

CHAPTER I

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**
**THE SIGNIFICANCE OF THE PRESENT
STUDY**
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I

THE SIGNIFICANCE OF THE
PRESENT STUDY-----
1.0.0 Introduction

The central theme of the present inquiry is an in-depth study of the role of Indian Teacher as an agent of change. The study derives its importance from the fact, that the impact of advances in scientific, technological and social field has created challenging demands on education. To meet this new demand teacher is looked upon as the key agency. It is the teacher who can act as an agent of change for education to meet the new social demands. For him to do so, his role has to be redefined. The role of teacher as an instrument of change is an important area of research.

In order to have a clear conceptualization of the teacher's role, it is necessary to clarify the various concepts viz., factors affecting social change, models of change, education and social change, and teacher as an agent of social change.

1.1.0 Concept of Change

'Change like happiness and creativity, is strictly an artifact, a by-product of work as distinguished from labour. To the extent that life is not routine, not automatic, and not non-conscious celebration of fixed habits, the thing we call change is one of its consequences.' (Watson, 1969). If any individual, wants to set an adequate adaptive process in motion, it is like introducing democracy. One gets a democratic situation by respecting opinions seeking consensus, looking for impersonal criteria for making evaluation. But one does not get democracy by trying to legislate it, and one does not get change by trying to legislate it either. It is true that one can pass laws that do not represent consensus at that time. This does not guarantee an effective change. To give an example, consider the Untouchability (offences) Act of 1955. When the Constitution was drawn it not only declared that according to Article 14 and 15 the equality before law was a fundamental right, but also abolished untouchability by Article 17 and made this practice punishable according to law. The Act was passed in 1955. Thus, in the urban areas, Harijans today suffer less from any severe discrimination and like other citizens they go freely to the hotels and restaurants. However in the villages there is still considerable hostility towards them. They are not permitted to draw water in the

village well, nor their children are permitted to go to the village school with freedom. Though the practice is illegal and the person practising it could be punished by the court of law, there is social approval in the rural society for this practice, and consequently many Harijans living in the villages suffer hardships inspite of the Untouchability Act. This clearly shows that mere legislation does not bring a change.

As a second illustration we could take the case of law relating to prohibition. When Gandhiji was alive he carried on a vigorous propaganda against the consumption of alcohol and against collection of excise revenue from this source by the government. He was convinced that Indian society could be regenerated only by prohibition. Consequently, the constitution makers put this as Article 47 among the directive principles of State policy. Though prohibition was introduced by some of the State governments where the congress party was in a majority, there has been an opposition to it from the upper middle class as well as from the lower class. This is the reason why illicit distillation has become quite common even after independence. It is true that prohibition has helped the urban labour families. But there has not been any strong public opinion in favour of prohibition, nor are there any organizational

efforts to influence public opinion. Thus, the case of prohibition clearly shows how mere legislation without the support of public opinion fails to bring about a change. It is true that by such means the government can make persons behave differently at the overt level.

The above two cases show how important social values and social attitudes are to make social legislation a success. The change comes when persons start accommodating to the new extrinsic demands, not merely by going through the motions, but by assimilating and rationalizing the appropriate spirit, attitudes and values within their way of life. As Lewin (1951) has pointed out 'Legislated' changes requiring only behaviour conformity to a new norm are highly reversible. They remain as a new behaviour pattern only as long as there is adequate policing and enforcement. Thus a forced innovation, or legislated performance is futile unless the change is supported by public opinion. In human affairs the change must be accompanied by 'learning'; and learning may precede or follow the altered performance. Here the high value is placed on training or education. As a result new insight and new performances are created. This is a real change because, even though the new performances may not be maintained very long in the same way, the

system does not go back to the old ways as if nothing had happened. It means that the trained person looks at himself in a different way, interprets the world differently and does things in a somewhat new spirit.

Change implies the process of being different in the society. Whatever be the theories of its origin, it signifies the common consciousness of belonging to a group and is therefore essentially a psychological entity. Social change therefore refers to the modifications in the organization and behaviour of the group as expressed in its laws, institutions, customs, modes and beliefs. The change may be gradual or sudden, evolutionary or revolutionary. When change is supposedly for the better it becomes progressive which is essentially an evaluative concept.

To explain the concept of change to the fullest extent it is worthwhile to categorise change in the following aspects :

- (i) Social Change
- (ii) Structural Change
- (iii) Institutional Change
- (iv) Personal Change
- (v) Change in abilities or attitudes.

These categories of change are discussed in greater details in the paragraphs that follow.

1.1.1 Social Change :

In every society, changes have been occurring in the social process. Even among tribal groups the conflicts and the pains that arise in wresting food from hostile and inhospitable nature necessarily bring about social interaction. There is the inevitable problem of socialization of the new generation and the handling down of beliefs, skills and techniques from one generation to the other. But these changes are so minor that when one looks at them from the larger perceptive of social life it looks as if society has remained static.

The concept of change is not new. The vedas say 'यैरवति' means continue to move. In the most concrete sense of 'change', every social system is changing all the time. This follows from the fact that at the very least its members are growing older and are therefore undergoing physiological transformations, some of which affect their role performance. Changes due to aging may not be very important in the short run, but there are other short run changes going on continuously. For example, in the very

process of interacting with one another, the members of the social system subtly affect one another's attitude, including their mutual expectations. If the social system is a subsystem of a larger one, then its members are also being subtly changed in their abilities and attitudes by their participation in social system other than the system of reference. These are only a few examples of the myriad changes going on in a concrete sense. Despite the existence of such continuous change, a social system is relatively stable and unchanging. Such judgments which may be valid within a certain frame of reference, imply that some kinds of change are regarded as more important than others and that for certain purposes some changes may be ignored.

