



Changing leadership and rural power structure of Bangladesh: A sociological study

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Abstract

The present study attempts to assess the nature of changes occurred in the leadership pattern of rural power structure in Bangladesh. A complete social research of *Khalilabad* village in *Rauzan Upazila* of *Chattogram* district was undertaken to identify rural leaders. Among 912 households, a total of 100 leaders were identified. The information about the changing aspects of rural power structure and the leadership pattern were collected by formal and informal interviews, Focus Group Discussions (FGDs), participant observation, and storytelling. Findings showed that majority of the leaders were aged (39%) had no specific lineage status and most of them (96%) were male. Education, personal qualities and affiliation with major political parties were more important factors influencing rural leadership. A remarkable change occurred in the power structure of rural Bangladesh during the last decade, more specifically from 2008 to 2018. Among the elites, the older ones were dominating the villages, whereas, the older some were losing the elite status, because of their lack of positional status and power. In this research It has been seen that some influential people in the village are full of their financial strength The village's power structure has kept itself under control. Those who play a leading role in the arbitrator, 15% of their institutional education (SSC and above) can sign 26.88% of the participants and 32.2% illiterate, and 65% of land ownership is 10 More than acre Profession of profession is 52.14% profession, 32.88% of the business is 3.3% and 11.75% is engaged in other occupations. 80 percent of the powerful people were parents and maternal grandfathers. It also revealed that the rural leaders changed their policy to create and sustain power, such as building business associations, forming party networks involving with different government and non-government organizations and maintaining a good link with local Member of Parliament etc. Finally, it can be said that a significant change occurred in leadership pattern and power structure of rural Bangladesh.

Keywords: power structure, rural, changing leadership, peasant, agriculture, society

Introduction

Bangladesh is a land of thousands of peasant farm families. The country is predominantly an agrarian society. A major portion of its population depending on agriculture, known as peasants, Bangladesh society comprises a large portion of peasants. Peasant society owns a traditional power structure and some specific social organization that influence the production system and livelihood activities of that class of people. Faction grouping and influence of state political change also influence farm household activities. Considering these context, a study was undertaken to focus on the peasant faction grouping and power structure at the village *Khalilabad* under *Rauzan Upazila* of *Chittagong* district. The major focus of the study was to comprehend the change occurring in social organizations within the peasant society. The focus was also on faction grouping and changing power structure of the village. Sociological method of data collection was taken to from the field. The data were qualitative type, mostly descriptive in analysis. *Khalilabad* village was predominated by Hindu population before 1947. Hindu family leaders played vital role in faction grouping and power structure of the village. After the separation of India sub-continent a major portion of Hindu population migrated to India. Along with that a portion of Muslim population settled in the village. *Khalilabad* village is in an agrarian setting. Locally the village

is known as a paddy growing village. In last forty years a major change occurred in traditional power structure of the village. In last century the villages were divided in three society. Linkage with formal administrative unit was flexible. *Salish* system was the major feature of conflict resolution especially in managing social conflict. At present the village is separated in several societies. The role of society is decreasing day by day. Influence and role of national level political parties are also playing strong role in leadership in the village which was not seen thirty years ago. A major change was also seen in the social organization of the village.

Statement of the Research Problem

One of the most discussed topics in the field of rural education in Bangladesh is the power structure. In the political discussion, the rural power structure is associated with the institutional concept of power. It is believed that the changes in rural power are basically the power structure the overall change refers to itself. The abolition of colonial power in Bangladesh, language partition of 50, language movement of '50 of the zamindari system, freedom of 1971 Liberation war, and some other events further influenced Bangladesh's society and politics, in which the rural structure of Bengal was not isolated. (Varman, 1968)

The concept of rural power in Bangladesh is related to the problem of a burden problem (Wood; 1976). Because the power 'applied,' effect 'dignity,' class, 'authority,' etc. have explained power to various people (Arefin; 1987; Jahangir; 1993, Battersea; 1970; Islam; 1974, Che.Himori; 1983).

Bangladesh is a developing country in South Asia. In Bangladesh, there is no fair study of rural Nerdha power structure. For a long time the land, class, social status, clan or clan was considered as the foundation of rural power structure of Bangladesh (Arefin; 1987). What is the basis of the power and the understanding of the power and understanding of the rural masses?

