**Chapter One**

**Emergence of Bangladesh**

**Background**

After British invasion the undivided India had to encounter many challenges. Followed by communal riots the Muslim League presented Lahore Resolution in order to form separate state for Muslims based on the territories where Majorities are Muslim. Lahore Resolution declared that the areas in which the Muslims are numerically in majority as in the North-Western and Eastern zones of India should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign. In 1947 India and Newly formed Pakistan was independent from the British rules. Pakistan was created as a federal state following the formula of Lahore resolution. And reasonably the east Bengal was named as East Pakistan, a province of Pakistan Federation. There was an expectation that the new country shall ensure justice for Muslim community. Unfortunately the reality was different for the East Pakistanis. The west Pakistani rulers started to exploit east Pakistani people by many means. Following those humiliations and exploitations people of East Pakistan came to understand that they are the second class citizens to the Pakistani rulers. People were united due to several movements mainly organized by conscious citizens, students of Dhaka University and different political parties.

**Language Movement** was remarkable to the east Pakistani people. Language Movement began in 1948 and reached its climax in the killing of 21 February 1952, and ended in the adoption of Bangla as one of the state languages of Pakistan. The question as to what would be the state language of Pakistan was raised immediately after its creation. The central leaders and the Urdu-speaking intellectuals of Pakistan declared that [urdu](http://banglapedia.search.com.bd/HT/U_0040.htm) would be the state language of Pakistan, just as Hindi was the state language of India. The students and intellectuals of East Pakistan, however, demanded that Bangla be made one of the state languages. After a lot of controversy over the language issue, the final demand from East Pakistan was that Bangla must be the official language and the medium of instruction in East Pakistan and for the central government it would be one of the state languages along with Urdu. After killings of 21 February 1952, the language was taken seriously by Pakistani rulers and due to the pressures form all sections of population of east Pakistan the were in consensus that both Bangla and Urdu should be the state languages of Pakistan. The East Bengal Legislative Assembly adopted a resolution recommending the recognition of Bangla as one of the state languages of Pakistan. The language movement continued until 1956.

Moreover, the disparity between East and West Pakistan in administration widened day by day. The proportion of East Pakistanis in the Foreign Service in 1962 was 20.8%; the proportion of East and West Pakistanis among the officers of defense services was 10:90. It was observed in the field of education that whereas West Pakistan was allocated a sum of Rupees 1530 crore during 1948-55, East Pakistan was sanctioned a mere 240 crore rupees (13.5%) during that period. During the period 1947-55, only 10% of total expenditure of the central government was spent in East Pakistan. Whereas Rupees 1496.2 million was spent in the development sector in West Pakistan during the period, the amount spent in East Pakistan was only Rupees 514.7 million.

Meanwhile, Awami League became the leading political party to raise the demand of east Pakistani people. Seikh Mujibur Rahman announced six point programs. **Six-point Program a** charter of demands enunciated by the [awami league](http://banglapedia.search.com.bd/HT/A_0371.htm) for removing disparity between the two wings of Pakistan and bring to an end the internal colonial rule of West Pakistan in East Bengal. Sheikh Mujib and other leaders of the party then started a countrywide campaign for realizing the 6 points. The Six-point program along with a proposal of movement for the realization of the demands was placed before the meeting of the working committee of Awami League on 21 February 1966, and the proposal was carried out unanimously. A booklet on the Six-point Program with introduction from Bangabandhu Sheikh Mujib and Tajuddin Ahmad was published. Another booklet entitled 'Amader Banchar Dabi: 6-dafa Karmasuchi' (Our demands for existence: 6-points Programme) was published in the name of Sheikh Mujibur Rahman, and was distributed in the council meeting of Awami League held on 18 March 1966.

**Six points**

* 1. The constitution should provide for a Federation of Pakistan in its true sense on the Lahore Resolution and the parliamentary form of government with supremacy of a Legislature directly elected on the basis of universal adult franchise.
  2. The federal government should deal with only two subjects: Defense and Foreign Affairs, and all other residuary subjects shall be vested in the federating states.
  3. Two separate, but freely convertible currencies for two wings should be introduced; or if this is not feasible, there should be one currency for the whole country, but effective constitutional provisions should be introduced to stop the flight of capital from East to West Pakistan. Furthermore, a separate Banking Reserve should be established and separate fiscal and monetary policy be adopted for East Pakistan.
  4. The power of taxation and revenue collection shall be vested in the federating units and the federal centre will have no such power. The federation will be entitled to a share in the state taxes to meet its expenditures.
  5. There should be two separate accounts for the foreign exchange earnings of the two wings; the foreign exchange requirements of the federal government should be met by the two wings equally or in a ratio to be fixed; indigenous products should move free of duty between the two wings, and the constitution should empower the units to establish trade links with foreign countries.
  6. East Pakistan should have a separate militia or paramilitary force.

Sheikh Mujib was arrested under the security law of the country on 8 May 1966. The editor of Ittefaq [tofazzal hossain](http://banglapedia.search.com.bd/HT/H_0174.htm) (Manik Mia) was arrested on 15 June and Ittefaq was banned on 16 June. 9330 workers and supporters of Awami League were arrested within September.

Newer onslaughts were carried out against Bengali language and culture. The government banned the broadcast of Tagore songs over radio and television in August 1967. The Anti-Ayub political parties formed a political alliance called Pakistan Democratic Movement or PDM on 2 May 1967. The PDM announced an 8-point program. These 8-points of PDM not only included the demand for provincial autonomy, they also included programs for removal of accumulated disparities between the two provinces within a period of ten years.

To detach Sheikh Mujib and the Awami League from the general masses and to create divisions within the opposition alliance, the government discovered a conspiracy on 6 January 1968. This conspiracy was dubbed as the 'Agartala Conspiracy'. Sheikh Mujibur Rahman and 29 others were arrested on charge of involvement in the conspiracy. In protest, strike was observed throughout East Pakistan on 29 January. A new phase of Anti-Ayub movement erupted. A 'Students Action Committee' was formed jointly by the East Pakistan Chhatra League and the East Pakistan Chhatra Union in January 1969. They announced the 11-point demand as part of the movement. The 6-point demand of the Awami League was incorporated in the 11-point demand of the 'Students Action Committee'. Anti-Ayub meetings, processions and gatherings became a part of everyday life. The movement intensified due to the participation of working class. The government failed to contain the movement with the aid of police, EPR and the army. When student leader M. Asaduzzaman embraced martyrdom in police firing on 20 January 1969, the situation went beyond the control of the government and the movement assumed the form of a mass upsurge. Around 100 East Pakistanis were killed in the movement of 1969. The movement reached its peak when the Proctor of Rajshahi University Dr. [mohammad shamsuzzoha](http://banglapedia.search.com.bd/HT/S_0291.htm) was killed by a bullet fired by the Pakistani military on 18 February 1969 while he was performing his duty.

The government withdrew the Agartala conspiracy case on 22 February 1969 and was forced to release Sheikh Mujibur Rahman. Sheikh Mujib was accorded a reception at Racecourse Maidan on 23 February attended by around 5 lakh people where he was given the title of 'Bangabandhu'. The slogan 'Joy Bangla' was also born there. Ayub Khan then took an initiative for dialogue and compromise. He arranged a meeting of the opposition leaders at Rawalpindi on 10-13 March 1969. Although Bhasani NAP and People's Party boycotted that meeting, Sheikh Mujib joined it and demanded full implementation of the 6 and 11-points. Resolutions were adopted at the meeting for establishment of a federal form of parliamentary democracy under universal adult franchise. Although the rightist parties were happy about this decision, the Awami League and NAP (Wali) rejected it.

Meanwhile, the movement intensified in West Pakistan as well. In this situation, Ayub Khan handed over power to the then Army Chief, General [mohammad yahya Khan](http://banglapedia.search.com.bd/HT/K_0181.htm), on 24 March 1969 and Yahya Khan imposed Martial Law in the country on 25 March. Eight months after assumption of office, Yahya Khan declared on 28 November 1969 that elections to the National Assembly would be held on 5 October 1970 and to the Provincial Assembly on 22 October. The outline of that election was announced on 28 March 1970 through the 'Legal Framework Order'. Yahya cancelled the unitary status of West Pakistan and instead created four provinces there. The policy of 'one person one vote' for the election was also adopted. Under the Legal Framework Order, the number of seats in the Jatiya Sangsad was fixed at 313 (including 13 for women); out of these, the share of East Pakistan was 169, including 7 for women. The Order stipulated that the National Assembly would have to frame a constitution by tabling a 'Constitution Bill' within 120 days after its first session was summoned; the Assembly would stand dissolved if it failed to do so. The National Assembly could also be dissolved if the bill failed to get the assent of the President. It could therefore be seen that the survival of the National Assembly was made subservient to the will of the President through that Order.

Although critical of the Legal Framework Order, all parties except the Bhasani NAP and the National League decided to participate in the election. The Awami League termed the election as a 'referendum' for its 6-point and 11-point demands. Around 11 political parties of Pakistan participated in this election, and the powerful political parties (such as the Awami League and the Pakistan People's Party) had regional base.

The dates for election to National and Provincial Assemblies were fixed for 7 December and 17 December 1970 respectively. But when 2 lakh people died after a devastating cyclone that struck East Pakistan on 12 November, elections to 9 National Assembly seats and 21 Provincial Assembly seats in the cyclone-affected areas of the province took place after one month.

# Pakistani General Election, 1970

Twenty-four political parties ran in the elections. A total of 1,957 candidates filed nomination papers for 300 National Assembly seats. After scrutiny and withdrawals, 1,579 eventually contested the elections. The [Awami League](http://en.wikipedia.org/wiki/Awami_League) ran 170 candidates, of which 162 were for constituencies in East Pakistan. [Jamaat-e-Islami](http://en.wikipedia.org/wiki/Jamaat-e-Islami) had the second-highest number of candidates with 151. The [Pakistan People’s Party](http://en.wikipedia.org/wiki/Pakistan_Peoples_Party) ran only 120 candidates, of which 103 were from constituencies in the [Punjab](http://en.wikipedia.org/wiki/Punjab_(Pakistan)) and [Sindh](http://en.wikipedia.org/wiki/Sindh), and none in East Pakistan. The [PML (Convention)](http://en.wikipedia.org/w/index.php?title=Pakistan_Muslim_League_(Convention)&action=edit&redlink=1) ran 124 candidates, the [PML (Council)](http://en.wikipedia.org/w/index.php?title=Pakistan_Muslim_League_(Council)&action=edit&redlink=1) 119 and the [PML (Qayyum)](http://en.wikipedia.org/w/index.php?title=Pakistan_Muslim_League_(Qayyum)&action=edit&redlink=1) 133.

The government claimed a high level of public participation and a voter turnout of almost 63%. The total number of registered voters in the country was 56,941,500 out of which 31,211,220 were from the [Eastern Wing](http://en.wikipedia.org/wiki/East_Pakistan), while 25,730,280 from the [Western Wing](http://en.wikipedia.org/wiki/West_Pakistan).

***Result of the National Election***

The election saw the Awami League winning absolute majority by capturing 167 out of 169 seats in East Pakistan. The Pakistan People's Party (PPP) won 88 out of 144 National Assembly seats in West Pakistan. The Awami League failed to win any seat in West Pakistan while the PPP could not win any in East Pakistan. The more conservative parties performed poorly, possibly due to the number of conservative candidates competing with each other in most constituencies. In total the PML (Qayyum), PML (Council), PML (Convention), Jamiat Ulema-e-Islam, Jamiyat Ulema-e-Pakistan and Jamaat-e-Islami won only 37 National Assembly seats.

## *Provincial election results*

In the provincial elections, the Awami League won 288 of the 300 seats in the East Pakistan Assembly, but none in any of the four West Pakistan assemblies. The Pakistan Peoples Party dominated in West Pakistan, winning 81 of 138 the seats there but failed to win any seats in East Pakistan. The Assembles of the [North West Frontier Province](http://en.wikipedia.org/wiki/North_West_Frontier_Province) and [Balochistan](http://en.wikipedia.org/wiki/Balochistan_(Pakistan)) were dominated by the more conservative National Awami Party (Wali) and the PML (Qayyum).

**Incidences after Election**

Immediately after declaration of the election results, the PPP Chief Zulfiqar Ali Bhutto demanded that as the PPP represented the provinces of Punjab and Sindh, so no government could be formed or constitution framed without its support. In reply, the Awami League argued that the representation of Punjab and Sindh was not essential as the election was held under the 'one person one vote' policy. The Awami League Chief Sheikh Mujibur Rahman declared that as the people of East Pakistan had given a mandate in favor of the 6 and 11 points, it could not be bypassed while framing the constitution. Amid this furore, Yahya Khan announced on 14 February that the session of the National Assembly would commence in Dhaka on 3 March 1971 for the purpose of framing the constitution.

But Bhutto refused to join that session unless he was given assurance that his views would be heeded. As a result, Yahya Khan postponed the session of the National Assembly scheduled for 3 March through an announcement on 1 March 1971. The people of East Pakistan erupted in anger at this announcement of Yahya Khan. Sheikh Mujibur Rahman called [hartal](http://banglapedia.search.com.bd/HT/H_0074.htm) in Dhaka on 2 March and throughout the province the next day. All governmental activities came to a halt. An announcement titled 'Declaration and program for independent and sovereign Bangladesh' was made by East Pakistan Chhatra League at Dhaka's Paltan Maidan on 3 March 1971. Yahya Khan again summoned the session of the National Assembly on 25 March through an announcement on 6 March. In his speech delivered on 7 March at Dhaka Racecourse Maidan, Sheikh Mujibur Rahman put forward four preconditions for joining the session of the National Assembly on 25 March as announced by Yahya Khan — (a) martial law would have to be lifted immediately, (b) the military has to return to the barracks, (c) investigations have to be made regarding loss of lives, (d) power has to be handed over to the party having absolute majority before the commencement of the National Assembly. The Awami League would consider joining the National Assembly session only if those conditions were met.

Yahya Khan arrived in Dhaka on 15 March and held talks with Mujib up to 24 March. Bhutto arrived in Dhaka on 21 March to join the talks. Yahya khan was in fact killing time in the name of talks; meanwhile, he was bringing in military equipment and soldiers from West Pakistan. At last, after all preparations were complete, the Pakistani Army carried out genocide in Dhaka on the night of 25 March. In protest against these brutal killings, the liberation war of Bangladesh was started.

**Liberation war of Bangladesh**

**The war** began on 26 March 1971 and ended with the liberation of Bangladesh on 16 December 1971. The armed struggle was the culmination of a series of events, situations and issues contributing to the progressively deteriorating relations between East and West Pakistan. The questions of land reforms, state language, inter-wing economic and administrative disparities, provincial autonomy, the defense of East Pakistan and many other consequential questions had been straining the relations between the two wings of Pakistan ever since independence of the country from Britain in 1947.

