Chapter VI
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New trend in Education : A Sociological viewpoint

A new trend means a new direction occasioned by certain conditions which were either non-existent or not potent factors of growth and change. A new trend in the domain of sociology is a natural phenomenon since society itself is a growing and developing concept ever dependent on man's culture in a widening horizon of knowledge and understanding. Considered in this light, man's education take on a new turn from time to time, the process helping the young pupil to adjust himself adequately to changing needs of the society. A new trend in education, therefore, aims at evolving an high-achieving society with an overhauled machinery of the entire learning process which stands in contrast to traditional, low-yielding, static form of education.

Man is a social animal. He cannot possibly enrich the complexion of his existence without having reaped the toils as a social animal. He has an abiding interest to
create a society for himself in which mutual contact and feeling of oneness become an essential bonding element. He gets interested in the affairs of others and thus individuals like him belonging to different shades get united under one common insignia. It is the linkage between individual interests that provide the cementing force of a closely knit human society. It is in such a society different members, irrespective of their affiliation, while safeguarding their own interests in their respective fields of occupation, preserve the ideals that constitute the ruling principles of a society.

Generally a society may be considered as a group of individuals living in a geographical area and preserving at the same time certain specific ideals and traditions. A society, in course of time, creates for itself some institutions which safeguard specific interests that keep alive the feeling of unity among its members.

An educational institution is one of the key institutions of a society. The ideals of a society can be
best ascertained through a careful examination of its educational institutions. Educational institutions equip their members in such a way that they do not find it difficult to face the bigger problems of life and society. The experiences acquired in the institutions are of the greatest importance in the matter of adjustment with the environment. Institutions like the schools: take over the responsibility of instruction from the hands of the parent body. It is in schools the cultural process is passed on to new generations and social existence made meaningful from an historical point of view. The needs of schools or institutions are assessed from time to time and modifications are called forth periodically to suit changing circumstances. Schools are the origin and abode of social unity, cultural upsurge and emotional integration. Man's philosophy, his social evolution and cravings, his conflict with the demands of society all are truly mirrored in the school.

The school is a unit of society. Mutual cooperation is necessary for the smooth functioning of the unit in

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co-operation with other units of society. Dewey and Kilpatrick lay emphasis on close relationship between school and society in order that there may be harmony in the behaviour of individuals. They go to the extent of saying that the school should be the mirror of society where all the activities of the society are reflected.

Thus, education and society are inter-connected and complement each other. If the members of a society are not properly educated then the society cannot be developed. Modern living styles accruing out of new knowledge and practices make it absolutely necessary for education to embark upon new trends and techniques for the healthy adjustment of the pupils in different social settings. We find different approaches to this subject and there can be a variety of areas for consideration, like sociocultural change, modernisation, socialisation, social stratification, social mobility etc. The area of sociocultural change is important for educators. Society is dynamic and by its own internal strength it goes on changing. From the educational point of view children have to be taught what is best in

their society and what is needed to be changed in such factors as physical, biological, technological etc. Modernisation is also a process that helps a society to establish its own identity. A modernised society is that society which can use fully the technological and scientific discoveries and inventions. Socialisation also implies the development of social behaviour; it is the process in and through which an individual adapts himself to his social and cultural environment, to various social roles and learns various habits and skills besides acquiring certain attitudes and values. Education provides suitable conditions for the teaching-learning situation in order to facilitate the process of socialisation. In most societies people classify one another into categories from the higher to lower. The process of defining such categories themselves are called strata, popularly known as classes. A very important social phenomenon related to social stratification is the phenomenon of social mobility. Social mobility means movement within the social structure. The term mobility is also used to mean spatial movement or migration
of a population. All these new approaches in education are essentially sociological in character.

6.1 Sociological change

The human society around the world has undergone rapid and radical changes due to the advancement in science and technology in recent years. Economic growth, population explosion and wars have contributed to many of the changes seen around us. Social changes is a continuous process, which may be very slow or rapid. Gerth and Mill say, 'By social change we refer to whatever may happen in the course of time to the roles, the institutions, or the orders comprising a social structure, their emergence, growth and decline'. As a result of social changes new techniques of education and work, new ways of living, changes in residence, developing of new ideas and formation of new values have taken place.

Inventions have an important place in bringing social changes. Revolutionary changes have come about in social life due to inventions. In primitive times man did not know how to produce fire and he had no other means, except going on foot. But as a result of inventions so many changes have come about that the entire society has changed its complexion. Today distance is no problem for man. He can move on earth, air and water with speed. Machines have simplified problems of work and labour and all sorts of things are got done almost instantly at the command of the doer.

