CHAPTER VI

SOCIAL CHANGE AND THE TEACHER

After discussing the socio-economic conditions of the secondary school teacher, his working conditions and commitment towards the profession, in the present chapter, we turn to the third aspect of our analysis, i.e. the teacher's perception of his role as a change-agent.

The process of social change brings about alteration in the way of life of the people. In India, modernization, has been considered a means of progress in every walk of life. Modernization is a type of total change that leads to the development of positive orientation to change in the majority of the members of the society. This continuous process requires a complete change in the attitude as well as values in life of the people. In the tradition-based society like ours, there are many areas like caste, untouchability attitudes towards women which need change. If we find change in these attitudes, then they are indicators of modernization. In the present chapter, we will see first what is meant by social change, modernization and the relation of educational system and the teacher's perception of role towards it.

...273....
SOCIAL CHANGE - CONCEPT AND LITERATURE:

In the popular sense, any alteration within the society is taken as 'social change'. It may be variations in the pattern of fashions or growth of population or scientific advance in general. As Ogburn puts it, "...... Social change is a gradual process from less satisfactory to more satisfactory adjustments. Social change is synonymous with evolution. It also indicates changes that man brings about in his habits, attitudes and purposes. Material changes come first, for instance scientific inventions and non-material changes come second as a slow-process."\(^1\) As regards non-material changes, Kingsley Davis explains social change as," '".......

\(^1\) Since men are social creatures, social change means human change. To change society, is to change man. ....... By 'social change' is meant only such alterations as occur in social organisation - that is, the change in structure and functions of society."\(^2\)

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1 - Ogburn as quoted by Bhatiya B. D. in *The Theory And Principles Of Education*. P.295

2 - Davis Kingsley - *Human Society* - The Macmillan Company, New York - P.621
Social change can be classified broadly into various types of changes, as it may be a scientific process or change in human attitudes. Ivor Morrish deals with such differences in social change. He has stated, "Some thinkers would distinguish at least in three types of social change, thereby giving to 'social change' itself a greater degree of specificity. 1) Civilizational change, which involves the more scientific elements in the society such as inventions, its technology science and its improved form of communication. 2) There is cultural change which is concerned with the change in knowledge, in ritual and religion in artefacts in art forms such as painting, architecture, dancing, drama, literature. 3) Social change is then limited to social relationship and their balance or equilibrium. This analysis of social change makes the investigation of its properties a little scientific."

The process of change is a result of forces some opposed to and others favouring to the changes. The rate of change will be the result of forces of changes in favour of social change. In simple societies change has been rare and unusually slow because of tradition, ritual and social hierarchies and the forces against social change

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which slows down process of change, whereas in advanced modern societies the process of change is accelerated by inventors, scientists and the technologists. Many eminent sociologists have referred to the cause of change in two categories - 'exogenous change' which is caused by agencies external to the society itself. Cultural contact or disease are highly capable and unpredictable in effecting social equilibrium and change. Other types of causes are those forces which arise from within the society itself and result into 'endogenous change.' Prof. W. J. H. Sprott divides endogenous change into two main types according to their degree of predictability. He has remarked, "...... There is episodic change which is brought about within a society by some event which could not have been predicted from our own personal knowledge of the state of society, (e.g. inventions such as radar, atomic energy)..... It is the use of such inventions that will decide whether a society will progress or regress, but it will certainly change...... There is however also patterned change, within the society which permits of more precise prediction. Such prediction is of a short term order, it depends upon the increase in the society of mutual concern, planning

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rationality and on organised programme of social welfare as well as economic and political consensus. 4

While we consider social change the word (process) indicates the idea of continuity and social change as occurring in various ways. MacIver and C.H. page has stated that", .....all that is meant by process is the definite step by step manner through which one stage or state merges into another. 5 Though nothing can be said about the quality of process, it means the way in which people will adjust themselves in the specific modes of society.

