CHAPTER I
INTRODUCTION
1.1 THE FUNDAMENTALS:

No society is totally static (Ottaway, 1976; 3). Every era confronts its distinctive social and political dramas. The third world from the mid-twentieth century is struggling for liberation and entering into modern world. Yet many of these nations changed very little, inspite of successful liberation. Nation-building seems empty exercises until and unless the attitudes and capacities of the citizens keep pace with other forms of development. It seems impossible for a nation to move into the twentieth century with her nationals continuity in an earlier era. A modern nation is in need of participating citizens, men and women with changed attitudes, norms and values, less rooted to religious or traditional beliefs and practices, work oriented, ready for change, efficacious, aspirative, rational, secular and less dogmatic. (Inkeles and Smith, 1974; 16-24). In other words, a nation presently needs, changed personalities with change in role and status and changed institutional orders.

Modern society demands a greater degree of mobility on the part of its members. This calls for an increasing measure of freedom from the restraints of kith and kin.
In the present day society, individuals are valued on the basis of their achievement rather than their family or parental status. Education and employment opportunities are related to objective, universalistic criteria rather than that of caste, creed or kinship (Gore, et al, 1970;7).

People are not born modern but are made so by achievement and experience. Modern political and economic institutions make certain general demands on the individuals within their jurisdiction. They are in need of a greater acceptance of personal mobility; occupational and physical; a greater readiness to adapt changes in their mode of living and working. They favour persistent effort and confident optimism rather than fatalism.

These and related qualities are not coming from people rooted in traditional agriculture, deprived of modern education, science and technology. Some of the men and women have sought to assert their rights as citizens. Some have tried to win more freedom of choice in occupation, political affiliation, religious denomination, marriage partner, etc. They have a tendency to move toward readiness for change. They have moved toward flexibility and cognitive openness from rigidity and close-mindedness.
Unfortunately, this is a slow process and affects a few only. Some ethnic and religious groups seem more likely to generate individuals who have quite spontaneously developed the qualities for quick adaptation to the requirements of this modern world. They include East European Jews, Parsis in India, Swiss Protestants, the Ibo in Nigeria (Inkeles and Smith, 1974; 5). Among the Muslims, Bohra community seems to qualify in this regard. Education is supposed to play a vital role in this direction.

1.2 EDUCATION AND SOCIETY:

Education is basically a social institution meant for continuity and change in society. Durkheim (1956; 70-75) treats education in terms of its relations to the total system from a practical point of view. Swift (1970; 217) defines the functions of education as to maintain and change society at the same time. Shukla (1963; 22) quoted the views that education generates social change by (a) by changing the values and aspiration of the participants (b) changing opportunity structure and (c) introducing knowledge and skills of communication of general type. Herbert Spencer found that education was inter-related to all parts of the society and the educational system reflected in the
general pattern of society. Margaret Mead (Ashley, 1969: 70-76) took education as a process of taking over a certain organized set of responsibility.

Education equips the individual with the sense of independence and adventure. It gives a greater capacity for discrimination and judgement whereby he can make his own choice for his role in the society. Education is to train the individual on the acquisition of capacity to think, to assess facts as well as acquisition of knowledge (Gore, et al, 1970: 8).

Education as a sub-system of the total social system is influenced and is in interaction with various social institutions as religion, values, family, state or polity, community, social and class stratification, technology, knowledge etc. This interaction can be represented diagramatically (Buch, 1974: 92).

Education system is the field of inter-play of all these variables or in other words, it is the product of cross breeds of these various forces (Buch, 1974). Sociologists start their analysis of the relationship between different segments of a social system as they are mutually related. It is assumed that they cannot function in discrete ways, independent of each other.
EDUCATION SYSTEM AND ITS RELATION WITH OTHER SUB-SYSTEMS OF THE SOCIETY

SOURCE: A SURVEY OF RESEARCH IN EDUCATION
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This assumption is based on the fact that it is the same individuals who have to participate in all the different segments of the society and they are all bound by the same basic conditions operative in society. Education may motivate, equip and allocate individuals in a society to perform different types of roles (Gore, et al, 1967; 2). Similarly, other segments of the social system have important consequences for the system of education. As for example, the relationship between the educational and political systems. Particular political system may or may not be conducive to the promotion of a particular set of values within the system of education (Gore, et al, 1967; 3). The controversy now prevailing over the educational curriculum between the Union Government and some State Governments in India is a case in point. Similar issues may be raised in respect of the system of stratiﬁcations, family and kinship organizations, religious beliefs and practices relating to the whole community life.

