

REVIEW PAPER

Changing Pattern of Rural Society in Bangladesh: Sociological Perspective

Azmira Bilkis¹, Muhammad Abu Raihan^{2*} Abul Basher Khan³

¹ Department of Sociology, School of Social Sciences, Humanities and Languages (SSHL), Bangladesh Open University, Gazipur, Bangladesh.

² Department of Language, Communication and Culture, Gono Bishwabidyalay, Savar, Dhaka, Bangladesh.

³ Department of Economics and Sociology, Patuakhali Science and Technology University, Patuakhali, Bangladesh.

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*Corresponding author:
aburaihan28@yahoo.com

ABSTRACT

Social change is the transformation of culture and social institutions over time. Bangladesh belongs to a traditional society in terms of its societal values and culture. It has a long tradition of its local culture, conventions, customs and rituals. The pattern of rural society and culture is agrarian and homogenous. But this traditional pattern of rural society is being changed because of rapid impact of technology and widen of the effect of globalization. Globalization and the new market economy enhanced the transformation of economic and social relations across the globe (Perrons, 2004). From sociological point of view, the impact of the globalization, the society and culture of Bangladesh has lost its traditional uniqueness and a paradigm shift has been done through shaping into a new social structure with mixed social values. This research intended to analyze the changing social pattern in rural Bangladesh in respect of the impact of modern technology as well as globalization as a whole. Besides, this research will also explore the nature of changing pattern of the society.

Key words: Climate change, rural power structure, rural society, social change, values system

Introduction

In sociological perspective, social change is the shift of mechanisms within the social structure, characterized by changes in cultural symbols, roles of behavior, social organizations, or values systems. Bangladesh is still belonging largely in a rural culture, and the *gram* or village is an important spatial and cultural concept even for residents of the major cities. Most people identify with a natal or ancestral village in the countryside. This paper will also explore the nature of changing pattern of the society. Such changes pose some questions whether this change made any positive role in the development of the society? Does it compatible with the traditional values of the society and what is the possible threat of this new social pattern? Attempted will be made to delineate these questions on the following part of this research.

This study has done based on both observation methods from the villages in Bangladesh. In the process of observation, we gathered experience in our daily life to live here as a citizen. Over the decades of experience, it

made some empirical evidence of changing pattern of the society and culture in the rural society. Moreover, secondary materials (e.g., books, newspaper reports, academic journals, and existing literatures) on the relevant field have been consulted in this regards.

2. Theoretical aspect and analytical framework

Social change in the broadest sense is any change in social relations. Viewed this way, social change is an ever-present phenomenon in any society. The specific meaning of social change depends first on the social entity considered. Changes in a small group may be important on the level of that group itself but negligible on the level of the larger society. Similarly, the observation of social change depends on the time span studied; most short-term changes are negligible when examined in the long run. Small-scale and short-term changes are characteristic of human societies, because customs and norms change, new techniques and technologies are invented, environmental changes compel new adaptations, and conflicts result in redistributions of power.

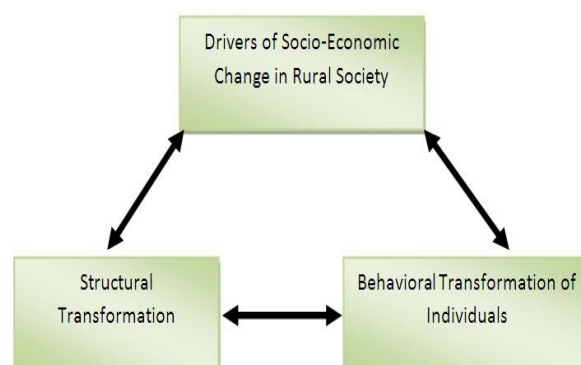
Various theoretical schools emphasize different aspects of change. Marxist theory suggests that changes in modes of production can lead to changes in class systems, which can prompt other new forms of change or incite class conflict. A different view is conflict theory, which operates on a broad base that includes all institutions. The focus is not only on the purely divisive aspects of conflict, because conflict, while inevitable, also brings about changes that promote social integration. Taking yet another approach, structural-functional theory emphasizes the integrating forces in society that ultimately minimize instability.

