

# The Role of Professor Abul Khair Nazmul Karim to the Emergence and Development of Sociology in Bangladesh: A Historical Analysis

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> <i>Date of Submission:</i> 07-01-2025 <i>Date of Acceptance:</i> 27-01-2025 <i>Date of Publication:</i> 24-03-2026</p> <hr/> <p><i>Keywords:</i> <i>A. K. Nazmul Karim, Sociology, University of Dhaka, Bangladesh, Emergence and Development.</i></p>	<p><i>Throughout history, various disciplines in different areas have emerged and developed through the work of numerous theorists, philosophers, and scholars. A few theorists and scholars, not all, contributed much more effectively, paving the way for the development of a new discipline. A. K. Nazmul Karim was one of them who was one of the founding fathers of Sociology in Bangladesh. This study pivotally focused on the role of A. K. Nazmul Karim in the emergence and development of Sociology in Bangladesh. An extensive historical analysis was conducted to examine the impacts of Karim's direct and indirect activities, as a teacher and a sociologist, on the emergence and development of Sociology in Bangladesh. Results showed that, through the great efforts of Nazmul Karim and with the help of UNESCO, the Sociology department was established as a separate discipline at the University of Dhaka in the 1957-58 academic session. Karim's contribution to developing academic curriculum, conducting research and publication, providing inspiration and guidelines to practice sociological study, engaging students with empirical research, arranging and participating in seminars, symposiums, and conferences, as well as circulating sociology discourse at university and college levels, has paved the way for the growth of Sociology discourse across Bangladesh. The findings of this study would provide important guidelines for students, teachers, and researchers in Bangladesh to explore and apply sociological knowledge.</i></p>

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## Introduction

In Bangladesh, the development and growth of Sociology didn't follow in the same footsteps as the West, where the Sociology discipline first emerged. The Sociology discipline took formal take off in the early 19th century because of the Industrial Revolution, secularization, alienation, class conflict, and the modern state brought about dramatic changes in European society (Connell, 2007). In terms of Bangladesh, the emergence and growth of Sociology might be regarded as "a case of borrowing from abroad". The Sociology discipline was imported as well as diffused in Bangladesh from Europe (Kais, 2010). In the mid of nineteenth century, Bengal intellectuals such as Ishwar Chandra Vidyasagar, Akshay Kumar Maitreya, Bankim Chandra Chattopadhyay, Debendra Nath Mitra, and some other intellectuals played a great role in creating a renaissance in Bengal. They became inspired by the ideology of English philosopher Bentham and the idea of the French Revolution. Besides the thought and ideology of English society, the thought of French sociologist Saint-Simon and the thought of August Comte inspired the youth of Bengal. In fact, the thoughts and ideology of the French Revolution philosophers, such as; Russo, Voltaire, and Comte's idea of Sociocracy, created enthusiasm among the intellectuals of Bengal (Sen, 1984).

In 1921, Dhaka University was established based on the Dhaka University Report 1912 and the permission of the Kolkata University Commission in 1917. Government administration took the first step to develop Sociology as a separate discipline in the subcontinent. Because the education commissioners of the Indian government sent a letter to the foremost Vice Chancellor of the University of Dhaka, P.J. Hurt, to include Sociology as a part of 100 marks in the I.C.S examination. Based on this proposal, in the 1925-26 academic session of the University of Dhaka, Sociology was included with ethics as the fifth part of honors in the Philosophy department. In 1926, "Ethics of Sociology" was included as the 3rd paper in the M.A level. This was the formal starting to provide sociological studies at the University of Dhaka in Bangladesh. In the 1940s, besides the Philosophy department, the Political Science department played a great role in providing sociological study in Bangladesh. The course "The Elements of Sociology" was included as the 5th paper in the Political Science department in the 1939-40 academic sessions (Sen, 2003). Ajit Kumar Sen, who was the teacher of the Political Science department, took the course "Sociology". In 1942, everyone who graduated from the Political Science department had to take Sociology as a compulsory course. For this reason, the professor of Lucknow University of India, Radhakamal Mukerjee, and a professor at Calcutta (Kolkata) University, Benoy Kumar Sarkar, came to Dhaka University to take viva-voce of students of the Political Science department. The relationship between these two sociologists and the University of Dhaka played a great role in emerging and developing sociological studies in Bangladesh. A.K. Nazmul Karim, who was one of the favorite students of Ajit Kumar Sen, joined the Political Science department as a part-time lecturer in the 1949-1950 education session. Next year,

he joined as a permanent lecturer in the Political Science Department (Sen, 1984).

In the 1950s, French anthropologist Professor Claude Levi-Strauss visited Dhaka as an agent of UNESCO to start the study of Sociology and Anthropology in Bangladesh. The teachers who met Professor Levi-Strauss, Nazmul Karim, were among them. They got promises from Strauss to establish the Sociology department at Dhaka University (Sen, 1984). Until 1967, UNESCO provided its support for the development of the Sociology discipline at the University of Dhaka by providing consultants from various countries of the world (Kais, 2010). To develop the course of Sociology under the Political Science department, UNESCO appointed a trio of specialists, who were Professor Dr. J. Den Hollander from Amsterdam University, Netherlands; Johan Humlum from Denmark, and Lecturer Mr. John S. Arid from Michigan University, USA (Sen, 1984). They taught the students about sociological concepts under Political Science department. As a result, the students and teachers of the Political Science department became more interested in practicing the knowledge of Sociology (Kais, 2010; Sen, 1984). For the purpose of establishing Sociology as a separate discipline, Karim went to the United States by taking an East Pakistan State Scholarship in 1951 for a master's degree at one time in 'Sociology' and 'Government' from Columbia University. He obtained a master's degree separately in both the "Government" and "Sociology" disciplines in 1953 and came back to the University of Dhaka (Sen, 1984; Ahmed, 2022). Within the effort of Nazmul Karim, the area of Sociology became more popular and disseminated under the Political Science department (Sen, 1984). From 1921 to 1956, sociological books and articles of many talented teachers of different departments at Dhaka University and other intellectual people of society as well as their precious texts and speeches in different seminars and symposiums played a great role in establishing Sociology as a separate department at the University of Dhaka (Sen, 1984). For example– The Articles and books of Ajit Kumar Sen such as; "The Background of Hindu Political Thought", "Impact of Modern Psychology on Recent Politics", "Some Aspects of Religion and Science in Relation to Democratic Theory", "Sentiment and Reason in Pakistan Constitution Making", "Communism and Islam" as well as the articles of A. K. Nazmul Karim such as; "Dharmer Biborton O Marxbad", "Bhugol O Bhogban", " Purbo Simanter Odhibasi", "Cultur'er Lorai", "Bhugol O Bhogban", "Some Aspects of Popular beliefs among Muslim of Bengal", "Changing Society in India & Pakistan" are more sociological. Because in their writings, the thoughts of Ibn Khaldun, Karl Marx, Max Weber, Ferdinand Tonnies, and Edvard Westermarck are clearly represented (Sen, 1984).