The general elections of 1970 had made [sheikh mujibur rahman](http://banglapedia.search.com.bd/HT/R_0022.htm), the leader of the [awami league](http://banglapedia.search.com.bd/HT/A_0371.htm) which bagged 167 seats out of 169 allotted for East Pakistan, the sole spokesman of the people of East Pakistan and majority leader in the Pakistan National Assembly. But the Pakistan civil and military ruling clique had refused to transfer power to the majority leader Sheikh Mujibur Rahman and his party. Sheikh Mujib also refused to yield to the pressure put on him for undue accommodation. Sheikh's historic address on 7 March 1971 made this point quite clear to the Pakistani military junta. Then began the civil disobedience movement. Meanwhile talks started between Mujib and Yahya to resolve the outstanding issues. While holding talks, the Pakistani military junta was bringing more troops to Bangladesh and at the same time wantonly killing innocent civilians all over the country. This clearly showed that they were totally insincere about handing over power to the elected representatives of Bangladesh. No sooner the talks failed, the genocide began, with the Pakistan army's crackdown on the people of East Pakistan on the midnight of 25 March 1971. The Bengali soldiers serving in the then Pakistan Armed Forces and para militia forces declared instantly their solidarity with the people's liberation war.

The Pakistan Army was ordered to launch operation on Bengali people at midnight of 25 March. According to the plan for operation Search Light two headquarters were established. Major General Rao Farman Ali with 57 Brigade under Brigedier Arbab was responsible for operation in Dhaka city and its suburbs while Major General Khadim Raja was given the responsibility of the rest of the province. Lieutenant General Tikka Khan assumed the overall charge of the operation.

The students and the nationalist political activists put up resistance outside the cantonment. Road blocks were raised to obstruct the march of the Pakistani column to the city areas. The wireless set fitted jeeps and trucks loaded with troops groaned on the streets of Dhaka City at midnight of 25 March.

The first column of the Pakistan army faced obstruction at Farmgate about one kilometre from the cantonment due to a huge road block created by placing big tree trunks across the road. The hulks of old cars and unserviceable steam roller, were also used. Several hundred people chanted the slogan *Joi Bangla* which lasted for about 15 minutes. But soon guns silenced them. The army moved into the city before scheduled time and started the [genocide](http://banglapedia.search.com.bd/HT/G_0075.htm).

The military forces killed everybody in sight on the footpath and destroyed everything on their way. The tanks roared through the streets of Dhaka blasting indiscriminately at the people and official and residential buildings. They gunned down clusters of settlements and set fire on them. Scores of artillery bursts were pounded, while the tanks rumbled into the city roaring the main streets. The student halls of residence at Dhaka University were raided and numerous students residing there were brutally killed and maimed. They also killed many teachers of Dhaka University. The Hindu concentrated areas of old Dhaka were particularly targeted. They started killing the people, burnt their houses, looted their valuables and raped their women. The genocide that was perpetrated on the unarmed people was flashed in the world press.

On 26 March Sheikh Mujibur Rahman was taken prisoner by the Pakistan army. At about the same time, Major [ziaur rahman](http://banglapedia.search.com.bd/HT/R_0028.htm) announced Bangladesh's independence on behalf of Sheikh Mujib from Kalurghat radio station at Chittagong.

There were spontaneous uprisings throughout Bangladesh following the call of independence. These uprisings were participated by government officials, political activists, students, workers, peasants, professionals and members of the public. After initial resistance, many freedom fighters crossed over into Indian territory to have safe sanctuary, due mainly to the enemy's overwhelming superiority of trained soldiers and modern weapons. The scattered and temporarily retreating rudimentary liberation forces were soon brought under a unified command.

On 4 April, the senior officers of the liberation army assembled at the headquarters of 2nd East Bengal at Teliapara, a semi hilly area covered by tea gardens where Colonel MAG Osmany, Lieutenant Colonel Abdur Rob, Lieutenant Colonel Salahuddin Mohammad Reja, Major Kazi Nuruzzaman, Major [khaled mosharraf](http://banglapedia.search.com.bd/HT/M_0326.htm), Major Nurul Islam, Major Shafat Jamil, Major Mainul Hossain Chowdhury and others were present. In this meeting four senior commanders were entrusted with the responsibility of operational areas. Sylhet-Brahmanbaria area was placed under the command of Major Shafiullah. Comilla-Noakhali area was given to Major Khaled Mosharraf while Chittagong-Chittagong Hill Tracts was given to Major Ziaur Rahman. Kushtia-Jessore area was placed under command of Major Abu Osman Chowdhury. In the meeting the organisational concept of the freedom fighter forces and the command structure were chalked out. Colonel MAG Osmany was to command the liberation forces, later named as [mukti bahini](http://banglapedia.search.com.bd/HT/M_0380.htm).

An exile government called the People's Republic of Bangladesh alias [mujibnagar government](http://banglapedia.search.com.bd/HT/M_0359.htm) headed by [tajuddin ahmed](http://banglapedia.search.com.bd/HT/A_0121.htm) was formed on 10 April. On the next day Tajuddin Ahmed announced the names of three more regional commanders. Captain Newazish for Rangpur region, Major Najmul Haque for Dinajpur-Rajshahi-Pabna and Major Jalil for Barisal-Patuakhali region. All these regions were later named as sectors. All of Bangladesh was divided into eleven such sectors and different sub-sectors for operational purposes during the Sector Commander's conference held from 10 to 17 July 1971.

On 27 March, Prime Minister of India Mrs. Indira Gandhi expressed full support of her government to the freedom struggle of the Bengalis. Indian Border Security Force (BSF) opened Bangladesh-India border to allow the tortured and panick stricken Bengalis to have safe shelter in India. The governments of West Bengal, Bihar, Assam, Meghalaya and Tripura established refugee camps along the border. These camps became ready ground for recruitment of the freedom fighters. The students, peasants, workers and political activists joined the Mukti Bahini with high spirit to liberate Bangladesh from the Pakistan army. They were given training on tactics and the use of arms and explosives. On completion of training, they were posted to different sectors to fight the enemy. The headquarters of the Bangladesh Forces was established at 8 Theatre Road, Calcutta which started functioning from 12 April 1971. Lieutenant Colonel M A Rab and Group Captain A K Khandaker were appointed as Chief of Staff and Deputy Chief of Staff respectively.

Besides Mukti Bahini, many other bahinis were organized inside Bangladesh at different places to fight Pakistan Army. These Bahinis included Kader Bahini of Tangail, Latif Mirza Bahini of Sirajganj, Akbar Hossain Bahini of Jhinaidah, Hemayet Bahini of Faridpur, Quddus Molla and Gafur Bahini of Barisal, Afsar Bahini of Mymensingh and Aftab Bahini of Mymensingh. A crack platoon consisting of daring youths operated most valiantly in Dhaka city as well. These bahinis were established as a local force based on their own strength taking part in a number of battles with the occupation army. Siraj Sikdar, leader of Sorbohara Party, also organized his force in Barisal. Another Bahini named as Mujib Bahini was organized in India with the active assistance of Major General Oban of the Indian army an expert on guerilla warfare. Mujib Bahini was trained at Dehradun. Student League leaders [sheikh fazlul haq mani](http://banglapedia.search.com.bd/HT/M_0129.htm), Tofael Ahmed, Abdur Razzak and Sirajul Alam Khan were organisers of this Bahini.

Mukti Bahini consisted of the regular and the irregular forces. The regulars were later called 'Niomita Bahini' (regular force) and the irregulars were called 'Gono Bahini' (people's Force). The regulars included East Bengal Regiment and EPR troops. The irregular forces, which after initial training joined different sectors, consisted of the students, peasants, workers and political activists.

Irregular forces were inducted inside Bangladesh territory to adopt guerilla warfare against the enemy. The regular forces were engaged in fighting in conventional way. The first conventional brigade named as 'Z' Force was created in July. Major Ziaur Rahman was appointed commander of this brigade and the brigade was named as 'Z' Force after the first letter of his name. This brigade consisted of 1, 3 and 8 East Bengal. Second regular brigade 'S' Force was created in October and consisted of 2 and 11 East Bengal. 'S' Force was named after the initial letter of the name of its commander Shafiullah. Similarly the 'K' Force created with 4, 9 and 10 East Bengal which was commanded by Khaled Mosharraf.

Bangladesh Air Force, which was organized by Air Commodore A K Khondaker, was created in Dimapur of Nagaland on 28 September. Squadron Leader Sultan Mahmud, Flight Lieutenant Badrul Alam, Captain Khaleq, Sattar, Shahabuddin, Mukit, Akram and Sharfuddin and 67 airmen initially joined the Bangladesh Air Force, which had only few Dakota, Auter type air plane and Aluvet helicopters.

Similarly, Bangladesh Navy was also established with the Naval troops deserted from the Pakistan Navy. On 9 November 1971, the first naval fleet 'Bangabandhu Naubohar' consisting of six small ships was inaugurated. The command structure of the Bangladesh Forces was fully organized with the regular brigades, sector troops and guerilla forces, the Bangladesh Airforce and the Navy. The Mukti Bahini had fought many successful battles in putting up initial resistance. But within a short time, they were temporarily contained by the Pakistan army and were compelled to withdraw to the safe sanctuary in the Indian territory. The Mukti Bahini was, however, re-equipped, reorganized and retrained. As a result, it got into fighting with fresh zeal after April-May 1971.

At the international level, the United States and the People's Republic of China considered the crisis as an internal affair of Pakistan. On the other hand, India, Soviet Union and her allies and general masses in Japan, and Western countries stood solidly behind Bangladesh. In order to gain strategic advantage vis-a-vis Sino-US-Pakistan axis, Indo-Soviet Friendship Treaty was signed on 9 August 1971. It provided a new dimension to the War of Liberation.

Having realized that the Pakistan army could not be defeated by conventional warfare method, it was decided to create large guerilla forces all over the country. All Sector commanders were accordingly ordered to recruit, train and induct guerillas inside the country.

The joint command of the Mukti Bahini and the Indian army was underway from November 1971. Lieutenant General Jagjit Singh Aurora, Commander, Eastern Command of Indian Army, became the commander of the joint forces. The joint command of the Mukti Bahini and the Indian Army, however, started operation from the evening of 3 December, when the Pakistan Air Force bombed Amritsar, Sree Nagar and the Kashmir valley. Immediately, the Indian armed forces were ordered to hit back the Pakistan army and thus the Indo-Pak war broke out. The Mukti Bahini and the Indian army continued advancing inside Bangladesh and the defeat and surrender of the Pakistan army became a matter of time. International efforts for a cease-fire before Bangladesh is fully liberated failed due to Soviet veto in the United Nations Security Council.

The Indian troops and the freedom fighters of No 11 Sector reached Tongi on 14 December and Savar in the morning of 16 December. Major General Jamshed, commander 36 Division of the Pakistan Army received Major General Nagra at Mirpur Bridge near Dhaka City. The Mukti Bahini and the Indian forces entered Dhaka city at 10.10 a. m. Major General Jacob, the Chief of Staff of the Indian Eastern command landed at Dhaka airport at 1 p.m. with the draft instrument of surrender. A fleet of helicopters landed on the tarmac of Dhaka airport at about 4 p.m. with Lieutenant General Aurora and his staff. Group Captain AK Khandaker, Deputy Chief of Staff, Bangladesh Forces represented the Mukti Bahini. Lieutenant General AAK Niazi received Lieutenant General Aurora. The instrument of surrender was signed by Lieutenant Jagit Sing Aurora and Lieutenant General Niazi at the [ramna racecourse](http://banglapedia.search.com.bd/HT/R_0104.htm) (now Suhrawardy Uddyan) at one minute past 5 p.m. on 16 December 1971. [Rafiqul Islam]

**Sectors of the Liberation War**

In the War of Liberation in 1971 the whole geographical area of the then East Pakistan was strategically divided into eleven sectors with a sector commander for each of them. For better efficiency in military operations each of the sectors were divided into a number of sub-sectors under a commander.

***Sector 1*** comprised the districts of Chittagong and Chittagong Hill Tracts, and the entire eastern area of the Noakhali district on the banks of the river Muhuri. The headquarters of the sector was at Harina. The sector commander was **Major Ziaur Rahman**. The five sub-sectors of this sector (and their commanders) were: Rishimukh (Captain Shamsul Islam); Sreenagar (Captain Matiur Rahman, later replaced by Captain Mahfuzur Rahman); Manughat (Captain Mahfuzur Rahman); Tabalchhari (Subedar Ali Hossain); and Dimagiri (a Subedar, whose name is not known).

A contingent of nearly ten thousand freedom fighters fought in this sector. They included about two thousand members of the EPR, police, army, nave and air forces and about eight thousand paramilitary troops. The guerilla fighters of this sector were deputed to operate inside the country in 137 groups.

***Sector 2*** comprised the districts of Dhaka, Comilla, and Faridpur, and part of Noakhali district. The sector commander was **Major Khaled Mosharraf**, later replaced by Major ATM Haider. About thirty five thousand guerilla fighters fought in this sector. Nearly six thousand of them were members of regular armed forces. The six sub-sectors of this sector (and their commanders) were: Gaugasagar, Akhaura and Kasba (Mahbub, later replaced by Lieutenant Farooq, and Lieutenant Humayun Kabir); Mandabhav (Captain Gaffar); Shalda-nadi (Abdus Saleq Chowdhury); Matinagar (Lieutenant Didarul Alam); Nirbhoypur (Captain Akbar, later replaced by Lieutant Mahbub); and Rajnagar (Captain Jafar Imam, later replaced by Captain Shahid, and Lieutenant Imamuzzaman).

***Sector 3*** comprised the area between Churaman Kathi (near Sreemangal) and Sylhet in the north and Singerbil of Brahmanbaria in the south. The sector commander was **Major KM Shafiullah**, later replaced by Major ANM Nuruzzaman. Nineteen guerilla bases operated in this sector. By November 1971, the number of the guerilla fighters in the sector stood at nearly thirty thousand. The ten sub-sectors of this sector (and their commanders) were: Asrambari (Captain Aziz, later replaced by Captain Ejaz); Baghaibari (Captain Aziz, later replaced by Captain Ejaz); Hatkata (Captain Matiur Rahman); Simla (Captain Matin); Panchabati (Captain Nasim); Mantala (Captain MSA Bhuyan); Vijoynagar (Captain MSA Bhuyan); Kalachhora (Lieutenant Majumdar); Kalkalia (Lieutenant Golam Helal Morshed); and Bamutia (Lieutenant Sayeed).

***Sector 4*** comprised the area from Habiganj sub-division of Sylhet district on the north to Kanaighat Police Station on the south along the 100 mile long border with India. The sector commander was **Major Chittarajan Datta**, later replaced by Captain A Rab. The headquarters of the sector was initially at Karimganj and later at Masimpur. The freedom fighters in this sector included about nine thousand guerilla fighters and about four thousand regular members of the armed forces. The six sub-sectors of this sector (and their commanders) were: Jalalpur (Masudur Rab Sadi); Barapunji (Captain A Rab); Amlasid (Lieutenant Zahir); Kukital (Flight Lieutenant Kader, later replaced by Captain Shariful Haq); Kailas Shahar (Lieutenant Wakiuzzaman); and Kamalpur (Captain Enam).