Social change can evolve from a number of different sources, including contact with other societies (diffusion), changes in the ecosystem (which can cause the loss of natural resources or widespread disease), technological change (epitomized by the industrial revolution, which created a new social group, the urban proletariat), and population growth and other demographic variables. Social change is also spurred by ideological, economical, and political movements.

Different types of social change have been developed based on various cultures and historical periods. These are:

- Decline or degeneration, or, the fall from an original state of grace;
- The idea of cyclic change, a pattern of subsequent and recurring phases of growth and decline;
- The idea of continuous progress.

The concept of progress, however, has become the most influential idea, especially since the enlightenment movement of the 17th and 18th centuries. Social thinkers such as Anne-Robert-Jacques Turgot and the *marquis de Condorcet* in France and Adam Smith and John Millar in Scotland advanced theories on the progress of human knowledge and technology. Following a different approach, French philosopher Auguste Comte advanced a “law of three stages,” according to which human societies progress from a theological stage, which is dominated by religion, through a metaphysical stage, in which abstract speculative thinking is most prominent, and onward toward a positivist stage, in which empirically based scientific theories prevail. The most encompassing theory of social evolution was developed by Herbert Spencer, who, unlike Comte, linked social evolution to biological evolution. According to Spencer, biological organisms and human societies follow the same universal, natural evolutionary law: “a change from a state of relatively indefinite, incoherent, homogeneity to a state of relatively definite, coherent, heterogeneity.” In other words, as societies grow in size, they become more complex; their parts differentiate, specialize into different functions, and become, consequently, more interdependent.



Analytical framework of changing pattern in rural society

3. Aspect of changes in rural society in Bangladesh

In the process of social changes in the post-independence Bangladesh, the following changes are identified. Such changes actually indicate the width and depth of the process.

3.1 Rural power structure

Among older persons toward living alone or only with their spouses, and recently there is growing preference for separate residence in some developing countries as well. While over 70 percent of older persons in developing regions are living with child or grandchild. In European countries, by contrast, the average is around 25 percent only. The roles and functions of family have the rural power structure of Bangladesh has been shifted from traditional to institutional aspect. Generally, traditional power structure in rural society in Bangladesh consisted of *samaj*, *gushti* and *shalish* (Khan, 2013). The concept *gushti* represents clan type social structure built around common lineage background and the concept *samaj* represents the feeling of community bond. The third one *shalish* refers to village arbitration (Khan, 2013). In regards of social conflict in rural Bangladesh, the role of *gushti* was important in the past particularly, in the process of mobilization against the opponents. It means *gushti* as a feeling used to help build a cohesive group (Khan, 2013). But the cohesion of the entity of *gushti* has weakened at present because of individualism, the incorporation of market principle or the intensification of social inequality (Khan, 2013). Similarly, the idea of *samaj* has also weakened owing to class differentiation in rural society (Khan, 2013). On the other hand *shalish* institution is now controlled by the elected leaders of the local bodies instead of the traditional elders or *samaj* leaders (Lewis, 2012). The local self-government has changed the role of traditional *shalish* and replaced it with more legitimate and accountable system.

3.2 Market economy and globalization

Market economy and globalization has an enormous impact on the rural society in Bangladesh. Social relations are accordingly shaped (Khan, 2013). Relations of trust, mutual support or moral obligation common in pre-capitalistic society gives in to contractual and profit oriented relations of market economy when capitalistic development takes place it imparts significant changing influences on the entire body of the society (Khan, 2013).

