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EDU C-202
Education and Social Change

Unit III

- Social Change: Concept & Theories (Evolutionary, Stage & Cyclical. Two theories each)
- Education and Social Change
- Constraints of Social Change in India (Caste, Religion, Class, Language, Region and Ethnicity)

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Unit III

<u>**Learning outcomes:**</u>

After going through this study material, the student will be able to:

- Define what social change is.
- Differentiate between social change and cultural change.
- Understand various characteristics of social change.
- Understand various sources of social change.
- Understand various factors of social change.
- Understand various theories of social change given by various sociologists.
- Understand the role of education for social change.

SOCIAL CHANGE AND EDUCATION

The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization. August Comte the father of Sociology has posed two problems- the question of social statics and the question of social dynamics, what is and how it changes. The sociologists not only outline the structure of the society but also seek to know its causes also. According to Morris Ginsberg social change is a change in the social structure.

The International Encyclopedia of the Social Science looks at social change as the change in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society. Alteration may occur in norms, values, cultural products and symbols in society. Other definitions of change also point out that change implies, above all other things, alteration in the structure and functions of a social system. Institutions, patterns of interaction, work,

leisure activities, roles, norms, and other aspects of society can be altered over time as a result of the process of social change. While defining the social change we can say that social change is essentially a process of alteration with no reference to the quality of change. Changes in society are related/linked to changes in culture, so that it would be sometimes useful to talk about 'socio-cultural change'.

Social change can vary in its scope and in speed. We can talk of small or large scale changes. Change can take a cyclical pattern, e.g., when there is the recurrence of centralization and decentralization in administrative organization. It can also be revolutionary. Revolutionary change can be seen when there is an overthrow of government in a particular nation. Change can also include short term changes (e.g., in migration rates) as well as long term changes (in economic structures). We can include in social change, both growth and decline in membership and size of social institutions. Change may include continuous processes like specialization, bureaucratization, and also include discontinuous process such as particular technical or social invention which appears at some point of time.

Change also varies in scope, in that it may influence many aspects of a society and disrupt the whole social system like the process of industrialization has affected many aspects of society. Some changes occur rapidly but others take a long time. Many of the western nations took many decades to become industrialized, but developing nations are trying to do it more quickly. They do this by borrowing or adapting from those nations which have already achieved it.

Today, most of the sociologists assume that change is a natural, inevitable, ever present part of life in every society. When we are looking at social change, we are focusing not in changes in the experiences of an individual, but on variations in social structures, institutions and social relationship. To understand social change clearly, here are some definitions of social change.

M. E. Jones, "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interactions, or social organizations."

Manjumdar, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of the people, or in the operation of society."

MacIver and Page, "Social change refers to a process responsive to many types of changes, to changes in the manmade conditions of life, to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things."

Thus, any alteration, difference or modification that takes place in a situation or in an object through time to time can be called change. The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relations and hence social change obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations. Thus, the term social change is used to describe variations in social interaction, social processes and social organizations. It includes alterations in the structure and functions of the society.

Social Change and Cultural Change

Some sociologists, however, differentiate social change with cultural change. Social change is defined as alterations in the social structure, (including the changes in the size of society) or in a particular social institution, or in the relationship between institutions. They feel that social change refers mainly to actual human behaviour. Cultural change on the other hand, refers to variations in cultural phenomenon such as knowledge and ideas, art, religion, moral doctrine, values, beliefs, symbol systems and so on. The distinction is abstract, because in many situations it is difficult, or nearly impossible to decide which type of change is occurring. For instance, growth of modern technology as part of the culture has been closely associated with alterations in the economic structures, one important part of the society.

CHARACTERISTICS OF SOCIAL CHANGE

Some important characteristic of social change are as under

Social change is universal

It means that social change is not confined to a particular society or group. It occurs in every society, sociologically, speaking an unchangeable society is considered as a dead society. Thus, no society is free from the impact of social change.