There are two types of society. The open society and the closed society. The open society is a dynamic society. In it the changes in structure occur rapidly. A closed society refers to a society which is static in nature. The closed and open societies may be compared on the basis of the changes which occur in them at certain points of time. For example, the primitive societies may be regarded as static societies because they stick to their old structure for generations together, while the modern
societies are dynamic in the sense that in them changes occur rapidly from one generation to another. In India the traditional caste occupations began to undergo a change. But as compared to the western society it was very static till 1947, when the country won independence. Since 1947 it is changing rapidly. Yet it can be said that compared to U.S.A., USSR, U.K. it is still a society which may be called as static or closed.

Though a distinction is sometimes made between social and cultural aspects of change, they are related to each other basically. In the words of Nordhag 'culture includes both material and non-material elements all of which are products of human society. But society is usually described in psychological terms not applicable to material things, e.g. sociability, gregariousness, association, the capacity to respond to social stimuli, the ability to communicate socially etc.'

Society is composed of human beings in interaction which produce institutions, values, statuses, roles and techniques. These may be described in short as culture. Culture includes anything that can be communicated from one generation to another. The culture of a people is their social heritage - a 'complex whole' which includes knowledge, belief, art, morals, laws, techniques of food cultivation and the use of modes of communication etc.

Thus culture can be described as the patterned behaviour resulting from social interaction and concerned with such aspects of cultural changes like new forms of learning, new dimensions of science, new dogmas of religion, and new expressions of arts and creativity as well as such elements as changes in social structure, physical environment, and genetic equipment etc, which are more or less social in nature.
6.2 Factors responsible for social change

The factors of social and cultural change may be described under four categories, which act independently. Man has to adapt himself in the physical environment and his adaptability is reflected in his society also. When a man is not able, due to some natural causes to adapt to the physical environment, he changes either the physical environment or the mode of his own life. The resources in nature and the things of nature as found on the earth not only combine to form the physical environment but also constitute the basis on which the whole process of progress takes place.

Biological factors have also important part to play. Human birth is the result of an intermixture of two biological inheritance, maternal and paternal. Differences between parents or their offsprings are not frequently a variation of nose shape or the length of arms or the general shape of the skeleton, there are differences of personality that is more marked and socially important. It is on personality that society exerts its selective pressure.
The technological factors also dominate in shaping the traits of a civilised man. Technological development creates new conditions of life and new conditions for adaptation. Sooner or later the basic discoveries of science are known to men. They also realise the importance of technological advancement in bringing ease and comfort to their lives. Thus, a whole set of new values are created for the realisation of progress in the matter of life and living.

But whatever the factors may be the result of social changes is far-reaching. The saying that 'necessity is the mother of invention' points in this direction. The changes account for the variability and diversity of human society. In the opinion of Murdock, 'the classes of events that are known to be especially influential in producing cultural change are increases or decreases in population, changes in the geographical environment, migrations into new environments, contact with people of differing cultures, natural and social catastrophes such as floods, crop
failures, epidemics, wars and economic depressions, accidental discoveries, and even such biographical events as the death or rise to power of a strong political leader.  

6.3 Modernisation

Moore calls modernisation as the revolutionary change leading to transformation of a traditional or premodern society into the types of technology and associated social organisation that characterise the advanced, economically prosperous and relatively, politically stable nations of the western world. Today only one third of the nations of the world may be regarded as the developed nations. Two thirds of the nations are either underdeveloped or semideveloped. These underdeveloped countries are under the process of modernisation into a scientifically and technologically oriented society.  


Modernized society is always ready to advance its interests economically, politically, especially by applying new methods and technology. Modernization, in fact, is a process of changing the outlook of man. It is here that the importance of education must be realized.

Industrialization helps in modernization. There are various forms of modernization. Industrial and technological forms of it are the most spectacular. Besides these, another type of modernization emerged after the October Revolution of Russia in 1917. Changes took place in such diverse fields as bureaucracy, education, agricultural production and recreation. The process of modernization in west European countries and U.S.A. started due to a developing capitalist economy. Rapid industrialization was needed to make the society economically developed. The two patterns of modernization - the capitalist and non-capitalist have many implications for education. In the capitalist pattern, education is vital for developing an efficient society and for giving each an opportunity to further one's own interest. In the
non-capitalist pattern, education is vital for making the society proceed on the road of removal of disparities and eradication of poverty. The higher education in these countries is free and is provided on the basis of merit. Thus modernization is a process which brings desired type of changes in the social structure, value orientations and motivations and norms. It is a process of transformation of a society from its backward framework to a forward looking, progressive and prospering structural buildup.  