Globalization is a much talked about phenomenon in contemporary time in relation to social change. It has created opportunities as well as threat in the economic realm. Opportunities are found in the establishment of new business which in turn created employment and subsequent reduction of poverty (Khan, 2013). Significant expansion of the readymade garment (RMG) sector in Bangladesh is seen as the positive effect of globalization process. Globalization speeded up capitalistic development in Bangladesh which started since the colonial time. It has integrated various economies, paved internationalization of production, distribution and marketing of goods (Harris 1993). Globalization presupposes structural readjustment spearheaded by the international financial organization like the World Bank. As a sequel to it public sector was squeezed and the private sector got expanded, it resulted in workers retrenchment in Bangladesh. The jute factories were common victims of such readjustment (Khan, 2013). Liberalizing of tariff structure also exposed the local products to competition from abroad. If the purchasing power of the Bangladeshi people keep rising the function of the corporate finance will also expand in Bangladesh.

3.3 Modernization instead of traditional and local convention

Another important macro feature of change is the initiative aiming modernization and westernization. In the 1960's in all over the developing countries, modernization was an important campaign (Khan, 2013). So called 'traditional' institutions were portrayed as inhibiting factor towards the journey of social progress. West was seen as 'modern' and replicating western institution and attitude became a strategy for societal progress. Westernization refers to cultural aspect which involved life style also. It was a wide ranging phenomena including food, dress, music and behavior (Khan, 2013). Western countries were symbolized as standard bearer of culture and a section of the people were eager to replicate that style. Westernization is still continuing in the country although modernization has faced criticism because of the fact that the replicated institutions could not operate well always (Khan, 2013). In Bangladesh, rural society has changed a lot because of the effect of modernization. The way of communication, life style, mode of festival as well as the beliefs system of rural people has shifted from traditional pattern to modern pattern.

3.4 Democracy and democratization

In the changing process of a society, the function of politics is important as it is the ultimately agent of

change in a society. Democracy worked as a milestone in the society of Bangladesh. Since the colonial period in British-India, the process of democratization started and made a democratic orientation in the mind of rural people. Subsequently, in the Pakistani internal colonial period, the people of the then East Pakistan fight for self-determination and political rights which lead them ultimately to a freedom struggle. After independence, the implications of military rule in Bangladesh may be found indifferent aspects. However the restoration of democracy has created another problem in relation to transfer of power between the successive regimes at the end of each five year. Consequent violence significantly affects the peaceful situation in society with a wide implication even reducing the effectiveness of democracy in public opinion. Despite the above pitfall the preset process of democratization has allowed the function of civil society and media which in turn contributed to the exercise of rights in society (Khan, 2013). The people in rural society participate in the process of democracy. The voter turnout in both local and national election has increased dramatically. It proves that the rural society in Bangladesh has changed from traditional social values towards a modern democratic process.

3.5 Economic condition

In the macro perspective of the society the economic institution is an important one since it helps create enabling condition. In the early 1970's immediately after the liberation the country's economic image was severely negative which has significantly changed over the course of years. At present Bangladesh achieved a significant progress in respect of economic progress. Country's economic progress can be easily identified from the reduction of the poverty level. For example 40% people was below poverty level in 2005 which reduced to 31.5% in 2010 (BBS, 2011). The creation of enabling condition through economic progress has brought positive changes at other levels, such as health and education (Khan, 2013). Bangladesh currently holds the middle income country status based on its ongoing economic progress.

3.6 Gender relation and women's empowerment in rural Bangladesh

Patriarchal norms still shape the gender relations of the country to a significant extent. However, it has encountered challenges both in urban and rural areas. It may be said that in the post-independence Bangladesh the change in patriarchy based gender relation or creating a balance in the gender relation is a remarkable achievement of the society. The importance of such achievement can be understood further if we take into consideration half of the population are women. Reducing patriarchal influence in gender relation implies at least two consequences: social justice has been achieved; empowered women are contributing to national reconstruction.