In peasant societies education had little to do with the occupational system. Those, engaged in education and pursuit of knowledge, were men of leisure. Education would not be used as a means of livelihood (Gore, et al, 1967; 16). This group of educated personalities mostly
belonged to the religious orders or landed nobility. They would have been shocked at the idea that knowledge and education could be taken as a means of earning for maintenance. With the growth of scientific advancement of knowledge, education is placed now in different perspective. Education is no more confined to a selected few. The significance of education in modern societies cannot be overestimated. A literate and educated person is prerequisite both for maintaining and further developing the society (Desai, 1978; 65).

Education is a basic social institution in any society. Education is expected to provide educational experiences that will solve social problems of the time and make the world a better place to live in. Education is supposed to solve the present day problems of war, crime, poverty, conflict, etc.

Education is expected to stimulate change in the material and technological realm of the society and at same time to preserve it also. Education can accelerate the rate of social change by its discoveries and inventions. The effect of education, as a whole, is to increase the speed at which technological and material changes are diffused throughout the society.
1.3 EDUCATION AND RURAL COMMUNITY:

The crucial need for education in various spheres of the present day society can never be over-emphasized. In rural communities, where majority of the developing nations' population live, education is a crying need from social, economic, political, ethical, cultural and other points of view (Desai, 1978; 65).

Social reasons:

Now a days, education is found to be essential for broad social reasons as relations between citizens are governed by the principle of contract not by status as in the former epoch. Contractual social relations are complex and multi-fold demanding from the citizen an understanding of the basic structure of the modern society and hence there is a need for education. The economic relations between citizens, the relations between members of the family and other types of social relations in the complex social set up are increasingly governed by the laws based on contract. Only educated citizens can interact in such a diversified system. As for example, in earlier times invitations regarding marriage, or any other occasions were communicated by the members in person, rather it was a custom or invitation would not have been entertained. Now a days,
invitation is communicated through printed "Marriage Cards". Earlier personal face to face informal contact was the order of the day, now it is formal, impersonal. Education is the media of that formal contact.

Economic reasons:

In contrast to the multitude of self-sufficient village economy, modern economy is a national one. In earlier times farmer would produce to meet the requirements of the village or local people only (Desai, 1978; 65). Now-a-days, the farmer has to apply for modern seeds, fertilizer, bank or co-operative loans etc. He has to make out written contract with the authority concerned. He has to know how to use the modern agricultural inputs. In turn, all these demand education. A village farmer, even for his mere subsistence economy, needs education. Education is, directly or indirectly, related to bread earning. He has to contract the educated agricultural officials for a fair price for his product, jute, as for example.

Political reasons:

Earlier village was regulated by the elderly and high family background personnel through their informal authority. Law, court, police, political party all these
were almost unheard by the traditional villagers. Leaders would be selected rather elected. The government did not penetrate into and function in the village. With the growth of national government, the villagers are an integral part of the political and administrative machinery of the state. The villagers are to vote for electing village to national level leaders. The political parties are active even in the interior part of the country. In Bangladesh, the nation is going to elect the head of the State for the second time within three years' period from 1978 to 1981 on the basis of universal adult franchise. The villagers are to be conscious for their political rights and privileges and the importance they hold. Education is a major source to make them arouse of their vital power and privilege and to give a correct verdict to safeguard their own interest as well as national one.

Ethical reasons:

Modern education is absolutely necessary for the rural people to apprehend the basic ideas of equality of all human beings, individual liberty, development of human personality, which are the basic conceptions of the present day society.
Cultural and other reasons:

Rural people need education to acquire knowledge to know their own and others' heritage. Until and unless they know about their national culture they cannot be conscious citizens of the country.