Besides, many people said that if the Gram Panchayet and the Union Parishad are settled, then it would be best to resolve it. So changes are being noticed in the rural power structure of Bangladesh. And the main purpose of the study is to add to this change.

Objective of the Study

In order to accurately reflect a research, its objectives have to be conceptually relevant to the topic of research. So the research work can be done correctly. The title of our research is Changing Leadership and Rural Power Structure in Bangladesh: A Sociological Study

The broad objective of the study was to find out the changes occurring in rural society. To complete this research, we define relevant objectives and conduct research work on it.

The objectives of the research are

- To explore about the form of rural power structure Bangladesh.
- To know about the Socio-economic and demographic information of the rural peoples of Bangladesh.

Theoretical Discussion

The study of rural power structure in Bangladesh is roughly the same two theoretical perspectives can be seen from: Marxian and Weber an views. Since Marx and Weber an outlook is always not adequate to understand rural power structure in Bangladesh (Rahman; 1986).

Here the concept of the power of Michelle Foucault will be interpreted to give the impression of Marxist and Weber an analysis.

In the Marxist view, rural power structure has been seen in land, capital, class structure basis (Arefin; 1987; Jahangir; 1993). That is, the land is a dependent variable. On the other hand, the Weber an view has been seen as the foundation of rural power structure, Dignity, clan or group, education, etc. (Bertosi; 1970, Islam; 1974, Che. Dhuri; 1983.) In other words, education or dignity is an independent variable, which is different from the prescribed variable in the economy.

Michelle Foucault is reluctant to explain the concept of power with qualitative data. According to him, the quality is very good quality, which is not worth the amount. As the analysis of the Marxian power is centralized, such as: (a centralization of power in the hands of the bourgeois class, the powerless power has become powerless), it is said that in contrast to the assumption that the size of the Weber size is a bush, Michelle Foucault called its process zero "Samgame". According to

him, the master and subordinate have two power plants. Power is exercised through interconnection between one and the other. Power is not a product, but an element of practice is in power. That is, in the all-weather society like netting. When collecting necessary information from the field level, it is considered as the source of power during the required conversation with the respondent, the source of power, dynasty, education etc. In light of the power structure, we will substitute some of the Imperial information in the understanding of rural power in Bangladesh. The central purpose of which is to transform the power of rural society in addition to the above mentioned special elements Daily practice of social and cultural multidisciplinary practice

Research Methodology

Methodology is a system of explicit rules and procedures on which research is based and against which claims for knowledge are evaluated.

The study was both Qualitative and Quantitative in nature. It is based on both primary and secondary data. The main sources of secondary data were the relevant published journal, article, research work, internet, field data has been collected from the sample through structured questionnaire in the light of the objective of the study. Data were collected from the rural leaders, rural people through questionnaire, Observation, Focus group discussion and Informal Interview. Survey method and case study as well.

Selection of the Research Area

Bangladesh villages are changing rapidly. If we see the history of the villages we can find out that the village life was static. The mobility among the peasant families living in the village was static. But in the last 30 years especially in the last two decades village life has changed rapidly. These are causing due to development of communication system, taking diversified occupational pattern, in and out migration of the peasant's families living in the village. Another major change has occurred due to transform in the power structure of the village. The change occurring in the national level political formations are influencing the rural power structure, because the rural power structure is now directly related to the central power structure of the Bangladesh nation state. In this changing context selecting a village focusing on the changing power structure of the village is a difficult task. For fulfilling the objective and goal of the study the research team visited many parts of the Chittagong District to identify which village would be ideal for conducting the study. It is a responsibility for the research team for giving the explanation as to how and in which place the primary data were collected for conducting the study. For collecting data from the field the village name Khalilabad was selected.

The village was selected for its distinct characteristics and presence of a large number of rural farmer households. The village is large in size and in number of population. Several ward and presence of several societal divisions make the village attractive for the study. These variables gave the village are eight for mashing the study more diversified. The village is an ancient village where Hindu and Muslim communities are living from time immemorial. Along with

that three subgroup of Muslims are living in the village. So selecting the village for studying the Channing pattern and of

Leadership and life style as well change in power structure and of make the village attractive for study.