***Sector 5*** comprised the area from Durgapur to Danki (Tamabil) of Sylhet district and the entire area upto the eastern borders of the district. Sector commander was **Major Mir Shawkat Ali**. The headquarters of the sector was at Banshtala. The six sub-sectors of this sector (and their commanders) were: Muktapur (Subedar Nazir Hossain, freedom fighter Faruq was second in command); Dauki (Subedar Major BR Chowdhury); Shela (Captain Helal, who had two assistant commanders, Lieutenant Mahbubar Rahman and Lieutenant Abdur Rauf); Bholajanj (Lieutenant Taheruddin Akhunji who had Lieutenant SM Khaled as assistant commander); Balat (Subedar Ghani, later replaced by Captain Salahuddin and freedom fighter Enanmul Haq Chowdhury); and Barachhara (Captain Muslim Uddin).

***Sector 6*** comprised Rangpur district and part of Dinajpur district. **Wing Commander M Khdemul Bashar** was the sector commander. The headquarters of the sector was at Burimari near Patgram. The number of soldiers in this sector was 700, which rose to about eleven thousand in December. The five sub-sectors of the sector (and their commanders were: Bhajanpur (Captain Nazrul, later replaced by Squadron leader Sadruddin and Captain Shahriyar); Patgram (initially, some junior commissioned officers of the EPR and later, Captain Matiur Rahman); Sahebganj (Captain Nawazesh Uddin); Mogalhat (Captain Delwar); and Chilahati (Flight Lieutenant Iqbal).

***Sector 7*** comprised the districts of Rajshahi, Pabna, Bogra and part of Dinajpur district. The sector commander was **Major Nazrul Haq**, later replaced by Subedar Major A Rab and Kazi Nuruzzaman. The headquarters of the sector was at Taranngapur. About fifteen thousand freedom fighters fought in this sector. The eight sub-sectors of the sector (and their commanders were): Malan (initially some junior commanding officers and later, Captain Mohiuddin Jahangir); Tapan (Major Nazmul Haq, later replaced by some junior commanding officers of the EPR); Mehdipur (Subedar Iliyas, later replaced by Captain Mahiuddin Jahangir); Hamzapur (Captain Idris); Anginabad (a freedom fighter); Sheikhpara (Captain Rashid); Thokrabari (Subedar Muazzam); and Lalgola (Captain Gheyasuddin Chowdhury).

***Sector 8*** In April 1971, the operational area of the sector comprised the districts of Kushtia, Jessore, Khulna, Barisal, Faridpur and Patuakhali. At the end of May the sector was reconstituted and comprised the districts of Kusthia, Jessore and Khulna districts, Satkhira sub-division, and the northern part of Faridpur district. The sector commander was **Major Abu Osman Chowdhury**, later replaced by Major MA Manzur. The headquarters of the sector was at Benapole. About ten thousand freedom fighters fought in this sector. The seven sub-sectors of the sector (and their commanders) were: Boyra (Captain Khondakar Nazmul Huda); Hakimpur (Captain Shafiq Ullah); Bhomra (Captain Salahuddin later replaced by Captain Shahabuddin); Lalbazar (Captain AR Azam Chowdhury); Banpur (Captain Mostafizur Rahman); Benapole (Captain Abdul Halim, later replaced by Captain Tawfiq-e-Elahi Chowdhury); and Shikarpur (Captain Tawfiq-e-Elahi Chowdhury, later replaced by Lieutenant Jahangir).

***Sector 9*** comprised the districts of Barisal and Patuakhali, and parts of the district of Khulna and Faridpur. The sector commander was **Major** [**ma jalil**](http://banglapedia.search.com.bd/HT/J_0042.htm)**,** later replaced by Major MA Manzur and Major Joynal Abedin. The three sub-sectors of the sector were: Taki, Hingalganj, and Shamshernagar.

***Sector 10*** This sector was constituted with the naval commandos. Eight Bengali officers of Pakistan Navy trained in France were the pioneers in forming this force. These officers were Ghazi Mohammad Rahmatullah (Chief Petty Officer), Syed Mosharraf Hossain (Petty Officer), Amin Ullah Sheikh (Petty Officer); Ahsan Ullah (M E-1), AW Chowdhury (RO-1), Badiul Alam (ME-1), AR Miah (EN-1), Abedur Rahman (Steward-1). These eight officers were given special training on the river Jamuna near Delhi under the auspices of the Indian Navy. The force was later commanded by Indian commander **MN Sumanta.**

***Sector 11*** comprised the districts of Mymensingh and Tangail, **Major M Abu Taher** was the sector commander. After Major Taher was seriously wounded in a battle, he was replaced by Squadron Leader Hamidullah. The headquarters of the sector was at Mahendraganj. About twenty five thousand freedom fighters fought in this sector. The eight sub-sectors of the sector (and their commanders) were: Mankarchar (Squadron Leader Hamidullah); Mahendraganj (Lieutenant Mannan); Purakhasia (Lieutenant Hashem); Dhalu (Lieutenant Taher, later replaced by Lieutenant Kamal); Rangra (Matiur Rahman); Shivabari (some junior commanding officers of the EPR); Bagmara (some junior commanding officers of the EPR); and Maheshkhola (a member of the EPR).

**Bangladesh: Facts and Figures**

[Nationality:](http://www.theodora.com/wfb/wfb2000/definitions.html#nationality)  
*noun:* Bangladeshi(s)   
*adjective:* Bangladeshi

[Ethnic groups:](http://www.theodora.com/wfb/wfb2000/definitions.html#ethnic_groups)  
Bengali 98%, other 2% (includes tribal groups, non-Bengali Muslims) (1998)

[Languages:](http://www.theodora.com/wfb/wfb2000/definitions.html#languages)  
Bangla (official, also known as Bengali), English

[Religions:](http://www.theodora.com/wfb/wfb2000/definitions.html#religions)  
Muslim 89.5%, Hindu 9.6%, other 0.9% (2004)

[Population:](http://www.theodora.com/wfb/wfb2000/definitions.html#population)  
163,654,860 (July 2013 est.)   
country comparison to the world: 9   
[Age structure:](http://www.theodora.com/wfb/wfb2000/definitions.html#age_structure)  
*0-14 years:* 33% (male 27,393,912/female 26,601,199)   
*15-24 years:* 18.8% (male 14,337,930/female 16,377,785)   
*25-54 years:* 37.6% (male 29,091,046/female 32,455,670)   
*55-64 years:* 5.7% (male 4,775,062/female 4,625,192)   
*65 years and over:* 4.9% (male 3,918,341/female 4,078,723) (2013 est.)

Dependency ratios:  
*total dependency ratio:* 53.3 %   
*youth dependency ratio:* 46 %   
*elderly dependency ratio:* 7.3 %   
*potential support ratio:* 13.6 (2013)

[Median age:](http://www.theodora.com/wfb/wfb2000/definitions.html#median_age)  
*total:* 23.9 years   
*male:* 23.4 years   
*female:* 24.4 years (2013 est.)

[Population growth rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#population_growth_rate)  
1.59% (2013 est.)   
country comparison to the world: 76

[Birth rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#birth_rate)  
22.07 births/1,000 population (2013 est.)   
country comparison to the world: 76   
[Death rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#death_rate)  
5.67 deaths/1,000 population (2013 est.)   
country comparison to the world: 174   
[Net migration rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#net_migration_rate)  
-0.52 migrant(s)/1,000 population (2013 est.)   
country comparison to the world: 136   
[Urbanization:](http://www.theodora.com/wfb/wfb2000/definitions.html#urbanization)  
*urban population:* 28.4% of total population (2011)   
*rate of urbanization:* 2.96% annual rate of change (2010-15 est.)

Major urban areas - population:  
DHAKA (capital) 15.391 million; Chittagong 4.816 million; Khulna 1.636 million; Rajshahi 853,000 (2011)

[Sex ratio:](http://www.theodora.com/wfb/wfb2000/definitions.html#sex_ratio)  
*at birth:* 1.04 male(s)/female   
*0-14 years:* 1.03 male(s)/female   
*15-24 years:* 0.87 male(s)/female   
*25-54 years:* 0.9 male(s)/female   
*55-64 years:* 1.05 male(s)/female   
*65 years and over:* 0.96 male(s)/female   
*total population:* 0.95 male(s)/female (2013 est.)

Mother's mean age at first birth:  
18.1   
note:Median age at first birth among women 25-29 (2011 est.)

[Maternal mortality rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#maternal_mortality_rate)  
240 deaths/100,000 live births (2010)   
country comparison to the world: 48   
[Infant mortality rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#infant_mortality)  
*total:* 47.3 deaths/1,000 live births   
country comparison to the world: 45   
*male:* 49.79 deaths/1,000 live births   
*female:* 44.71 deaths/1,000 live births (2013 est.)

[Life expectancy at birth:](http://www.theodora.com/wfb/wfb2000/definitions.html#life_expectancy_at_birth)  
*total population:* 70.36 years   
country comparison to the world: 150   
*male:* 68.48 years   
*female:* 72.31 years (2013 est.)

[Total fertility rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#total_fertility_rate)  
2.5 children born/woman (2013 est.)   
country comparison to the world: 83   
Contraceptive prevalence rate:  
61.2% (2011/12)

[Health expenditures:](http://www.theodora.com/wfb/wfb2000/definitions.html#health_expenditures)  
3.7% of GDP (2011)   
country comparison to the world: 174   
[Physicians density:](http://www.theodora.com/wfb/wfb2000/definitions.html#physicians_density)  
0.36 physicians/1,000 population (2011)   
[Hospital bed density:](http://www.theodora.com/wfb/wfb2000/definitions.html#hospital_bed_density)  
0.6 beds/1,000 population (2011)   
[Drinking water source:](http://www.theodora.com/wfb/wfb2000/definitions.html#drinking_water_source)  
*improved:*

urban: 85% of population

rural: 80% of population

total: 81% of population   
*unimproved:*

urban: 15% of population

rural: 20% of population

total: 19% of population (2010 est.)

[Sanitation facility access:](http://www.theodora.com/wfb/wfb2000/definitions.html#sanitation_facility_access)  
*improved:*

urban: 57% of population

rural: 55% of population

total: 56% of population   
*unimproved:*

urban: 43% of population

rural: 45% of population

total: 44% of population (2010 est.)

[HIV/AIDS - adult prevalence rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#hiv_aids_adult_prevalence_rate)  
less than 0.1% (2009 est.)   
country comparison to the world: 112   
[HIV/AIDS - people living with HIV/AIDS:](http://www.theodora.com/wfb/wfb2000/definitions.html#hiv_aids_people_living_with_hiv_aids)  
6,300 (2009 est.)   
country comparison to the world: 116   
[HIV/AIDS - deaths:](http://www.theodora.com/wfb/wfb2000/definitions.html#hiv_aids_deaths)  
fewer than 200 (2009 est.)   
country comparison to the world: 105   
[Major infectious diseases:](http://www.theodora.com/wfb/wfb2000/definitions.html#major_infectious_diseases)  
*degree of risk:* high   
*food or waterborne diseases:* bacterial and protozoal diarrhea, hepatitis A and E, and typhoid fever   
*vectorborne diseases:* dengue fever and malaria are high risks in some locations   
*water contact disease:* leptospirosis   
*animal contact disease:* rabies   
note:highly pathogenic H5N1 avian influenza has been identified in this country; it poses a negligible risk with extremely rare cases possible among US citizens who have close contact with birds (2013)

[Obesity - adult prevalence rate:](http://www.theodora.com/wfb/wfb2000/definitions.html#obesity_adult_prevalence_rate)  
1.1% (2008)   
country comparison to the world: 190   
[Children under the age of 5 years underweight:](http://www.theodora.com/wfb/wfb2000/definitions.html#children_under_the_age_of_5_years_underweight)  
41.3% (2007)   
country comparison to the world: 4   
[Education expenditures:](http://www.theodora.com/wfb/wfb2000/definitions.html#education_expeditures)  
2.2% of GDP (2009)   
country comparison to the world: 163   
[Literacy:](http://www.theodora.com/wfb/wfb2000/definitions.html#literacy)  
*definition:* age 15 and over can read and write   
*total population:* 57.7%   
*male:* 62%   
*female:* 53.4% (2011 est.)

[School life expectancy (primary to tertiary education):](http://www.theodora.com/wfb/wfb2000/definitions.html#school_life_expectancy)  
*total:* 8 years   
*male:* 8 years   
*female:* 8 years (2007)

Child labor - children ages 5-14:  
*total number:* 4,485,497   
*percentage:* 13 % (2006 est.) youth ages 15-24:, youth ages 15-24:  
*total:* 9.3%   
country comparison to the world: 112   
*male:* 8%   
*female:* 13.6% (2005)

**Areas and Boundaries**

***Area***

Total: 144,000 km²  
County comparison to the world: 101  
Land: 133,910 km²  
Water: 10,090 km²

***Land boundaries***

Total: 4,246 km  
Border countries: Myanmar 193 km, India 4,053 km

***Coastline*:** 580 km

***Land use***[Arable land](http://en.wikipedia.org/wiki/Arable_land): 55.39%  
Permanent crops: 3.08%; Other: 41.53% (2005)

[***Irrigated***](http://en.wikipedia.org/wiki/Irrigated) ***land:*** 47,250 km² (2003)

**Natural resources:** [Natural gas](http://en.wikipedia.org/wiki/Natural_gas), [Arable land](http://en.wikipedia.org/wiki/Arable_land), [Timber](http://en.wikipedia.org/wiki/Timber), [Coal](http://en.wikipedia.org/wiki/Coal), Water Bodies

**Total renewable water resources:** 1,210.6 km³ (1999)

**Flora and Fauna**

Abundance of Bangladesh's bird life makes it an ornithologist's paradise. Of the 525 recorded species, 350 are resident. Among them are bulbul, magpie, robin, common game birds, cuckoos, hawks, owls, crows, kingfishers, woodpeckers, parrots and myna. A wide variety of warblers are also found. Some of them are migrants and appear only in winter. The migratory and seasonal birds are pre-dominantly ducks.  
  
Of the 200 species of mammals, the pride of place goes to the Royal Bengal Tiger of the Sunderbans, the largest block of littoral forests spreading over an area of 6,000 sq. km. Next comes the elephants found mainly in the forests of the Chittagong Hill Tracts districts. South Himalayan black bear and the Malayan bear are also seen here. Six types of deer are found in the hill tracts and the Sunderbans. Of them the spotted deer, barking deer and sambar are the most familiar. Clouded leopard, leopard cat, mongoose, jackal and rhesus monkey are also found.  
  
