CHAPTER-2

AN OVERVIEW OF LITERATURE

An overview, presented here, includes education in India, meaning and goals of education and higher education, attitudinal change, concept of modernization, impact of global media and select studies on education and changing attitudes.

2.1 Education in India: A Brief View

Education in Pre-British India

According to A.R. Desai (1948: 127-128) Hindu society was caste stratified and in the caste scheme, which assigned a specific social function to each caste, it was the Brahmin caste which had the exclusive right to preach religious doctrines, to officiate as priests, and to function as teacher. As such, they alone had the privilege to study all higher religious and secular knowledge. Education among the Hindu, in pre-British India, was extremely restricted for all, except the Brahmans, very poor in content. The Brahmin enjoyed the monopoly of all higher education. Among the Muslims in pre-British India, higher education was not a monopoly of a section. This was due to the democratic character of Islam. Any Muslim could study at the Madarasa. Neither individuality nor a rationalist outlook could develop among the pupils in these schools.
in pre-British India. The education imparted was to make the pupils staunch Hindus or Muslims, uncritical subscribers to their respective religious and social structures sanctioned by those religions. The introduction of modern education was an event of great historical significance for India. It was definitely a progressive act of the British rule.

**Introduction to Modern Education in India**

A.R. Desai (1948: 128-131) further says that three main agencies were responsible for the spread of modern education in India. They were the foreign Christian Missionaries, the British government and the progressive Indians. Though their principal aim in starting these institutions was religious, these missionary organizations played an important role in spreading modern education among Indians. The British government was however, principal agent in disseminating modern education in India. It established a network of schools and colleges in India which turned out innumerable educated Indians well versed in modern knowledge.

Subsequently, numerous organizations such as the Brahma Samaj, the Arya Samaj, The Rama Krishna mission, the Aligarh movement and other worked towards the establishment of educational institutions, both for men and women, imparting modern education throughout the country.
2.2. Meaning and Goals of Education

J.W. Airan (1967: 18) states that education has played a significant role not only in organizing human thought but also in controlling human actions. Education is admired and desired by almost all sections of society and therefore, as has already been indicated, that expectations from it have been many and varied.

Emile Durkheim, defined education as "The action exercised by the older generation upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined" (Quoted by Bottomore, 1970: 246).

Suma Chitnis (1974: 166) considers that the educational system is expected to contribute to the socialization of the younger generation by inculcating the values, attitudes and norms of behaviour accepted in the society to which they belong as well as by passing on specific forms of knowledge, skills or occupational techniques. The education system is also responsible for expanding the body of knowledge and techniques possessed by the society.

According to Y.B. Damle (1976: 117-118), an important aim of education has been recognized to be training of intellect and development of well-rounded personality. Similarly successful completion of identity formation has been also recognized to be one of the important aims of
education. Development of autonomy and the inculcation of spirit of inquiry, determination in action, etc., are also recognized as important aims of education. It is felt that education would promote initiative, individualism, achievement motivation liberalism, humanitarianism, broad-mindedness, rationality etc. In short education is looked upon as an instrument of modernization. ... Education is only a social institution which is affected in various ways by other social institutions, economy, quality, prevailing cultural system etc. Education is not mere acquisition of knowledge, but means a deep conviction that action would be guided by the knowledge acquired so that every now and then all types of thought and action would be subjected to severe scrutiny.

According to Mamta Mehndiratta (1997: 191), Education is "any process, formal or informal, that helps develop the potentialities of human being, including their knowledge, capabilities, behaviour patterns, and values, the developmental process provided by a school or other institution that is organized chiefly for instruction and learning, The total development acquired by an individual through instruction and learning, In business or official connections, the institutional instruction that the individual has had, The area of study concerned with teaching and learning including professional teacher education."

R. Natarajan (2005:1) states that 'education' has a wide connotation. There are divergent interpretations on the basis of Knowledge, Skills, Training, Experience, Attitude, etc. It represents an
individual's development and preparation for discharging her duties as a citizen. Education is a continuous and life long process. It is a conscious, deliberate and planned process designed to modify behaviour in a desirable and socially acceptable way to impart specific knowledge and skills. There arc several distinct goals or aims of education.

**Individual Goal** : to contribute to the development of the individual to make him/her self reliant.

**Social Goal** : to provide education for citizenship, social efficiency and social service.

**Knowledge Goal** : is related to acquisition of relevant knowledge.

**Moral Goal** : is related to character building.

**Vocational Goal** : deals with the preparation of individuals for contributing to economic development and national wealth through productive employment.

Anna Strassmann Mueller (2007: 1327) says "Education plays a powerful role in individuals' lives. Though we don't fully understand how education affects these diverse aspects of the human experience, it is clear that education is an important social institution."

Thus education is conducive process which develops child's individuality in all aspects - physical, mental, emotional and social. Education is essential for the growth & growth & development of
individual as well as society. The chief aims of education are individual, social, knowledge, moral and vocational.

2.3. Meaning and Goals of Higher Education

According to A. Biswas and J.C. Aggarwal (1971: 76), higher education includes all education above the level of the secondary school available in colleges, universities, professional colleges, technical institutes, etc.

G. Terry Page, J.B. Thomas and A.R. Marshll (1978: 161) state that it is tertiary education of an academic level higher than that attainable on completion of a full secondary education. The generally accepted definition of higher education is 'that which requires as a minimum condition of admission, the successful completion of secondary education or evidence of the attainment of an equivalent level of knowledge.'

S.K. Singh (1997: 267) defined, "Higher education includes all education above the level of the secondary school, given in colleges, universities, graduate schools, professionals schools, technical institutes, teacher training colleges and normal schools (The Junior college is considered as an institution of higher education by some authorities and by others it is considered a part of secondary education)."