6.4 Socialization Process

The process of socialization is basically socio-psychological in which a person is developed under the influence of social institutions which have educational significance. Guskin and Guskin define 'socialization as the process by which an individual learns the behaviours, the expectations of others that enable him to take on particular roles in society'.


Cooik refers to socialisation as a process as a result of which children take on themselves the various social roles, social learning and development tasks. Every one of us has to learn age roles, sex roles, job rules, status roles. The freudians have given an interesting interpretation to the process of socialisation. They start with the assumption that the structure of personality has three basis constructs, i.e., the Id, the Ego and the Super Ego. The child starts with the Id, consisting of instinctive strivings that are set for gratification. Gradually the Id is confronted with demands from the external world, especially demands which are not consistent with those arising from within. The child develops the Ego which represents reality, rationality and reasoning. It is because of the Ego that one does things in the context of reality and not what one wishes. Then the child takes over from other people certain socially accepted solutions of

9. Cook and Coosk 'A sociological approach to Education'.

problems from parents and teachers. In this way he develops the Super Ego, which often criticizes and checks the domination of impulses coming from the Id. Thus according to psycho-analytical thinkers, the process of socialisation is closely identified with Super Ego development. Thus it is a process by which the individual develops an Ego that supports the kinds of existence and behaviour required by the society in which he lives. It is a process again of developing the Super Ego which will enable him to satisfy requirements of his society.

All socialisation implies social interaction. Socialisation implies awareness of the presence of others and reaction to others, gestures and words. Social interaction leading to socialisation, is at two levels, primary and secondary. Primary interaction means interaction between the individuals. Secondary interaction means interaction between the individuals and the culture of their society—religious beliefs, artistic tastes, literature, customs, morals, traditions and other institutions. There are various forms of social interaction : these
appear in such forms as competition, conflict, co-operation, accommodation, assimilation, suggestion and imitation.\(^{11}\)

**Competition implies mutual rivalry or struggle** between two or more persons for the purpose of reaching a goal. It is a means of satisfying biogenie and sociogenie needs. But too much of competition, in certain cultures, results in anxiety and frustration and neuroses. Co-operation means co-ordinated effort directed towards a common goal. Co-operative behaviour is more effective when group achievement is wanted. Conflict signifies mutual opposition or aggression. Conflict arises commonly in those cultures which approve of competition. Accommodation is a process of increasing mutual adaptation and adjustment. It consists in establishing a working relationship between conflicting individuals and groups. Assimilation is the final product of social interaction. It consists in becoming identified with other interests, ideology, manners and attitudes - a process in which persons and groups strive in similar ways.

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Education is a process of directed learning - a process which aims not merely at imparting skills and knowledge but also at the development of personality. Brown has brought out the function of education beautifully by assuming education as the consciously controlled process whereby changes in behaviour are produced in the person and through the person within a group. Education in the highest sense has taken place when external controls have been accepted and secured through a process of internalisation. It makes for more effective participation in the total process of interaction in terms of various socially desirable values.

The school as an important formal agency of education, conserves the social heritage, transmits cultural and social values from one generation to another and modifies behaviour and personality within the framework of a certain social milieu. The school is a social institution which fulfills the special needs of the society. 'Social institution' as summarised by Hartsler are purposive, regulatory, and consequently primary
cultural configurations, formed unconsciously and or deliberately, to satisfy individual wants and social needs bound with the efficient operation of any plurality of persons\textsuperscript{12}. The school provides socially desirable skills, experiences and interpersonal relationships of many types. It provides social control and prepares pupils for different roles of social significance. Education and for that matter the school, much have certain conditions in the learning-teaching situation in order to facilitate the process of socialisation. In simple words we can say that socialisation refers to the process by which persons acquire the knowledge, skills and dispositions that make them able member of their society. The conditions for effective socialisation process are a democratic social climate in the school, the absence of differences between the value systems of teacher and the taught, effective interpersonal relationships in the school, motivated learning situations, well developed children, socialized

\textsuperscript{12} Orville G. Brim, Jr. and Stanton Wheeler. 'Socialization after Childhood', N.Y. John Wesley, 1966, p. 3.
methods of teaching and social discipline, healthy competition and co-operation.