1.4 EDUCATION AND SOCIAL CHANGE:

The school as a sub system in the total social system does not confine its impacts within the four walls of class rooms. The education, meaning schooling, has a great impact on the society. The tremendous upsurge of enthusiasm for education in developing countries are mainly aimed at a thorough and quick change in the society, as such education is instrumental in the process of social change (Buch; 1974; 88).

Education has a tremendous impact on society anywhere. Philip Foster (1967; 304) commented on Ghana that though education created social inequality but it started national movement and that they did not drive the horse out but ride on it. Education has a direct bearing on social mobility, roles and status of the individuals. The basic source of all for a better world, is the faith in education - the free and fair play of reason and enlightenment (Clare; 1972; 29).
Education broadens the outlook of an individual and impresses upon him the idea of freedom and progress (Mukherjee, 1971; 278). By academic attainments people from different race, caste, status enter into social relations changing interactional patterns (Tharpe, 1969; 146). In the American context, it is said that only through modern education social change can be grasped (Gibson, 1967; 1).

Bottomore (1962; 254) talks that traditional ways of developing countries will be changed through the impact of modern education. The whole rationalization and scientific thought will be carried out by modern education loosing religious and moral doctrines. Education is taken as the chief vehicle of development.

Margaret Mead (1943; 9) puts a heavy emphasis on education when she says that education turns the child of a peasant into clerk, of the farmer into a lawyer, of the illiterate into literate.

Education is instrumental in ushering social change. Education can be taken as a means to cross from one system of values to another system. Men of letters become leaders of public opinion and play a significant role for social transformation. Examples of such

Western education in the sub continent produced a class which led the nationalist movement. The three most educationally advanced communities, the Bengali 'Bhadralok', the 'Chita Pavans' of Maharashtra and the Tamilian 'Brahmins' had assumed the political and cultural leadership in their respective regions (Basu, 1974; 232). Karim (1974; 137-149) found a role for the english educated middle class in Bangladesh in ushering political, cultural, and social change in the national life.

In these days, the factors of the innovation and change are much more prominent than they were in the earlier society. Modern education has an added function to inculcate new ideas and thought patterns along with the transmission of established cultural and social values. By these means, society achieves a social conformity, and ensures that its traditional modes of
life are also preserved. A modern society needs critical and creative persons who are willing to initiate social change. This is the creative function of education. Since social life at any time has both the elements of new and old, no social change involves a complete break with the immediate past. Education is expected to help and ensure continuity and usher changes.

It is widely accepted that education plays a vital role in social mobility, horizontal or vertical. It is directly related to occupational mobility too and subsequent improvement in economic and social status. It works as an agency helping individuals to overcome prejudices and promoting values and behaviour of a more universalistic type. Students from the low strata with higher educational qualification get remunerative jobs and raise the family's social and economic status. The family is put in a position to contract marriages with more affluent class or higher ritual status group or reputed ancestral family. Western education is one of the factors of mate-selection for marriage (Gore, 1967: 137-138). Bertocci (1970) found in Bangladesh that by virtue of educational achievement and subsequent economic strength Nichu Bangsha (Low
family status) people could enter into 'Sardari' lineage (Unchu Bangsha) by marriage. Education has become a source of prestige and a symbol of higher social status. The traditional status of women has also been altered due to education. The families with higher economic status do not have high social esteem if their children are not correspondingly educated (Gore, et al, 1967; 138).

The main instrument of social change is formal education (Cook and Forsyth, 1960; 56). The educational system of a country is often expected to perform two simultaneous and somewhat contradictory social functions. These are continuity of tradition and of initiating change. This is the case with educational system of any country. As social life at any time has both elements of the new and old, no social change involves a complete break with the immediate past. The educational planning of any country should have to consider these elements of change and continuity in formulating the educational policy for the country.

As the traditional societies modernize, old habits, old patterns of authority, old relationships and values are challenged, disrupted and replaced. The technological
society of mass consumption has little in common with the traditional society from which it is developed (Shipman, 1971: 13). Once a minority, generally, with the help of education, bands on change the path to modernization is open. Slowly other groups also come to accept the path.