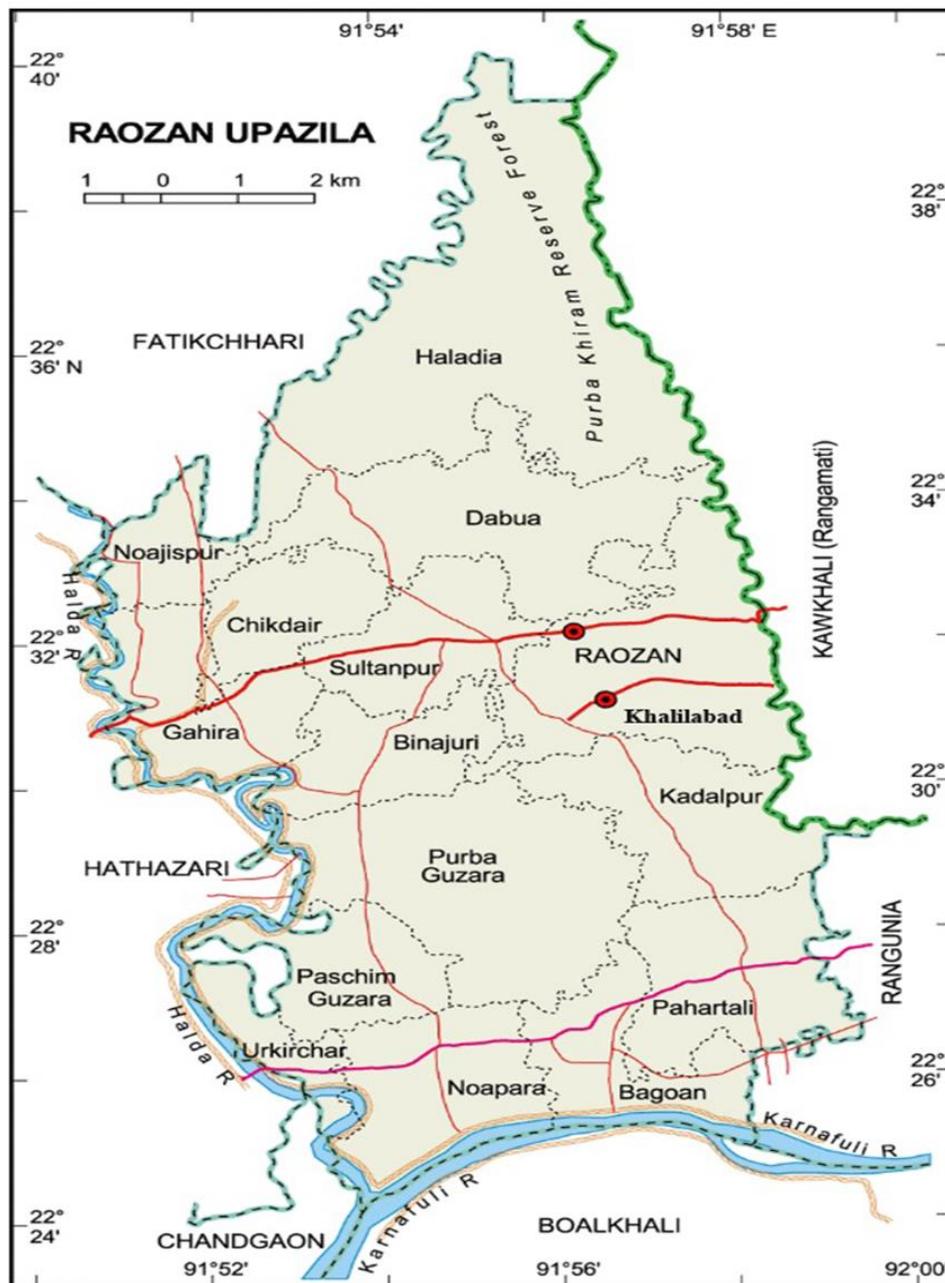


Fig: 1

Rural Power Structure

Power structure is a comprehensive concept. In the current socio-economic environment, the type of power distribution that can be seen in terms of man's control over resources, is called power structure. We mainly understand the power of rural people, through which the power of the people of the village is established. Traditionally, the village's large-scale group of Bangladesh is headed by village leaders and they are implementing power in the village.

