Social Foundations of Education

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رؤية الكلية

كلية التربية بالغردقة مؤسسة رائدة محلياً ودولياً في مجالات التعليم، والبحث العلمي، وخدمة المجتمع، بما يؤهلها للمنافسة على المستوي: المحلي، والإقليمي، والعالمي.

رسالة الكلية

تلتزم كلية التربية بالغردقة بإعداد المعلم أكاديمياً ومهنياً وثقافياً، من خلال برامجها المتميزة ، بما يؤهله للمنافسة والتميز في مجتمع المعرفة والتكنولوجيا، ومواجهة متطلبات سوق العمل محلياً وإقليمياً، وتهتم بتطوير مهارات الباحثين، بما يحقق

# التنمية المهنية المستدامة، وتوفير خدمات تربوية لتحقيق الشراكة بين الكلية والمجتمع

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Chapter 1

Education

Theory of Learning for jean Jacques Rousseau

He stresses the importance of a progressive education adapted to the individuals developing needs so to follow "the natural progress of the human heart.

Types of Education

Education goes beyond what takes places within the four walls of the classroom. A child gets the education from his experiences outside the school as well as from those within on the basis of these factors. There are **three main types of education**, namely, Formal, Informal and Non-formal. Each of these types is discussed below.
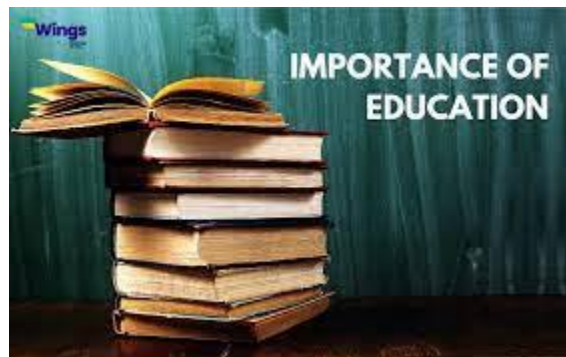
Formal Education

Formal education or formal learning usually takes place in the premises of the school, where a person may learn basic, academic, or trade skills. Small children

often attend a nursery or kindergarten but often formal education begins in elementary school and continues with secondary school.

Post-secondary education (or higher education) is usually at a college or university which may grant an academic degree. It is associated with a specific or stage and is provided under a certain set of rules and regulations.

The formal education is given by specially qualified teachers they are supposed to be efficient in the art of instruction. It also observes strict discipline. The student and the teacher both are aware of the facts and engage themselves in the process of education.

Examples of Formal Education

- Learning in a classroom
- School grading/certification, college, and university degrees
- Planned education of different subjects having a proper syllabus acquired by attending the institution.

Characteristics of formal education

- Formal education is structured hierarchically.
- It is planned and deliberate.
- Scheduled fees are paid regularly.
- It has a chronological grading system.
- It has a syllabus and subject-oriented. The syllabus has to be covered within a specific time period.
- The child is taught by the teachers

Advantages of Formal education:

- An organized educational model and up to date course contents.
- Students acquire knowledge from trained and professional teachers.
- Structured and systematic learning process.
- Intermediate and final assessments are ensured to advance students to the next learning phase.
- Institutions are managerially and physically organized.
- Leads to a formally recognized certificate.
- Easy access to jobs.

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Disadvantages of Formal education:

- Sometimes, brilliant students are bored due to the long wait for the expiry of the academic session to promote to the next stage
- Chance of bad habits' adoption may be alarming due to the presence of both good and bad students in the classroom
- Wastage of time as some lazy students may fail to learn properly in spite of motivation by the professional trainers.

- Some unprofessional and non-standard education system may cause the wastage of time and money of the students which leads to the disappointment from formal education and argue them to go for non-formal education.
- Costly and rigid education as compare to other forms of learning

Informal Education

Informal education may be a parent teaching a child how to prepare a meal or ride a bicycle.

People can also get an informal education by reading many books from a library or educational websites.

Informal education is when you are not studying in a school and do not use any particular learning method. In this type of education, conscious efforts are not involved. It is neither pre-planned nor deliberate. It may be learned at some marketplace, hotel or at home.

Unlike formal education, informal education is not imparted by an institution such as school or college. Informal education is not given according to any fixed timetable. There is no set curriculum required. Informal education consists of experiences and actually living in the family or community.

Examples of Informal Education

- Teaching the child some basics such as numeric characters.
- Someone learning his/her mother tongue

- A spontaneous type of learning, "if a person standing in a bank learns about opening and maintaining the account at the bank from someone."

Characteristics of Informal Education

- It is independent of boundary walls.
- It has no definite syllabus.
- It is not pre-planned and has no timetable.
- No fees are required as we get informal education through daily experience and by learning new things.
- It is a lifelong process in a natural way.
- The certificates/degrees are not involved and one has no stress for learning the new things.
- You can get from any source such as media, life experiences, friends, family etc.

Advantages of Informal Education

- More naturally learning process as you can learn at anywhere and at any time from your daily experience.
- It involves activities like individual and personal research on a topic of interest for themselves by utilizing books, libraries, social media, internet or getting assistance from informal trainers.

- Utilizes a variety of techniques.
- No specific time span.
- Less costly and time-efficient learning process.
- No need to hire experts as most of the professionals may be willing to share their precious knowledge with students/public through social media and the internet.
- Learners can be picked up the requisite information from books, TV, radio or conversations with their friends/family members.

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Disadvantages of Informal Education

- Information acquired from the internet, social media, TV, radio or conversations with friends/family members may lead to the disinformation.
- Utilized techniques may not be appropriate.
- No proper schedule/time span.
- Unpredictable results which simply the wastage of time.
- Lack of confidence in the learner.
- Absence of discipline, attitude and good habits.

Early education is based primarily on the senses; promotes direct contact with the physical world; no book learning for early education.

Learning is done through trial and error, experimentation through concrete medium.

Only book allowed a child was Robinson Crusoe because it describes a man's reliance on his own ingenuity and resourcefulness.

Rousseau recognizes the need for the child to be prepared for the future. Within the child is a reservoir of potential energy they do not need immediately; the educators task is to hold back the energy until it can be used effectively.

After lessons of necessity, lessons of utility are to be learned to develop reason to be applied to what interests and helps him.

A positive education begins only when the child becomes aware of his relationships with other people based on sensibility, particularly the innate feeling of pity, and later love and aversion.

Primitive stage complete, move onto involving ourselves in relations with the physical realm of nature and the world of human beings.

Dewey's Theory of Education

Dewey's thoughts on education, originally published in his 1938 work Experience and Education, analyzed both traditional and progressive education. Traditional education's focus was more on curriculum and heritage, defining a student's learning path for them; a progressive education focused on the student's interest rather than that of the instructor or subject. In Dewey's opinion, neither of these schools of thought were sufficient. Dewey believed that traditional education was too strict ,He believed that traditional education left little regard for the learner's interests and progressive education was too individualized.

Not being fully pleased with either philosophy, Dewey proposed a new educational theory, which highlighted the role experience plays in education. According to Dewey, powerful educational experiences are a result of two fundamental principles: continuity and interaction.

Dewey combined these two principles, stating that one's present experiences are a direct result of how their previous experiences interact with and influence their present situation. Simply put, Dewey stated that human experiences- past, present, and future- influence the capacity to learn. He once said that: 'Education is a social process. Education is growth. Education is, not a preparation for life; education is life itself.'

Global education countries

What are the functions of education towards individual, society and country?

Education is essential for every society and individual. It is life itself but not a preparation for life. Man has various qualities. These qualities of the individual should be developed for the improvement of the country. So education plays a complementary role for overall individual, social and national development. It enables an individual to realize his highest self and goal. The key functions and roles of education towards individual, society and country are listed below.

Functions of education towards individual:

(1) Development of inborn potentialities- Education helps the child to develop the inborn potentialities of child providing scope to develop.

(2) Modifying behavior- Education helps to modify the past behavior through learning and through different agencies of education.

(3) All-round development- Education aims at the all-round development of child-physical, mental, social, emotional, and spiritual. Child can earn its livelihood getting proper education, which has

Productivity. The education should be imparted according to the own interest of the child.

(5) Developing personality- The whole personality of the child is developed physically, intellectually, morally, socially, aesthetically and spiritually. He is recognized in the society.

(6) Helping for adjustability- Man differs from beast. Man has reasoning and thinking power. Man tries his best to adjust with his own environment through education.

Functions of education towards society:

(1) Social change and control:

The society is never station. It is progressive and dynamic. The child lives in society. It is the social environment where the personality of the child can be developed. The old traditions, customs are preserved and transmitted with the situations, which are ever changing. We should not think or believe in the blind beliefs, which are hindrances towards our development.

Education helps to walk with the development of science and technology.

(2) Reconstruction of experiences:

Education is life-long process. Life is education and education is life. Life is full of experiences. One cannot live with his experiences, which are unable to adjust in the society. So education helps the individual to reconstruct the experience and adjust with the environment.

(3) Development of social and moral value:

There is no social or moral value. Now the man is behaving like an animal. Animality can be changed with moral education. Education teaches the moral value and social value like co-operation, tolerance, sympathy, fellow feelings, love affection, respect towards elder, helping the poor and needy persons.

(4) Providing opportunity or equality:

Indian Constitution has introduced the term 'equality' because we are not getting equal opportunities in all aspects. Education teaches us to give equal opportunities in all aspects irrespective of caste, creed, color, sex and religion.

Functions of education towards nation:

(1) Inculcation of civic and social responsibility- Education helps to make rising generation to understand its rights and duties as citizens of a democratic country.

(2) Training for leadership- The leadership quality of the individual is developed when he participates in all spheres of social, political, religious and educational activities.

(3) National integration- We are living in one country having diversities in respect of color, caste, language, diet, dress, habits and physical environment.

Educational integration leads to emotional integration. Education trains people for unity, not for locality, for democracy and not for dictatorship.

Education serves the most important end of educating the man.

(4) Total national development- Education helps for bringing about total national development by developing its all aspects i.e. social, economic, cultural, spiritual, moral, educational, etc.

Therefore, really education is an essential ingredient for all ages and stages of the life of an individual, society as well as the nation. Education can be a real panacea for all social evils.

Language and Education

In discussions of language and education, language is usually defined as a shared set of verbal codes, such as English, Spanish, Mandarin, French, and Swahili. However, language can also be defined as a generic, communicative phenomenon, especially in descriptions of instruction. Teachers and students use spoken and written language to communicate with each other–to present tasks, engage in learning processes, present academic content, assess learning, display knowledge and skill, and build classroom life. In addition, much of what students learn is language. They learn to read and write (academic written language), and they learn the discourse of academic disciplines (sometimes called academic languages and

literacies). Both definitions of language are important to understanding the relationship between language and education.

What Is the Difference Between Teaching and Instruction?

Teaching is explaining how something is done while instruction is telling how something is done. These two go hand in hand together but are oftentimes confusing since they are almost similar in meaning.

Teaching is more complex in nature. When we talk about teaching, we are dealing with different techniques, strategies, and approaches that will facilitate learning. Teachers have to come up with varied instructional materials and must use the right strategies in teaching their lessons.

Teaching is also a never-ending process. By the time individuals start going to school to the time they graduate and start working, they're involved in the teaching-learning process. They don't only learn from teachers but also from those around them.

This makes teaching both formal and informal. It is formal when it occurs inside the classroom or informal when you learn things outside the portals of the school. For instance, you learn to read and write in school with the help of your teachers. On the other hand, your parents teach you informally about living life and correct

values.

When we talk about instruction, it's not as complex as teaching. Instruction is simply giving direction. You instruct someone on what to do and how to do it. For instance, in school your teachers on how to answer a test or how to perform an experiment give you instructions. After which, you are simply left to do your work on your own.

Instruction makes learners dependent on the teacher. You're told what to do and oftentimes, there are steps you need to follow. Instructions must be understood and followed strictly in order to accomplish a particular task. Once you fail to do so, you will not be able to finish the task correctly.

Teaching and instruction go together especially in education. Both are needed in helping people learn and develop as individuals.

5 principles of education

I write a lot about teaching methods and research, yet I recently argued that educational progressivism is not actually a set of methods as much as it is a set of principles. I reject progressivism and so what are my alternative principles? I've had a go at drafting them. See what you think.

1. Civilization is fragile and education sustains it

We live in a unique period of human history where large numbers of people are able to live relatively safe and healthy lives, free from a daily battle for survival. Yet civilization is constantly under threat from climate change, extreme ideologies and war. Education is the means by which we sustain civilisation and so it is the highest possible calling. Without it, there would be no doctors, no lawyers and no written constitutions to hold despots in check.

2. Education is for all

For much of history, literacy has been the preserve of a priest class. No more. It is for everyone. People are not fundamentally different; *they are fundamentally the same*. So we should not assume that some people are destined for particular roles in society that don't 'need' education. In fact, …

3. Education is not utilitarian, it is emancipatory

I don't teach children the fruits of our civilization so that they can get a good job. That is a happy by-product. I teach so that they can stand on the shoulders of giants and see further than they otherwise would have seen.

4. Education is not natural or easy

It is not the natural state of people to be educated. We cannot expect education to just happen like the budding of a flower. It is always going to be like pushing water uphill. Yet once students start to gain facility, they gain confidence and motivation. At this point, education may become self-sustaining.

5. Our best guide to the future is the past

Nobody knows what the future will bring and anyone who claims such knowledge is a charlatan. We don't know what challenges our civilisations will

face so how can we prepare for them? Our best bet is to equip the next generation with *that which has endured:* The knowledge we have found to sustain our practical, emotional and intellectual needs in the past is our best guide to what will sustain them in the future.

The Top 10 Communication Skills

1. Emotional Intelligence

Emotional intelligence is the ability to understand and manage your emotions so as to communicate effectively, avoid stress, overcome challenges and empathise with others. It's a skill which is learned over time rather than obtained.

There are four main strands to emotional intelligence: self-awareness, self-management, social awareness and relationship management.

Each of these strands is important in its own way and allows you to communicate confidently with a variety of people.

2. Cohesion and Clarity

Good communication is much more than saying the right thing; it is about communicating messages clearly and concisely.