In the last four decades NGOs have become important development catalyst in the country particularly in the rural areas. In different programs of the NGOs particularly micro-credit, social awareness and skill training the women have been increased. It has created

new opportunities for the women. For example, when micro-credit program first started in the country in early 1980's men were the recipients but gradually women were preferred because of their better credit worthiness. While in many cases the women themselves undertook income generating activities (particularly the widows and abandoned), they also shared the money with their husbands or adult sons. Then it became a household activity in which the women participated in different ways (e.g., planning a business, management of portfolio). Such participation allowed women to come out of the traditional role of exclusively housekeeping. Different commentators observed that NGO program increased the spatial mobility of the women and increased their capacity for decision making at the level of household (Kabeer, 2001). Another catalyst for women's empowerment is the employment of women in the RMG sector. Such employment changed the notion of women's conventional role. We know that about 4 million are RMG workers of which 80 percent are women. Leaving villages behind the RMG women workers have lived in the urban areas, sometimes with their families and sometimes independently. They acquired control over money, decision making role as well as spatial mobility. These women have got transformed from covert to overt being, if we notice their role in the protest movement against the RMG employers on different issues. Third catalyst contributing to women's empowerment is feminization of migration in rural Bangladesh (Arefeen, 1986). In the last few years, women have migrated from Bangladesh in an increasing number. In a relevant report, it is shown quoting from the statistics of the Government of Bangladesh that female's proportion in the migrant population is increasing day by day. For example it was only 0.20% in the year 2000 and rose to 4.68% in 2009 which was more than twenty two thousands in that particular year (Migrant Forum Asia, undated). However, according to the estimate of the International Organization for Migration the percentage of female migrant workers was about 14% of the total migrant workers of 2010. From different parts of the country women now take part in migration to foreign countries. It is a significant change in the traditional role of women. Through such migration and subsequent work the women have become active in the places thousands miles away from their remote villages. It is also different from the migration within the country, it requires adjustment with a new culture, learning the skill to ensure own security and others. Many of migrant women also come back to own villages with some saving and contribution to the family's well-being. However some studies have reported that still the migrant image of the women is not positive in the villages, unlike men's foreign migration which enhances their social status. But many of the migrant women who have come back have tried to build network among them and fight back the so called social exclusion. In is observed by a relevant observer, "Thus female migrants who have returned have begun regionally to distribute information and loans to women who wish to migrate,

and the first locally embedded networks of women are emerging (Mashreque, 1985). They are also buying land in their own name. They are also questioning the criticism made against them because of migration" (Dannecker, 2011). Enabling condition through educational program: Another significant change that has been taking place is the country's literacy situation. The rate of literacy has increased over the years, in 2010, more than 55% of the country's population who were more than 5 years old were reported to be literate who could write a letter for communication. Poverty is an important impediment to the expansion of literacy in Bangladesh, however, with the decrease of poverty and intensification of NGO programs literacy has expanded in Bangladesh. Non-formal primary education or NFPE is an important institutional innovation that has contributed to the expansion of primary education program among the poor children in remote villages. Special features of NPFE approach include flexible class time, parental motivation to send their children to school, and provide effective class teaching. At present few hundred NGOs are engaged in providing primary education program to the poor children both in rural and urban locations (BEPS, 2002). Education is an important element for the creation of enabling condition, no need to mention. However, educational program at the primary and secondary level is not progressing smoothly, dropping out of students in different classes is a major problem with which is related the quality of education. Because of the inadequate quality and other problems dropping out process cannot be eliminated completely (Khan, 2013).

3.7 Entertainment

Wide scale television network emerged through satellite and internet deserves attention in the analysis of social change. Exposure to multiple cultures is a major effect of satellite television network. In the process of acculturation the effect of television programs is commonly endorsed. Such effect is not age specific although the vulnerability of the children to cultural change through television is given attention. We would quote here the findings of micro-level study to understand the nature of such effect. The behavioral aspects on which it reported effect include among others, becoming fashion aware, developing inclination for fast food, developing liking for foreign music and manner (Robaka and Abdullah, 2012). However the same study reported limited effect of internet on the users. But the effect of internet particularly the social network on social interaction and relationship is given much attention, however the nature of direction is yet to be clear. The exchange of information by virtue of internet has increased which has made contribution to the formation of public opinion particularly notable in the recent youth upsurge at *Shahbag* (Khan, 2013).

