CHAPTER I
INTRODUCTION

1.1 THE FUNDAMENTALS:

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

Modern society demands a greater degree of mobility
on the part of its members. This calls for an increasing
measure of freedom from the restrains of kith and kin.

In the present day society, individuals are valued on
the basis of their achievement rather than their family
or parental status. Education and employment opportuni-
ties are related to objective, universalistic criteria
than that of caste, creed or kinship (Gore, et al, 1970;7).

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

These and related qualities are not coming from
people rooted in traditional agriculture, deprived of
modern education, science and technology. Some of the
men and women have sought to assert their rights as
citizens. Some have tried to win more freedom of choice,
in occupation, political affiliation, religious denomi-
nation, marriage partner, etc. They have a tendency to
move toward readiness for change. They have moved toward
flexibility and cognitive openness from rigidity and
close-mindedness.

Unfortunately, this is a slow process and affects a few only. Some ethnic and religious groups seem more likely to generate individuals who have quite spontaneously developed the qualities for quick adaptation to the requirements of this modern world. They include East European Jews, Parsis in India, Swiss Protestants, the Ibo in Nigeria (Inkeles and Smith, 1974; 5). Among the Muslims, Bohra community seems to qualify in this regard. Education is supposed to play a vital role in this direction.

1.2 EDUCATION AND SOCIETY:

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

general pattern of society. Margarret Mead (Ashley, 1969; 70-76) took education as a process of taking over a certain organized set of responsibility.

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

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

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

EDUCATION SYSTEM AND ITS RELATION WITH OTHER SUB-SYSTEMS OF THE SOCIETY
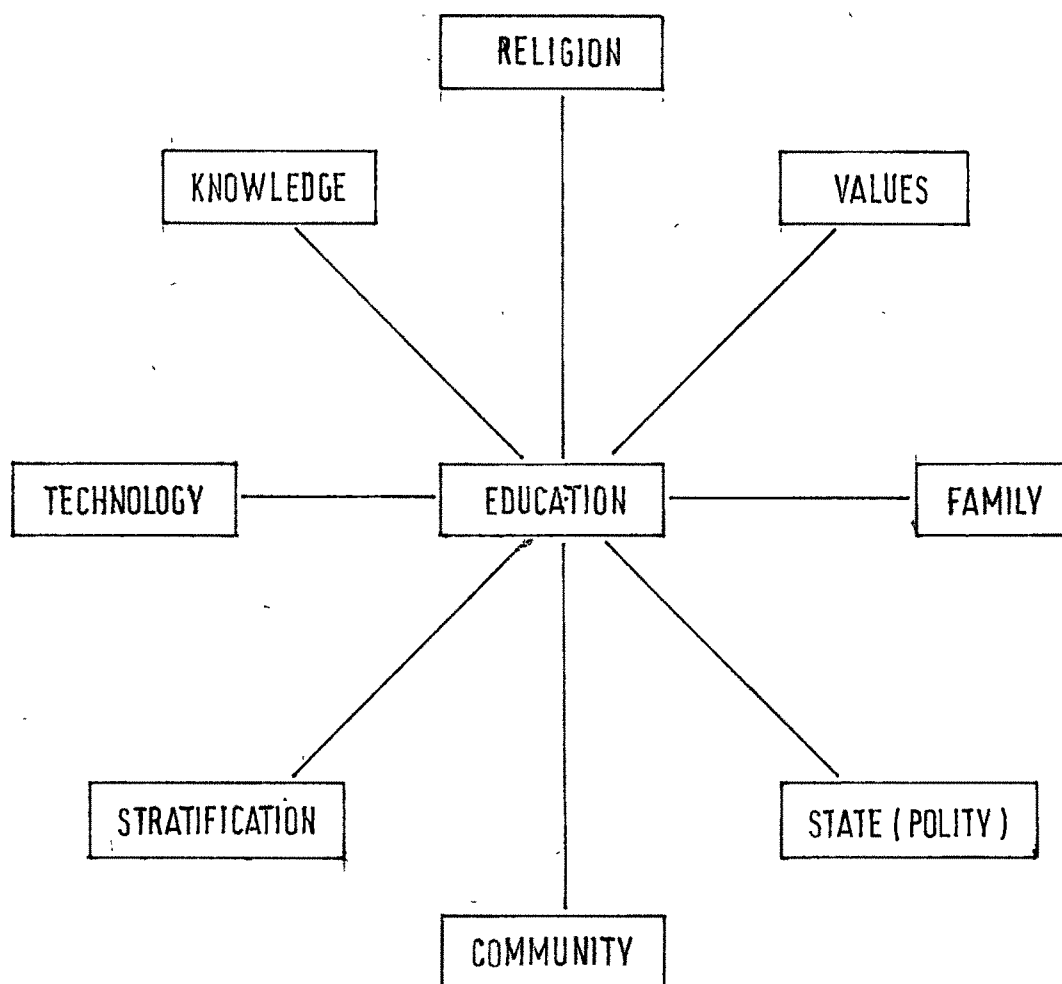
SOURCE :   A SURVEY OF RESEARCH IN EDUCATION
           BARODA : CASE, M.S. UNIVERSITY OF BARODA.