Before you start a conversation, type an email or begin a discussion, have in mind what the purpose of the communication is and what information you hope to obtain as a result.

Lack of clarity and cohesion can result in poor decisions and confusion.

3. Friendliness

In any type of communication, make sure that you set the right tone. A friendly tone will encourage others to communicate with you.

Always try to personalize messages, particularly when working with partners or fellow colleagues.

Wishing the recipient, a good weekend, for example, is a great way to personalize your message.

4. Confidence

In all interactions, confidence (but not over-confidence) is crucial. Demonstrating confidence will give customers faith in your abilities to deliver what they need, and that you will follow through with what you have promised.

Conveying confidence can be something as simple as maintaining eye contact during a conversation, or using a firm but friendly tone when speaking with people over the phone.

Be careful not to come across as aggressive, since this will have the opposite effect of what you are hoping to achieve.

5. Empathy

Within a busy work environment, everyone will have their own ideas about how things should be done. Even if you have disagreements with your colleagues or partners, their point of view should be considered and respected.

Empathy is also beneficial when speaking with customers in certain types of customer-facing role.

The goal here is to understand where the other person is coming from – and respect their views even if they are very different from your own.

6. Respect

Empathy leads into the next communication skill, respect.

If you respect the ideas and opinions of others, they will be more likely to communicate with you. Active listening or simply using the name of the person you are speaking to can both be effective.

Make sure that when you type emails, you don't sound insincere or write in a way that is insincere.

7. Listening

Good communication is all about listening effectively. Take the time to listen to what the other person is saying and practice active listening.

Pay attention to what the other person is saying, ask questions and clarify points, and rephrase what they have said so that you know you have understood correctly.

8. Open-Mindedness

Try to enter into communications without having an agenda.

Strong communications require an open mind and a commitment to understanding other people's points of view. If you disagree with the people you are speaking to, try to reach a middle ground that benefits all parties.

Approaching a discussion with an open mind is more likely to result in a successful outcome.

9. Tone of Voice

The tone of your voice can set the whole mood of the conversation. If you start the discussion in an aggressive or unhelpful manner, the recipient will be more inclined to respond in a similar way.

The tone of your voice will include the level of emotion that you use, the volume you use and the level of communication you choose.

The same sentence can have a very different meaning depending on which words are emphasized and the tone of your voice.

In a customer complaint scenario, for example, your tone of voice should be as calm as possible, since an unfriendly tone of voice will only serve to worsen the situation.

10. Asking Good Questions

Good questions can help conversations flow and improve the outcome.

During a conversation, always aim to ask open-ended questions. These are questions with prompts which encourage the recipient to speak about certain points and they require more detailed responses.

If you need further information still, you can use probing questions which request even more information from the recipient such as 'Tell me the process of…"

During the conversation include a mixture of questions including clarification, 'what if' scenarios and open-ended questions to make sure that you achieve what you set out to do at the beginning of the call or conversation.

It is likely that you will need to show evidence of your own communication skills during a [competency-based interview](#). Questions you may be asked include:

- Give an example of how you dealt with a difficult or sensitive situation that required extensive communication.
- Give me an example of how you dealt with a difficult customer at work.
- Tell me about a time when you had to explain an issue or process to a colleague (or colleagues) at work.
- Tell me about a time when you taught someone else something.
- How do you explain things to other people?

Which Jobs Require Communication Skills?

Almost every occupation requires strong communication skills in one way or another.

The job that you are applying for will determine which communication skills you will need and the extent to which these will be used.

Here are some example careers and what communication skills are most sought after for each:

- **Teaching**. A teacher will need a range of communication skills, including clarity, active listening and empathy, to name a few. They will need to use their listening skills to understand the difficulties that students are having, along with excellent writing skills to be able to prepare reports and plans for their lessons.
- **Financial Services**. While written communication skills are essential when drafting documents or reports, finance folk also need to be good at listening, so as to co-operate with partners, stakeholders and employees. A financial accountant will require the ability to ask good questions when they are preparing accounts or conducting company audits, so they can build a full picture of the business in question.
- **Marketing**. Within a marketing role, good communication is essential. Not only will marketers have to communicate with business owners to find out about their clients, they will also need to ask questions, enter into negotiations with confidence and secure new business, all of which require a unique combination of good communication skills.
- **Human Resources**. Human resource staff will need to ask the right questions, communicate with clarity and draft documents such as contracts and policies. They will often have to act with discretion and take people into their confidence.

Emphasizing Communication Skills in Your CV or Interview

When drafting your CV, review the job description and person specification carefully, paying particular attention to any mention of communication skills. Make sure you show evidence of how you have used these skills.

Employers are always looking for opportunities to evaluate the way in which you have used your communication skills in previous roles or in your academic studies.

During interview, discuss your communication skills in terms of a project you completed at work or university, and how you used these skills to work with others and deliver the project on time.

Try to make your answers as benefits-focused as possible.

To achieve this, you would give an example of how you communicated effectively and then go on to say what benefit this had, such as turning a negative customer experience into a positive one, for example.

There are lots of examples to draw on but make sure that these are prominently displayed in your CV and you explain them effectively during your interview.

1- Write the importance of education.
2- Summary the chapter into 3 papers.

Chapter 2

Philosophy in Education

Introduction

Among ancient discussions of Greek education, philosophical idealism makes its first appearance in Plato's *Republic*, within his formulation of an ideal state. Here the mathematical sciences and dialectic are presented as affording the student a path to the apprehension of unmediated reality, which, in Platonic theory, is education's supreme goal. Most subsequent discussion or activity among Greeks and Romans which attempts to integrate philosophical idealism either develops or responds to Plato's thinking on this subject. Plato's speculation also succeeded in finding accommodation in more widespread views about ancient educational curricula and in the thinking of some modern educationists.
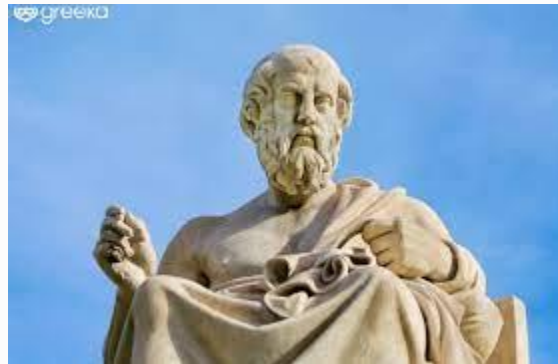

Plato

An ancient tradition records that above the entrance to Plato's Academy was displayed the inscription, "Let no one enter who does not know geometry." The earliest surviving evidence for this inscription is in a work by the Emperor Julian (*Against Heraclius the Cynic* 237d), written some 750 years after Plato established his school, and there is good cause to believe that the story is

apocryphal. Nevertheless, the tradition reflects important realities about Plato, his philosophical priorities, and his educational goals both in theory (in his writings) and in practice (in the Academy itself). Drawing philosophical inspiration especially from his Pythagorean predecessors, Plato looked to mathematical sciences (arithmetic, plane and solid geometry, astronomy, harmonics) as providing the most compelling evidence for intelligible, immaterial, unchanging reality – the transcendent "Forms," which he considered to be the student's highest object of study.


Plato describes and discusses his theory of Forms in numerous dialogues, but it is in his most famous work, the *Republic*, that he applies their contemplation to the system of education which he formulates for his Utopian society. Here, in Book 7, Socrates explains at length the shape which education takes for the "Guardians" of this ideal society and the purpose of this education (Annas 1981, pp. 272–293). The Guardians have already completed their cultural and physical training when they come to the study of numbers, which they will pursue to the age of 30. This study serves the general purpose of developing the intellect and training people how to think, but much more importantly (in Plato's view) it turns the mind away from our world, the world of becoming (*genesis*), towards truth and reality (*ousia*), the world of Forms (525a–c). Numbers are not Forms, of course, but in our world of becoming their study is the closest that we can come

to Forms themselves (Cornford 1932, pp. 38–39). The order in which the mathematical subjects are studied is important too. Arithmetic prepares the way for geometry, which requires us to think in two and three dimensions. Astronomy comes after geometry; now the student's eyes are raised up from the earth towards the heavens. The celestial bodies, nevertheless, are material and of this world. The heavenly music which they create (originally a Pythagorean belief), however, brings us closer to immaterial reality, and it is direct, unmediated apprehension of reality that should be the goal of education.

Just how can the student achieve this direct contemplation of real, unchanging goodness, justice, courage, and so on? To answer this question Plato invoked his doctrine of *anamnesis*, "recollection," which presupposes that the soul, in discarnate state, has had direct apprehension and knowledge of the Forms before a person's birth. Its subsequent incarnation and contact with the body cause the person in whom the soul has been embodied to forget this knowledge, but it can be "recollected" when this person is given the right promptings, especially through skilful questioning. A problem with the doctrine of *anamnesis*, however, is that it explains why, not how, people are able to gain access to the Forms. More problematic still is that the doctrine requires proof of the soul's immortality. Plato therefore saw greater potential for explaining how the study of numbers could lead to apprehension of reality in the application of dialectic (*Republic* 532a–535a), which Socrates calls "the capstone of the curriculum" (534e) (Annas 1981, pp. 276–293).

The use of dialectic to accomplish this goal (and its concomitant potential to exemplify recollection) is demonstrated most vividly in Plato's dialogue *Meno* (81e–85d). Here Socrates interrogates a young, unschooled

household slave who has no previous knowledge of mathematics. Through a long series of carefully framed questions he leads the slave to the correct solution to the problem of doubling the area of a square. Socrates conducts the interrogation as one who (like the slave) does not know the answer to the problem he has set, in other words, as an "intellectual midwife" who possesses no body of knowledge himself but is expert in bringing to birth the intellectual offspring conceived by others (cf. *Theaetetus* 150b–151c). The inquiry is therefore viewed as a nonempirical "common search." Its success is achieved through a solution that is based not on variable opinion (*doxa*), about which people may well disagree, but on secure knowledge (*epistêmê*), which is derived from immutable numerical truths. Dialectic, moreover, elevates the particular geometrical solution which Socrates coaxes from the slave to a general truth whose existence does not rely on the senses.
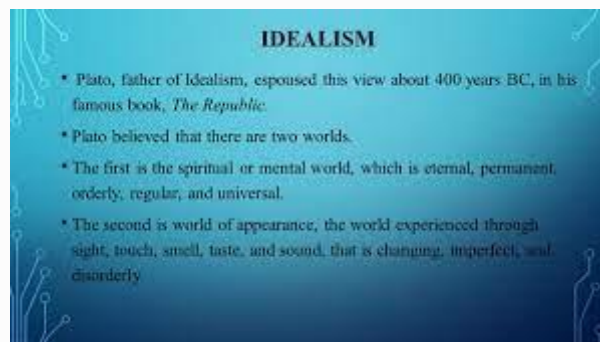
There are, then, two stages in the process by which, to Plato's thinking, the student may apprehend pure reality: first, the study of the mathematical sciences, and then, the learning and application of dialectic (Cornford 1932, pp. 173–190). We know from surviving evidence that the practice of dialectic – the processes of collection, division, and classification – was an activity central to Plato's Academy.

FUNDAMENTAL PRINCIPLES OF IDEALISM

The fundamental principles of idealism are:

(1) TWO FORMS OF THE WHOLE WORLD

Idealism believes in two forms of the world- Spiritual world and Material world, Idealists gives more importance to spiritual world in comparison to the material world. They believe that spiritual world is real and the ultimate truth whereas the material world is transitory and moral. According to Horne- "Idealism holds that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality."

(2) IDEAS ARE MORE IMPORTANT THAN OBJECT

According to Idealists, knowledge of mind and soul can be obtained through ideas only. Hence, they have given more importance to ideas over the objects and material or later. In the words of Plato "Ideas are of the ultimate cosmic significance. They are rather the essences or archetypes which give form to cosmos. These ideas are eternal and unchanging."

(3) IMPORTANCE OF MAN OVER NATUR

To Idealists, man is more important than material nature. It is because man can think and experience about material objects and material phenomena. Hence, the thinker or the one who experiences is more important than the object or the phenomena experienced. Man is endowed with intelligence and a sense of discrimination. Thus, he is not a slave of the environment as animals are but the moulds and transforms the environment for his own good and welfare of the society. In short, he creates his own world of virtue and his creativity achieves higher and higher levels of art in many areas.

(4) FAITH IN SPIRITUAL VALUES

According to Idealists, prime aim of life is to achieve spiritual values-Truth, beauty and goodness. These spiritual values are undying and permanent. The realization of these values is the realization of god. In the pursuit of these absolute values man rises higher and higher in the moral plane till he attains divinity. For the achievement of these spiritual values all the capacities of man are to be harnessed to the full. These capacities are- knowing, feeling and willing.


(5) IMPORTANCE OF PERSONALITY DEVELOPMENT

Idealists give much importance to the 'self' of the individual. Hence they insist upon the fullest development of the personality of an individual. According to them the development of personality means achievement of 'perfection'. Plato rightly speaks that each individual has an ideal self. He tries to develop that ideal 'self' more and more. This self-realization is the true sense of the term. It may be noted that self-realization means knowledge of the 'self' or soul. This self-realization can only be achieved in society. Hence, development of social qualities is very essential for self-realization as it expresses itself in the form of love, sympathy, fellow-feeling and co-operation for the good of all and discrimination among human beings on any basis of caste, creed, sex, race or status etc. It clears the fact that Idealism advocates the concept of universal education. In short Idealism believes in the welfare of whole human community.

(6) FULL SUPPORT TO THE PRINCIPLE OF UNITY IN DIVERSITY

Idealists give full support to the principle of Unity in Diversity. They believe that is of spiritual nature. This may be called Universal Consciousness or Divinity. This underlying divine force maintains the existence and working of all entities. Idealists call this power as God, the Supreme Force which is omnipotent and omnipresent.
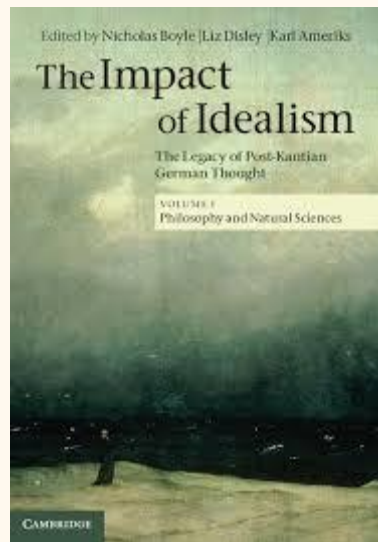
IDEALISM AND AIMS OF EDUCATION

Idealism prescribes certain fundamental aims of education which are directly influenced by the aims and principles of life. In this context Ross puts forth the view, "The function of education is to help us in our exploration of the ultimate universal values so that truth of the universe may become our truth and give power to our life." Some of the important aims of education as laid down by idealists are given

below

(1) SELF REALIZATION.

