CHAPTER-I

INTRODUCTION AND CONCEPTUAL FRAMEWORK

1.1 INTRODUCTION

Education paves the way for life particularly the college education is the foundation to build the castle of life. When college education does not spray the humanity, one is graving nothing for good. If there is no character formation at basic level, then what is the use of education? Who is the main factor for character formation in the college level, these may arise a question either parents or teachers obviously the major responsibility or factor would be with the teachers at the school level and college level.

There is no difference between a rain drop from one place to another place immediately after reaching the sand it changes its colour and taste. Like wise all the children in the human world are same in quality and then only they are given colours creeds and qualities which makes the society a paradise or hell. To keep up the rain drop quality and purity the children are sent to schools and so the teachers have to keep up the drops as it is, then only it would be taste and good and their life would be happy till the purity is maintained. For this the teacher should have the quality of social change. Because world is changing day by day.

Education is to humanize humanity. Man becomes man through education. There are two aspects of human life. One is biological and the other is cultural or sociological. With the help of education man primarily an animal being can be transformed in to a human being. Social and spiritual being by adjusting himself to the environment. Without education the individual would be unqualified for group life.
The days have passed when people thought that education is solely concerned with the imparting of knowledge alone. What is education and what for education answers with divergent views have been expressed by scholars from Socrates and Plato upto present day. However it is not an exaggeration to say that education is to humanize humanity.

The word education has a very wide cannotation. It is hard to define. There is no single objective which can cover the whole life with its various manifestations. Like the proverbial elephant and the blind men everybody seems to have his own concept of education which is influenced by his own outlook on life and his past experiences in a limited field. The concept of education is like a diamond which appears to be of a different colour when seen from a different angle.

The word education has wider meaning. Etymologically the term education is derived from the Latin ‘Educare’ meaning ‘to bring up’ or ‘to nourish’. According to this education is the process of bringing up a person. When we derive education from the Latin ‘Educare’ it means ‘to lead out’ or ‘to draw out’. This implies that education is the process of eliciting or developing or drawing out the personality of a person from within. There is yet another derivation from the Latin word ‘Educatum’. The alphabet ‘E’ indicates from ‘internal’ and ‘Duca’ stands for ‘to lead’ or ‘to draw out’ or ‘to bring up’. This analysis clarifies the fact that a child possesses the internal capacities, but these capacities are made external through the weapon of education.

The world book encyclopedia (1989) describes education is a process by which people acquire knowledge, skills, habits, values and attributes education helps people to adjust to changes. This benefit has become increasingly important because today social changes taken place with increasing speed and effect the lives of more and more people.
To get more and fairer ideas, let us refer to the definition of education by some eminent personalities.

“Education means bringing out the idea of universal validity which are latent in the mind of every man”.

- Socrates

“Education is the creation of a sound mind in a sound body. It develops man’s faculty especially his mind, so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists”.

- Aristotle

“Developing the body and the soul of all perfection which they are capable of”.

- Plato

“Education is the manifestation of divine perfection already existing in man.”

- Swamiji

“By education, I mean an all round drawing out of the best in the child and man, body, mind and spirit’.

- Gandhiji

Life is a long continuous process of learning and adjustment of interaction between the individual and his environment and education may be defined as the changes brought about in the individual as a result of that interaction. In a very broad sense all life is education and the individual continuous to learn throughout his life.

Education is growth and development. It is a process in which, and by which the knowledge, character and behaviour of the young are shaped and moulded. Education is a continuous and life long process. It is the process of development from infancy to
maturity. It includes the effect of every thing which influences human personality. Education is a bipolar process. Because both the educator and the educand influence each other. The Personality of the educand and in turn is affected by the personality of the educand. Education is also the tripolar-process involving the educator on that of the educand in a social setting which affect the modification of the behaviour of the educand.

It is said that a pupil gets one fourth of his education from his teacher, another fourth by his own intellectual efforts, another fourth from his fellow students and the rest in the course of time through life and experience.

1.2. CONCEPTUAL FRAMEWORK

Social Change

Social Change is nothing but a change in Social relationship. It shall be called Social Change if it affects the Social relationship between members of the Society. Social means concerning society and change means deviation from existing pattern. In this sense social change means change in the structure and function of human society. In fact human life is not static, attitudes and values of an individual. This changing process brings changes in the social structure and in other social attributes also. No society in this world can escape from this process of change and transformation. In fact styles of living are changing so fast today that it is difficult to keep pace with the changing ideas beliefs, life styles and material pursuits for more and more human welfare. This change in social structure is known as Social Change.

