested in our policy suggestions. The most important implication of this study is that, the average family size in the fringe belt villages has been significantly reduced which



has kept positive impacts on the standard of living of the people. Food habits in the fringe belt villages have been profoundly changed which reduced the dependence on rice and led the farmers towards crop diversification. The overall study therefore, indicates that, rural industrialization should get top most priority in our economic planning in the Five Years Plan with positive measures to redress the problems earmarked in the study. The study has further revealed that no single theory is at work in our study areas, rather quadruple theories i.e. evolutionary, cyclical, functional and conflict are more or less working which are causing social change in the industrial fringe belt villages of Rajshahi Metropolitan City. But the role of functional and conflict theories in causing social change in the industrial fringe belt areas are juxtapositional, which try to sustain and reinforce each other by keeping their impacts and dominance.

## GLOSSARY

1. Alkap gaan : Indigenous rural session of humour by two groups.
2. Allah : God.
3. Alna : A kind of wood made arrangement for keeping cloths.
4. Alta : Lac-dye used by women to paint the borders of feet.
5. Amahar : My.
6. Amla : Kind of sour fruit or its tree, myrobalan.
7. Ashirbaad : Whishing good for some one by the elderly person.
8. Ashor Nomaj : Muslim prayer in the afternoon.
9. Ashura : The tenth day of the lunar month of Muharram.
10. Attaheyato : Verse recited during Muslim prayer.
11. Aya : Female worker of girls hostel or office.
12. Azan : Call for Muslim Prayer.
13. Bagun : Brinjal.
14. Bandil : Match box.
15. Bayeshi Bichar : Rural dispute settlement by village leaders consisting 22 villages.
16. Behest : Heaven.
17. Bhog : Food and drink in honour of Hind God.
18. Bhukur kuinda : Very healthy.
19. Bhut : Rural belief with the goblin.
20. Bichha : A kind of ornament usually used by rural young girls around waist.
21. Biyer gaan : Folk song sung on the wedding ceremony.
22. Boindha : Barren.

23. Boishakhi mela : The fair observed to mark the inception of Bengali year on the first day of Bangla calendar.
24. Borka : Wear used by religious women for seclusion from the males.
25. Bou bhat : Feast in honour of newly married bride.
26. Brambhom : Hindu religious personality who leads religious rituals.
27. Chaddar : Wrapper used by males and females.
28. Chanachur : A salt and spicy crisp snack comprising fried peanuts and other things.
29. Chandabajee : The act of forcible demand of money in the name of (false) social welfare.
30. Chari paikhana : Indigenous latrine.
31. Chatpati : A kind of tiffin usually prepared by mixing several items such as potato, egg, tomato, pulses, spices, vinegar etc.
32. Chhatu : The flour prepared from dried rice, wheat etc.
33. Chhaya : Petticoat.
34. Chnad Raite : The night before Eid-ul-Fitre.
35. Choki : Sleeping arrangement made of wood.
36. Chowchala ghar : Room made of bamboo, hay etc. of square shape.
37. Churi : Wrist let.
38. Danton : A piece of wood for cleaning the teeth.
39. Darga sharif : Graveyard of a Muslim Saint.
40. Debota : Hindu God.
41. Dhaot : Kind of sitting arrangement under the tree for gossiping.
42. Dheki : Indigenous husking machine.
43. Dhopa : Washer man.
44. Dhuti : White long cloth usually use by Hindu male and female.
45. Doa : God wishes.

46. Dojokh : ~~Hale~~<sup>ell</sup>
47. Dori khat : Sleeping arrangement by rope netting.
48. Dori laaf : Skipping.
49. Dori : Rope.
50. Eidgah Maidan : Congregation prayer field of Eid-ul-Fitre and Eid-ul-Azha.
51. Eid-ul-Azha : Religious festival by animal sacrifice in honour of Ibrahim and Ismail (A).
52. Eid-ul-Fitre : Religious festival after the month of Ramadan.
53. Ekka Dokka : A kind of rural game played by small rural girls.
54. Esha Nomaj : Muslim prayer before going to bed.
55. Fajar Nomaj : Prayer before rising the sun.
56. Gamchha : Cloth used as towel.
57. Ghutghuita Andher : Pitch darkness.
58. Girja : Christian's place of worship.
59. Gollachhut : One kind of rural game.
60. Gor Azab : Punishment in the grave according to Muslim faith.
61. Guramachh : Very small fish.
62. Ha-du-du : Indigenous game played by two parties stopping breath and making sound like du-u-u-u.
63. Halua : One kind of sweet meat prepared by flour, milk, sugar and such other delicious items.
64. Imam : Muslim religious figure who leads prayer.
65. Jainomaj : A carpet or mat on which Muslims say prayer.
66. Janta : One who knows folk history, experienced in life and culture of particular region.
67. Jeen kabiraj : Rural physician who treats the patient by exorcism.
68. Jeen : Demon, Goblin.



69. Jhar fook : Blowing over body by muttering in the name of Allah.
70. Jhupri : A kind shacks of dilapidated nature.
71. *Johar* Nomaj : Muslim prayer at noon.
72. Jonger gaan : Indigenous rural session of songs.
73. Jumma Nomaj : Congregation Muslim prayer on Friday.
74. Kabadi : Ha-du-du game.
75. Kabi gaan : Indigenous rural session of a group of poets by putting arguments and counter arguments on certain theme.
76. Kabiraj : Herbal physician.
77. Kahani : Rural session of narrating story.
78. Kalairuti : Bread prepared with flour of pulse.
79. Kana Machhi : Blind mans buffoon.
80. Kancha : Unseasoned, made of mud and brick.
81. Kankoi : Comb.
82. Kansha : Bell metal.
83. Kapa : Three yards long cloth worn by rural women.
84. Keyamot : The day of destruction of the world.
85. Khebla jal : One kind of fishing net used to catch fish in the pond, dighi, canal etc.
86. Khorom : A kind of food wear made of wood used by rural man.
87. Kot : To lease land for certain period in lieu of money.
88. Kua : Well.
89. Kumra : Pumpkin.
90. Kupi : Small lamp.
91. Kurbani : Animal sacrifice by the Muslim in the memory of Hazart Ismail (A).
92. Kushti : Wrestling.