According to idealism man is the most beautiful creation of god-His grandest work. It lays great stress on the exaltation of human personality it is self-realization The aim of education is to develop the self of the individuals higher till self-realization is achieved It is in fact making actual or real the highest potentialities of the self.

(2) UNIVERSAL EDUCATION.

Education according to idealism should be universal in nature. The universe is regarded as a thought process. Education should be based on the teaching of Universal truth from the stand-point of rationality of the Universe

(3) SPIRITUAL DEVELOPMENT.

Idealists give greater importance to spiritual values in comparison with material attainments. According to Rusk, "Education must enable Mankind through its culture to enter more and more fully into the spiritual realm, and also enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm".

(4) TRANSMISSION AND PROMOTION OF CULTURAL HERITAGE

The aim of idealistic education is the preservation ; enrichment and transmission of culture, Education must contribute to the development of culture .It should help in enlarging the boundaries of spiritual realm

(5) CULTIVATION OF MORAL VALUES

According to idealism, man is essentially a moral being. Therefore, moral, intellectual and aesthetic aspects of his personality should be promoted. According to Dr.Prem Nath "The process of education must lead to the deepest spiritual insight and to the highest moral and spiritual insight and to

the highest moral and spiritual insight and to the highest moral and spiritual conduct ."

(6) PREPARATION FOR A HOLY LIFE

Idealism prepares an individual for a holy life. Froebel says."The object of education is the realization of a faithful, pure, inviolable and hence holy life."

(7) DEVELOPMENT OF INTELLIGENCE AND RATIONALITY

Idealism wishes that education should develop the mind fully. It makes a person rational as well. Only the highly developed mind can understand the all-pervading force. The idealists believe that education must help in the full evolution of mind , the emancipation of spirit, self-realization and the realization of higher values of life and to train the whole man completely and fully for manhood and not some part of man.

IDEALISM AND CURRICULUM

While developing curriculum, idealists give more importance to thought, feelings, ideals and values than to the child and his activities. They firmly hold that curriculum should be concerned with the whole humanity and its experiences. It must consist of humanities.

The curriculum should give good mental experience of all types. So, cognition (knowing) affecting (feeling) and conation (striving) should find due place. Sciences and art should be taught as fully integrated. Since the main aim of education according to the philosophy of idealism is to preserve and advance the culture of human race, so subjects like Religion, Ethics, philosophy, History, Literature etc, should be provided in the curriculum. Healthy mind is

found in healthy body only. So, health, hygiene, games and sports should find an important place in the curriculum.

IDEALISM AND METHODS OF TEACHING

Idealism has not prescribed specific methods of teaching. According to idealism, class-room is a temple of spiritual learning, a meeting place of human minds- a place for self-education. For this no particular method has been suggested. However, the following methods have been advocated by different idealists:

·   Learning   through reading

·   Learning through lecturing

·   Learning   through discussion

·   Learning   through imitation

·   Descartes   employed the device of simple to complex

IDEALISM AND DISCIPLINE

Naturalism provides unrestricted freedom to the child whereas Idealism wants to keep the child under discipline. Idealists believe that there can be no spiritual development of the child without discipline. This leads to inner discipline. "The discipline is not to be imposed on pupils. The teacher has only to help them to develop self-discipline and through that self-knowledge"

Self-insight and self-analysis are the main disciplinary factors. The main task of education is the cultivation of higher values of life through moral and religious education. It requires the teacher to present a good example and exercise lasting impact upon the pupil's mind. A teacher is an ideal person to be emulated by this pupil.

IDEALISM AND TEACHER

Idealism assigns a special role to the teacher. It considers teacher as a spiritual guide for the child. The teacher serves as a living model for the student. He sets the environment in which education takes place. He carries the child from darkness to light. He is to guide the student towards utmost possible perfection

Idealism regards the teacher as the priest of man's spiritual heritage. He is a co-worker with God in perfecting man. An idealist teacher is a philosopher, friend and guide. According to Gentle- A teacher is "a spiritual symbol of right conduct." He is thus, an indispensable necessity.

According to Froebel, the school is a garden, the teacher is a cautious gardener and the child is a tender plant. The plant can grow, no doubt, without help but the good gardener sees that the plant grows to the finest possible perfection. Through teacher's guidance the child can make his natural development into a process leading to perfection and beauty.

Role of Teacher
- Serves as exemplary model: intellectually and morally excellent
- Assist students in choosing important material
- Forces student to think for himself through questioning
- "When a pupil becomes a disciplinary problem, the idealist teacher tries to show him the effect of his misconduct on the rest of the class. The teacher asks the wrongdoer what would happen if everyone behaved as he does. Is he setting a good example for his classmates to follow?" – George Kneller

CONTRIBUTIONS OF IDEALISM TO EDUCATION

Idealistic philosophy in education emphasizes 'the exaltation of personality', which is the result of self-realization, achieved by spiritual knowledge, self-discipline and dignified teacher. Idealism assigns a very important place to the teacher who is respected as a guide, and philosopher. They emphasize the importance of moral and spiritual education and points out the values of humanities, social sciences, art and literature. It emphasizes man's perfection in various facets of life-physical, spiritual, intellectual, moral, esthetical and social.

EVALUATION OF IDEALISM

(1)The common criticism regarding Idealism is that it is an abstract and vague doctrine. It avoids the present realities and prepares the child for the next world.

(2) Idealism is concerned with the ultimate end of life. It avoids the real problems day to day living. Education should be such as to make individuals capable to solve the problems that confront them from time to time able to lead a happy and contented life.

(3) Idealism lays more emphasis on thinking and mental activities. This increases the importance of intellectualism unnecessarily.

(4) Idealistic education gives more importance to teacher in relation to the child. Modern psychology emphasizes the prime and central importance of child.

(5) Idealistic methods of teaching emphasize cramming and rote memory. In modern education, these methods are given little importance.

CONCLUSION

Idealism may be considered to be outmoded in the prevailing scientific world view. Idealistic concepts like 'spirit', 'mind', 'soul', and 'the cosmos' have

little relevance in the class-room teaching. There is too much emphasis on good manners and modesty which may be mistaken. It neglects child's psychological nature. Idealism does not contribute to methods of teaching. It sets unobtainable goals. Idealistic scheme of education, by and large, pays attention to physical, industrial, social and electronic environment of today. It neglects social aspects of life. It over emphasizes humanity and under rates science and technology. In all, we can say that idealistic approach to education has its own merits and shortcomings. It should, therefore, be supplemented by other philosophy or philosophies of education.


 The Philosophical Position of Realism holds that:

External world is the reality. Man will discover reality with the use of science and common sense through education or learning. Mind is functioning & is geared towards creativity. Reality can be proved by observation, experience, experiment and scientific reasoning. Values must be studied to be applied in the actual setting.External world is the reality.External world is a solid reality, whether known or unknown to man. Reality is already in existence and in the invention of man. It exists independently of being known to perceived by, or related to mind.

Man can only comprehend it, through senses. One should dip below the surface to know the reality.Man will discover reality with the use of science and common sense through education/learning.Realism places great premium on Man and human endeavor, which it says, should be combined with science and common-sense . It, however, asserts that 'Man is finite' and learning is necessary for a finite man . Education is the process by which he lifts himself up to the external . "The Realists wish man to be a man of affairs, practical and always seeker of deeper and deeper truth and reality."Mind is functioning and is geared towards creativity.The realist say that 'Mind' like any other material thing has mechanical functioning. They discount its creating ability . " Just as any object of universe can be 'true' or 'false' similarly mind is also 'true' or 'false'. The development of mind is the part of the process of development of the world."'Mind is what it studies' (Herbert). If this concept of the realists is accepted in education then we are forced to believe that children's mind are 'mere cameras' to register the reality of the universe . Philosophers say that mind has lot of scope for enrichment elevation and creativity.Reality can be proved by observation, experience, experiment and scientific reasoning.Realism tries to build up a body of systematized knowledge, which is certain and objective and agrees with the standpoint of physical sciences. It says that every reality can be proved by observation, experience, experiment and scientific reasoning.For them, experience is the touchstone of what is real. Whenever the simple and direct experience can't determine the objective truth, the common sense puts its truth in scientific research. In the present world of falling idols and falling ideals, the realists emphasize the role of intelligence as great significant, as it formulates the concepts and develops general and abstract ideas.Values must be studied to be applied in the actual setting.The realists of all brands aver that values are permanent and objective and say that although institutions and practices vary a great deal, the fundamental values of society

should not change. The children should be taught those values, which have proved enduring throughout history. They should be taught the nature of 'right' and 'wrong' and what is objectively good and beautiful.In brief, Realism believes in the usefulness of the world and the material existence in its field of action. It believes that whatever is real is independent. Whatever it is, it exists .Its presence of existence does not depend upon the knower (vs. the idealist's standpoint.) The individual doesn't make reality, he only he only discovers it.
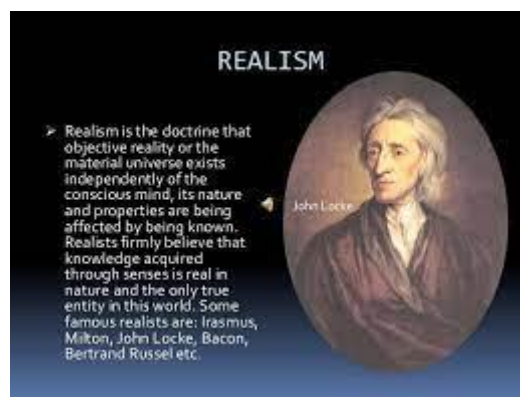
Implications of Realism in Education

AimsCurriculumMethods of teachingTeacherSchoolInquiry - seeking or questioning in search for information or truth No non-sense - Not tolerating irrelevancies; direct, efficient, and practical
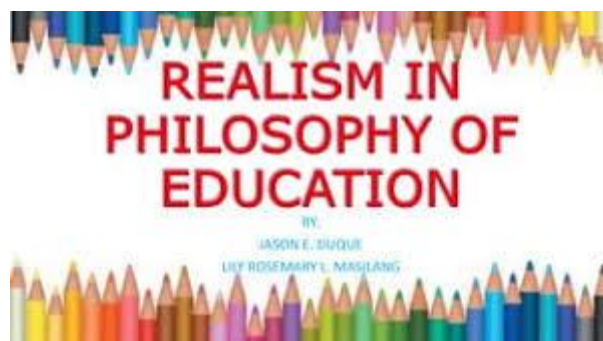
Aims of Realist Education

Understanding the material world through inquiryA study of science and the

scientific method need to know the world in order to ensure survival and good life Basic, essential knowledge with a no- nonsense approach Transmit culture and develop human nature Inquiry - seeking or questioning in search for information or truth No non-sense - Not tolerating irrelevancies; direct, efficient, and practical Realism's ultimate objective: Man's eternal happiness with God Realism believes that education should: Transmit cultureDevelop human nature Provide man with basic education needed for his survivalIMPT: The GOAL OF EDUCATION IS TO HELP INDIVIDUALS UNDERSTAND & APPLY THE PRINCIPLES OF SCIENCE TO HELP SOLVE THE PROBLEMS IN THE WORLD

The Realist Curriculum

Realism and Curriculum

□Developed according to Utility and Needs
□Subjects concerning day to day activities
□Main subjects are – natural science, physical science, health culture, physical exercise, math, geography, history, astronomy

Problem-centered (subject-centered)Practical and useful Highly organized and systematic Physical activity has educational value (Locke)Extensive use of pictures (Comenius)Attention to the complete person (Locke)Use of objects in education (Maria Montessori)Highly organized, separate and systematically arranged (Science, Social Sciences and Mathematics)emphasis on Science, Social Sciences and Mathematics

Realist Methods of Teaching:
Emphasis on critical reasoning through observationSupports accountability and performance-based teachingScientific research and developmentMastery of facts:

Recitation, experimentation, demonstration, drills, exercisesEducation should proceed from simple to complex and from concrete to abstract.Enhanced learning thru direct or indirect experiences: Field trips, lectures, films, TV, audio-visual aids, computer technology & library.Learning is based on facts – analysis – questioning.Vernacular to be the medium of instruction.Precision and order: ringing bells, time periods, daily lesson plans, pre-packaged curriculum materialsChildren should be given positive rewards

Methods of Teaching
- Emphasis on critical reasoning through **observation**
- Supports accountability and **performance-based** teaching
- Scientific **research and development**
- **Mastery of facts**: Recitation, experimentation, demonstration, drills, exercises
- Education should proceed from **simple to complex** and from **concrete to abstract**.

⬜ Realism and the Teacher

A teacher should be educated and well versed with the customs of belief and rights and duties of people, and the trends.He must have full mastery of the knowledge of present life.He must be able to expose and guide the student towards the hard realities of life. (neither pessimist, nor optimist)He must be able to co-relate between utility in daily life and education.He should define simple rules.He should teach subjects in proper order.He needs to find out the interest of the child and to teach accordingly.
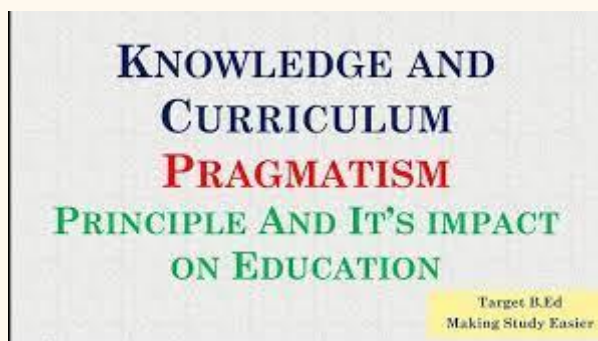
Realism and the Teacher

❑A teacher should be **educated and well versed** with the customs of belief and rights and duties of people, and the trends.

