Chapter-1

Introduction
INTRODUCTION

I) THE SELECTION OF RESEARCH PROBLEM

Social change is a structural or ideological change in society (Maciver and Page, 1957). It refers to any noticeable difference in any social phenomenon over a period of time (Lundberg, 1954). Social change means modification of behaviour or change in the attitude of a large number of individuals, alteration of customs, values, institutions and social behaviour (Sargent and Robert, 1958; Herrill, 1965). It is a change used to describe variations of modifications of any aspect of social process, social pattern, social interaction and social organisation (Jones, 1967). Social change is a part of the qualities of social system and is not at all an align and an intrusive element.

Thus, we can say that social change means the change which are responsible for the perfection of a society and a Nation. Scientific and technical advancements have completely charged over society. New agriculture methods have proved their worth. Invention of electricity has completely changed our life. Trains save our time and energy. Aeroplanes have narrowed air distances. Harnessing atomic energy has immensely increased our potential for social uplift and national prestige and has given an aspiring status to our country in the galaxy of enlightened nations.
Attitudes, as a most distinctive and dispensible concept in contemporary psychology, are a subjective or mental state for preparedness for any action affecting the individual's responses (Allport, 1935, 1968) are learned tendency to behave persons or situations either positively or negatively, dynamic with several dimensions (Sargent and Williamson, 1958) are organisation of psychological processes (Jahoda et al., 1964), have an objective reference. Attitudes as the complexes of ideas and sentiments, are dispositions of behaviour of man (Parcy S. Cohen, 1966), are learned in relation to identifiable references (Sherif and Sherif, 1969). Culture helps in shaping and expression of attitudes (Sargent and Williamson, 1958).

The attitudes are the individual's acts, often in terms of a point of view in outlook or perspective towards the problem facing them. The work attitude is also generally used to give a mental picture of an individual regarding a social and psychological problem.

Attitudes are a mental and neural state of readiness exerting a directive or dynamic influence upon the individual's response to the objects and situations to which it is related, learnt and more or less generalized and effective tendency or predisposition to respond in a rather persistent and characteristic manners (positively or negatively) in reference to any situation, idea, value, material object or person or
group of persons.

Attitude known as a patterned system of cognition and action tendencies represents the subjective mental state which is built towards alternative cause of action. Sometimes it is misunderstood by behaviours, but in the real sense both are entirely different in practical meaning. Behaviour is a set of such human dispositions which come to the fore as a result of some stimuli given in some particular social set up, while attitude on the other hand is not a subject of particular stimuli, but a determined behaviour against the same social set up. Attitude is a complex characteristics of a person which is most important for understanding and prediction of social behaviour.

The socio-economic status (SES) is a very important sociological concept being employed frequently in day-to-day matters affecting the individuals personality in several ways. Its determination process is quite complex and complicated. It is definitely a blending of two statuses viz. Social status, and Economic status. Though none of these two statuses can exist without the other, yet they are distinctively different. The word SES, is the resultant of the position of an individual in a society by virtue of a complex fusion of both the statuses, which often do not run parallel to each other in their own areas. Their combination takes place in a certain, undefined, indefinite and curious manner, and when mixed together they act as an indicator
to SES of an individual.

The social status is the indicator of one's position of respect prestige and influence in the social structure besides his personal attributes which either inhibit or enhance the individuals' access to sources of information and his willingness to deviate from group norms and may even vary with the groups. A social person, who possesses a social status must conform to the three criterias of social development, he should behave in approved manner, play the role which society prescribes for him and possess favourable attitudes towards people and their social activities.

The term Economic Status is frequently used for the motives involving earning a livelihood, the accumulation of wealth and the like. The economic endeavour entails 'Cheristing of things because of their material value and the pursuer by virtue of this activity, corner for himself a place in society recognised as 'Economic Status' The economic status stratifies the modern population accoring to the amount and source of income which is generally derived from a set occupation activities, the ownership of property and others material belongings or both.

SES is a ranking of an individual by the society in which he lives, in terms of his material belongings and cultural possession alongwith his dynamic personality and the degree respect, power and
influence the yields (Bhardwaj et al, 1981). The SES is generally determined by occupation, education, income of the father, land property, residence quantity and quality of cloth consumed and number of servants of the family and neighbourhood and intelligence.

SES being an important variable has a great impact on social change. Literate Hindus irrespective of their caste and Muslims belonging to higher SES seems to have positive attitude towards social change.

Education as one of the variable of the study is likely to have its own impact on attitude towards social change. There is no doubt that literate persons will have positive attitude in comparison to illiterate. Hence it is bound to affect the attitude towards social change in a positive manner.

Progress and security of the nation depend basically on a planned and sustained growth in the quality and extent of education and research in science and technology. Education in any country must relate to productivity, by keeping science as the basic component of education and culture. Education should also assume the responsibility of providing the necessary training for a successful life, which can only be possible if the capacity for clear thinking and a receptivity of new ideas is developed. These qualities are must for an intellectual
besides them, he should also possess the understanding and the intellectual integrity to shift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticisms and prejudice. An intellectual should take the matter with broad mind and not confined to the prison walls of out-moded customs, traditions and beliefs. He should dispassionately examine everything courageous and reject those whoever arrest the forces of justice and progress. Education, which stands for some landable ideas, that is humanism, tolerance, reason 'adventure of ideas' and 'search for truth' (Nehru, 1947) must train the students for uncompromising loyalty to certain fundamental values of life.

Sex as another variable of the study is a fundamental distraction relating to reproduction within a specie dividing it into two divisions, male and female according to sperm (male) or ovary (female) cells are produced (Drever, 1962). It is not only a matter of anatomical and physiological difference but also of a socio-psychological variation. Male and female both receive different nurturing since infancy in different cultures from their parents playmates and adults. Sex differences have been noted in so many socio-psychological phenomena. Thus it is apparent that sex plays an important role in social interactions of the people in society. How and to what extent sex affects the attitude towards social change is the main concern of the
present study.

Social change is closely related with values. A value is a preference for something cherished or desired is linked to one’s satisfaction of needs, his realisation of goals and the maintenance and enhancement of his personality. Values are organised in hierarchy and are manifested in the consistency of one’s behaviour. Values like attitudes orient and prepare the individual to respond to his environment in predetermined ways. Students can be helped to form values through a values clarification process in which the teacher asked non-judgemental questions which seek to encourage the student to reflect on his values statement or action. In the present research student’s values have been defined as what the student think important in life.

Thus the researcher select the following research problem:

"Attitude towards social change as determined by socio-economic status, education, sex and values."

II) DESCRIPTION OF VARIABLES INVOLVED

A) SOCIAL CHANGE

Social change is the change in society. Society is a web of social relationships. Hence social change is a change in social relationships. It is the change in these which alone we shall regard as social change. What are social relationships? Social relationships
include social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of society. In the words of Jones, "Social change is a term used to describe variations or modifications of any aspect of social processes, social patterns, social interactions, or social organisation." Thus social change is a change in the social organisation. It is in this sense that Davis has written that "By social change is meant only such alterations as secure in social organisation-that is the structure and functions of society." Social change can be observed in every society. Describing social change in detail, Merrill and Eldredge have said, "Social change means that large numbers of persons are engaging in activities that differ from those which they or their immediate (forefathers) engaged in some time before. Society is composed of a vast and complex network of patterned human relationships in which all men participate. When human behaviour is in the process of modification, this is only another way of indicating that social change is occurring. Human society is constituted of human beings. Thus whatever apparent alteration in the mutual behaviour between individuals takes place is a sign of social change. This fact of social change can be verified by glancing at the history of any society. Man is a dynamic being. Hence society can never remain static. It undergoes constant variation.
FACTORS OF SOCIAL CHANGE

What are the factors due to which social relationships undergo constant alterations? Some writers regard diffusion to be the main factor of social change while some other writers consider invention in a similar capacity. Actually, both diffusion and invention have a hand in the change which besets social relationships. Roughly, the main causes of social change are the Cultural, Technological, Biological, Population, Environmental, Psychological and other factors.

1. Cultural Factors-

The main cause of social changes is the cultural factor. Changes in the culture care accompanied by social changes. Max Weber has proved this hypothesis by a comparative study of religious and economic institutions. Actually, no one can deny that changes and variations in culture inevitably influence social relationships. Culture gives speed and direction to social change and determines the limits beyond which social changes cannot occur. This, however, does not warrant the conclusion that there is no distinction between social and cultural change. Actually, the field of social change in limited in comparison with the field of cultural change.

2. Technological Factors-

The technological factor has immense influence in social
change. To quote Ogburn, “Technology changes society by changing our environments to which we in turn adapt. This change is usually in the material environment and the adjustment we make to the changes often modifies customs and social institutions. In this way, the incessant increase in new machines and methods due to new discoveries has had a very great influence upon social relationships. The from of society is undergoing change as a result of the development and invention of electric, steam and petrol driven machines for production, the means of transport and communication and various mechanical appliances in everyday life. Even institutions like family and marriage have not remained immune to the effect of these developments. The explicit effects of technological advance are labour organisation, division of labour, specialization, high speed of life, increase in production, etc. In the modern age technological factors are among predominant causes of social change.

3. Biological Factors.

Biological factors too have some indirect influence upon social change. Among the biological factors is the qualitative aspect of the population related to heredity. The qualitative aspect of population is based upon powerful and great men and their birth is dependent to a large extent upon heredity and mutation. Hence, biological factors play a part in social change to that extent. In addition to this, the biological
principles of natural selection and struggle for survival are constantly producing alterations in society.

4. Population Factors-

Even changes in the quality and size of the population have an effect upon the social organisation as well as customs and traditions, institutions, associations, etc. Increase and decrease of population, a change in the ratio of men and women, young and old, have an effect upon social relationships. Decrease or increase in the population has an immediate effect upon economic institutions and associations. The ratio of men to women in a society affects marriage, family and the condition of women in society. in the some way the birth and death rates. etc., also influence social change.