Some other causes of social change are discussed by sociologists, such as Morris Ginsberg 6 who discussed technology, outstanding personalities like Lenin, as well as groups who have contributed in a very positive and sometimes violent way to social change. Whereas other thinkers felt interms of scientific causes as well as history and annals.

4- Sprott W.J.H. - Society - What is it and How does it change" - In the School council - The Educational Implications of Social and Economic Change - Working paper no.12 (H.R.S.O. 1967) P.21 - 7 - He has pointed out that "full discussion of the problem of social change and its causes require 700 to 800 pages long".

P.622

E. Huntington held that environment and climate can be responsible for social change. For Karl Marx the determining factors for social change were predominantly economic - such as primary economic relationships determined by the power of economic production and the class-struggle between the bourgeoisie and a proletariat. The historiographers viewed the process of social change in many forms. Karl Popper consider the technological advance as responsible for creation of new habits in industry and commerce and overthrowing of the old institutions of society.

"The process of institutionalization as Eisenstadt mentioned, "- helps to transform the general potentialities for change into historical realities and one of such institution involved in this process is that of education".10

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7 - Huntington E - World Power And Evolution - Yale University Press - 1919.
    Civilization and Climate - Yale University Press, 1924.
8 - Marx Karl Capital. Vol. XI.
9 - Popper Karl - The Open Society And Its Enemies - Vo.II
10 - Eisenstadt S.M. - Institutionalization And Change -
    P. 49-59.
Thus social change must be taken into account with the basic concepts of social problem. The term 'change' itself is wholly neutral. When we speak of social change we simply assert that there is some change in the social behaviour, social structure and social and cultural values. We do not indicate the direction in which the change takes place.

SOCIAL CHANGE AND EDUCATION:

By whatever means the change may be brought about education always plays an important part in its spread. As Ogburn puts it, "Education is a conserving institution which maintains the cultural heritage of the society. But whilst seeking to conserve, education must also try to ensure that as little 'cultural lag' as possible occurs within the society". It follows that there must be some attempt to adjust the old culture to new conditions in order to make the individual within the society to adjust to technological change. Through the process of education, culture acquires a dynamic character and performs a discretionary role. Along with the discretionary role, education is supposed to play the vital role in the process...279...

of social change. Ivor Morrish mentioned education as
"........ In some ways education can be regarded as
preparation for future, but it also exists in its own
right for itself and to what extent the techniques of the
present society must be fully employed within the
institute of education." 12

Social scientists hold vastly differing views as
relationship between education and society as far as
social change is concerned." At one end of the spectrum
education is considered to be the most important
ideological state apparatus' devised by the ruling
classes to ensure that society largely confirms to their
ideals and interests." 13 These thinkers have emphasized
that education is an instrument of ruling classes to serve
and preserve their own interests, and thus largely to
maintain the status-quo in the existing economic and
political structure.

At the other end, there are many social scientists,
politicians, educationists and educational planners who
consider education as a very important, if not the most
important instrument of social change. Education as an

13 - L. Althusser - 'Lenin And Philosophy And Other
instrument of social change is specially useful for the
developing countries known as the third world countries,
where education alone provides for the solution of problems
arising out of their backwardness. For instance, in the
Third Five Year Plan Document 1961-62.\(^{14}\)

The Indian Planning Commission described education
as, "...... The most important single factor in
achieving rapid economic growth and technological progress
in creating a social order founded on values of freedom,
social justice and equal opportunity." The Report Of
Education Commission 1964-66 believed that 'In fact, what
is needed is revolution in education which in turn will
set in motion the much desired social, economic and
cultural revolution.'\(^{15}\) The sequence is therefore very
clearly indicated by education and social change. As
A. R. Kamat has pointed out, "In a country such as India,
with the actual practice of education and the vision of
non-existent glorious past and a double thinking in present
(is) causing all-round confusion about the role of education

\(^{14}\) - The Third Five Year Plan - The Planning Commission,
New Delhi - Chapter Of Education.