❑He must have full **mastery** of the knowledge of present life.

❑He must be able to **expose** and **guide** the student towards the hard realities of life. (neither pessimist, nor optimist)

☐ School Organization Influenced by Realism

1) School organization would be based on the real needs of society. (not due to politics)2) The opening of science classes in every school is a must.3) Co-education is a natural happening so it cannot be rejected.4) School is the mirror of the society. It is a miniature form of society and it presents the real picture of the society.academic and literary subjects are not sufficient to fulfill the needs of the society.

IMPLICATIONS OF PRAGMATISM IN MODERN EDUCATIONAL SYSTEM

KNOWLEDGE AND CURRICULUM PRAGMATISM PRINCIPLE AND IT'S IMPACT ON EDUCATION

Target B.Ed
Making Study Easier

Education and philosophy are closely inter-related. Philosophy is the corner stone of the foundation of the education. Philosophy answers thousands of questions in the field of education.

Pragmatism is recognized as the native philosophy of America. Historically the Pragmatic approach can be traced to Protagoras, a sophist Philosopher of ancient Greece who said "Man is the measure of all things".

BASIC PRINCIPLES

PRAGMATISM
- Pragmatism is the practical approach to problems.
- Greek word "Pragma" which means activity or the work done.
- Pragmatists believe that reality is constantly changing and that we learn best through applying our experiences and thoughts to problems, as they arise.

Ø   Pragmatists believe that man is primarily a biological and sociological organism. Past, for man is dead and go on. Tomorrow would come with its own problems and with their own problems.

Ø   Human beings are essentially active. Here emphasis is on action and learning by doing. Action is real and ideas are tools.

Ø   There are no absolute values of life. Values are flexible. They change with time and circumstances.

Ø   Mind is dynamic process, which functions within a man. The human mind is the product of change. The growth of personality is the product of action and discovery. Development of personality is possible only in social context.

Ø   Truth is that which works in practical situations. It is workable.

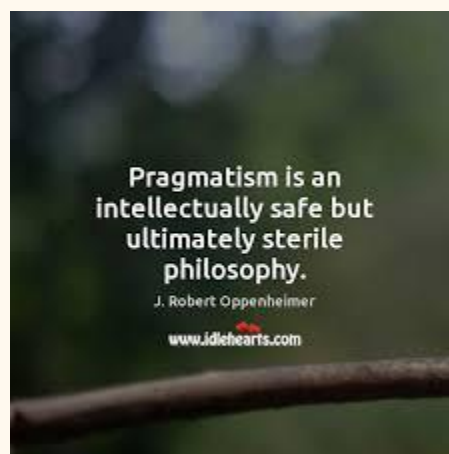Ø   Thought and knowledge emerges from search and enquiry.

Ø   Pragmatism makes activity; the basis of all teaching prefers self activity in the context of co-operative activity.

AIM OF EDUCATION

According to the pragmatic view the function of education is to bring about certain changes in the behaviour of the individual. These changes relate to the physical, intellectual, and the moral development of the human beings. They reflect the growth of the individual, as the process of education goes on and the individual continues growing physically, mentally, and morally. Since this process starts from birth and continues throughout life. Education is broadly conceived as a life-long process.

Pragmatism rejects the idea of accepting eternal truths and fixed principles. Truths are good and proved by human experience. In the process of education values and truths are discovered at each stage and as the individual goes on discovering them he goes on acquiring more and more self-confidence and breadth of vision which is indicative of his growth and realization of some objectives.

Educational aims are not at the end of process of education. They are rather within the process and as the individual go on achieving some educational objectives.


Pragmatism is an intellectually safe but ultimately sterile philosophy.
J. Robert Oppenheimer

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CURRICULUM

Pragmatism stresses experience based curriculum (activity based curriculum).

v It assigns due place to the interests of the child.

v It gives integrated knowledge around a particular problem of life.

v It provides problem solving activities.

v The pragmatists' curriculum consists of totality of experiences that the pupil receives through the manifold activities in the school, in the classroom library, laboratory, and play ground.

v It emphasizes subjects and studies like social studies, physical training, hygiene, mathematics and science.

DISCIPLINE

In pragmatism, there is no place for rewards and punishments. It stresses social discipline. Pragmatism believes that discipline comes through purposive and cooperative activities. According to John Dewey, discipline is the proper use of one's energy and power. It advocates self discipline.

Pragmatism is an intellectually safe but ultimately sterile philosophy.
J. Robert Oppenheimer
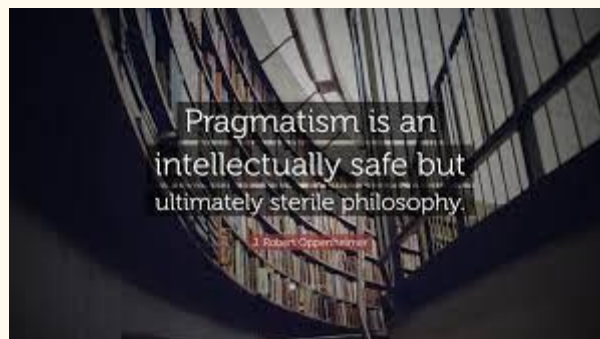
PRAGMATISM AND THE EDUCATIVE PROCESS

Activity is the central point in the whole educative process. In all creative learning two agencies are evolved-the educator and educand. No real learning is conceived without the co-operation between the two to achieve their common purposes and goals. Co-operation of the two in pursuing an activity gives rise to the process of education.

Action is the primordial; unless there is any action, there is no thinking. Real education is not mere imparting of bookish information; real education means pled up in many continues experience or activities. The basis of all teaching is the activity of the child.

METHODS OF TEACHING

v The whole emphasis of method of teaching in Pragmatism is on child, not the book, or the teacher, or the subject

v The dominant interest of the child is "to do and to make".

v The duty of the teacher to teach his pupils to do, rather than to know.

v The method should be flexible and dynamic. It must be adaptable and modifiable to suit the nature of the subject matter and the potentiality of the students.

v The pragmatist's curriculum provides for creative and purposeful activities in the teaching-learning process.

v Pragmatism regards teacher as a helper, guide and philosopher.

v Pragmatist's suggests Project method, consisting of purposeful activity carried out in a social environment, pupils learns by doing.

v Learning by doing makes the pupil creative, confident and co-operative.

v Methods like problem solving, play-way, experimental and laboratory techniques which follows the principles of learning by doing.

IMPLICATIONS OF PRAGMATISM IN   EDUCATION

a) EDUCATION AS LIFE

Old and traditional education is lifeless. To them education is a continuous re-organizing reconstructing, integrating the experience and activities of race. They

want to conserve the worthwhile culture of the past. Real knowledge can be gained only be activity, experiments and real life experience. Thus in order to develop the child fully that he should be provided opportunities to participate more in activities and experiments so that he creates his own values and lead better, richer and happiest life.

LEARNING BY DOING

- Pragmatism believes in experimenting with new methods of teaching. These methods of teaching are devised by the teacher in the light of real life situations.

b) EDUCATION AS GROWTH

The child is to develop and life for the society, so his personality can be best developed in social environment. If it were not for his contact with other peoples he would never achieve a personality at all. The person who interacts with others has the ability to examine one's needs in an objective way and he has the capacity for reflection and intelligent action. They are inconceivable without the give and take of the social environment.

Thus education will be useful if it brings about the growth and development of the individual as well as the society which he lives. Each child is born with inherent capacities, tendencies and aptitudes which are drawn out through education.

c) EDUCATION AS A SOCIAL PROCESS

In the words of Dewey "Education is the social continuity of life". To pragmatist education is life itself and not preparation for life. Thus it wants to clear

to the educator that the four things are inseparable i.e. man and nature, individual and society, mind and body, and thought and action. In the words of Prof. V. R. Tenaja 'The pragmatists wish that the educator should have realisable aims in order to meet the struggle of life in a rational way.

d) **EDUCATION A CONTINUOUS RESTRUCTURING OF   EXPERIENCE**

Education is a process of development. Knowledge changes with circumstances and it gained by continuous experiments and experiences leads to one to another and so on and the area of knowledge is widened. The process of reconstruction of experiences goes on and leads to adjustment and development of the personality. For pragmatists educational process has no end beyond itself. In addition to the individual it is continuous, reorganising, reconstructing and integrating the experiences and the activities of the race.

e) **EDUCATION THE RESPONSIBILITY OF STATE**

Education is the birth right of each individual, so the state should shoulder the responsibility. It is for the state to make the child capable and confident to meet the problems and challenges of life successfully.

LIMITATIONS

It does not raise the question of ultimate reality behind things. According to it whatever is apparent is real. There is no place for spirit or essence. Humanities and cultural activities find no place in the pragmatic scheme of education. It ignores the past as well as the experience of the past. It lays emphasis on the present and the future. It does not provide regular and systematic instructions. It is less practicable in the Indian schools. The curriculum is haphazard. It is difficult to include all the basic skills and knowledge required by the learner. It does not give fixed ideals of education such as education does not help much.

Pragmatism is a matter of will.
The will to believe.
The will to achieve.
The will of the people.

--- Lokling ---

Role of Teacher:

In naturalism the teacher merely is an onlooker. Idealism regards him as an indispensable authority. In pragmatism the teacher is neither of the two, he stands midway. According to pragmatism a teacher is useful even though is not indispensable. The role of the teacher are as follows:

1. In pragmatism the teacher is a friend, philosopher and guide for students.
2. The teacher is not a dictator but only a leader of a group.
3. Teacher should have knowledge of students interest and provide them social environment.
4. Further the teacher should believe in democratic values.
5. The teacher should have knowledge of social conditioning.
6. The teacher should not over shadow the personality of the pupil.

CONCLUSION

Pragmatic philosophy is a practical philosophy, having no fixed or absolute standards. Man always creates new value and education should help him in doing so. Being a practical and utilitarian school of philosophy, pragmatism has influenced education to the maximum extent.

Chapter 3

EDUCATION AND SOCIETY

INTRODUCTION Every society has features which makes it different or unique compared to the other societies. There are varied factors based on which the inhabitants of the society are ranked or positioned in the social ladder. Their respective placement may be rigid or free depending upon the dynamics of the particular society. Education then must be planned and developed according to the rules of the society. There have been various theories on the way social stratification and education works. Education carries the power of increasing the worth of a person. If it is not controlled by a despotic authority, it can be used by the members of the society to better their position in the society. Education in one form or another starts from the moment of birth. And the nature of society then has a major role to play in the way education is utilized. This is why it is important to learn about the nuances related to the manner in which education functions in different societies. In this unit, you will learn about social stratification and education, functions of social stratification, social mobility and education. The meaning and agents of socialization and the concept of modernization and the role of education is also explained in this unit.

SOCIAL STRATIFICATION AND EDUCATION

The similarity among human beings ends with their body structure. In short, we can say that no two individuals are exactly same. They differ from each other in

various important aspects such as appearance, economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values. Due to all these parameters of differentiation, human society is not homogeneous but heterogeneous. In fact, diversity and inequality are inherent in the human society. Human society is stratified everywhere. Let us understand what does stratification imply. Actually, all societies assign roles to their members in terms of superiority, inferiority and equality. This vertical scale of evaluation of people's ability and their placement in strata or levels is called 'stratification'. People in the top stratum enjoy more power, privilege and prestige as compared to those placed in the strata below them. Society Compares and Ranks Individuals and Groups It is natural for members of a group to draw comparisons among individuals while selecting a mate, or employing a worker, or dealing with a neighbor, or developing friendship with an individual. It is also common to compare groups such as castes, races, colleges, cities, and sports teams. These comparisons serve as valuations. When members of a group agree on certain comparisons, their judgments are termed as 'social evaluations'. As stated earlier, all societies differentiate their members in terms of their roles. However, they attach different degrees of importance to different roles. Some roles are given more importance or considered socially more valuable than others. Those discharging highly prestigious roles are rewarded handsomely. With regard to individuals' ranking, we may term stratification as a process of differentiation whereby some people are ranked higher than others. Definitions

 • Ogburn and Nimkoff: 'The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.'

• Gisbert: 'Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.'

• Melvin M. Tumin: Social stratification refers to 'arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or psychic gratification'.

• Lundberg: 'A stratified society is one marked by inequality, by differences among people that are evaluated by them as being "lower" and "higher"

'. • Raymond W. Murry: 'Social stratification is a horizontal division of society into "high" and "lower" social units'. Self-Instructional Material 103 Education and Society NOTES The Universality of Social Stratification No society is free from social stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population. For example, the roles and privileges of army generals differ from those of the soldiers. Similarly, normally the role of adults is to look after children, not the other way round. Some criteria of ranking change with the values of society. Customarily, a society giving equal opportunities to all its members to succeed to any status is not termed as stratified. However, in reality, a purely equalitarian society does not exist, though societies may follow a low or high degree of stratification. Supporting this view, P.A. Sorokin writes in Social Mobility that an 'uncertified society with real equality of its members is a myth which has never been realized in the history of mankind'. Here an apt example is of Russia which attempted to create a 'classless society'. But like societies elsewhere, the Russian society could not avoid ranking people according to their functions. Social Differentiation and Stratification We already know that all societies have some sort of hierarchy in which they place their members in

different positions. Now, we will talk about the concepts on whose basis people are graded or placed in a society's hierarchy. These concepts are—'social differentiation' and 'social stratification'. In social differentiation, people are stratified or classified on the basis of a certain kind of trait which may be: (i) physical or biological such as skin-colour, physical appearance, sex, etc., (ii) social and cultural such as differences in etiquette, manners, values, ideals, ideologies, etc. Social differentiation serves as a sorting process according to which people are graded on the basis of roles and status. Through social stratification, people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status. In some cases, like in caste-based stratification, people's status may become hereditary. Social differentiation may be considered as the first stage preceding stratification of society, that is, sorting and classifying society into groups. However, every differentiation does not lead to stratification in society.