Social mobility increases the range of occupation. Once these are open to competition on the basis of achievement and quality, kin of the same generation can achieve different positions. Educated son of a farmer moves to the city having change in status, role, occupation, whereas his illiterate brothers or cousins remain with the land following the same occupation, role and status (Inkeles and Smith, 1974: 24). Children no longer move automatically into the occupation of their fathers. Successive generations can have different status and different levels of income and prestige. Simultaneously, marriages increasingly occur between persons in similar occupations or with similar education rather than similar family background.

Education becomes a means of crossing from one system of values to another. Education acts as the agency through which the values of parents and friends can be evaluated. Regardless other type of opportunity offered to individuals as they enter education, many
will climb the social ladder. Education becomes a key to power and prestige. Education, now a days, is used just as wealth, kinship or ability to coerce would be used in the past in the traditional societies (Shipman, 1971; 50).

In Ghana, education was found to be directly related with social change. Formal education, occupation, income and social status, as found by Foster (1967) affected the total social system. Morrish (1972) studied countries like Germany, Russia, India, Pakistan and other evolving countries of Africa and Latin America to see that education had been used as an agent of social change. He found that education determined the social status and helped in upward social mobility. Sullivan's (1968) study of teachers' trainees found that education helped to some extent in overcoming some social evils such as dowry, unnecessary rites and rituals. He found that marriage age increased due to educational attainment.

Bhatnagar's (1972) study of education and social change in Punjab villages in India showed that education had a role in effecting the pace of social change in the rural communities. Studies by Chatterjee and
others (1959) in 23 Indian villages found that education has an impact on the villages and villagers. Ojha's (1968) study of 200 students found out that students from high status favoured self-choice of marriage partner, but lower status students did not favour the same and majority of the students favoured a late marriage. Srivastava's (1968) study on tribal community of Chotanagpur found that education had an impact on the tribal community.

Narayan's (1975) study of 300 rural students confirmed that respondents favoured single family, family planning measures and self-selection of marriage mates. Studies by Rajmanickam (1966), Ahmad (1973), Baker (1973), Mehta (1974), Pudalik (1970) found that majority of college/university students showed a positive attitude to education disfavoured joint living, preferred self selection in marriage, better status for women and approved family planning. Of course, some favoured caste marriage and did not like to discard the traditional and religious values.

Ramachandran, et al (1963) and Rama Devi (1962) studied women education. They found educated women had much broader role than a traditional wife and mother.
Educated women were less traditional and more receptive than illiterate ones. Marriage-age increased with education.

Educated class took the leadership in the society and worked as the change agent. They tried to reform the society from social evils of dowry, child marriage etc. (Pandey, 1975). Education helped to abridge the caste distance (Karla, 1978). Educated mothers were more prone to adapt family planning devices (Rajaguru, 1980).

Savarimuthu (1978) found education as an important factor of social change in developing countries including India. Education was found as an agent to change the AINU community (Peng, 1972; 27-50). Higher education in Mysore, India during the British period produced western educated Indians who led the freedom movement and struggled against poverty and illiteracy (Chitra, 1972; 152-175).

Universal education led to the massive social change though education created inequality (Kemenade, 1970; 465-499). In Jamaican society, the villagers regarded education as the key means to have success in the society. In Kano, Nigeria western education had an influence on modern values and consequently changed the society (Armer, et al, 1971; 604). Studies in
N.E.F.A. (North East Frontier Agency) found that education had changed the attitudes and outlook of the villagers. Educated abandoned the traditional bride-price (Gosh, 1969; 27-57). In Chotanagpur, education made an impact on the life of the orao tribal village. The villagers became less particular about pollution rules and rites. Pre-marital mixing was abandoned as a shame. An educated elite emerged among the scheduled castes and tribes (Sachchidananda, 1968; 71-85).

1.5 EDUCATION AND VILLAGE STUDIES:

Village studies in India and Bangladesh showed that education had an impact on villages society. Education helped the village people to cope with the changing situation. Alexandar (1968) found that due to education there were changes in attitudes, values, behaviour, mode of address, even dress and food. Village development package deal was appropriated by the educated people (Dube, 1958; 57). In Sripuram village, Tamil Nadu, caste, class and power were changing from high caste brahmin to middle caste non-brahmin. Education had an impact on this change of power and status (Beteille, 1966).
Studies by Karim (1976), Afsar (1979), Choudhury (1978), Ameerul Huq (1978), found that, directly or indirectly, education helped social change in Bangladesh village community. Karim (1976) found the emergence of a middle class with educational attainments, as mentioned earlier.