P. Gopinadhan Pillai (2000: 390) says that higher education is the basis of all innovation and progress that humanity is going to make in future. In a world, when resources of knowledge will increasingly
predominate over material resources as factors in development, the importance of higher progresses and innovations means that economics will increasingly demand competencies that require high level of studies.

According to Prem Bhatnagar and Punit Bhatnagar (2000: 67), Higher education as a discipline and a social living system has grown enormously all over the world. It is of vital importance in any society in the education system. New sub-disciplines under the border discipline of higher education are fast emerging day by day. The explosion of knowledge, the invention of new technology, the growth of population, environmental changes have led to the emergence of new thought and need to build a new national and rational education policy to bring a positive progressive and reformative socio-economic order in our democratic country to do away, with the existing gloomy scence in this field.

According to K.D. Gaur and Rachita Rana (2002: 3), "Higher education (after twelve years of schooling) is available in different categories of institutions. In India the higher education is offered in variety of institutions, viz. universities, institutions deemed to be universities, institutions of national importance, research institutions, colleges for general education, colleges for professional education".

Uttam B. Bhoite (2009: 147) states that the system of higher education in any society is deeply involved in the creation and dissemination of knowledge as well as developing among its students the
skills necessary for its acquisition and utilization. As knowledge has become critical factor in determining the prospects of society, it has assumed importance than ever before. Consequently, the system of higher education, which plays a great role in the production and dissemination of knowledge, has also got a greater strategic importance.

Thus higher education includes all education above the level of the secondary school available in colleges, universities, professional colleges, technical institutes etc. The chief aim of higher education is to strengthen the process of social and national integration, personality building and modernization so that the society may develop properly.

2.4. Beginning of Modern Higher Education

According to C.P.S. Chauhan (2004: 163-164), The East India Company, which came to India in 1600, paid no attention to education till 1813 when British Parliament directed the company 'to accept the responsibility of education of Indians. But the company had been reluctant to make any attempts in this direction, because the officers of the company suspected that western education might encourage growth of nationalism among the people of India. Therefore, they adopted a policy of encouraging the indigenous system of education and opened Calcutta Madarsah in 1781 to encourage and develop education in persian and Arabic. This was done to appease the Muslims of Bengal. Similarly, in order to appease the Hindus and to encourage the study of sanskrit, they also opened Benaras Sanskrit College in 1791. The British East India
Company founded another Sanskrit college at Calcutta (1825), which was protested against by Raja Rammohan Roy on the ground that Hindus should have received education in European languages and science. By this time, the Christian missionaries had started establishing colleges at other places, with the objective of spreading Christianity through teaching of English and Western science.

2.5. Post-Independence Efforts

According to C.P.S. Chauhan (2004:166), As India achieved freedom in 1947, the Department of Education created in 1945 was converted into full-fledged Ministry of Education. Higher education was the first sector of education to attract the attention of the Union Government. As a first step, the University Education Commission (1948-49) was appointed, which recommended repaid expansion of higher education in India on a priority basis.

2.6. Meaning of Attitudes and Attitudinal Change

Ezra Stotland and K. Lance Conon (1972: 9) defined, "An attitude refers to any opinion, any belief or any feeling, pro or con, that a person might hold about and person, institution, ideology or object in his environment."

Kurt W. Back (1977: 275) states that an attitude is a predisposition toward any person idea or object that contains cognitive, affective and behavioural components. The cognitive component consists of the
individual's beliefs or knowledge about the attitude object. The affective component refers to the person's emotional responses towards the object, and the behavioural component involves the person's overt behaviour toward the object or person.

Vimla Mehta (1979: 2, 19-20) says that attitude is a broad term covering almost all the important fields of human knowledge, is specially prominent in the fields of Education, Psychology, Sociology and Politics. Modification of attitudes depends on the knowledge of structural properties of the attitudes, the group affiliation of the persons and the functional basis of the attitudes. For bringing change in attitudes, two closely connected terms are to be understood—one is attitude aroused and the other is attitude change. Attitudinal changes require specification of the factors which will help to predict the modification of different types of attitudes. So the modification or change of attitude would require the introduction of new information or process of learning, which always starts with a problem. Exposure to new information is important for change.

Kamla Bhutani (1979: 15-16 & 111) says that attitude is formed in relation to an object, a person, a group or an issue. It is developed through experiences in interpersonal relations, in group situations and from newspapers, books, posters, radio and television, etc. These outside influences, by themselves, are not responsible for the formation or change of an attitude. The individual's own mental structure, largely determined
by his existing motives and personality characteristics, also influences the formation and change of attitudes. Attitude change means taking a new stand in the place of an existing one on an issue. Attitudes are by no means fixed and unchanging predispositions. Attitude change is constantly occurring as a result of learning and the individual and situational influences. To achieve some deliberate changes it appears possible to communicate directly with individuals by talks, classes or propaganda, or to manipulate the situation, the social group, group norms and structure.

John Lamberth (1980: 184) defined, "An attitude is a relatively stable evaluative response toward an object that has cognitive, affective, and probably behavioural components or consequences.

Mamta Agrawal (1986: 107) says that attitude change is the first step towards change of behaviour and is very essential for the process of modernization.

Thus, an attitude is a predisposition and is a feeling that an object is good or bad, fair or unfair etc. which consists cognitive, affective and behavioural components. Attitudinal change is the change in behaviour.