Speed of social change is related to time factor

The speed of social change is not uniform. It differs from period to period. In modern society the speed of social change is rapid or faster than traditional society.

Speed of social change is unequal and comparative

We can argue that speed of social change is more or less similar in each society. It is slow in traditional society whereas it is rapid in modern society. In urban areas the speed of social change is faster than the rural areas.

Social change is an essential law

Essential law means a law which occurs and over which we have no control. It may be planned or not, it must occur.

Social change may be planned or unplanned

Planned changes are those which occur by some deliberate or conscious effort. On the other hand, unplanned change refers to the change which occurs without any deliberate effort like earth-quake, war, political revolution and other natural calamities. Thus, social change occurs both in planned and unplanned manner.

Social change may be short term or long term

Some change brings immediate change which is known as short term change like fashion. But other changes take years to produce result which is known as long term change. Custom, tradition, folkways, mores etc. are long term changes.

Social change lacks definite prediction

Prediction means 'foretelling' in case of social change we are well aware of various factors but we cannot predict although it is a law. Definite prediction of social change is not possible, because what will be the result of social change we cannot say.

Social change is a community change

Social change does not refer to the change which occurs in the life of an individual or life pattern of individuals. It is a change which occurs in the entire community and that change can be called social change which influences a community form.

Social change is the result of the interaction of various factors

A single factor can trigger a particular change but never causes social change. It is always associated with other factors such as cultural, biological, physical, technological and others. It is due to the material interdependence of social phenomenon.

SOURCES OF SOCIAL CHANGE

Some sociologists propose that social change take place basically in one or more of the following three ways:

Discovery

A shared human perception is an aspect of reality which already exists, for example discovery of blood circulation in biology. It is an addition in the world's store of verified knowledge. However, it becomes an actor in social change only when it is put to use, not when it is merely known.

Inventions

Invention is the new combination or a new use of existing knowledge, for example the assembling of the computer from an already existing idea. The idea of combining them was new. Inventions can be material and social. Each invention may be new in form (i.e. in shape or action) in function (what it does) or in meaning (its long range consequence) or in principle (the theory or law on which it is based).

Diffusion

Diffusion refers to the spread of cultural traits from one group to another. It operates both within and between societies. It takes place whenever societies come into contact. Diffusion is a two way process. The British gave us their language and made tea an important ritual. Diffusion is also a selective process. Majority of the Indians may adopt the English language, but not their eating habits. Diffusion generally involves some modification of the borrowed elements of culture either in form, function or meaning.

Exogenous and Endogenous origin of Change

It is very difficult to determine where and how change originates. Some sociologists have offered a distinction between endogenous change (change originating from within) and change can only rarely be assigned wholly to one or the other category. It can be argued that wars (exogenous origin) have played an active part in bringing about major social changes in societies across the world. Again it could be said that in the modern world, the change taking place in the developing countries have been stimulated to a large extent, by western technology which was introduced in most cases following colonial rule. But in all societies, including those in which the initial impetus has come from outside, social change has dependent to a great extent upon the activities of various social groups within the society. A major part of sociological analysis consists in identifying the sphere and groups, that are principally affected, and the ways in which innovations are diffused from one sphere to another.

Acceptance of and Resistance to Social Change

This leads us to another problem in social change, namely acceptance and resistance to social change. Innovations are rarely accepted totally. The specific attitudes and values of the society in question, the manifest usefulness of the innovations, the compatibility of the innovations with the existing culture, vested interests, and the role of change agents are some of the important factors that affect the degree of acceptance and resistance to social change.

SOME FACTORS

Social change is a complex and multi-faceted phenomenon. There are both endogenous *(internal to the society concerned)* and exogenous *(external to the society)* factors influencing social change. The following are the important factors contributing to social change:

Geography, Population and Ecology

These factors are seen to bring about sudden change or set a limit on social change. Climatic conditions, natural recourses, physical location of country, natural disasters can be important sources of change. A natural disaster like floods may destroy entire

population, force people to migrate to another place, or make them rebuild their community all over again. Similarly, increase and decrease in the size of human population through birth, death or migration can pose a serious challenge to economic and political institutions. Today, many geographic alterations and natural disasters are induced by the activities of the inhabitants of a region. Soil erosion, water and air pollution may become sever enough to trigger off new norms and laws regarding how to use resources and dispose waste products.