In the context of gender and social relations, the role of classes in social and economic activities, etc, in the rural

communities, social forces are developed through those structures; they are called rural power structures. (Marxist view)

The rural structure of rural production, administration and judiciary, and the manner in which the effectiveness and influence will be influenced by the rural power structure (Weberian View).

Limitations of the Study

One of the limitations of the study was that the study was in a single village. The findings may not represent the whole

scenario of society of Bangladesh but can be a case of that.

- During the research on the structure of the power of rural Bangladesh, there are many problems faced by the people. There are also different types of restrictions in different areas. This limitation is mentioned below:
- Due to limitless knowledge of this subject, many areas have not been able to properly handle various relevant issues.
- Respondents expressed their reluctance to answer the many relevant topics of the study.
- Respondents often answer incompatible answers and do not disclose their issues.
- Not being able to accommodate data from relevant secondary sources of research.
- Reluctance and long-term commitment to providing information to government and non-government organizations.
- When there is lack of experience in research related to different rural people during the answer collection.
- There was also a financial limitation as a student. In spite of the shortage of time and adversity, we tried to use the information collection and research work properly.

In spite of the limitation of the study we tried to fulfill the objectives of its study and indicated the features of Changing leaderships and rural power structure. That would indicate some important guidelines for future research.

Socio-economic and Demographic Profile of the Rural People

Bangladesh is a very poor country and most the populations of our country lives on village around 78 people in this country live in villages. I have interviewed all the people who have done research. They are mainly village dwellers. The information related to the socio-economic and demographic disabilities of the respondents was met when I collected many information.

Table 1: Age-based division and percentage of respondents

Age (years)	Population	Percentage rate
20-30	19	19%
30-40	31	31%
40-50	39	39%
60-Above	11	11%
Total	100	100%

If the respondents are classified on the basis of age, it is seen that the number of middle-aged people is more. The above table shows that among the total 100 respondents, 19 years of age, 30 in the age of 31, 39 in the age of 50, and 11 in the age of 11, the percentage of their age was 19%, 31%, 39%, 11%

Table 2: Respondents' gender-based division

Gender	Population	Percentage rate
Male	96	96%
Female	4	4%
Total	100	100%

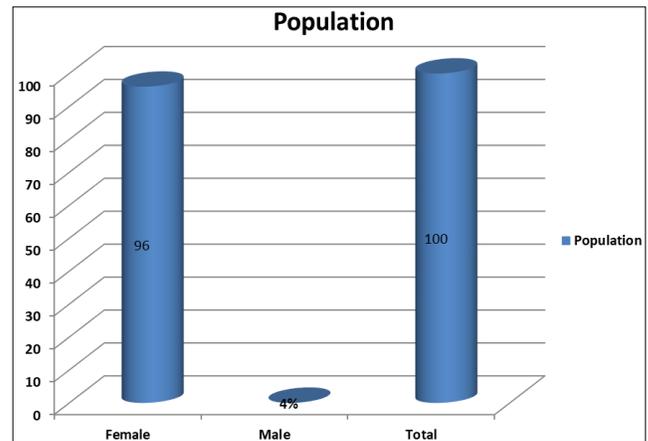


Fig 2: Gender-based division of respondent

If the class of class based on the gender of the respondents is found, 96% of the people in this study and the remaining 4% of the female.

Table 3: Participants based on the religion of respondents

Religion name	Population	Percentage rate
Islam	98	98%
Hindu	2	2%
Unbounded	00	00%
Christianity	00	00%
Other	00	00%
Total	100	100%

Respondents divided on the basis of religion, it was found that 98% of Muslims were Muslims. Only 2% Hindus this study does not have any other religion.