2.7. Concept of Modernization

According to D. Lerner (1958: 401) "modernization involves complementary changes in the demographic, economic, political, communication, and cultural sectors of a society."
According to S.N. Eisenstadt (1969: 74), "Historically, modernization is a process of change towards those type of social, economic and political systems that have developed in western Europe and North America from the seventeenth century to the nineteenth and have been spread to other Europe countries and in the nineteenth and twentieth centuries to the South American, Asian and African continents".

Thus the concept 'modernization' is used in a broad sense to refer to social, economic, political and psychological change. The process of modernization is viewed generally as a multidimensional or multivariate phenomenon.

2.7.1. Beginning of Modernization in India

Bina Roy (1976: 75) states that the process of modernization in India may be taken to begin consciously in the early years of the nineteenth century when the Indian intellectuals realized the fact of the British conquest of India, with the painful awareness that rigid crystallization of traditional pattern of life caused the Indian society to refuse to accept possibilities of social change. Led by these intellectuals the urge for change to modernization - beginning with the life and work of Raja Ram Mohan Roy continuing through the period of freedom movement, culminating under the actual and (later) moral leadership of Mahatma Gandhi found final expression in the constitution of the Indian Union under the leadership of Pandit Jawahar Lal Nehur. According to
S.L. Sharma (1979: 13), it is generally considered that modernization in India started with the advent of the British rule. Throughout the colonial period profound structural changes were transplanted by the British in the traditional social order. Among other things, these changes included the rise of bureaucracy, money and market economy, universalistic legal system and formal western education. Western education was of crucial importance in shaping the psyche of Indian intellectual. On the one hand, it generated and sustained a trend of liberal reformist though leading to various social reform movements and, on the other, it sensitized some alert minds to the value of freedom resulting in the mobilization and intensification of freedom struggle.

Yogender K. Sharma (2003: 313) states that the most important function of education is modernization. Modernization is a comprehensive concept aimed at capturing, describing and evaluating profound qualitative and quantitative changes in society. It describes the transition of a society from medieval to modern culture. It stands for progress beyond tradition. As compared to Urbanization, Industrialization Westernization and Europeanization, modernization presents a more complex process and a more complex result.

2.8. Education, Social Attitudes and Modernization

Yogender Singh (1973: 106) says that "... Education has been one of the most influential instruments of modernization in India. It has led to the mobilization of people's aspirations for nationalism, liberalism and
freedom. It alone has been responsible for the growth of an enlightened intelligentsia which carried forward not only a movement for independence but also a relentless struggle for social and cultural reforms.

S.C. Dube (1976: 104-105) states that undeniably education can be a most potent instrument of modernization. Directly it seeks to promote knowledge and to develop skills, both essential for the furtherance of the goals of modernization. At the same time some of its indirect consequences, such as value and attitude change, are also not without significance. ... Education can make a meaningful contribution to the attainment of modernization. It can be harnessed to diffuse attitudes and ideologies required for the adoption of modern technology and its associated values and organizational premises, to provide the personnel to operate and sustain the programmes of modernization, and to create capabilities for adaptation and origination of new technology.

According to A.R. Gupta (1976: 235), education is one of the most potential processes of modernization for generate new forces to bring about fundamental changes in the standard of values and the norms of behaviour. Besides ensuring the development of the personality of the individual, education provides opportunities for acquiring economic independence. The education provides for an upward mobility in the modern society, raising the status of an educated individual in the family and the society at large.
Albert Lauterbach (1978: 68) states that "Education will be fundamental part of modernization only if it is geared to the attitudinal changes required for this purpose, especially the individual and collective responsibilities of the people themselves."

Roopa Vohra and Arun K. Sen (1985: 33-34) have highlighted that education has always been emphasized as the most significant instrument for changing women's subjugated position in society. In reality, specially in a country like India, where social tradition has its roots in the ancient past people's attitudes, outlook and reaction to women's education, the social environment cannot be altered so easily. So long an overhauling on the social customs are refreshing of popular feelings to women's position in society is not possible, a total change in the status of women on a national basis, in all nooks and corners, in all the sections of the people and regions of the country, cannot be expected to take place. Yet education is that finest weapon to pierce through, in the long run, the darkness of superstition, narrowness and wrong nations. Therefore to gain the ultimate end, every effort to enhance women's education, must be geared up with all available resources and with the aid of most accurate planning. Women educated in the right way will contribute immensely to build up a strong nation by rearing up able and ideal citizens.

According to Mamta Agrawal (1986: 107), Though education has brought some changes in the attitudes of women, its capacity to bring about radical alterations appears to be limited. Perhaps one should not
look for any radical changes in the value-system of the society as a whole unless education has the support of other institutions as well.

R. Shanker and A. Lalitha (1994: 32) say that education and social change are closely connected. Education is a powerful tool for social change, particularly in a society where the majority of people are illiterates and steeped in poverty, disease and unemployment. Education is considered as an effective instrument responsible for a number of changes in a country. When a country makes progress in many fields, it is understood that, it would surely have made progress in education.

S. Ram Sharma (1995: 149) says that the significance of the education of girls cannot be over emphasized. For full development of our human resources, the improvement of homes, and for moulding the character of children during the most impressionable years of infancy, the education of women is of even greater importance than that of men. The education of women can assist greatly in reducing the fertility rate. In the modern world, the role of the women goes much beyond the home and the bringing up of children. She is now adopting a career of her own and sharing equally with man the responsibility for the development of society in all its aspects. This is the direction in which we shall have to move. In the struggle for freedom, Indian women fought side by side with men. This equal partnership will have to continue in the fight against hunger, poverty, ignorance and ill-health.
According to V. Mohini Giri (1998: 200, 274), education of the girl-child is the best remedy to correct the imbalance in development process vitiated by gender disparity. Indeed, no cost is too high to achieve it. Education, conceived as organized instruction is part of the development process. Theoretically, education must enable persons to acquire knowledge and necessary skills. This knowledge and skills should further enable them to compete for and acquire better occupational status or higher social status in life. Thus, education should lead to social and economic productivity of the individual and, as a corollary of the society. These are some basic assumptions about education in an open competitive society. Fair competition requires equality in the initial social status or situation affecting the person or one's community. Hence there is a need for protection or support by the state to those lacking such initial advantage or those who suffer from social and economic disabilities.