6.3 Social stratification:

In most societies people classify one another into categories, and rank these categories from the higher to lower. The process of defining such categories is called social stratification, and the resulting set of ranked categories is called the stratification structure.\(^\text{13}\)

The rigidity of stratification structure differs in different societies. In some it is extremely rigid while in others it is flexible. For example, the castes in Indian society is a very rigid stratification structure. In many societies the stratification structure is relatively vague and changeable. It may be noted that in tribal societies there is virtually no class structure. In these societies there is only a division of labour. Kessman believes that the greater the emphasis upon biological defenses, the

\(^{13}\) Young, Kimball and Mark Raymond W. 'Sociology and Social life,' N.Y. American Book Company 1962, p. 168.
more rigid the system is likely to be. According to him sociologists pose two extreme situations. One in which social positions are ascribed, the other in which social positions are achieved\textsuperscript{14}. The class system of America is of the flexible type while the Indian caste system is of the rigid type.

Social inequality is the basis of social stratification. All societies more or less encourage social inequality by stratifying their members. Economic strata have existed in almost every society. Marx has given enormous importance in the economic analysis of strata; he gave the term 'class'. The concept though quite ancient it was Marx who constructed a comprehensive view of the economic foundation of class. Class from the economic point of view is most important base of social stratification. But according to Karl Mannheim stratification is not only based on economic condition, but is also related

\textsuperscript{14} Mannheim, Karl 'Diagnosis of our Time' London Routledge Kegan Paul Ltd. ed. 1943.
to non-economic factors* Besides economic conception of stratification, there is also a political conception. According to this view, stratification is derived from the conquests of divergent ethnic groups.

There are various forms of social stratification. The first one is slavery. The term slave is used to denote a man whom law and custom regard as the property of another. Many sociologists prefer to treat slavery as an industrial system rather than a system of social stratification. But in feudal society, there is a fundamental distinction between serfs and the free people together with a system of ranks. Hence if social stratification may be regarded as social inequalities then slavery may be legitimately regarded as a system of stratification. Secondly the feudal estates of medieval period have also been the basis of social stratification.

The Indian caste system is also a unique system of social

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stratification. It is more apparent when we consider the four traditional 'varnas' where there is clear specification of occupation. In the traditional village economy, caste is an occupational group. The industrial society is divided into various classes such as upper class, middle class, lower class etc. The organisation of these classes is hierarchical. Status is given according to social class.

In a stratified society, roles are differentiated which means distribution among members of various positions and activities. Status is also a very important element in an individual's life. His personality cannot develop into a balanced integrated whole, if he is not provided proper status in the society in which he lives. A child whose parents are unknown undergoes psychological humiliation. He stands isolated from his fellow beings and feels inferior. Status is of two types ascribed and achieved. The ascribed status is given by birth in terms of the class and caste of the family. Achieved status is the result of the achievement made by an individual. Thus through achieved status the person of a low caste may occupy
a high position in his society.

6.6 Social mobility:

Social mobility means movement within the social structure. According to William Cecil Headriele, 'Social mobility is the movement of persons from social group to social group'. According to R.J. Havighurst and E.L. Neugarten, 'the term social mobility means movement from one social class to another involving the consolidation of the various elements of the new social positions, including education, income, type of house, neighbourhood, new grounds and new organisational membership'.

Social mobility may be of two types - horizontal and vertical. When an individual changes his religion or his political affiliation he becomes a member of another religious group or political organisation. This is known as horizontal social mobility. In horizontal social mobility:


the movement is at the same level. But when an individual attains higher education and becomes rich there is an improvement in his social position. He moves upwards in the social hierarchy. This is known as vertical social mobility. It is the purpose of education to develop within an individual such motivation as will make him work hard for the improvement of his social position. A strongly motivated individual will be willing to sacrifice comforts and pleasures for a better future. A poor boy may work hard to receive higher education in order to have upward social mobility.

6.7 Education and Social Change

Education is regarded as the most powerful instrument of social change. Education prepares the ground for a society to change in desirable directions. It is often considered a duty of society to bring progressiveness in society and make the attitude of its members liberal and wide. But liberal outlook does not mean that one should adopt a thing without proper knowledge and understanding it.
Instead, it means that he should not hesitate to accept a truth or fact and make it his own point of view. It is interesting to note that literacy has not only proved to be a key variable in moving from a traditional society but also the pivotal agent in the transition to a fully participant society. 

It has also been found in a number of investigations that political development is largely dependent on education. Peshkin observed, for example, that unequal educational advance of Hindus and Muslims was a principal factor in the connection of the leaders of the Muslim League and that political separation and the creation of a separate state was necessary to fortify a separate identity.