1.6 EDUCATION AND AGRICULTURAL AND RURAL DEVELOPMENT:

Education can help to intensify rural and agricultural modernization, as was found by Richards (1978) in Egypt. Agricultural information and agricultural credit were mostly appropriated by the educated class. In Japan, teachers were made responsible for agricultural modernization (Yataro, 1973; 18-29). The middle range farmers (10 acres to 15 acres) have the access to education and urban contract through their children. They constitute the rural elite and appropriate the rural development package deal programme (Dube, 1958). This group is the political base of middle class urban intelligensia (Chopra, 40-59).

In Israeli society, education became principal criterion of occupational mobility (Eisenstadt, 1967). Education has a positive relation with the adoption of agricultural modernization. In Pakistan, it is found
that only a few persons had access to change agents, who represented sources of knowledge outside the village (Choudhury, et al, 1967). Studies in 93 villages in India also found that education was positively related to agricultural modernization (Sandhu, et al, 1974; 967-980). Ray and others (1968) in Indian situation, found that the upper castes hindus with some formal education were likely to be more receptive to agricultural practices. Again, those who had extra-village contacts and had official designation were more adaptive. They were self-reliant in educational inspiration of their children. Wood (Huq, 1978; 135-158) also located such a type of educated class in Bangladesh, as clerks of District Collectorate, Thana Central Co-operative Association, Bangladesh Academy for Rural Development. They had connection and access to the various modernizing resources. The parents sent their children for education with the surplus income out of agriculture (Thorner and Thorner, 1974; 12). Around the first decade of the present century, due to the high price of jute, the Bengalee rich peasants would send their sons to schools (Basu, 1974; 114). Education is not only a powerful means to increase agricultural production, but also an effective instrument of social upliftment. The backward classes, having
education, became more active, more helpful, more effective and consequently more productive (Haredero, 1977; 142).

1.7 CONCEPTUALIZATION:

1.7.1 Social change:

Social change is most difficult and most fascinating problem in social science (Mitchell, 1968; 164). Auguste Comte talked of three stages of social change from evolutionary point of view as theological through metaphysical to positive stage of society. Herbert Spencer talked of social change from small scale simplicity of structure and function to large scale simplicity of structure and function to large scale differentiating society. He took the example of evolutionary process of birth of kid from egg. Karl Marx talked of social change from historical and economic points of view from primitive communism to scientific socialism (communism). Max Weber talked of social change from both economic and cultural points of view giving historical significance of protestanism for the rise of modern capitalism. Durkheim talked of social change as a process of development from primitive to modern societies (Bojjomore, 1962).
Heracleitus (575-535 B.C.) (Karim, 1972:200) observed change as that "everything is in flux" and changing constantly. His idea was that nobody could have a bath in the same (water) river for the second time in the sense that (time) water had rolled down far away.

By social change Ginsberg (1968: 129) understood a change in social structure, as for example, the size of the society, contraction of the size of family, break up of domainal economy, transition of "Estates" to class. To him social change must include change in attitudes or beliefs, in so far as they sustain institutions and change with them. To Morrish (1972; 64) social change, in popular mind, is everything that changes within society. Social change is limited to social relationship and their balance of equillibrium.

Kuppuswamy (1973: 43) defines social change as some differences through time in the object under study. It may assert some change in social behaviour, structure, and social and cultural values. Gerth and Mills (1956: 398) take social change as whatever may happen in course of time to the roles, institutions or orders comprising a social structure their emergence, growth and decline. Mukherjee (1965: 18) takes the concept of
social change as the deduction of difference within a society from the analysis of a set of observations. T.N. Madan (1973; 7) defines the concept of social change as the study of values and interests.

Moore (1968; 366,369) takes social change as the significant alternation of social structures i.e. patterns of social action and interaction including consequences and manifestation of such structures embodied as norms or rules of conducts, values and cultural products and symbols. He puts the case of population growth, as for example, it may have a minor consequence on particular family structure but aggregate effect of this change on the economy, density of population, the demands for schools, and teachers and so on will be major indeed.