D.B. Rao and D.P. Rao (1999: XXI) state that with greater access to education, employment and contraception, many women are choosing to marry later and have fewer children. Those who wait to marry and begin child-bearing have better access to education and greater opportunities to improve their lives. Women's increased access to education, to employment and to contraception, coupled with declining rates of infant mortality, have contributed to the worldwide decline in fertility.
Anita Dighe (1999: 201) says that in recent years, World Bank has been promoting basic education of women and girls. Women's education is negatively correlated with fertility rate and with infant and maternal mortality. Public investment in women's education is thus increasingly justified on the grounds that there is substantial evidence from a wide range of countries that increased female education is linked to improved health, lower fertility, and other benefits, and that investment in female education has a high social rate of return.

Malvika Karleker (2000: 169) states that in general, the role of the educational system in the life of a girl is to reinforce the values of consistency and obedience. In addition, the family creates an awareness of and preparation for her future life in her husband's home.

Neela Gokhala and Vaishali Prasad (2007:266) state that formal education provides the basic knowledge that is fundamental to most economic activity but its increasingly specialised courses and narrowly-focused examinations do little to prepare people for the major changes that are a growing feature of modern life. Non formal education with its development of a wide range of skills and attributes gives young people the ability to manage change with greater confidence.

Thus the authors say education is an instrument of modernization. Modernization is also a process of change. Education is the agency of attitudinal change among girls. At present education also appears to be responsible for behavioural change among girls. Women and girls are
aware about their career and rights. Education is a very important means of socio-economic status for the women.

2.9. **Impact of Global Media**

Global media are tools for the transfer of information, concepts, and ideas to both general and specific audiences.

According to Regine Mulay (1987: 9), communication is the very basis of human society. When ever people interact, they communicate. To live in society and to maintain their culture people have to communicate. However, in the early days of human society communication was possible within a small area, forming part of the same political unit. The modern world marks the break through in communication technology - such as newspaper, radio, television and satellite communication. As a result of the tremendous studies taken by science and technology, mass communication in the satellite era makes it possible for all people to simultaneously witness the same events, exchange information and understand each other in a better way.

Steve Mizrach and Dr. Campbell (1998) state that although many technologies have had negative effects an indigenous people, the electronic media have a lot of positive potentials for them. Television, radio, and other electronic media are allowing indigenous people to reassert themselves on the global stage and have their voices heard. Rather than viewing these as uncomfortable impositions from outside, they should be viewed as the latest way indigenous groups have acquired
new tools to confront new historical circumstances. There's little empirical evidence that media technologies cause acculturation in indigenous people, and some suggestive evidence that they can help resist assimilation and cultural decline. On that basis, one would have to say that, on balance, the electronic media are not antithetical or dangerous to indigenous societies.

According to Radhya Shyam Sharma (2002: 3-8), The electronic media, particularly satellite channels have completely changed the media scenario. All informations have now been reaching in the homes. This has not only changed the psychology of people but also changed their approach and life style in offices as well as in homes. With the revolution in communication technology, any information can reach any or every part of the world within no time. The information explosion has particularly affected the minds of the young generation.

2.10. Select Studies on Education and Changing Attitudes

The following overview includes some select studies related to the education as an modernizing agent in terms of social and civic engagement, attitudinal change, education and gender egalitarianism, parent's education and their offspring and implications of global media which have been conducted by different social scientists at micro as well as macro level in India and abroad. Some of these studies as follows.
2.10.1. Education as Modernizing Agent for Attitudes

Alex Inkeles (1969: 208-25) has highlighted the impact of education on the individual of his exposure to and participation in the process of national and economic modernization. The study, based on six developing countries: Argentina, Chile, India, Isreal, Nigeria and East Pakistan, finds that education is the most powerful factor in making men modern, but occupational experience in large-scale organizations, and especially in factory work, makes a significant contribution in "schooling" men in modern attitudes and in teaching them to act like a modern men.

Michael Armer and Robert Youtz (1971: 604, 621-622) find that the formal western education exerts a modernizing influence on youth in traditional, non-western societies. The study shows that western education does, indeed, have a definite effect on value orientations of youth that is largely independent of the test factors mentioned. Education has a definite influence on value orientations and that education successfully leads to modernization of perspective in certain areas (e.g., independence from family empiricism, futurism) while it has little or irregular effect on other perspectives (e.g. secularism, women's equality, receptivity to change).

Yogendra Singh (1972: 197, 231-232) has studied that extent to which the role structure of university academic reflects a process of modernization. He has found that the process of modernization of role -
structure is reflected in higher levels of aspiration and role commitment and a lowering of authoritarianism in his study. The study has been conducted among the teachers at the university of Rajasthan in the faculties of arts, science, commerce, and law at Jaipur. He found that most academics have upper caste, urban background, and paternal traditions of involvement in business or the professions and only a small fraction of the teachers comes from a rural background and from agricultural families. Commitment and modernization are higher for science teachers than for the teachers in the humanities and the social sciences. Most science teachers are high on modernization and commitment but low in aspiration, while most arts faculty teachers are low on modernization and commitment but high on aspirations.