Definition of Social Change

To Make Social change more clear the following definitions are useful.
By Social change is meant only such alterations as occur in social organisation that is the structure and functions of society.

- K. Danis

"Social change is a term used to describe variation in or modification of any aspects of social processes, social interaction or social organization".

- Sir Jones

"Social changes are variations from the accepted modes of life whether due to alterations in geographic conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or invention within the group".

- Gillin and Gillin

Social change means that large number of persons are engaged in activities that differ from those which they are their immediate fore-fathers were engaged in some time before. Society is composed of a vast and complex net work of patterned relationship in which all men participate when human behaviour is in the process of modification that is only another way of indicating that social change is occurring.

- Mernil and Eldridge

**Concept of social change**

There is difference of opinion among scholars about the nature and form of social change. In this connection we are throwing light on the views of some famous sociologists.
According to Brown there is no difference between social change and cultural change. Both are interrelated in the sense that cultural change is an important part of social change.

According to Spencer "social change and social evaluation are identical". In his opinion Social change are uniform, gradual and progressive.

According to Lister Ward, "social change is related to the changes in social aims and aspirations of individuals".

According to Ogburn, "there is no distinction between social change and cultural change. He advocates two forms of cultural namely material and non-material. Material culture is concerned with all those things and objects which man has made for his welfare and happiness. Non-material culture is concerned with human ideas, attitudes, values, habits customs, traditions and our mentalities".

**Factors Responsible for social change**

Social change is a continuous process. There are some important factors which help this process. These factors are as follows.

**1. Physical Environment**

The process of change in nature is more or less constant. Sometimes there is a storm, flood or drought. There is no check to these physical and natural changes. Similarly other physical, natural calamities do take place. They are all responsible for social change. For example if due to volcanic eruption certain minerals are discovered at a place new industries are set up and the population grows. In other words change that takes place in the physical and natural environment also have consequential change in the society.
2. **Biological Factors**

Socialization is the fulfillment of his potentialities for personal growth and development. Socialization humanize the biological organism and transforms it into a self having a sense of identity, capable of disciplined and ordered behaviour and endowed with ideals, values and aspirations. If in a particular society due to natural calamity the population goes down the economic resources in that country are very helpful in keeping the population prosperous. This has an diverse effect on social change.

3. **Demographic or population factors of social change**

Modern work in population began with Thomas Malthus, whose “Essay on the Principle of Population” was published in 1798. Malthus posed the problem of the unchecked growth of human population verses the slower growth of the means of subsistence. He held that population tends to increase upto the limit of the food supply this preventing any considerable rise in the standard of living.

4. **Technological factors**

The degree to which societies come into contact with others will also influence the degree of change, both in term of ideas and technical innovations. Some traditional societies have not changed much for thousands of years. In an accelerating spirit of change which started to more rapidly with the industrial revolution.

5. **Cultural Factors**

The beliefs, language rules and folkway the ‘culture’ of a society cannot be dissociated from the process of production. But it is also linked to communication with the culture of others. The most obvious contact with other cultures is through
immigration and in the past the assimilation of people belonging to differing ethnic groups have contributed to the culture we now have. Perhaps most important of all television has brought comparative living standards into every one’s home in some increasing relative deprivation in others widening cultural horizons and contributing to a change in attitudes.

6. Political factors

The last battle on British soil was in 1746 at Culloden and the fact that Britain has not in modern times suffered invasion or occupation has had an influence on such cultural factors as tolerance and liberty. The stabilising effect of external security and democratic government at home has also perhaps has an impact upon retaining aspects of British society which many might feel less desirable such as inequality. Political institutions in Britain have therefore tended towards encouraging stability rather than change.

7. Economic Factors

The major change in British society have been the result of economic rather than political factors-changes in methods of production consequent upon the Industrial revolution leading to the establishment of large factory units, and resulting in both increasing urbanisation and the development of organised labour in trade unions, which have in their turn been responsible for social change. Changes in production methods have recently led to increasing leisure for some and increased unemployment for others. A need for a more educated workforce leading to compulsory education. Greater access to education for both men and women, linked to smaller family size helped to establish the nuclear family as the man operating unit, with consequent effect on the roles of husband and wife.
8. Religion and morality

Religions are traditionally the justification for a particular morality in society. In attempting to maintain the existing morality of a society. For example by opposing abortion, birth control or divorce, they are often seen as essentially conservative institution standing in the way of social progress.