\(^{15}\) - Report Of Education Commission (1964-66) Ministry
and its relationship with society."\textsuperscript{16} It is expected that in a developing country the scheme of norms and values should be totally internalised through the educational system from those relevant to traditional agrarian society to suit the transition to an industrial modern society.

"The educational system in the modern society tries to embrace almost all people when they are young and equip them with at least the minimum skill of literacy and numeracy. On the other hand, with the growth of modern economy and complexity of socio-economic structure the educational system has also grown in its coverage and specialisation. Thus the economy as a consumer of the educational product, yields considerable influence on the levels, specialisation and content of education. The knowledge, skills and values acquired by the society not only meet the economic needs of the society; they are also permeated with a social content corresponding to the existing socio-economic and political structure and the consequent social stratification and distribution of power in society ....... Another aspect of education in the modern

era is its allocative function. Thus it legitimizes the existing distribution of positions of socio-economic gains and powers by convincing the losers or relative losers that their failure in life is due to their failure in education which in turn is due to their (inherent) lack of abilities. Moreover this allocative function induces greater and greater demands for more and more education and thus contributes to the expansion of the educational system and increases in common people's dependence on and subjugation to it.\textsuperscript{17} When actual conditions are considered, the benefits of education are enjoyed first by the upper strata of society, specially in the developing countries like India. It has been observed by Iver Berg that "In the actual operation of the system it is shown that in most countries the system works both in its form and content with decisive social bias heavily in favour of the upper or dominant strata of society."\textsuperscript{18}

Education also provides for the occupational and social mobility to a small number from the lower strata. Thus the educational system is largely conditioned by the socio-economic and political structure. Its expansion,

\[\ldots 283\ldots\]

\textsuperscript{17} - Kamat A. R. \textit{Ibid} P.1238

growth and development are adjusted according to the
requirement of the structure and the changes in the system
are also tuned up with the changes in the distribution
of political, economic and social power. As the power
structure changes there are imbalances formed from time to
time and we find that the educational system becomes
dysfunctional, because of the contradictions internal and
external to educational system.

Kamat points out that, "Education is of fundamental
importance to the development and process of socialisation.
Education also has the capacity to liberate the human
mind from the shackles of the past and present." 19 Coming
to the role of education it is stated that, "In such a
condition education has a double role to perform. First,
it creates frustration in the individual, with the existing
situation and it prepares him to look for change at
unconscious level. It also enables the individual to
proceed in the society at conscious levels. Education
needs to be a creative force in the dynamic and complex
society." 20 Educational process through socialisation can

19 - Kamat A. R.  Op cit  P. 1238
20 - Sexena Shakuntala - 'Sociological Perspectives In
Indian Education' - Ashajanak Publications,
New Delhi - 1965  P. 10
enable the people to fit into complex social structure in order to play their social roles, as the members of various institutional groups. Kamat’s succinct statement is that, “If social change is meant to connote fundamental and structural changes in the society, it is clear that socio-economic and political factor - and not education - can have primary importance in the process of social change . . . . . . Education no doubt can help the process of social change as a necessary and vitally important collateral factor. It can help to stimulate, accelerate and work out that process by disseminating and cultivating knowledge, information skills and values appropriate to the changing socio-economic and political structure. On Indian scene, we are considering the relationship of education and rapid socio-economic development and change in their limited contexts - without fundamental socio-economic and structural changes.”