Table 4: Respondents' education rate

Educational Qualification	Population	Percentage rate
Illiterate	12	12%
Primary	34	34%
Secondary	22	22%
Higher Secondary	11	11%
Honors' / degree	21	21%
Total	100	100%

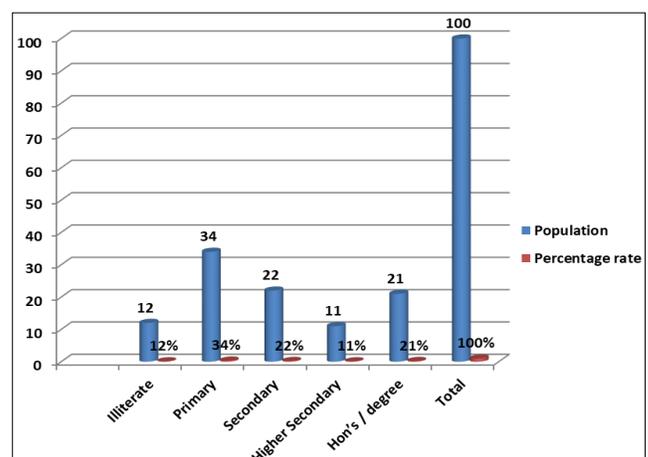


Fig 3: Respondents' education rate

Respondent's mostly primary schools pass 34%, illiterate 12%, and honor / degree pass 21%. That is, most of them are educated.

Table 5: The class of postmodern status of respondents

Educational Qualification	Population	Percentage rate
Married	88	88%
Unmarried	12%	12%
Divorce	00	00%
Other	00	00%
Total	100	100%

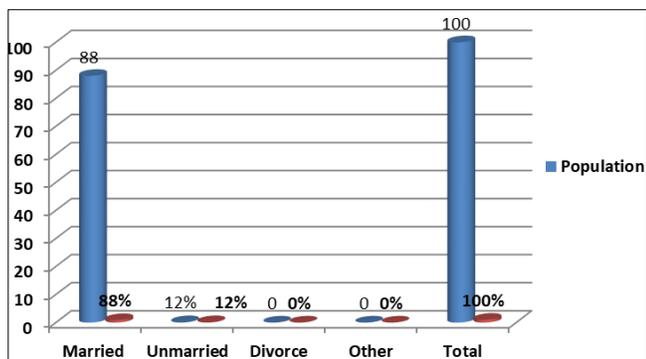


Fig 4: Respondents' category of casualty status

88% of respondents are married and 12% are single. Other respondents are not of this research.

Table 6: Participants based on monthly income of respondent

Monthly Income (Taka)	Population	Percentage rate
20,000 -30,000	14	14%
31,000-50,000.	42	42%
50,000+	44	44%
Total	100	100%

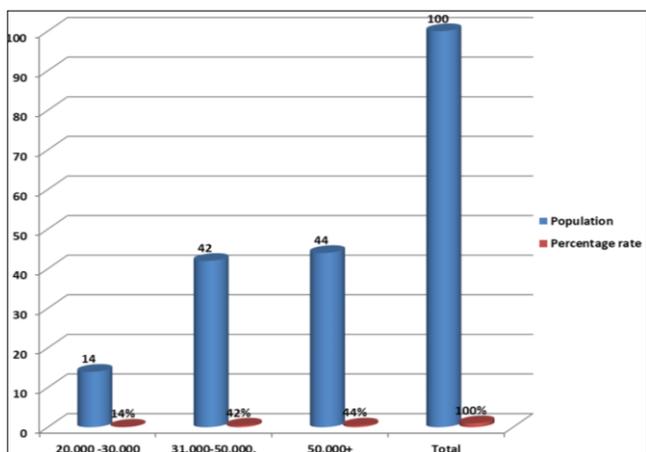


Fig 5: Participants based on monthly income of respondents

Most of the respondents' monthly income is upwards of 44% to 50,000%. There are 42% in 31,000-50,000 taka. 14% of 20,000-30,000 /

Economic power is a vital component of rural power structure. Economic strength Coordinated by agriculture and non-

agriculture. Rural family's financial power makers May keep ordinary other family members within their capacity. They are the only people in all types of institutions of rural power. In my research It has been seen that some influential people in the village are full of their financial strength The village's power structure has kept itself under control. In the studied village elite class strengthens their power and influence by patronizing the poor by protecting the national level political parties and the government-level contact. The role of rural poor in the arbitrator is not the plaintiff, the defendant or the viewer, they can never lead arbitrarily.