5. Environmental factors-

The geographists have emphasized the impact of geographical environment upon human society. Huntington has gone so far as to assert that an alteration in the climate is the sole cause of the evolution and devolution of civilizations and cultures. Even if these claims of the geographists are to be discarded, it cannot be denied that floods, earthquakes, excessive rain,drought change of season, etc., have significant effect upon social relationships and these are modified by such natural occurrences.
6. *Psychological Factors-

Most sociologists regard psychological factors as important elements in social change the cause of social changes is the psychology of man himself. Man is by nature a lover of change. He is always trying to discover new things in every sphere of his life and is always anxious for novel experiences. As a result of this tendency, the mores, traditions, customs, etc., of every human society are perpetually undergoing change. This does not mean that man always considers the new to be superior to the old. While he is always attending to what is new and unique. He also wants to preserve what is old. The form of social relationships is constantly changing in the process of interaction between these two tendencies. New customs and methods which replace the old traditional customs are being formed. Old traditions are respected but time demands change and adaptation to changing conditions. Change is the law of life. When changes do not occur at the appropriate time revolutions take place, wars are fought, epidemics spread and changes are violently introduced.

7. *Other Factors*

In addition to the above-mentioned factors, another factor of social change is the appearance of new opinions and thoughts. For example, changes in the attitudes towards dowry, caste system, female education, etc., have resulted in widespread social variations and
modifications. In fact a majority of the social revolutions take place as a result of the evolution of new ways of thinking. Similarly, war is also a cause of social change because it influences the population, the economic situation and ratio of males to females, etc. In the same way, social changes are introduced by the advent of great thinkers as Gandhi and Karl Marx, etc.

Result of Social Change

The form of each aspect of social life is being continually transformed due to the effect of the above-mentioned factors which cause social change. New institutions and associations are being formed and destroyed in the social economic, political, cultural and verily, in all spheres. The form of family, marriage, state, religion, culture, educational system and economic and social structures, is continually changing and transforming, as a result of which, a change occurs in the life of the individual and subsequently in his relations with others. To take an example, the results of social change can be well understood and realised by studying the history of the objectives, structure, forms, importance and functions etc., of the family from the early past to the present day. Similarly, all the changes and differences that can be seen between the tribal society and the present day society can be attributed to social change.
SOCIAL CHANGE AND TECHNOLOGY

In the words of Karl Marx, "Technology discloses man's mode of dealing with Nature and the process of production by which he sustains his life and thereby lays bare the mode of formation of social relations and of mental conceptions that flow from them." In this way technology is a systematic knowledge which facilitates the use of machines or tools. A locomotive, for example, is a machine and the process of its application is technology. In this way man, unlike an animal, does not behave towards Nature in an effortless, indolent and straightforward manner, but rather in a definite and methodical way making use of Nature's secret acquired by his knowledge and power of intellect. This constitutes technology. By means of it man produces food and other commodities of daily consumption from the earth. According to Karl Marx, even the formation of social relations and mental conceptions is dependent upon this. Technology differs from scientific processes. Scientific processes try to discover the truth, which is made use of in technology, so technology is practical. Keeping in view human ideals and needs means are developed in technology, in this way technology is a tool for man in his behaviour towards Nature. In capitalist countries this means is controlled by capitalists and by the State in communist countries. Economic interest can be insured only by retaining control or right over the means. In
this way, technology is the means of economic production which is an end.

Technology is constantly developing and with its development the structure of society is also changing. Increased division of labour and a higher degree of specialisation are the results of a constant development in technology, so much so that one sees specialists in every conceivable subject in the society. The advance of technology has played a major role in the development and progress of human civilization. Today, the means of transport and communication such as post, telegraph, rail, aeroplane, ships, automobiles, motor cycles, the tools for agriculture and the thousand and one machines producing other commodities useful to life, that one comes across, are all fruits of technological advance.

**Technological Factors.**

The following are the main technological factors in social change:

(a) Introduction of machines in industries.

(b) Development of the means of communication.

(c) Development of the means of transport.

(d) Development of new agricultural techniques.
a) *Introductions of Machines in Industries*-

The introduction of machines in industry has resulted in some fundamental changes in the social structure. The major changes thus created are:-

1. *Birth of Factor System*

The most apparent and dominant effect of the introduction of machines in industry is the replacement of the system of individual production by the factory system. The invention of machines has led to the creation of huge factories which employ thousands of people and where most of the work is performed automatically. In India till recently, the weavers used to make cloth on their looms at home, while sugarcane juice was turned into gur in the farmer’s home. Today there are may sugar and cloth factories in which millions of labourers find employment.

2. *Urbanization*

Industrialisation and the birth of gigantic factories led to urbanization and lig cities came to existence. With the advent of industrialisation many labourers migrated to the sites of work and settled around it. As the industry grew, so did this community of labourers and with it was felt the need for all the civic amenities which were essential for them. Their needs were fulfilled by
establishing market centres, schools, colleges, hospitals, recreation clubs. The area further developed when a new business came to it with the formation of large business houses. In this way large cities grew up where there had been large factories. Towns like Kanpur, Modinagar, Ahmedabad, Jamshedpur in India owe their birth to the factories established there.

3. *Evolution of New Classes*

Urbanization and industrialisation transformed the structure of society. The social organisation divided itself into classes between which a fierce conflict raged. The capitalist and the labourer classes came to blows often and under numerous pretexts. A middle class of white collar aristocrates also evolved.

4. *New Conceptions and Movements—*

All these factors culminated in ten generation of new currents in the prevalent thinking. Trade Union movements came into favour as the socialistic and communistic thought gained in popularity. Lockouts, strikes, processions became the stocks in trade of those who wanted to promote class interests and are regular features of economic activity.

5. *Improvement in the condition of women—*

The burden of work in the family which falls on the women has been decreased by the increasing use of mechanical appliances. With
the domestic work being facilitated, they were left with adequate time for mental and occupational activities and they too competed with men in the economic field. In India, household mechanical appliances are not so popular. Hence the Indian women have not reached the same status which the Western women have achieved.

(b) Development of the means of communication -

The introduction of machinery into industry led to the development of large scale production which necessitated communication between traders situated far apart. In this connection much benefit was reaped through postal service, telegraph, telephone, etc. Newspapers, radio, television etc., helped to bring news from every corner of the world right into the household. It became unnecessary to stir out of the house to learn the news. These means also led to mutual exchanges between the various cultures. They also facilitated the spread of new principles and became propaganda machines for political parties.

c) Development of the Means of Transport

Along with development in the means of communication the means of transport also progressed at a surprising rate, and the advent of the jet aeroplanes made it possible for people to go from one country to another at the speed of more than 500 miles an hour. The
development of the cycle, motor, rail, ship and aeroplane made transportation of commodities much easier. As a result, national and international trade made unprecedented progress. The intermixing of people belonging to various countries led to the removal of much misunderstanding, and feelings of hatred and jealousy were replaced by sympathy and cooperation. Feeling of benevolence prevailed between different races and nations. This assisted in the progress of the sense of universal brotherhood and world government.

(d) Development of New Agricultural Techniques-

An important factor in technological advance is the development of new techniques in agriculture. New agricultural tools have been developed and designed. Agricultural production was increased due to the use of new chemical manures. The quality was also improved by the use of superior seeds. All these factors had resulted in the increase of production. Fewer people were needed for agriculture. Consequently many people shifted to factories and mills and many devoted themselves to trade. In India, the effect of technology is most apparent in this direction because India in pre-eminently an agricultural country and its future depends upon the progress of agriculture.

SOCIAL EFFECTS OF TECHNOLOGY

From the foregoing description of the effect of the main
technological factors it would have become apparent that these factors have a very appreciable influence upon social changing. The effects of technological factors are the following:-

Changes in Values

The extension of economic limits and the areas of states, formation of new classes in society, development and progress of democracy, spread of fashion, urbanization, introduction of novel thoughts and the formation of new associations have had profound effect on the beliefs, tendencies, and thoughts of human beings. This has led to a vast transformation in the values of life. The old values have been completely changed. Wealth is being accorded almost the highest respect and it is being placed on the highest pedestal, It has become a measure of prestige. Moral values are no longer held in the respect they were once held. Religion has come to be regarded as a private affair and stress is being laid on secularisation of social relationships. Importance is now given to quantity or number instead of quality. More importance is being given to external pomp and show than to contemplation and thought. The fundamental elements of culture are being disregarded in the face of ostentation and pretension. Human relations are becoming impersonal and secondary. On all sides one is confronted with human machines' which possess motion but not sincerity, life but not emotion, heart but not feelings. Every one is
running. No one has the time to look to another. But where to and in which direction? Who knows? Who should think? If asked, everyone replies why do you worry? Why should I worry? These changes in social values have been well described by Erich Fromm in his book, The Sane Society.

**Effects on Social Institutions**

Technology has not spared the social institutions of its effects. Many functions of the family are being performed by other associations. Many of the family activities are being mechanically performed. As a result, the womenfolk have more spare time. Now, even outside the house, they are working at the side of the menfolk. Family control is on the decline. Signs of disintegration are also clear enough. The number of children is decreasing. Along with the family ties, the bonds of marriage are also becoming ineffective since marriage is no longer a religious ritual but a social contract which can be broken at any time. The sphere of choice in marriage has increased and more emphasis is being placed on love. The number of divorces is increasing. Religious institutions are no longer the force they were at one stage, and their authority has been considerably undermined. The governments constitute welfare states which are secular by nature. With the development of technology their area is constantly increasing and they are becoming more stable. The concept of a universal
government is spreading.

EFFECTS ON URBAN LIFE.

The extent of influence which technology has had on social life can be seen most clearly in urban life because it is in the development of cities that technological factors play an important role. The following effects of technological advance upon urban social life can be clearly seen: absence of communal feeling, impersonal element in relations, increase in the number and kinds of disease, absence of family control, low level of morality, increase in the number of crimes, symptoms of social disorganisation, etc. On the other hand, the welcome effects of technology are displayed in the increase in the facilities of life, leisure, self-confidence and also in the form of the types of cultural elements and knowledge.