1.7.2 Modernity: Modernisation:

Modernization is the current term for an old process of social change whereby less developed societies acquire characteristics common to more developed societies. Modernization, then, is a social process. It reshapes social values (Lerner, 1968). Its characteristics are (i) self-sustaining growth in the economy (ii) a measure of public participation
in polity (iii) a diffusion of secular-rational norms in culture (iv) social and physical mobility of the individuals in the society.

The process of modernization is a complex one. It is activated by a variety of social, economic and political forces. Among other things, it loosens the rigidity of the traditional structure and provides greater choice to individual in entering into interpersonal relations which cut across boundaries of old, established groups (Beterille, 1966; 6). Modernization is taken as achieving certain changes in institutional forms as economy, land, agriculture, political and social systems. It might be a change from a traditional custom oriented society to an individual or co-operative oriented society (Guy, 1969; 295). As the traditional society modernize, old habits, old patterns of authority, old relationships and old values are challenged, disrupted and replaced (Shipman, 1971; 13).

Modernization involves a transformation of social, political and economic organization. This includes the transformation as indicated by Durkheim from mechanical solidarity to organic solidarity, that indicated by Becker the transformation from change-resistant sacred outlook to the change ready secular
outlook, the transformation indicated by Max Weber from personal bonds to the impersonal relations; the transformation from status-based relation to contract based relations as indicated by Maine long ago (Kuppuswamy, 1972; 54). In that sense, it is the process of 'Sanskritization' in Indian situation by which a low hindu caste or tribal or other group changes its customs, rituals, habits ideology and way of life in the direction of a high and frequently twice-born caste as for adapting vegetarianism and teetotalism (Srinivas, 1952).

Modernization, by and large, involves changes in social structure norms and value orientations as such it makes certain adaptive demands. Dube (Gore, et al, 1967; 33-51) mentioned modernization-attributes as empathy, mobility, high participation, achievement orientation, rational ends and means, now attitudes, long run plan etc.

Modernization is a process in which major clusters of old social, economic, psychological commitments are eroded and broken. Among others it includes change for traditional occupations (Deutsch, 1961; 494-495). Inkeles and Smith (1974; 15-35) listed the
modernity attributes as openness to new experience, the readiness for change, the growth of opinion, information, time, efficacy, planning, calculability, the valuing of technical skill, aspirations: educational, occupational, dignity, particularism and optimism, less dogmatic, care for women and minority, etc.

Modernization is a complex process and influences all aspects of human life in the long run. In a way there is a continuity between the idea of liberalism and modernism. Democratic values are not necessarily a part of modernizing process. There are modern nations those are totalitarian and there are other, modern and democratic. Modern society demands a much greater degree of mobility on the part of an individual (Gore, et al, 1970; 7).

Tradition may be viewed as the way things always have been done (Cormack, 1961). The traditional attitudes are in consonance with tradition. Of course, tradition and modernity are not quite contradictory. Both tradition and modernity can prevail together. People take cholera and smallpox vaccination and also offer bat for deity. People use modern tractor, but offer 'Puja' or 'Milad' or pray to God at the
inauguration. Shils (Shah, 1965; 49) remarks that no good purpose is served by making it appear, as if there is an unbridgeable gap between traditional society and modern society. The traditional society is by no means entirely traditional and modern society is by no means free of tradition. Some of the characteristics of traditional society are found as passive adaptation to the natural conditions, looking to the past, preponderance of subsistence economy, small scale production, leisure is the aim of existence, preponderance of direct exchange of goods and services, spontaneous fellowship at the village level, mutual assistance of biological solidarity, family, tribe, kith and kin, direct contact on a small scale and governed by the principle of repetition, community living and authority, imposes obligations of generosity, etc. (Thuc, 1963; 54).

1.7.3 Secular-Sacred; Rationality:

Any society or part of it which binds up valuations among the members to have a well marked readiness to change is a secular society. Conversely, values which lead to emotionalized reluctance to change is a sacred society (Kuppuswamy, 1972; 52). The term secularization implies that what was previously regarded
as religious is now ceased to be such and it also implies a process of differentiation which results in the various aspects of society, economic, moral, political, legal and becoming increasingly discrete in relation to others. The distinction between church and state and the Indian concept of a secular state, both assume the existence of such differentiation (Srinivas, 1966; 119).