S.L. Sharma (1979: 1,20,184-192) has focused on the relationship between education and modernization. In this study, conducted in Punjab University Campus, Chandigarh, he has found inverse relationship between level of education and student modernity. The science students were likely to be more modern than students in other faculties. In the aspects of teacher role orientation on the relationship between teacher and student modernity the results revealed a significant and positive correspondence between level of student modernity and that of their reference teacher. The relative effect of specific extra-curricular activities, participation in athletics and debates was significantly related to student modernity but involvement in cultural and leadership activities was not.
Mamta Agrawal (1986: 114-16) has highlighted the impact of education on the social and cultural modernization of Hindu and Muslim women. For the purpose of the study, six indices of modernization were identified which are concerned with the social and cultural milieu of Indian life. These are: Marriage; Family; Women's Status; Education; Religion; and Caste. The study is confined to the urban area of Delhi only. She has found that education has brought certain significant changes in the thinking of women. However, other factors like religion, family background etc. also influence their attitudes. Muslim women emerged as being more conservative than Hindu women. In certain areas the educated women have exhibited modern views whereas in others they are as traditional as uneducated women. Regarding the relationship between family background and modernization of women it was seen that the women belonging to nuclear families are more modern than those belonging to joint families in the case of Hindus.

P.V.L. Ramana (1992: 115-122) has analysed a few of the factors that influence the role performance of lady teachers working in the primary and secondary schools in Viskahapatnam Municipal corporation. She has found that a large number of the school teachers were undergoing a period of transition from tradition to modernity. Modernity, as measured in terms of attitudes and opinions on larger societal matters, life styles and life patterns and exposure to mass-media, is a function of the level of education and socio-economic status. There is a strong association between the level of school-classes taught and role
performance on the one hand and religion and role performance on the other. Modernity is a strong and most important influencer of role performance, other factors like teaching experience, professional aspiration and achievement, relations with role-set members, level of classes taught and religion are also important in strengthening the level of role performance of a teacher.

R. Jayaswal (1992 : IX, 71, 179-180) has studied the impact of modernization on the educated section of Indian youth. His sampling plan consists of drawing a representative sample of three hundred educated youth from universities and affiliated colleges situated in the districts of Allahabad, Lucknow, Faizabad, Sultanpur and Pratapgarh. The study reveals that the impact of modernization on educated youth is two-sided. On the one hand, the modernization process in society has made youth conscious of modernization, and on the other, youth are also playing a vital role as 'change agents' in modernizing the Indian society. The increasing impact of modernization has made educated youth more aware of their strength and supremacy in societal affairs.

2.10.2. Education for Social and Civic Engagement

Education also affects civic engagement. Illustratively a study is referred here. Muriel Egerton (2002: 603-20) has examined the effects of tertiary education on the social and civic engagement of young people, using the nine years of the British Household Panel Study. He found that the social and civic engagement of young people who would enter higher
education was higher in their late teens than that of their peers who did not enter. Higher education had a small additional effect on civic engagement, for both young and mature students.

2.10.3. Education and Attitudinal Change

There are several studies, which indicate change in attitudes as a consequence of education.

H.D. Lakshminarayana (1975: 181-91) has examined how far education can be a potential source of change in the attitude and life of college students. The study was conducted in 12 colleges in Bangalore. The study reveals that the traditional values are still persisting in the minds of the college students and are force to reckon with. Though one may profess to have no belief in caste yet one's behaviour towards other ethnic groups indicates the influence of caste. Despite exposure to modern education there is a heavy hang over of the tradition and social distance responses largely appear to be normative, and education has not brought much change in the attitudes of the students towards various types of relationships with different ethnic groups.

Vimla Mehta (1979 : 114-117) has presented the attitudes of women teachers and students towards five selected social issues. The five scales measured the attitudes of women towards: 1. Family, social and cultural affairs, 2. Education, 3. Marriage, 4. Jobs and 5. Politics. It consisted of nine hundred women teachers and students. Teachers were drawn from nursery and primary schools, intermediate colleges and from
the Gorakhpur University and affiliated colleges. Students were drawn from intermediate colleges, Degree Colleges, Gorakhpur University and from affiliated colleges. She has found that women teachers and students were in favour of adopting a pragmatic attitude towards social issues, yet they were occasionally swayed by the traditional norms set by the family, social and cultural conditions. They were less agreeable to such traditional institutions as sect, caste and community and were not afraid of breaking with socio-religious obligations. They were in favour of coeducation, vocational or professional education. Marriage and jobs were considered equally important. Respondents had highly favourable attitudes towards politics.

Kamla Bhutani (1979 : 40, 130-136) has focused on the cognitive as well as personality factors which affect the change of attitude. She prepared a Radicalism - Conservatism scale involving attitude toward four important issues i.e. social, political, religious and economic. The study, based on six colleges, affiliated to the University of Jabalpur, finds that girls are having more cognitively complex structure than boys. There is a significant difference between rigid and non-rigid boys about their attitude toward mixed marriages. Rigid boys are not in favour of mixed marriages. Rigid girls are also in favour of mixed marriages. Girls are more responsive to a persuasive communication than boys.

Chitra Sivakumar (1982: 3, 4, 95-98) has examined three main themes: 1. social inequality and access to educational opportunity, 2.
educational system and socialization, and 3. social origins, students' attitudes, and social change. The study, based on two colleges, Ambil and Magge, located in Mysore city in the extreme south of Karnataka State. The study reveals a situation of change as well as continuum. The large percentage of students who advocated women take up jobs, divorce as an alternative to unhappy marriage, and elementary families as less exploitative social forms, portray change. To this may be added the fact that nearly 73% of the students felt that the caste system was unnecessary, that nearly 52% approved of inter-caste marriages. Sixtyone percent of the students expressed their disapproval of mixing with the opposite sex. The major beneficiaries of higher education came from the upper social strata and an urban background. That is, those hailing from upper castes, upper income and educational strata, and white-collar and urban background had the largest opportunities for obtaining higher education.