Social structure is something stable, relative to some point or points of reference. For example, a child's mother behaves somewhat differently from day to day, yet she maintains a certain kind of relationship to the child. She continues to protect, guide, encourage and takes care of him. Ignoring minor variations in the way in which she carries out these activities, one can say that her role as a mother remains fairly stable. It is a part of the structure of the relationship. Further structure is related to functions. For

example, in the family (a social system) the role of the mother is socializing children, by which, children are taught to speak, walk, respect property rights and maintain harmony and morale, according to patterns establishing in the culture of the society. When these patterns become relevant in a particular family, as when a child is born, the adults in the family typically conform to the patterns, thus merely acting out established societal roles. But in doing so, they bring about very important structural changes in the particular family. In a narrow sense, social change is change in the structure of a social system, which has been stable or relatively unchanging. In its basic sense, then, social change means change in social structure.

1.1.2 Structural Change :

To understand the concept of change fully, it is necessary to understand the kinds of structural change. The most important kind of structural change is change in the comprehensive standards, that the investigator would prefer to call them values. The values in mind here are, of course, values that directly affect the content of social roles and social interaction and not purely cultural values. As an example of value change one can consider the transition from a feudal type of society to an industrial - commercial type.

Such changes do not occur in a short span of time but may take generations. They manifest themselves in a gradual long term trend, with ups and downs in the short run. At a more analytical level, this change in values may be viewed as a change in the emphasis upon different system problems or different functional systems of society. In a feudal society, the highest social positions were held by warriors and priests, who manifested the chief values of that society. Economic functions, though important, were not valued so highly as the others. In the industrial - commercial type of society, however, economic production is more highly valued and so leaders in this field of activity have greater prestige.

Some changes in values are changes in the relative scope of the 'pattern variable'. As an illustration, India seems to be undergoing a gradual transformation which can be broadly characterized as an increasing emphasis on 'universalism' as against 'particularism'. For example, any man who lives a 'holy' life, whatever his origins may be, is admired and praised. For the holy life the standards are universalistic. They apply regardless of the particular position a man may have, regardless of the group he may belong to. The caste system however, is intensely

particularistic as a whole. The dharma or religiously prescribed set of duties for one caste is quite different from the dharma of another caste. Men are judged and treated not according to the same standards but according to the caste or particular group to which they belong. In modern India, however, the scope of universalistic standards is gradually increasing, and men are being judged more often than in the past according to standards that have nothing to do with their particular caste.

1.1.3 Institutional Change :

Institutional changes refer to the changes in the forms of organization roles, and role content. Changes from a polygamous to be a monogamous system, from an absolute monarchy to a democracy, from private enterprise to socialism, are examples of society-wide institutional changes. Even in the smaller social systems such changes occur. For example, in a business organization a new method of calculating wages may be introduced or a labour union may acquire certain new rights in the determination of company policy. As with changes in values, so with changes in particular patterns such as norms and roles. A change may consist in the introduction of something new or in a shift in the relative

importance of patterns already existing. The change from a colonial government to democratic government in Indian society is the introduction of something new accompanied, of course, by the disappearance of an older form. Changes that affect many groups within a society may involve some change that at first is not important so far as the structure of the whole society is concerned but becomes important as it gradually spreads and establishes itself as the normal pattern for groups of the relevant type.

1.1.4 Personal Change :

Independent of any changes in the value patterns and institutional patterns, changes may occur in the particular persons occupying the roles of a social system. Over a long period of time such changes are, of course, inevitable since people grow old and retire. The importance of these changes varies. At a very concrete level of analysis, what is always important is who occupies a particular social position. At this level every one is unique in one's capacities, and developed abilities. In a subtle way, then normative system itself, i.e. the detailed expectations with regard to quality and kind of role performance is affected by the unique personality of the role occupant. However, taking all the roles

of a large social system as a whole, the change effected by a turnover in personnel alone is ordinarily not great enough to be regarded as structural change. It is usually regarded as an aspect of the endlessly varied flow of interaction within a given social structure. Here turnover means as if it occurred within relatively stable conditions, that is caused by retirement, and the normal processes of dismissal from positions for incompetence or other revealed defect. The quality of personnel will be affected, however, if the condition of selection changes. Mere turnover in personnel is not a structural change in itself but it may cause structural change under circumstances.

1.1.5 Change in Abilities or Attitudes :

What has been said about turnover applies equally to changes in the same personnel. They do not constitute structural change, but they may cause it. If one has to regard changes in the personality or physical constitution of a role occupant as a social change, one has to give up the distinction between change and stability. If the structure of a system remains the same, the system is to that extent stable, and changes within but not of the structure are regarded as the simple operation of system. Broadly speaking,

social change is either change in the structural aspects of a system or change in the relative importance of co-existing structural patterns. Change is qualitative when something structurally new is added to the system and hence brings about adjustments in other parts of the system. Change is quantitative in that certain new elements bring about more structural adjustment than others, and also in the sense that a new pattern may replace an older pattern to a great or less extent.

This comprehensive discussion about the concept of various changes leads the investigator to discuss the factors affecting the changes. Below are given the various factors.

1.2.0 Factors Affecting Social Change

'One fundamental assumption is that men are rational. Another assumption is that men will follow their rational self-interest once this is revealed to them. A change is proposed by some person or group which knows of a situation that is desirable, effective and in line with the self interest of person, group, organization or community which will be affected by change. Because the person (or group) is assumed to be rational and moved by self interest, it is assumed that he (or they) will adopt the proposed change if it can be rationally justified and if it can be shown by the prosper(s) that he (or they) will gain by the change.'
(Bennis, Bene and Chin, 1973).

1.2.1 Major Factors :

Industrialization, legislation, and education are the three major factors that affect social change.