Another essential element in secularization is rationalism, a 'comprehensive expression applied to various theoretical' and practical tendencies which aim to interpret the universe purely in terms of thought, or while aim to regulate individual and social life in accordance with the principles of reason and to eliminate as far as possible or to relegate to the background everything irrational (Gore, et al, 1970; 4-6).

Rational action in relation to a goal corresponds roughly to Pareto's logical action. It is the action of the engineer who is building a bridge, the spectacular at the stock exchange who is trying to make money, the general who wants to win a victory. Weber (1948; 180-195) defines rationality in terms of
the knowledge of the actor rather than that of the observer. Economic enterprise is rational, so is the control of the state by bureaucracy.

1.7.4 Attitudes and Values:

The concept 'attitude' can be defined as a tendency to react in a certain manner toward tangibles and intangibles. The attitude or worth, which an individual or group assigns to or associates with an object, idea, or belief generally in terms of what the individual or group feels as the degree to which the object, idea or belief can satisfy a desire (Stalcup, 1968; 77-80). The term attitude is normally used to refer to a learned pre-disposition, evidenced by the behaviour of an individual or group of individuals, to evaluate an object or class of objects in a consistent and characteristic way (Mitchell, 1968; 10). Attitude to Faris is a tendency to act (Bonnert: 175).

A value is thought worthy of being pursued regardless of whether or not it is actually being pursued. In a given situation, it influences what is chosen as an end. The source of value in turn lies chiefly in the sentiments, broad backgrounds of feeling which make something seem valuable and
desirable and nor the others (Shah, 1959; 7).

The attitude is a social process which works as an input and manifests as an output in the dynamic of social behaviour. Beliefs and attitudes are enduring products of motivation and perpetual learning processes which have implications with respect to some aspect of the individual's world (Krech and Krutchfield, 1970; 149-174). When attitudes are combined with beliefs they become the subject to special dynamic pressure. Thus attitudes, usually, perceived with the attribute of a goal, give continuity to the individual's personality, meaning to his daily perceptions and activities and serve in his attempted solution of various goals. Attitudes are manifestations of inherent values, while values are formulation of social change. Similarly attitudes are enriched by social change (Kalra, 1978; 99).

1.7.5 Role and Status:

Role and status are related to structural behavioural aspects of the society. Structure is the positive aspect of culture and culture is the behavioural aspects of structure. The position a role finds in a structure is a status. More exactly, status
is the positional aspect of role and role is the
behavioural aspect of status (Levitas, 1974; 20).
The term status means the position a person occupies
in his social group and the term role indicates the
behaviour which is expected of him as a person of
particular status (Ottaway, 1976; 147).

In the word of Johnson (1960; 16-19), "A person
is said to occupy a social position if he has a
certain cluster of obligations and enjoys a certain
cluster of associated rights within a social system.
These two parts of a social position, we shall call
its role and its status - 'role' referring to obli-
gations and status referring to rights. Thus, every
social position is status-role. When the context
would prevent misunderstanding however, we may use
either 'role' or 'status' to mean the entire social
position. The role structure of a group is the same
thing as its' status structure because what is 'role'
from the point of view of one member is the 'status'
from the point of view of the others... In general,
a status often (but not always) includes (1) some
kinds and degrees of authority over others (2) the
right to remuneration (some reward for role performance)
(3) certain privileges and immunities (and) some
degrees of prestige."
1.7.6 **Village:**

A village is, socio-psychologically speaking, a physical entity where everybody knows everybody else, where anyone's attitude is strictly controlled by the group - the habits, village customs (Thuc, 1963; 117). The term village generally refers to a consolidated agricultural community. It is distinguished from dispersed hamlets, tribal camps or towns etc. (Geertz, 1968; 318-322).

The term village has been used by B.H.Baden-Powell (Karim, 1976; 7) as not merely to a street or group of buildings, it also, included both the cluster, of houses and the surrounding lands cultivated with a name and known limits of area.

The village is identified as the smallest political unit having an average area of 0.75 square mile with a population of about 800 by the Government of Bangladesh (I.R.D.P., 1977; 65).