R. Shankar and A. Lalitha (1994: 32-39) have examined the relationship between education and social change in the life style of rural people. The study based on Thiruparaithurai village in Tiruchirapalli district. Tiruchirapalli is the centrally located district in Tamil Nadu State. The study shows that there is no marked change among the people where there is less or no education, whereas the changes are increased when there is increase in the level of education of the second generation people. Through education definite change have been occurred between the first and second generation people of this village with regard to the level of
education, occupation, usage of scientific modern materials, practicing superstition, beliefs, medical practice, interaction with other caste people and in their marital age. That is the changes are comparatively more among the second generation people than among the first generation people.

H.D. Kuh, R.H. Jenny and Michael Wadsworth (1997: 385-405) have examined the influence of education and family background on the midlife earnings of 1,628 British women born in 1946, using national longitudinal survey. They found that the few women who were able to take full advantage of the expansion in educational opportunities and achieve high educational qualifications earned significantly more in adult life than those less educated. Family background played an important role, both through its effect on early educational achievement and attitude toward school work, which, in turn, influenced type of secondary school attended and achievement of educational qualifications, and also by well-educated mothers raising their daughters' career expectations or providing successful role models. In adult life, employment characteristics that indicated a long-term commitment to full-time work and the decision not to have children or to delay childbearing, were also important predictors of later economic success; but they did not explain the prior effects of education and family background. Advanced educational qualifications were the key to economic success for women born in the early postwar period.
Peter Kaufman (1999: 230-232 & 242) has focused on how one such external variable gender, influences the orientations of college students with regard to work and family in the state university, New York. He has found that most of the women reject the traditional female gender or role of care taker and articulate a desire to be professional and autonomous individuals who do not have to rely on a man for support—whether it be financial, domestic or emotional. On the other hand, most of the men overwhelmingly embrace the traditional male gender role that situates them as the main bread winners of the family and, implicitly or explicitly, places women as the main domestic care takers. Women are most likely to express a desire to be independent and self-sufficient and are aware of the precarious position. The men feel an obligation to be able to provide support financially for their families and this is supported firmly by their career aspirations.

Jayne E. Stake and Frances L. Hoffmann (2001: 411) have focused on goals of higher education have included the development of understanding and acceptance of diverse groups, commitment to working for social justice, and personal confidence. The effectiveness of women's studies (WS) and non-women's studies (NWS) classes in bringing about these students outcomes was assessed on 32 colleges campuses; 548 WS and 241 NWS students participated. Both repeated (pretest, posttest, and follow-up) and subjective change measures indicated that WS students increased more than NWS students in egalitarian attitudes toward women and other stigmatized groups awareness of sexism and other forms of
discrimination, activism for social causes, and intention to engage in social activism. Teachers' pedagogical practices, as assessed by students related to student outcomes but accounted for only a small portion of the difference between WS and NWS classes. Implications for higher education are considered.

James M. Raymo and Miho Iwasawa (2005:801) have evaluated an alternative explanation that emphasizes women's continued dependence on men's economic resources and decline in the relative supply of highly educated men. Using data from four rounds of the Japanese National Fertility survey. They have found decline in marriage rates into changes in the propensity to marry and changes in the educational composition of the marriage market. Change in the availability of potential spouses accounts for one-fourth of the decline in marriage among university-educated women and explains a substantial proportion of the growing educational differences in marriage. The study reveals that the relatively large decline in marriage among highly educated Japanese women likely reflects both increasing economic independence and continued economic dependence on men.

2.10.4. Education and Gender Egalitarianism

Peter R. Atekyereza (2001:115) has analyzed the contextual reasons for low enrollment and high dropout figures in Ugandan schools, particularly for women. It explains the extent to which socio-cultural, economic policy, & political factors are obstacles to the education of
women in particular. The study reveals that socio-cultural, economic and ideological factors greatly influence parents' or guardian's decisions on which of their children should receive education. Political factors and traditional customs pertaining to the social status of women, which have been integrated, consciously or unconsciously, into the economic and political policy framework, further aggravate the precarious position of women.

Ann M. Beutel and W.G. Axinn (2002: 109, 127 & 130) have examined both the impact of gender on process of education attainment and the ways in which community-level social change attenuates the impact of gender on education. In their study, conducted in western chitwan valley in South-Central Nepal, they found that, unlike boys', girls' are much less likely to enter school and much more likely to exist school once they have entered. Whether social change at the community (local) level influences individual-level educational attainment and whether community level social change influence the relationship between gender and individual educational attainment. The local level social change, specifically the spread of non family services and organizations, influences both boys' and girls' educational attainment. The spread of non-family services and organizations has greater effects on entering school for girls than for boys. This important difference produces a decline in the gender gap in school entry.
Xiaoling Shu (2004: 311) has studied Chinese attitudes toward women's careers, marriage rights, sexual freedom and the importance of having sons. Education influences gender attitudes in multiple ways at both the micro and macro levels. Better educated individual hold more egalitarian gender attitudes and this positive effect of individual education is larger for women than for men, indicating a strong, empowerment effect for women. Egalitarian gender attitudes trickle down through education, as individuals in communities with higher education are socialized toward more egalitarian attitudes. Community education has a larger effect toward the egalitarian direction on the attitude toward the importance of having sons than on the attitude occurred earlier and has now spread via education.