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

In peasant societies education had little to do with
the occupational system. Those, engaged in education and
pursuit of knowledge, were men of leisure. Education
would not be used as a means of livelihood (Gore, et al,
1967; 16). This group of educated personalities mostly

belonged to the religious orders or landed nobility.
They would have been shocked at the idea that knowledge
and education could be taken as a means of earning for
maintenance. With the growth of scientific advancement
of knowledge, education is placed now in different
perspective. Education is no more confined to a selected
few. The significance of education in modern societies
cannot be overestimated. A literate and educated person
is prerequisite both for maintaining and further
developing the society (Desai, 1978; 65).

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

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

1.3 EDUCATION AND RURAL COMMUNITY:

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

Social reasons:

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

invitation is communicated through printed "Marriage
Cards". Earlier personal face to face informal contact
was the order of the day, now it is formal, impersonal.
Education is the media of that formal contact.

Economic reasons:

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

Political reasons:

Earlier village was regulated by the elderly and
high family background personnel through their informal
authority. Law, court, police, political party all these

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

Ethical reasons:

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

Cultural and other reasons:

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

1.4 EDUCATION AND SOCIAL CHANGE:

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

Education has a tremendous impact on society any-
where. Philip Foster (1967; 304) commented on Ghana
that though education created social inequality but it
started national movement and that they did not drive
the horse out but ride on it. Education has a direct
bearing on social mobility, roles and status of the
individuals. The basic source of all for a better
world, is the faith in education – the free and fair
play of reason and enlightment (Clare; 1972; 29).

Education broadens the outlook of an individual
and impresses upon him the idea of freedom and
progress (Mukherjee, 1971; 278). By academic attain-
ments people from different race, caste, status enter
into social relations changing interactional patterns
(Tharpe, 1969; 146). In the American context, it is
said that only through modern education social change
can be grasped (Gisbon, 1967; 1).

Bottomore (1962; 254) talks that traditional ways
of developing countries will be changed through the
impact of modern education. The whole rationalization
and scientific thought will be carried out by modern
education loosing religious and moral doctrines. Educa-
tion is taken as the chief vehicle of development.
Margarret Mead (1943; 9) puts a heavy emphasis on educa-
tion when she says that education turns the child of
a peasant into clerk, of the farmer into a lawyer, of
the illiterate into literate.

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

personalities are abundance for any nation as Raja
Ram Mohan Roy, Gokhale, Tilak, Surendra Nath Banerjee,
Bipin Chandra Pal, Madan Mohan Malaviya, Lajpat Rai,
Ghose brothers of India, Mustafa Kamal, Sir Syed
Ahmed Khan, Murad Beg, Jamal Uddin Al Afgani, Muhammad
Ali Jinnah, A.K. Fazlul Hoq for Muslim nations (Basu,
1974; 225-232).