9. Psychological Factors

Psychological factors are very much responsible for social change. As a result of the development in psychology new rules are established. They also leads to new social rules. Certain factors lead to social disorganisation, while others to social control.

10. Social investigation

Social investigation and discovery of new social factors are also responsible for changes in the social structure. For example of certain new things have happened in the society it is bound to lead to new regulations and laws. Today state has banned widow remarriages as permissible and through law the untouchability has been declared as crime. All these changes have taken place as a result of new social ideas.

Factors resisting social Change

We have discussed above the factors which promote social change, but there are still some factors which resist this change.

1. Cultural Inertia

Cultural inertia is the first important factor which resists social change, cultural inertia refers to those blind beliefs, customs and traditions which come down to us from our forefathers and which we stick to rigidly and blindly thinking them as sacred and
indelible. The outcome of this inertia is that our society remains backward in many respects and an aversion to modernization is evident.

2. Fear of new things

Fear of new things is second factor which starts in the way of any social change. In fact some minds are always very apprehensive and doubtful about any change.

3. Vested interests

Vested interest is third factor which resists social change. It has been observed that there are some old traditions and beliefs which satisfy the vested interests of a few privileged section of society. People having vested interests vehemently resist social change.

4. Degree of Isolation

Degree of isolation is the fourth factor which resists social change. In fact there are some people in society who refuse to come into contact with persons of other cultures. They try their best remain in isolation and insulated from other influences. These people resist any kind of social change.

Theories of Social Change

Some of the theories propounded in this regard are enumerated below.

1. Theory of Evolution

Spencer is the chief protagonist of this theory, according to which, “the forces of social change are inherent in the society itself and it is these factors that bring about social change”.

2. Theory of Determinism

According to which there are definite determinants or determining factors of social change. For example Karl Marx recognizes economic factors as the basic factor of social change.

3. Practical or Continual Theory

Process of Social change is continuous and it is caused by various factors.

Social Change and Education

Education fulfills the needs of society and propagates such ideas which promote social change in all fields of life. Education becomes in this way a social process by means of which society moulds children according to its needs and approval patterns of behaviour. It is for this end in view that a society organizes its educational activities according to its needs and aspirations. In the light of social change we are discussing below the functions of education.

1. Perpetualizing Eternal Values

A Society has some eternal values which stabilize and consolidate it. In our society such eternal values are of moral and spiritual nature. Education should protect, preserve and promote these values.

2. Promoting Capacity to Welcome and Accept Social Change

Education propagates in the society both the Materialistic and Non-Materialistic techniques. It prepares the mentality of people to welcome and adopt desirable social change easily and gladly. Education structures a whole some and conducive environment for these social change to become acceptable to all.
3. Evaluation of social change

A society is constantly under a process of transformation of various forms and nature in all fields of human activity. Teachers by critical evaluation, determine the desirability or otherwise of these social changes.

4. The coming of new social change

Education strives to banish social evils, blind customs and traditions through various social reformation projects, political movements social service schemes and also tries to bring in needed social change and reforms.

5. Transmission of culture

Through its function of transmission of national culture from generation to generation as a continuous process, education lends stability and continuity to the society. In this sense education is the creator, generator and director of all social changes.

6. Promotes unity and total integration

When conflicts arise between various groups and sections of a society, education tries to solve these conflicts by advocating thoughts and feelings which bring about unity in diversity and achieve integration of all.

7. Maintaining human and social relation

In an industrial society development of new techniques and devices, very often lead to social laxity, disunity and discord among sections of people. Education strives to maintain and consolidate human relations in spite of these social change in attitudes and patterns of behaviour of people.
8. Removal of Obstacles

Various obstacles impede the march of social change and reformations. Education informs people about their importance and desirability. It tries to remove the mental reservations and complexes in the minds of people which obstruct the progress of change.

9. Increasing the areas of knowledge

Education promotes in the individuals the capacity to increase their areas and scope of knowledge more and more for their benefit. It opens new vistas for deeper and deeper investigations and researches which bring about desirable change in material aspects of culture. Thus education prepares ground for the advent of social change.