The census definition of village is identified as those places which have a population less than 5000 and majority of them are engaged in agricultural activities directly or indirectly. A 'village' means the area defined surveyed and recorded as a distinctive
and separate village in any survey made by or under the authority of the government, and where no such survey has been made: such an area, as the collector may, with the sanction of the 'Board of Revenue' by general and special order declare to constitute a village (Kabir, 1969; 18).

The village, as conceived by Karim (1976; 7), is the cluster of houses, might be lumped together or they might be scattered throughout the whole area occupied, by the village. The term village always connotes a distinct geographical area. Again, the term will tend to form a community more or less self-contained.

Among many types, villages can be classified as nucleated and dispersed. In a nucleated village, all the households are almost clustered together. In a dispersed village, almost all the households are separated from each other by agricultural land. Of course, dispersed village may have some nucleated households and nucleated village may have some dispersed households (Desai, 1978; 206-217).

1.8 **BANGLADESH:THE CONTEXT OF THE PRESENT STUDY:**

Bangladesh is a newly born nation. But it has
almost a common history with the whole of the Indian sub-continent from time immemorial. It suffered with other parts of this vast land and under foreign suppression up to the recent past in the form of external coercion. In the case of Bangladesh, she suffered more in the name of independence after 1947 in the form of internal coercion.

Though Bangladesh was a part of greater Indian sub-continent, due to geo-political situation, she had some distinct characteristics of her own from other parts. Historically, it was almost impossible from the centralised Indian imperial power to establish full political sovereignty in Bengal. Only during the rule of Akbar, the great, Delhi could establish its full political hegemony over Bengal, particularly eastern part of it. Whenever local chiefs could get chances they would revolt against the central kingdom and declare independence. Even the Moghul administration was of indirect nature as they would run it by temporary 'Subedars'. The collection of revenues was of indirect type through intermediate body of tax collectors (Karim, 1972; 144).

Out of the different social and geo-political conditions, social structure of Bangladesh was
different from whole of India. Karim (1972; 149) found the existence of a middle class even before the British rule in Bangladesh. There is no landed aristocratic class in Bangladesh as it is found in India or Pakistan (Karim, 1976; 135). Possibly it is the genesis of political movement in Bangladesh.

However, Bangladesh is purely an agricultural country. More than ninety percent of her population, directly or indirectly, live on cultivation (Bangladesh Directory, 1976; 3-4). Land-man ratio is one of the lowest in the world. Population pressure is the highest in the world except some city states like Singapore or Hongkong (Kevin; 1981).

Modern education, political independence, introduction of democratic polity on the basis of the universal adult franchise, population pressure and present rural development package deal programmes of agricultural modernization, population planning, mass education etc. are casting heavy pressure on the traditional village communities. The present study intends to study the trend of changes in the village communities. It will try to find out the role of education in social change, in four villages of Bangladesh. The details of the plan and procedure are
mentioned in the Chapter No.III of this study.

1.9 SCHEME OF CHAPTERIZATION:

The chapter on 'Introduction', present one, deals with the general discussion on education, society, social change. It discusses the interrelationship between education and society. It also deals with the research works on education and social change, education and agricultural development. It discusses some village studies also. Some relevant concepts are also put here. It mentions the nature of the research problem and the chapterization of the study.

The second chapter is 'Review of Related Literature and Research' works. This chapter discusses the relevant studies and research works related to education, social change, rural communities, modernization: modernity. It finds out the rationale for the present inquiry.

The third chapter 'The Problem and the Methodology', deals with the research design and methodology. It deals with the details of study as the title, scope, objective, assumptions, hypotheses, sampling procedures, preparation of the interview schedules, field work and data collection, data
analysis procedures and coding and evaluation of the data.

Chapter IV, 'The People and the Villages' introduces Bangladesh in brief and the villages under study and their people and social organization according to Bari, Para in particular. Two case studies are also analysed here.

Chapter V, 'Analysis and Interpretation of Data' deals with analysis, discussion and interpretation of data. It discusses the findings of the study in detail and their implications.

Chapter VI 'Summary, Conclusion and Suggestions for further Research', summaries the findings and puts forward conclusions and some suggestions for further research.