(1) Industrialization :

The political revolution in England, America and France and Industrial Revolution in the Western European countries made the people realize that a ^{new} era in the history of man was opened. When the society gets industrialized, it becomes essentially urban. There is a demand for skilled artisans, as well as semi-skilled workers because the production and the use of machines involves specialised knowledge and training. Consequently, there is a big advance in education in the society as a whole. Mass education is one of the characteristics which differentiates the industrial urban from the non-industrial urban society. Another characteristic of the industrial society, is the emphasis on achievement. A man's status depends upon what he is capable of doing and not to which family or caste he belongs to. Out of this emphasis on achievement two other characteristics of the urban industrial society flow out. The class system becomes highly fluid so that it is possible for a person belonging to a lower class

to move up to a higher class irrespective of the caste and religion. Secondly, social power, instead of being confined to a small minority in the society now gets diffused throughout the society. There is a vast organization of men, materials and money in order to bring about mass production of goods for the national and inter-national market. This affects the social structure. The bold and enterprising move from bottom or the middle of the social ladder to top. The industrial labourers who constitute the bulk of population also become well educated and highly organized. The quality of their lives becomes superior. They live in comfortable houses, use modern gadgets, and consume quite a large portion of goods and services produced in the community. In contrast to this the labour class of a non-industrial society is utterly poor and is unable to consume what it produces. There are enormous structural changes in society as a result of industrialization. There is division of labour because the productive processes become more specialized. There are also changes with respect to integration. In the place of social solidarity arising out of kinship and caste, there is now integration based on legal contrasts. There is enormous increase in voluntary associations. Instead of being a member of caste in which one

is born, and the member of the village ^{in which} _L one is born, a person now becomes a member of several associations which are national and international in scope.

(ii) Legislation as a Factor of Change :

The general function of law is to influence the sub-groups, and persons belonging to a society to conform to the group expectation. Thus the law is a means of social control. According to a second view, law could be more dynamic. It has not only the function of social control, but it has also to bring about social change by influencing behaviour, beliefs and values. Often in the dynamic societies the social norms will be ahead of the legal codes. In such societies, it is necessary to bring the legal code into conformity with the prevalent social values. There is also another aspect. A dominant minority may have some social values far ahead of local code, on the one side, and the social practices of masses on the other. Such minorities will endeavour to change the legal code as means to persuade the rest of the group to adopt new social values.

As an instrument of social change, law involves two interrelated processes. By means of new enactments there will be industrialization of a new pattern of behaviour manifesting new social values. When this new pattern is incorporated in

the legal code, any deviance from this new pattern could be punished according to law. However mere institutionalization by itself is not enough. It may become a letter of the law but not a social force. In order that law could become an active social force, there should be a correlated process, namely, internalization of this new pattern of behaviour in the individual. These two are closely related. If the institutionalization is successful, it facilitates the internalization of the new values by bringing about a change in the attitudes and beliefs of the individual through social upbringing in the individual family. To quote as an example, during the nineteenth century, the customs of 'Satti' i.e. the burning of the widow on the funeral pyre of the husband, was practised extensively in Rajasthan, among Rajput princes, and also among Brahmins, in Bengal, and to some extent in U.P. and other northern states. Ram Mohan Roy began the active campaign against 'Sati'. Lord William Bentinck studied the matter and finally in 1829 passed an Act prohibiting 'Sati' and making it an offence. After gradual acceptance the society has rejected that custom.

Considering the post-independence period, the Indian constitution provides for equality of rights and social,

economic and political justice to all citizens irrespective of caste, creed or sex. In fact this is put as an Article in the fundamental rights which are justifiable.

Untouchability was abolished by Article 17 and Article 24 asserts that no child below 14 is to be employed in any factory. As a consequence of the fundamental rights as declared by the Indian Constitution, there has been considerable social legislation since independence.

For example, the Hindu Marriage Act of 1955 abolished all caste restrictions as a necessary requirement for a valid marriage. This act also enforces monogamy and this brings an equality between the two sexes men and women. It also provides for judicial separation and divorce or dissolution of marriage, so that the rights of men and women are the same. This Act defines the term 'Hindu' in the widest possible manner to include Harijans, the scheduled castes and the Girijans - the scheduled tribes.

To quote another example, Hindu succession Act of 1956 confers for the first time absolute rights over the property possessed by a Hindu woman. Secondly, both the sons and daughters get the right of inheritance from the property of an intestate Hindu.

Another very significant Act is the Untouchability Act of 1955, offences against this act, are cognizable and compoundable.

Thus social change could never brought about by unaided social legislation but social legislation could become effective only when there is organized voluntary effort to make the people understand the new values embodied in the new law. Even more important is the task of the parents and teachers in every individual home and school to help the child to internalize the new legal norm as a social norm.

(iii) Education :

The first form of relationship emphasizes that without the basis of education, no desired social change can be brought out. There must be education as a basic condition and only then can any real social change or modernization be possible. Usually, modernization has remained a far cry, when efforts of desired social change are based on the sandy foundations of illiteracy, or semi-literacy. Industrial modernization in any country demands a widespread and careful use of complex machinery. If properly educated and well-trained workers are not available to handle that sort of machinery, it is bound to cause several grave losses and dangers. One can

witness an endless series of such examples in the factories and mills in India, where illiterate, semi-literate and illtrained workers are meeting numerous failures in increasing the quantity and quality of the goods, produced by them, and thereby bringing about no real social change, modernization, in the existing situation.

Similarly any programme of bringing about radical social reform of change in society is bound to remain more or less at a superficial level or unfulfilled, if its population lacks education. As an illustration, Sharda Marriage Act, Hindu Code, Untouchability. Offence Act and, Prohibition Act, which had sought to reform and change the Indian Society, have actually remained ineffective so far. The reason is that vast majority of our people have not been able to appreciate the implications of these attempts due to their lack of education.

During the last fifteen years an attempt has been made to bring about radical social, cultural, political and economic change, an awakening in the Indian villages by adopting the strategy of decentralized administrative control of planning activities. Accordingly, a great deal of political and administrative power has come in the hands of village leaders like 'Sarpanchas' and pradhans. But many of these local village leaders have behaved in very irresponsible, selfish,

haughty, traditional, corrupt or rude ways, mostly due to their lack of education and adaptability.

1.2.2 Sub-Factors Affecting Social Change :

The sub-factors affecting social change are discussed below :

(i) Empathy :

The capacity to see oneself in others' situations is an essential characteristic of man for modernization of his society. It opens up one's mind and equips him for rational, situational and structural choices. It contributes substantially to the emergence of a mobile personality, a personality that is not inalienably bound to a particular segment of territory, to a particular group of kin, or to a particular set of ascribed roles. Freed from inhibitions and injunctions of tradition, the individual escapes from the constricted sphere of participation to the wider area of high participation in a variety of divergent roles.