10. Leadership Role of Social Change

By promoting democratic feelings and progressive attitudes in the people education makes them capable to imitate and guide for needed social changes by fighting successfully against social evils, customs and blind traditions. Thus people become capable for realizing their own true personality. Education in this way prepares people for leadership roles as social reformers and nation builders.

Social change and school

In the above lines we have discussed the functions of education in bringing about social change. To achieve these functions there is no place better than school. Hence school as such is a social institution of great importance. In the following lines we can see the role of school in bringing about social change.
1. **Relation with social order**

   The size, form, nature and organisational set up of a school depends upon the prevalent social order. This means that school works according to the social order. If social change occurs in society, school is bound to reflect the same change in its working and operation.

2. **Influence of National Policy**

   The current national policy has a powerful influence on the school. In other words school co-operates whole-heartedly in satisfying the needs and aspirations of the nation.

3. **Simplification of socio-cultural pattern**

   In Indian society socio-cultural patterns are varied and often complex. Their preservation without the help of school is next to impossible.

4. **Development of capacities and efficiencies**

   School tries to foresee the future needs of society and for the purpose of meeting, then tries to develop more and more capacities and efficiencies of the individuals.

5. **Meeting the economic needs of society**

   Education promotes the economic efficiency of individuals who achieve their own economic prosperity as well as the prosperity of the society.
6. **Promoting continuity**

   A school preserves the cultural heritage of society. Not only this it transmits this heritage from one generation to another and this promotes continuity of society in a very effective manner.

7. **Contact with wide environment**

   In comparison with the narrow and limited environments of a family or neighbourhood, school tries to provide for a very wide and varied environment to the children by its diverse activities, programmes and experience.

8. **Glorious future**

   In modern times a school strives to plan for a very bright and glorious future of society. This at not only preserves the glorious of the past but also tries to make society achieve greater and greater height of glory and fame in future times.

**Social change and teacher**

   Teacher and social change are related as body and soul. As the very thought of body with out soul is futile in the same way any social change with out teacher is a mere figment of imagination. Teacher should become well versed in all kinds and directions of social change in such a way that it is acceptable to all people. The teacher should also keep in mind the fact that social change are not even at all times. He must know the fact that social changes brought about by such cultural factors which are not acceptable to the people of another culture will not be welcomed by all people.

   History bears eloquent testimony to the fact that since very early times, teacher has co-operated society whole-heartedly in bringing about desirable social change. It is why he is known as nation builder even today.
Indian society and social change

Under the alien rule up to 1947 India remained backward and under developed in comparison with other modern countries of the world. Now we are free and our constitution guarantees full freedom to all citizens irrespective of colour, caste, creed, and sex. Our national government has enacted laws against social and economic discrimination. We are pledged to a Democratic Socialist Republic for the welfare, social justice and equality to all based on brotherhood. Recently a very ambitious project has been launched for the education of the adults and various schemes are working in the land to promote national welfare and development. In addition to the efforts of the national and state governments, our society itself is showing signs of awakening and striving to achieve more and more progress in various fields of social life. In spite of all these efforts of the government and the people we as a society are still backward and need revolutionary reforms in all fields of life.

It must be borne in mind that the main cause of the backwardness of Indian society is lack of education and moral values which result in frequent caste, communal and language conflicts. In this connection one thing is clear and universally accepted that education for all at all levels and ages of children is the only remedy to meet these challenges and bring about the desired social change in Indian society.

TEACHER EDUCATION

The teacher occupies a very important place in society because he brings about the transfer of the intellectual tradition from one generation to the next. This duty does not end in the classroom with his students. He is expected to help in the silent social revolution that is taking place in the country. He maintains the level of technological
skill and keeps the light of civilization burning bright. For this he needs proper training.

The history of Indian teacher education is a vast one. In ancient Hindu civilization teaching was concerned with teaching of vedas. There was no formal system of teachers training. Teacher was considered as the noblest profession during Buddhist period. The method of training teachers during Buddhist period was based a system later on recognized and named as ‘Monitoial System’. During Muslim period there was no formal system of teachers' training. Only mohamadans were allowed to teach in maktabs and madarases. The Britishers change the educational system according to their own system, their need and philosophy. They started formal system of teacher education. Danish mission established formal training centre at Serampur. This was the first step in the field of training the teachers in India.

B.Ed COURSE-FIRST PROFESSIONAL COURSE IN EDUCATION

Since there are different categories of teachers in schools or intermediate college, it is recommended that teachers, teaching up to 12th class, whether in a school or intermediate college should essentially obtain a B.Ed degree before they can be appointed as teachers.