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

In these days, the factors of the innovation and
change are much more prominent then they were in the
earlier society. Modern education has an added function
to inculcate new ideas and thought patterns along with
the transmission of established cultural and social
values. By these means, society achieves a social
conformity, and ensures that its traditional modes of

life are also preserved. A modern society needs
critical and creative persons who are willing to
initiate social change. This is the creative function
of education. Since social life at any time has both
the elements of new and old, no social change involves
a complete break with the immediate past. Education
is expected to help and ensure continuity and usher
changes.

It is widely accepted that education plays a vital
role in social mobility, horizontal or vertical. It is
directly related to occupational mobility too and
subsequent improvement in economic and social status.
It works as an agency helping individuals to overcome
prejudices and promoting values and behaviour of a
more universatistic type. Students from the low strata
with higher educational qualification get remunerative
jobs and raise the family's social and economic status.
The family is put in a position to contract marriages
with more affluent class or higher ritual status
group or reputed ancestral family. Western education is
one of the factors of mate-selection for marriage
(Gore, 1967; 137-138). Bertocci (1970) found in
Bangladesh that by virtue of educational achievement
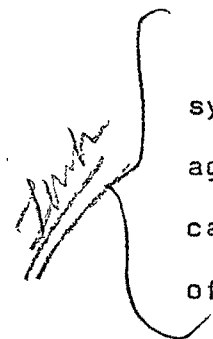and subsequent economic strength Nichu Bangsha (Low

family status) people could enter into 'Sardari'
lineage (Unchu Bangsha) by marriage. Education has
become a source of prestige and a symbol of higher
social status. The traditional status of women has
also been altered due to education. The families with
higher economic status do not have high social esteem
if their children are not correspondingly educated
(Gore, et al., 1967; 138).

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

As the traditional societies modernize, old habits,
old patterns of authority, old relationships and values
are challenged, disrupted and replaced. The technological

society of mass consumption has little in common with
the traditional society from which it is developed
(Shipman, 1971; 13). Once a minority, generally, with
the help of education, bands on change the path to
modernization is open. Slowly other groups also come
to accept the path.

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

Education becomes a means of crossing from one
system of values to another. Education acts as the
agency through which the values of parents and friends
can be evaluated. Regardless other type of opportunity
offered to individuals as they enter education, many

will climb the social ladder. Education becomes a key
to power and prestige. Education, now a days, is used
just as wealth, kinship or ability to coerce would be
used in the past in the traditional societies
(Shipman, 1971; 50).

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

Bhatnagar's (1972) study of education and social
change in Punjab villages in India showed that educa-
tion had a role in effecting the pace of social change
in the rural communities. Studies by Chatterjee and

others (1959) in 23 Indian villages found that education has an impact on the villages and villagers. Ojha's (1968) study of 200 students found out that students from high status favoured self-choice of marriage partner, but lower status students did not favour the same and majority of the students favoured a late marriage. Srivastava's (1968) study on tribal community of Chotanagpur found that education had an impact on the tribal community.

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

Ramachandran, et al (1963) and Rama Devi (1962) studied women education. They found educated women had much broader role than a traditional wife and mother.

Educated women were less traditional and more receptive
than illiterate ones. Marriage-ages increased with
education.

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

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

Universal education led to the massive social
change though education created inequality (Kemenade,
1970; 465-499). In Jamaican society, the villager's
regarded education as the key means to have success
in the society. In Kano, Nigeria western education had
an influence on modern values and consequently changed
the society (Armer, et al, 1971; 604). Studies in

N.E.F.A. (North East Frontier Agency) found that
education had changed the attitudes and outlook of
the villagers. Educated abandoned the traditional
bride-price (Gosh, 1969; 27-57). In Chotanagpur,
education made an impact on the life of the oraon
tribal village. The villagers became less particular
about pollution rules and rites. Pre-marital mixing
was abandoned as a shame. An educated elite emerged
among the scheduled castes and tribes (Sachchidananda,
1968; 71-85).

1.5 EDUCATION AND VILLAGE STUDIES:

Village studies in India and Bangladesh showed
that education had an impact on villages society.
Education helped the village people to cope with the
changing situation. Alexandar (1968) found that due to
education there were changes in attitudes, values,
behaviour, mode of address, even dress and food. Village
development package deal was appropriated by the
educated people (Dube, 1958; 57). In Sripuram village,
Tamil Nadu, caste, class and power were changing from
high caste brahmin to middle caste non-brahmin. Educa-
tion had an impact on this change of power and status
(Beteille, 1966).