Technology

The technological factors represent the conditions created by man which have a profound influence on his life. In the attempt to satisfy his wants, fulfill his needs and to make his life more comfortable man creates civilization. Technology is a by-product of civilization. Technology is a systematic knowledge which is put into practice that is to use tools and run machines to serve human purpose. In utilizing the products of technology man brings social change. The social effects of technology are far-reaching. According to Karl Marx even the formation of social relations and mental conceptions and attitudes are dependent upon technology. He has regarded technology as a sole explanation of social change. W.F Ogburn says technology changes society by changing our environment to which we in turn adapt. These changes are usually in the material environment and the adjustment that we make with these changes often modifies customs and social institutions.

Values and Beliefs

The role of values in social change has been clearly brought out in Max Webber's book the '*Protestant EthicsandThe Spirit of Capitalism'*. Webber proposed that in some historical situations, doctrines or ideas may independently affect the direction of social change. He tried to show that the rise of modern capitalism was mainly rooted in religious values as contained in Asiatic Protestantism.

Culture

Culture not only influences our social relationships, it also influences the direction and character of technological change. It is not only our beliefs and social institutions which

must correspond to the changes in technology but our beliefs and social institutions determine the use to which the technological inventions will be put in.

Ideological Factors

Political, social and religious ideologies can bring forth radical changes in social structure and social relationships.

Psychological Factors

Man, by nature, is a lover of change. The inherent tendency to look for novelty compel man to experiment new ideas which may sometimes results in the establishment of new social setup. Change in attitude of society towards family planning, dowry, caste system, women's education etc. which brought about radical changes in society are primarily psychological in nature.

It has been pointed out that the contribution by men of genius and leaders to social change is important. The 'great men' faced a set of circumstance, and their influence arose a part from their ability to draw out persuasively the latent aspirations, anxieties and fears of large numbers of people. They are also charismatic leaders. These leaders owed their positions to personal qualities, and left upon events the mark of their own convictions.

THEORIES OF SOCIAL CHANGE

The idea of social change as the normal and as proceedings inevitably from bad to good and from good towards better on the way to social perfection be an intellectual heritage from which the early modern sociologists could not entirely escaped. August Comte had expected the achievement of the scientific stage of social thought to lead to the emergence of new social elite, the social engineers, who would apply to human welfare the finding of science, including those of the new science of the society.

August Comte's philosophical evolution represents the three ways in which the human unity is developed. According to him human mind passes through three stages namely:

1. The theological or fictitious stage,
2. The metaphysical stage, and
3. The positive stage.

August Comte was of the view that when we study the development of the human mind or intellect in different societies and through different ages, we come to that basic law which guides the development of human mind and intellect. Definite proof in this regard is available in our organization and historical experiences. In other words, it means that all our concepts passed through these three stages- theological, metaphysical and positivistic. It would be worthwhile to study all these stages one by one.

Theological Stage

August Comte was of the opinion that during theological stage man's ideas and views were fictitious. In those days, man thought that all his activities were occupied by supernatural factors. It was so because he was not aware of the laws that governed the working of those things. At this primitive stage man believed that there is another world apart from this world where supernatural powers reside and influence events of the world. These events exhibit and display the happiness and unhappiness of supreme beings. Man did not think it proper to anything beyond this.

Three Stages of Theological or Fictitious Thinking

August Comte has laid down that there are three stages of the theological or fictitious thinking. These three stages are:

Fetishism

In this stage of theological fictitious thinking, man explains the phenomenon by ascribing them to beings or forces comparable to man himself.