Due to the recommendations of Hartog Committee (1929) for the first time B.Ed was instituted by the Andhra University in the year 1932. Then the University Education Commission (1948-49) remodelled this course. They gave more importance to practical aspects. Then the Ford Foundation Team (1954) made many changes in the curriculum of B.Ed. Then Kothari Commission (1964-66) made many changes in B.Ed course. In collaboration with the Education Commission IATE appointed a working group with miss S.Panandikar as convener to design a new B.Ed programme which
was discussed and approved by their eighth conference held at Taradevi (Simla) in 1965. They Recommended 3 core subjects (Psychology, Philosophy, Education in India) and two school subjects. And also they suggested 8-10 weeks practice teaching. The National Commission on teachers in the year 1983-85 recommended that the duration of one year B.Ed course should be extended by this summer months ensuring an academic session of 220 days with longer working hours.

**The present scenario**

Teacher education as it stands today have several patters of training. Some of the institutions are run by government herself. Some departments are run by universities. There are B.Ed programmes in affiliated colleges also. Some training colleges are exclusively run by government National Council of Teacher Education Act was passed in 1993. It is the responsibility of NCTE to look after the Teacher Education. NCTE has been given statutory power.

**Eligibility for admission to the course**

A candidate shall be eligible for the degree of Bachelor of education provided that he/she has taken the BA/BSc of this University or a degree of some other University accepted by the syndicate as equivalent there to subject to such conditions as may be prescribed there of. Minimum marks for all graduates is 45%. A pass mark in graduation for the SC/ST Students.

**Duration**

The course of study shall be for the duration of one academic year.
Scheme of work for practical aspects

The B.Ed curriculum consists of practical and theory parts. The practical aspects are the following.

1. Micro teaching skill orientation, skill practice and link practice.

2. Practice teaching lesson for two optional subjects during incentive teaching practice.

3. Demonstration classes

4. Peer observations and criticisms for each optional

5. Preparation of charts, pictures, models flash cards and other improvised teaching aids. Audio visual aids related to teaching practice.

6. Preparation of audio-visual kit consisting of slides, transparencies, CD for power point presentation, cassettes, working models and still models for each optional.

7. Preparation of an evolution record consisting of unit plan, unit test, blue print, question paper scoring key, mark list, analysis of test scores, diagnostic chart and test items.

8. Preparation of improvised aids and special aids for each optional

9. Preparation of laboratory experiments.

10. Preparation of special school study project.

11. Preparation of health and physical education record.

12. Psychological Experiments


15. Work experience/social service/creative activities.

16. Study tour-planning, organisation and conducting

These are the practical activities prescribed by the University for B.Ed students. For this works 600 marks are given to them.

**Practical Examination**

Board of practical examination will be constituted by the university. Each board will consists of one chairperson and two or three members. The board will be responsible for verifying the internal marks awarded to the students. The board will also observe all the classes of the candidates and verify the relevant records. The board also shall be responsible for conducting viva-voce examination and award marks separately in the consolidated mark sheet. After consolidation the finalized mark statement shall be sent to the Controller of Examinations before the commencement of Theory Examinations. Minimum for a pass in the Practical Examination is 50%. Those who fail in the External Examination will have to re-appear for the Examination in the subsequent years.

**B.Ed Course - Theory Part**

A part from the practical part the B.Ed students have theory part also prescribed by the University. They have 3 core papers, two optional papers and one elective paper.

**Core papers - Paper I, Paper II, Paper III**

Paper I - Teacher in Emerging Indian Society

Paper II - Psychological Bases of Education
Optional Subjects - Paper IV and Paper V

Optional I should be the candidates major subject offered at graduate level and it should be a school based subject.

Optional II can be any one of the languages of study they have undertaken at graduate level or a specialisation in one of the areas like special education / early childhood education computer science education

Elective subject - Paper VI

The University prescribed some elective papers for our B.Ed students. The college can select any one of the subjects prescribed by the university. The important subjects are as follows.

1. Environmental Education
2. Guidance and Counselling
3. Educational Evaluation
4. Health and Physical Education
5. Information and Communication Technology in Education.
6. Population Education
7. Teacher Education
Question paper pattern for the B.Ed course and mark distribution.