Andrew Martin and Herb Marsh (2005: 320, 332) have explored the impact of student gender, teacher gender, and their interaction on academic motivation and engagement for 964 junior and middle high school students from five Australian co-educational government schools. According to the gender-stereotypic model, boys fare better academically in classes taught by males and girls fare better in classes taught by females. The gender invariant model suggests that the academic motivation and engagement of boys and girls is the same for men and women teachers. The study reveals that boys and girls are no more or less motivated or engaged in classes taught by males than they are in classes taught by females. They also examine the relative contribution of student-, class, and school-level factors, and find that most variation was at the
individual student level. Of the statistically significant main effects for
gender, most favoured girls. In support of the gender-invariant model,
academic motivation and engagement does not significantly vary as a
function of their teacher's gender, and in terms of academic motivation
and engagement, boys do not fare any better with male teachers than
female teachers.

Monazza Aslam (2009 : 747, 775-776) focused on the gender gaps
in education in Pakistan. This study aims to prove out the basic questions,
Does the labor market explain lower education of girls than of boys in
Pakistan? If the labor market rewards women less than men, scarce
resources may be allocated efficiently though inequitably within the
household. The study reveals that females have significantly higher
economic incentives to invest in education than males. The labour market
does not explain lower female schooling in Pakistan. While the return to
schooling is considerably lower for men than for women, total earning are
dramatically higher for men than for woman.

2.10.5. Parents' Education and Their offspring

Thomas J. Gorman (1998: 10) has investigated the impact of social
class on parents' attitudes toward their children's education, drawing on
1991/92 interview data from 80 working and middle class respondents in
a northeastern US City. The study reveals that two concepts - resistance
and conformity are central to understanding parental attitudes toward
education and the process by which those attitudes are shaped. Further,
the probability parents will conform to or resist the meritocratic ideology of acquiring a college degree to help ensure occupational success tends to depend on parents' social class background and concomitantly, on whether they have experienced "hidden injuries of class." Attitudes of parents toward higher education have the potential to influence their children's attitudes toward education, their children's chances of obtaining a college degree, and their own chances of returning to school. The family is an important site for cultural production and social reproduction.

Helen Dryler (1998: 375-98) has examined the impact of family background variable, e.g. parental education and occupation, on gender-atypical and gender-typical choice of educational program at upper secondary school in a sample of approximately 73,000 Swedish teenagers born 1972-76. The study shows that parents working or educated in a specific field increase the probability that a child will make a similar choice of educational program at upper secondary school. This same-sector effect appeared to be somewhat stronger for fathers and sons, while no such same-sex influence was confirmed for girls. No evidence was found that, in addition to a same sector effect, it matters whether parents' occupations represents gender-traditional or non-traditional models. Parents of the service classes or highly educated parents expected to be the most gender-egalitarian in attitudes and behaviours - have a positive influence on children's choice of gender-atypical education.
Timothy J. Biblarz and Adrian E. Raftery (1999: 321-23) have analysed that the relationship between, alternative families and children's educational and occupational success over four decades - the 1960s, 1970s, 1980s, and 1990s using four large nationally representative surveys. The study reveals that higher rates of unemployment and lower-status occupational positions could account for the negative effect of single-mother families on children's attainment throughout the period. Over the post 30 years children from single-father families, father/stepmother families, and mother/stepfather families have consistently had lower attainments than children from both two-biological-parent families and single-mother-headed families.

Ann Mullen, K.A. Goyette and Joseph A. Soares (2003: 143 - 69) have focused on links between parents' education and the high school and college educational attainments of their offspring using new data from the Baccalaueate and Beyond Longitudinal study. They found that parents' education has no effect on their children's entry into MBA programmes and only a small influence on entry into master's programme: however, there is a strong effect of parents' education on entry into first-professional and doctoral programmes.

2.10.6. Implications of Global Media

Kamlesh Mahajan (1990: 37 & 43) has examined the implications of television for modernization among young college girls. The study based on three girls colleges in Meerut city of Uttar Pradesh State. She
has found that television increases knowledge about other countries and promotes the feelings of universal brotherhood. Television helps intercaste marriages and increases the feelings of sex and romance and the tendency towards violence and also motivates people to oppose social evils.

P.C. Mohanty (1992: 67 & 147-148) has focused on the impact of educational television programmes on the scholastic achievement of primary school children. In his study, conducted in three districts namely, Sambalpur, Bolangir and Dhenkanal of Orissa state. A quasi experimental design was adopted to measure the scholastic achievement of school children on General Science, Social Studies and Language. The study reveals that the overall mean scores average for the three districts in the three achievement tests were higher in case of the children of the experimental group compared to the children of the control group. The performance of the experimental group in all the three achievement tests was found to be better than that of the control group when studied in respect of each of the three selected districts separately. The performance of the children of the experimental group on the achievement test in all General Science and Social Studies was almost equal in all the three districts, there were significant differences among the districts in respect of language test.