93. Lathikhela : A kind of indigenous play with stick by youngsters.
94. Lizer : Own.
95. Luluputu : To look with greedy motive.
96. Lungi : Cloth used by males.
97. Madrasa : Religious education centre for the Muslims.
98. Magrib Nomaj : Muslim prayer after sun set.
99. Majar : Burial place of a Muslim Saint.
100. Makri : Ear ring used by rural women.
101. Manot : Prior sacrifice in the name of God and gifts wishing something good.
102. Matabbar : Rural elite who settle dispute.
103. Matari : Maid servant.
104. Mehendi : Henna.
105. Milad : Discussion meeting on birthday of the Prophet of Islam.
106. Milad : Islamic discussion meeting in honour of the Prophet of Islam.
107. Mohajon : Village money lender.
108. Moharram : It is an Arabic month and also a religious festival in honour of Imam Hasan, Imam Hussain, the grand son of the Prophet.
109. Mondir : Sacred place for worship of the Hindus.
110. Mora : Indigenous sitting arrangement made of bamboo stick and rope.
111. Morog lorai : Cock fight.
112. Mosjid : Mosque.
113. Mudikhana Dokan : Grocery shop.
114. Naakful : Nose ring.
115. Napit : Hair cutter.
116. Nokshi kantha : Embroidered quilt.

117. Nolok : Nose ring.
118. Nowka Bahich : Boat race.
119. Nupur : Anklet, an ornament for the toes/ankles.
120. Ojha : Traditional physician for treatment of snake bite.
121. Orna : A kind of wrapper worn by adult girls.
122. Oros : Ceremony for the observance of birth ay of a saint.
123. Pajama : A kind of loose trouser used by males.
124. Palki : Palanquin.
125. Panipora : Blowing on water reciting verses.
126. Panta Bhat : Cooked rice in fermented form.
127. Peer : Muslim religious personality with spiritual power.
128. Pitha : Cake.
129. Poush Mela : The traditional fair observed in the seven month of Bengali calendar.
130. Pucca : Seasoned, brick built metallised concrete.
131. Puja : Religious rites of the Hindu community.
132. Punjabi : A kind of traditional loose shirt without collar.
133. Ramadan : Arabic month of Muslim fasting.
134. Roza : Fasting by the Muslims.
135. Ruti : Bread.
136. Salam : Salutation by the Muslims.
137. Sendur : Vermilion.
138. Shab-e-Barat : The nigh in which the fate of the Muslim is decided.
139. Shab-e-Qadar : Significant night in the month of Ramadan, the prayer of which is more than 1000 nights of other ordinary months according to Muslim faith.
140. Shanki : Plate of burnt clay.
141. Shari : Traditional wear of six yards length used by women.

142. Shirni : One kind of refreshment by sweet meat in a religious rituals.
143. Shitol paty : Kind of mat very cool and smoothing to lie on.
144. Shutki : Dried fish.
145. Soru chikoli : One kind of bread prepared from pulses.
146. Sura : Quranic Verse
147. Tabarak : Sweetmeat distributed of the milad.
148. Tabeez : A kind of ornament used by rural women.
149. Tabeez : Amulet used for treatment.
150. Tahshil : Office meant for keeping land record.
151. Tarabi Nomaj : Muslim prayer at night in the month of Ramadan.
152. Tari : Fermented juice of palm tree.
153. Teep : Small round paint put by women on their forehead.
154. Teka : Money.
155. Tobol : Axe.
156. Totka : A kind of quack treatment having no scientific method.
157. Unani : A kind of herbal treatment following Unani method.
158. Waqtia : Periodical.



## ACRONYMS AND ABBREVIATIONS

ASA	=	Association for Social Advancement
AL	=	Awami League
BRAC	=	Bangladesh Rural Advancement Committee
BF	=	Biological factors
BF	=	Blue film
BNP	=	Bangladesh Nationalist Party
BSIC	=	Bangladesh Small Industries Corporation
CBONN	=	Conflicts between old and new norms
CBONNV	=	Conflict between old and new values and norms
CBRRC	=	Community Based Religious and Recreational Centre
CF	=	Cultural factors
FBV	=	Fringe belt village
GF	=	Geographical factors
GOB	=	Government of Bangladesh
Im	=	Impact
In	=	Institution
JP	=	Jatio Party
NC	=	Negative change
NGO	=	Non government organization
NNV	=	New norms and values
ONV	=	Old norms and values
PC	=	Positive change
PETSPERG	=	Political, economic, technological, social, psychological, educational, religious and geographical
PROSHIKA	=	Proshikkhon (Training) Shikkha (education) Kaz (work) i.e. Training, education and work
RMCH	=	Rajshahi Medical College and Hospital
RUET	=	Rajshahi University of Engineering and Technology
RV	=	Remote village
SC	=	Social change
SCN	=	Social change negative
SCP	=	Social change positive
SCP	=	Social change positive
SIP	=	Slum improvement programme
SS	=	Social structure
TF	=	Technological factors
TMSS	=	Thengamari Mohila Sabaz Shangha
VCR	=	Video cassette recorder

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