The question paper pattern for the B.Ed course is based on U.G.C and NCTE guidelines. The question paper shall contain three sections namely Part A, Part B and Part C. The details are,

Part A : Questions require very short answers in the form of a paragraph with 100 words. It will contain the questions with no choice

(10X3=30marks)

Part B : Questions require short essays with approximately 300 words. This section will have eight questions of which 5 should be answered

(5X8=40 marks)

Part C : These questions are meant for essay type answer with approximately 500 words. It contains 4 questions, of which two questions should be answered elaborately (2X15=30marks)

Marks procedure for B.Ed students

Within one year duration the B.Ed students should complete their Practical part and Theory part. For Practical part 600 marks will be awarded and for Theory part 600 marks will be awarded. Minimum pass in theory as well as Practical is 50% Total marks is 1200.

1.3. SIGNIFICANCE OF THE STUDY

Social organization produces social control mainly because people are dependent on each other. One way of mapping the social structure of a group or community is explore the mutual dependencies that have been created. If a person is
uninvolved with others, there are fewer occasions to assess the consequences of his actions either for himself or for others dependent upon him.

The study reveals information from the B.Ed students about the opinions and views that present among them towards social change. The study tries to analyse how far B.Ed students differ in their opinions about the various cultural behaviour in the society.

Since the B.Ed students are studying and living in the rural areas and their attitude towards superstitious belief, inter-caste marriage and women education etc, are not changing to some extent. In this study the investigator tries to analyse whether the teachers are accepting the new ideas, views and emotional thinking in their mind or not. It is true that higher education should inculcate positive attitude towards the society and its cultural and ethical values. Social evils like dowry corruption and dehumanization are still have strong notes in the society. So the investigator feels that there is a need to know the attitude of B.Ed students towards social change.

1.4 STATEMENT OF THE PROBLEM

A STUDY OF ATTITUDE OF B.Ed STUDENTS TOWARDS SOCIAL CHANGE IN KANYA KUMARI DISTRICT

1.5 DEFINITION OF THE TERM

Attitude

Attitudes are ideas that come from emotional content beliefs predispositions, prejudices. An attitude is a state of mental readiness or set which predisposes an individual to react more quickly to a stimulus than to other stimuli.
According to the Dictionary of psychology Attitude is ‘the specific mental disposition towards an incoming or missing experience whereby that experience is modified on a condition of readiness for a certain type of activity.

All part defines attitude as ‘a mental and neural state of readiness organised through experience, exerting a directive or dynamic influence upon the individuals response to all objects into which it is related’.

By attitude the investigator means in the present context, the opinion of the B.Ed students towards social change.

Social change

Social change is nothing but a change in social relationship. It shall be called social change if it affects the social relationship between members of the society. Social means concerning society and change means deviation from existing pattern. In this sense social change means change in the structure and function of human society.

B.Ed students

By B.Ed Students the investigator means the student who are studying in the Education Colleges at Kanyakumari District.

1.6. OBJECTIVES

1. To find out the level of attitude of B.Ed students towards social change.

2. To find out the significance difference between

   a. Male and female students

   b. Students of age below 25 years and above 25 years

   c. Students with UG qualification and PG qualification.
3. To find out the significant difference among
   a. students of different communities
   b. students of different religions
   c. students studying in different management of institutions with reference to attitude towards social change.

4. To find out the significant association between students of different subject groups and attitude towards social change.

1.7. HYPOTHESES

1. The level of attitude of B.Ed students towards social change is average.

2. There is no significant difference between male and female students with reference to attitude towards social change.

3. There is no significant difference between students age below 25 years and above 25 years with regard to attitude towards social change.

4. There is no significant difference between under graduate and post graduate students with reference to attitude towards social change.

5. There is no significant difference between aided college students and self-financed college students with reference to attitude towards social change.

6. There is no significant difference among students of different communities with reference to attitude towards social change.

7. There is no significant difference among students of different religions with reference to attitude towards social change.
8. There is no significant difference among students studying in different management of institutions with reference to attitude towards social change.

9. There is no significant association between students of different subjects with regard to attitude towards social change.

1.8. POPULATION AND SAMPLE

The population selected for the present study consists of the students studying in the B.Ed Colleges of Kanyakumari District.

In the present study, the investigator has selected three B.Ed colleges which comprises, co-education, Private aided and private un aided colleges.

1.9. LIMITATIONS OF THE STUDY

The study is limited to only three B.Ed colleges in Kanyakumari District.