21 Educational system has provided the basis for understanding the role of education in bringing about social change in India. But the system can be effective only if the socio-economic environment is favourable.
All this discussion though suggestive, indicates that if the changes in the attitudes and behaviour pattern are to be brought about, the way in which teachers are educated and trained for their profession, should also change. Schools exist to reflect and mediate between the cultural inheritance of the society and the current change. The three main elements in any process of socialisation are: 1) the socialisers or the agents of socialisation, 2) the socialised i.e., those who are sought to be socialised - the receivers of education. 3) The message or content of education. The content of education is of vital significance and the likely social change may result. The agents of socialisation process of education include: a) political, administrative leadership b) managers, trustees of educational institutions c) the actual disseminators of the message i.e., the teachers and (indirectly) d) the users of the product of education i.e., employees.\textsuperscript{22}

The goals of education are to serve the practical needs of the production process and the content of education is generally defined by the social structure.
Hence the written form i.e. the texts and the attitudes and values of the teachers, who are purveyors of these contexts are of great significance. The teachers are thus actually the ultimate and direct agents of the socialisation process. The teaching community may represent the variety in their behaviour, attitudes and values with their diverse social background and the socialisation process they have undergone. It follows that the desired social changes through education can be brought about in society according to the capacity and ability of teachers who are supposed to be aware of the need of the social and economic changes and their willingness to imitate such changes. As Sir Ronald Gould puts it, "Mechanical and industrial changes make greater and greater demands on the individuals and education need to pull itself together and make quite sure that it meets the needs of the modern society." 23

Apart from the individual characteristics of every teacher, which make them unique, there are general elements which make teacher's behaviour almost similar. The teacher in a class-room has his views about his job, his inadequacies and ambitions, his humanity and affection.

23- Sir Ronald Gould - The School Council - The Educational Implications Of Social and Economic Changes, in the opening address (p.8) as quoted by Morristh Ivor in The Sociology Of Education. P.72
He has to deal with the students of different physique, appearance, intelligence, sociability temperament and social and personal background. As the teaching is child-centered, the teacher has to deal with the social realities which expect teachers to train the child for self-expression, so he has to attend to the problems of an individual pupil. Whether the teacher is aware of the philosophical, sociological and psychological implications of his role and whether he has analysed it or not, every teacher has with himself his own personality, philosophy of his life, of his role and his views about the job.

In the socialising process, the teacher may discover a variety of rituals as a part of his routine. The teacher's role is important in the class-room as it demands considerable degree of maturity and responsibility by virtue of freedom he has. He is a mediator of culture, agent for socialisation, a character - trainer, and the transmitter of values and attitudes to the students. He may see himself as pupil's friend, a social worker, their leader and judge.

The teacher deals with the human personalities and is involved in human relationships. At the secondary education stage, the teacher is supposed to take over the
task of individualisation. Development of character, creativity and identification of talent is the fundamental task of secondary education. The school is expected to look after that every individual gets a chance to escape from the limitations of social group to which he belongs. The teacher's role in this context is to impart ideals that are desired to be incorporated in life and society. At secondary school level, the teacher can exemplify through his own conduct religious tolerance and allied qualities, at the same time while imparting the knowledge of religions and religious institutions. This will help the 'formation of youth' at secondary school stage. The teacher can put forward deeper principles of morality and students should be given opportunity to discuss freely and get cleared their doubts. The teacher himself can set a good example before the students of moral conduct and importance of faith. Apart from ancient traditional culture, the teacher must try to develop scientific attitudes and the importance of physical labour in the minds of the students.

PRESENT EDUCATIONAL SYSTEM:

"In India, the shift of emphasis from the cramming of facts to innovation and creative thoughts and acceptance of new values and to have free democratic,
secular, modernising society has been accepted in principle. To what extent education is effective in encouraging the relevant values to the younger generation is a matter of consideration. At school level, this task is to be done with extra-curricular activities, responsibilities given to the students and shared among themselves. At this juncture, the question arises as regards the importance of education in developing social and political awareness and involvement. Does an educated person show greater independence of thoughts, rationality in judgement and rectitude of conduct than an uneducated person? It is clear that social changes through education can actually occur in society to the extent that the socialisers, the educating agents work for them. This will depend upon whether such changes correspond to their actual interests. As Mr. Kamat felt, "The socialisers including teachers, can at the most help (to) effect some immediately necessary adjustments in the social milieu but cannot go further". At this point, in the present study, we are interested to know what the secondary school teachers feel about the present educational system, as they are held responsible for the individual student's educational development.