MARXIAN THEORY OF SOCIAL CHANGE.

As to how far economic forces control and determine the social change is answered in two ways by eminent social thinkers. On the one side are those thinkers who consider economic forces as one of the many social forces affecting social change. On the other hand, Marx and Engels consider economic forces to be the sole determinant of each and every social change. According to these thinkers the seed of every social change is to be found in some economic circumstance and
that without change in the economic force there is no social change.

According to Karl Marx, "In the social production which men carry on they enter into definite relations that are indispensable and independent of their will, these relations of production correspond to a definite stage of development of their material power of production. The sum total of these relations of production constitutes the economic structure of society - the real foundation, on which rise legal and political superstructures and to which correspond definite forms of social consciousness." This long extract brings four main points. These are:

(1) The economic relations of men are based on a definite mode of production. In modern times the production is carried on in huge complexes of industries.

(2) The industrial complexes are owned by capitalists and the workers are mere wage-earners. The capitalist tries to take maximum amount of work from the workers by paying them merely subsistence wages. The surplus value is expropriated by the capitalists. This leads to conflict and class struggle between the workers and the capitalists.

(3) Upon the social structure, which is direct reflection of the economic relationship, are raised superstructures of politics, religion and law.
(4) The consciousness, the ideology of man is determined by the social status. The persons who are beneficiaries of existing relationship are for status quo and resist change while the dispossessed want radical change.

**Dialectical Materialism**

The theory of Karl Marx is known as dialectical materialism. According to Marx there is always conflict between the present economic relations and the potential economic forces. At every stage of economic development the power and wealth get concentrated in a few hands and masses are dispossessed. The interest of a few and that of masses are always clashing. Ultimately the masses change the existing relationships. The seeds of struggle and conflict are always in the nature. As a matter of fact any existing relationship has its opposite and as two poles of magnet pull in different directions so do the classes in a society have opposite interests. The levers of change are determined by the fact that nature always seeks out syntheses. Ultimately for Marx the class struggle comes to a halt with emergence of classless society. This is a utopian feature of Marxian theory. Another significant feature of Marxian theory is his belief that matter has primacy over the mind. This implies that good will and cooperation and other compromisive virtues are ineffectual as far as the real struggle is concerned. Marx believes in a sort of economic fatalism,
that is, man cannot by conscious will improve or change the destiny of the history. He must submit to its iron will. Religion and morality are simply subterfuges and should delude none.

**Criticism of Marx**

While the Economic-technological explanation of the course of history has found many adherents and has become official ideology of two big nations of the world-Russia and China. it has not gone uncriticized. It has been seriously challenged on the following grounds:-

(i) Marx has considered economic forces to be the sole determinants of all social relations are highly complex and variegated and to consider either economic, sexual, political, religious or cultural factor to have exclusive domination and others to be derivative is one-sided and over-simple. According to Durkheim, Thurnwald and Malinowski, it is not possible to extricate the economic facts from magical and religious in primitive societies. Besides economic factor, the biological, physical and environmental factors play powerful role in human life. For example, in modern American women are not fighting so much for economic emancipation as for sexual freedom.

(2) According to marx the technological state of a society determines
its economic and political structure. but this is believed by the
fact that U. S. A. and Russia are virtually on the same
technological level of development but the economic and political
structures of the two are very much opposed.

(3) According to an eminent sociologist P. Sorokin, the marxian
theory is unscientific. According to him it is difficult to believe
that diametrically opposing facts occurring together can be due to
the same cause. For example, prostitution is considered to be due
to poverty. But how is one to explain the prostitution practised by
Roman empress Messilina. war and peace, abject poverty and
affluence cannot be due to the same cause. According to Sorokin,
"Such an equation is logical nonsense, is contradicts the
fundamental principle of science- the connection of cause and
effect."

(4) According to Marx, economic exploitation ends once the means
of production are taken away from the private individuals. But this
has been so in actual practice. Suicide by a scientist in a
government controlled organisation in India contradicts this.

(5) The conception of a classless society in which all types of
exploitation will end is actually contradictory of the very
conception of dialectics. According to dialectics, emergence of a
new class brings about a compromise of per-existing classes, and
also gives rise to its opposite class. Therefore we cannot emagine any point in history where a class may emerge which is classless, that is which will annihilate its own character. This will be undialectic.

(6) Marx has usually assumed that only two opposing classes exist at any one stage of history; but this is over-simple. As a matter of fact we find that caste may be as powerful a factor of social stratification as is economic.

(7) According to Maclver the capitalist culture is not a product of economic structure of capitalism, but pure science, applied science, technology, urbanization, etc, have contributed to it. This may be seen confirmed by the fact that there is more unity in the American culture and the Russian culture than meets the eye. This is because though economic structure is variant in two, the scientific and technological factors are more or less similar.

The social change is for the most part based on technological advance is evident from the foregoing analysis. Technological advance is constantly accompanied by changes in the social organisation. But can every change of this kind be termed progress? This is a controversial issue. Society has been benefited by many advantageous changes which result from technological development, and there has
been an increase in the means of the comforts and joys of life. But as far as the human relationships are concerned this effect has been none too healthy. Thinkers of consequence, such as Aldous Huxley, Sorokin, Toynbee, Schweitzer, Berdyev, Tolstoy, Mahatama Gandhi, Sri Aurobindo and others have sketched the ill effects of technological development and have warned mankind to be beware of them. It can be definitely asserted that all change resulting from technological advance is not in the nature of progress. This blind race in technological development is fraught with possibilities of grave errors. Thoughtful people have to pause and think as to where they are going and where they are to go. Technology is means and to treat it as an end in itself is to make a stupendous mistake. What is the end? This can be known by ethics, philosophy and religion. Technology can be employed to advantage only by knowing the end and by using technology as a means to its attainment.

SOCIAL CHANGE AND EDUCATIONAL INSTITUTIONS

Whatever is acquired in human life is the result of formal or informal education. When the child is born he has no knowledge of his surroundings. Gradually he comes to recognize his environment by using his sense organs and by coming in contact with other people. Many ideas and habits he learns merely by observing others. But in no civilized society it is believed possible for an individual to be fit for
adult life if he does not have some degree of formal education. For this reason, one finds arrangements for education everywhere. Not only in civilized societies, but even in primitive societies the adults try to educate adolescents in the ways of adult life. Among the tribals of India, this social education of the young girls and boys takes place at the dormitories. To put it briefly, the individual’s character, personality, culture, thinking, commonsense, skills, habits and even the less significant things of the depend upon education. The importance of education in human life is thus evident. This importance is further clarified if we look at the following functions of education.

1. Development of natural abilities-

When the child is born, he is already possessed of many kinds of natural abilities. As the body grows the mind also grows, but the innate abilities and qualities do not develop quite so naturally and without aid. It is often said that if the mind is not exercised its abilities cannot be developed. Hence, the first aim of education is to try to develop such abilities as power of imagination, of thinking etc., by providing appropriate opportunities and stimuli. It is for this reason that, as a part of child education, one of the first steps is to put various kinds of instruments and apparatus before the child so that he can learn to use his sense organs. This is called education of senses. The child is also made to improve his power of thinking by presenting
many different kinds of problems. His imagination is allowed to develop through the medium of various arts and skills. He is taught to concentrate by using many kinds of techniques to attract his attention. The various methods of learning are brought to his notice by letting him know different kinds of work. He is also taught to make adequate use of the different parts of his body by various games and sports. Such basic requirements of life as eating, sleeping, sitting and walking, moving around, are taught to the child by the family itself. All these activities are part of the child’s early education.

2. Character building-

Psychologists contend that the foundation of the child’s character is laid in the first few years of his life. The impressions about behaviour and conduct that fall upon the infant’s mind are latter exhibited in the form of his character. The developed by education, mainly informal education. Putting it differently, the infant’s character is build up not so much by lectures and lessons as by the examples presented to him in the family, school, neighbourhood, group, etc. Character is the organisation of various sentiments. The focus of this organisation is the sentiment of self-regard. And it is upto the teacher and the child’s parents to develop this sentimanet of self-regard in the child. Once this is developed, the child can then move further on the road of self-development. Education is of particular significance in the
development of a moral character because the child is not naturally endowed with the power to distinguish between the right and the wrong. The difference between right and wrong is taught by adults. Socialization is an important factor in the development of a moral character. This is aided by story telling, setting good examples and providing education of social life. In fact, many educationists believe that the aim of education is to develop a moral character. As Herbart has expressed it, the development of a good moral character amounts to education.

3. Development of a Personality

The patterns of behaviour that a child chooses in his adjustment with the individuals and object in his environment depend upon his personality. It is the development of personality which leads to a development of individuality, which is an inevitable characteristic of an educated individual. The informal development of the personality takes place through his family, neighbourhood, the condition of work, etc., but educationists believe that one important objective of education is to develop personality. Hence, the child is given opportunities of performing different kinds of work so that his personality may develop. Games play an important role in personality development. His personality achieves integration and strength in facing the many kinds of problems which make up a game. The social aspect of his
personality is developed in the communal life of the school. Social customs, traditions, the forms of social control, cultural elements etc., also play an important part in developing the personality. It is for this reason that distinct differences can be seen in the personalities of individuals belonging to different cultures and societies. The first and most permanent influence upon the child's personality development is the family. Such things as his order of birth in the family, his place among his brothers and sisters, the social and economic status of family, the parent's behaviour towards the child, the mutual behaviour of the parents themselves, their profession, influence his personality. It is said that parental education plays a large part in building the personality of great men. Apart from this, the child's personality is influenced by many kinds of literature such as biographies of great men, stories, novels, essays etc. It is believed that it is the duty of the teacher to prevent his wards from developing bad habits and also to see if the wards are developing balanced personalitis. The teacher can take the assistance of the psychologist and also of the parents in ensuring a healthy development of personality. If the child does not develop a balanced personality, it can be said that his education is incomplete.