3.8 Politics and culture

As a part of acculturation process cultural integration is an expected outcome. However, with the effect of globalization and religious politicization certain type of acculturation and cultural intrusion may be noted in Bangladesh. For example, the pressure of Hindi on local

culture is portrayed as an effect of globalization. Similarly the syncretism in Bengali culture is pushed aside in favor of religious feeling. Interestingly such pressures did not function unilaterally and the relevant observation of an expatriate commentator has also voiced similar tone, it is said that there has been a continuous tension between secular and religious forces in Bangladesh (Lewis, 2012). On the other hand the site of culture has demonstrated its resilience by sticking to traditional Bengali practices, particularly in the observation of national festival in the fashion of Bengali culture (e.g., *pahela baishak*).

3.9 Family system

Family, the basic unit of society, all over the world has been undergoing many fundamental changes and profound transformation due to comprehensive socio-economic development and technological advancement. It is significant in this connection that both in developed and developing countries including Bangladesh, the average family size has decreased; young people are getting married at a later age; the average age of mothers at first birth has increased; infant mortality rates have declined and couples are choosing children fewer in number. The rate of divorce has increased accompanied by remarriage with many children living in a family with a step-parent (Samad, 2015). Significant number of both single-parent families and single-person households has emerged, including increasing number of older persons living alone. In many cases traditional agrarian life-styles based extended family is being replaced by the nuclear family. The whole process is simply considered as changes in families chiefly in terms of structure and role of performance (Samad, 2015). Another important development in regard to education of girls and participation of women in formal labor force has markedly increased over the past half century. It has dramatically changed in the structure of family and its role performance in socio-economic life in particular. There is a general trend in developed countries a changed over time in accordance with the changing pattern of family's in Bangladesh. In this respect, it is seen that changing family roles have caused to increase employment opportunities for the family members, participation in decision-making, more enrolment in educational institutions, increased awareness about health and nutrition etc. In respect of changing family functions, It seems that the causes were expansion of educational activities, increased access to employment, impact of science and technology, industrialization and urbanization, increased social awareness and expectation of self-esteem among family members, etc. (Salad, 2015). Many study findings revealed that because of changes in the functions of family, some impacts and consequences were found in family life of the people of Bangladesh. The positive impacts included economic prosperity and security, change in food habit, increased participation of the women in education, employment and decision-making process, peace and happiness among family members. The consequences were lack of care of the children, complexity in family management, increased insecurity of the dependent family members including the physically and intellectually challenged persons. However, it is observed from the findings that due to expansion of education, motivational role of mass media, religious values and beliefs, government and NGO services, taking care of the aged and depended family members has increased (Samad, 2015).

3.10 Marriage in changing family pattern

Marriage is a social union or legal contract generally between a man and a woman that creates kinship. It is an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged in a variety of ways, depending on the culture or subculture in which it is found. In Bangladesh, marriage is a civil contract between two adult persons of opposite sexes for union, procreation and legalizing children (Khan, 1982). The average ages at marriage of the present and earlier generation families in Bangladesh were found to be about 22 years and slightly more than 19 years respectively. While the average ages at marriage of the male and female members of present generation families were found about 24 years and 20.10 years which is more than the mean age at first marriage in 2007 for male (23.40 years) and female (18.40 years) in Bangladesh (Ministry of Finance, 2008).