In the Indian context, it is to be noted that the society is in the process of socio-economic-political transformation. There is a need of rapid restructuring of our social institutions. In general, the impression of the educators in this connection is such that, "......except in a few specialised sectors, most of our education is socially irrelevant to the current ethics and problems of our society. The world of learning stands apart from the world of labour, and thereby there is no attempt to bring them closer. . . . . . . The Indian society has failed to internalise the impact of this modernization and to involve creatively its own distinctive modern value framework ...... Of the modern social concepts of nationalism, secularism, democracy and social justice we have firmly accepted only first, and the other three are accepted only for bandying them, without any idea of implementing them in actual practice."26

For improvement in the type of education, the educationists have suggested - the proper selection of objectives of education, suitable methods of teaching and correct method of evaluation. Major goals for teaching
any subject are knowledge, application of knowledge, skills and attitudes. Application of knowledge to life situation is one of the important abilities to be developed in children. There should be skills acquired to solve the practical problems. The teacher cannot forcibly impose ideas on the students, but can provide them with appropriate experience and material to create interest.

When the status of secondary school teachers is questioned in recent years, the educators as well as the teachers put blame on the educational system itself. In the present study, here we are concerned with:

1) The teacher's opinions about the effectiveness of present educational system.

2) The part of the educational system as an instrument of social change. On these points we have collected some suggestions from the teachers.

...292....
TABLE NUMBER 7.1

Distribution of graduate, married, secondary school teachers according to their opinions about defects in the present educational system -

<table>
<thead>
<tr>
<th>OPINIONS</th>
<th>FEMALE</th>
<th>MALE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, something wrong in the system.</td>
<td>45</td>
<td>34</td>
<td>79</td>
</tr>
<tr>
<td>Neutral opinion</td>
<td>3</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>No, nothing is wrong</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>No opinion</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>TOTAL</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

About the present educational system there is awareness about the deficiencies and feeling that something ought to be done. The distribution shows that about seventy nine teachers in the sample do admit that there is something wrong in the present system of education. This classification indicates that there is a consciousness in the teachers about the part played by educational system.
in the process of change and they do have the sense of responsibility as a socialiser in the system. For practical purposes it is our interest to find out whether the educational system as it is, is responsible for such dysfunctional results as the teachers view it.

**Table Number 7.2**

Classification of graduate, married secondary school teachers according to their opinions for the statement, "Present educational system restricts knowledge to textbooks."

<table>
<thead>
<tr>
<th>1 OPINIONS</th>
<th>2 FEMALE</th>
<th>3 MALE</th>
<th>4 TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>46</td>
<td>45</td>
<td>91</td>
</tr>
<tr>
<td>Neutral</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>No opinion</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Considering the reasons for the ineffectiveness of educational system, the first reason is that knowledge is restricted to textbooks. We see that there is a overwhelming majority of teachers who feel that the system is not an effective instrument for the all round growth of an individual. The system fails to create interest in learning the subjects in details. The teachers expressed...294....
that, there may be very few exceptional students who are willing to seek knowledge, beyond and above what is given in the textbooks. But in general, the students are not interested in reading more in order to make themselves knowledgeable.

Whether the cognitive primacy in education is confined to merely acquisition of information and knowledge or it promotes an overall rationality amongst its recipients is an important factor to note. Our sample shows that the system is not effective in this respect.