4- *Preparation for adult life-

Livelhood is believed to be the aim of education. Economic
factors controlling life in the present day word have become so complex that no one who is not properly educated can hope to successfully earn his living. In the past, most people pursued agriculture, which does not demand such a high degree of specialization. For theme education was not so essential. But the recent developments in science and increasing specialization of all professions has made it impossible for one individual to perform any job without previous training and education. As a general rule, highly paid jobs require specialized training of a very high calibre. The ability to earn enough is not the only factor to be considered in the preparation for adult life. Earning money is one of the aspect of adult life, another is marriage and children. Once this stage is reached, the individual has to face all the attendant responsibilities. Education aims at training the individual to earn his livelihood, to bring forth children, to fulfil his duties towards other individuals and society in general. In fact, if the child is helped to develop a balanced personality and a good character, there can be no better preparation for adult life. If education can perform his task, then men and women become highly responsible and useful citizens.

5-Control and sublimation of basic instinct-

Every living being is born into the world possessed of certain basic instincts. There may be difference of opinion about the instincts
that the child is born with, but there can be no doubt about the presence of some instincts. The child's mind is not a blank tablet on which any thing can be written. Psychologists have demonstrated that not only does the human infant possess some instincts, but also that there are individual differences in respect of these instincts. If a human being lives alone, he can give expression to his instincts in any manner that he likes. But human beings live in groups, and hence it become necessary for them to control some instincts and to change the mode of expression of other instincts in such a manner that they do not injure other people. Besides, there are certain instincts which can be fulfilled only with the co-operation of another human being. Sex is one such instinct. Since, from the moral standpoint, the individuality and the humanity of every individual must be respected, it becomes necessary for people to control their instincts in all forms of communal life, such as marriage. Civilised life would become completely impossible if such instincts as aggressiveness and sex were not sublimated. Education helps in the control, sublimation and change of instincts. Various kinds of arts are used as a medium of sublimation. Education in social life helps the child to learn how to control his instincts. The same end is served thought the system of reward and punishment found in the family, college or society at large. Rules of administration and the means of social control also help in this work.
6-Creation of useful citizens- Although many thinkers have dreamt of a society without government, in actual fact no such society exists. Individuals who have been deprived of their citizenship or have never been granted this, make all kinds of efforts to get the citizenship of one nation or another. If they cannot obtain it, they have to face all kinds of difficulties. Hence, the relationship between the individual and the state is universal. In this relationship, the status of individual is called the status of citizenship. Hence, it is desirable that the individual should be trained in behaving as a citizen so that he can fulfil his duties to the state. In the present age, this function of education is emphasized very much because most states themselves are responsible for providing education. In democratic system, the public also plays a hand in guiding the educational systems. But in communist countries, the state has complete control of the educational system. Despite this, it is believed that education must provide capable citizens, because in the absence of such citizens the adjustment between the individual and the state would suffer. The thinkers of ancient Greece believed that this is the most important function of education. Now-a-days almost all thinkers agree that true democracy in any country is possible only when almost all its citizens are properly educated. Education in responsible citizenship is also given through the medium of political parties, radio, television, newspapers, magazines,
etc.

7-Development of a sense of community-

The statement that man is a social animal means no more than that he live in society. It does not imply that human child is possessed of social qualities at birth. These social qualities are acquired and taught. One major objective of education, therefore, is the teaching of social qualities and development of a sense of community. This community feeling urges the child to co-operate with his fellow, to make sacrifices if they become necessary, to rise above the considerations of caste and develop a sense of oneness with the nation, etc. The development of this feeling depends upon opportunities provided in family life, play group and colleges. For this reason educational institutions pay particular attention to this. The student is given the opportunity of collectively running the administration, of organising extra-curricular programmes, of devising constructive programmes which help in developing this sense of community. This feeling is the basis of national unity. The efforts being made in India to-day to evolve an emotional unity are in fact efforts to develop this feeling of community.

8. Protection and increase of culture and civilization-

As Compared to other animals, man has progressed more
because human society has succeeded in protecting its knowledge and in conveying it to future generations. This has been through them medium of culture and civilization. A child born in the present time does not think of everything from the beginning. His thinking and modes of behaviour are determined by customs. Traditions and social institutions, which are repositories of the experience and thinking of his ancestors. For this reason, societies which have a more ancient culture show signs of greater organisation and systematization, greater stability. Hence, it is now universally accepted that culture and civilization should be protected and allowed to grow through new developments. This is mainly achieved through education. The child receives the social heritage in the form of education. Then, through education the child develops his own knowledge, character and personality thus becoming capable of contributing to the literary, cultural and social life of his society. In this manner he helps to maintain his own culture and to add to it. Developments in the arts, literature, the sciences etc., are all the efforts of educated people. Their efforts are collected in the form of books and objects in libraries, museums etc., and thus passed on as social heritage to the coming generation.s For this reason many contemporary thinkers in India have suggested that teaching of Indian culture should be made compulsory in all universities.
9. Encouragement to social welfare

Both formal and informal education helps the individual to evolve a critical attitude which helps him to analyse everything presented to him. If he finds any faults in it, he exercises his mind to find some ways of removing the fruits. In this manner education has been the basis of all social welfare programmes. When English education was introduced in India, it brought along with it the western tendencies of individualism, rationalism, etc. As a consequence all educated people in the country were impelled to re-examine ancient Indian traditions and institutions. This led to the development of such institutions as the Brahma Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society. Each one aimed at social welfare. And the inspiration for each of these institutions came from highly educated individuals. Education thus leads to continuous analysis of the various constituents of society, its institutions, modes of social control, etc., and inspires efforts to make improvements where they are needed.

10. National Development

The overall development of all national groups is essential for the development and progress of human social, but this is not possible without universal education. It is for the reason that the U.N.O. is making efforts to provide education to the backward countries. In
every country, efforts are made to develop a feeling of belonging among its citizens, the sense of nationality. It helps to induce the individual to do his best for the nation. Besides, almost every nation has its own plan of national education which seeks to fulfill the aims of that nation.

II. Use of leisure

One of the main aims of education is to teach an individual to make the best use of leisure. Using leisure time in educational activities is itself useful. On the other hand, education itself guides the individual to utilize his leisure time properly. Educated people can use their leisure time effectively by devoting themselves to books, magazines, arts, etc. Even the standard of their normal conversation, discussions etc., is higher than that of the uneducated person. Education helps to develop various kinds of interests so that leisure itself does not become a burden.

12. Increasing Consciousness of other cultures

In countries in which many different cultural groups co-exist, education helps to increase consciousness of these other cultures and of cultural exchange. This helps individuals to understand each other, thus increasing national unity. There are many different cultures in the world today. As long as education cannot create a feeling of
cooperation and of mutual love, the ideal of a unified world cannot be realized.

13. *Improving emotional unity-

At the present time, many disintegrating forces such as regionalism, casteism, communalism, linguism, etc., are working towards a complete disintegration of the country. If the nation is to be (saved from complete fragmentation it is necessary to generate a sense of emotional unity in all men and women. The individuals can be expected to feel that they are members of the same nation and to behave in the interests of the nation. Education can help to create this emotional unity. Many educationists have given valuable suggestions for achieving this.

14. *Developing an international feeling-

As a result of the unprecedented improvements in the means of transport and communications, peoples of different nations are constantly coming into contact with each other. All kinds of people are also realizing the importance of internationalism, after having witnessed the havoc caused by the two recent world wars. All contemporary educationists in India, including Sri Aurobindo, Rabindra Nath, Vivekanand, have stressed the importance of creating this feeling of internationalism in all educands. In the present context, therefore, one
of the main tasks of education is to generate this feeling in the
student community. From the foregoing description of the functions of
education in human life, it is evident that the functions of education
are the same as its objectives. To put it differently, the objectives
which have been assigned to education by various thinkers are the tasks
it has to do. It needs hardly be stressed that the functions of education
change when ideals governing it undergo changes. Nevertheless, the
fundamental elements of human life are the same today as they were
in Plato’s and Aristotle’s times. Hence, such aims of education as
character-building, development of personality, social welfare, proper
use of leisure, protection of culture and civilization, development of
communal feeling, creating able citizens, preparation for adult life,
development of innate qualities, etc., are permanent objectives which
will remain the same in future also.

MODERNIZATION

The rapid incorporation of virtually every part of the world into
the international political and economic “community” marks the end or
the beginning of the end for isolated and exotic tribal communities and
also for complex and archaic civilizations. In this sense, and only in
this sense the unification of the world is already nearly complete.

The process of modernization is broad, and the strands that make
it up are somewhat separable one from another. In one area at one
time, the problem may be defined as that of reducing illiteracy or
providing potable water to urban slums or spraying mosquito-breeding
swamps with chemicals to control malaria. In other places at other
times, roads or hydro-electric installations may be given top priority.
In still other places, or in the same places at other times, precedence
may go to capital goods industries, light consumer-goods industries, or
a revamped civil service.

What is involved in modernization is a "total" transformation of
a traditional or pre-modern society into the types of technology and as
sociated social organization that characterize the "advanced, economically
prosperous, and relatively politically stable nations of the Western
World. Because so many aspects of the social order in the
underdeveloped areas of the world do not conform with the models set
by the advanced countries, there is room for improvement in
practically any direction one looks. The definition of which problems
are most urgent tends to be made by the effective political authorities,
and may or may not fit what an objective social analyst would seize on
as the most strategic factors for what is agreed to be the ultimate
goal: a general transformation of the conditions of life and the way
life is socially organized.