4.2.1 Characteristics of Social Stratification

M.M. Tumin describes the main attributes of social stratification as given below. Social As is clear from its name, stratification is social. It is considered social because it is not based on biological inequalities. Biological traits such as strength, intelligence, age and sex do serve as distinguishing features, but these features are no cause to deprive some sections of society power, property, and prestige in comparison to others. Until considered important socially, biological characteristics do not determine social superiority and inferiority. For example, the physical strength and age are of little help in making a person the manager of an industry unless he has the socially defined traits Self-Instructional 104 Material Education and Society NOTES of a manager. Education, training, experience, personality, character, etc., are considered more important for a manager's profile than his

biological equalities. Tumin also associates the following features with the stratification system: (i) It is governed by social norms and sanctions. (ii) It is likely to be unstable because it may be disturbed by different factors. (iii) It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions. Ancient Historical and archaeological records indicate the presence of stratification even in small wandering bands before the dawn of civilization. Since the ancient times of Plato and Kautilya, social philosophers have been deeply concerned with economic, social and political inequalities. In ancient times, age and sex were the main criteria of stratification. 'Women and children last' was probably the dominant rule of order. Almost all ancient civilizations produce evidence about the differences between rich and poor, powerful and humble, freemen and slaves. Universal In the words of Sorokin, all permanently organized groups are stratified. It implies no society is free from the differences between the rich and the poor or the 'haves' and the 'have-nots'. Even in the 'not literate' societies, stratification is very much present. So, stratification is a worldwide phenomenon. Diverse forms Societies have never followed a single form of stratification. For example, the ancient Roman society was stratified into two groups: the patricians and the plebeians. In India, the ancient Aryan society had four varnas (groups): the Brahmins, Kshatriyas, Vaishyas and Shudras. Freemen and slaves constituted two sections of the ancient Greek society, and the ancient Chinese society was stratified into mandarins, merchants, farmers and soldiers. In modern world, class, caste and estate seem to be the general forms of stratification. In civilized societies, the stratification system is present in more complex forms. Consequential Due to stratification, the things most required or desired by humans are distributed unequally. The two main consequences of the stratification system are: (i) 'life chances' and (ii) 'lifestyles'. Life-chances are more involuntary while lifestyles

reflect differences in preferences, tastes and values of people. Life-chances refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. Lifestyles include such matters as the type of house and residential area one lives in, one's mode of conveyance, education and means of recreation, parents–children's relationships, the kind of books, magazines and TV shows one is exposed to, etc. Self-Instructional Material 105 Education and Society NOTES 4.2.2 Theories of Social Stratification Since the second half of the 19th century, four broad sociological theories have been used to explain and interpret the phenomenon of social stratification. They are:

 • Natural superiority theory

 • Functionalist theory

 • Marxian class conflict theory

 • Weberian multiple hierarchies' theory

 Natural Superiority Theory Natural superiority theory, also referred to as Social Darwinism, was a popular and widely accepted theory of social stratification in the late 19th and early 20th century. The main advocate of Social Darwinism was Herbert Spencer, an English sociologist, who saw social organization as an environment. It is believed that certain individuals and groups had the requisite skills or attributes to compete and to rise in that environment. Others, not so skilled or less competitive, would fail. The Social Darwinists believed that their theory was part of the law of nature. Some other sociologists believed that the social inequality arising out of stratification is biologically based. Such beliefs are often heard in the case of racial stratification where, for example, whites claim biological superiority over the blacks. Even in terms of gender stratification, the underlying

principle is that the men are biologically superior to women. However, the question of a relationship between the biologically based inequality and socially created inequality is difficult to answer. Rousseau refers to biologically based inequality as natural or physical, because it is established by the nature, particularly with respect to the age, health, bodily strength, and the qualities of the mind. In comparison, socially created inequality consists of different privileges, which some men enjoy to the prejudice of others, such as that of being richer, more honoured, or more powerful. However, biologically based inequalities between men are treated as small and relatively unimportant, whereas socially created inequalities provide the major basis for systems of social stratification. Functionalist Theory of Social Stratification The functionalist theory is a theory that is most concerned with how societies maintain order. Generally, the functionalist theorists have tended to stress stability, consensus, and integration in society. Functionalists assume that the society is similar to that of a human body, comprising several parts which form an integrated whole. Like the human body, the society's institutions must function properly to maintain the stability of the entire social system. Further, certain functional prerequisites must be met if the society is to function effectively and in order. Social stratification, therefore, becomes a tool to see how far it meets these functional prerequisites. Talcott Parsons, the leading proponent of the functionalist model, differentiated societies as falling on a continuum between ascribedstatus-based societies and achievement based societies. Societies in which individuals were value based on their family position, sex, race, or other traits of birth are viewed as the traditional end of the continuum. On the other end is the modern society, in which a Self-Instructional 106 Material Education and Society NOTES system of rewards is used to aid in fulfilling a complex division of labour. According to Parsons, more difficult positions that demanded considerable responsibility required a system of rewards to motivate individuals to take them. In

his view, stratification — which is, by definition, social inequality — was both necessary and agreeable. Parsons believed that stratification was necessary to provide rewards for people who would take on the additional responsibility tied to difficult positions, and in his view, stratification was desirable because it allowed the social system to function smoothly. Parsons's ideas on social stratification were further developed by two American sociologists, Kingsley Davis and Wilbert Moore in their essay 'Some Principles of Stratification', published in the American Sociological Review in 1945. They shared the common notions with Parsons in so far as stating that the social stratification is universal, functional, and integral to fulfilling the division of labour in society. According to Davis and Moore, no society is classless or unstratified. Davis and Moore argued that it was necessary and functional for the society to have a varied set of rewards in relation to the varied levels of sacrifices required by some jobs. In other words, there are some jobs that require individuals to possess special talents or to develop special skills. These jobs may also require that the individual filling the position works with utmost care. Therefore, Davis and Moore find it logical that societies developed a system of rewards whereby those jobs requiring the greatest preparation and responsibility are rewarded more highly than other positions. The social order has developed a differentiated system of rewards, which has led to social stratification. Thus, Davis and Moore argue that one of society's most important functional prerequisites is effective role allocation and performance. Namely, all roles must be filled by persons best able to perform them, who have the necessary training for them and who will perform these roles conscientiously. If the duties associated with various positions would be equally present to everyone and all would depend on the same talent and ability, then it would make no difference as to who got into which position. However, it does make a great deal of difference mainly because some positions are inherently more agreeable than others. Davis and Moore

suggest that the importance of a position in a society can be measured in two ways, i.e., the degree to which the position is functionally unique, there being no other position that can perform the work satisfactorily (e.g., a doctor's role is more important than that of a nurse) and then by the degree to which other positions are dependent on the one in question. In sum, Parsons as well as Davis and Moore present a view of structured inequality as being necessary to maintain social order and therefore society's survival, and as being based on general agreement among the members of society. Marxian Theory of Social Stratification The Marxist perspectives generally regard modern society as being divided primarily into two classes—the bourgeoisie and the proletariat—on the basis of property ownership or non-ownership of property. Marx understood classes to be economically determined by the difference between owners of the means of production and non-owning direct producers. Class differences, therefore, are determined by the mode of production. Marx and Frederic Engels have divided history into five distinct epochs of production: primitive communism, Asiatic, ancient Greece and Rome, feudal society, and capitalism. Of these, only the ancient, the feudal and the capitalist phases received special treatment by both Marx and Engels. Ancient society was based on slavery; Self-Instructional Material 107 Education and Society NOTES feudal society was based on serfdom, and capitalism on wage labour. Each of these societies was divided into two major classes: the oppressors and the oppressed, or the exploiters and the exploited. In every case, the exploiters are made up of those who own the means of production but do not produce. The exploited are those who do not own the means of production but are the direct producers of social goods and services. Because the exploited do not own the means of production, they are forced, in order to live, to work for those who own and control the productive conditions of life. The exploiters live by means of the surplus produced by the exploited. As a result, the social mode of production also

reproduces the social relations of production. Thus, the relationship between the exploiters and the exploited is constantly renewed and conserved. The Marxists, therefore, in contrast to the functionalist's regard stratification as a divisive rather than an integrative structure, and the focus was on social strata rather than social inequality in general. Marx also spoke of the hostilities between the two classes. Three terms—class consciousness, class solidarity and class conflict—are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification. Class consciousness is the recognition by a class, such as workers, of the role its members play in the productive process and their relation to the owning class. 'Class solidarity' refers to the degree to which workers collaborate to achieve their political and economic targets. Class conflict is further divided into: (1) the involuntary conflict between the workers and the capitalists for shares in the productive output at a time when class consciousness is not developed; and (2) the conscious, deliberate and collective struggle between the two classes when the workers become aware of their historic role. According to Marx, social change occurs as a sequel to class struggle. Marx said that the revolution of the proletariat will bring an end to the class conflict, i.e., the conflicting interests between the ruling class (bourgeoisie) and the subject class (proletariat). The Weberian Theory of Social Stratification The work of the German sociologist Max Weber represents one of the important developments in the stratification theory. According to Weber, stratification is based on the three types of social formation, namely class, status and power or party. Property differences generate classes, power differences generate political parties and prestige differences generate status groupings or strata. Like Marx, Weber sees class in economic terms, classes as a group of individuals who share the same position in the market economy. Weber distinguishes four class groups in the capitalist society:

• Propertied upper class

• Property-less white-collar workers

• Petty bourgeoisie

• Manual working class in his analysis of class, Weber differs from Marx on some important grounds. For instance, Weber says that the factors other than ownership or non-ownership of property are significant in the class formation and he rejects the Marxist view of the inevitability of the proletariat revolution. Weber also disagrees with the Marxist view that political power is derived from the economic power. He says that groups form because their members share a similar status situation. While 'class' refers to the unequal distribution of economic rewards, 'status' refers to the unequal distribution of social honor. Weber also looks at 'parties' or groups which are specifically concerned with influencing policies and making decisions in the interests of their membership. Self-Instructional 108 Material Education and Society NOTES

4.2.3 Types and Functions of Social Stratification

The nature, form, intensity and magnitude of social mobility depend on the nature and the type of social stratification. Class and caste are the two main types of stratification. In both the systems, the same kinds of opportunities are not provided for social mobility. Because, in both the societies, the factors that determine the statuses of the individuals differ radically. There is a close link between the way in which individuals obtain their statuses and the nature of social mobility. In the caste system, the status is determined by birth. Since birth cannot be changed, the status which is determined on the basis of birth cannot be changed. For example, a Harijan cannot attain the status of a Vokkaliga, or Lingayat or Brahmin. Similarly, a Brahmin, is born a Brahmin and dies a Brahmin. Caste statuses cannot be

changed. Hence, the caste as a form of social stratification does not facilitate vertical society, the 'immobile' society. In a class system, opportunities are provided for social mobility. Here, the status is determined mainly by the talents, intelligence, wealth and achievements of the persons. The status is not ascribed by birth but 'achieved' by individual attempts. For example, by his endless efforts and struggles a laborer may become the owner of a factory, a salesman of a business house, the owner of a business firm, and so on. There is a scope for the improvement of the social status in the class system. Hence, the class system is called an 'open system', and the open-class society, the 'mobile' society. As and when the society becomes more and more complex, and the life of its members improves, individuals may find better opportunities for the expression of their abilities and talents. But in no society can all the deserving individuals obtain statuses of their liking, desires and expectations. As Sorokin has pointed out in 'Social Mobility': only in an ideal society all the individuals get employments and statuses in accordance with their capacities. At the same time, it is not possible to confine people to their status when once they occupy or assume a status without going away from it, or changing it in any manner. For example, even in a so-called 'immobile' society like India, though a Harijan cannot change his caste-status, he can change his educational, economic, employment and political status. In this sense, there are no completely open and mobile societies and completely 'closed' and 'immobile' societies. Types of Social Stratification This section will examine three major systems of social stratification—slavery, social castes, and the social classes. These systems can be seen as ideal types for analytical purposes. It may be pointed out that any social stratification system may include elements of more than one type.

(i)   Slavery

The most radical, legalized, social inequality for individuals or groups is slavery. The most unique feature of this crushing system of stratification is that one human being owns another. These individuals are treated as possessions, just like household pets or appliances. Slavery has been practised in different forms. In ancient Greece, the main source of slaves consisted of captives of war and piracy. Though the slave status could be inherited, it was not permanent. A person's status might be changed depending on the outcome of the military conflict between kingdoms. On the other hand, in the United States and Latin America, racial and legal barriers were established to prevent the freeing of slaves. In other words, in whatever form it existed, it had required extensive use of coercion in order to maintain the privileges of slave owners. Self-Instructional Material 109 Education and Society NOTES

(ii)   Social Class

A social class is a group of individuals who have more or less a similar wealth. The possession of wealth enables the individual to obtain those goods and services that are scarce and are valued by others. These goods and services differ from society to society. In a traditional society, the wealthy person may buy land and gold while in modern society he may invest in the stock market or buy luxurious cars or go aboard for vacations. Wealth allows the person to create more wealth, if he invests it prudently. Most modern societies have class-based stratification. However, many features of traditional stratification may be observed in modern societies such as elements of caste system and feudalism found in India. But with economic development, class-based stratification is becoming increasingly important.