Preservation and transmission of culture is an important function of education. Education can alone bring necessary change through peaceful means and if it fails in

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18. Denial, Lerner. 'The passing of Traditional society'. Modernizing the Middle East, Free, 1953, p. 466.

preserving culture and society it will itself lose its existence. India presents a typical example among under-developed nations. Its population growth rate is tremendous while the economic growth is slow and erratic. So to develop India into a developed nation social change through education is very important. The Education Commission (1964-66) has observed 'if this change on a grand scale' is to be achieved without violent revolution (and even then it would still be necessary) there is one instrument, and one instrument only, that can be used: EDUCATION. Other agencies may help and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people. It is not, however, a magic wand to wave wishes into existence. It is a difficult instrument, whose effective use requires strength of will, dedicated work and sacrifice. But it is a sure and tried instrument, which has served other countries well in their struggle for development. It can, given the will and the skill, do so for India.\textsuperscript{20}.

\textsuperscript{20}. Education Commission (1964-65).
Thus we may summarise that education prepares the individual for social change and that it brings a change in his need-disposition. Education indicates the social changes and gives them a direction and purpose. Education provides condition for the rise of social reformers and leaders who consciously make all the efforts to bring about social changes. Lastly, education determines the nature of social changes which ought to be brought about.

6.3 Individual difference

Interest in studying individual difference in the classroom is perhaps oldest than the mental testing movement which started in the last quarter of the nineteenth century. It has acquired a social significance in the new era of human resource development in an industrialised society. Psychological tests especially those of general intelligence, specific aptitudes, educational achievement, vocational fitness and non-intellectual personality tests have been used for a variety of reasons.
Among the studies, the following have been most common: the nature and source of mental development, intellectual and non-intellectual personality differences associated with age, sex and racial membership, differences that might be attributed to heredity or to environmental factors, differences among persons at different occupational levels attributes of typical groups such as the gifted, the retarded, the neurotic, and the psychotic etc.²¹.

Education and vocational guidance at all levels, have consequently, assumed increasing significance with the availability of standardised tests; guidance has been placed upon a more objective basis. The assessment of individual differences has also been deemed necessary in some business and industrial organisations in the selection of management personnel. In certain professions, tests are utilised in selecting individuals for special training.

6.9 Group behaviour

An influence, similar to the above where the 'group' is involved, has been the effort of psychologists and sociologists to study group behaviour especially small, relatively permanent face to face groups like those in the classroom. Thus the most recent influence on studies of social interaction in the classroom - namely, studies of group life - has proceeded independently but concurrently with much of the educational research and has only recently become incorporated in educational literature. The concepts of group influence, problem solving and decision making have not entirely encompassed educators' concepts of learning in the classroom. Yet both the social psychologist and the educator are concerned with changing behaviour elicited in a group situation. The earliest studies of group life looked for independent variables like the autocratic or the democratic leadership in the classroom such studies soon shifted to studies demanding conceptualisation of classroom learning of a dynamic nature.

(a) **Group dynamics in education**

Group life is marked by social relationship. A group is basically an aggregate of people. According to MacIver and Page, a group is any collection of human beings who are brought into social relationship with one another. Explaining the nature of social relationship, they point out that social relationships involve some degree of reciprocity between those related, some measure of mutual awareness as reflected in the attitudes of the member of the group. The usage of the phrase 'group dynamics' refers to the forces operating in groups, forces that may be held responsible for group formation and group inter-relationship. The members of a group can be generally divided into two types: dramatising and contributing. The third and the final stage in the group dynamics is that of co-operation.

Generally groups in educational institutions are formed on the co-operative basis to encourage the healthy instinct of the students. Ottoway has in his book

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'Education and Society' said, all groups came into being with some interest in common. The members came together with a purpose, and their aim may be called co-operation of some kind, whether it to be for learning, for better understanding of each other, or for deciding an action to be taken 24. All the activities or programmes are performed for the common benefit of all members. The groups are mainly formed on democratic lines, achieving certain aims.

Another new trend engaging the attention of educators is social interaction. Social interaction is basically individual to individual or individual to group maintenance of relation 'the behaviour of either one is stimulus to the behaviour of the other' 25. From a historical perspective, three principal streams of influence, arising from educational, clinical, and social psychology have shaped researches on social interaction in the classroom.

Each of the three areas of interest has reflected a somewhat


different set of 'assumptions'. The first of these influences, coming naturally enough from within the field of education, reflected a concern with the conditions under which effective classroom learning could take place. Studies of classroom learning can be divided according to their concern with three different conditions: (a) characteristics of teachers, (b) characteristics of children and (c) characteristics of the mechanical aspect of learning. The teacher is the obvious condition of learning, to whom the major responsibility for dividing the learning experiences is given. The 'right' combination of personality, attitudes and other background characteristics of the teacher enable her to provide the 'right' kind of learning experiences for her pupils. The teacher is the primary factor in the learning process and good teacher characteristics have to be identified in order to provide more good teachers and fewer poor ones.