The problems are indeed complex, and the solutions by no
means uniform for all times and all places. Communism for example offers a set of more or less rigid prescriptions for the sequence of changes in order to modernize a “backward” country. That sequence is drawn from the experience in Russia following the Bolshevik Revolution of 1917. First, agrarian populations are “sequestered” by a land reform that gains their political support or quiescence, while manifold concessions are made to existing capitalist and entrepreneurial elements in the population, under stringent political controls. As the economy recovers from revolutionally turbulence and the political leaders consolidate their power through the use of terror as well as benefits and widen their support among the new industrial wage-earners, a fully socialist regime of nationalized industries and collectivized farms is imposed. Subsequent priorities are variable and essentially pragmatic.

This kind of pattern is, on objective grounds, radically inappropriate to most of the diverse conditions of underdeveloped areas which lack the pre-Soviet Russian industrial development, the under-utilized land areas, and a quasifeudal landed aristocracy. Yet given adequate political power, the communist theory of development may be made “self-fulfilling” despite its nonsensical qualities from a scientific point of view.
The forms of modernization

The looseness of all social systems everywhere becomes especially accentuated in the situation of "sponsored" modernization, and no single change-model is either possible on scientific grounds or likely to be followed by practical men of affairs. The rigidity of communist formulas is an ideological and political rigidity, not a scientific one, and other models for development are not only available in the abstract but also in the actual diversity of historical and contemporary developmental programs.

Modernization may start in a great variety of ways or in various aspects of a social structure, and may operate inconsistently in several of them simultaneously. Thus in colonial areas governed by a "pluralistic" metropolitam power, private schools sponsored by religious missionaries may turn out students with varying degrees of education for which there is in fact no effective use in the existing system of occupational recruitment, or under the same political conditions the civil service, representing an official manifestation of colonial policy, may systematically recruit native employees on the basis of merit while private businessmen are permitted to follow a "color bar" principal in personnel policies.

Modernization in fact is not a strictly contemporary phenomenon. Most of the underdeveloped areas of the world do not enter the era of
feverish change since World War II as untouched traditional societies. The influence of Western European civilization on many other sectors of the globe is a matter of centuries, not decades. Even were there no intrinsic sources of dissidence tension and change-and we have established theoretical grounds for rejecting that simplifying assumption the historical fact is that most underdeveloped areas enter to contemporary era with social systems already compounded of rather diverse cultural ingredients.

The process of modernization is most commonly approached in terms of "economic development." This has a high but not absolute validity, for it is possible to find situations in which the immediate and short-run priority is accorded to the state, the school, or the rural community. Yet rising per-capita levels of living have a kind of unquestioned value in developing areas, and economic development has a rather important instrumental value for most other "reforms" that may be ultimately justified on other grounds. A few examples are again in order.

The provision of a modern civil service may have intrinsic values in terms of simple administrative efficiency, the maintenance of order, and the preservation of the power of an existing political system. It is quite unlikely that corruption will be reduced, full-time and merit selected personnel be chosen, or a kind of administrative
 ethic be established without a salary schedule that is virtually impossible in impoverished economies.

Education may be viewed as essential for an informed electorate in a democratic regime, or as an agency for political indoctrination in order to subvert the conservative influence of the family in revolutionary regimes, or as a form of cultural “consumer good” for states dedicated to cultivation of the “good life”. But Schools and books and teachers require money or its equivalent, and that means diverting resources from food or factories or firearms.

Land reform may be sought as a matter of social justice (or political support) and is likely to involve income redistribution rather than an increase in total income. In fact, almost all land reforms initially reduce aggregate output and are likely to have their intended lasting effect only if new capital, improved techniques, and changed marketing procedures are also available to the newly independent rural cultivator.

It is reasonably proper, though conventional, therefore to consider modernization in terms of economic growth. In fact, we may pursue the convention further and speak of the process as industrialization. Industrialization means the extensive use of inanimate sources of power for economic production, and all that that entails by
way of organization, transportation, communication, and so on. Since many underdeveloped areas are now predominantly agricultural it is sometimes argued that industrialization in the sense of factory production of non-agricultural products is an improper model of economic growth for such areas. Yet very little increase in agricultural output is likely to be achieved without the use of industrial products, local or foreign-machines and chemical fertilizers, for example—and very little economic benefit is likely to accrue to an agricultural economy that does not have a local or foreign industrial market. Industrialization, then, includes mechanization of agriculture, and of the ancillary services of transportation and communication which are essential to the operation of a specialized and therefore interdependent economy.

The studies of social change that take industrialization as a starting point are extremely numerous, and naturally range widely in time, place, and degree of comparative generalization. Most of them suffer from a common defect, that of treating industrialization as a given change and recording or ordering of the consequential changes that must then follow, by pursuing the functional model of an integrated social system, which has to achieve a new basis of integration owing to the introduction of a critically important alternation in a strategic sector of society, the economy,
Thus attempted some fairly simple explanations of why industrialization is likely to be introduced into a contemporary society, but that is still not a completely satisfactory solution to the quest for a dynamic model. The connection between “before” and “after” in terms of sequences or processes of change would also be desirable, and for that desideratum the evidence is extremely poor. What is needed is not some invariant sequence according to some law of mindless evolution, for in fact real alternatives exist and real choices are made by real people. Yet varying sequences of change are evident, and all are not equally effective in achieving professed goals. And again, it is unlikely that there is “one best way” in view of the rather impressive variety of relevant conditions and of historic paths to the present evident in the areas now seeking or embarking on modernization.

In the present state of knowledge, the most impressive array of generalizations derive from before-and after comparisons, which can be called the “Comparative Statics” of Industrialization without meaning to derogate the established relationships. Here the model of the functionally integrated social system cuts with a double edge, though still leaving some questionable strands unsevered. The model informs us theoretically, and a multitude of observational studies confirm empirically, which elements of pre-industrial social systems cannot persist in an industrialized economy. The model also informs us
theoretically, with empirical confirmation, concerning the new modes of social organization required by an industrial system. The strands that are missing, and must remain missing until the proper questions are properly put to data, include the range and temporal duration of tolerable variation, and particularly the sequential connections between primal cause-industrialization-and ultimate effect-a modernized society.

(B) Values:

The concept of values is considered useful for the study of man. Neither of these two points fits into Skinner's approach. His outlook is based on the two general propositions of determinism and behaviourism. Determinism in its extreme form will encompass all kinds of behaviour, whether we talk of the predictability of a young child's behaviour or about the person who feels that, he was driven to an action or about ourselves in our daily interactions, Behaviourism with its focus on directly observable phenomena, will include all forms of human thoughts and aspirations, as these too are meant to be contingent on reinforcement principles.

Jones and Gerard (1967) defined the values as, "Any singular state for object for which the individual strives are approaches, extols, embraces, voluntarily consumes, incurs expense to acquire is a positive value. Values animate the person they move him around his environment
because they define its attractive and repelling sections. For Jones and Gerard a value expresses a relationship between a person's emotional feeling and particular cognitive categories. War (cognitive category) is bad (expression of emotional feeling). Thus becomes a negative value. 'Food is good', is a positive value since any cognition can have an emotion attached to it. The number of cognitions he can hold. This definition is extremely wide since it will include objects as well states of mind and will not distinguish in its definition between the value of diamonds or religion. But because of vagueness it can allow for the possibility that these subjective evaluations can be acquired in different ways and have differing degrees of centrality for a person.

A different emphasis is made by Allport (1963). He writes "A value is a belief upon which a man acts by preference." This general statement must be seen in the context in which he continues: 'We know a person best if we know what kind of future he is bringing about and his molding of the future rests primarily on his personal values.' It is evident that this approach is in sharpest contrast to that of Skinner. It acknowledges choice in man and moves the concept of values to the centre of life and its aspirations.

The most important attempt in years to come to grips with the question of values is that of Rokeach (1973). His main definition is
"A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." If substitute for the phrase mode of conduct the words honest or kind and for end state of existence the concepts security or salvation- the definition becomes reasonable clear. Like Allport and perhaps more explicitly so, Rokeach puts the emphasis on values that people have rather than on those that area said to in here in objects. If you believe that to be honest is more important than to be self-controlled or that salvation is more important than pleasure, then honesty and salvation will have greater value for you. Rokeach gives values something of enduring quality. His definition allows for emotional component of a value-that one feels good or bad about it. It also encompasses a motivational component, the striving towards their attainment. The affective and cognitive components are implied in his definition by the word preferable."

In the quotation of Rokeach's definition of values, terms mode of conduct or end-state of existence, refer to what he labels instrumental and terminal values. He points out that there are divisions within these terms. Instrumental values, can refer either to morality or competence. Within the category of terminal values he points out that some are in their focus interpersonal (peace of mind), while others are more interpersonal (brotherhood). Most theorists have ascribed prescriptive and
proscriptive attributes to values, that is they have argued that there is an ughterness about them. Rokeach, however, points out that the degree and extent of this will be partly a function of society's demands with regards to the value. Others especially the moral instrumental value (honest, loving) are more likely to have a universally agreed attribute of ughterness.

Rokeach identifies two important functions which values serve. One such function is as standards which will guide our conduct, they help us for instance, to evaluate and judge, to heap praise and fix blame on ourselves and others. A second function which he calls motivational, is concerned with the component which expresses our striving towards its attainment, We strive to be honest etc. In this sense, striving for their fulfilment to him a human need. If values occupy a central role in our lives, then this need to achieve standards of excellence becomes conceptually tied to our need to maintain and enhance self-esteem. If 1st value honestly highly then my attempts and achievements to be honest must affect my self-evaluation to the extent that others share my values and are aware of my honest behaviour, my self-esteem will be enhanced by their reactions. One can also understand the perceived discomfort of a lowering of self-esteem when one has violated one's achieved standards (guilt) and is seen by others to have done so (Shame). It will remain to be seen whether the orientations of Allport and Rokeach, which imply that man can act and not only react are more acceptable than behaviourism.
They also claim that concepts like values and attitudes are of central importance to the study of man this too will have to be shown to be the case.