Finally, the Sociology department was established as a separate discipline in 1957-58 education years at the University of Dhaka with the help of both Dhaka University and UNESCO. The Sociology department started its activities with four teachers, among them three were foreign, who were Dr. Pierre Bessaignet, Dr. Margaret Elizabeth, and Dr. Hafij Jayedi, where A.K. Nazmul Karim was the only

Bengali teacher of the newly emerged Sociology department at the University of Dhaka. French Social Anthropologist Dr. Pierre Bessaignet was appointed as the 1st head of the newly emerged Sociology department (Sen, 1984). In the 1960-61 education year, a Postgraduate program was launched, and in the 1980-81 education session, the M.Phil. course was started at the Sociology department of the University of Dhaka. Syed Ali Noqi obtained his P.H.D degree as the 1st person of Sociology department at the University of Dhaka under the supervision of Late Professor A.K. Nazmul Karim in 1983. Chronologically, the Sociology department was established in 1969 as a separate discipline in Rajshahi University. Fazlur Rashid Khan, who was a former student and teacher of Dhaka University, became the first head of the Sociology department when it started its journey as a separate discipline at Rajshahi University. On the other hand, Sociology also started its journey as a separate discipline at Chittagong University in 1970, where D. Mohammad Badrud Duza was appointed as the 1st Principal (Sen, 2003). The establishment of the Sociology Department at Rajshahi and Chittagong University also inspired the students of Bangladesh to obtain and practice sociological knowledge to a great extent. So, the development of the sociological field become much wider in Bangladesh with the passage of time. Sociology departments have started their journey in almost every public university as a separate discipline. In science and technical specialized public universities, as well as in some private universities, Sociology is taught as a major and minor course. In Bangladesh Agricultural University, Rural Sociology, which is a sub-discipline of Sociology, was established as a separate department (Kais, 2010), whereas in other agricultural universities, Sociology is indoctrinated as minor courses. Sociology has also started its journey in a large number of colleges under the affiliation of Bangladesh National University at the graduate and undergraduate levels. Thus, the Sociology discipline has made development in Bangladesh to a greater extent than before (Islam and Islam, 2005).

### **Objectives**

In this paper, the author has analyzed the role of A.K. Nazmul Karim in the emergence & development of Sociology in Bangladesh. In addition to that, this study analyzes Karim's direct activities that he played as a teacher at the University of Dhaka and as a sociologist during his lifetime. This paper also analyzed the impacts of Karim's Major books and articles as secondary sources to find out and disseminate major sociological concepts that cover major areas of discussion within the field of Sociology.

### **Methodology**

This historical research has been conducted based on historical sources. Here, the role of A. K. Nazmul Karim has been analyzed from a historical perspective. A detailed background discussion has been analyzed to clarify the historical context of Karim's role in the emergence and development of Sociology in Bangladesh.

Hence, the direct activities of Karim that he had performed as a teacher of Dhaka University and as a sociologist, as well as his numerous books and articles, are the major area of discussion within this study. Numerous memoirs and editorial comments in newspapers on Karim, as well as different articles and books about Karim, have been taken into consideration as the main sources of this study. The historical roles of Karim in the emergence and development of Sociology in Bangladesh have also been analyzed in the guise of the storytelling method.

### **Karim, the Pioneer of Sociology in Bangladesh**

A.K. Nazmul Karim was one of the founding pioneers of Sociology in Bangladesh. He achieved fame in the international area for his sociological fundamental research, sociological articles, and books (The Dainik Bangla, 1982, November 20). In 1950, Nazmul Karim joined Dhaka University as a lecturer in the Political Science department with the help of Ajit Kumar Sen. When Ajit Kumar Sen went to Calcutta (Kolkata) in the 1951-52 education year, Karim took the responsibility to teach the 'Sociology' course under the Political Science Department (Sen, 1984). Actually, Karim learned and practiced sociological issues under the supervision of Ajit Kumar Sen, who was the teacher and colleague of Karim. Ajit Kumar Sen was impressed by Karim because of Karim's socio-analytical articles. Sen (1947, as cited in Sen, 1984) claimed that:

*Sj. A. K. Nazmul Karim, M. A. was a student of mine for 3 years having had courses in foreign Governments, Sociology and Public Administration. Both as a students and as a young man he has impressed me very favorably. Even before his M. A. Examination, he has published several articles and I have carefully read six of them. They relate to the social life of the Tipra tribes in East India, to the problem of conflict of culture in Bengal, the bearing of geography on Hindu and Muslim Culture in Bengal, The Soviet Constitution, Marxism and the Evolution of Religion etc. From a perusal of these articles, I can confidently say that he knows how to think. I shall be glad if he gets an opportunity to use his talents in this direction. (p.145)*

After reading Karim's articles on society, culture, and civilization, Ajit Kumar Sen was so impressed that he suggested Karim to utilize his sociological knowledge properly to the development of Sociology in Bangladesh (Sen, 1984)

In the 1950s, anthropologists Levi Struss and Professor Bertrand visited Dhaka University. At that time Karim presented logic to them for opening the Sociology department in Dhaka University. They became satisfied by the logic of Karim and supported Karim to establish the Sociology department (The Songbad, 1982, November 21). In 1951-1952, for the purpose of establishing Sociology as a separate discipline, Karim went University of New York, Colombia by taking an East Pakistan Government scholarship. It is notable that the authority of the University of Dhaka had granted 2 years' study leave for A.K. Nazmul Karim

as a lecturer of Sociology before the establishment of the Sociology department as an autonomous discipline. He studied there for two years on “Sociology” and “Government”. After completing his course with good results, he came back to the country. So, the area of sociological study became disseminated within the initiatives of A. K. Nazmul Karim under the Political Science department (Sen, 1984). Karim’s contribution to the introduction and circulation of a modern issue like Sociology will be unforgettable because with his effort and with the help of UNESCO, the Sociology department started its journey as a separate discipline in the 1957-58 academic session at the University of Dhaka (The Ajad, 1982, November 20).

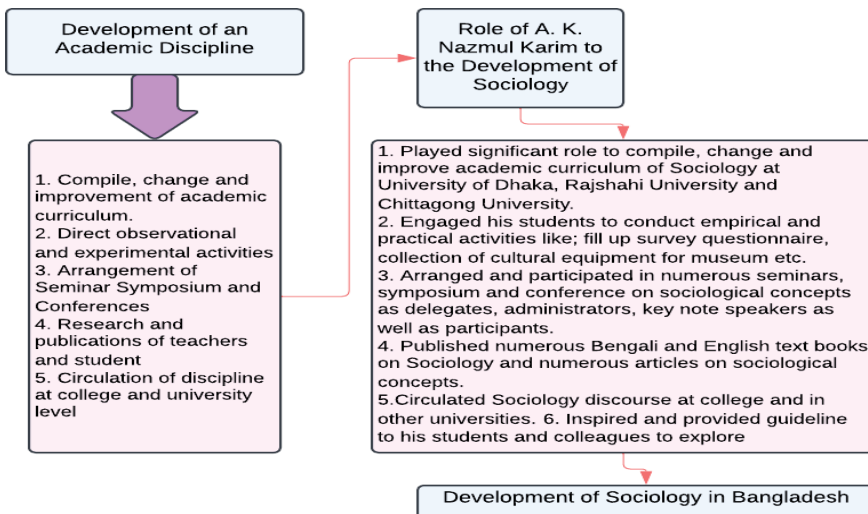
French social anthropologist Dr. Pierre Bessaignet was elected as the first chairman of the Sociology department. Nazmul Karim joined at Sociology department in 1957 as a teacher. In 1958, Nazmul Karim became the Reader of this department and he took all responsibility for the Sociology department from Dr. Pierre Bessaignet according to the University Act of 1920 (Sen, 1984). Karim obtained a Rockefeller Scholarship for his scholarly achievement and went to the “London School of Economics & Political Science” in 1961. He completed his PhD in Sociology on “The Modern Muslim Political Elite in Bengal” in 1964 under the supervision of Professor T. B. Bottomore (Ahmed, 2022). In 1964 Karim came back to the country from London after completing his PhD and became head of this department. In 1965, he became the first Bengali professor of Sociology department at the University of Dhaka. In the absence of senior teachers, Nazmul Karim ran the Sociology department with the help of his three students Ahabab Ahmed, Rabeya Rahman, and Rangalal Sen who were the newly appointed teachers in the Sociology department, and with the help of his junior colleagues. Nazmul Karim became the chairman of the Sociology Department in 1973 according to the ordinance of the University of Dhaka. In 1979, Karim became the chairman of the Sociology department for the second time based on the ordinance of 1973 that became partly. In 1980-81, an M. Phil Course was started at the Sociology department where Karim made a great contribution. Karim played a great role in developing the sociological knowledge of teachers because under his supervision two teachers in this department started their PhD. Syed Ali Noqi was the first teacher of Dhaka University at the Sociology department who completed his PhD in 1983 under the supervision of late Professor A.K. Nazmul Karim (Sen, 1984).