Polytheism

During the age of polytheism, man falls a prey to all sorts of magic, sorcery and allied activities. He is influenced and surrounded by wrong notions. As a reaction of this, his thinking becomes more alert and conscious. Accepting the presence of all powerful spirits

or supernatural powers in all the objects transplants or imposes, specific or a special God in every object. This stage of social thought has been called polytheism.

Monotheism

This is the last stage of the theological or fictitious stage. At this stage human thinking becomes abstract and discreet. At this stage, man is guided by reason than anything else.

Metaphysical or Abstract Stage of Thinking

No doubt monotheism is the last part of the theological stage but human thinking does not help there. Its progress continues. As a result of this development, the reason develops in human thinking. As a result of reason, man ceases to think that it is God that guides and controls the entire working of the human world. Man also ceases to think that it is the supernatural being that controls or guides all the activities. In this stage, human mind explains phenomenon by invoking abstract entities like nature. It is this abstract power that is responsible for guiding and controlling the human and natural activities. In the metaphysical stage of thinking, man replaces the supernatural being as a factor responsible for guiding the human activities.

Positive Stage

Finally, in the third phase, man is content to observe phenomenon and to establish the regular links existing among them. He establishes the laws that govern him.

This is in fact, the final or positive stage of human mind or thinking. At this stage man starts lying down theories and principles. Now instead of imagination, he resorts to observe. Reason and examination or tests are basic planks of knowledge at this stage.

Herbert Spencer has said that the evolution applies to inorganic, organic and super organic aspects of the world. In fact, through his theory of evolution, Spencer tried to prove that the phenomenon of constant changeability is present. In other words, it means that the process of change or the wheel of change moves on constantly.
According to Spencer there are three laws that govern the process of evolution:

Law of Persistent Force: According to this law the force or the energy which is responsible for evolution is indestructible and constant. It persists.

Law of Indestructibility of Matter: Like the force or the energy, the matter also does not vanish. It persists and is indestructible, although several changes take place in its exterior form. This theory of Spencer goes to show that the basic element of the matter does not change.

Laws of Continuity of Motion: According to Spencer, the motion changes its form, but its basic quality persists. There is continuity in the motion.

According to H. Spencer several societies grew and vanished. This growth and destruction is governed by the process of adjustment with the environment of accommodation. Those races which are able to acclimatize themselves to the environment and adjust accordingly, come out victorious in the struggle for existence, and those that fail to do so, get destroyed. This is true of the human society as well. In this process he has come out with his views about the evolution of the society from simple to complex. The society got changed from the following stages: Simple society to compound society (tribes and chief man), to doubly compound (City states, kingdom), to triply compound (modern nations).

Hobhouse stated that society moved to different stages: From preliterate to literate to proto science to reflective thought to critical thought. **Gordon Childe** has tried to build an evolutionary sequence based on the development of material culture. He put emphasis on technology which is the basic factor in evolutionary change and the evolutionary sequence consists ofPaleolithic to Mesolithic to Neolithic to Metal Age to Copper Age to Bronze Age to Iron Age. According to **LeslieWhyte**, society is a cultural system which is divided into three components- techno economy, social structure and ideology. For him cultural development depends upon two factors- techno kind and energy consumption. According to **Aurobindo,** the process of evolution goes on constantly. It means that while on one hand, we move ahead and on the other, we also go down. The process of evolution takes the following three courses:
Expansion, Height, and Perfection;

Karl Marx gave the theory of social change on the basis of his conflict theory. He says that nature is ever changing, because everything is involved in struggle. As a result of this struggle, old things get destroyed and new things are born in their place. Because of these factors the face of the society changes. This struggle leads to the development of new means and techniques of production resulting into social relation and birth of new social and economic classes. In fact, nature of matter is dynamic and as a result of this dynamism, several changes continue to take place.

In society every event has a negation which leads to further development. Because of this process of contradiction, changes take place. These changes in nature are evolutionary changes. The process of changes goes on and a stage is reached when there is explosion and it brings about revolutionary changes.