(ii) Knowledge :

In every society there are many conditions which make for social change. Most important are the growth in ^{contact} knowledge and occurrence of social and social conflict with

other groups. The growth of knowledge has not been continuous nor has it occurred at the same rate in all societies. At some periods of social history, there is a rapid growth of knowledge, e.g., Western Europe and America in the present century. (But at other times, it has been practically stagnant). The tremendous rate at which knowledge is increasing is due to intense specialization in minute branches. This growth in knowledge and its application to the problems of life, has been a major condition of present social change.

(iii) Social Conflict :

Social conflict has played a part in human history from the earliest times. The tribal conflicts and later on the conflicts between petty kingdoms and in the recent decades the conflicts between groups of nations have been responsible for tremendous changes. Conflicts within the society have led to social stratification and changes in the social structure. In the last two or three centuries the Western European nations established their colonies in all the continents of the world and brought about many changes in the social stratification of each colony. Equality of opportunity bestowed by the Indian Constitution created social conflict which resulted in Social change.

(iv) Conflict Between Generations :

There is also the problem of conflicts between generations. Always the younger generation is critical of the older generation leading to rejection of some aspects of social life and to innovation of some others. There are all kinds of new patterns evolved within the culture. One of the significant features of the twentieth century is the rise of organized youth movements.

(v) Individual :

The earlier theories of social change tended to emphasize a single factor in the causation of change. All important social and cultural changes are brought about by men of genius like Ram Mohan Roy, Ishwarchandra Vidyasagar (1820 - 1891), Ramkrishna Paramhansa (1836 - 1886), Vivekanand (1863-1902). No one can deny the personal influence of great men in the spheres of morality, religion or even in politics. To take only two illustrations, it is impossible to deny the influence of Marx, Lenin and Gandhi on the course of history in the twentieth century. Each in his own way, influenced very greatly not only events but also the intellectual and moral atmosphere of the world. They owned their position of leadership to their personal qualities. Their values influenced the society of their times.

(vi) Social Force :

An example may be given to emphasize the influence of social force. In the nineteenth century two important currents/ of thought were dominant in India, one in favour of social reform, and the other in favour of liberal outlook on life and parliamentary procedures. One cannot overlook the fact that both these movements were due to the social forces created by the British institutions and English literature.

(vii) Material Factor :

Material factor is also an important aspect of social change. Marx considered the importance of material and economic factor. He said two elements, in social life are most significant, namely, the development of technology and the resulting changes in the production of goods and services, and the relation among the social classes. He asserted that the development of productive force changes the relations among the class leading to inevitable social conflict and the emergence of a new social order.

(viii) Technology :

The most important aspect of technology is that a man thinks rationally and objectively about things and events. Technology can change only when a man thinks that it is possible

to improve the way in which one is doing. It is only when a man is in search of a better way of doing things with less ^{efforts,} less cost and greater efficiency that it is possible for him to apply his mind to the way in which he is doing and there is hope of finding out more efficient techniques. It is only then that a man will seek knowledge that is available and use that knowledge to do things more efficiently and more economically. One can see the immense changes in the field of agricultural technology. Advances in chemistry have led to the preparation of new fertilizers and new pesticides. Advances in biology have resulted in the propagation of new varieties of seeds, high yielding on the one hand and disease resisting on the other.

Another important area in which great technological improvements have taken place and have contributed to significant changes in social life is that of modern industries, transportation, and communication. The road, railways and air transport have increased greatly. Communication plays an important role in bringing social change. Newspapers, radio, transistors, television, cinema and telephone, reduce the cultural differences between the various social classes, between the castes, and between the rural and urban communities, between languages, between states and between nations.

To understand the social change in details, it is necessary to discuss the models of social change. The following pages unfold the discussion of the same.

1.3.0 Models of Change

Social change in the form of modernization was ushered in India by the British rulers. The British Government inaugurated a new, modern formal system of education which was different from the one which prevailed in the past in India. This new system of education increasingly became the decisive instrument. The traditional social structure of Indian society was dislocated and the process of modernization were thus initiated. One of the outstanding changes which Indian society is facing is the change in the social structure due to social mobility. The last quarter of the nineteenth century and the first quarter of the twentieth century saw tremendous changes in social stratification due to a large number of Hindus taking to western education with eagerness and qualifying themselves for the middle posts in the bureaucracy during the colonial period. As a result who had easy access to education held high positions in government and administration went by educational qualifications. These groups acquired a high status in both systems of stratification.

Similarly, in the first three or four decades of this country, tremendous changes took place in the South Indian States

because of access to education by the lower caste groups and the non-brahmin movement. This upset the equilibrium between the advanced castes and the backward castes in that part of the country. Further today we find that the elite is being recruited not only from the forward castes but also from the backward castes and classes in the cities as well as the rural areas because of spread of education.

Article 17 of the Indian Constitution abolished untouchability. As a result of this Harijan enjoys the same legal rights as any other citizen. Harijan boys and girls are given full facilities for education upto the highest standards in the university. As a result of this many Harijan men and women have now entered the profession of teaching, law and medicine. Those who have entered politics have become national leaders and have been ministers, in the state as well as in the central cabinet. During the last fifty years thousands of Harijan families have moved from the lowest class to the middle class. Finally because of spread of educational facilities, Harijans and Girijans have come to occupy position of prestige, wealth and power unheard of in the history of country.

For more than 2000 years from about 300 B.C. there was practically no education for women. Only a few women of the

upper castes and upper classes were given some education at home. In the 19th century there was an awakening among women with respect to their rights for education and for entering careers. The advent of independence in 1947 ushered a new era with respect to women's education. The Constitution of India with its assurance of complete equality to both sexes and acceptance of a special responsibility for the education of women has brought a new awareness of the problems involved. As a result education increased among Indian girls. The 20th century has seen women functioning in the various professions, in the administrative and in the political fields. A large number of women have been elected to the local bodies, municipalities, District Boards, Taluka Boards, Legislative assemblies, Lok Sabha and Rajyasabha. Indian women have also been governess, ambassadors and have represented India in international conference. Thus, with the removal of legal disabilities and by availing themselves of the opportunities in the field of education, women are now taking their right place as citizens in a free democracy, it must, however be noted, that most women in the rural as well as in the urban areas are not fully participating in the economic, political and social fields since they are not being educated and since the old social values are continuing to operate inhibiting them. Moreover it is the result of spread of education among

girls. According to Kannan (1963), 'During the first thirty years of the 20th century, intercaste marriages were very rare. However since the thirties probably with the increase of women's education there have been many inter-caste marriages.'