Nazmul Karim was the chairman of Dhaka University Sociology Refresher Course; Bangladesh Folk, Art and Craft Foundation, and Modern Music Academy, Dhaka (Sen, 1984). He was the president of the Pakistan Sociological Association, Bangladesh Anthropological and Ethnological Society as well as Bangladesh Sociological Association. He was the member of International Sociology Association and Asiatic Society. He worked also at the Asian Association of Social Science Research Council as a vice president (Sen, 1984). He was one of the founders of the Sonargaon Folk Art Museum and Museum of Sociology

Department. He is famous as one of the best sociologists not only in Bangladesh and this Subcontinent but also all over the world (The Doinik Desh, 1982, November 20). Since 1983, to recognize his contribution to the emergence and development of Sociology in Bangladesh, the “Dr. Nazmul Karim Memorial Gold Medal” has been presented to the student who obtains the highest CGPA in M.S.S degree in Sociology (Wikipedia, 2024, December 18). In 2012, he was posthumously awarded Ekushey Padak by the government of Bangladesh for his contribution to education (Bdnews24.com, 2012).

**Major Contribution of A. K. Nazmul Karim to the Development of Sociology in Bangladesh**

Development of Sociology refers to increasing the number and standard of students and teachers, changing the curriculum, implementing direct observation of students in experimental activities, arranging seminars and symposiums, increasing the research and publication of teachers, and providing sociological studies in colleges and other educational institutions (Sen, 1984). By reviewing and analyzing various books, articles, and speeches of Professor Nazmul Karim in different seminars; symposiums, and conferences, different articles and books on Nazmul Karim, different memoirs on Nazmul Karim as well as reviewing editorial comments of different newspapers on Nazmul Karim, researcher has found various sociological perspectives and concepts which played great role to the development of Sociology in Bangladesh and which helped to disseminate sociological knowledge among the students, teachers as well as general people of the world especially in Bangladesh.



**Figure 01:** Conceptual framework of development of Sociology in Bangladesh  
 Source: Author’s Construct (2025)

*i. Development of Academic Curriculum of Sociology Department in Bangladesh*

The development of an educational discipline is reflected in the academic curriculum of a discipline. The academic syllabus of a university introduces the educational activities and areas of different disciplines to the world's people. The academic curriculum of Sociology department at the University of Dhaka was compiled, changed, and improved within the passage of time based on the education system, necessity, and social environment of Bangladesh. Four teachers of the Sociology department played a great role in developing the academic curriculum after the establishment of Sociology department at the University of Dhaka as a separate discipline. Among them, French Anthropologist Dr. Pierre Bessaignet and A.K. Nazmul Karim played major roles by applying their personal, professional, and practical knowledge. A.K. Nazmul Karim was a generous man. He was conscious of his social environment. So, he complied with the academic syllabus of Sociology department at the University of Dhaka by focusing on the Muslim majority society of then Bangladesh and by keeping similarities with the syllabus of the Sociology department of renowned Western universities with the help of their colleagues. There is a reconciliation of American and British universities in the academic curriculum of Sociology department at the University of Dhaka. But finally, they followed the British model to compile the academic syllabus of the Sociology department. A.K. Nazmul Karim also played a great role in compiling the academic syllabus of the Sociology department in Rajshahi and Chittagong University by providing appropriate pieces of advice and guidelines (Sen, 1984).

*ii. Inspiration and Guidelines Provided by A. K. Nazmul Karim to Practice Sociological Study*

Karim not only taught students in the classroom but also outside the classroom. His help, inspiration, and advice motivated students to practice sociological knowledge and to become sociologists in Bangladesh. T. M. Kibriyaul Khaleq stated that he was a student of A.K. Nazmul Karim from 1967 to 1973 in the Sociology department. Karim advised and inspired him to choose teaching as his profession. So, after completing his M.S.S degree he joined as a lecturer at Sociology department, University of Dhaka. Karim felt the necessity to conduct research on ancient society and the Garo tribal as well as on other tribal nations. He also felt the necessity to conduct anthropological research because statistical methods can't properly understand the society of Bangladesh through collecting numerical data. Anthropological research helps researchers to understand rural and ancient society through deep investigation. So, he inspired his students and colleagues to conduct anthropological research on ancient societies, rural societies, and tribal nations. As a student as well as a colleague of Karim, Khaleq was inspired and felt interested in conducting anthropological research on ancient societies and on tribal nations. So, he went to The National University of Australia in 1978 to

take a higher degree and conducted anthropological research on Garo society as part of his higher degree (Khaleq, 1984).

In the classroom, Karim often wondered in his land as like scientific researcher. He often asked his students various questions. By asking and giving the answers to questions, he would open mysterious horizons and inspire students to think newly through overcoming traditional socialism (Ali, 1984). Karim was not only a teacher but also a friend as well as like father. He helped students and took care of his students as his own children and helped them to develop their hidden talents. He taught students by dividing them into various groups in every week. Those who had a hidden talent for analyzing society gave more emphasis only to them to analyze about the basic pillar of Sociology. Many students of Karim are contributing to various sectors of knowledge and science and they are achieving international fame and have become inspired by the adorable meditation of Karim. So, a few sociologists of the modern era who have been established in Bangladesh are directly or indirectly the prophecy of Nazmul Karim (Afsaruddin, 1984). Mohammad Afsaruddin one of his students and colleagues had tried to point out that in 1950 he selected 'Social Stratification of Village' as his term paper's topic from getting inspiration from Nazmul Karim. Afsaruddin (1984) claimed that:

*As social stratification is a subject matter of sociology, Karim inspired me to study it very well by saying that if you write this term paper in proper way, in future you can scientifically study about society. You can also contribute in this areas uniquely. (p. 258)*

After getting inspiration from Karim, Afsaruddin tried his best to do well work on it. After seeing his Term paper Karim said that he knew he (F) could do it. From Karim's speech, he became so much inspired, and from that time he tried his best to practice Sociology. On 16th July 1958, Afsaruddin joined as a lecturer at Sociology department of University of Dhaka with the help and initiatives of Nazmul Karim. From that time, he has been servicing or practicing Sociology within Karim's inspiration and on the way Karim displayed him. Afsaruddin asserted that Karim inspired him to study his Bengali article 'Vugol o Vogoban'. By reading it Afsaruddin became very much curious to know how did geography influence the concept of God? How did geography help to change human lifestyle and how did society and history develop in different phases? He also asserts that Karim inspired him to achieve knowledge about social dynamics and other issues of Sociology (Afsarddin, 1984).