The theory of social change as propounded by **Pareto** is an important contribution to the field of sociology. In this theory, he has made an attempt to interpret concretely the social phenomenon. According to him, the two classes of residues- 'residues of combinations' and 'residues of persistence of aggregate' are responsible for social change.
According to Pareto, three factors are responsible for social change:

❖ Political,
❖ Economical, and
❖ Ideological.

Pareto is of the opinion that the cycle of social change goes on. The political cycle starts when those who have strong residues of the persistence of aggregate hold power over the government. In the economic field, according to Pareto, again there are two types of persons who possess strongly residues of combinations or speculators while those who possess residues of persistence aggregator are called 'Rentiers'. Rentiers are die-heards and they are not prepared to change with the requirements of the society.

Pareto's cyclic theory of social change is linked with his theory of circulation of elite. These theories work in almost all the types of political system, in all fields of life.

According to him cyclic theory is helpful in maintaining balance. Crises, according to him, are a part of every political and economic set up and lead to social change.

According to **Veblen**, it is the technological development which is responsible for changing the habits and other facts of the social change. According to him, the habits that govern the man are the result of machines and material environment. Material environment according to Veblen is nothing but the result of the technological development. That is why, he has said, "Social structure changes develop; adopt itself to an alerted situation only through the change into habits of thought of the individuals which make up the community. The evolution of society is substantially a process of mental adaptation on the part of individual habits of that form under and conforming to a different set of circumstances in the past"

As **Max Weber** did not recognize that one single factor was responsible for social change. Like Marx, he did not say only economic factor was the determining factor of social change. He no doubt gave recognition to the importance of religion in social change and that is why Sorokin has called him Determinist but he has further stated that various factors are interdependent and interrelated. He has recognized religion as a variable.

Henry Giddings has also talked about social progress. According to him, social progress is based on two factors: Rational social liking and interest, and Combination of the social values. According to him, for the rational development of the society, its critical evolution is needed.

Sorokin after a good deal of study of the various aspects of social change explains the cause of the social change on the basis of culture. According to Sorokin, the entire history of humanity is the history of dynamics of culture. He is opposed of existing cyclical and linear concepts of social change. He has not confined himself to the position of this concept of social change. He has but he has propounded more definite approaches. According to him, "Culture is the determining factor of the social change." It means that with the fluctuation of the culture pattern, social change also takes place. Thus, on one

hand, he has propounded an original and new concept of social change; on the other hand he has established close relationship between the culture and the society.

Oswald Spengler in his book '*The decline of the west*' pointed out that the fate of civilizations was a matter of destiny. Each civilization is like a biological organism and has a similar life cycle: birth, maturity, old age and death. After making a study of eight major civilizations including the west he said that the modern western society is in the last stage i.e. old age. He concluded that the western societies were entering a period of decay as evidenced by wars, conflicts and social breakdown that heralded their doom.

Arnold Toynbee's famous book 'A study of History' (1946) focus on the key concepts of challenge and response. Every society faces challenges at first, challenges posed by the environment and later challenges from internal and external enemies. The nature of responses determines the society's fate. The achievements of a civilization consist of its successful responses to the challenges; if cannot mount an effective response it dies. He does not believe that all civilizations will inevitably decay. He has pointed out that history is a series of cycles of decay and growth. But each new civilization is able to learn from the mistakes and to borrow from cultures of others. It is therefore possible for each new cycle to offer higher level of achievement.

Ian Robertson says that every society faces challenges- at first, challenges posed by the environment, later challenges from internal and external enemies. The nature of the responses determines the society's fate. The achievements of a civilization consist of its successful responses to challenges; if it cannot mount an effective response, it dies.

EDUCATION AS AN INSTRUMENT FOR SOCIAL CHANGE

The relationship of education with social change is not a simple, unilateral one, as perhaps many would like to believe, for education is not only instrumental in bringing about social change, it is also quite interestingly instrumental in maintaining the status quo. In other words, education plays with a 'conservative' and radical role, i.e., it helps both in 'maintaining' and changing different aspects of the social system.