Both dowry and divorce are integral phenomena of marriage. As a custom, dowry has been practicing since longtime by the people belonging to all religions in Bangladesh. According to the study, supported by Nasrin (2011), the major reasons behind increasing practice of dowry in Bangladesh are economic gain, achieving social recognition and status, maintenance of family reputation and prestige, ensuring daughters' welfare and happiness, freedom of daughter from violence, ill-treatment and verbal abuse by in-law family, enhancing husband's command over in-laws, bargaining power in family decisions, making any imperfection of bride or older girl acceptable, poor law enforcement and lengthy court procedures as well as wrong perception regarding dowry. On the other hand, on-fulfillment of dowry results in incidence of physical and verbal abuse of wives, which is a common phenomenon in Bangladesh while it puts the poor women in a helpless and vulnerable position violating their human rights and dignity (Suran, *et al.*, 2004; BNWLA, 2004). Dowry demands thus continue to undermine gender equality, enforcing culturally accepted forms of discrimination against them.

Generally, in societies that allow the dissolution of marriage this is known as divorce. It is a legal way of terminating the marriage having significance consequence. In Bangladesh, divorce is being practiced mostly among the Muslim. It is revealed from the studies that divorce has been taking place in the country mainly because of severe poverty, illiteracy or lack of education, early marriage, love match, demand for dowry, and absence of prior understanding between bride-groom and their families and long-standing practice of domination by husband and in-laws. Besides, mental torture e.g. threats of second marriage, divorce, inflicting violence and demand for dowry as well as physical tortures on married women are expediting divorce in Bangladesh.

4. Factors responsible for social change in rural society of Bangladesh

The following factors are responsible for social change in rural society of Bangladesh:

4.1 Changes in physical environment

Major changes in the physical environment are very compelling when they happen. Human misuse can bring very rapid changes in physical environment which in turn change the social and cultural life of a people. Deforestation brings land erosion and reduces rainfall. Much of the wasteland and desert land of the world is a testament to human ignorance and misuse. Environmental destruction has been at least a contributing factor in the fall of most great civilization. Many human groups throughout history have changed their physical environment through migration (Osmani and Latif, 2013). In the primitive societies whose members are very directly dependent upon their physical environment migration to a different environment brings major changes in the culture. Civilization makes it easy to transport a culture and practice it in a new and different environment. In Bangladesh, physical environment has been changed a lot over the decades because of unplanned industrialization, climate change and uneven development across the country (Khan, 2013). As a result, social transformation has been done in rural society. For examples, the coastal area of Bangladesh facing the impact of changes in physical environment like: frequent cyclone, tidal surge etc.

4.2 Population changes

A population change is itself a social change but also becomes a casual factor in further social and cultural changes. When a thinly settled frontier fills up with people the hospitality pattern fades away, secondary group relations multiply, institutional structures grow more elaborate and many other changes follow. A stable population may be able to resist change but a rapidly growing population must migrate, improve its productivity or starve (Cain, 1982). Great historic migrations and conquests of the Huns, Vikings and many others have arisen from the pressure of a growing population upon limited resources. Migration encourages further change for it brings a group into a new environment subjects it to new social contacts and confronts it with new problems (Abdullah, 1980). Bangladesh has its large number of population which is growing rapidly. This large volume of people are considered as a blessing of the country as they are working on aboard as a skilled and semi-skilled labor. Most of them are migrated to America and Europe. As a result, the pattern of culture and society has been shifted rapidly. Those immigrant people imported some foreign culture in their own culture also. Therefore, it is working as an agent of social change.

4.3 Isolation and contact

Societies located at world crossroads have always been centers of change. Since most new traits come through diffusion, those societies in closest contact with other societies are likely to change most rapidly. Areas of greatest intercultural contact are the centers of change. War and trade have always brought intercultural contact and today tourism is adding to the contacts between cultures says Greenwood. Conversely isolated areas are centers of stability,

conservatism and resistance to change. The most primitive tribes have been those who were the most isolated like the polar Eskimos or the Aranda of Central Australia (Caldwell, 1976). In regards of Bangladesh, its geographical location is very important and strategic in South and South East Asia because of Bay of Bengal. Moreover, it is surrounded by India, the largest country in south Asia. So, Bangladeshis connected in all respect with global societies which are working as major factors to strengthen social change in its society and culture.