**Table Number 7.3**

The statement that, "The present educational system gives more importance to degree" was responded to, by the teachers as under -

<table>
<thead>
<tr>
<th>Opinions</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>47</td>
<td>45</td>
<td>92</td>
</tr>
<tr>
<td>Neutral</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Above table shows that about ninety-two teachers in the sample admit the fact that the system is degree-oriented. Only seven teachers felt that in this system, the students are becoming knowledgeable.
The response of graduate, married Secondary school teachers in the case of "The present system of education does not make the student think for himself/herself independently" is given below:

<table>
<thead>
<tr>
<th>OPINIONS</th>
<th>2 FEMALE</th>
<th>3 MALE</th>
<th>4 TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, no student can think</td>
<td>43</td>
<td>44</td>
<td>87</td>
</tr>
<tr>
<td>independently.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No, the students do think</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>independently.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special opinions</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>No opinion</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Here again a notable majority of eightyseven teachers in the sample admit that in the present system, the students do not have a capacity to think on their own. They are accustomed to spoon-feeding. Only some extra ordinary and brilliant students develop the knowledge with independent thinking and have the capacity to express their thoughts.

It is really a matter of importance whether education is merely to prepare persons only to earn their livelihood
or it is expected to promote a greater understanding of life and to help an individual to judge every situation on its merits. Education is also supposed to facilitate the development of wisdom, on the part of its recipients.

**TABLE NUMBER 7.5**

Regarding the statement, "The present educational system has not created social consciousness," the response was -

<table>
<thead>
<tr>
<th>1 OPINIONS</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>FEMALE</td>
<td>MALE</td>
<td>TOTAL</td>
</tr>
<tr>
<td>I) Yes, the system has not created social consciousness.</td>
<td>31</td>
<td>38</td>
<td>69</td>
</tr>
<tr>
<td>II) Neutral Opinion</td>
<td>2</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>III) No, the system has created social consciousness.</td>
<td>17</td>
<td>6</td>
<td>23</td>
</tr>
<tr>
<td>IV) No Opinion</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**TOTAL:**

<table>
<thead>
<tr>
<th>FEMALE</th>
<th>MALE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

The researcher has collected the information as immediate reaction of the teachers to get the real picture. In this context, the teachers felt that the system has not created social consciousness. Whereas twenty-three teachers, specially seventeen lady teachers out of them
felt that the system definitely creates social consciousness the students and indirectly in the society. Eight teachers are not firm in their opinions about the effectiveness of the system for creation of social consciousness. The teachers were asked as to what part education can play for the improvement of Indian society. In this connection, following data is collected:

**TABLE NUMBER 7.6**

The statement under consideration is - 'Education can help in creating consciousness of family limitations'. The opinions of graduate, married, secondary school teachers are classified as follows:

<table>
<thead>
<tr>
<th>OPINIONS</th>
<th>FEMALE</th>
<th>MALE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Yes, education can help in creating consciousness of family limitations.</td>
<td>47</td>
<td>39</td>
<td>86</td>
</tr>
<tr>
<td>II) Neutral Opinion.</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>III) No</td>
<td>3</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td>IV) No opinion</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

When the problem of family limitations is concerned, more than eighty of the teachers felt that education plays an important role in this connection. Nearly twelve teachers felt that even among the educated, there is a greater impact of traditional beliefs and they are not able to overcome those feelings so far as the family planning is concerned.

....298....
TABLE NUMBER 7.7

The next statement that, 'Education can help in removing disparity of incomes' - was responded to as follows:

<table>
<thead>
<tr>
<th>OPINIONS</th>
<th>2 FEMALE</th>
<th>3 MALE</th>
<th>4 TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Yes, education removes disparity of income.</td>
<td>38</td>
<td>25</td>
<td>63</td>
</tr>
<tr>
<td>II) Neutral opinion</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>III) No, education cannot remove disparity</td>
<td>12</td>
<td>22</td>
<td>34</td>
</tr>
<tr>
<td>IV) No opinion</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