In spite of his sickness, Karim performed his duties with strength and courage. As he had enriched knowledge in social change and structure, he discussed and explained about local society to his students and colleagues. According to John E. Owen (1984):

*Nazmul Karim, a product of the local culture, was able to uniquely help students in interpreting the ways of their own society. He was able to combine intimate knowledge from inside, as a lifelong “participant observer” of his country, with an objectivity gained from training and residence abroad. (p.177)*

Karim suggested his students to think sociologically and to ask for evidence where theories would be tested through empirical data and students would express their thought precisely. He also encouraged his students to swap and express their ideas and opinions in free debate (Owen, 1984).

### ***iii. Engagement of Students with Direct Observational and Experimental Activities***

Besides obtaining theoretical knowledge, direct observational and experimental activities were included in the curriculum of Sociology department at the University of Dhaka. Nazmul Karim introduced his students to two types of practical work in the Sociology department for the advancement of sociological studies in Bangladesh. The first one was the collection of different equipment by the first-year honors students to raise patriotism among them and to introduce them to their own society and native culture and the second one was to fill up the questionnaire which was compiled based on every student village to obtain practical knowledge on the socio-economic condition of Bangladesh (Sen, 1984). In terms of direct observational and experimental activities of students, the 1959-60 education year was a milestone for the Department of Sociology in Bangladesh. Because in 1959, the Sociology Museum was established with the initiatives and inspiration of Nazmul Karim and with the help of his colleagues and students. Students of 1<sup>st</sup> three batches collected different equipment of their society and culture and exhibited that equipment in the Sociology Museum. In 1963, 1969, and 1978 this museum was also exhibited in a more decorated and planned way. To immortalize the memory of A. K. Nazmul Karim, the Sociology Museum was named as ‘Nazmul Karim Memorial Museum’ in 1983. This Museum preserves our traditional and present culture. By experiment, experts can observe and explain the anthropological and sociological significance of these preserved equipment. This preserved equipment will also inspire our future creators of a national culture such as; poets, musicians, painters, artichokes, and sculptors in the world as well as all kinds of artists in spite of becoming a technologically developed country (Sen, 1984).

### ***iv. Seminars, Symposiums, and Conferences***

Seminar and Symposium programs arranged by a discipline facilitate the way of development of that discipline. Participants in different seminars and symposiums can obtain new knowledge and insights on different sociological concepts. They can also obtain knowledge and ideas to conduct research on new areas or issues. Participants can directly interact with the keynote speakers of seminars

and symposiums. So, both of them can compile their future plan on a discipline (Sen, 1984). Three significant seminars were arranged at Sociology department of University of Dhaka which played a significant impact in disseminating the area of Sociology in Bangladesh. The 1<sup>st</sup> seminar was arranged in 1963 on three main issues; 'Problems of Social Research in East Pakistan', 'Changing Social Structure of East Pakistan', and 'Problems in Providing Sociological Education in Pakistan'. Sociologists from both East and West Pakistan participated in this seminar. In 1969, 2nd seminar was arranged in Pakistan for one month by the initiatives of Sociology department of University of Dhaka. Many students and teachers from numerous colleges and universities in Pakistan participated in this seminar. 'Social Structure of Pakistan' and 'Psychological Base of Sociology' were the main discussion topics in this seminar where A. K. Nazmul Karim was the keynote speaker of the portion 'Social Structure of Pakistan'. In 1979 the 3rd seminar was arranged at Department of Sociology, University of Dhaka where 'Social Structure of Bangladesh', 'Appropriate Methodology to Study the Society of Bangladesh', and 'Theory of Social Structure' were the main discussion issues. Teachers of the University of Dhaka, Rajshahi University, and Chittagong University as well as representatives of various research institutes participated in this seminar (Sen, 1984). In these three seminars, as participants and speaker A.K. Nazmul Karim obtained and provided many insights about the changing social structure of East Pakistan, problems of social research in East Pakistan, problems in providing sociological study in Pakistan, the social structure of Pakistan, the psychological base of Sociology, the social structure of Bangladesh, appropriate methodology to study the society of Bangladesh and theory of social structure. All of these issues cover the area of the subject matter of Sociology in Bangladesh and pave the way for the growth and development of the Sociology discipline in Bangladesh.

In 1959, numerous symposiums were arranged at the British Council Auditorium in Dhaka where teachers of Sociology department of University of Dhaka participated. In those symposiums, A.K. Nazmul Karim administrated different sessions on 'The Theoretical and Practical Problems of Sociology in Pakistan' (Sen, 1984). In 1966, A.K. Nazmul Karim delivered the presidential address at the third annual conference organized by Pakistan Sociological Association. In this conference, Karim (1966, as cited in Afsaruddin, 1984) claimed that:

*The study of a subject like Sociology which liberalizes human mind and teaches man to look to human problems from the most rational point of view is especially required in a country like Pakistan which is a conglomeration of various linguistic and racial groups but which is nonetheless, a well-knit nation. We are hopeful that the development of the study of Sociology in Pakistan will go a long way in engendering a rational outlook among administrators, educators and thinking sections of the public for the solution of various linguistic and cultural problems of our country. (pp. 316-316)*

In 1960-61, Karim attended in the UNESCO Refresher Course in Sociology which was organized in Agra, India as well as he attended in the Fifth World Congress in Sociology as a delegate which was held in Washington, D.C. in 1962. Karim also attended in 'Quinquennial Congress of Commonwealth Universities' in 1963 where he participated in 'The Asian Conference of Social Science Teaching and Research' as a delegate in 1973 which was held in India. In 1974, Karim participated in a symposium organized by UNESCO 'Social Science Research Development in Asia' in Jakarta, Indonesia as well as he attended to the seminar on 'Cultural Transactions for the Future' organized by the East-West Center, U.S.A in 1975 (Sen, 1984). By attending in these Seminar, Symposium, Congress, and conferences as a Participant, delegate, and administrator, A.K. Nazmul Karim enriched his sociological knowledge on different sociological concepts such as; theoretical and practical problems of Sociology in Pakistan, rational thinking to develop sociology in East Pakistan, social science teaching and research development in Asia, cultural transactions, etc. He disseminated his sociological knowledge on these issues among his students and colleagues which in turn paved the way for the development of sociological study in Bangladesh.

#### ***v. Research and Publications of A. K. Nazmul Karim***

Besides providing teaching, research and publication of teachers play significant roles in the development of a discipline including Sociology (Sen, 1984). Before and after the establishment of Sociology department at the University of Dhaka as a separate discipline, numerous research works, books, and articles written by the teachers of the University of Dhaka were published. Research work and publication of teachers of the Sociology department especially the books and articles written by A.K. Nazmul Karim played the most significant role in the growth and upliftment of Sociology in Bangladesh at the initial stage of the journey of Sociology department at the University of Dhaka. His books and articles are still playing a significant role in disseminating sociological knowledge across the world, especially to people who are interested to explore in sociological field.

#### ***a. Major Areas and Initiatives of A.K. Nazmul Karim in Social Science Research***

The foundation of Sociology department in 1957 at the University of Dhaka paved the way for promising social research in Bangladesh. To amplify social science in Bangladesh, the research program was included as an integral course at the Sociology Department, University of Dhaka. Development of sociological studies can be possible in Bangladesh when the indigenous culture and kinky social condition of concerned people become understandable to the students of Sociology. So, Nazmul Karim introduced two types of practical work in the sociology department for the advancement of sociological studies in Bangladesh. The first one was filling up the rural questionnaire and the second one was the accumulation of museum substance by the 1<sup>st</sup> year honors students. To find out proper knowledge about the

origin growth and development of basic social institutions and organizations like family, marriage, property, bureaucracy, state, kinship, and religion, Karim felt the necessity to introduce monograph writing as a partial fulfillment of the requirement for the degree of B.A (Honor's) in Sociology (Khan, 1984).