Since children obviously differ in the skills they bring to a learning situation, the most effective learning will take place when the material learned is most appropriate to whatever skills the child is currently able to master. The studies relating to children dealt with a variety of behaviour including intellectual, linguistic and social characteristics. But two dominant themes have been relevant to the education of children. The first is concerned with the stage of growth, emphasising similarities and dissimilarities between children. The second is the existence of a relationship between development and maturation and children's readiness for certain kinds of learning activities.

Another way of looking at the conditions of learning in the classroom is to relate outcomes to the method of presentation, the sequence, or the timing of experiences. Many concepts currently taught in educational psychology reflect the findings of research on such conditions of learning. Nonetheless this approach provides the first systematic attempt to formulate and test relationships relevant to the learning process.
It has already been stated that mutual co-operation between the school and society is desirable in the interest of both. For this purpose two things can be done to make the school a repository of social programmes, and to make the school to work for the society. Accordingly, the teachers and students are desired to go to the society and influence the people by their exemplary qualities. It increases people's understanding, appreciation and co-operation. The students are impelled towards the service of the society and the society looks to the interests of the students. Thus both make progress by preserving each other's interests. It is for such closeness between the school and society, social work has become a part and parcel of almost all educational institutions of the world.

But it will not be sufficient to being the school near the society for solving educational problems. The society too, has certain obligations towards the school. The main function of the society is to help in the all round development of the individual. Such development
includes both physical and mental development. So the society should provide all sorts of things like gymnasiums, playgrounds, games materials, parks and gardens for the improvement of mental and physical health. Again from the society's point of view, a programme of vocational education ensures jobs for each individual so that none remains unemployed; the individual should not become a burden of the society. In many nations, therefore, the responsibility of vocational education rests on the society and their big vocational institutions are run by the society. It is the duty of society to give due place to physical labour which is in no way inferior to mental labour. In many countries, particularly in those where people are not their own rulers or still under the hegemony of the old system, physical labour is considered inferior to mental labour. The labour class is dominated by the educated ruling class and experiences all the horrors of exploitation. But then there is gradual awakening among people and physical labour is given its rightful place. A new trend, therefore, is to introduce social work in the curricula so that every
growing child is taught to work for himself and for others and reap the benefits of a corporate life. Social education or adult education is introduced for educating a person of the duties and responsibilities of a citizen. It is also an instrument for raising literacy (sometimes adult literacy) craftsmanship, social awareness and such other humanitarian work as would imbibe the spirit of morality. The citizens are taught virtues like, truth, cooperation, sacrifice, tolerance, honesty and generosity.

The development of an aesthetic sense in children is also another work of society. Beauty is a source of inspiration for living a better life in an environment of bounteous nature and thoughtful creation. For this the interest of the child is to be created for art, architecture, sculpture, painting, music, dance and other creative work. In the sphere of religion also society has taken up the task of educating people to have liberal and tolerant views in all religious matters. The individual is to be given freedom to learn whatever he wants to learn about religion, lead his life according to his own religious beliefs.
6.10 Mental hygiene

Another influence comes from what has been called the mental hygiene movement. The concept of mental health and illness as popularized by clinical psychologists and psychiatrists 'gain' ground in public schools as one institutional vehicle for identifying mental illness and promoting mental health. The clinical workers are quick to suggest, on the basis of individual cases handled in clinics, that a child's emotional well-being can have a striking effect on his progress in school. The influence of mental hygiene workers in helping conceptualize learning as a complicated and continuous interaction serve to raise many new questions from the health and hygiene point of view.

6.11 Technology and its impact on education

Broadly speaking technology means application of science in solving some problems of life and living. Generally the term technology refers both types of societies, namely primitive and developed. With reference to primitive society, technology is indicative of the knowledge pertaining to the use of tools and implements and raw
materials. Anthropologists use the term technology in this sense. Sociologists on the other hand, emphasise the second meaning of the term technology and they use it with reference to industrial societies or such societies which are trying to develop industrially. 'Technology cannot be understood in terms of natural science alone. Technological objects should only be understood as works of men, as artful combinations of means and ends. The laws of nature, like the materials involved, are thus subordinated to the total function. The common theme is the constructive, technical principle. Technology is understood here as the necessary consequence of an essential quality which man has always had that of coming to terms with the world actively and by shaping it along meet arised lines. Technology and science go together in a strange way, but different in essence.

Any consideration of technology in relation to education has to keep in view the following (1) Relation of

27. Education Volume 3 (Bismark Collection of Recent German contributions to the field of Educational Research), pp. 123-23.
technology with science, (2) Technology in terms of social skills and (3) Technology in relation to industrialisation.