The table reveals that about sixty-three of the secondary school teachers approve education as it can be a major source of removing, disparity of incomes and may create 'equality' in economic sense. On the other hand, thirty four teachers expressed that so long as the hereditary ownership of estate continues, such disparity will continue to be there. As a second reason, they have stated that - so long as the social atmosphere is not changing the rich person will have more access to the facilities and he can exploit the facilities in educational field through the power of his wealth, the disparity will continue.
TABLE NUMBER 7.8

The answers to the statement, 'Education can provide better understanding regarding caste and communal problems' are classified as follows:

<table>
<thead>
<tr>
<th>OPINIONS</th>
<th>2 FEMALE</th>
<th>3 MALE</th>
<th>4 TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Yes, education provides for such understanding.</td>
<td>45</td>
<td>38</td>
<td>83</td>
</tr>
<tr>
<td>II) Neutral</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>III) No, education cannot help for such understanding.</td>
<td>4</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>IV) No opinion</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Teachers believed that educational system may help Indian Society for better understanding of caste and communal problems. As other side of the problem, twelve teachers felt that the social differences will be continued in future too. With present governmental and educational policies these differences will be sharpened.

* * * *

On the basis of the answers given by the teachers, we can spell out the teachers' opinions as follows:

1) So far as the effectiveness of the system is concerned,
a notable majority of about ninety-two teachers expressed that there is something wrong in the present system of education. The system cannot satisfy the demands made by the society. Educational system has its own contradictions as well as contradictions and conflicts in relation to the socio-economic system. Eventhough the contradictions are internal or external to the educational system, they may make the system ineffective. As it happens today, the system appears to be disfuctional.

2) Coming to the defects in the system itself, the teachers do admit that the system is degree-oriented. The knowledge is restricted to textbooks only. Hence the system is not effective to make a person knowledgeable. The teachers do support the education-experts as regards the causes of ineffectiveness of the present system of education. Education-experts view the system of education as an imput in the economic growth, and the massive expansion of education is recommended. But with the expansion of education, it was realised that education strengthened old inequalities and created new ones, in the absence of fundamental change.
3) Education was supposed to be the main instrument of change in social sphere as well. Here, change was visualised and hoped for in the framework of the 'tradition-modernity' paradigm with stress on the cultural rather than structural change. The secondary school teachers believed that the educational system may be helpful in better understanding of the social problems. The teachers felt that education may be an effective means to remove disparity of incomes. It will help in understanding caste and communal problems and create social consciousness of family limitations.

On the other side, there are ten to twelve teachers who expressed that education is not to be taken as effective instrument for better understanding of family limitations, caste and communal problems and for creating social consciousness. About thirty-four teachers felt that education will not be effective in creating equalities in economic sense. Education by and large, works to maintain existing social stratification and continuance of ideas and values of the dominant social classes and their economic social and political interest.

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Distribution of graduate, married, secondary school teachers in Nashik City, according to their suggestions for the part to be played by educational system for the improvement of Indian society:

<table>
<thead>
<tr>
<th></th>
<th>2 FEMALE</th>
<th>3 MALE</th>
<th>4 TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Vocational training, courses according to individual liking.</td>
<td>11</td>
<td>18</td>
<td>29</td>
</tr>
<tr>
<td>2) Need for discipline, scientific method and practical work in school.</td>
<td>16</td>
<td>8</td>
<td>24</td>
</tr>
<tr>
<td>3) Need of change in admissions and examination pattern.</td>
<td>6</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>4) Improvement to create social consciousness by giving cultural and moral orientation to education and encouraging independent thinking.</td>
<td>27</td>
<td>22</td>
<td>49</td>
</tr>
<tr>
<td>5) Political consciousness through education.</td>
<td>5</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>6) Help for backward class and castes</td>
<td>5</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>7) Cost of education should be reduced for mass-education.</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>8) Job-oriented education for economic self-sufficiency.</td>
<td>8</td>
<td>17</td>
<td>25</td>
</tr>
<tr>
<td>9) Special opinions</td>
<td>6</td>
<td>22</td>
<td>28</td>
</tr>
<tr>
<td>10) No answer</td>
<td>7</td>
<td>8</td>
<td>15</td>
</tr>
</tbody>
</table>
In this table, the total is not calculated, since the cases are overlapping. But the opinions are classified as far as possible to get a clear idea of what the teachers expressed. Special opinions are noted down and listed as follows -