4.4 Social structure

The structure of a society affects its rate of change in subtle and not immediately apparent ways. A society which vests great authority in the very old people as classical China did for centuries is likely to be conservative and stable. According to Ottenberg, a society which stresses conformity and trains the individual to be highly responsive to the group such as the Zunis is less receptive to the change than a society like the Iles who are highly individualistic and tolerate considerable cultural variability (Hossain, 1978A). A highly centralized bureaucracy is very favorable to the promotion and diffusion of change although bureaucracy has sometimes been used in an attempt to suppress change usually with no more than temporary success. When a culture is very highly integrated so that each element is rightly interwoven with all the others in a mutually interdependent system change is difficult and costly (Alvi, 1974). But when the culture is less highly integrated so that work, play, family, religion and other activities are less dependent upon one another change is easier and more frequent (Jahangir, 1981). A tightly structured society wherein every person's roles, duties, privileges and obligations are precisely and rigidly defined is less given to changes than a more loosely structured society wherein roles, lines of authority, privileges and obligations are more open to individual rearrangement. Bangladesh society was very much traditional in respect of its social structure but it is changing rapidly (Seelos and Mair, 2006). This change started since colonial period because of establishment of western democratic system in the then India. Subsequently, independent Bangladesh chose that Westminster forms of democracy as a system of governance. Therefore, new social structure is growing as a byproduct of democracy.

4.5 Attitudes and values

Attitude and values are working as an important factor in social change. People who revere the past and preoccupied with traditions and rituals will change the society slowly and unwillingly. When a culture has been relatively static for a long time the people are likely to assume that it should remain so indefinitely. They are intensely and unconsciously ethnocentric; they assume that their customs and techniques are correct and everlasting. A possible change is unlikely even to be seriously considered. Any change in such a society is likely to be too gradual to be noticed. A rapidly changing society has

a different attitude toward change and this attitude is both cause and effect of the changes already taking place (Knodel and Nibhon, 1992). Rapidly changing societies are aware of the social change. They are somewhat skeptical and critical of some parts of their traditional culture and will consider and experiment with innovations. Such attitudes powerfully stimulate the proposal and acceptance of changes by individuals within the society. Different groups within a locality or a society may show differing receptivity to change. Every changing society has its liberals and its conservative's phenomenon. Literate and educated people tend to accept changes more readily than the illiterate and uneducated. Attitudes and values affect both the amount and the direction of social change (Arefeen, 1986). In regards of the rural society of Bangladesh, values and attitude have been shifted dramatically. Most of the rural people have a connection with cities or capital city Dhaka because of their livelihood. As a result, they want to assimilate them with the urban culture and lost their traditional values. A number of NGO's working in the rural areas also keeping contribution to change the traditional values and culture (Arens and Jos, 1977).

4.6 Cultural factor

Cultural Factor influences the direction and character of technological change. Culture not only influences our social relationships, it also influences the direction and character of technological change. It is not only our beliefs and social institutions must correspond to the changes in technology but our beliefs and social institutions determine the use to which the technological inventions will be put. The tools and techniques of technology are indifferent to the use we make of them. For example the atomic energy can be used for the production of deadly war weapons or for the production of economic goods that satisfy the basic needs of a society. The factories can produce the armaments or necessities of life. Steel and iron can be used for building warships or tractors. It is a culture that decides the purpose to which a technical invention must be put. Although technology has advanced geometrically in the recent past, technology alone does not cause social change. It does not by itself even cause further advances in technology. Social values play a dominant role here (Jahangir, 1981). It is the complex combination of technology and social values which produces conditions that encourage further technological change. For example the belief or the idea that human life must not be sacrificed for wants of medical treatment, contributed to the advancement in medical technology. Max Weber in his *The Protestant Ethics and the spirit of Capitalism* has made a classical attempt to establish a correlation between the changes in the religious outlook, beliefs and practices of the people on the one hand and their economic behavior on the other. He has observed capitalism could grow in the western societies to very great extent and not in the eastern countries like India and China. He has concluded that Protestantism with its practical ethics encouraged capitalism to grow in the west and hence industrial and economic advancement took place there. In the East, Hinduism, Buddhism, Judaism and Islam on the other hand did not encourage capitalism. Thus cultural factors play a positive as well as negative role in bringing about technological change (Aziz, et al., 1979). Cultural factors such as habits, customs, traditions,