**Value & Attitudes Compared**

One distinction between these two concepts which is frequently made is, that values occupy a more central place that to attitudes. Consider some of your values and observe how your attitude towards a person or object can arise from them. Your values honesty high-you have a negative attitude towards a person who consistently tells lie. or your value justice and you have a favourable attitude towards the politician who in your view may help to bring it about. Katz and stotland (1959) made such a distinction between values and attitudes. Value systems are in their view not concerned with specific objects or persons, while attitudes are. Attitudes to a group of people can be associated with two or more values. A positive attitude to lower caste is more likely to associated with people who value equality and freedom highly. On the other hand a number attitudes can be associated with one value. Consider a person who puts a high value on a world at peace-one can think of a number of attitudes that would cluster round this central value. Looked at like this, values are more abstract than attitudes. One would also assumed, if one agrees with this distinction, that values are more central in that
they are more deeply enclosed in the person, perhaps part of his personality structure. If this is so then it should be more difficult to change a man's values than his attitudes.

Perhaps because values are less specific than attitudes one can not so easily detect them in behaviour patterns. We tend to behave favourably or unfavourably towards those people or things about which we have attitudes but the same does not apply to value.

There is an additional reason why a distinction between the two concepts is worth making. If one holds certain values, one does not hold them a little or much, but completely. This is particularly the case with moral value. We do not for instance believe in little or more freedom or honesty, we believe and strive for its complete realization. What we allow for are two things. We can say that if we have to choose we may value security more highly than freedom, should an issue arise where these two values appear to clash. Another possibility is that a person may be in a conflict situation because two equally important values appear to clash on a particular issue. The reason for this total belief in values may be because we conceive them as standards of behaviour and therefore although we may not be able to attain them fully, they do not allow for half measures.
Spranger's types of Values:

The value study of Allport, Vernon and Lindzey depends on the classification of Spranger. Spranger's believe was that the value of individual can know from his personality. Spranger described the following six types of men in his book 'Types of Men'.

1. The Theoretical.

The dominant interest of theoretical men is the discovery of truth. In the pursuit of his goal he characteristically takes a 'cognitive' attitude, on that looks for identities and differences, one that clearests itself of judgments regarding the beauty or utility of objects and seeks only to reason. Since the interests of the theoretical man are impirical, critical and rational, he is necessarily an intellectualist, frequently a scientist or philosopher, his chief aim in life is to order and to systematize his knowledge.

2. The Economic

The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily need (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world- the production, marketing and accumulation of tangible wealth. This type is thoroughly practical and conforms well to prevailing stereotype of the average Indian businessman living in the
cosmopolitan cities. The economic attitude frequently comes into conflict with other values. The economic man wants education to be practical and regards unapplied knowledge as waste. Great feasts of engineering, taylorism, pragmatism and "applied psychology" result from the demands which economic men make upon science. The value of utility likewise conflicts with the aesthetic value, excepting when are serves commercial ends. Without feeling inappropriateness in his art, the economic man may denude a beautiful hillside or befoul a river with industrial refuse. In this personal life he is likely to confuse luxury with beauty.

In his relations with people he is more likely to be interested in surpassing them in wealth then in dominating them (political attitude) or in serving them (social attitude). In some cases the economic man may be said to make his religion the worship of Mammon. In other instance however, he may regard for the traditional God, but inclines to consider him as the given of good gifts, of wealth, prosperity and other tangible blessings.

3. The Aesthetic

The aesthetic man sees his highest value in form and harmony. Each single experience is judged from the stand point of trace, symmetry or fitness. He regards life as manifold of events, each single artist, he is aesthetic if he but finds his chief interest in the artistic episodes of life.
The aesthetic attitude is in a sense diametrically opposed to the theoretical, the former is concerned with the diversity and the latter with the identities of experience. The aesthetic man choose with Kalidas to consider truth as equivalent to beauty, or else to agree with Mencken that, "To make a thing charming is a million times more important than to make it true." In the economic sphere the aesthetic sees the process of manufacturing, advertising and trade as a wholesale destruction of the values most important to him. In social affairs he may be said to be interested in person but not in the welfare of persons, he tends toward individualism and self sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for likely to confuse beauty with purer religious experience.

4. The social

The highest value of this type is love of people whether of one or many, whether conjugal, filial, friendly or philanthropic. The social man prizes other persons as end and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of power or else repudiates the entire conception of power as endangering the integrity of personality. In its purest form the social interest is selfless and tends to
approach very closely to the religious attitude.

5. The Political

The political man is interested primarily in power. His activities are not necessarily within the narrow field of politics, but whatever his vocation, he betrays himself as a knowing man. Leaders in any field generally have high power value. Since competition and struggle play in all life, many philosopher have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in whom the desire for direct expression of this motive is upper most, who wish above all else for personal power influence and renown.

6. The Religious

The highest value of the religious man may be called unity. He is mystical and seek to comprehend the cosmos as whole to relate himself to its embracing totality. Spranger define the religious man as one "whom mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience." Some man of this type are "immanent mystics that is they find in the affirmation of life and in active participation there in their religious experience. A faust with his zest and enthusiasm sees something divine in every event. The "Transcendental mystic" on the other hand seeks to unite himself with a
higher reality by withdrawing from life, he is the ascetic and like the holy
men of India, finds the experience of unity through self-denial and
meditation. In many individuals the negation and affirmation of life alternate
to yield the greatest satisfaction.

*Measurement of Values*

Allport, Vernon and Lindzey (1951) developed a standardized
scale to measure the relatively importance individual attach to six above
value orientations. But limitations of this measure of values are clearly
set out by Allport (1963). In the first instance the six value areas are
rather restricted. We could think of values not touched by their test like
pleasure or security. The values chosen seem to cover an idealized version
of socially acceptable values. Perhaps they best describe the aspirations
of a middle class student in the 1950. Secondly, the test deals with relative
preferences but does not tap the strength of conviction behind these
preferences. Two men may put a similarly high value on power in
comparison with other values, but do they necessarily agree on the strength
of the derive what extent will each pursue the realization of this value?
The Allport, Vernon and Lindzey can deal with that type of question.
According to Allport the test has been most useful for counselling purposes
as it can indicate what kind of subject particular students ought to study
at college, or what kind of career they ought to take up.
Inspite of these limitations of the test, the researcher will mention on study, quoted by Hollander (1971), in which the value test was used make predictions in an experimental situation. This example will at the same time illustrate the importance that people attach to value systems as suggested by Allport. Vaughan and Mangan (1963) gave subjects the Allport-Vernon-Lindzey value scale, isolating two values areas for each individual subject. On one of these the subject had a high, on the other a low score. On the basis of this information the Ben Reich designed a modified Asch group conformity experiment. In a series of experiment dealing with perceptual tasks Asch (1956) placed a native subject next to a number of strangers who had been briefed to respond as instructed the experimenter.

Rokeach's Values Measure:

In his revised measure of Values, Rokeach (1967) uses two lists of words or short phrases.

List A contains eighteen terminal and List B eighteen instrumental values.

LIST A

A comfortable life
An exciting life
A sense of accomplishment

A world of peace
A world of beauty
Equality
Family security  Pleasure
Freedom  Salvation
Happiness  Self-respect
Inner harmony  Social recognition
Mature love  True friendship
National security  Wisdom

LIST B
Ambitious  Imaginative
Broadminded  Independent
Capable  Intellectual
Cheerful  Logical
Clean  Loving
Courageous  Obedient
Forgiving  Polite
Helpful  Responsible
Honest  Self-controlled

The respondent is asked to arrange each list by ranking the values in the order of their importance to himself. Any difference in people's values will show up by the difference of ranks they assign to the same thirty six values.

How reliable is this a measure of an enduring value system? A test-retest after an interval of approximately fifteen months yielded the
relatively high reliabilities of .69 for terminal and .61 for instrumental values. If the retests are taken after shorter time intervals the reliabilities are even higher. Rokeach claims that values are closely related to attitudes and that they will distinguish between people of different political orientations and commitments.

**Dimensions of Values:**

The value dimensions were recognised by several thinkers and explorers in different ways Mc Call (1963) recognised them into four types of biological needs, Murray (1938) into twenty types of psychological needs and Morris (1956) into thirteen ways of living. Values as such or as dimensions were considered into two by Turner (1960), Golightly (1948) and Mathew (1971), into three by Fuster (1964) and others, into four by White (1951), into six by Allport-Vernon-Lindzey (1951), Dennis (1964), Buhler (1964), Gordon (1962) and Naidu (1965), into seven by Butler (1968) and Dixit (1970) into eight by Ruhela, into nine by Spindler, into ten by Sherry and Verma (1996), into twelve by Dodd and Dackawich into thirteen by Berelson and Salter and into fifteen by Peck (1969) and Shartle.

The value dimensions identified by several knowledgeable persons differ much in number and nature. Some values are common in some form or the other in the list of several experts, such
as knowledge (theoretical), social, economic, aesthetic, religious, power (political), family, health, democratic, hedonistic, conformity, freedom, love, moral and respect. There is a considerable amount of overlapping in nature and denominations and such values are widely recognised and tried.

Hierarchy:

The myriads of value functions have been classified into several dimensions. These value dimensions impel the human behaviour in different directions and with different forces depending upon the intensity of value in the person. Probably it will be far stretching to say that all value dimensions occur in each individual and that too, in equal magnitude because it is observed from the analysis of human or institutional principles, programmes and practices or functions that each individual or institute holds several values and at times not all. The analysis, also revealed that all the values which exist in the individual or institute exhibited different levels of activations. Some values exert more and may be called dominant which characterize the person and the institution. Some values operate in a moderate fashion while others act in low tone. It is also found that some values remain dormant, probably, because of no scope for activation or because of certain fears. Strictly and precisely no two values exist in equal intensity. Thus the values occur and operate in distinct hierarchy. A person with high liking towards social welfare may be least inclined towards personal material gains and pleasure, another
person of high democratic value considers others equal, respects social
Justice and does not like authoritarian views and ways, the person inclined
towards material wealth cares little or others and even for knowledge.
The attention, he pays for education is more for earning money than for
enjoying ideas, thoughts and concepts for assimilation and advancement
of knowledge similarly, the institution which are dedicated towards their
duty in the uplifting of society work hard, live simple and austere life
plan and act in the welfare of the society members, various missions,
namely Christian, Ram Krishna, Aurobindo, Radhaswamy, Satya Sai Baba
and Arya Samaj. These institutes do not believe and live in comfortable
manner, Institutes of academic pursuits work for the advancement of
knowledge, of fine arts to advance artistic ways, of religion to propagate
religious sacraments, of commence and industry to strive for the
development of material and economic wealth and so on.