Class is a Relatively Open Stratification System

Any society is said to be relatively open or closed depending on the number of opportunities available to its members for upward social mobility. Equally important, is the attitude of the society towards the mobility of its members. If the society offers a large number of opportunities and encourages members to achieve higher positions, then the society can be called an 'open stratification society'. On the other hand, if the society has a limited number of opportunities for upward mobility and its normative values prohibit its members from achieving higher positions, then that society is called a 'closed stratification society'. Along with development, the system of stratification becomes open and achievement oriented. The class system is a form of open stratification system. An individual with his achievements can gain entry to a higher class and acquire prestige. There are examples of individuals who by their hard work and achievements rose from poverty and became millionaires. Modern society appreciates such individuals as they are seen as models for others. Social mobility in modern societies is based on intelligence, merit, competence and achievement of individuals. However, in every society, in spite of the openness, factors like socio-economic background, parental status and resources, social networks and various ascribed factors play an important role in determining individual motivation, achievement and the availability of opportunities. Since these factors are not in control of the individual and cannot be easily modified to his advantage, it cannot be said that modern societies are fully achievement oriented and open. That is why we have said class-based societies are relatively open, that is, in relation to other societies. We will shortly study the caste system, which is a relatively closed stratification system. Social hierarchy in traditional societies is formed by ascription while in class-based societies, achievement plays an important role. In other words, the difference

between traditional and modern social hierarchies lies in the difference between (status ascribed and status achieved being) the bases social stratification. Traditional social hierarchies are based on ascribed states, while modern social hierarchies are based on the achieved status. The level of competition in modern society is high and only the fittest can survive. Social workers have to remember two consequences of an achievement-based society. Since achievement is stressed, failures of an individual are looked down upon by others and they lose their self-esteem. You may have read in the newspapers about school children committing suicide after failing in school exams. It is the desire for high achievement and fulfilling the high expectations of others that pressurize vulnerable students to take this extreme step. Secondly, an achievement-based society should provide the minimum facilities of health, education and housing to individuals to make them fit for competition. In countries like India, we find that these essential facilities are not provided to all and many people are unable to compete with others on an equal basis. This makes the social situation unfair to these people. The government and voluntary organizations implement welfare and development programs to enable disadvantaged people to enter the mainstream of society.

Functions of Social Stratification

The glimpse of the cultures of the world reveals that no society is 'classless', that is, uncertified. All the known established societies of the world are stratified in one way or the other. According to Wilbert Moore and Kingsley Davis, the stratification system evolved in all the societies due to the functional necessity. As they have pointed out, the main functional necessity of the system is: '…the requirement faced by any society of placing and motivating individuals in the social structure… Social inequality is thus an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled

by the most qualified persons'. As analysed by H.M. Johnson, certain things here can be noted about the 'functional necessity' of the class stratification system.

• Encourages Hard Work One of the main functions of class stratification is to induce people to work hard to live up to the values. Those who best fulfil the values of a particular society are normally rewarded with greater prestige and social acceptance by others. It is known that occupations are ranked high, if their functions are high important and the required personnel is very scarce. Hard work, prolonged training and heavy burden of responsibility are associated with such occupational positions. People undertaking such works are rewarded with money, prestige, comforts, etc. Still we cannot say that all those positions which are regarded as important are adequately compensated for.

• Ensures Circulation of Elites To some extent, class stratification helps to ensure what is often called 'the circulation of the elite'. When a high degree of prestige, comforts and other rewards are offered for certain positions, there will be some competition for them. This process of competition helps to ensure that the more efficient people are able to rise to the top, where their ability can best be used.

• Serves an Economic Function The competitive aspect has a kind of economic function in that it helps to ensure the rational use of available talent. It is also functionally necessary to offer differential rewards if the positions at the top are largely ascribed as it is in the case of the caste system. Even in the caste system, the people at the top can lose their prestige, if they fail to maintain certain standards. Hence, differential rewards provide the incentives for the upper classes to work at maintaining their positions.

• Prevents Waste of Resources The stratification system prevents the waste of scarce resources. The men in the elite class actually possess scarce and socially

valued abilities and qualities, whether these are inherited or acquired. Because of their possession of these qualities their enjoyment of some privileges such as extra comfort and immunity from doing menial work, are functionally justified. It becomes functionally beneficial for the society to make use of their talents without being wasted. For example, it would be a waste to pour the resources of society into the training of doctors and engineers, and then make them work as peons and attendants. When once certain individuals are chosen and are trained for certain difficult positions, it would be dysfunctional to waste their time and energy on tasks for which there is enough manpower.

• Stabilizes and Reinforces the Attitudes and Skills Members of a class normally try to limit their relations to their own class. More intimate relationships are mostly found between fellow class-members. Even this tendency has its own function. It tends to stabilize and reinforce the attitudes and skills that may be the basis of upper-class position. Those who have similar values and interests tend to associate comfortably with one another. Their frequent association itself confirms their common values and interests.

• Helps to Pursue Different Professions or Jobs The values, attitudes and qualities of different classes do differ. This difference is also functional for society to some extent because society needs manual as well as non-manual workers. Many jobs are not attractive to highly trained or 'refined' people for they are socialized to aspire for certain other jobs. Because of the early influence of family and socialization the individuals imbibe in them certain values, attitudes and qualities relevant to the social class to which they belong. This will influence their selection of jobs. Social Control Further, to the extent that 'lower class's cultural characteristics are essential to society, the classes are, of course, functional. In fact, certain amount of mutual antagonism between social classes is also functional. To

some extent, upper-class and lower-class groups can act as negative reference groups for each other. Thus, they act as a means of social control also. Controlling Effect on the 'Shady' World Class stratification has another social control function. Even in the 'shady' world of gamblers and in the underworld of lower criminals, black-marketers, racketeers, smugglers, etc., the legitimate class structure has got respectability. They know that money is not substitute for prestige but only a compensation for renouncing it. Hence instead of continuing in a profitable shady career, such people want to gain respectability for their money and for their children and they try to enter legitimate fields and become philanthropists and patrons of the arts. Thus, the legitimate class structure continues to attract the shady classes and the underworld. This attraction exerts a social control function.

Chapter 4

EDUCATION AND SOCIAL CHANGE

Society' can be said to be the sum total of people living in a community. Since, humans differ in their thoughts and ideas from one another, the society acts a composite whole representing the collective set of values held by that particular community. There are various different components of this society as a unit. Education is one of the most important element as it moulds and changes the way in which ideas, agendas, thoughts and discoveries are perceived. It affects the children of the society directly by taking up social issues and putting them under scrutiny as well as trying to come up with solutions to the pertaining problems. But the changes in the composite whole (society) too affects the way in which the education is imparted. This is why education in relation to the society must be studied. In this unit, you will learn about the concept and characteristics of social change, factors influencing social change, role of education as an instrument of social change and the salient features of tribal culture in Arunachal Pradesh.

CONCEPT AND CHARACTERISTICS OF SOCIAL CHANGE

Social changes are the changes that occur in various components of socialization for whatever reasons and circumstances. Social change is the most operative aspect of the society. Definition of Social Change Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization, and are variations from accepted modes of life existing in a society from time to time. Society is dynamic, it grows and it grows through social change caused by various circumstances and reasons over a period of time. Social change is in fact, a variation in perception between generations separated by time and space. But, does it not make social change as good as cultural change? Are social changes and cultural changes not integrally related? In short could there be any social change without corresponding cultural change, and vice versa? 'Social change' indicates the changes that take place in human interactions or interrelationships. Society is regarded as a 'web of social relationships' and in that sense social change refers to change in the system of social relationships. It is the alteration or modification of the structure and function of any system. For example, change in interpersonal relationships, inter-caste and inter-community marriage, change in family type from joint-living to nuclear households, etc., can be called social change. Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg, a British Sociologist, 'Social change is the change in social structure, i.e., the size of a society, the composition or balance of its parts or the type of its organization. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' Here, he talks about two types of changes: changes in the structure of society and changes in the values system of society. However, these two types of changes should not be

treated separately because a change in one brings on changes in the other, as a change in the attitude of people may bring about changes in the social structure and vice versa. Describing it as a part of 'cultural change', Kingsley Davis an American sociologist, says, 'Social change is meant only such alterations as occur in social organizations, i.e., the structure and function of society'. The renowned sociologist, Macionis defines social change as the 'transformation in the organization of society and in patterns of thought and behavior over time'. So, it can be summarized from the above definitions that almost all the authors while defining social change, give emphasis on social relationships, social organizations, social patterns and values. Social change, therefore, is change in the societal system as a whole.

5.2.1 Nature of Social Change

Following the meaning and analysis of the concept, the features of social change can be discussed as given below:

1. **Social change is universal:**
    As discussed in the previous section, social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.

2. **Social change is continuous:**
    Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.

3. **Social change may produce chain reactions:**

Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. The change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly, improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.

 4. Social change may be planned or unplanned:

Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programs and may determine the degree and direction of change. The Government of India after independence devised several socioeconomic developmental programs to bring the country out of poverty and unemployment through the broader provision of Five Year Plans. The country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems since independence. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis and volcanic eruptions belong to this category.

5. Social change

is temporal and directional: Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place. Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.

6. Social change is value-neutral:

The concept of social change is not value laden or judgmental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

5.2.2 Forms of Social Change

There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change. However, different types of change are discussed below for better understanding of the concept.

1. **Social change and cultural change:**

    Social and cultural changes are often regarded as the same and denote similar kind of change. However, there are differences between the two. 'Social' refers to the interactions and interrelationship between people.' 'Culture' on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. Material culture consists of manufacturing objects and tools like automobiles, furniture,

buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. Non-material culture includes belief systems, values, mores, norms, habits, language, etc. The concept of culture relates to the body of knowledge and techniques and values through which a society directs and expresses its life as an interacting entity (B.B Mohanty, Indian sociologist). So, the change in social relationships, human interactions, modifications in role expectations and role performance, etc. are regarded as social change, whereas changes in human artifacts, beliefs, values, body of knowledge, etc. are called cultural change. Culture changes through time and it spreads from place to place and group to group. In the span of time since the Second World War began, immense changes have taken place. Television, since the experimental stage before the war, has entered almost every living room in the world. From the first atomic reaction in the early decades of 20th century, we have progressed to space capsules and satellites and in a few short post-war years, plastics and synthetic fabrics, wash and-wear clothes, stretch socks, automatic washers, dishwashers, clothes driers, food freezers and packaged mixes have changed the housewife's fate. It is important to mention here that sometimes changes that occur in a cultural system don't go smooth and face maladjustment with other parts of the system. Such a situation is termed as 'cultural lag'. Defining the concept, Ogburn, wrote, 'A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously.' However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile, telephone

and internet has had far-reaching consequences on interpersonal relationships. Thus, cultural change positively affects social change and change in a society comes through both social and cultural changes. As Kingsley Davis stated, cultural change is broader than social change and social change is only a part of it. All social changes are cultural changes, but not vice-versa. Those cultural changes that affect social organizations and human interpersonal relations can be called as social changes.

2. Social change and social progress:

Progress is a change in a desirable direction. It can also be referred to as change for the better. It involves value judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value laden concept. It has been discussed before that change can be planned and unplanned. Nonetheless, progress is always planned and ideally fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain.

2. **Social change and social evolution:**

The use of word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic evolution' which denotes the evolution of all kinds of organisms. Social evolution, on the other hand, refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the

idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world. Evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, evolution, unlike change is a continuous process. Third, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Fourth, social change can be planned or unplanned but evolution is an automatic process. Firth, social change is a value-neutral concept, whereas evolution is value-loaded. Sixth, there can be slow or fast social change, but evolution is always a slow process. Any kind of change that we witness in the society can come under the broader definition of either social or cultural change. However, some specific variety of change can also be discussed here, although they come under the umbrella term of social or cultural change.

• Demographic change: Demography deals with the size, distribution, growth, etc., of population over a period of time. Demographic change is change in the patterns of fertility, mortality, age structure, migration, etc. High fertility or high mortality can have important implications in any society. The same can happen if the rates of such indicators are too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to greater use of natural resources and affects

environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programs following which there was a decrease in the population growth rate. The small family norm has introduced change in the social relationships between husband and wife, parents and children, the status of women and so on.

• Technological change: The human civilization is moving from the most rudimentary technology of bow and arrow to the modern and highly sophisticated instruments of the present day. The invention of computers, internet, mobile phones, jet planes, atomic bomb and discoveries made by men like Vasco da Gama and Columbus have changed the socio-cultural space of the modern man dramatically. Ancient man walked on bare feet, then came the bullock cart which moved comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of Green Revolution in India that ensured massive increase in food grains like rice and wheat managed the hunger situation in the country quite well. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business. The modern means of entertainment and communication like TV, radio, Internet, and cell phones have drastically changed the family life in India and substantially affected the role of women in society. Not only are they empowered and

emancipated but also the husbandwife ties are now being seen as that of co-partners rather than that of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, still phenomenal improvement in this respect cannot be ignored. • Economic change: Economy plays a cardinal role in man's daily life. Noted sociologist and philosopher, Karl Marx pointed out the significance of economy as a factor in social change. He propounded that economy which constitutes the means of production like labor, instruments, and the relations of production is the infrastructure and all others like family, legal system, education, religion and polity are the superstructure. As he says, a conflict between the oppressor and the oppressed, haves and the have-nots brings change in the society and the society transforms to a new mode of production. In this manner, Marx says, society gets transformed from primitive communism to slavery, slavery to feudalism, from feudalism to capitalism and from capitalism, Marx predicted, socialism a classless society will emerge. In the Indian society, industrial economy brought enormous change in the lives of people. Not only did it change the occupation structure in the society but, also it affected inter-personal relationships. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families to nuclear households. India, once an agricultural economy, is now manufacturing industrial products to emerge a world leader in producing software, making it a service economy. The software giants like Infosys, Wipro and TCS are renowned the world over. So the economic change is one of the important forms of social change.

Chapter 5

Agencies of Education

The very concept of the agencies of education describes the various support systems of the process of education. For example, good visual, acoustic, intellectual and supportive surroundings are means to good and sound learning. As a result, an individual with all such faculties and facilities gains considerable knowledge and understanding of countless issues regarding self and contiguous environment. With this exercise an individual gains certain qualities, capabilities and perception regarding self, which makes him a better human being. Hence, it may be said that education is an activity which is self-supportive in some means and externally motivated in other aspects. This discussion reveals the role of individual and external faculties supporting the process of education.

Internal agencies of education

Thinkers like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi felt that more than externally, education emerges from within. Teacher, books and schools are mere stimuli which make the individual respond and gain experience out of the activity. Upon the individual gains of education, Sri Aurobindo considers education as helping the growing soul to draw out that is in itself. Aadi Shankaracharya also supports Aurobindo by saying that 'education is realization of the self, The view of Swami Vivekananda also supports the previous standings by saying 'education is the manifestation of divine perfection already existing in man. Education means, 'the complete exposition of man's complete individuality'. All these views and thoughts declare that education is individually supported activity. Without active involvement of the individual, there is no possibility of education and knowledge generation. Hence, it may be said that education is the process of unfolding of inner capabilities through scholastic and co-scholastic experiences of an individual.