Among the bovine animals, three species- buffalo, ox and gayal- are found. There are about 150 species of reptiles of which the sea turtle, river tortoise, mud turtle, crocodiles, gavial, python, krait and cobra and common. About 200 species of marine and freshwater fish are also found. Prawns and lobsters are available in plenty for local consumption and export.  
  
In the shallow water of the floodplains, ponds and swamps of the country various hydrophytes and floating ferns grow in abundance. Tall grasses present a picturesque site near the banks of the rivers and the marshes. Around 60% of the Gangetic plain is under rice paddy and jute cultivation. The village homes are usually concealed by the lush green foliage of a wide variety of trees, thickets of bamboo and banana plants. A characteristic feature of the landscape is the presence of a variety of palm and fruit trees.  
  
Each season produces its special variety of flowers in Bangladesh; among them, the prolific Water Hyacinth flourishes. Its carpet of thick green leaves and blue flowers gives the impression that solid ground lies underneath. Other decorative plants, which are widely spread are Jasmine, Water Lily, Rose, Hibiscus, Bougainvillea, Magnolia, and an incredible diversity of wild orchids in the forested areas.  
  
Lying close to the Himalayas, the Sylhet area has extensive natural depressed lands locally called 'haors' (pronounced 'howers', wetlands). During the winter season they are home to huge flocks of wild fowl. Outstanding species include the rare Baer's pochard and Pallas' Fish Eagle, along with a great number of ducks . Other important habitats are the remaining fragments of evergreen and teak forests, especially along the Indian border near the Srimongal area.   
  
The Blue-bearded Bee-eater, Redheaded Trogon and a wide variety of forest birds, including rare visitors are seen in these forests. One of two important coastal zones is the Noakhali region, with emphasis on the islands near Hatiya, where migratory species and a variety of wintering waders find suitable refuge. These include rare viitors like Spoonbilled Sandpiper, Nordman's Greenshank and flocks of Indian Skimmers.

The forest cover of Bangladesh is only about 9 percent. The thickest forests are in the coastal Sunderbans and the hill tracts in the northeast. Extensive areas of Rajshahi, Dinajpur and Kushtia are under mango, litchi, sugarcane and tobacco cultivation.

## Constitution of Bangladesh

**History of constitution of Bangladesh**

On 10th April 1971 in Mujibnagar, elected parliament members of 1970's election from East Pakistan formed Bangladesh Government. The cabinet took oath on 17th April at liberated area in mango grove of Baidyanathtala (Bhoborpara) Meherpur, Kustia [Present Name is Mujibnagar] . This government took all policy decisions with respect to liberation war.

Bangladesh government adapted " Declarations of Independence " on 10th April 1971. This has been the legal basis of Bangladesh constitution after final victory.

**It should be noted that the first written document, Proclamation of Independence [which is considered as the first interim Constitution] declared and adopted on 10 April 1971 giving retrospective effect from 26 March 1971, provided for presidential system of government. It affirmed and resolved that “Sheikh Mujibur Rahman shall be the President of the Republic.” It says, *inter alia*, “The President shall be the Supreme Commander of the Republic, shall exercise all the Executive and Legislative powers of the Republic including the power to grant pardon.” However, the Provisional Constitution of Bangladesh Order 1972, issued by Sheik Mujibur Rahman, provided for parliamentary form of government. It says “And Whereas it is the manifest aspiration of the people of Bangladesh that a parliamentary democracy shall function in Bangladesh” [Preamble of the Order]. It further says “There shall be a Cabinet of Ministers with the Prime Minister at the Head [Clause 5]. The President shall in exercise of all his functions act in accordance with the advice of the Prime Minister” [Clause 6]. It looked contradictory. So the establishment of the parliamentary form of government was challenged at the Apex Court in Fazlul Hoque V State 26 DLR (AD) as being contrary to the Proclamation of Independence, but the Supreme Court turned down the challenge stating that the Proclamation of Independence invested the President with the “Legislative powers of the Republic” which empowered him to make any law or legal provision, even of a constitutional nature.”**

**The total Members elected as MNAs and MPAs in December 1970 and January 1971 elections were 469 (169 MNAs and 300 MPAs). Among them 12 died in the meantime before the Constituent Assembly was formed, two became Pakistani citizens, five were arrested under the Collaborator’s Order, 46 were declared disqualified under the Constituent Assembly (Disqualification of Membership) Order and one went to Foreign Service. The remaining 403 Members formed the Constituent Assembly. Out of them, 400 Members belonged to the Awami League, one (Surenjit Sen Gupta) belonged to the National Awami Party (NAP) and two [Manbendra Narayan Larma commonly known as Santu Larma was one of them] were Independents.**

**The Constituent Assembly had its first meeting on 10 April 1972. The Speaker and Deputy Speaker were Mr Shah Abdul Hamid and Mr Mohammed Ullah [who later became President] respectively. In this session a Constitution Drafting Committee consisting of 34 members (including Syed Nazrul Islam, Tajuddin Ahmed and AHM Kamruzzaman) was formed under the Chairmanship of Dr Kamal Hossain (the then Law Minister). The only woman member of the Constitution Drafting Committee was Razia Banu, whereas the only opposition member was Mr Surenjit Sen Gupta. The Drafting Committee had its first meeting on 17 April 1972. In that meeting a resolution was adopted inviting proposals and suggestions from all sections of the people. In response to this invitation, 98 memoranda were received. However the final report of the Drafting Committee did not mention at all whether any of those memoranda was accepted. The Drafting Committee had 74 meetings to draft the Constitution and on 10 June 1972 it approved the Draft Constitution. With a purpose of observing practical working of the parliamentary constitutional system, the Chair of the Committee Dr Kamal Hossain went to the UK and Indian. A foreign expert on drafting Constitution was reported to have brought to Dhaka and his assistance was taken in drafting the Constitution. In fact, the Constitution of Bangladesh was drafted in the light of [impliedly] British and [heavily relied on] Indian Constitution. On 11 October 1972 the last meeting of the Committee was held where the full Draft Constitution was finally approved.**

**The Draft Constitution of 72 pages containing 103 Articles was presented to the Constituent Assembly on 12 October 1972, in its second session. On this day Dr Kamal Hossain introduced the Draft Constitution as a Bill. The Constituent Assembly did have general discussion for seven days, from 19 October 1972 to 3 November 1972. At the first phase of general discussion Cabinet Members Syed Nazrul Islam Tajuddin Ahmed, Khodker Mushtaq Ahmed, Monsur Ali, Professor Yousuf Ali, AHM Kamruzzaman, Abdul Malik Ukil, Mizanur Rahman Choudhury took part. The only opposition Member Surenjit Sen Gupta and independent Member Manbendra Narayan Larma also took part in the discussion. During this discussion 163 amendments were proposed. Among those, 84 amendments were adopted of which 83 were moved by Awami League Members and one was by Surenjit Sen Gupta. Interestingly most of the amendments were relating to linguistic and grammatical errors of the Bill. The Third Reading on the Bill was held on 4 November 1972 and on the same day the Assembly adopted the Constitution of Bangladesh. To commemorate this historic day, 4 November is observed as the ‘Constitution Day.’ It was given effect from 16 December 1972, on the first anniversary of the ‘victory day’ of Bangladesh.**

**The original hand written Constitution was of 93 pages. The main writer of the original Constitution was Mr Abdur Rouf. The handwritten Constitution was decorated by noted Artist Joynal Abedin. The hand written Constitution, both Bengali original one and its corresponding English translated one, was signed by the Members of the Constituent Assembly on 14 December 1972. The then only opposition Member [currently Awami League MP] did not sign the original hand written Constitution. At the time of the Constitution being adopted, the President and Prime Minister were Justice Abu Sayed Chouwdhry and Sheikh Mujibur Rahman respectively.**

**The Constitution has been so for amended fifteen times: most of the Amendments were made for the personal [for example Sixth Amendment, Ninth Amendment and Eleventh Amendment etc.] and/or party political interests [Fourth Amendment, Eighth Amendment and Fifteenth Amendment etc.] as opposed to national interests. Fifteen Amendments, within 40 years- time, seem to be quite high in number compared to the constitutional Amendments in other similar democratic countries during the same corresponding period.**

## Following the [Bangladesh Liberation War](http://en.wikipedia.org/wiki/Bangladesh_Liberation_War) of 1971, Bangladesh became independent on [December 16](http://en.wikipedia.org/wiki/December_16), [1971](http://en.wikipedia.org/wiki/1971). After the independence, the first constituent assembly was formed by the lawmakers from [Awami League](http://en.wikipedia.org/wiki/Awami_League) who were previously elected in [East Pakistan](http://en.wikipedia.org/wiki/East_Pakistan) provincial assembly in the Pakistani election of 1970. The constitution of [Bangladesh](http://en.wikipedia.org/wiki/Bangladesh) was adopted by the Constituent Assembly on [4 November](http://en.wikipedia.org/wiki/November_4) [1972](http://en.wikipedia.org/wiki/1972). It came into effect from [16 December](http://en.wikipedia.org/wiki/December_16) [1972](http://en.wikipedia.org/wiki/1972), on the first anniversary of the victory day. Suspended following coup of 24 March 1982, restored 10 November 1986.

## Organs of the State

As per the constitution of the republic it comprises three basic organs:

1. Legislature Branch
2. Executive Branch
3. Judicial Branch

## 

## Articles

The constitution of Bangladesh is divided into 11 parts, which are further subdivided into 153 articles. In addition, there are 4 schedules.

### Part I: The Republic

This section defines the nature of the country, its state religion and other national issues. According to it, Peoples Republic of Bangladesh is a unitary republic consisting of the territories of the former [East Pakistan](http://en.wikipedia.org/wiki/East_Pakistan) and also included territories (some enclaves exchanged with [India](http://en.wikipedia.org/wiki/India)). The state religion is [Islam](http://en.wikipedia.org/wiki/Islam), but all other religions can be practised in peace and harmony. The state language is [Bangla](http://en.wikipedia.org/wiki/Bengali_language) and the national anthem is the first ten line of the song [Amar Sonar Bangla](http://en.wikipedia.org/wiki/Amar_Sonar_Bangla) written by [Rabindranath Tagore](http://en.wikipedia.org/wiki/Rabindranath_Tagore). The national flag is a red circle on a green background. The national emblem is the national flower [Shapla](http://en.wikipedia.org/wiki/Shapla) (nympoea-nouchali) resting on water, having on each side and ear of paddy and being surmounted by three connected leaves of jute with two stars on each side of the leaves. This section also mandates that the portrait of prime minister must be displayed in all government, semi-government and autonomous offices. The capital of the country is [Dhaka](http://en.wikipedia.org/wiki/Dhaka). The citizens are to be known as [Bangladeshis](http://en.wikipedia.org/wiki/Bangladesh).

Finally Part I asserts that all power belong to the people and the constitution, being the supreme law of the country, will supersede any other laws and regulations.

### Part II: Fundamental principles of state policy

This part describes the fundamental principles. The original 1972 constitution had 4 basic principles: [Secularity](http://en.wikipedia.org/wiki/Secularity), [Nationalism](http://en.wikipedia.org/wiki/Nationalism), [Democracy](http://en.wikipedia.org/wiki/Democracy) and [Socialism](http://en.wikipedia.org/wiki/Socialism) (meaning economic and social justice for all). However, later amendments replaced [Secularity](http://en.wikipedia.org/wiki/Secularity) with "Absolute trust and faith in the Almighty Allah shall be the basis of all actions”.

Part II's article 9, 10, and 11 declares the rights of the people. Article 9 provides guidelines for quotas for the underrepresented communities, women, and peasants. Article 10 states the equal rights of women. Article 11 states that Bangladesh would be a democracy, with guaranteed human rights. Article 13, 14, 15, and 16 deal with principal of ownership, emancipation of workers and peasants, provision of basic necessities, and rural development. Article 17 states that the basic education will be free and compulsory for all children. The remaining articles (18-25) provide various guarantees for public health and morality, equality of opportunity, work as a right and duty, duties of citizens and of public servants, separation of Judiciary from the executive, national culture, national monuments, and promotion of international peace, security and solidarity, respectively.

### Part III: Fundamental rights

#### Laws inconsistent with fundamental rights to be void

As per Constitution, Part III:

Laws inconsistent with fundamental rights to be void.(26)

Equality before law. (27)

Discrimination on grounds of religion, etc.(28)

Equality of opportunity in public employment.(29)

Prohibition of foreign titles, etc. (No citizen shall, without the prior approval of the President, accept any title, honour, award or decoration from any foreign state.) (30)

Right to protection of law. -31

Protection of right to life and personal liberty.-32

Safeguards as to arrest and detention. -33

Prohibition of forced labour. -34

Protection in respect of trial and punishment. -35

Freedom of movement-36.

Freedom of assembly.-37

Freedom of association. -38

Freedom of thought and conscience, and of speech.-39

Freedom of profession or occupation.-40

Freedom of religion.-41

Rights to property. -42

Protection of home and correspondence.-43

Enforcement of fundamental rights. -44

Modification of rights in respect of disciplinary.

Power to provide indemnity.

Saving for certain laws.

Inapplicability of certain articles.

#### Equality before law

This part states that all Bangladeshi citizens regardless of race, religion etc. are equal in before the judiciary system of Bangladesh.

#### Fundamental Foreign Policy

* The State shall base its international relations on the principles of respect for national sovereignty and equality, non-interference in the internal affairs of other countries, peaceful settlements of international disputes, and respect for international law and the principles enunciated in the United Nations Charter, and on the basis of those principles shall:
  + Strive for the renunciation of the use of force in international relations and for general and complete disarmament,
  + Uphold the right of every people freely to determine and build up its own social, economic and political system by ways and means of its own free choice, and
  + Support oppressed peoples throughout the world waging a just struggle against imperialism colonialism or racialism.
* The State shall endeavor to consolidate, preserve and strengthen fraternal relations among Muslim countries based on Islamic solidarity.

**Chapter Two**

**The Concept of Culture and Society**

**Culture and Cultural diversity**

**Defining Culture**

Culture has been defined various ways. It also interpreted and explained differently by different experts. **"The way we do things around here"** is a common sense definition of culture. It is better to regard **culture as referring to the shared assumptions, beliefs, values and norms, actions as well as artifacts and language patterns. It is an acquired body of knowledge about how to behave and shared meanings and symbols which facilitate everyone's interpretation and understanding of how to act within an organization.** Culture is the unique whole, the heart and soul that determines how a group of people will behave. **Cultures are collective beliefs that in turn shape behavior.** They can include: **Cognitive frameworks, Shared meanings and perceptions, Behavioral codes, Values, stories, heroes & heroines, Symbols & rituals.**

**Culture is the pattern of shared basic assumptions, vales and beliefs that the group learned as it solved its problems of external adaptation and internal integration.** This pattern has proven successful over time and is taught to new members as the correct way to perceive, think and feel in relation to these problems. **According to Giddens (2002) culture is the ways of life of the members of a society or of groups within a society.**

***Tailor (1959)* defines “culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by a man as a member of a society.”** Similar view of thought has been reflected in ***Aveil’s (1990)*** explanation on culture. He defines **culture as a way of life, the sum total of one’s philosophy, norms, beliefs, values, morals, habits, customs, art and literature.** He described all of those variables as interlocked and influences each other and ultimately influences the behavior of individual and groups.