On the basis of select studies we may state that mainly the studies have focused on functions and effects of education. Studies of higher
education focus largely on aspects like education as modernizing agent, education for social and civic engagement, attitudinal change, gender egalitarianism and parent's education and their offspring. Alex Inkeles (1969) says that education is the most powerful factor in making men modern. Michael Armer and Robert Youtz (1971) found that western education does, indeed, have a definite effect on value orientations of youth that is largely independent of the test factors mentioned. Yogendra Singh (1972) has found that the process of modernization of role structure is reflected in higher levels of aspiration and role commitment and a lowering of authoritarianism. S.L. Sharma (1979) has found inverse relation between level of education and student modernity. Mamta Agrawal (1986) says that education has brought certain significant changes in the thinking of women. P.V.I. Ramana (1992) says that modernity is a strong and most important influencer of role performance. R. Shankar and A Lalitha (1994) have found there is no marked change among the people where there is less or no education, whereas the changes are increased when there is increase in the level of education of the second generation. H.D. Kuh, R.H. Jenny and Michael Wadsworth (1997) have say that the few women who were able to take full advantage of the expansion in educational opportunities and achieve high educational qualifications earned significantly more in adult life than those less educated. Peter Kaufman (1999) in his study found that most of the women reject the traditional female gender role of caretaker and articulate a desire to be professional and autonomous individuals who do
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These studies suggest that education is one of the most potential agent/factor or modernization for generating new forces to bring about fundamental changes in the standard of values and the norms of behaviour. Education as the agent of attitudinal change in any person appears to be an important outcome. Attitudinal change in students appears as an important dimension in the present times. The studies of this relationship are few and particularly least done in middle cities and regions where such documentation almost has not been undertaken.

2.11 Methodological Framework for the Study of Attitudinal Change

Yogender Singh (1972: 2010-11) has measured the teachers' level of modernization. He developed a scale of five items. Each of these items falls on a single dimension e.g.: particularism-universalism. The items in the modernization scale were factor analyzed also. The statements used by him are:

A. A scientist does not become less modern if he helps his own family member to a job for which the member is slightly less qualified than others.

B. A scientist does not become less modern if he helps a member of his own caste to a job for which the member is slightly less qualified than others.
C. A scientist does not become less modern if he helps a member of his own community to a job for which the member is slightly less qualified than others.

D. A scientist does not become less modern if he helps a member of his own friendship circle to a job for which the member is slightly less qualified than other.

E. A scientist does not become less modern if he helps the member professing identical political beliefs to a job for which the member is slightly less qualified than others.

S.L. Sharma (1979) has used a scale of modernity in his study, 'Modernizing Effects of University Education'. He has focused on seven different social orientations.

1. **Secular Orientation**: an attitude of withdrawal of the authority of religion from various institutional spheres such as matrimonial, educational, economic, etc. with the result that religion ceases to exert influence over interpersonal relations and corporate action.

2. **Scientific Orientation**: a tendency to understand the world on the basis of the role of evidence and verification rather than in terms of the wisdom of the past.

3. **Universalistic Orientation**: an attitude of preference to universal impersonal norms in playing one's public role over tempting particularistic loyalties of kin, caste, friendship, and the like.
C. A scientist does not become less modern if he helps a member of his own community to a job for which the member is slightly less qualified than others.

D. A scientist does not become less modern if he helps a member of his own friendship circle to a job for which the member is slightly less qualified than other.

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4. **Achievement Orientation**: a positive attitude of mastery over one's fate, a desire to get a head, and a belief in the utility of planning.

5. **Egalitarian Orientation**: a rational commitment to the principle of equal human status and rights without any discrimination on the basis of ascriptive features such as sex, birth, etc.

6. **Independence Orientation**: an attitude of emancipation from the structural constraints of traditional authority resulting in non-conformity to such norms as may have suspect rationality.

7. **Civic Orientation**: a willingness to keep up with the national and international news, an awareness of the problems facing the nation and the international community, and an attempt to form and hold opinion on the crucial issues of one's times.

Both the authors focused on attitudes' study with a little variation -

The present study has adopted the seven different orientations from the scale used by S.L. Sharma with little modification in the items that suited to the empirical setting. All these orientations consist of several observable aspects. These are:
<table>
<thead>
<tr>
<th>Orientations</th>
<th>Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Secular Orientation</strong></td>
<td>1. Belief in Religion</td>
</tr>
<tr>
<td></td>
<td>2. Faith (Consideration) in Religion</td>
</tr>
<tr>
<td></td>
<td>3. General Control of Religion on Behaviour</td>
</tr>
<tr>
<td></td>
<td>4. Frequency of Control of Religion on Behaviour</td>
</tr>
<tr>
<td></td>
<td>5. Field of Control of Religion on Behaviour</td>
</tr>
<tr>
<td></td>
<td>6. Belief in Rebirth Theory</td>
</tr>
<tr>
<td></td>
<td>7. Preference of Inter-religious Marriage</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2. Scientific Orientation</strong></td>
<td>1. Belief in Superstitions</td>
</tr>
<tr>
<td></td>
<td>2. Belief in Stars or Horoscope for Success</td>
</tr>
<tr>
<td></td>
<td>3. Importance of Religion or Science in Life</td>
</tr>
<tr>
<td></td>
<td>4. Preference of Religious Ceremony for Starting an Economic Enterprises</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3. Universalistic Orientation</strong></td>
<td>1. Basis of Scholarship</td>
</tr>
</tbody>
</table>
2. Basis of Service
3. Participation in Extra-curricular Activities
4. Participation in College Election
5. Involvement in College Election Activities

4. Achievement Orientation
   1. Basis of Success
   2. Dependency of Girls after Higher Education
   3. Importance of Family or Career
   4. Importance of Status

5. Egalitarian Orientation
   1. Acceptance of Contribution of Male for Household Work
   2. Favour in Sex Discrimination in Employment
   3. Acceptance of Rights of Property to Girls in their Father's Property
   5. Favour of Co-education
6. Civic Orientation
   : 1. Preference for Reading Newspaper
   : 2. Preference for Newspaper
   : 3. Preference of T.V. Programmes
   : 4. Use of Global Media-Internet
   : 5. Participation in Social, Religious and Political Activities

7. Independence Orientation
   : 1. Decision about Voting
   : 2. Selection of Life Partner
   : 3. Preference for Friendship with the Boys
   : 4. Preference for Family Structure