The major areas of Nazmul Karim's social research were crime, folk culture, social structure and stratification, political parties, and leadership, and urban and rural life in Bangladesh. Karim was interested in investigating traditional society (Khan, 1984). He inspired students to investigate it because some people did research on it but there was a lack of scientific analysis of social relations in their works and writings. So, Karim wanted someone who was a student of the Sociology department would investigate it so that people could get an exact explanation of the social system. So, Karim inspired his students to do research on traditional society and the Garo Tribal (Khaleq, 1984). He talked about the application of all methods used in social research based on the nature of study problems but at the macro level, he preferred to follow the philosophical and historical methods in Bangladesh at the primary level of sociological research. In terms of the study of the Muslim society of Bangladesh, he argued that the philosophical method may not be useful fully. He was also conscious of the defects of historical methodology in Bangladesh. Because there was a lack of sufficient written materials on the Muslim society. So, throughout his career, he has tried to find out appropriate methodologies for social research in Bangladesh. By considering all of these factors, Karim considered the anthropological method as most useful for studying the Muslim society of Bangladesh (Khan, 1984).

After the independence of Bangladesh from Pakistan in 1971, the social structure of Bangladesh has radically changed and numerous social problems and complicated issues emerged which claimed the urgent attention of sociologists. So, Karim started to emphasize on empirical and statistical methods over historical, philosophical, and anthropological approaches. Nazmul Karim took the initiative to the establishment of the 'Center of Advanced Study and Research in Social Science' which came into being on 21st July 1974. To implement such ideas and thoughts on social theory and methods, he suggested a course on methodology in all social science departments of the University of Dhaka for the development of social research. To rationalize researchers, young researchers should be exposed to all methods. Because of the changing situation mentioned in above, historical sources have almost exhausted from social sciences. So, they should also adopt statistical methods by which social sciences will assume a new character that is called a social science methodology. The sociological perspectives of Karim were directed toward understanding the existing social system and its origin, growth, and development. He has suggested a continuous process of understanding of social order which might be initiated through historical, philosophical, and anthropological methods and which would eventually provide necessary and sufficient conditions for empirical research. As a result, during the Pakistan period, the approach of Karim to sociological

research and teaching at Dhaka University was the most significant factor in the development of Sociology while East Pakistan that means in Bangladesh (Khan, 1984).

***b. Major Books and Articles Written by A.K. Nazmul Karim***

Nazmul Karim deeply investigated the dynamics of society. He presented the breakdown and changes in society from an early stage of history to the present time in his various articles and books. How does social structure that based on land controlling is moving and changing? How do the incidents of politics up and down and reflect in social sectors? Or how does social structure control political dynamics? (Ali, 1984). Professor Nazmul Karim discussed these issues in his various books and articles with great success.

**Table 01: English, Bangla, and Edited books of Dr. A. K. Nazmul Karim**

<b>Name of Books</b>	<b>Name of Journal/ Publishing Firm</b>	<b>Publication Year</b>
Changing Society in India and Pakistan	Oxford University Press, Dhaka	1956
Falgunkara	Sesame Book Corner, Dhaka,	1958
Samajvigyan Samikshan	Nawroze Kitabistan, Dhaka,	1972
The Dynamics of Bangladesh Society	Vikas Publishing House Private Ltd., New Delhi.	1980
Manusher Samaj (Bangla translation of the book, 'Man in Society' written by George Simpson), Transcribed by Rangalal Sen	Madina Publication, Dhaka	1972
Samajbigyan (Bangla translation of the book, 'Sociology' written by Samuel Coenig), Transcribed by Rangalal Sen	Paramount Book Corporation, Dhaka	1973

Source: (Sen, 1984)

The major four important and internationally extolled sociological books of A.K. Nazmul Karim are "Changing Society in India, Pakistan, and Bangladesh", "The Dynamics of Bangladesh Society", "Samajvigyan Samikshan" and "Falgunkara" (The New Nation, 1982, November 21). Among these, 1st book was the biggest book on Sociology to specialists and critics. Because of reading this book, people can know the history of subcontinent social evolution and the scientific analysis of it (The Doinik Desh, 1982, November 20). In his renowned book "Changing Society of India, Pakistan, and Bangladesh" Karim (1976) stated,

*“The purpose of this book is to study the impact of British rule on social change and social stratification in the south Asian sub-continent with special reference to Bengal” (p. preface).*

Practically the stratification patterns of Bangladesh are discussed in this book. He wrote another renowned book “The Dynamics of Bangladesh Society” from the perspective of historical analysis. In this book, he discussed the function of the land control system in the social dynamics and political power of Bangladesh. This book got international recognition as a significant contribution to understanding the structure of Bangladesh Society (Sen, 1984). In his book “The Dynamics of Bangladesh Society”, Karim (1980) stated that:

*The English education began to spread among different classes of the Muslim community and when in this way, any member of the so-called non-sharif class became well placed in life, unequal or ghairkufv marriages began to take place between the member of the Sharif and non-sharif classes. (p. 180)*

So, Social dynamism was started in Bangladesh society since the British regime in Bengal (Karim,1980). Nazmul Karim analyzed individualism and leadership on the basis of social dynamics of evolution in his books “The Dynamics of Bangladesh Society” and “The Changing Society in India and Pakistan”. Through these, we can understand the individual’s leadership role in a society and we can also understand that society is static by the development of those individuals and leadership (The Ittefaq, 1982, November 20). By reading these two books we can also understand that Karim deeply entered into the social life of the Indian Subcontinent (Ali, 1984). In his Bengali textbook on Sociology “Samajvigyan Samikshan,” Karim discussed about the historical background of Sociology; theories and methods of Sociology, and major sociological concepts like; state, society, culture, family, religion and society, crime and social control, population and society, Bangladesh social structure and the classification of Muslim social classes as well as concepts and theories of social changes (Anisuzzaman, 1984; Karim, 1972).

In the mid of 1960s-decade, significant changes were taken place in East Pakistan because of the Bengali nationalist movement and the “Mass Uprising of 1969”. Most of the people gave their opinion to teach students through the mother language “Bangla” at the college and university level. Within the instruction of A.K. Nazmul Karim, Rangalal Sen teachers of the Sociology department started to translate two English textbooks “Man in Society” written by George Simpson, and “Sociology” written by Samuel Coenig. In 1972 and 1973 these two books were published respectively with the title “Manusher Samaj” and “Samajvigyan”. Karim was the editor of these two books. At the same time, he published his own written Bengali book “Samajvigyan Samikshan”. These three books fulfilled the lack of Bengali textbooks a little bit on basic sociological concepts, theories, and methodologies of Sociology in the context of Bangladesh (Sen, 1984). He also wrote another Bangla book, “Falgunkara” which was published in 1958. Karim named his book

Falgunkara after the name of his native village where he showed deep affection to his village, rural folks, joys and anxieties of rural people, charms and challenges as well as marring rural life. This book focused on the picture of 19th and early 20th century villages as well as the breakdown of traditional society and the distressed life of general people. In this book, Karim (1958, as cited in Ali, 1984) claimed,

*“World War 2 brings lamentation and distress in every village of Bengal. Social evolutions become faster with world war inflation and wealth. Every society and people is stepping down new era from the old era” (p.279).*

In this book, Karim also discussed about the movement of the growing upper middle class from rural areas to semi-urban areas for the purposes of children’s betterment, their better education, and employment opportunities. So, this work of Karim may be regarded as an initiative of Rural Sociology in Bangladesh with the flavor of a literary (Anisuzzaman, 1984). An analytical view of a socialistic society has been reflected in this book which performed a great role in the development of Sociology in Bangladesh.