Thus, values stand in distinct hierarchy both in individual and
in the institution. The distance in the gradation may not be equal. It is
also called the value system of an individual or institution. This hierarchy
may be classified as high values, medium values and low values for
convenience. The medium and low values function more for high values.

The discriminant analysis has revealed that the value
dimensions of the individuals or the institutions differ in nature, number
and degree. Consequently the difference is noticed in value systems or in
the hierarchy of values. The nature and number of value dimensions have been described earlier and the presence of distinct value system in the preceding paragraph. The presence of all value dimensions in each individual is yet to be established although the scales of measurement of value by and large, presuppose it with difference only, in degree of them. These scales locate the value systems of individuals or groups. Basically, values are individualistic on the genetic and developmental grounds but classification of value functions into homogeneous dimensions and the measurement of dimensions in hierarchy has brought many people together. This clubbing though appears similar in hierarchy, differs in the intensity of dimensions with the hierarchy because the measurement is in the numerals of unequal distances between the value dimensions and therefore, stand in a range within the hierarchy. Hence these are the sub groups of people within a category of people of same hierarchy of values, for example, the value system of two persons, say P-1 and P-2 are the same, that is social, theoretical, Aesthetic, Religious, Political and Economic on Allport-Vernon-Lindzey scale where the dominant values dimensions are social the theoretical and supporting value dimensions are the rest. It is observed that P-1 and P-2 differ, even, significantly in some of the value dimensions. P-1 may be higher in social and less in Theoretical than P-2 and so on, following the principle of balance in the flow of value energy. A system, therefore has a discriminant parts with it. This
discrimination has, further classified a group of similar hierarchy into subgroups of more similarity and system is more conspicuous in fine and precise observations. Barring these microscopic discriminations, the system has an apparent noticeable similarity which brings several people together and are recognised separately than others of different system. Logically, too, it is true on the basis of impact of environment on the value system of people about which enough has been highlighted in the paragraph devoted to the formation of values. Bell has recognised the distinct value systems of different occupations and of different prestige level in social stratification, Vinacke (1952) observed the different value systems of upper, middle and lower classes in intellectual, social, racial and occupational fields. Hence there seems to be difference in the value systems of rich and poor, farmer and industrialist, employer and employee, educated and illiterate, sagacious and criminal, humanist and materialist, officer and subordinate, Hindu and Muslim or Christian, High caste Hindu and low caste Hindu, and so on. This needs a thorough empirical study of the matter to establish facts and remove fallacies, if any. Trying such observations, in an intensive manner will be of immense value for all practical purposes in making clear the whole situation after solving the issue of changeability, modifiability and stability of value dimensions and systems.
Present Times

The knowledge about value dimensions in various forms has enlightened us on many fronts. The list of values is growing and the explorers are making efforts to present new schemes of values in a more clear and complete form. It is not putting old wine in a new bottle but to put values in a more definite way and to find out the vanishing values, the changing values and the emerging values with an advent of changing socio-politico-cultural norms of places. Since the environment is variable no invariant system of values for people of all places and time can be expected.

Values have situational and temporal moorings. Development of science and technology has made an appreciable and enormous impact on the values of the people. It is coming up with more variety of objects, techniques and interrelations between them, Thus, the view of life is widening and so the ways of living of course, within the means and freedom of options. The shift is noticeable towards practice and utility. The useful values of the past are in vogue, that is faith in God, goodness and morality, some values have become obsolete, such as King does no wrong, my words are laws and so no, some values have been modified that is reign of rule from a single person to group of people from faith in rule or command into workmanship and the like and some values have emerged that is faith in common good, better survival in good service, knowledge
is the gateway of better living dignity of labour, respect for individuality and so on.

The question of absolute, universal, uniform and relative nature of values needs more thoughtful deliberations although attended by good many people. The pragmatic and emirical aspects are gaining grounds and conceptual and ideational views are being tried before adoption. The geralities are being tried and specified. The question of ultimate right or wrong and good or bad need further dialogue and sanguine decisions in the light of freedom of option. Can right be several and truth be many in a given situation, time and of particular event? Do people have correct and complete knowledge of right and true? Do people not form opinions and act in the absence of complete and correct knowledge? Do they not consider their Knowledge and correct despite of having partially correct? Are people free from irrational fears and to act on right and speak truth without any consideration of adverse consequences? Do people not weigh acts and effects? Why do people do wrong? Do they do it voluntarily? Do they do it by mistake? DO they do it under pressure? Do they have faith in wrong? Do and can people feel and act, always, in a similar manner? Many such questions need careful consideration. Both right and wrong exist and persist in social setting.

*Changeability*

Usually people go by their faith based on knowledge,
experience and feelings at the moment and change their views and ways in case of new knowledge. Knowledge is never constant, absolute, universal and uniform. It is ever growing and is directly proportional to one's growth of life and so the experience. Hence, change has scope in the life of people from infancy to maturity by and large.

Change is a continuous and gradual process. Every now and then every body confronts a different situation depending upon the mobility, scope and intensity which impels to think and act in a different manner than usual. The process of change in values is not uniform. The rate of change is increasing. Earlier the change was slow. It has been observed by several knowledgeable persons that change, even in value system has been more frequent now than in previous days. It may be due to rapid developments taking place all around and their impact on human views and ways. Counter culture has taken place and its impact is growing. Gradual and continuous growth in multi-directions has led the rate of change from arithmetic progression to harmonic progression in the past few decades and is heading for geometric progression. The quantum of growth of the whole of nineteenth century may be comparable with the growth of last ten years. This trend of rapid growth is throwing values into conflict and the resultant are the modified and changed values.

The value changes have many facts basically originating from personal values. The change takes place in a person from childhood to the
beginning of adulthood, from one situation to another between the persons in one situation between the person in different situation, and so in institutions from time to time. In all such cases the resultants are evidenced in different hierarchies of values or the value systems. A few examples in differences of views either between the individuals (Class of people) or in an individual in different times would illustrate the views more clearly, such as the use of fireworks is a matter of joy to some people and a wasteful and harmful act to some other people. Because the production of flames with different intensities and in multicolours in several forms create a pleasant and artful scene while the foul smell pollutes the atmosphere and leads to harmful suffocation. Bullying is considered a matter of pride to a class of people while another class of people considers it uncivilized. Similarly, teasing is in fashion amongst few and undesirable amongst others, a selfless help to others is a matter of joy to some and an act of foolishness to others and so on. These differences in outlook may be due to several reasons. Also, these reasons are responsible for bringing changes in values. It has been observed by several knowledgeable persons that changes, even in value systems have been more frequent now than in earlier days and so in different groups. It may be due to rapid changes taking place, almost in every aspect of human endeavour counter culture has taken place and its impact is growing.
Reasons for changes:

The change in values has been attributed to many forces for example, William (1967) to social condition, Mckinney (1967) to education, Murray (1938) to change in needs and motives, Rogers (1922) to change in environment, Bell to developing interests, making efforts social conditions, biological inheritance, communication media and social mobility, Thompson (1970) and Sheibe (1970) to rapid change in culture recently, Slater (1970) to counter culture and Willers (1973) to fragmentation of society. The impact of education, environment, experience, mobility, opportunity, objects, modes of operations has been remarkable in recent times and has brought considerable changes in views and ways of living civilization, customs and traditions, policies, ideologies, principles and cultures. It is inevitable under such forceful conditions and desirable, too, is many cases.

Usefulness of modifiability:

Change in values paves an easy course for proper adjustment. It shows open-mindedness indicates discriminant behaviour, takes to new useful methods and techniques and leads to progress in the fields of choice and opportunity. It enables to move to higher groups by adopting the new efficient ways. Persons have made even wonderful progress in their lifetime from penny holders to matters of millions who quickly comprehended the situation, took practically possible decisions about the future course,
applied modern scientific ways and enjoyed the fruits of their adaptability than those who continued to go along traditional ways in homes, farms, education and industry. Fields of science, technology, medicine, agriculture, education politics and so on are full of examples in India and in other countries. Superstition, conservatism and traditionalism are great problems for even survival with the racing peers in the society. Members of scheduled tribes in India are the living examples of the above statement whose living pattern resembles of antiques and are most backward in every respect. A barber of rural area following traditional ways and having no scope for modern ways is not comparable with an owner of beauty saloon in a cosmopolitan town making use of modern techniques. Similarly traditional washerman and cultivators are not comparable with their machine using counterparts. Adaptability needs change in values, keeps people properly adjusted and provides opportunities for making progress in this fast growing and competing society. Since values of people of different strata vary in nature and degree and to be a member of higher strata or to move with the people of higher strata is natural amongst human beings, hence change in values is a must for desirable behaviour for the attainment of goals, satisfaction of needs and motives and for advancement. The many facet developments in different social systems have been possible, largely due to change in values. It shows that value change is a necessary aspect of human behaviour for making progress. If
therefore, suggest to know the differential values of the people, to find out the need of desirable changes in the values of people and to adopt suitable measures in bringing desirable modifications. The solution lies in the assessment of values and applying practices in the advancement of people. The measurement is useful at the stage of stabilization of values.