**Defining organizational culture**

Basically, **organizational culture is the personality of the organization.** Culture is comprised of the assumptions, values, norms and tangible signs (artifacts) of organization members and their behaviors. A key role for culture is to differentiate the organization from others and provide sense of identity for its members. Cultures do not have to be logical or consistent, in fact they seldom are and can appear quite haphazard and chaotic to the outsider. An organization can also have subgroups with different cultures and with varying agendas. **A strong culture is one that is internally consistent, is widely shared, and makes it clear what it expects and how it wishes people to behave.** Finally o**rganizational culture is a pattern of shared employees beliefs, customs, values, behaviors, and ways of doing and thinking about the organization. Such beliefs are learned, shared, and transmitted by and through the organization’s employees.**

**Dimensions of Culture**

One culture may be distinguished from another culture on certain dimensions, such as:

* **Nature of People:** What do people of a particular culture think of human beings-as honest or dishonest, trustworthy or untrustworthy, good or bad? People have ways of thinking about other people.
* **Interpersonal Relationships:** Do people stress individualism or collectivism? Are they individual oriented or group oriented?
* **Relationship with Nature:** How do people of a particular culture view relationship between people and the environment? Is there control over nature or subordination to it?
* **Achievement Orientation:** Do people prefer activity to being where they are? Are they achievement oriented or leisure seeking?
* **Time Orientation:** Do they think of the past or of the future? Some cultures continue to bask under the glory of their past without paying much attention to their present or the future.
* **Concept of Space:** How do people view space? Should we sit close to each other or at a distance? Should there be a hall or private cabins for officials to sit?

**Cultural Diversity**

It is not only cultural beliefs that differ across cultures; the diversity of human behavior and practices is also remarkable. Acceptable forms of behavior vary widely from culture to culture and often contrast dramatically with what people from western societies consider normal. Small societies, such as early hunting and gathering societies, tend to be culturally uniform or monoculture. Now a day most of the industrialized societies are culturally diverged and the concept of cultural diversity is considered as positive. **There are big cities creating societies culturally diverged. Global and internal migration, globalization, colonialism etc have led to populations dispersing across boarders and settling in new areas. This lids to the emergence of societies which are cultural composites; meaning that the population is made up of a number of groups from diverse cultural, ethnic and linguistic background.** There are about 45 ethnic or indigenous groups along with majority Bangalee people have made Bangladesh a country with cultural diversity.

**Managing cultural diversity in an organization**

Modern organization is getting larger with different tasks, responsibilities as well as huge number of staffs with different capacities and skills. **Within the organization various patterns of culture is emerging on the basis of tasks, responsibility as well as the personal norms, values and attitudes of the personnel. Now organizations are becoming more increasingly diverse in terms of gender, race, ethnicity, and nationality because of globalization of services. An increasing number of foreign employees are getting connected with welfare or business agencies both directly and indirectly in order to run organization. This growing diversity offers opportunities to work in a multi-cultural environment, but at the same time throws up serious challenges because it is not an easy task for people coming from different culture to work together in harmony.** Although creativity develops in decision making and strategy formulation, workers from different country and culture face challenge at operation level due to communication problem, less idea of the community where agency is working as well as sometimes organizational conflicts are emerged that restricts smooth operation of the agency. But we can not ignore cultural diversity living in a global village. So we should effectively use the diversity that can improve the work environment and work strategy of the organization. In order to manage this diversity, it is imperative to blend the cultures in such a way that one provides strength for the weaknesses of the other. That is they should complement and supplement rather than supplant. **There is a naive assumption that people belonging to the same culture are always in agreement. But it is not the fact. On the other hand, having difference in culture is not bad in itself, but this difference should not have roots in differing cultural background. Therefore in order to manage cultural diversity organization should follow some steps:**

* At the time of the selection of employees it is essential to justify his/her cross-cultural behavior competency
* Employees should be encouraged to develop tolerance and appreciation of all culture
* Person-to-person counseling is essential to stop cultural clashes
* Take initiative to create mindset and work culture for multicultural environment
* Recognition of cultural diversity as positive
* Explanation of unwritten rules of the organization to employees
* Arrange joint responsibility for two individuals from different culture so that they can understand each other and a well-rounded perception is established.
* Help employees balance personal and professional needs.

Growing cultural diversity offers opportunities in the sense that it imparts more vigor, freshness, creativity and innovation to decision-making and strategy formation, but at the same time it is also offers serious challenges in the sense that it will entail heavy costs in terms of communication problems, organizational conflicts and consequent high turnover of people. Developing an awareness of and appreciation for cultural differences will be critical for organizational success.

**Values and norms**

Fundamental to all cultures are the ideas which define what is **considered important, meaningful, and desirable.** These abstract ideas are values and these give meaning and provide guidance to humans as they interact with the social world. **Values are beliefs about what is right and wrong and what is important in life.** *Being faithful to a single sexual partner* is an example of a value that is prominent in most western societies.

**Norms are the rules of behavior which reflect or represent a culture’s values.** Values and norms work together to shape how members of a culture behave within their surroundings. **Values and norms guide our behavior and attitude. Values and norms vary enormously across culture. Even within one society or community values may be contradictory.**

Cultural values and norms **change** in the courses of time **due to the impact of different variables. Modernization and innovation, globalization, education etc are important among them.**

**Socialization**

The term **socialization** is used by [sociologists](http://en.wikipedia.org/wiki/Sociology), social [psychologists](http://en.wikipedia.org/wiki/Psychology) and [educationalists](http://en.wikipedia.org/wiki/Education) to refer to the process of learning one’s [culture](http://en.wikipedia.org/wiki/Culture) and how to live within it. **For the individual it provides the skills and habits necessary for acting and participating within their society.** For the society, inducting all individual members into its moral norms, attitudes, values, motives, social roles, language and symbols is the ‘means by which social and cultural continuity are attained’ (Clausen 1968: 5). **Therefore, the process by which children or other new members of society, learn the ways of life of their society is called socialization. Socialization is the primary channel for the transmission of culture over time and generations (Giddens, 2002:26). Infact it is a lifelong learning process of culture.**

## Types

***Primary socialization***

Primary socialization occurs when a child learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. For example if a child saw his/her mother expressing a discriminatory opinion about a minority group, then that child may think this behavior is acceptable and could continue to have this opinion about minority groups.

***Secondary socialization***

Secondary socialization refers to the process of learning what is appropriate behavior as a member of a smaller group within the larger society. It is usually associated with teenagers and adults, and involves smaller changes than those occurring in primary socialization. e.g. entering a new profession, relocating to a new environment or society.

***Developmental socialization***

Developmental socialization is the process of learning behavior in a social institution or developing your [social skills](http://en.wikipedia.org/wiki/Social_skills).

***Anticipatory socialization***

Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships.

***Re-socialization***

Re-socialization refers to the process of discarding former behavior patterns and accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle (Schaefer & Lamm, 1992: 113). Re-socialization can be an intense experience, with the individual experiencing a sharp break with their past, and needing to learn and be exposed to radically different norms and values. An example might be the experience of a young man or woman leaving home to join the military.

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## Agents of Socialization

Agents of socialization are the people and groups that influence our self-concept, emotions, attitudes, and behavior.

1. **The** [**Family**](http://en.wikipedia.org/wiki/Family). Family is responsible for, among other things, determining one's attitudes toward [religion](http://en.wikipedia.org/wiki/Religion) and establishing [career](http://en.wikipedia.org/wiki/Career) goals.

1. [**Education**](http://en.wikipedia.org/wiki/Education)**.** Education is the agency responsible for socializing groups of young people in particular skills and values in society.
2. [**Peer groups**](http://en.wikipedia.org/wiki/Peer_group)**.** Peers refer to people who are roughly the same age and/or who share other social characteristics (e.g., students in a college class).
3. **The** [**Mass Media**](http://en.wikipedia.org/wiki/Mass_Media).
4. **Other Agents**: Religion, Work Place, The State.

### Media and socialization

Theorists like Parsons and textbook writers like Ely Chinoy (1960) and Harry M. Johnson (1961) recognized that socialization didn’t stop when childhood ended. They realized that socialization continued in adulthood, but they treated it as a form of specialized education. Johnson (1961), for example, wrote about the importance of inculcating members of the US Coastguard with a set of values to do with responding to commands and acting in unison without question.

Later scholars accused these theorists of socialization of not recognizing the importance of the [mass media](http://en.wikipedia.org/wiki/Mass_media) which, by the middle of the twentieth century were becoming more significant as a social force. There was concern about the link between television and the education and socialization of children – it continues today – but when it came to adults, the mass media were regarded merely as sources of information and entertainment rather than moulders of personality. According to these scholars, they were wrong to overlook the importance of mass media in continuing to transmit the culture to adult members of society.

In the middle of the twentieth century the pace of cultural change was accelerating, yet Parsons and others wrote of culture as something stable into which children needed to be introduced but which adults could simply live within. As members of society we need to continually refresh our ‘repertoire of habits, beliefs, and values, the appropriate patterns of emotional response and the modes of perception, the requisite skills and knowledge’ as Chinoy (1961: 75) put it.

Some sociologists and theorists of culture have recognized the power of mass communication as a socialization device. [Dennis McQuail](http://en.wikipedia.org/w/index.php?title=Dennis_McQuail&action=edit&redlink=1) recognizes the argument:

… the media can teach norms and values by way of symbolic reward and punishment for different kinds of behaviour as represented in the media. An alternative view is that it is a learning process whereby we all learn how to behave in certain situations and the expectations which go with a given role or status in society. Thus the media are continually offering pictures of life and models of behaviour in advance of actual experience (—McQuail 2005: 494).

### Gender socialization and gender roles

Henslin (1999:76) contends that "an important part of socialization is the learning of culturally defined gender roles." Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialization. The family is certainly important in reinforcing [gender roles](http://en.wikipedia.org/wiki/Gender_roles), but so are one’s friends, school, work and the mass media. Gender roles are reinforced through "countless subtle and not so subtle ways" (1999:76).

**Organizational socialization**

The socialization of members in an organization is essentially a group process. Actually it is a learning process and any decision or work style or office values, culture etc. are transmitted from experienced to inexperienced and workers adopt in the working environment of the organization. Organization itself organizes training and orientation for the employees so that their behavior can be influenced in favor of the organization goals as well as they fit into the culture of the organization. Employees are also show willingness to adapt because they have upward focus, want to please superiors, gain their approval and learn about the new working environment. Employees can learn many things of the organization form their colleagues and supervisors through formal and informal interaction with them. **So, it is the process by which culture are transmitted senior to new employees providing the social knowledge and skill needed to successfully perform organizational roles and jobs (Sharma, 2000).** Sharma (2000) describes few formal and informal means of socialization, such as:

* **Formal means:** Leadership vision statement, corporate philosophy statements, list of dos and don’ts, code of ethical conducts, rewarding/paralyzing certain actions etc.
* **Informal means:** Glorifying certain events, publicly lauding certain actions and decrying certain others, and placing role models before employees etc.

From above discussion we can identify some means of organizational socialization:

* Training and orientation
* Personal interest of the employees
* Organization meeting and supervision
* Fellow staffs
* Leadership statements
* Manuals, scripts and reports
* Circulars
* Organization structure
* Norms, values, rules and regulations of the organization

**Organizational socialization is a systematic process which has a sequence of steps:**

* Careful selection of the personnel at the entry level having value in consonance with organization’s culture.
* Making newly hired personnel vulnerable through on the job experiences to exercise a conscious choice of organizational norms and values.
* Training the personnel on the charier path, performance evaluation and building up of commitment.
* Measuring and rewarding performance
* Emphasis on identification with organizational values as a service to higher human values.
* Reinforcement of the stories and folklore of enduring values to the organization.
* Exemplary recognition and promotion of role models/mentors.

**Acculturation**

**Acculturation is the exchange of cultural features that results when groups of individuals having different cultures come into continuous first hand contact; the original cultural patterns of either or both groups may be altered, but the groups remain distinct**. (Kottak 2007) However, anthropologist [Franz Boas](http://en.wikipedia.org/wiki/Franz_Boas) (1888, pp. 631-632) argued that all people acculturate, not only "savages" and minorities:

**"It is not too much to say that there is no people whose customs have developed uninfluenced by foreign culture, that has not borrowed arts and ideas which it has developed in its own way", giving the example that "the steel harpoon used by American and Scotch whalers is a slightly modified imitation of the Eskimo harpoon**".

Subsequently, anthropologists [Redfield](http://en.wikipedia.org/wiki/Robert_Redfield), [Linton](http://en.wikipedia.org/wiki/Ralph_Linton) and [Herskovits](http://en.wikipedia.org/wiki/Melville_J._Herskovits) (1936, p.149) developed the oft quoted definition:

**"Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups".**

Despite definitions and evidence that acculturation entails two-way processes of change, research and theory have continued with a focus on the adjustments and changes experienced by minorities in response to their contact with the dominant majority.

Portrait of Native Americans from the Cherokee, Cheyenne, Choctaw, Comanche, Iroquois, and Muscogee tribes in American attire. Photos dates from 1868 to 1924.

Thus, acculturation can be conceived to be the processes of cultural learning imposed upon minorities by the fact of being minorities. If [enculturation](http://en.wikipedia.org/wiki/Enculturation) is first-culture learning, then acculturation is second-culture learning. This has often been conceived to be a uni-dimensional, zero-sum cultural conflict in which the minority's culture is displaced by the dominant group's culture in a process of assimilation.

# Cultural assimilation

## Cultural assimilation is when an individual or individuals adopts some or all aspects of a dominant culture (such as its religion, language, norms, values etc.). Cultural assimilation is a process of [socialization](http://en.wikipedia.org/wiki/Socialization). It can be a voluntary process, but can also sometimes be the result of involuntary political decisions.

**Social Stratification**

The division of society into classes or strata, which form a hierarchy or prestige and power, is an almost universal feature of social structure which has, throughout history, attracted the attention of philosophers and social scientists.