New science and technology have become an essential part of society and culture. In a modern society science and technology are to be found everywhere. As regard the impact of technology on social life, it should be kept in view that the impact may be good if judicious use of technology is made. If science and technology are properly handled they are likely to be helpful in social growth. That is why the teaching of science and technology has to be done in a manner that it strengthens the commitment of men to free enquiry and to the quest for truth as his highest duty and obligation.

Thus the impact of technology on social life is favourable when the teaching of science is done in such a manner as it helps the individual to develop a spirit of

free enquiry and scientific outlook. But unfortunately sometimes teaching of science has been misused by vested interests either in government or in big business. Modern Indian thinkers plead for harmony between science and spirituality in order to have a human impact of technology on life as a whole.

In order to make use of science and technology for social and economic development, it is necessary to have a science based education. We must adopt borrowed technology in such a way that while we take full advantage of modern trends and discoveries elsewhere we minimise that use of manpower. Thus the impact of technology on life and education, requires manpower planning.

6.12 Mass media and education

One of the typical development in modern times has been in the area of communication. Mass-media of communication such as the press, radio and cinema have assumed so powerful influence upon the people at large that

in these days it is very important to examine the relation between education and mass-media. According to the UNESCO report Learning to be, 'mass communication media are also useful when pre-school education has to be brought quickly to a large number of children, especially those living in environments where the cultural background is limited'.

When message is communicated to a mass audience by many means, we term it as 'mass-media of communication'. The mass-media include printed word and picture which appeal to the sense of sight e.g. daily, weekly and monthly papers and magazines, books etc. Radio is also a powerful medium which appeals to serve the sense of sound. Thirdly cinema and television occupies a major place which appeal both to the sense of sight and sound.

The medium of cinema is highly powerful There are certain definite advantages in this medium. It combines the sense of hearing and seeing with the result that a person who observes a film is extremely interested provided its

theme is related to his life and problems. According to Gordon Mirans, 'It would seem to be accepted now as almost beyond doubt that boys and girls get ideas from the motives on such superficial and generally harmless matter of dress, hair styles, speech, recreation and games etc. So far as harmful influences are concerned, the factors most frequently cited as responsible are over emphasis and distorted presentation of cinema: cruelty and horror and all such elements which may be put under the generic label of 'Sex'.

Radio can also do a great many things that are impossible in other forms of education; (1) It can move in time and space and make its points dramatic as well as factual, (2) It can call in the first-rate mind and the unique experiences of people, (3) It can reach anybody anywhere and can get pre-recordings of events and experiences for propagation by broadcasting stations, (4) It can gather rich material from people who could have never written it down and above all (5) it has the

attractiveness of medium which depends on personality, for whatever the intention of a talk to persuade, to inform or to entertain, its starting point is a man-voice, and his personality is evident not only from his voice but also from his creative work.\(^{32}\)

The press is also a great help of advertising and also for the communication with the masses. All the needs of the country and world are made known to the people through news papers. Any idea which is to be made known to the people can easily be brought to them by means of propaganda. But the importance of communication development in the making of public policy has not yet been fully recognised. As governments become more complex and public decisions more demanding, both the media of mass-communication and the system of public education will have increased obligations.

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32. Rowntree, Jean 'Broadcasting and Adult Education, Shiksha, January 1959.'
(a) Population Education

Population education or awareness of population dynamics or the knowledge of how populations behave under different circumstances is felt to be of crucial importance to a country as a whole. The quality of population is improved by giving them education, skills, technology, employment, better living conditions, better environment including improvement in health indices. Excessive increase in students population, creating shortage of teachers, school building and teaching materials lowers the standards of education. Thus every child and every adult must be made to understand the importance and advantages of having a small family. If we want to derive full benefit of a nation's endeavour we have to see that the country's income is distributed equally and economic, political and social advantages are made available to all sections of society.

6.13 De-Schooling

Generally many learned groups in different countries of the world have become critical of institutional or formal education. A new demand has arisen for a change in the
administrative responsibility of education. There is a strong desire among many educators and thinkers for freedom from the rigidity of formal education. One of these alternative forms of education is 'De-schooling'. Ivan Illiche and Everett Reiner, two western thinkers advocated De-schooling.

Though all types of institutions promise progress, they are in reality instruments for the perpetuation of privilege and power of certain dominant groups in society. Schools perpetuate inequality and privilege, because they define merit in accordance with the structure of society served by them. The whole concept of compulsory schooling, as is believed, can be an insult to and a challenge to individual liberty. Schools have become the dominant institutions in the formative years of childhood. Schools are considered efficient because they follow curricula and the central idea of a curriculum is that learning must occur in some sequence and that there must be some sequences between different constituents of learning. The curriculum and its sequences are prescribed by outside authorities.