**Table 02: English articles written by Dr. A. K. Nazmul Karim**

Name of the Articles	Name of Journal/ Publication Firm	Publication Year
Social Life of the Tiparas,	The Pakistan Observer	14 August, 1949
Pakistan and the Islamic State	The Muslim World	October, 1953
New Nationalism in Pakistan	The Islamic Review, London.	1955
Political Ideas Behind Pakistan	The New Values, Dhaka.	January, 1955
Social and Economic Background of Islam	The New Values, Dhaka.	March, 1955
The Concept of Islamic Community and Modern Theories of Nationality	The Islamic Review	August, 1955
Some Aspects of Popular Beliefs among Muslims of Bengal	Eastern Anthropologist, Vol: IX, No. 1	September– November, 1955
Pakistan: An Outcome of Historical Process	The Republic	December, 1957
Museums and the Preservation of Our Dying Cultures	The Republic, Vol: 2, No. 3,	August, 1959
Crime in East Pakistan since 1947	International Review of Criminal Policy, No. 16, New York	October, 1960

The Methodology for a Sociology of East Pakistan. In Pierre Bessaignet (Ed.), Sociology in East Pakistan.	The Asiatic Society of Pakistan, Dhaka,	1960
The Aim of Development. In John E. Owen (Ed.), Sociology in East Pakistan.	The Asiatic Society of Pakistan, Dhaka.	1962
Social Stratification Patterns among the Muslims of Certain Districts of East Pakistan. In John E. Owen (Ed.), Sociology in East Pakistan.	The Asiatic Society of Pakistan, Dhaka	1962
Changing Patterns of an East Pakistan Family. In Barbara Ward (Ed.), Women in the New Asia.	UNESCO	1965
Political Elite and Agrarian Radicalism in East Pakistan	Holiday Forum, Dhaka,	12 September 1965
Growth and Nature of Urban Agglomeration in Pakistan	Civilizations, Brussels	1967
The Concept of Crime	The Morning News, Dhaka	19 January 1968
Social Science in Bangladesh. Presented in Symposium on Social Science Research Development in Asia. Jakarta, Indonesia.	UNESCO	18-22 February, 1974
Max Weber's Theory of Prebendalization and Bangladesh Society	Bangladesh Journal of Sociology, Vol: I, No. 1	1983 (posthumous publication)

Source: (Sen, 1984)

**Table 03: Bangla articles written by Dr. A. K. Nazmul Karim**

Name of the Articles	Name of Journal/ Publishing Firm	Publication Year
Muslim Somaj O Modhyobitto	Dhaka Bishwobidyalay Barshiki	At the end of 1940 Decade
Sanskriti'r Rupantor	Dhaka Bishwobidyalay Barshiki	At the end of 1940 Decade
Soviet O Bharat	Aroni (Kolkata)	17 March, 1944
Dharmer Biborton O Marxbad	Aroni (Kolkata)	14 April, 1944
Purbo Simanter Adhibasi	Aroni (Kolkata)	11 August, 1944
Culture'er Lorai	Aroni (Kolkata)	3 May, 1944

Bhugol O Bhogban	Dhaka Bishwobidyalay Barshiki	1946
Nawabi Amole Eid	Begum Mir Hasan Ali, Sainik, Eid O Azadi Sankhya	1944
Amader Tamuddin	Saptahik Ittefaq	17 July, 1955
Nogor O Sabhyata	Sangbad	14 August, 1955
Sahitya O Samajbigyan	Ittefaq	1955
Bangali Muslim Gono Andoloner Itihas	Ittefaq	14 August, 1955
Purbo Pakistan'er Rajniti	Ittefaq	1955
Bhasha O Rastro	Sangbad	21 February, 1956
Bhasha O Sanskriti	Samakal	1957
Bangali Muslim Sanskriti	Samakal	1957
Bangla Bhasha O Bangali Musalman	Samakal	1957
Purbo Pakistan'er Sanskriti Sangrakkhan	Saugat	1958
Banglay Muslim Obodaan	Saugat	1958
Sir Syed Ahmad O Unobingsho Shotabdi	Uttoron	1958
Samajbigyan Prodorshoni	Samakal	1960
Gonomanush O Fazlul Huq	Shotabdir Surjo	21 April, 1968
Samajik Biborton O Purbo Pakistan	Samaj O Oitijhyo	At 1968
Samajtattik Dharona Hisabe Oporadh	Azad	19 January, 1968
Soviet Bhasha Bitorko O Bangla Bhasha	Sangbad	21 February, 1972
Bigoto Nirbachon O Jonojagaron	Sangbad	26 March, 1972
Sangeet O Samajbiborton	Adhunik Sangeet Academy Potrika, Dhaka	1974
Bangali Jati O Fazlul Huq	Manosh	1976
Fazlul Huq O Bangali Jatiyotabad	Sangbad	1979
Fazlul Huq O Krishok Andolon	Mohapurush Fazlul Huq	1982

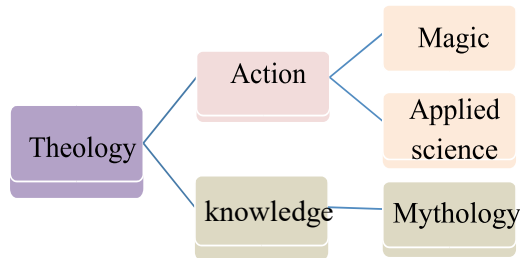
Source: (Sen, 1984)

The development of Sociology is not bound to the publication of Bengali and English books. The publication of research articles on various sociological concepts also play a significant role to carry on the development journey of Sociology in Bangladesh (Sen, 1984). Tables 02 and 03 show that Karim had written numerous research articles both in Bengali and English language on various sociological concepts such as; crime and society, culture and society, concept of Islamic community, nationalism, social evolution and social change, politics of East Pakistan, language and state, city and civilization, research methodology of social science, social stratification of East Pakistan as well as on many others sociological concepts. All of these sub-disciplines of Sociology played significant roles in the development of Sociology in Bangladesh at the initial stage of the journey of Sociology department at University of Dhaka and still are playing significant impacts in disseminating sociological knowledge across the world, especially in Bangladesh. For Example; Karim wrote a paper titled “Crime in East Pakistan since 1947” with the help of his colleague Mohammad Badrud Duza which was published in 1960. This paper opened a new door to study and practice Criminology courses in Bangladesh under the Sociology department. Another research paper titled “Changing Patterns of an East Pakistan Family” written by Karim was published in 1965 by UNESCO. In this paper, he tried to show the lifestyle picture of an educated Muslim middle-class family in Bangladesh (Sen, 1984). In his research articles, Karim tried to focus on country and foreign-based social organization’s deep knowledge about the culture of society development, welfare, and awareness about breaking the stagnation.