**Social Stratification** in Bangladesh has its roots in the past. Although the dynamics of religion largely shaped the context of its development, the relevance of economic and political factors is no less significant. The Hindu society in Bengal was built along the caste lines although the widely known four-fold classification [brahman](http://www.banglapedia.org/httpdocs/HT/B_0611.HTM), [ksatriya](http://www.banglapedia.org/httpdocs/HT/K_0306.HTM), [vaisya](http://www.banglapedia.org/httpdocs/HT/V_0010.HTM) and [sudra](http://www.banglapedia.org/httpdocs/HT/S_0578.HTM) did not emerge in the classical manner. The two middle castes, *Ksatriya* and *Vaisya,* were not visible in the way they were in other parts of India. In Bengal the main caste division was between the Brahmans and the non-Brahmans. The latter category was the admixture of different sub-castes that emerged through unregulated interactions of different castes. The Brahmans occupied the highest position of the social ladder. As there were geographical divisions among the Brahmans ([radha](http://www.banglapedia.org/httpdocs/HT/R_0004.HTM) and *Barendra* Brahman), there was another category called *Kaibarta* Brahman. Some proverb says that the local Brahmans were not skilled in [vedas](http://www.banglapedia.org/httpdocs/HT/V_0029.HTM) and that vacuum was filled in by the Brahmans who migrated from northern India and became known as *Kaibarta Brahman*.

The non-Brahman sub-castes were broadly divided into three hierarchical categories: superior admixture, medium admixture and inferior admixture. The first category included twenty sub-castes, including *karan* or *kayastha* (writer), *ambastha* or *baidya* (traditional physician), [tanti](http://www.banglapedia.org/httpdocs/HT/T_0049.HTM) (weavers), *ugra* (warrior) and others. The second category included twelve sub-castes like [swarnakar](http://www.banglapedia.org/httpdocs/HT/S_0637.HTM) (goldsmith), *dhibor* (fishermen) etc. And the last category included nine sub-castes like [chandal](http://www.banglapedia.org/httpdocs/HT/C_0110.HTM) (persons cremating corpses), *chamar* (cobblers) and others. Members of the last category were the untouchables.

Some British colonial administrators first pointed out that the Muslim social stratification in India was patterned after the Hindu Caste System. However, it remained a matter of debate how far the basic principles of caste system (purity/pollution, commensality, endogamy, or hereditary occupation) had determined the Muslim stratification pattern. James Wise identified eighty castes among the Muslims as early as the nineteenth century, while Gait found only three. The latter noticed the clustering of social strata. The three broad clusters included *Ashraf* or higher class Muslims, *Ajlaf* or lower class Muslims, and *Arzal* or the degraded classes. The first cluster consisted of *Sayed*, *Sheikh*, *Pathan* and *Mughal,* while the next two incorporated as many as fifty occupational castes.

It was noted that endogamy or intra-caste [marriage](http://www.banglapedia.org/httpdocs/HT/M_0159.HTM) was followed among Muslims. The presence of higher caste Muslims in Bengal was much less significant than what it was in the upper part of India. Social hierarchy among Muslims of Bengal was less pronounced. Some believed that the majority of the Bengal Muslims were the converts from the lower caste Hindus; hence steep hierarchy could not emerge among them. One important consequence of the less rigidity of Muslim stratification pattern was the opportunity for mobility among the castes. It was possible for a lower caste Muslim to move into the higher position. Such mobility was largely propelled by the accumulation of wealth.

The flexibility of Muslim social stratification derived its dynamics from a different ideological pattern known as s*harafati*. It alluded to the noble background of a person. It was more to do with one's pedigree than any deep religious ideology like Hindu caste system. According to Hindu religious myth, the four castes originated from the four different parts of Brahman, the supreme lord. It was also predicted that the Brahmancaste emanated from the head, while the Sudra, the lowest caste from the feet. On the contrary, [islam](http://www.banglapedia.org/httpdocs/HT/I_0102.HTM) did not offer any such interpretation on the origin of caste. As a result, mobility in Muslim stratification could have been possible particularly owing to the fact that one could maneuver the history of pedigree.

Agrarian structure played the most important role from an earlier period in the making of social stratification what gradually assumed the present shape. The largest bulk of the population lived in the countryside with a small urban counterpart. Those living in the countryside primarily derived subsistence from [agriculture](http://www.banglapedia.org/httpdocs/HT/A_0077.HTM), and therefore, one cannot ignore the social relationship grown out of agrarian structure. [zamindar](http://www.banglapedia.org/httpdocs/HT/Z_0009.HTM)s or the revenue collectors were the most powerful class in the agrarian structure since the pre-colonial time in Bengal and the new colonial land policy of 1793 did not disturb the basic equilibrium. There was change of hands in land ownership but the class did not disappear. Below the class of *zamindar* there was a vast peasant cultivator class. Subsequent land policy in the colonial period, particularly the sub-infeudation ([madhyasvatvas](http://www.banglapedia.org/httpdocs/HT/M_0031.HTM) or *pattanidari*) created intermediate rent collecting interests resulting in the emergence of numerous agrarian layers, known as *Jotedar*, *Gantidar*, *Howladar*, or *Talukdar, or Bhuiyan, etc.* The aggregate effect of introducing different land tenure measures was the emergence of a highly stratified society based on land interests.

Agrarian society during the colonial time also witnessed the emergence of a rich peasant class who happened to occupy an important position in social stratification. At least one specific development created the pre-condition for the emergence of rich/proto-capitalist peasants: the market integration of Bengal agriculture with the global economy particularly with the onset of [indigo](http://www.banglapedia.org/httpdocs/HT/I_0053.HTM) and [jute](http://www.banglapedia.org/httpdocs/HT/J_0135.HTM) cultivation. The rich peasant class enjoyed economic wealth and power in rural society. On the other hand, agrarian society during colonial time also went through the process of proletarianisation/pauperisation with the consequent emergence of landless class. While different land tenure measures influenced the class composition of the agrarian structure and in turn social stratification, the growing capitalization facilitated the emergence of agricultural wage workers. The social stratification pattern that emerged during the colonial time comprised the superior landed class, landed intermediaries with several layers, rich peasants/proto-capitalists, poor peasants/sharecroppers, and agricultural working class coming from the landless and marginal peasants.

With the invasion of British rule in the urban areas important changes took place at the level of urban social stratification. A pristine [bhadralok](http://www.banglapedia.org/httpdocs/HT/B_0442.HTM) or **gentlemen** class consisted of educated professionals (**lawyers, teachers, doctors, engineers, service holders** and others) emerged in urban Bengal reaping the benefits from the new educational and occupational opportunities. On the other hand, the size of the newly emerged business class was small and characteristically not comparable with the bourgeois counterpart of the West. Earlier, the social status enjoyed by the traders or [banian](http://www.banglapedia.org/httpdocs/HT/B_0263.HTM)s was lesser than the higher caste like the Brahmans and it changed during the colonial time. Business class also became educated and the vice versa. Landed aristocracy became the frontrunners among the *bhadralok*. In terms of lifestyle and values they presented novel characteristics. In the arenas of art, culture and politics their novelties were prominent.

One of the significant developments immediately after the partition of the subcontinent was the abolition of z*amindari* land system in Bangladesh. Since historically most zamindars came from the Hindu community, their migration to India after partition created a sort of vacuum in social structure. The Muslim traditional wealthy class linked to agriculture came to occupy that vacuum, although it was a fact that their size was minuscule. The same period also witnessed the strengthening of the process of emergence of a rich peasant/agricultural capitalist class owing to the introduction of agricultural modernization in the early 1950s and they became strong contenders for the upper echelon of social stratification. Another important class that emerged was the educated Muslim middle class who also mastered sufficient status in society and came to be known as Muslim Bhadralok just before and following the partition.

What drew one's attention at this point was the shifting premise of social stratification. Determination of status through descent line gradually lost its importance altogether. Despite agricultural capitalization and limited industrialization, the process of capitalist development during the Pakistan period was not strong enough to produce a differentiated society. The dependent capitalism always hindered the emergence of a capitalist social order noticed in the industrial West comprising bourgeoisie, white collars, and blue collars. Instead, the comprador bourgeoisie, surrogate middle class, and lumpen proletariat occupied the social space in urban areas.

Traditional institutions like lineage or *gushti* continued to function during Bangladesh period. One cannot, however, ignore the difference between rural and urban stratification pattern in this regard. **Rural social stratification has been fashioned after the status of the economic classes. Wealth is the important determinant of social status. Land ownership is an important variable for wealth. There are other manifestations of social status. For example, service holders, teachers and professionals in many areas enjoy higher social status as the member of the educated class.** Nevertheless, material wealth overrides other elements in determining social status. A person may hold a reputed lineage but if he is not wealthy he can not command sufficient status in rural society.

**The following agrarian classes and groups are found to constitute rural society with hierarchical status and prestige: capitalist farmers, rich peasants, middle peasants, marginal peasants and the landless.** The capitalist farmers are wealthy, own land and technology, hire outside labor and carry out cultivation for the market. Rich peasants are also wealthy and hire outside labor but they are still engaged in cultivation. Middle peasants are primarily subsistence cultivators with occasional market participation and primarily depending on household labor. Marginal peasants combine cultivation and labor sale to ensure subsistence. The landless people are the wage workers primarily engaged in agriculture. About three-fourths of rural households belong to the categories of marginal peasants and landless.

The effect of 'pauperisation', the process that results in the emergence of landless households without adequate employment, is found quite significant in rural Bangladesh. **In rural stratification there are other traditional groups such as** [**kamar**](http://www.banglapedia.org/httpdocs/HT/K_0059.HTM)**s (blacksmiths),** [**swarnakar**](http://www.banglapedia.org/httpdocs/HT/S_0637.HTM)**s (goldsmiths), sweepers,** [**tanti**](http://www.banglapedia.org/httpdocs/HT/T_0049.HTM)**s (weavers),** [**kalu**](http://www.banglapedia.org/httpdocs/HT/K_0050.HTM)**s (oil pressers, and others who enjoy minimum status.** The roles of some of these groups are now taken over by the professional producers. For example, edible oil comes from the mill.

Economic status of a rural household is found to be subject to mobility when examined over a long span of time. There are different forces what result in the changes of the economic condition of rural households. Many surplus producing rural households gradually turned into subsistence and later deficit households. On the other hand, many deficit households gradually became surplus ones. Market forces, demographic forces, inheritance laws, household splitting are some of the important factors causing such mobility.

The rural social stratification in Bangladesh has not always been reflected in the differences of lifestyles, customs, norms and languages of different classes. Common features in dresses or languages sometimes blur the differences manifested in social status. For example, *lungi* andshirtare the dresses worn by the rural people irrespective of economic differentiation, though the very poor often do not use shirts simply because they can not buy them. Social festivals and ceremonies like [eid-ul fitr](http://www.banglapedia.org/httpdocs/HT/E_0028.HTM)and [eid-ul azha](http://www.banglapedia.org/httpdocs/HT/E_0027.HTM)are marked by the spirit of community. The notion of *samaj* or community spirit in the countryside reduces the effect of social division. Patron-client relationship also to some extent establishes the relationship between the rich and the poor. *Khandan* or lineage status is also taken into account. For example, *Chowdhury*, *Khandakar*, *Syed*, etc. are known as aristocratic or *khandani* *gushti*. At the time of establishment of matrimonial relationship, the rich prefer the rich. The differences in social stratification are interpreted by the differences in material prosperity. Lavish living and extravagant expenses indicate one's wealth accompanied by status and power. However, upper strata are gradually becoming educated, and a social difference between the educated and non-educated is emerging. Gradually, a Bhadralokclass may also appear in the countryside with a distinct lifestyle based on modern education, etiquette and culture.

The urban social stratification is beset with important regional variation. While most district towns are still small and backward, a few are relatively advanced. Three cities, Dhaka, Chittagong and Khulna, incorporate large industrial and commercial units along with a vibrant service sector. Cosmopolitanism has come to shape the nature of social stratification of the community living in those large cities. Modern classes like corporate executives, civil bureaucrats, professionals, intellectuals, art workers, industrialists and businessmen emerged in the urban areas. A large labor force engaged in both formal and informal sectors also characterize the urban population. Wealth and education largely determine urban social status. The traditional factor like lineage background has reduced to a level of minimum significance. Urban lifestyles, dresses, etiquette etc vary along class lines as well as the recreational activities.

A survey conducted in the late 1980s revealed that the heads of 43.4% households of Dhaka city were salaried professionals working in government offices, corporations, banks and private firms and it also included teachers, doctors, lawyers and others. The class composed of large business, medium business and small business constituted 36.7% while low skill or no skill workers constituted 12.5%. Another 7.4% was found without any formal occupational involvement and they comprised housewives, students, unemployed and others. One can stratify the above four classes into two broad groups and assume that the former two are higher status groups and the latter two lower status groups. Business people command wealth and subsequently social status. There is a very close association between social status and power. The business people significantly control politics. However, all politically powerful people do not enjoy social status in the eyes of the common people. Educated people enjoy a fair social status despite the fact that they are not always rich. The person who can successfully combine wealth and education surpasses others in terms of enjoying social status. Artists in different branches of art also enjoy status. Social status enjoyed by the wealthy and the educated are not always very clearly distinguishable.

To some extent the underlying norm of a community comes to play a role in determining to whom they will assign more social status. It should not be ignored that wealth does not always ensure social status. For example, if a person is involved in some kind of activities stigmatized in the eyes of the society, his wealth matters a little in the determination of his social status. **Recently, *mastans* (hooligans) emerged as a social category in both urban and rural areas. They command wealth and power but are looked down upon by the society.**

Despite the fact that poor industrialization, illiteracy and [poverty](http://www.banglapedia.org/httpdocs/HT/P_0240.HTM) mark the socio-economic condition of Bangladesh society, processes have been taking place rapidly towards a transition from traditional to modern social structure.

**Chapter Three**

**Social Class, Caste and Social Change**

**Social Class**

**Social class** refers to the [hierarchical](http://en.wikipedia.org/wiki/Hierarchy) distinctions (or [stratification](http://en.wikipedia.org/wiki/Social_stratification)) between individuals or groups in [societies](http://en.wikipedia.org/wiki/Societies) or [cultures](http://en.wikipedia.org/wiki/Cultures). Usually most societies have some notion of social class , but concretely defined social classes are not found in every known type of human societies. Some traditional [hunter-gatherer](http://en.wikipedia.org/wiki/Hunter-gatherer) societies do not have social classes, often lack permanent leaders, and actively avoid dividing their members into hierarchical power structures In these societies, individuals are able to do the same activities. Since there is little labor specialization and no food surpluses are produced, there is little necessity or even opportunity for classes to form and develop.

The factors that determine class vary widely from one society to another. Even within a society, different people or groups may have very different ideas about what makes one "higher" or "lower" in the [social hierarchy](http://en.wikipedia.org/wiki/Social_hierarchy). **Some questions frequently asked when trying to define class include 1) the most important criteria in distinguishing classes, 2) the number of class divisions that exist, and 3) the extent to which individuals recognize these divisions if they are to be meaningful.**

## The most basic class distinction is between the powerful and the powerless.People in social classes with greater [power](http://en.wikipedia.org/wiki/Power_(sociology)) attempt to cement their own positions in society and maintain their ranking above the lower social classes in the [social hierarchy](http://en.wikipedia.org/wiki/Social_hierarchy). Social classes with a great deal of power are usually viewed as [elites](http://en.wikipedia.org/wiki/Elite), at least within their own societies.