conservatism, traditional values etc. may resist the technological inventions. On the other hand factors such as breakdown in the unity of social values, the diversification of social institutions craving for the new thoughts, values etc. may contribute to technological inventions. Technological changes do not take place on their own. They are engineered by men only. Technology is the creation of man. Men are always moved by ideas, thoughts, values, beliefs, morals and philosophies etc. These are the elements of culture. These sometimes decide or influence the direction in which technology undergoes change (Hossain, 1979A). Men are becoming more and more materialistic in their attitude. This change in the attitude and outlook is reflected in the technological field. Thus in order to lead a comfortable life and to minimize the manual labor man started inventing new techniques, machines, instruments and devices.

4.7 Technological factors

The technological factors represent the conditions created by man which have a profound influence on his life. In the attempt to satisfy his wants, fulfill his needs and to make his life more comfortable man creates civilization. Technology is a byproduct of civilization. When the scientific knowledge is applied to the problems in life it becomes technology (Alvi, 1973). Technology is a systematic knowledge which is put into practice that is to use tools and run machines to serve human purpose. Science and technology go together. In utilizing the products of technology man brings social change. The social effects of technology are far-reaching. According to Karl Marx even the formation of social relations and mental conceptions and attitudes are dependent upon technology. He has regarded technology as a sole explanation of social change. F. Ogburn says technology changes society by changing our environment to which we in turn adapt. These changes are usually in the material environment and the adjustment that we make with these changes often modifies customs and social institutions. A single invention may have innumerable social effects. Radio for example has One of the most extreme expressions of the concern over the independence of technology is found in Jacques Ellul's "the technological society". Ellul claims that in modern industrial society's technologies has engulfed every aspect of social existence in much the same way Catholicism did in the Middle Ages. The loss of human freedom and the large-scale destruction of human beings are due to the increasing use of certain types of technology which has begun to threaten the life support systems of the earth as a whole (Jahangir, 1979).

5. Conclusion

The social pattern of rural Bangladesh has been shifted by the factors mentioned above over the past few decades. The new wave of globalization and development has changed the traditional social norms and inserted a new form of culture blended with the western and native culture. These changes have some

benefits which have some positive impact in the society like Bangladesh. The western blended culture voluntarily makes a silent social reform against the social preconceptions which was adapted in the rural society of Bangladesh. This reforms includes; activities and movement against child marriage, dowry system, *fatwa* tradition etc. It also includes the feminist movement, labor rights, and western type of democracy, social equality, equity and justice. Conversely, it also has some negative impact on the society. This new form of values and culture impose a complex social relationship among various social institutions in rural Bangladesh. It changed the traditional family relations and turned it into a unique family from a joint family. Besides, it also changes the role of the social organization in rural Bangladesh. For example, the religious organizations were played a pivotal role for the socialization in terms of making social norms and values in the rural Bangladesh. But this traditional role of religious organization has been limited in respect of western blended new culture. This new pattern of culture emerges as a possible threat for the society which declines the integrity among the various social organizations in rural Bangladesh as there is a chain relation among those organizations. As a result, the society of rural Bangladesh has lost its uniqueness in the changing situation.

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