Culture and society is a significant sub-discipline of Sociology. In his articles, Nazmul Karim analyzed Bengali culture, especially Bengali Muslim societies’ culture. For example; There was a myth that Bengali Hindus had more contribution than Bengali Muslims to the creation of Bengali culture. It was stated that Bengali Hindus were Bengalis from the core of their heart whereas Bengali Muslims were international-minded because of their religion ‘Islam’. Bengali Hindus showed homage to Bangladesh, Bangla language and literature as well as Bengali Culture more than Bengali Muslims. So, it was said that Bengali culture means Bengali Hindu culture. A. K. Nazmul Karim tried to clear this misconception in his article “Bangali Muslim Sangskiti”. In this article, Karim said that Bengali Muslims had more faith in Bengali Nationalism than Bengali Hindus. So, Bengali culture will emerge and develop based on Bengali Muslim society. He also stated that Bengali Hindus is a section of the Indian Aryan civilization which was situated in North India. Aryan civilization never ever became popularized among the Bengali people. So based on Bengali Hindu society, no separate Bengali nations and Bengali culture emerged in Bengal land from North India (Karim, 1957). Nazmul Karim argued that Bengali nationalism would emerge and develop based on Bengali Muslim society. Over the international influence of Islam, Bengali Muslims shaped Islam in a new form in the land of Bengal and nurtured with their own national characteristics. This Bengali Muslim culture is the culture of the

general people which is different from the culture of the Muslim aristocratic class and Bangladesh is the main ground of this Bengali Muslim mass culture (Karim, 1957). Karim also wrote another article on culture titled “Sangskiti’r Rupantor”. In this article, Karim stated that the new journey of Bengalis social life had started because of war, famine, capitalism, and exploitation. These incidents also brought about the diverse evolution of Bengali cultural life. Bengali Muslim culture has emerged with new demands in Bengal society. So, there is a possibility of new creations in the Bengali cultural environment in recent times as well as in the future (Karim, 1940).

Karim in his books “Dharmer Biborton O Marxbad”, and “Bhugol O Bhogban” talked about the concept of geography, religion, and the concept of God. Those are the major areas of discussion within the field of Sociology.



**Figure 02:** Emergence of Concept of Religion  
(Karim,1944)

Karim stated that religion emerged from knowledge and action. The evolution of religion takes place by following the aforementioned diagram. When the surface of the earth breaks down with molten lava, People want to know why it happened. This is called Knowledge. If anyone says Earth is situated over the head of the snake is called mythology. It is said that if we worship snakes with bananas and milk. The snake would be satisfied. So, people started to do warships to satisfy the snake this is called action. The concept of magic emerged through feeding snake milk, bananas, etc. There was an influence of magic in the religious behaviors and rituals of ancient people. The priest and magician controlled them. So, they continued their efforts to satisfy Basuki-Mata the god of snakes with milk and bananas. In spite of feeding the snake with banana and milk, the earthquake took place. So, science emerged and its knowledge developed among the people. People became understand that Basuki-Mata the god of snakes was not the main cause of the earthquake. People stopped the worship of snakes to satisfy it. They used applied science to build Earthquake protection homes such as the people of Japan. People get freedom from natural persecution with the help of applied science. The area of religion became decreasing with the development of humans’ applied and scientific knowledge (Karim,1944).

Karim stated that Human being's economic and geographical environment give shape human religious beliefs. So Muslim motor mechanics believe that if they do not show respect to Bishwakarma by closing their shop, their business will be hampered (Karim,1946). Because of geographical change, the concept of gods has changed. For example: when the Aryans were nomads they believed that the god of the sky called Dyaus was the biggest god. The god of rain Indro was the son of the god of the sky. But when they came to India and started to lead agricultural life, the god of rain called Indro became the biggest god to them, and the God of the sky, Dyaus lost his importance increasingly to the Aryans. (Karim,1946). Geography has a great impact on people across different countries regarding the concept of heaven and hell. On the other hand, the concept of an evil god varies from one country to another country. As well as types of worship people use for blushing god are different from one country to another. For example:

**Table 04: Concepts of Heaven and Hell Based on Geographical Area**

Countries	Heaven	Hell
People of desert country	a) Very cold b) upwards	a) Very hot b) downwards
People of cold country	a) Very hot place b) downwards	a)Very cold place b) upwards

(Karim,1946)

**Table 05: Concepts of Evil God Based on Geographical Area**

Name of country	Concept of the evil god	Evil activities
Norway	Fog and snow	Hamper their regular tasks
Egypt	Taifun storm	Unbearable hot air
Indian Hindus	Bitro	Obstacles rain
Andaman	Biliku	Causes much more rain

(Karim,1946)

**Table 06: Forms of Worship Based on Geographical Area**

People	Forms of worship
Siberian	Dedicate the furry
Nigra	Dedicate vodka
Red-Indian	Tobacco
Polynesian	Meat

(Karim,1946)

Karim focused on the intellectual framework provided by Mill's sociological imagination in his numerous English and Bengali research papers. According to Anisuzzaman (1984), "*The sociological imagination is the most fruitful form of self-consciousness*". Based on it Karim undertook to explain his own society—predominantly the rural Bangladesh society, its structure, its changing process, and its intersectional mechanism. Karim analyzed the Muslim community and its fundamental faith and behavioral practice to approach the heart of Bangladesh society (Anisuzzaman, 1984). The fundamental contribution of Nazmul Karim in Sociology is fully recognized by everyone. In early life, he was materialistic and nature-minded in religious thought. As a professor and researcher of Sociology later he considered religion as a dominant social power. At a mature age, he considered religion as a spiritual being and he had established a strong faith in religious education and Allah (Mia, 1984). He was a self-conscious scholar who discovered himself as one of the Muslims of rural Bangladesh. He also initiated Rural Sociology and Rural Anthropology in Bangladesh with remarkable clarity of purpose, deep insight, and above all with sociological imagination (Anisuzzaman, 1984).

The research and practice on social stratification which is a major area of discussion within the field of Sociology took place in Bangladesh after establishing Sociology department at the University of Dhaka. The pioneer of Sociology in Bangladesh, Nazmul Karim was a specialist in it (Chowdhury, 1984). He discussed it within and outside of the classroom. He inspired his students and colleagues to work on social stratification. Students and teachers analyzed the social stratification pattern of Bangladesh by taking help from Karim's articles and analysis (Chowdhury, 1984). Karim also discussed about the social stratification patterns among the Muslims of some districts of Bangladesh in his article "Social Stratification Patterns Among the Muslims of Certain Districts of East Pakistan". He discussed the trends of social stratification in Barishal, Dhaka, Noakhali, Tripura, Chittagong, Sylhet, and Mymensingh districts as well as the social stratification of the Rajshahi division. He mainly focused on Muslim society's social stratification rather than Hindu society. Because research on Hindu society's stratification took place already so he gave less importance to it. Karim argued that in 1947 after the partition of India, the base of social stratification of Muslim society was changing rapidly. The prevalence and patterns of social stratification in various districts decreased because of the origin and development of the middle class. In spite of this incident, he discussed the stratification pattern of various districts to find out the stratification pattern of previous times. He analyzed the stratification pattern of East Bengal and the contemporary society of Bengal based on his personal ideas and experiences. Based on his personal experience he tried to give a general outline of the social stratification of Bangladesh that developed a foundation for future research on social stratification. Although it is not a scientific article, it is a very important article because it is the first article to analyze the social stratification of our society. It provides a foundation for research on it in the future (Chowdhury, 1984).