## Determinants of class

In so-called [non-stratified societies](http://en.wikipedia.org/wiki/Social_stratification#Non-stratified_societies), there is no concept of social class, power, or hierarchy beyond temporary or limited [social statuses](http://en.wikipedia.org/wiki/Social_status). In such societies, every individual has a roughly equal social standing in most situations.

In societies where classes exist, one's **class is determined largely by**:

* personal or household per capita [income](http://en.wikipedia.org/wiki/Income) or [wealth](http://en.wikipedia.org/wiki/Wealth) / [net worth](http://en.wikipedia.org/wiki/Net_worth), including the [ownership](http://en.wikipedia.org/wiki/Ownership) of land, property, [means of production](http://en.wikipedia.org/wiki/Means_of_production), etc.
* [occupation](http://en.wikipedia.org/wiki/Profession)
* [education](http://en.wikipedia.org/wiki/Education) and [qualifications](http://en.wikipedia.org/wiki/Professional_certification)
* [family background](http://en.wikipedia.org/wiki/Ancestry)

Those who can attain a position of power in a society will often adopt distinctive lifestyles to emphasize their [prestige](http://en.wikipedia.org/wiki/Prestige) and to further rank themselves within the powerful class. Often the adoption of these stylistic traits (which are often referred to as [cultural capital](http://en.wikipedia.org/wiki/Cultural_capital)) is as important as one's wealth in determining class status, at least at the higher levels:

* [costume](http://en.wikipedia.org/wiki/Costume) and [grooming](http://en.wikipedia.org/wiki/Grooming)
* [manners](http://en.wikipedia.org/wiki/Manners) and cultural [refinement](http://en.wikipedia.org/wiki/Refinement). For example, [Bourdieu](http://en.wikipedia.org/wiki/Pierre_Bourdieu) suggests a notion of high and low classes with a distinction between [bourgeois](http://en.wikipedia.org/wiki/Bourgeoisie) tastes and sensitivities and the [working class](http://en.wikipedia.org/wiki/Working_class) tastes and sensitivities.
* political standing vis-à-vis the church, government, and/or social clubs, as well as the use of honorary [titles](http://en.wikipedia.org/wiki/Title)
* [reputation](http://en.wikipedia.org/wiki/Reputation) of honor or disgrace
* [language](http://en.wikipedia.org/wiki/Language), the distinction between elaborate code, which is seen as a criterion for "upper-class", and the restricted code, which is associated with "lower classes"

Defining [Ascribed status](http://en.wikipedia.org/wiki/Ascribed_status) versus [Achieved status](http://en.wikipedia.org/wiki/Achieved_status) deals with the actual individual person's role in class identification, and on whether or not one's social standing is determined at birth or earned over a lifetime.

[Achieved statuses](http://en.wikipedia.org/wiki/Achieved_status) are acquired based on merit, skills, abilities, and actions. Examples of achieved status include being a doctor or even being a criminal—the status then determines a set of behaviors and expectations for the individual.

Communities are stratified in various ways. But the principle type of stratification is seen in the phenomenon of the class. Classes are psycho-social grouping.

**Social Classes in Bangladesh**

**Upper class**: 1) Upper-upper class

2) Lower-upper class

**Middle class**: 1) Upper-middle class

2) Lower-middle class

**Lower class**: 1) Upper-lower class

2) Lower-lower class

**Caste**

**Castes are systems of occupation, endogamy, social culture, social class, and political power, the assignment of individuals to places in the social hierarchy is determined by social group and cultural heritage.** Although India is often now associated with the word "**caste**", it was first used by the Portuguese to describe inherited class status in their own European society.

One of the hereditary social classes in Hinduism that restrict the occupation of their members and their association with the members of other [**castes**](http://www.merriam-webster.com/dictionary/castes) a**:** a division of society based on differences of wealth, inherited rank or privilege, profession, occupation, or race b**:** **the position** conferred by caste standing **:** [**prestige**](http://www.merriam-webster.com/dictionary/prestige)**:** a system of rigid social stratification characterized by hereditary status, endogamy, and social barriers sanctioned by **custom, law, or religion:** a specialized form (as the worker of an ant or bee) of a polymorphic social insect that carries out a particular function in the colony

When status is wholly predetermined, so that men are born to their lot in life without any hope of changing it, then class takes the extreme form of caste.

**Every Hindu necessarily belong to the caste of his parents and in that caste the inevitably remains. No accumulation of wealth and no exercise of talents can alter his caste status and marriage is prohibited or severely discoursed.**

**Social Change**

**Definition of Social Change**: Social change is the change in Social structure. Social structure is a web of Social relationships. Hence, Social change is a change in social structure involving social relationships.

**Social relationships include**

1) Social processes

2) Social patterns

3) Social interactions.

According to Jones ‘**Social change is a term used to describe variations or modifications of any aspect of social processes, social pattern, social interactions, or social organization”.**

**K. Davis “By Social change is meant only such alterations as secure in Social organization – that is, the structure and functions of society’**

Merrill and **Elbridge ‘Social change means that large numbers of persons are engaging in activities that differ from those which they or their immediate engaged in sometime before.** Society is composed of a vast or complex network of patterned human relationships in which all men participate. When human behavior is in the process of modification, this is only another way of indicating that social change is occurring.’

**Therefore, social change is a general term which refers to-**

* Change in the nature, the social institutions, the social behavior or the social relationship of a society or community of people.
* Any events or an action that affects a group of individuals that have shared values or characteristics.
* Acts of advocacy for the cause of changing society in a positive way (subjective)

**Causes of Social Change**

The causes of social change below affect or characterize every aspect of society across the world. On a macro scale, they shape all of our major social institutions (economics, politics, religion, family, education, science/technology, military, legal system, and so on. On a micro scale, they shape our values, attitudes, beliefs and behaviors. In sum, they influence our ways of life.

# *1. Technological and Economic Changes*

a) Agricultural advancements: Examples include irrigation, the plow, cotton gin.   
Lead to surplus food, which lead to population growth and urbanization. People were able to work outside of the farm.

b) Industrialization: The process of moving from an agrarian based economy in which the primary product is food to an industrial or post industrial economy in which the primary product is goods, services and information. The process of changing from a manual labor force to a technology driven labor force in which machines play a large role

Lead to changes in:

a. Work – people work outside of the home/community, which lead to changes in gender (value of, child care, value of labor).

b. Work became centered and organized around machines, Alienation.

c. Weapons production – guns, nuclear weapons.

d. Information Society, Information overload.

Characteristics of industrialized societies:

·        Smaller percentage of workforce employed in agriculture

·        Increased division of labor, specialization of occupations

·        Increase in education of workforce

·        Increase in economic organizations (businesses)

·        Stronger link between government and economy – interdependent

·        Technological change – new goods and services produced and new occupations result; control of environment and the need to do so.

·        Geographical mobility

·        Occupational mobility

·        Population change:

·        Demographic transition; move from (1) high birth rates and high death rates (with smaller population sizes) to (2) high birth rates and low death rates (with extreme population growth) to (3) low birth rates and low death rates (with populations maintenance).

·        People have fewer children as society industrialized because role of family changes and technological advancements allow control of reproduction.

·        Families change from extended to nuclear families due to geographic and occupational mobility. Family is no longer mainly seen as an economic unit.

**All of the major causes of global social change are tied to changes in technology and economics.**

***2. Modernization***

Modernization is the process of moving from an agrarian to industrial society.

Characteristics of modern societies

·        Larger role of government in society and bureaucracy to run governments

·        Large, formal organizations and division of labor based on specialization of skills and abilities into occupations. Bureaucracy plays in again here.

·        Forming of social institutions to regulate behavior.

·        Laws and sanctions to regulate behavior.

·        Control over and management of environmental resources: oil, water, land, animals, etc... The ability to mass produce food, energy, etc...

·        Larger role of science in society to produce knowledge to advance society. Larger role of education and universities.

·        Improved quality of life – higher per capita GDP, ability to buy good and services, more recreational time, better public health, housing

·        Self-efficacy

·        Ability to adapt, expect, and desire continuous change. Example: change of governments; replacing goods and services such as cars, phone service, marriages; change in occupations and careers.

***3. Urbanization***

Urbanization is also a process by which large populations live in urban areas rather than rural areas. Usually results from economic opportunities: either people move to a city for jobs, or rural areas become the sites of large businesses which leads to population growth.75% of the US population lives in urban areas. 43% of world population lives in urban areas. Cities offer social benefits as well as economic benefits: transportation, schools, diffusion of new products and services, health care, cultural resources

Characteristics of urban populations:

·        More diversity

·        Independence

·        Weaker social attachments – higher crime

·        Secularization

·        Mass communication systems

If urbanization occurs to fast, infrastructure can not support population (transportation, public health issues, housing, schools, emergency services, jobs). This can result in poverty and class conflict. Class conflict and poverty may also result if large urban areas experience loss of jobs.

***4. Bureaucratization***

Bureaucratization is the process by which most formal organizations in a society (businesses, government, non-profits) run their organizations via the use of extreme rational and impersonal thinking, an extreme division of labor, and record keeping.

All tasks and functions broken down into small parts which become positions in the organizational hierarchy. Roles attached to positions. Pay and benefits attached to positions not persons. People can rotate in and out of positions but organization survives with little change. Although bureaucratization allows us to be highly efficient and effective and produce surpluses of goods and services, it also can lead to extreme inefficiencies:

·        People in the organization become machine like – just performing the specific aspects of their role; no more, no less. People interactions with the organizations become machine like – example, voice systems.

·        Wasting of workforce skills

·        Inefficient transactions – have to speak to 10 different people before you get to the right person.

·        Mass amounts of paperwork –jobs becomes largely processing paperwork.

·        Miscommunication

·        Power is held by a few at the top of the hierarchy which can become problematic if they seek to protect their individual power in the organization. Bureaucrats.

·        Temptation to cheat – corporate crimes. Often because of a lack of checks and balances which gets lost in the maze of offices, departments, positions, supervisors, managers, administrators, etc… or because of extreme power/position in the organization and ability to exploit it.

·        Goal of departments becomes to survive in the organization and protect their own resources, rather than work together to provide a product.

# *5. Conflict and Competition*

Examples: War: due to religion, ethnic tensions, competition for resources

Gender and Women’s Movement: equal pay, property: Today; day care, occupational segregation

Class: Unions – minimum wage, 40 hour work week, overtime. Today -- health insurance, education vouchers

[Sexuality](http://roperweb.ropercenter.uconn.edu/cgi-bin/hsrun.exe/roperweb/pom/pom.htx;start=HS_special_topics?Topic=homosexuality): Homosexuality becoming less stigmatized, but still denied civil and human rights.

Positive Outcomes: solidarity, safety valve, social change, “welfare enhancing”

Negative Outcomes: inequality, violence

# *6. Political and Legal Power*

a) Elected officials:

Redistribution of wealth: income and property taxes. Today: Sales tax, tax “relief”

Pass laws: affirmative action, ability to sue insurance companies, increase minimum wage (leads to change in unemployment, part-time employment, health insurance premiums and coverage)

b) Unelected officials

Corporate power (jobs, goods and services and cost of, culture, donations to political campaigns, interlocking directorates, inner circle/power elite

# *7. Ideology*

a) Religious beliefs.

Rise of capitalism in U.S. due to religious beliefs and Protestant work ethic.  
Religious beliefs sometimes lead to revolution and civil wars which lead to new countries. Religion legitimizes gender and sexual inequality.

b) Gender: names, jobs, welfare

c) Ideology often legitimizes inequality.

***8. Diffusion***: Rate at which populations adopt new goods and services.

Much of the material in this chapter can be applied to marketing (celebrity drink milk campaigns), public health (birth control in less developed countries)

***9. Acculturation***

Examples: Asian Americans, American Indians (Lumbee vs. Cherokee)

We can prevent social change by preventing acculturation – example, China and the Cultural Revolution; Afghanistan, Iraq

**Chapter Four**

**Rural Power Structure and Economy of Bangladesh**

**Rural Power Structure**

Rural power structure is an elite group constituted by people holding influential positions within rural society, or organization. Those persons or groups constitute the actual ruling power through their economic, social, and institutional position. These people hold key decision making authority within rural community based on their position.

Important factors that determine the rural power structure in Bangladesh are **economic positions, heredity, amount of landholding, education, occupation, control over means of production, capacity to create violence and the proximity to political power or government functionaries.** Water lords controlling [irrigation](http://www.banglapedia.org/httpdocs/HT/I_0095.HTM) can exert enormous influence on the rural power structure. Patron-client relationship forms the basis of rural politics. Rural leaders like Union Council chairmen or members and other local *madbars* play the role of patrons. Traditionally, the general masses surround them or people enjoying their blessings form various cliques or factions, each having its own norms and values generated usually by its patron.

Traditional norms and values still play a dominant role in the rural social structure. Religious values and superstitions tend to uphold the status quo. Social change is slow, piety is emphasized, and internalization of modern values sometimes faces constraints. Among Muslims *pir, fakir*, and *maulana* are highly esteemed for their acclaimed nearness to *Allah*. However, the increase in the [literacy](http://www.banglapedia.org/httpdocs/HT/L_0111.HTM) rate, establishment of schools, colleges and hospitals, decentralization of administration, penetration of urban values, remittances of native people from abroad etc., are bringing considerable changes in the rural social structure.

Urban social structure is marked by important regional variations. [dhaka](http://www.banglapedia.org/httpdocs/HT/D_0145.HTM), [chittagong](http://www.banglapedia.org/httpdocs/HT/C_0208.HTM) and [khulna](http://www.banglapedia.org/httpdocs/HT/K_0247.HTM) cities incorporate large industrial and commercial pursuits along with vibrant service sectors. Cosmopolitan culture and modern values transmitted from the West have come to shape the nature of the urban social structure. The urban arena is now endowed with modern classes like corporate executives, civil bureaucrats, professionals, intellectuals, artists, industrialists and businessmen. Wealth and education largely determine urban social status. Traditional factor like lineage and background bears little significance in determining social status. Urban lifestyles, dresses, etiquette, recreational activities etc. vary along class lines as well as wealth.

A few large cities of Bangladesh are now afflicted with over-urbanization, multiplying crimes, unusual growth of slum dwelling and spread of informal sectors. Over the past few years, an unprecedented number of the rural people have migrated to the capital city. Rural values admixture with urban ones have resulted in a peculiar cultural development. The city poor faces severe housing scarcity, which leads them to live under the roofs of different institutions and in open places including roadsides and parks. The rapid growth of informal sectors has generated categories like domestic workers, prostitutes, and underworld criminals.

The political structure is characterized by encapsulation and rural values and traditional ways have engulfed the major political institutions. Hooliganism and musclemanship have become rampant and are also playing a role in shaping the politics. Nevertheless, the middle class and business communities continue to dominate the power structure. Family background, education, wealth and position in job and politics still tend to determine the status of a social leader.