Society wishing to change or modernize itself has to employ a number of means,

instruments, institutions, agents or agencies to achieve its desired goals. Among such means, education is perhaps the most important. Education provides necessary training in skills and occupations and thus, produces the needed competent personnel for maintaining the different specialized jobs in modern industrial, business, educational and research establishments. Not only this, education is expected to change the values and attitudes of people. The role of education in bringing about social change or modernization has led leaders and planners in developing nations to make large scale provisions of educational facilities for their respective people. We in India, have also seen the great efforts of our educational planners during the last fifty years of national planning to expand diverse educational facilities at all levels, and in all regions of the country. Also India is encouraging exchange of personnel and ideas with developed countries to obtain and utilize theories; practices and mechanisms of education to achieve a modernized society. These have resulted in many good things although much change still remains to be brought about.

If we try to analyze the life styles of individual citizens in India, we shall find two interesting changes coming up. More and more people of the lower and middle classes are now making great sacrifices so that children may get educated and with their education they may be able to make their living better. Secondly, more and more people of the lower castes are now becoming successful in uplifting themselves socially and economically by getting education. Education has certainly enabled them in changing their lives for the better; it has granted them better social status and opened the flood-gates of aspirations for their children.

Education must emphasize social reforms with a similar spirit, perspective and force as social reform movement like Jabri Taleem, Brahmo Samaj, Arya Samaj, Protestantism, etc. showing more liberalism and openness to modern influences is not sufficient. Concrete programmes often social action warranted by contemporary Indian society, which could not be taken up during the sixty odd years of freedom, must now be seriously accomplished within the shortest possible time through the power use of education. Without a renovated programme of adult or social education it cannot be done

satisfactory. Similarly, without making education a multipurpose tool, the desired social changes cannot come up. Our curriculum must really need to get changed and become modern.

Teachers must certainly help the nation in bringing about long awaited social change. We have, ourselves, first of all, to become personalities with a high degree of empathy, achievement motivation, social sensitivity, risk-taking capacity and similar other attributes of a modern man. It is only then we can activate or generate the minds and energies of our youth. Indian teachers have to have a progressive vision of modernity. Teachers can prepare their students for taking their right place in such a future society. So teachers have to involve themselves whole heartedly in generating the process of social change in India.

We are conscious of the fact that teachers alone cannot do all this. The various reference groups, the educational planners, educational administrators, political and social leaders and parents also should come forward to help the teachers by modernizing their working in their own sphere of social action.

There is a prime need from all political parties to discuss amongst themselves the educational needs of the country and arrive at a consensus on a core programme of education to be implemented in the country in spite of their varied political moorings. That is why common core curriculum was recommended by the Indian Education Commission (1964-66). The educational bureaucracy, still dominated by many old stereotyped notions, ministries, universities, directorates, colleges and schools must also change. The parents must take greater initiative and interest in aiding education in changing the society. However, the ultimate responsibility of activating all these reference groups and enlisting this functional support for change and modernizing our society through education would eventually fall on the teachers of contemporary India. This is great responsibility and challenge.

SOCIAL DEMAND FOR EDUCATION

There is every reason to believe that the social demand for a longer education will

continue to increase. We have noticed the trend of today's youth to stay in full-time education until the ages of seventh or eighteen, and hence become potential candidates for higher education, and there are evidences to show that we are still losing boys and girls of good ability in their struggle through our complex and class stratified educational system. A greater appreciation of the value of a longer education is spreading throughout all levels of society. This is especially noticeable among working class parents who are more than that even before willing and even anxious to let their children stay on beyond the statutory leaving age. The pressure on our system to respond and adapt to the demand is being felt in three major directions which are listed below:

HIGHER EDUCATION

The modern university not only continues its traditional functions of creating a community of students and scholars and centers for the advancement of knowledge and research, but has also become a source of the leading positions of power and influence in society. With the continuing and large increase in professional and managerial classes, the universities have come to acquire more and more sociological significance. They are finding themselves more closely linked with specialized occupations, interests, and are called upon to examine their place and change the direction of their influence in a world with which they are becoming more geared to material production. In fact, along with the newer institutions of higher learning, they are now becoming a crucial factor in the development of our national economy.