**Stability**

The change in values starts from the childhood and continues through several years. The change in value pattern takes place only after significant change in values which affect the hierarchy of values. Specifically, value change is concern of significant and comparatively more stable change in the person which does not continue throughout the life of any person. The change gradually slows down and become almost stable sometimes in later adolescence or early adulthood. This stage is commonly known as maturity and emerges after the attainment of sufficient knowledge about the self and the surroundings, observations and experiences. Mild changes may take place during adult life but they do not warrant to be considered as significant changes. Then, there is a limit to be amenable to change. Hardly, anyone can afford to go on changing values significantly and reap the fruits of such changes throughout his life. This shows the stability of values or of value system in the individual or group or institution and they are characterized according to their modes of fairly stable behaviour, such as, knowledge seeker, money monger,
materialist, artist, body-builder, hedonist, traditional, religious, social worker, democratic, progressive, open-minded and the like. Generation gap is well evidenced amongst individuals. Measurement of values is the great need at this stage.

C) SOCIO-ECONOMIC STATUS

Status refers to one’s rank in the social system as perceived by other members of the society. The concept of social class describes a group. Status is a psychological notion created by social comparisons.

Every individual measures the status level accorded to him and strives to maintain it or increase it. It may be impossible to create a society devoid of status differences. Historical records going back thousands of years demonstrate that status hierarchies existed in ancient China, India and Africa, as well as in the more familiar societies of Europe and the America.

Writing mostly in the latter half of the nineteenth century, Karl Marx advanced what is undoubtedly the most influential analysis of social stratification. He began with the premise that a social organization’s primary function is to satisfy the basic human needs for food, clothing, and shelter. To accomplish this end the society must produce the necessary goods and services, and thus its productive system is of fundamental importance. Marx believed that a person’s
economic condition predisposes him to develop particular social, political and economic condition predisposes him to develop particular social, political, and economic attitudes. His role in the productive system theoretically tends to shape much of his outlook on life. His economic role could especially cause him to feel alienated.

While Marxists and others highlight the conflict within society, other theorists, generally labelled as functionalists, emphasize the coherence and stability of social systems. For the Marxists, high rank comes from control over economic resources, while the functionalists say that the high status individuals satisfy any of a broad spectrum of psychological and social as well as economic needs. In a way, however, the functionalists also emphasize a single type of social differentiation. Instead of focusing on economic power, they stress status-honorific prestige. What an individual possesses, the qualities he has, the performance he displays—all determine his esteem in other people's eyes. The person's position in his culture's social hierarchy is ultimately a function of his prestige, and his motivation to climb the social ladder is supposedly impelled by a yearning for prestige.

....what human beings as social animals most require to satisfy their ego needs is recognition from others. Beyond a certain point, economic rewards and power are valued, not for themselves but because economic or power positions are symbolic indicators of high
However, many people won’t obtain the status goals their society has taught them to seek. Various writers have suggested that status frustrations are at the root of much of the juvenile delinquency displayed by working class boys. Although many analysis have viewed the social classes an distinctly different groups of people who have similar occupations, incomes and education levels, the social strata aren’t completely isolated from each other. It may be better to think of social levels or strata than of discrete social classes. People probably think of themselves as being at a certain level in the social order rather than as belonging to a distinct group with common attitudes and beliefs. On the average, a person’s occupation is an adequate index of his general social position, and there is wide agreement about the social standing of most occupations.

A person’s position in the social order affects the behaviour and feeling of others toward him and his own behaviour and feeling as well. Persons with high social standing are regarded more favourably than those of low social standing. Economic and political attitudes are influenced to some degree by a person’s occupational position, as are social attitudes and values. In fact, happiness, mental health, and general satisfaction with one’s life are enhanced by having a high status job that calls for some independent thought and initiative and by
the consequent economic security and sense of power of such an occupation.

Information on the Socio-Economic Status of subjects in research is one of the most frequently needed source for evaluating dependent variables. The concept of socio-economic status as the social class has been operationally defined in terms of major dimensions namely occupation, income, education and physical and material possessions.

The symbolic social interactionists (Cooley, 1902; Mead, 1934) address their theory to the social person, whose "self is a cognitive structure of qualities (traits and attitudes) which develop out of interaction between the organism and stimulus events, mostly other persons." In the course of these interactions, the individual experiences himself not directly but only indirectly from a particular standpoint of other individuals, members of the same social group (Mead, 1934). This sociological theory offers perhaps the most extensive explanation of the relationship between social factors and the development of the self-worth. Self-Esteem, therefore, is considered a social construct which is heavily subscribed on the social environmental contingencies, since it is evolved in terms of social reality (Ziller, 1969).

A person is oriented with favourable or unfavourable attitudes towards himself in the light of the standards which are important to
people around him. Individual’s success is social status and its accompanying evaluative responses by others of the social group, have a high reward value to the person. This appraisal has a strong personal significance to him that gets bound down into the fabric of his life. Though, children are not by themselves exposed to attain the status which fetches favourable reaction from others, they share the benefits and privileges their parents enjoy in the social class.

Social status is one of the most striking indices of prestige and success. Persons higher in social hierarchy have more prestigious occupations and higher incomes and tend to live in spacious and luxurious homes located in well laid out localities. These persons are considered more successful in life and they tend to receive material and social benefits that might prompt them to believe that they are generally superior and relatively worthier than others. It is reasonable to expect, therefore, that one’s Self-Esteem varies directly with one’s social background. Persons from lower social class are exposed to more learning conditions in which the relative inferiority of their physical and social situations may translate into self-feelings of inferiority, worthlessness and sumissiveness, Conversely, the upper class individuals are associated with conditions of occupational and social prestige and power, which help to promote a greater feeling of self-worth, confidence and dominance (Kulwant, 1967; Bieri and
Lobeck, 1961).

The high Socio-Economic Status groups exercise a great deal of influence, enjoy certain rights and privileges and are accorded considerable prestige. On the other hand, a large number of deprivations and frustrations can be documented for low Socio-Economic Status groups. This has an influence on self-evaluation of the individual. The individuals from upper Socio-Economic Status groups, by virtue of enjoying greater social prestige and influence tend to evaluate themselves highly. High Socio-Economic Status groups can readily seek satisfaction of various needs and wants. Fulfilment of material needs also contributes to contentment and satisfaction, which might breed feeling of adequacy.

Status refers to the differentiation of prestige and deference among individuals (Mayer and Buckley, 1970; Shils, 1975). Higher status is associated with social position, control over rewards and punishments or knowledge (Lenski, 1966). Lonner (1980) stated that status is a basic dimension in social experience and representation. People with higher status claim such status with displays of anger and disgust aimed at low status others while low status, individuals display sadness and fear (Conway et. al. 1999). People describe lower status individuals as more emotional (Dember, 1993).
III) OBJECTIVE OF THE PRESENT STUDY

1. To find out the significant difference of social change between high and low socio-economic status.

2. To find out the significant difference of social change between male and female students.

3. To find out the significant difference of social change between Intermediate and Graduate students.

4. To find out the significant difference of social change between high and low personal values.

5. To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change.

5.01 To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as women status.

5.02 To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as marriage & family.

5.03 To study the significant effect of gender (male & female),
socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as religion.

5.04 To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as education.

5.05 To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as family planning.

5.01 To study the significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as social mobility.

6. To study the significant effect of gender (male & female), personal values (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.01 To study the significant effect of gender (male & female), Theoretical value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.02 To study the significant effect of gender (male & female), political value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social
change.

6.03 To study the significant effect of gender (male & female), religious value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.04 To study the significant effect of gender (male & female), social (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.05 To study the significant effect of gender (male & female), aesthetic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.06 To study the significant effect of gender (male & female), economic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.07 To study the significant effect of gender (male & female), democratic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.08 To study the significant effect of gender (male & female),
hedonistic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.09 To study the significant effect of gender (male & female), Power value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.10 To study the significant effect of gender (male & female), health (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

IV) HYPOTHESIS OF THE PRESENT STUDY

1. Their is no significant difference of social change between high and low socio-economic status.

2. Their is no significant difference of social change between male and female students.

3. Their is no significant difference of social change between Intermediate and Graduate students.

4. Their is no significant difference of social change between high and low personal values.

5. Their is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate &
Graduate) on social change.

5.01 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as women status.

5.02 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as marriage & family.

5.03 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as religion.

5.04 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as education.

5.05 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as family planning.

5.06 There is no significant effect of gender (male & female), socio-economic status (high & low) and types of education (Intermediate & Graduate) on social change as social mobility.

6. There is no significant effect of gender (male & female), personal
values (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.01 Their is no significant effect of gender (male & female),
Theoretical value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.02 Their is no significant effect of gender (male & female),
political value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.03 Their is no significant effect of gender (male & female),
religious value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.04 Their is no significant effect of gender (male & female),
social (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.05 Their is no significant effect of gender (male & female),
esthetic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.
6.06 There is no significant effect of gender (male & female), economic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.07 There is no significant effect of gender (male & female), democratic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.08 There is no significant effect of gender (male & female), hedonistic value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.09 There is no significant effect of gender (male & female), Power value (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

6.10 There is no significant effect of gender (male & female), health (high & low), socio-economic status (high & low) and type of education (Intermediate & Graduate) on social change.

V) IMPORTANCE OF THE PRESENT STUDY

The present study of social change is a difficult task and it is more difficult in the case of society like India which has not only a
fathomless historical depth and phirality of traditions but is also engulfed in a movement of nationalistic aspirations under which concepts of change and modernization are loaded with ideological meanings. Social change is closely related with values. A value is a preference for something charished or desired is linked to one's satisfaction of need, his realisation of goals and the maintenance and enhancement of his personality. The present study is an attempt to study the significant difference of social change between male & female/Intermediate & Graduate Students. The present study also see the significant effect of sex (male & female), socio-economic status (high and low) and different personal values on social change.

Thus the present study is concern with effect of sex, socio-economic status, types of education and personal values on social change. An ex-post facto research design was considered suitable for the present study. The present study is very much important in itself.