As a part of improvement in the education to create better social atmosphere the parents should be educated in the matters of daily routine, cleanliness which is specially important for uneducated parents. This will help to improve the home-environment of the students. There is a need of developing a separate faculty of knowledge for economic self-sufficiency of girls, as expressed by one of the teachers. A drawing teacher felt that 'Art' which is more or less neglected in the present system should be encouraged at secondary school level. Most of the lady teachers expressed the necessity of education as a primary requirement to change the social-pattern of male-dominated society. Education should make the woman independent in the real sense of the term.

Education may be a means to solve caste and communal problems. But they need not be solved at the expense of education, which creates further imbalance, by...
reserving some seats/posts for the backward groups. Present educational system is offering merely superficial reforms. Major demand of the Indian society is to create educational facilities on equality principle. This can be fulfilled only when the poverty is removed.

The male teachers made the following suggestions -
1) With additional governmental help 'Ashram Schools' should be introduced in order to build up character of the students. 2) Education should try to inculcate economic and social equality. 3) Emphasis should be on practical education so that vacuum created in the minds of the students, under the present system of education will be removed. 4) Some subjects should not be made compulsory form standard VIII onwards, but there should be encouragement given to the student, in the selection of subjects, according to his individual liking. 5) Quite a few teachers suggested two parallel systems of education, one for the intelligent cadre of students and the other for the average students. Teachers were also aware of the fact that because of the mass education, intelligent students do suffer. This should be corrected. 6) They further pointed out that castewise allotment for admissions
in schools and colleges should be discarded because it is likely to bring frustration to intelligent students of higher castes. 7) Education can help in shaping cultural attitudes of the students specially if the teachers themselves are aware of it. This was suggested specially if the teachers themselves are aware of it. This was suggested by the teachers who taught subjects like History and Sanskrit. 8) The teachers also pointed out that education should be in individual's own mother tongue. When English is used as a medium of instruction, it further supports and adds to class differentiation. 9) Since the poor students have limited means at their disposal today to acquire education, 'multipoint entry' for part time education facility for such students should be provided.

10) Government should also pay attention to playgrounds and many other facilities such as laboratories/library in the schools and sports facilities. 11) Education should develop abilities in real sense, to serve this purpose. Work-experience should be extended. Today it seems to be only a superficial part of the curriculum. 12) Considering the intellectual capacity of the students, some additional subjects should be taught to intelligent students.

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13) The teachers further argued that there should not be political interference in the education. Planning for education should be such that it keeps pace with the population growth. 14) Education can help the national integration as well, when it is meant as a helpful instrument for developing democratic principles. Schools should take part in the activities of 'Antar Bharati'.

15) There should be adult education through Community-centres, so that people would understand - the political-representatives they elect, whether they are representatives in real sense. If adult education is encouraged in the rural areas, then only we can have democracy - i.e. government by the people.

16) Two Muslim teachers suggested that there is a need of educational expansion in their community to create social consciousness among them.

17) Some teachers strongly opposed the 'nationalisation of education'. The teachers felt that politicians' mis-behaviour in the parliament and assemblies, and the current trends in moves, affect subtly the minds of the students in adverse manner. This should be totally eliminated if one wants to have mentally healthy people.
The overall picture is such that the student is at the centre of various conflicting forces operating on him, and he/she cannot have sufficiently developed the power of discrimination as yet, at the secondary school level. Most of the students today seem to be 'other-directed' and are influenced by the 'peer-group' culture. Here, the teacher's role is not merely significant, but should be prominent, in directing students' independent and individual personality.