The traditional Indian society is based on the assumption that the craftsman is trained in his house by his father and brothers. This is the general pattern of caste system, where the craftsman is born into his caste and is trained at home. Low productivity is due to lack of education and lack of training. Modern industries need train skilled workers because the economic development depends upon skilled workers and efficient management. So on the basis of the recommendations of the Shiva Rao Committee (1954) The National Council for training in vocational trades was established in 1956. Its functions were to establish and award trade certificates, and to prescribe standards of training. The Directorate General of Employment and Training now conducts the craftsman training scheme, national apprenticeship training scheme and central training institutes.

It has been noted that Gandhi laid great stress on the need to promote on awareness in the worker of the problem facing him in 1918 itself, whether at Champaran among the workers in the indigo plantations or among the mill workers in Ahmedabad

mills or among the peasants who participated in the Kheda Satyagraha, Gandhi laid a great emphasis on workers' education. At Champaran he even built up a cadre of women teachers to help the plantation workers to learn about themselves and about the situation in which they were.

In 1957 with the co-operation of the Ford Foundation, the Government of India set up a committee of experts on workers education. The committee recommended the setting up of local Workers Education Boards in industrial centres to provide instruction in trade union matters to understand union management relations, and obtain a knowledge of the industry in which he is working. As a result of third plan reported that ' these courses have helped to raise the self-confidence of the workers, increased their ability to take advantage of the protective labour laws, reduced their dependence on outsiders and inculcate in them an urge for material and economic welfare.'

The farmers listen carefully to the weather forecasts and price bulletins. They get the latest information on agricultural practices regarding use of improved seeds, fertilizers, implements etc. through the radio, through books from the agricultural extension officers and block development officers. These agencies imparted education to the farmers.

As a result the Punjab, Haryana, Himachal Pradesh and Gujarat areas have contributed much to the 'green revolution' in India.

It will be interesting to discuss social changes with special reference to education. It does without saying that education is a potent force of change. Almost all advanced countries revolutionalised their system of education to bring about change in various spheres of life - social, economic and cultural. In the next pages to come the researcher has discussed social changes with reference to education.

1.4.0 Education and Social Change

Education cannot rest content with mere socialization of the individuals according to the traditional or conservative norms. Now its purpose is radically changed. As Gordon (1969) pointed out, ' It is the purpose of education to till the soil of the existing social order and to plant the seeds from which new forms, new social orders grow. When the soil is recalcitrant and unyielding - resistant to the natural forces for change more radical processes emerge.'

This view regards that education can engage itself in much more positive action and can rebuild society by inculcating in the young a programme of social reform. The educational system of any society is related to its total social system.

In modern societies, where positions, status and roles are based on achievement, merit, qualification and training rather than on ascription, and further, where production is increasingly based upon the use of machines necessitating a complex division of labour and demanding organic solidarity, the formal educational system acquires a strategic significance. The modern society expects educational institutions to provide mass instruction, promotion of scientific and technical advance, occupational recruitment and social selection, based on training, qualification and knowledge suited to nonascriptive, rational, universalistic, and secular patterns of orientations underlying the statuses and roles demanded by the exigencies of functioning in the modern social structure. It is a sub-system performing certain functions for the on-going of the total social system get reflected in the functions it lays down for its educational system and the form in which it structures it to fulfil those functions.

In a static society, the main function of the education system is to transmit the cultural heritage to the new generations. The cultural heritage of any society can be said to be the aims and goals it cherishes as a group, the values and attitudes it considers desirable and the skills and knowledge it needs for the achievement of the goals. In a changing society these keep on changing from generation to generation and therefore, the

educational system in such a society must not only transmit the cultural heritage, but also help in preparing the young for adjustment to any likely change in them. An education system geared to mere maintenance of status-quo is bound to become dysfunctional in a changing society. It can foster conformism only upto a particular limit, but beyond that limit it has to foster critical judgement and deviation among them to accept and adjust to change.

In the contemporary world, according to Moore (1965), 'the proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former time.' This is more so in societies that have newly become independent and are in a developing stage. Consequently in such modern complex societies education is called upon to perform the function of becoming an agent of change.

Thus, the relation of education and society in contemporary changing societies has become very complex. The changing society needs a different educational system, and therefore forces certain changes in its functions and structure, and as the society increases the quantum of planned change it thinks desirable, it calls upon its educational system to help it to bring it about in a peaceful manner through the socialisation

of the younger generation.

There are three ways in which the relation between education and social change can be studied (a) education may ignore social change and serve as a conserver, of traditions, (b) education may act as a cooperative force in social change and (c) education may work as an agent of social change.

1.4.1 Education as a Conserver

According to the view that education as a conserver, the function of an educational institution is to train the intellect, transmit what is permanently worthwhile in the cultural heritage and adjust the young to the society as it is. It regards it only as an institution of learning and is against turning it into an agency of reform. It thinks that such a course, instead of 'arousing and developing in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specially destined.' (Durkheim, 1956).

Besides, controversy regarding which reforms should be inculcated through educational institutions, may turn them into battle ground of conflicting interest groups. 'If one admits the possibility of obtaining through the school social

reforms that one likes, one must also admit the possibility of obtaining social reforms that one dislikes. What happens will depend on the popularity of various reforms the plausibility of their causes and the pressures they are able to exert on the educational system.' (Hutchins 1953). Such a view-point can be sociologically acceptable with reference to more or less static societies.