External agencies of education

As already mentioned, education is self-motivated activity but it cannot prevail without external stimuli and support. This support is very important and decisive with regard to the acquisition, assimilation and understanding of knowledge and its application in practical terms. Since birth, a child lives amidst several individuals of family, neighborhood and society. While growing up, the individual comes in close contact with friends, peer group, school, society, media, bazaar, temple, festivals and various socio-political organizations. All these factors enhances his knowledge, experience, learning, art of living, philosophy and makes him a socialized individual and a valuable citizen of the nation and the world. The role of some of these agencies of education is so important that it needs proper attention at this verge. A brief introduction to the prominent agencies of education and their contribution in personality development is explained hereunder:

1. Family:

    Family is the oldest, basic and fundamental unit of human society. By family, we mean a system of relationship existing between parents and children

Functions of family include physical, emotional, lingual, mental, social, moral and religious development. It also helps in the development of innate tendencies, character, interests, habits, individuality and transmission of culture. Accepting the importance of home in a child's life Maria Montessori called the school as home. Illustrating the importance of family as an agency of education, Pestolozzi has stated that 'Home is child's first school'. Similarly, Mazzinni mentioned that 'Child's first training in citizenship is in the mother's lap and father affection'. Hence, it is clear that family is an important agency of education of an individual. As far as specific mentioning of the contents of education delivered by the family is concerned, it may be said that the attributes of health, self-concept, self-esteem, behavior-pattern, values, culture, habits, hobbies, religion, outlook and philosophy

are given by the family by direct or indirect, overt or covert means of instruction and interaction.

2. Peer group:

A peer group is a group of friends that a certain person will try to impress to get their bond, social status, and interests. Developmental psychologists Vygotsky, Piaget, and Sullivan have all argued that peer relationships provide a unique context for cognitive, social, and emotional development with equality, reciprocity, cooperation and intimacy maturing and enhancing children's reasoning abilities and concern for others. Peer groups are an important influence throughout one's life, but they are more critical during the developmental years of childhood and adolescence. There are often controversies about the influence of a peer group versus parental influence, particularly during adolescence. Recent studies show that parents continue to have a significant influence, even during adolescence, a reassuring finding for many parents. It appears that the power of the peer group becomes more important when the family relationships are not close or supportive.

3. Peer pressure:

The term 'peer pressure' is often used to describe instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers. Taking up smoking or consuming alcohol underage are two of the best known examples. In spite of the often negative connotations of the term, peer pressure can be used positively.

4. School:

The word school is derived from Greek word 'skhole', originally meaning 'leisure', and also 'that in which leisure is employed'. School is a place where children go to get education. School is an educational institution offering studies at

different levels to groups of pupils of various ages; instruction may be given by one or more teachers. It may be contained in a single structure or a group of separate buildings; may be under private or public auspices. School is an institution designed to allow and encourage students to learn, under the supervision of teachers. The common qualities offered by school for personal and academic development of children may be listed as pronunciation / accent of language, self-concept, self-esteem, behaviour-pattern, values and culture, hobbies and principles like regularity, punctuality, discipline; life skills such as critical thinking, analysings peer and media influences, attitudes, values, social norms and beliefs, identifying relevant information and information sources.

Among the personality enhancement task of schools, the skills for increasing internal locus of control, self-esteem and confidence-building skills, self-awareness skills including awareness of rights, influences, values, attitudes, strengths and weaknesses, goal-setting skills, self-evaluation, self-assessment, and self-monitoring skills, skills for managing feelings anger management, dealing with grief and anxiety, coping skills for dealing with loss, abuse, trauma, etc., are provided by the schools through different curricular and co-curricular activities. Schools also are important centers for the inculcation of skills for managing stress, time management, positive thinking, relaxation techniques; interpersonal communication skills like verbal and nonverbal communication, active listening, expressing feelings; giving feedback (without blaming) and receiving feedback, negotiation and refusal skills like negotiation and conflict management, assertiveness skills, refusal skills; empathy like the ability to listen to and understand others, needs and circumstances and express that understanding; cooperation and teamwork like expressing respect for others' contributions and different styles, assessing one's own abilities and contributing to the group;

advocacy skills like skills of influence and persuasion, networking and motivation skills, outlook and philosophy. The superego qualities of universal brotherhood, humanity, equality, justice, secularism etc. are also the outcome of school learning. Hence, it is established that school is certainly an agency of overhauling of human personality.

5. Society:

It is a group of people connected to one another by shared customs, institutions, culture and, to a lesser extent, territory. Society is a group of humans broadly distinguished from other groups by mutual interests, participation in characteristic relationships, shared institutions and a common culture. Society is dynamic. It grows and changes with time. Maintaining its basic structure intact, a society develops and transforms its cultural heritage. Qualities offered by the society for personal and academic development of children are almost same as promoted by other agencies. The prominent among them may be listed as language, behaviour-pattern, values, culture, habits, outlook, preferences, thought-pattern; social skills like cooperation, empathy, etc.; understanding and coping with diversity, dressing sense; constraints, i.e. dos and don'ts; traditions and behaviour; faith and beliefs, celebrations and social skills like singing, dancing, cooking, dressing, arts and crafts, etc.

6. Mass media:

Young people are in a stage of life where they want to be accepted by their peers, they want to be loved and be successful. The media creates the ideal image of impressive men and women and tells about the characteristics of a successful person. Media uses such influencing instruments that children get fascinated by them immediately and start demanding the same without contemplating the

positives and negatives of it. Smoking, sex, purchasing branded items and copying current fashion trends are apparent examples of media influence. The media has a huge effect on the society and also on the public opinion. They can shape the public opinion in different ways depending on what is the objective. Psychological research has shown three major negative effects of media on children.

• Children may become less sensitive to the pain and suffering of others

• Children may be more fearful of the world around them

• Children may be more likely to behave in aggressive or harmful ways towards others

Television is also blamed for children being unable to distinguish between fantasy and reality. Teachers spend hours helping students 'unlearn' what TV has taught them. Children who are prematurely exposed to fear, violence and hatred, have problems later on, because their natural development into loving adults had been disrupted and confused. Even then there are several qualities which are offered by mass-media for personal and academic development of children. These include knowledge and information regarding social, political, economic, human issues, understanding of society, trends, costumes, views, feelings and diversity, current trends regarding language, fashion, behavior, jobs, education, travel, and the worldview state of plurality.

State:

It is a self-governing political entity bearing four components of land, people, governance and sovereignty. It exercises strong influence on the quality of life of the group of people living in that particular territory. The agency of state has a two-pronged effect upon the personality and life of children. One of them is the direct effect through administrative means and indirect effect by the means of policy

making and execution of the legislations. Some prominent qualities imparted by the State for personal and academic development of children by direct method are offered through education. Commissions, Committees, Ministry of Human Resource Development, education ministries of states, Municipal Corporations and local self-governments running educational institutions at various levels. Along with the education, policies of the Central and State governments regarding the content, methodology, infrastructure and human resource for educational institutions also lay due effect upon the personality development and professional growth of individuals. Funding and management of schools, higher educational institutions, training and management institutions also has unending consequences upon the growth and development of the future citizens of the nation. The State also affects the course of personality development of its citizens through indirect means. This effect is laid through the policies of other ministries influencing job opportunities, current extant and establishment of industries. Contracts and collaborations with other nations, which open opportunities for academics and earning also lay far reaching consequences upon the lives of individuals.

1.3.4 Dimensions of Education

1.3.5 There are different dimensions of education. Let us briefly discuss them here: Narrow meaning of education Though education happens to be an instrument for the all-round development of individuals but as per the objective there may be a narrow dimension of this activity. This contraction of the dimension of education may be on several issues like academic attainment, professional development, skill enhancement and accomplishment of discipline to explain the nature of the narrow sense of education G.S. Mill has stated that 'the culture which each generation purposefully gives to those who are to be its successors, in order to qualify

them for at least keeping up and if possible, for raising the level of improvement which has been attained.' Thus, it may be said that education in narrow sense means a conscious and deliberate process, planned to modify the behavior of the individuals in desirable and socially supported channels and to bring about in them the specific knowledge, understanding and skills.

1.3.6 The characteristics of the narrow dimension of education may be listed as:
• This type of education is imparted through the institutions specially planned for this.
• It is the deliberate, conscious and systematic influence exerted by the mature person i.e. teacher on the immature person or student.
• It is limited to the delivery and practice of the preset syllabi through classroom activities.
 • This type of education is intentional rather incidental. There is limited scope for informal learning.
 • This system of education considers learning as an accumulation of knowledge, information and details of experiences of the human kind in the history.
• The example of this type of education may be sought in the traditional setups of education such as Buddhist and medieval systems of education where the activity of education was limited to the achievement of pre decided goals.
• Control redirection and sublimation of instincts, character formation and moral development, preparation for life, inculcation of social feelings and satisfaction of needs and achievements of material as well as metaphysical prosperities may be names as the chief objectives of such learning. Broader meaning of education The broader meaning of education is a novel concept

and refers to the expansion of the dimensions of education covering scholastic and co-scholastic areas of learning and experiencing. This type of learning broadens our outlook and deepens our insight towards the educational activities in classrooms and schools. The broader concept of education may include the physical, mental, intellectual, cultural, ethical, moral, social, political, religious and spiritual dimensions of individual personality. The wider dimension of education is well-defined by the noted educationist sir R.C. Lodge 'In the wider sense, all experiences of educants in schools are said to be educative. The bite of a mosquito, the taste of watermelon, the experience of falling in love, of flying in airplane and of being in a storm in a small boat; all such experiences have a direct educative effect on us.' The child educates the parents, the pupil educates his teachers; everyone we may say think or do educates us no less than what is said or done to us by other beings, animate or inanimate. Thus, it may be concluded that education in wider sense is life and life is education as well. The broad concept of education is helpful in achieving the social and national goals of education. These goals are related to the understanding of society, contribution towards social good through widening of contemplation, feeling of equality and understanding other's feelings, needs and psychology. Further, the national perspective of education demands for more literate, vigil, conscious and intelligent citizen force who have the inculcation of civil duties, availability of skilled and who could fill up the increasing demand of man-power. The development of national consciousness is the most important demand of broader education. Illustrating the broad concept of broad education, John Stuart Mill says that not only does education include whatever we do for ourselves and whatever is done by others for us for the express purpose of bringing us somewhat

nearer to the perfection of our nature, it does more, in its larger acceptance, it comprehends even the indirect effects produced on character and on human faculties, by things of which the direct purposes are quite different, by laws, by forms of government, by the industrial arts, by the modes of social life, not even by physical facts not dependent on human will, by climate, soil and local position.

1.3.5 Interrelation between Philosophy and Education

There is a strong interrelation between philosophy and education. Philosophy guides the path of education. Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation. Taking them as two sides of the same coin; philosophy happens to be the contemplative side and education as the active side. Philosophy provides aims and objectives to education and education, on the other side, makes them practical. Almost all great philosophers have also been great educators. All the basic questions of education such as aims of education, curriculum, methods of teaching, the content, role of teacher, methods of teaching, discipline etc. are still determined by the philosophy. To further explore the interrelation between philosophy and education a point-to-point reference is presented hereunder:

• Philosophy begins with learning and develops learning: Observation, contemplation and fact finding are the basic processes in philosophical development. All these activities are related to education. Thus, it may be said that philosophy starts with learning, continues with learning and enhances the process of learning. Education, on the other hand, takes direction from philosophy in deciding all the important points of its course.

• Philosophical principles of learning are adopted by education: Many learning principles developed by the philosophy in the past are still used in

the development and transformation of learning in schools. These principles include discussion, question and answer, lecturing, contemplation, logical thinking and experimenting. In this aspect, education owes much to philosophy. Education, on the other hand, has contributed much towards the developing the novel learning methods and contributed towards developing advanced methods of philosophical inquiry.

 • Philosophy is contemplative and education is applicative: History proves that all the life changing principles developed by philosophy are adopted by education. The Vedic, Buddhist and Muslim educational systems which prevailed in India in different time periods of history adopted the philosophical principles of their own, practically and religiously.

• The absolutism of philosophy is balanced by education: Many principles of philosophy have been too ideal to be implemented practically. For example, philosophy would say that oneness in thinking, speaking and doing is the truth. But, the well accepted fact is that such, practice is too high a goal for an average human being. In such cases, education provides the guidance and examples.

 • Education as a means to dissolve the conservative disputes of philosophy: The dispute between the structure and principles of natural, idealistic, humanistic and pragmatic theories of philosophies is as old as the emergence of these theories. The originators and followers of these theories could do nothing to bring harmony among the basic principles of the existing theories. But the modern education system is wise enough to accept the suitable principles of different educational philosophies quite harmoniously. In any system of schooling, we may easily observe the principles of natural, idealistic, humanistic, pragmatic and other prominent theories working for the good of the education and the educate.

• Philosophy and education are both working for the human good: Philosophy, since its beginning, has done much to make human life more and more contemplative and contented. It has suggested that man should be more and more contemplative and give importance to the basic realities of life. Philosophy has inspired man to live an ideal life with being driven away by worldly pleasures. Education is another inspiring agent to guide mankind towards the ultimate good. Education takes the help of philosophy in taking the principles and examples of ultimate goal of life and ensuring their implementation in the real life. Hence, the ultimate objective of both education and philosophy is one and the same and that is the welfare of human kind.

• There is a direct correlation between the philosophical opinions and educational practices: Psychologists who study human personality recognize that a personality can be broken down into certain factors or dispositions. A cluster of statements to which someone assents can be highly correlated with a cluster of actions in which he engages. It would seem reasonable that there should be a correlation between the advocacy of a set of philosophical opinions and the tendency for an educational practitioner to behave in a certain way in the classroom or administrative situation. Furthermore, if particular philosophical doctrines are correlated with particular personality characteristics, we would expect that each major personality type is correlated with a major philosophical system. Empirical studies have actually been done which tend to confirm these predictions.