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33. Rainer Evertt and Ittish, Ivan 'The school dead' (Centre for intercultural Documentation Mexico, 1971, p. 1,34.)
The curriculum is often rigid and forced. It is usually a process, and schools do not provide the correct environment for learning. Schools merely give importance to certificates, instruction, attendance and knowledge which are totally unrelated to actual needs of life.

Illich and Everett, the strongest advocates of De-schooling, proposed that compulsory education, schools and teachers must be abolished and command of educational resources must be put in the hands of the learners who will learn what they want to, how they want it and at whatever age they want it. 

Illich in his De-schooling puts forward his theory of learning webs. These, he says, facilitate self-motivated learning in which they attempt to establish a new kind of relationship between man and his environment. Learning webs include things, models, peers and elders. Things include the material aspects of culture, objects, coins, sculptures, visits to museums, art galleries, etc. In short, they are encouraged to learn through direct

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experiences with objects by using the same organs. Poor
learning is through one's associates in which free
communication with one another takes place. Professional
workers are drawn into this type of learning. Thus De-
schooling as proposed by Illish envisages a revolutionary
change: 'constitutional de-establishment of the monopoly
of the school'.

But it is difficult to accept Illish's alternative
of educational value, and a society without schools. Illish
fails to provide a historical perspective for the present
position of the school, and hence the conceptual framework
of his proposals has not been placed on solid grounds. The
very fact that the present schools have failed in many
ways, does not mean that they cannot be improved and so
must be totally abolished.

Despite many criticisms against the theory of
De-schooling, the concept is an important one in the
sociological framework of education that mere schooling
and 'expansion of present educational facilities' are
needed in order to remedy the short comings of education.
The De-schoolers have thus paved the way to wake up educators to think again and to bring about desirable reforms in education.

6. The crisis of youth

In the context of education and discipline it is desirable to consider the present day youth unrest not only in India but also all over the world. Almost every day there is some fresh incident of student indiscipline in the newspaper. 'Agitation and strikes are group activities occasioned by some immediate issues, but nourished by the general dis-satisfactions entertained.' Students unrest is not a new phenomenon. It played a prominent part in the freedom movement of India under the leadership of Mahatma Gandhi. To bring the students directly in the thick of the struggle for independence the need for a national students organisation was felt. The U.P. students federation was formed at this time. In 1930 by bringing the various student organisations in different parts of the country under one

35. Gore, and Suna, Chitnis on behalf of the Co-ordination Committee for Studies the Sociology of Education in India (NCERT) 1967 P. 36
organisation the All India Student's Federation was formed.

In Germany, Russia and France students had participated actively in politics even in the 19th century, and their participation had been revolutionary, agitational and overtly demonstrative. But the original freedom movements have changed colour in present day unrests involving sometimes violent outbursts. In India, the student unrest has taken a serious turn to-day. Phillip G. Altbach writes: 'Student unrest has been one of India's most serious' educational and political problems. Student agitation in India has caused state governments to fall and it has forced the central government to revise its language policies. Students have paralysed colleges and universities and have caused serious damage to public facilities as well as to educational institutions.'

To define indiscipline in the Indian universities, a committee was set up by the University Grants Commission in 1960 to study student unrest. The committee used the term indiscipline to mean moral turpitude and collective defiance of authority and the use of techniques in seeking redress of real or imagined grievances which are

not appropriate for students to use.27.

The new trend in education must have its objectives which help in the creation of a socialistic pattern of society. The socialistic pattern of society advocates that education should be morally and ethically sound. So the objectives of our education should also be defined in ethical and moral terms. To achieve the objectives of socialistic pattern we have to shape education in such a way that there is scientific and technological development, there is employment and there are people whose life is governed more by ethical principles. For this the whole of the content of courses needs change. There should be developed a moral atmosphere in the educational institutions. In conclusion we may look around the world moving along new ideas and action potentials to improve the lot of people and in achieving a social order of all the highest and best qualities men have ever dreamed of. In all such

27. Report on the Problems of student Indiscipline in India 1960 by the committee appointed by the U.G.C. to inrestitade student indiscipline.
attempts at progressivism the central theme has been
social upliftment and wellbeing in which the individual
occupies the place of a component in a well-oiled colossal
machinery. Some of the trends have been a natural consequence
of the expanding horizon of knowledge and culture and man's
growing power over crude nature. In all these efforts at
improvisation, the means stand out and point to the big
hall of education where culture flows down the root of
modern civilization.