1.4.2 Education is a Co-Operative Force in Social Change

The contemporary world is a world of changing societies. Changes that occur in them ' are frequent, occur in sequential chains and affect a wider range of individual experience and functional aspect of societies.' (Moore, 1965). In such societies, therefore, an educational system that performs the function of conservation only soon becomes either dysfunctional or undergoes a change in its function as well as structure to suit the new needs. However, it is not called upon to work as a prime mover of social change, but only as a co-operative force. It can deliberately cultivate among children (i) necessary intellectual and emotional dispositions and attitudes for dealing with change in general, (ii) necessary technical and social skills and (iii) teach them to react to change intelligently when it occurs. It can do this by keeping abreast of social changes and modifying in each generation the heritage it may teach in the schools.

A number of sociologists, educationaists and anthropologists also are of the view that education must be a co-operator in social change rather than a prime mover in it. Warner (1944) says,

'As long as we have our present social structure, education must be adopted to it or we will produce a generation or more of maladjusted children and unhappy adults.'

Ottaway (1953) says that education can produce change in culture and society only under orders from those in power according to him 'Education is a force which supports and develops the change in social aims already decided by those in power, but it does not initiate the changes.'

Thus, in complex nation societies (Like India) education can neither be regarded as mere conserver nor as an agent of social change. It can only be regarded as a co-operative force in social change brought about by forces more pervaisive in society. So changes in educational system brought about by social forces may themselves affect other subsystems and institutions in society and bring about some changes in them. For example, introduction of liberal curriculum and through it inculcation of liberal ideas of democracy and equality, had its impact on the authoritarian mores of the family and developed individualism leading to a changing in relationship between parents and children, husband and wife and near and distant kins. However this impact of education can be regarded as a result of

its cooperative role. Education is conceived here as an effect of change.

1.4.3 Education as an Agent of Social Change;

This view regards that education can engage itself in much more positive action and can rebuild society by inculcating in the young a programme of social reform. It regards those who assume change as universal and inevitable as wrong. As Brameld (1955) says, they 'overlook the supra-individual nature of many forces and institutions such as socio-economic classes, mass-media, pressure groups and other centres of power in society. They undertake the persistence and recurrence of cultural patterns and therefore over emphasize the novelty of history, opportunities for unplanned change and the inevitability of progress.'

They do not see, therefore, that broad social change must be planned rationally and executed firmly so that reactionary pressures can be eliminated and specific goals may be achieved. This view, however, is sociologically not acceptable for following reasons : (i) The future of any society remains very uncertain and it is impossible to chart it in details, any realized reform is always a product of compromise and mutual adjustment of various forces in society.

(ii) The deeply entrenched cultural pattern moulds the way in which people conceive and implement changes, for example change brought about by industrialization in the west may not be repeated in the east, (iii) In order to be an agent of change, education must determine the rate and direction of techno-economic change and not be determined by them, However, this is not possible for education as other forces are more pervasive.

The implication of social change for the educational system can be better understood by characterising the nature of social change itself and the direction in which it may have occurred.

(i) Change in Wider Social Environment :

This change may be in the wider social environment surrounding the society. There may be shifts of political alliance, military invasion, peaceful immigration and trade shifts etc. An economic crisis in England has instant repercussions in India. Economy, health and education are no longer mere domestic matters. The necessity felt in India for retaining the advantage of knowledge of English and of strengthening it as well as for introducing the study of such forcing language Russian, Japanese is an instance in point.

(ii) Change in Social Goals, Objectives and Values :

A society may deemphasize its religious, and other - wordly goals like liberation from the cycle of births and re-births, salvation etc. and may decide to lay more emphasis on the secular and this wordly goals of the largest number of people through political, economic and social development and by adopting advanced technology and science.

The change may be in social values, values that directly affect the content of social roles and social interaction. For example in India under the traditional caste system, men are judged and treated for the most part not according to the same standards but according to the particular caste group to which they belong. In modern India, however, men are being judged more often than in the past according to standards that have nothing to do with their particular caste. This gradual transformation can be characterised as an increasing emphasis on 'universalism' as against 'particularism' (Johnson 1966). This may ultimately lead to recruitment of students and teachers on a non-caste basis. This adoption of equality as a value may ultimately lead to compulsory and free primary education, to expansion of primary educational facilities to all children upto the age of fourteen and to providing financial and other aid to backward classes for

enabling them to avail of the expanded educational facilities.

(iii) Institutional Change :

The change may be 'Institutional' which includes change in more definite structures such as form of organization, roles and role content. A change from a polygamous to a monogamous system, from an absolute monarchy to democracy, from private enterprise to socialism - these are examples of society-wide institutional change. The change may occur in smaller social system also.' (Johnson 1966). The adoption of democracy and adult franchise in India have made training in responsible and responsive citizenship absolutely necessary for the electorate. This may ultimately affect the content and the method of teaching in educational institutions as well as the teacher-taught and teacher-principal relationships. The adoption of socialism may require a new attitude to private property, to investment, to spending and profits. A new direction in the political and economic socialisation may be expected from the educational system.

(iv) Change in Knowledge and Technology :

The change may be in the existing knowledge and technology, space exploration, industrialization, agricultural and domestic technology, transportation and communication, new understanding of the human organism, individual and social human

behaviour serve only to illustrate some of the scientific technological areas in which knowledge will continue to expand. The teacher cannot know everything. Instead of teaching certainties he has to start teaching exploration of the unknown. Formerly it used to be thought that for knowledge to be transmitted, it was enough to state it. Now this has proved to be wrong. Mere stating it to the learners is found to be insufficient to make them understand it, much more insufficient to induce them to agree, to remember, or to act upon that knowledge.

(v) Change in Size and Composition of Population :

The change may be in the size and social composition of the population. The exposition of population, with differential rate of increase in different regions, communities, socio-economic groups and age groups may be necessitated many changes in the educational system. There may be a rising enrolment from preprimary to higher education and an increasing demand for vocational and adult education, the student and teacher population in primary and secondary education may become more heterogenous.

(vi) Economy :

The change may be in one or more sub-system of society

say for example in the economy. ' Modern industrial technology transforms the scale of production, the economic setting of the enterprise and the productive and social role of the labour. It is dependent to an unprecedented extent on the results of scientific research, on the supply of skilled and responsible man-power ready to undertake segment of job in impersonal, segmental human relationships and consequently on the efficiency of the educational system.' (Halsey, Floud, and Anderson, 1962).

and / The occupational structure becomes more diversified and more
 / more occupations require educational qualifications. Education serves as a source of technological innovation and an instrument for occupational recruitment. It acquires a new function of social selection. It has to cater to the needs of masses also as labour assumes a different status. This makes education an important investment. The educational institutions expand in number and scope. The process of democratisation affects their membership. The selection of students and teachers becomes achievement based. This ultimately influences their curricula as well as the structure and functioning of institutions as concerns.