We must face the possibility of many more willing and able students coming forward than the capacity of our higher educational institutions are at present capable of dealing with. What has been said about the universities equally applies to the colleges of advanced technology and the teacher's training colleges. Thus, it is desirable for each individual to have that education which best suits his capacities. The development of such a genuinely educative society calls for the continuous adaptation of our educational institutions to the needs of its members.

SECONDARY EDUCATION

There is need for a longer school life for children so that they are better adapted to

society. There is already a raising of the school-leaving age to 15 in the entire country and hence the increase of extended courses. Increase in the school leaving age is essential for providing more mature citizens to the country. For this purpose, the schools must be prepared for their functions of providing a protective, moral and even beneficial environment for the adolescents. It is thus a matter of extreme importance that the school should become a community which is congenial, helpful and useful in developing young people, no longer children who are passing through a difficult period of growth.

TECHNICAL EDUCATION

The demand for technical education is increasing rapidly. We refer here to the training of short and middle-grade technicians below the level of the technologists. They have, in the past, mostly been educated by part time courses in which there has been a shortage of time, a heavy failure rate and lack of depth. There has also been a need for a closer integration between schools and the system of further education.

The part time base of all courses has always been a question mark and arrangements are now being made to give more time to students for classes, practical and discussion. Ultimately, the development of bridge courses for the 16 to 18 age group will be a satisfactory method. These courses form a base just after school and before students enter the technical institution. Providing a closer link between the schools and technical education is the most important aspect of these reforms, which come directly as a result of the failure of the system to keep pace with the changing needs of industry. The technical college may be treated as a stepping stone for higher degree courses. The provision of a parallel entry system through the various grades of technical courses to degree courses is an alternative for the industrious student to get higher qualification in this field. It is likely that this alternative but creative and practical education in highly skilled which will become a major highway of the future, leading to satisfying, well-regarded and important positions in the occupational structure.

EDUCATION AND SOCIAL CHANGE

The role of education as an agent or instrument of a social change and social development is widely recognized nowadays. Social change may take place when human needs change,

when the existing social system or network of social institutions fails to meet the existing human needs and new materials suggest better ways of meeting human needs. Social changes do not take place automatically or by themselves. As MacIver says, social change take place as a response to many types of changes that take place in the social and nonsocial environment. Education can initiate social changes by bringing about a change in outlook and attitude of man. It can bring about a change in the pattern of social relationships and institutions and thereby it may cause social change.

There was a time when educational institutions and teachers were engaged in transmitting a way of life to the students. During those days, education was more a means of social control than an instrument of social change. Modern schools, colleges and universities do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging, static society, not marked by rapid changes. But, today, education aims at imparting empirical knowledge that is knowledge about science, technology and other type of specializations. Education was associated with religion. It has, however, become secular today. It is an independent institution now. Education today has been chiefly instrumental in preparing the way for the development of science and technology

Thus, education has brought about phenomenal changes in every aspect of man's life. Francis Brown remarks that education is a process which brings about changes in the behaviour of society. It is a process which enables every individual to participate effectively in the activities of society, and to make positive contribution to the progress of society.

According to Olive Banks (1968), the precise relationship of the education system to social and economic change is extremely complex and it is almost impossible to draw conclusions that are not misleading. The concept of education as producing or impeding social change is enormously complicated by the fact that the education system itself is a part of society, which is itself changing. Consequently the real issue is that of the interrelationship between educational institutions and other aspects of the society. Moreover, it is this interrelationship which makes it so difficult to use the educational

system to produce conscious or planned social change. The education system cannot be seen in isolation from its social context. The realization that educational reform is not a universal panacea should not lead us to minimize the importance of knowledge about the educational institutions in society. This simply means that the relationship between education and social change is very complex and no simple generalizations can be drawn regarding them.

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