A significant incident in the advancement of Sociology in Bangladesh was to publishing of the 1<sup>st</sup> issue of the Bangladesh Journal of Sociology in 1983 which was edited by Mohammad Afsaruddin. The most significant fact was that a paper by A.K. Nazmul Karim “Max Weber’s Theory of Prebendalization and Bangladesh Society” edited by Professor Md. Afsaruddin was published in this journal in 1983 on 1st issue. Max Weber used the concept of ‘Prebendalization’ as the alternative term for ‘Feudalism’ in the middle age of the Indian Subcontinent in his book “The Religion of India” and “General Economic History”. Karim analyzed the idea of Max Weber and rejected the existence of Western feudalism in Bengali society during the Mughal regime. He provided a new theoretical concept ‘Waddadarization’ instead of the concepts ‘Feudalism’ and ‘Prebendalization’ to analyze the land system of Bengal under the patriarchal Mughal state system. If the theory of Karim is established through empirical study, it will be a significant tool to analyze the historical background of the land control system based social structure of Bangladesh (Sen, 1984; Karim 1956).

*vi. Circulation of Sociology Subject and Department at College and University Level*

The circulation of Sociology subjects and departments at college and university level is an indicator of the development of Sociology in Bangladesh. After the establishment of Sociology department at the University of Dhaka, Nazmul Karim contributed significantly to the establishment of Sociology department as a separate discipline at Rajshahi University in 1969 and Chittagong University in 1970. At the beginning of the Sociology department at Rajshahi University and Chittagong University, Karim was engaged in the teacher’s recruitment board, exam committee, and compiling of the academic syllabus (Sen, 1984). In Bangladesh, the studies, practices, and discussions about Sociology became widespread as a result of Karim and his student’s intense pursuit. Based on it, Nazmul Karim is regarded as the pioneer of sociology in Bangladesh (The Doinik Desh, 1982, November 20). Nazmul Karim was not only the pioneer of Sociology but also he played a great role in circulating Sociology subjects to the college level (The Ajad, 1982, November 20). He also played a great role in the study of Sociology in many universities of our country. Karim worked hard so that Sociology could be practiced not only at the university level but also college level. For example; Sociology started its journey in 2 colleges in Bangladesh as a B.A. pass course at the end of the 1960 decade. After the independence of Bangladesh, Sociology started its journey in numerous public and private colleges under the affiliation of the University of Dhaka, Rajshahi University, and Chittagong University as a B.A. pass course. This course was also disseminated in numerous colleges at higher secondary level. Gradually the area of Sociology had disseminated in Agricultural Universities, Science and Engineering Universities, and Medical Colleges as a non-major course under the faculty of Arts and Social Science (Sen, 1984).

## Conclusion

This paper displays historical analyses of the role of A. K. Nazmul Karim in the emergence and development of Sociology in Bangladesh. The findings of this study show that before joining at Sociology Department of the University of Dhaka, Karim started to explore himself in sociological study under the Political Science department. Before he joined as a lecturer of the Political Science department at University of Dhaka, he published seven Bengali and one English article on the social life of the Tipra tribes in East India, culture in Bengal, concepts of geography, religion and God, Hindu and Muslim culture in Bengal, Muslim aristocratic and middle class, Soviet constitution as well as Marxism and the evolution of religion those are the major area of discussion within the field of Sociology. Actually, Karim got inspiration, advice, and guidelines to explore the sociological field from his teacher and colleague Ajit Kumar Sen (Sen, 1984). From 1950-1957, Karim tried heart and soul to establish a Sociology department at the University of Dhaka. Finally, with his great effort and with the help of UNESCO, Sociology was started as a separate discipline in Bangladesh in 1957-1958 education year of the University of Dhaka. Sociology department started its journey with only four teachers whereas A.K. Nazmul Karim was the only Bengali teacher. Gradually he started to take all responsibility for the Sociology department from the head of the department Dr. Pierre Bessaignet. In 1965, he became the first Bengali professor of Sociology department at University of Dhaka. In the absence of foreign specialists and senior teachers, Nazmul Karim ran the Sociology department with the help of his three students who were the newly appointed teachers at the Sociology department, and with the help of his other junior colleagues. Nazmul Karim became the 1<sup>st</sup> Bengali chairman of the Sociology Department in 1973 according to the ordinance of the University of Dhaka. In 1980-81, the M. Phil Course was started in the Sociology department where Karim made a great contribution. Karim also played a great role in enriching the sociological knowledge of the teacher. Two teachers of the Sociology department started their PhD under his supervision. Syed Ali Noqi was the first teacher of the University of Dhaka in the Sociology department who completed his PhD in 1983 under the supervision of late Professor A.K. Nazmul Karim (Sen, 1984).

The findings of this study delineate that the development of an academic discipline takes place through compiling and updating the academic curriculum, arranging seminars, symposiums, and conferences, implementing direct observation of students on experimental activities, increasing the research and publication of teachers and circulating sociological study in colleges, universities and in other educational institutions. After the establishment of Sociology department at the University of Dhaka, Nazmul Karim performed all of these activities till his death. Karim played a major role in compiling, updating, and improving the academic syllabus of Sociology department at the University of Dhaka by applying his personal, professional, and practical knowledge. He introduced his students

to practical work and empirical study like; filling up questionnaires that were compiled based on every student village to obtain practical knowledge on the socio-economic condition of Bangladesh (Sen, 1984). By attending numerous Seminar, Symposium, Congress, and conferences as a participant, delegate, and administrator, A.K. Nazmul Karim enriched his sociological knowledge on various sociological concepts which he disseminated among his students and colleagues which by turn paved the way to the development of Sociological study in Bangladesh. He worked hard with missionaries' integrity and initiative as well as he also worked hard to give the institutional form of sociological practice in other universities and colleges (The Ajad, 1982, November 20). he contributed to the establishment of the Sociology department in Rajshahi and Chittagong University through engaging in teachers' recruitment, exam committee as well as in compiling academic syllabus of graduation and post-graduation (Sen, 1984).

Karim not only studied much more but also conducted research on real and practical conditions of society. As a result, he published many books and articles on sociological concepts in various journals of our country as well as in foreign journals. His book and articles have played significant roles in disseminating sociological studies across the world, especially in Bangladesh since the British period. For instance; Max Weber used the concept 'Prebendalization' as the alternative term of 'Feudalism' at the middle age of the Indian Subcontinent where A. K. Nazmul Karim provided a new theoretical concept 'Waddadarization' instead of the concepts of 'Feudalism' and 'Prebendalization' to analyze the land system of Bengal under the patriarchal Mughal state system. An empirical study of Karim's theory of Waddadarization will be a significant tool to analyze the historical background of the land control system based on the social structure of Bangladesh (Sen, 1984). As a sociologist, Karim not only spends his lifetime taking classes and conducting research but also spends his time within outside matters of other social factors. He also told her students that the practice of scientific knowledge should start from the homeland. He associated with huge activities during his lifetime because he had intimacy with natural life (The Songbad, 1982, November 21). He established the Sociology department at Dhaka University as the main bust for scientific analysis of society. So as long as Bangladesh lives and the lamp of analysis of society will be shining in this country, the name of A.K. Nazmul Karim will remain shining (Afsaruddin, 1984). Now, Karim himself has turned into an important area of sociological investigation. The life history of Karim, his sociological thoughts, philosophy and ideology, and his major sociological work and activities are the major areas of discussion within the field of Sociology in Bangladesh. These factors have accelerated the researcher's concentration to conduct a study on the role of A.K. Nazmul Karim in the emergence and development of Sociology in Bangladesh. So, the author of this study suggest the future researchers to conduct more sociological work on Karim's social thoughts and philosophy, sociological imagination as well as on sociological concepts included in his written books and articles.

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