Under the circumstances 'the process of cultural transmission has to be performed in quite new terms and under new conditions. No longer it is a question of handing on an unchanging or only slowly changing body of knowledge and belief. On the contrary, education has more to do with changing knowledge than with conserving it and more to do with diffusing culture to wider social circles than with preserving and transmitting the particular culture of a particular group.' (Halsey, Floud and Anderson 1962).

Today the speed of social change and human development is much faster than before. This makes the world of children for more different than the world of their parents and creates the problem of inter-generational gap and communication. This necessitates an addition of the study of the past in the curricular for the younger generation and of the study of the present for the older generation through adult education.

It is interesting to discuss about the teacher and social change. So in the next pages to come the investigator has discussed social change with special reference to the teacher.

1.5.0 Teacher and Social Change

Ruhela (1970), pointed out that education is an instrument of social change. According to him the relation between education and social change may be of three kinds :

(i) Education is a necessary condition for bringing about social change. (ii) Education is an instrument, tool, means agency or agent for bringing about social change in any country. (iii) Education as an effect of social change in any country.

But changes do not operate in vacuum. Some characteristic features, potentials, and problems of social change do influence change process. Anyhow, the objectives of educational institutions are basically the same to inculcate changes in thoughts and values of their students. The teachers then become agents of a change system. They as change agents have to play crucial role in educational institutions and in society. Unless teachers are going to be the active agents for bringing about this change, are properly enlightened for this task, nothing can be accomplished. It is the task of the teacher to educate, to educate for change, to educate through change, to educate for orderly planned revolution. If necessary to educate through more

disruptive revolutionary action.

There are innumerable conditions in the behaviour and thinking of our political leader, which are influencing all sections of our population, according to the downward filtration theory, and if teachers also remain unenlightened and uncommitted, they will not be able to deliver the message of social change properly, or at best they will also do so ambiguously or in a contradictory and unsatisfactory manner. Gore (1967) has also felt concerned for it. According to him 'Merely exhorting the teachers to become agents of social change will not suffice. They must be made to realise with the help of suitable sociological analysis of the Indian society today as to why and how they are expected to act in such a manner that the equalization of educational opportunity, social mobility and modernization are really achieved by the children coming from all social classes and communities.'

As a change agent the teacher has to be innovative asking the following questions to himself : (i) In what respects do I want my students to be different because I teach them ? (aims, objectives, values), (ii) What can I do to be assured that my students are sure to follow the change ? (motivation), (iii) What can I do to bring change ? and

how ? (Methods). How can I measure the results of change ? (Evaluation). This type of introspection on the part of the teacher can add freshness and vitality to his task as a change agent. Only by such introspection he can fuse his role and its expectations with his personality needs and thereby can develop his innovative skills.

Every educational institution expects that its children must learn to live in a world in which both, change and differences are important factors of life. Children cannot grow to the strature of our expectation if not helped by teachers, parents and others related to change process. The educator's or the change agents' target is individual and he will be concerned with the effects of group dynamics upon individual. Any where an individual is always under the influence of a group dynamics. The primary group has been a familiar feature in human experience since beginning of recorded history. Family, class, tribe, team classroom are some of the forms it has taken historically. These groups have effectively served the purpose of promoting the structure of the society. It is necessary to make investigation in the function which primary groups have promoted and still continue to promote. Thus the teachers' task is to translate relevant knowledge of primary groups into principles of change in the inner and

outside behaviour of pupils in their human relationship.

The primitive societies do not have teachers in the sense of persons who have specialized role in the society, to instruct the young. The role of a teacher in pre-industrial, societies was concerned with the transmission of a high culture and a particular set of values to the children of elite groups. In the industrial society the teacher transmits a body of knowledge and skills appropriate to the abilities and needs of the child.

But in India the Compulsory Education Act of 1918 laid down, with a resulting modification of the teacher's role, a belief in the need to educate the voters in emergent democracy, a belief in the need for more people to be able to read and write, a growing awareness that the socialization of the child could no longer be fully achieved in the home; and a belief in universal education as a matter of social justice. But highly significant was the recognition of the need for a literate and numerate population in a society undergoing a period of rapid industrialization.

Some members of the public will have only the most general expectations of the teacher. Groups like school administrators, inspectors, parents of the pupils, pupils and other members of the community have a much more direct relationship with the

teacher and their expectations.

In the next section the investigator has discussed the need of the study with special reference to the area of the problem.

1.6.0 Need for the Present Study

Education cannot rest content with mere socialization of the individuals according to the traditional or conservative norms. Now its purpose should be to bring out radically changed, as Gorden (1969), has pointed out, ' It is the purpose of education to till the soil of the existing social order and to plant the seeds from which new forms new social orders grow. When the soil is recalcitrant and unyielding, anresistant to the natural forces for change, more radical processes emerge. '

India is in the process of transformation. The impact of technological changes, the altered character of property relations consequent upon its commitment to socialism, the shift to impersonal relationships andthe growing sense of unity and nationalism demand sweeping changes in social organisation, attitudes, modes, customs and laws in a society passing on from the agragian into the atomic or space

age. Education in this context is to ensure that outmoded ways of thinking and inefficiency of our social institutions do not retard further progress. It is to keep the interaction between technique, and social change in equilibrium and prevent it from getting out of control. Education alone can ensure that whatever the challenge of techniques, personality, and culture, society make the appropriate response by conserving that which is best in the racial experience, and at the same time allow sufficient leeway for fresh adjustments that may have become necessary change cannot come in vacuum. It requires agents of change. According to Havelock (1973), 'The change agent's success depends upon the direct involvement, project continuity and dealing with vested interest.'