At present the rural people are more dependent on the union council than the rural platform for the arbitrator. Union Parishad dependencies are increasing among them and they are united against the rural Modal or Matabbar.

Case Study

Akter Alam Bulu (40) is a leader of the main political party and the ward member. Due to family status, educational qualification, cash and land ownership, not much, but only due to the involvement of the ruling party, he is involved in power structure. Al most every ritual program in the area and Rural Salish, Union Parishad, Union arbitration and its involvement. His goal is to achieve all-round welfare of the village. On the other hand, the people of the political rivalry have been harassed several times, but they do not believe that anyone can remove them from his goal.

Case Study

Abdur Salam is about 80 years old Since 1975 he has been involved in the structure of power. Besides, he is the head of the Village Adalat or Moral Board. There is a committee of 12 members to solve any judicial proceedings in the village, resolving any arbitration with discussion by talking to a member of the committee. What he wants to say is that people have become more dependent on the Union Parishad this time there has been a change in the rural power structure. He also thinks that this is correct, but if the village courts and union work together, then the people will get the right to accept.

Case Study

Mohammad Halim, 50, teacher of the local Primary School. According to him, their village is in very bad situation. Some of the influential people in the country are being persecuted by the people of the country with the help of politics. The common people of the village hostage in their hands nobody can do anything because most people in the village share their land. And the worst thing is to follow their morals. According to him, there is no justice in the area, the force of his strength is of the view. He thinks the administration should take a close look at this.

Case Study

Shah Sufi (60) is the president of the market committee as well as a madrasah in the field of research area. His good relationship with Akm Fazlul Karim, Jomir Uddin Parvezand some other scholars. All of them are respected in the region. In the case of any dispute in the area, they have single role.

Case Study

Monuara Begum is 48 years old. At present, he is a member of the reserved women's union council. He has long been involved in Grameen Bank. He has taken loans as well as helped in borrowing a lot more. During the exit, he used his work. He is not acceptable to everyone. Many people say that they are women members because of their involvement with Grameen Bank. She has good relations with elite as well as in the area, but she said that due to her hope I could become acquainted with the people. (Grameen Bank-an NGO).

Conclusion

In this paper we mentioned the change in the structure of rural Bangladesh in the structure of change. In theoretical analysis, the help of theoretical interpretation of Karl Marx, Max Weber, and Michelle Foucault is taken. Based on the right action of the sociologist, we collect information from 1 village of Rauzan Union under Chittagong district in 2018. As an academian, we see the village and practice of rural power structure in the eyes of a researcher. According to Karl Marx and Max Weber, in addition to power, capital, class, status, party, land, and education etc. Michelle Foucault has attempted to theoretically analyze the official and informal centers of power. In Rauzan union, rurall-matabbar, arbitrator, board union parishad building, NGOs, etc., work as a state-backed organization. The purpose of them is to suppress, control authority. From anywhere various organizations in the research village are spread everywhere like a trap. It can be said that the practice of power-structure is not central but rather multi-dimensional.

Recommendation

Directly participating in research work and analyzing the results directly, the rural power structure has a great deal of incompatibility and various problems. But now the changes in rural power structure are being noticed. In order to manage the research work, there are some recommendations based on the experience saved on various issues. The recommendations are:

- Increase education facilities in rural areas. Because education makes people aware about real knowledge. Try to understand them about the importance of union Parishad. Try to lay bare the bad practices of rural power by rural Modal and Matabbar.
- Do not try getting too personalized questions from respondents.
- Before answering the answer, the respondent should give an idea about the research topic.
- Respondents will be easy to understand if the question is simple.
- People in the village are not experienced in research so they will have to communicate easily.
- If you are facing problem by the village's influential people after receiving the answer, will have to be resolved through discussions.
- Most of the people in the village are uneducated, so that the answer will be collected through the questions that the respondent can easily understand the maximum vision.

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