If we evaluate rural power structure in Bangladesh, these people belong to special classes and influential due to having control over means of productions. These people are not truly the representatives of mass people of rural community. It is said that they are never truly representatives, because the rich and influential classes manage to win the election. The election system failed to recognize the authoritarian nature of traditional rural power structure and no provision was made to protect the politically weak, depressed and exploited classes.

**Definition of Local Self-Government**

Local Self-Government refers to the operations of corporation, municipalities, district boards and other are bodies which are entrusted with the executions of functions relating to and concerning the residents of a given area or locality

**Functions of Local Self-Government**

It is said that efficient local self government is a means of balanced economic and social development. They have multiple functions related to the development of their respective constituencies. However, we can divide their responsibilities into the following categories:

**1) Direct functions**

**a) Functions Relating to Cultural Development :** provide instruction, control of environment by planning the town or the city, maintaining and supporting of art galleries, museums, zoos, Libraries and other places of public recreation such as parks and gardens and centers for games and sports.

**b) Social and Physical Functions:**

* 1. Sanitations
  2. Drainage for public health
  3. Medical relief and other arrangements for checking the spread of diseases and epidemics.
  4. Construction, maintenance and repair of roads , lighting of street, promotion of local safety against fire and other accidents and regulations of structures and traffic

1. Water supply, heat, light, public transport, collection and disposal of waste.

**2) Indirect Functions:** To conduct election of their members, to provide uses advice and action, to assess property for taxations, to plan, to control and audit of local finances.

**Forms of Local Self-Government**

1. Union Parisad
2. Upazila parisad
3. Pourashaba
4. City Corporation
5. Hill District Local Government System

# Rural Economy

# Agriculture in Bangladesh

[Bangladesh](http://en.wikipedia.org/wiki/Bangladesh) has a primarily agrarian economy. [Agriculture](http://en.wikipedia.org/wiki/Agriculture) is the single largest producing sector of the economy since it comprises about 30% of the country's [GDP](http://en.wikipedia.org/wiki/GDP) and employs around 60% of the total labor force. The performance of this sector has an overwhelming impact on major macroeconomic objectives like [employment](http://en.wikipedia.org/wiki/Employment) generation, [poverty](http://en.wikipedia.org/wiki/Poverty) alleviation, human resources development and [food security](http://en.wikipedia.org/wiki/Food_security).

Most Bangladeshis earn their living from [agriculture](http://en.wikipedia.org/wiki/Agriculture). Although [rice](http://en.wikipedia.org/wiki/Rice) and [jute](http://en.wikipedia.org/wiki/Jute) are the primary crops, [wheat](http://en.wikipedia.org/wiki/Wheat) is assuming greater importance. [Tea](http://en.wikipedia.org/wiki/Tea) is grown in the northeast. Because of Bangladesh's fertile [soil](http://en.wikipedia.org/wiki/Soil) and normally ample [water](http://en.wikipedia.org/wiki/Water) supply, rice can be grown and harvested three times a year in many areas. Due to a number of factors, Bangladesh's labor-intensive agriculture has achieved steady increases in food grain production despite the often unfavorable weather conditions. These include better flood control and [irrigation](http://en.wikipedia.org/wiki/Irrigation), a generally more efficient use of fertilizers, and the establishment of better distribution and rural credit networks. With 35.8 million metric tons produced in 2000, rice is Bangladesh's principal crop. National sales of the classes of [insecticide](http://en.wikipedia.org/wiki/Insecticide) used on rice, including granular carbofuran, synthetic pyrethroids, and malathion exceeded 13,000 tons of formulated product in 2003. The insecticides not only represent an environmental threat, but are a significant expenditure to poor rice farmers. The [Bangladesh Rice Research Institute](http://en.wikipedia.org/wiki/Bangladesh_Rice_Research_Institute) is working with various [NGOs](http://en.wikipedia.org/wiki/NGO) and international organizations to reduce insecticide use in rice.

In comparison to rice, wheat output in 1999 was 1.9 million metric tons. Population pressure continues to place a severe burden on productive capacity, creating a food [deficit](http://en.wikipedia.org/wiki/Deficit), especially of wheat. Foreign assistance and commercial [imports](http://en.wikipedia.org/wiki/Import) fill the gap. [Underemployment](http://en.wikipedia.org/wiki/Underemployment) remains a serious problem, and a growing concern for Bangladesh's agricultural sector will be its ability to absorb additional manpower. Finding alternative sources of employment will continue to be a daunting problem for future governments, particularly with the increasing numbers of landless [peasants](http://en.wikipedia.org/wiki/Peasant) who already account for about half the rural labor force.

## Food crops

Although rice and jute are the primary crops, [maize](http://en.wikipedia.org/wiki/Maize) and [vegetables](http://en.wikipedia.org/wiki/Vegetables) are assuming greater importance. Due to the expansion of irrigation networks, some wheat producers have switched to cultivation of maize which is used mostly as [poultry](http://en.wikipedia.org/wiki/Poultry) feed. Tea is grown in the northeast. Because of Bangladesh's fertile soil and normally ample water supply, rice can be grown and harvested three times a year in many areas. Due to a number of factors, Bangladesh's labor-intensive agriculture has achieved steady increases in food grain production despite the often unfavorable weather conditions. These include better flood control and [irrigation](http://en.wikipedia.org/wiki/Irrigation), a generally more efficient use of [fertilizers](http://en.wikipedia.org/wiki/Fertilizers), and the establishment of better distribution and rural credit networks. With 28.8 million metric tons produced in 2005-2006 (July–June), rice is Bangladesh's principal crop. By comparison, wheat output in 2005-2006 was 9 million metric tons. Population pressure continues to place a severe burden on productive capacity, creating a food [deficit](http://en.wikipedia.org/wiki/Deficit), especially of wheat. Foreign assistance and commercial imports fill the gap. Underemployment remains a serious problem, and a growing concern for Bangladesh's agricultural sector will be its ability to absorb additional manpower. Finding alternative sources of employment will continue to be a daunting problem for future governments, particularly with the increasing numbers of landless [peasants](http://en.wikipedia.org/wiki/Peasant) who already account for about half the rural labor force.

Bangladesh is the fourth largest [rice](http://en.wikipedia.org/wiki/Rice) producing country in the world. National sales of the classes of insecticide used on rice, including granular [carbofuran](http://en.wikipedia.org/wiki/Carbofuran), synthetic [pyrethroids](http://en.wikipedia.org/wiki/Pyrethroid), and [malathion](http://en.wikipedia.org/wiki/Malathion) exceeded 13,000 tons of formulated product in 2003. The insecticides not only represent an environmental threat, but are a significant expenditure to poor rice farmers. The [Bangladesh Rice Research Institute](http://en.wikipedia.org/wiki/Bangladesh_Rice_Research_Institute) is working with various [NGOs](http://en.wikipedia.org/wiki/NGO) and international organizations to reduce insecticide use in rice.

[Wheat](http://en.wikipedia.org/wiki/Wheat) is not a traditional crop in Bangladesh, and in the late 1980s little was consumed in [rural](http://en.wikipedia.org/wiki/Rural) areas. During the 1960s and early 1970s, however, it was the only commodity for which local consumption increased because external [food aid](http://en.wikipedia.org/wiki/Food_aid) was most often provided in the form of wheat. In the first half of the 1980s, domestic wheat production rose to more than 1 million tons per year but was still only 7 to 9 percent of total food grain production. Record production of nearly 1.5 million tons was achieved in FY 1985, but the following year saw a decrease to just over 1 million tons. About half the wheat is grown on land those have irrigation facilities. The proportion of land devoted to wheat remained essentially unchanged between 1980 and 1986, at a little less than 6 percent of total planted area.

Wheat also accounts for the great bulk of imported food grains, exceeding 1 million tons annually and going higher than 1.8 million tons in FY 1984, FY 1985, and FY 1987. The great bulk of the imported wheat is financed under aid programs of the [United States](http://en.wikipedia.org/wiki/United_States), the [European Economic Community](http://en.wikipedia.org/wiki/European_Economic_Community), and the [World Food Programme](http://en.wikipedia.org/wiki/World_Food_Programme).

Food grains are cultivated primarily for [subsistence](http://en.wikipedia.org/wiki/Subsistence). Only a small percentage of total production makes its way into commercial channels. Other Bangladeshi food crops, however, are grown chiefly for the domestic market. They include [potatoes](http://en.wikipedia.org/wiki/Potatoes) and [sweet potatoes](http://en.wikipedia.org/wiki/Sweet_potatoes), with a combined record production of 1.9 million tons in FY 1984; [oilseeds](http://en.wikipedia.org/wiki/Oilseed), with an annual average production of 250,000 tons; and [fruits](http://en.wikipedia.org/wiki/Fruit) such as [bananas](http://en.wikipedia.org/wiki/Bananas), [jackfruit](http://en.wikipedia.org/wiki/Jackfruit), [mangoes](http://en.wikipedia.org/wiki/Mangoes), and [pineapples](http://en.wikipedia.org/wiki/Pineapple). Estimates of [sugarcane](http://en.wikipedia.org/wiki/Sugarcane) production put annual production at more than 7 million tons per year, most of it processed into a coarse, unrefined sugar known as [gur](http://en.wikipedia.org/wiki/Gur), and sold domestically.

**Fisheries of Bangladesh**

Bangladesh being a first line littoral state of the [Indian Ocean](http://en.wikipedia.org/wiki/Indian_Ocean) has a very good source of marine resources in the [Bay of Bengal](http://en.wikipedia.org/wiki/Bay_of_Bengal). The country has an exclusive economic zone of 41,000 square miles (110,000 km2), which is 73% of the country’s land area. On the other hand, Bangladesh is a small and developing country overloaded with almost unbearable pressure of human population. In the past, people of Bangladesh were mostly dependent upon land-based proteins. But, the continuous process of industrialization and urbanization consumes the limited land area. Now there is no other way than to harvest the vast under water [protein](http://en.wikipedia.org/wiki/Protein) from the Bay of Bengal, which can meet the country's demand.

More than 80 percent of the animal protein in the Bangladeshi diet comes from [fish](http://en.wikipedia.org/wiki/Fish). Fish accounted for 6 percent of [GDP](http://en.wikipedia.org/wiki/GDP) in the [fiscal year](http://en.wikipedia.org/wiki/Fiscal_year) of 1970, nearly 50 percent more than modern industrial manufacturing at that time. Most commercial [fishermen](http://en.wikipedia.org/wiki/Fishermen) are [low-caste](http://en.wikipedia.org/wiki/Caste) [Hindus](http://en.wikipedia.org/wiki/Hindus) who eke out the barest subsistence working under primitive and dangerous conditions. They bring a high degree of skill and ingenuity to their occupation; a few of the most enterprising ones are aided by domesticated [otters](http://en.wikipedia.org/wiki/Otters), which behave like shepherds, swimming underwater, driving fish toward the fisherman's net (and being rewarded themselves with a share of the catch). Fish for local consumption are generally of freshwater varieties.

As of the end of 1987, prevailing methods for culturing [shrimp](http://en.wikipedia.org/wiki/Shrimp) in Bangladesh were still relatively unsophisticated, and average yields per hectare were low. In the late 1980s, almost all inland shrimping was done by capture rather than by intensive aquaculture. Farmers relied primarily on wild postlarval and juvenile shrimp as their sources of stock, acquired either by trapping in ponds during [tidal water](http://en.wikipedia.org/wiki/Tide) exchange or by gathering from local [estuaries](http://en.wikipedia.org/wiki/Estuaries) and stocking directly in the ponds. Despite the seemingly low level of technology applied to shrimp aquaculture, it became an increasingly important part of the frozen seafood industry in the mid-1980s.

The [World Bank](http://en.wikipedia.org/wiki/World_Bank) and the [Asian Development Bank](http://en.wikipedia.org/wiki/Asian_Development_Bank) financed projects to develop shrimp aquaculture in the 1980s. Much of the emphasis was on construction of modern hatcheries. Private investors were also initiating similar projects to increase capacity and to introduce modern technology that would increase average yields.

#### Marine Fisheries in Bangladesh

The economic potential of the marine fisheries sector in Bangladesh is considered to be enormous in recognition of the country’s 710 kilometre coastline and Exclusive Economic Zone, which spreads over an area of 164,000 square kilometres. Marine capture currently accounts for about 20 percent of the total fish production in Bangladesh. The remaining amount is inland capture and culture fish. The production of marine fish grew at an average annual rate of roughly 3.6 percent during the 1990s.

The marine fisheries sector is a source of employment and income for a large sector of the population, particularly in rural areas. According to the Ministry of Fisheries and Livestock (MOFL), employment in this sector has increased from 123,562 in 1984 to 916,539 in 1999, implying that the annual growth of employment was 14.3 per cent during 1984-1999 (GOB, 2001a). This growth rate is faster than that of marine fisheries production, which was 3.9 percent annually between 1984-1999, and indicates that an increasing number of people have found their livelihoods in the sector. The fast employment growth in the sector potentially results from limited employment opportunities in other sectors. The contribution of the fisheries sector to total domestic export earnings is also significant, representing about 5 t0 6 per cent (Table 1). Unfortunately, no direct estimate of the country’s export of marine fish is readily available. The export of fishery products such as frozen shrimp, dry fish, salted fish, fish maw, shark-fin, tortoise and turtles is increasingly emerging as a prominent economic activity in Bangladesh, amounting to US $303 million in the fiscal year 2002, or 4.76 per cent of total exports.

In Bangladesh production in the marine fisheries sector is generally carried out by small mechanized and non-mechanized boats. A current calculation by the MOFL (GOB, 2001a) suggests that there are about 21,830 mechanized and 28,707 non-mechanized boats engaged in fishing in the country. In addition, 67 officially approved trawlers are conducting industrial fishing, of which 48 are engaged in shrimp fishing and the remaining 19 in other forms of fishing (GOB, 2001a).

**Livestock**

Traditionally, the livestock sector in Bangladesh has been, as in most of South-Asia, complementary to the subsistence economy, with Dairy, and Fisheries being raised for village consumption, and poultry mainly being used for draught purposes. Livestock industries are important in Bangladesh and make a significant contribution to food production. Thus, livestock production on a small farm usually plays a complementary, yet significant role to crop production. Livestock utilize byproducts from crop production, generate income and diversify employment opportunities for the family. In particular, the importance of the poultry and cattle industries in Bangladesh seems to have increased in recent years, whereas fisheries play a relatively minor role.

Under existing farming systems in Bangladesh, 65 per cent of farmers are still small farmers living in rural areas, of whom almost 80+ per cent are self-employed (BBS, 2000). These small farm households, whose living standard is mostly at the subsistence level, frequently operate an integrated farming system, consisting of field crops, horticulture, fishery and livestock. Livestock include buffalo, cattle, and poultry.