The aim of the agent of change is to bring about change in his clients, individually and organizationally. His interest in people should be primary and his interest in particular programmes or changes are secondary, because the role of an agent of change is to help ^{to bring} about the condition necessary for the social system to carry on its own improvement programmes through his efforts. Another function is to invent ways of solving problems and meeting needs for which there is known solution. Another function is

communication link between two social systems. For example a teacher is a linkage between, the teacher and pupils, between teacher and authority, between teacher and teacher, between teacher and community members.

According to Griffin and Pareek (1970), 'The concept of change agency is not entirely new.' Every nation, society and culture has had revolutionaries, public men, saints and teachers, those who worked for reform advancement and changes in their nation, society and culture. The agent of change has emerged as a professional person whose tasks are those of helping individual, communities, and groups to plan out development or reform, to formulate objectives to focus on problem situations, to seek possible solutions to arrange for assistance to plan action indeed to improve situations, to overcome difficulties in the ways of action, and to evaluate the results of planned effort. The change agents are of various kinds. They can be like psychiatrist, clinical psychologist, the human relation expert, the social worker, the parent educator, the marriage counsellor, they can also be in the form of a group system bringing about change like group worker, staff consultants and leadership trainers. In modern societies as against the traditional ones the role of the teacher and the attitudes characteristics of his role has been changed. In

modern complex societies, the number of those seeking education has increased and simultaneously knowledge has grown and become highly diversified. A consequence of explosion of knowledge and industrialization has increased a need of a person, changed the attitude, habits mode of living, of persons. The teacher is a linking role between teacher community, between teacher-authority, and between teacher and teacher.

Teacher is the most vital single factor in the system of education. It is the teacher who matters most as far as the quality of education is concerned. A significant change in the educational process is governed by the extent of his receptivity and initiative. The teacher plays an important role not only in education but also in shaping and moulding the habits, tastes, manners, attitudes, beliefs and above all the character of the students. He is the backbone of society, particularly so in remote villages. He stands as an outstanding personality among the illiterate and semi-literate families. He is their friend, philosopher and guide. He actively shares the responsibility for reconstructing a social order, the values and traditional beliefs of which are being eroded by the surge of new ideals and practices. He has to be a social change agent. In most of the Indian school systems, imperceptibly teachers are even assuming the role of

counsellors to the community, mediating not merely between pupil and pupil but also between teacher and teacher, between pupils and parents, and even in the domestic affairs of the families, because parents give life but as parents they give no more. While a teacher affects eternity, he can never tell when his influence stops. This indicates that teacher is fast becoming a social change agent.

1.7.0 The Title

The title of the present study reads as follows :

'Indian Teacher as a Change Agent.'

1.8.0 Defination

In this title four terms need explanation : (i) Indian, (ii) teacher, (iii) change, (iv) change agent.

(i) Indian - Indian means one who is the citizen of India.

(ii) Teacher - Teacher means one who gives instructions to the pupils in the classroom from pre-primary to higher secondary.

(iii) Change - Webster's Dictionary describes change as 'to alter by substitution something else for or by giving up for something else to put or take another or others in place of, to make substitution of for or among things of the same kind'.

Thus, to change is to render something essentially different

from what it was, even change signifies the transformation, modification or shift of some practice from old to some new one.

(iv) Change Agent - According to Rogers (1965), A Change agent is a professional person who attempts to influence adoption decisions in a directions that he feels desirable. A change agent usually seek to secure the adoption of new ideas, but he may also attempt to slow the diffusion and prevent the adoption of a certain innovations. The change agent, may compete with or supersede an old idea.'

A new idea, or a concept or a principle as a result of experience or research may arise in the mind of innovator who communicates this new concept, principle or idea to his community or his profession. Such communicator is known as change agent. What is new or which deviates from the established tradition is called change, and this change is useful in bringing about some effect in the society. If such change is conveyed to the community by any person, whether innovator or an early adopter, he is a change agent.

1.9.0 Objectives

To study this problem the following objectives have been kept in mind :

To study how -

- A teacher perceives his role as a change agent.
- The pupils perceive the role of a teacher as a change agent.
- The community members perceive the role of a teacher as a change agent.
- The authority perceives the role of a teacher as a change agent.

To specify the above objectives the researcher has tried to give the answers to the following questions pertaining to every objective stated above. For the specification of the objectives nine dimensions have been kept in view.

(i) Literacy :

- Does the teacher encourage literacy among masses ?
- Does he make the community resources available to neo-literates so that they may not lapse into illiteracy ?

(ii) Customs and Taboos :

- Is he helpful to uplift the down trodden people of the society ?
- Does he help the society to break the parochial barriers of the society ?
- Does he plead against superstition and adopt scientific attitudes towards diseases ?

(iii) Political education or creating political awareness :

- Has he incorporated himself with the main stream of national life ?
- Does he keep himself informed of the latest political trends - both national and international ?
- Does he work for the emotional integrity of the nation ?

(iv) Use of science in everyday life :

- Has he adopted educational technology in his day to day teaching ?
- Has he equipped his house with modern scientific apparatus ?

(v) Working for population policy :

- Does he practise and propagate the use of antiseptics to prevent the society from being over populated ?
- Does he encourage the pupils to observe the principles of health and hygiene ?

(vi) Economic Life of the Society :

- Does he make the people aware of the benefit of small saving schemes ?
- Does he encourage the people to modernize their traditional vocations ?
- Does he make the people conscious of the availability of financial resources ?

(vii) To make education more scientific :

- Has he adopted and implemented innovations in the technique of teaching, testing and evaluations ?
- Does he discuss with his colleagues about the innovations and changes taking place in education ?

(viii) Implementation of government schemes :

- Does he encourage the bright and poor students to take the benefit of government schemes ?
- Does he encourage the students to appear at the examinations which may bring out their potentialities ?
- Does he oppose publicly against the practice of bonded labour ? and also try to see that the labourers get proper remuneration from their employers ?

(ix) Social Relations :

- Has he established rapport with the society ?
- Has he encouraged pupils to help people affected with natural calamities and also suffered from railway accidents ?

1.10.0 Delimitation

Keeping in view the factors of time and money at the researcher's disposal, the study has been delimited to secondary teachers of Kaira District only.