• Philosophy and education as cultural institutions: Both education and philosophy are correlated as verbalization and manifestation of the spirit of a culture. Since the ethos of a culture is the culmination of all its institutions, a change in one institution, i.e. either philosophy or education,

may produce a corresponding change in one or more other institutions. If philosophy is viewed as utopian, then it performs its classical function by promoting a reconstruction of the social and educational order in conformity to the tenets of some great Truth. If philosophy is viewed as ideological, then it serves as a verbal battleground between the expressed rationalizations of vested interests. In both the cases, philosophy acts as an agent to the survival of the culture. Education, on the other side, is also an agency of ensuring the enculturation of the upcoming generations studying in schools. From the above discussion, it is evident that there is an overt and inter-dependent relationship between education and philosophy. Both of these not only support each other, but also fulfill the diverse needs of people with different personality types. This correlation is so time-tested and reliable that there is no sign of imbalance between the two since the prehistoric time till date. It must therefore be accepted that philosophy and education are mutually dependent and complementary in all areas of their existence.

Chapter 6

GROWTH AND DEVELOPMENT

CONCEPT OF GROWTH AND DEVELOPMENT AND THEIR IMPLICATIONS IN EDUCATION

Growth and development have been interchangeably used by most of the developmental psychologists because both the processes are interrelated and interdependent on each other. It is difficult to differentiate the contribution of either of them in the development of the personality of an individual. However, some psychologists define growth as an indicative of increase in the bodily dimensions: height and weight, which are generally confined to

quantitative changes. Arnold Gesell, an American child psychologist, wrote, '. . . Growth is a function of the organism rather than of the environment as such: The environment furnishes the foil and the milieu for the manifestations of development, but these manifestations come from inner compulsion and are primarily organized by inherent inner mechanics and by an intrinsic physiology of development. The very plasticity of growth requires that there be limiting and regulatory mechanisms. Growth is a process so intricate and so sensitive that there must be powerful stabilizing factors, intrinsic rather than extrinsic, which preserve the balance of the total pattern and direction of the growth trend. Maturation is, in a sense, a name for this regulatory mechanism.' Development can be defined as the emerging and expanding of capacities of the individual to provide greater facility in functioning, such as development of motor ability from uncertain steps to proficiency in games. Development as a matter of fact is achieved through growth. Development refers to interactions of a person and his/her environmental surroundings who's after-products alter existing response tendencies in such a way as to increase: their strength, the degree of differentiation, and the organization of personality. Development refers to those effects upon the person's cognitive–emotional systems which strengthen or enlarge one or more of them, increase their number or interrelate them in some different way. In brief, development is confined to qualitative changes in the organism. The process of development has been explained on the basis of different viewpoints. Some of them are as follows:

1. **Development as maturation:**

   According to the famous child psychologist, Arnold Gesell, the role of physical changes is important in development. The development from infancy to adolescence is governed by physical changes that are mapped

out in the individual's genes. For instance, a growing nervous system changes systematically and automatically; and this results in predictable changes in bones and muscles. He used the word maturation to describe growth processes that are governed by such automatic and genetically determined signals. He believed that most major changes in the organism are based on maturation.

2. **Development as learning:**

 Baer has defined development as 'behavior change which requires programming; and programming requires time, but not enough of it to call it age'. Here, programming refers to sequences of learning which may happen naturally or may be arranged in the life of an individual. Development, in this view, is a collection of learning experiences which the child acquires in the process of interaction with his environment.

3. **Development as synthesis:**

Piaget says, 'For some psychologist's development is reduced to a series of specific learned items and development is thus the sum . . . of this series of specific items . . . In reality, development is the essential process, and each element of learning occurs as a function of total development rather than being an element which explains development.' According to Piaget, there are four basic elements in development: (i) Maturation; (ii) Experience; (iii) Social transmission (learning through language, schooling or training by parents); and (iv) Equilibration.

General Principles of Growth and Development The following are the general principles of development:

1. **Development is a product of the interaction:**

    Development is a process resultant from a constant flux or interchange of energy within an organism and his environment. Hereditary forces inherent

in the genetic constitution of the individual and environmental forces influence the development of the organism. It is very difficult to distinguish the contribution either of the two forces. An individual is a by-product of its constant interaction with its environment.

2. **Development follows an orderly sequence:**

3. Individuals differ in rate of growth and development. However, development follows an orderly sequence in all individuals and shows high degree of similarity in the order in which various developments appear. Psychologists have reported several directional trends in the development. Following are the main trends: (i) Cephalon caudal: Development starts from the head and proceeds towards the heel. (ii) Proximodigital: Development starts from the center line of the body to the outer parts, more distant, from it. (iii) Locomotion: Locomotion develops in a sequence in all infants of different cultures of the world. The sequence is creeping, crawling and walking.

3- **Development is a continuous process:**

 Development begins from the time of conception in the womb of the mother and continues till maturity. But, it should be kept into consideration that it is not always smooth and gradual. There are spurts in physical growth and psychological functioning as increase in height and weight, sharp rise in vocabulary during pre-school years and sudden improvement in problem-solving abilities during adolescence.

4. **Bilateral to unilateral trend:**

 The newborn is essentially a symmetrical organism anatomically, physiologically and functionally. This functional symmetry is revealed in the early motor development. The infants up to the age of 2.5 years use both the

hands with equal ease. The hand preference starts after the age of two-and-half years.

5- **Different aspects of development are interrelated:**

Different aspects of development are interrelated and interdependent. A child's early social behavior is interrelated with his/her physical development. If the child is physically handicapped, then his/her social behavior will be retarded. The motor development of walking has a positive effect on the intellectual development of children. Thus, we see that different types of developments are interdependent and help each other.

6. **Development is an individualized process:**

All individuals develop in their own way. Each child has his/her own rate of physical, mental, emotional and social development. If we observe six-year-old children, we find great differences in their height, weight and social, emotional and learning readiness. Even at different ages, children have different rates of development. The rate of growth is very high in infancy and then it slows down and continues throughout one's life. Growth may occur by fits and starts, meaning thereby that the rate of growth changes at different stages of a child's development.

7. **Development is cumulative:**

Development is a cumulative process. Certain changes impress the observer with their dramatic suddenness, but actually these changes do not emerge all of a sudden. The child's first word, first step, etc., are the results of cumulative progress as the child has continuously been preparing for these functions. Each change is the culmination of his/her prior growth and experience.

8. **Development proceeds from the general to the specific:**

In all types of developments, we find the principle of mass differentiation and integration. The 8. Development proceeds from the general to the specific: In all types of developments, we find the principle of mass differentiation and integration. The individual and environmental forces influence the development of the organism. It is very difficult to distinguish the contribution either of the two forces. An individual is a by-product of its constant interaction with its environment. 2. Development follows an orderly sequence: Individuals differ in rate of growth and development. However, development follows an orderly sequence in all individuals and shows high degree of similarity in the order in which various developments appear. Psychologists have reported several directional trends in the development. Following are the main trends: (i) Cephalo caudal: Development starts from the head and proceeds towards the heel. (ii) Proximodigital: Development starts from the centre line of the body to the outer parts, more distant, from it. (iii) Locomotion: Locomotion develops in a sequence in all infants of different cultures of the world. The sequence is creeping, crawling and walking. 3. Development is a continuous process: Development begins from the time of conception in the womb of the mother and continues till maturity. But, it should be kept into consideration that it is not always smooth and gradual. There are spurts in physical growth and psychological functioning as increase in height and weight, sharp rise in vocabulary during pre-school years and sudden improvement in problem-solving abilities during adolescence.

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8. Development proceeds from the general to the specific:

In all types of developments, we find the principle of mass differentiation and integration. The world at the time of birth is a big buzzing, blooming confusion

for the child. Out of mass and undifferentiated behavior emerges more differentiated, refined behavior and goal-directed response. We can take any development and find that this principle applies. For example, language development of the child begins from the birth cry, as a mass response. Out of this mass response, differentiation starts and gradually the child acquires vocabulary of many words, and consequently the skill of communication develops.

9. **Rate of development differs in male and female children:**

There is a difference in the growth rate of boys and girls. Girls mature earlier in comparison to boys. Girls are taller and heavier than boys during pre-adolescence, but by the end of adolescence boys surpass them.

ASPECTS OF DEVELOPMENT THROUGH DIFFERENT STAGES

Dimensions of Development at Early Childhood Stage

• Physical development:

 Growth in physical dimension during the period of two to six years of age is not as accelerated as that experienced in infancy. The child begins to assume the body proportions of an adult. Growth of legs is rapid and the legs represent about half of one's total height. The head growth is slow and trunk growth is intermediate. Generally, the weight of a three-year-old male child is about thirty-three pounds and is thirty-eight inches tall. The girls are a bit lighter and shorter. By the age of five years, the average height for boys is forty-three inches and the average weight is forty-three pounds. The height and weight are affected by a number of variables, such as height of parents, nutrition, illness, etc. In addition to size and weight, the child undergoes other physical and physiological changes. The muscles develop at a very rapid speed. Larger muscles are far better developed than the smaller and finer ones. Physiological changes occur in respiration, heart rate slows down and blood pressure goes up

steadily. Brain has developed 90 per cent of its adult weight. Nerve fibers in the brain areas come close to maturity level by the end of pre-school period. •

Perceptual development:

The child in early childhood develops a variety of motor skills which are repeated. Self-feeding, self-dressing, bathing, brushing the hair, playing with toys, using pencils, jumping, hopping, etc., develop at the age of five to six years. The perceptual development begins from mass movements to differentiation and integration. Table 6.1 lists the norms for children from two years to three years of age.

• **Language development:**

 The language development of the infant begins from birth cry. The ten-month-old child is able to use one word; but by the end of the first year, its vocabulary increases to three or four words. Good home environment and early childhood training helps in the development of vocabulary. It has been reported by several studies that there is a positive correlation between intelligence and language development.

• **Intellectual development:**

The intellectual development of the child is accelerated after the age of two because now he/she begins to explore his/her social environment and acquires new experiences. The following are the major characteristics of intellectual development: o Child begins to form concepts of physical and social reality o by the age of six, the child develops perception of size, shape, colour, time and distance, etc. o Memory increases at a very rapid speed. The child can learn by rote memorization o Creativity develops in children and imagination begins to grow o Thinking and reasoning develops in relation to concrete material; Span of attention increases from 7–20 minutes and interest in exploring the environment increases o The child is now able to use symbols in language,

draw symbolic play and engage in problem solving o The child asks questions about his/her environment. • **Social development:**

A child is born in a social environment where his/her personality development is shaped in accordance with the norm of the society:

o Sense of trust and mistrust develops in children themselves and their environment

o Feeling of autonomy develops in children. They begin to explore their environment independently o social environment expands beyond home

o Children of both sexes play together without any discrimination. They actively participate in group games in which physical energy is used such as hide and seek

o They learn to cooperate with others and make friends on shared interests and similar personality traits o Children take interest in fairy tales and animal stories

o Negativity increases between the years three to six. It is a product of social situations. It is said that the more the child is frustrated by adult interference, the more negativistic his/her behaviour will be

o Girls are more dominating than boys in play situations o The child seeks social approval of his/her action.

• **Emotional development:**

Emotions play an important role in life and contribute in the personal and social adjustment of the individual provided they are directed into wholesome expression. Emotions have the following effects on the developing individual:

o Emotions give us energy to face a particular situation in life

o Emotions work as motivators of our behavior

o Emotions add pleasure to our everyday experiences in life o Emotions maintain our interest in work

o Emotions influence our adjustment in the society

o Highly emotional conditions disturb our mental equilibrium, reasoning and thinking

o Emotions serve as a medium of communication between individuals and guide the individual to modify in order to conform to the social standard

o Emotional deprivation leads to personality maladjustment.

Dimensions of Adolescent Development Adolescence is the most important period of human life. Poets have described it as the spring of life of human beings and an important era in the total lifespan. The word 'adolescence' comes from a Greek word 'adolescere', which means 'to grow to maturity'. A number of definitions have been given by psychologists from time to time. Some psychologists define it as the transitional period of life. The child experiences a number of changes in this transitional period. The period runs between childhood and adulthood, and is sometimes called the 'period of teenage'. According to A.T. Jersild, 'adolescence is that span of years during which boys and girls move from childhood to adulthood, mentally, emotionally, socially and physically'. Some psychologists believe that it is the period when an individual is capable of begetting offspring. It means that when the power of reproducing its own kind is attained by the individual, we can say that he/she has become an adolescent.

Significance of the study of adolescence is the most important period of human life. A major part of a country's population ranges between the ages thirteen to twenty-one years. The country's success in various fields of life depends on the proper guidance of adolescents. The significance of the study of this period may be discussed under the following heads:

• Better understanding of developmental characteristics and problems: Every teacher and parent must know about the nature and changes emerging in the

transition period from childhood to adulthood. It is also necessary for them to be familiar with causal factors of the problems of adolescents so that proper individual, educational and vocational guidance may be provided for adequate adjustment in the society.

 • Maintenance of mental health: The progress of a country depends on the maximum exploitation of its human resources. Sound mental health is one of the first requisite conditions of development. Adolescence is marked with a number of problems which affect the mental health.

• Adjustment to responsibilities: The study is significant to provide the knowledge of needs and developmental tasks for adolescents. Parents and teachers can help adolescents to adjust to their responsibilities. By understanding the needs of adolescents, the teacher and administrator can frame appropriate curriculum, school policies and methodology of teaching them.

 • Rise in curiosity: To study the psychology of adolescent may be a desire to know something about oneself. Such a desire is quite justifiable and understandable, if the student is in the adolescence period. But it is also a sound motive for an older person. The older person who studies adolescence has within himself/herself a potential source of insight into the issues facing the person who is in the adolescence period—issues that once he/she had to face. It may also be due to the scholarly interest of the individual.

• Better planning curriculum and education: The needs, interests, aptitudes and changes occurring during adolescence are very important and useful for teachers, principals and guidance workers for planning education, curricular and co-curricular activities, and for developing proper instructional material. Fallacies about adolescence A systematic study of adolescence started with the classic work of G. Stanley Hall in the beginning of the 20th century. Prior to the study of Hall, some misconceptions regarding adolescence prevailed in

society; some of them still exist even after scientific **contradiction and disapproval. These misconceptions are listed below:**

• The first fallacious view is that adolescents are awkward in physical appearance

• The second misconception is that adolescents are rebellious

 • The third misconception is that adolescents grow rapidly

• The fourth fallacious view is that adolescents are bothered by sex maturation and its problems