Studies by Karim (1976), Afsar (1979), Chowdhury
(1978), Ameerul Huq (1978), found that, directly or
indirectly, education helped social change in
Bangladesh village community. Karim (1976) found the
emergence of a middle class with educational attain-
ments, as mentioned earlier.

1.6 EDUCATION AND AGRICULTURAL AND RURAL DEVELOPMENT:

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

In Isreli society, education became principal
criterion of occupational mobility (Eisenstadt, 1967).
Education has a positive relation with the adoption of
agricultural modernization. In Pakistan, it is found

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

education, became more active, more helpful, more
effective and consequently more productive
(Haredero, 1977; 142).

1.7   CONCEPTUALIZATION:

1.7.1   Social change:

        Social change is most difficult and most
fascinating problem in social science (Mitchell, 1968;
164). Auguste Comte talked of three stages of social
change from evolutionary point of view as theological
through metaphysical to positive stage of society.
Herbert Spencer talked of social change from small
scale simplicity of structure and function to large
scale simplicity of structure and function to large
scale differentiating society. He took the example of
evolutionary process of birth of kid from egg. Karl
Marx talked of social change from historical and
economic points of view from primitive communism to
scientific socialism (communism). Max Weber talked
of social change from both economic and cultural points
of view giving historical significance of protestanism
for the rise of modern capitalism. Durkheim talked of
social change as a process of development from primitive
to modern societies (Bottomore, 1962).

Heracletus (575-535) (B.C.) (Karim, 1972;200)
observed change as that"everything is in flux"and
changing constantly. His idea was that nobody could
have a bathe in the same (water) river for the second
time in the sense that (time) water had rolled down
far away.

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

Kuppuswamy (1973; 43) defines social change as
some differences through time in the object under study.
It may assert some change in social behaviour, structure,
and social and cultural values. Gerth and Mills (1956;
398) take social change as whatever may happen in
course of time to the roles, institutions or orders
comprising a social structure their emergence, growth
and decline. Mukherjee (1965; 18) takes the concept of

social change as the deduction of difference within a society from the analysis of a set of observations. T.N. Madan (1973; 7) defines the concept of social change as the study of values and interests.

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

1.7.2   Modernity: Modernisation:

Modernization is the current term for an old process of social change whereby less developed societies acquire characteristics common to more developed societies. Modernization, then, is a social process. It reshapes social values (Lerner, 1968). Its characteristics are (i) self-sustaining growth in the economy (ii) a measure of public participation

in polity (iii) a diffusion of secular-rational
norms in culture (iv) social and physical mobility
of the individuals in the society.

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

Modernization involves a transformation of
social, political and economic organization. This
includes the transformation as indicated by Durkheim
from mechanical solidarity to organic solidarity, that
indicated by Becker the transformation from change-
resistant sacred outlook to the change ready secular

outlook, the transformation indicated by Max Weber
from personal bonds to the impersonal relations;
the transformation from status-based relation to
contract based relations as indicated by Maine
long ago (Kuppuswamy, 1972; 54). In that sense, it is
the process of 'Sanskritization' in Indian situation
by which a low hindu caste or tribal or other group
changes its customs, rituals, habits ideology and
way of life in the direction of a high and frequently
twice-born caste as for adapting vegetarianism and
teetotalism (Srinivas, 1952).

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

Modernization is a process in which major
clusters of old social, economic, psychological commit-
ments are eroded and broken. Among others it includes
change for traditional occupations (Deutsch, 1961;
494-495). Inkeles and Smith (1974; 15-35) listed the

modernity attributes as openness to new experience,
the readiness for change, the growth of opinion,
information, time, efficacy, planning, calculability,
the valueing of technical skill, aspirations:
educational, occupational, dignity, particularism
and optimism, less dogmatic, care for women and
minority, etc.

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

Tradition may be viewed as the way things always
have been done (Cormack, 1961). The traditional
attitudes are in consonance with tradition. Of course,
tradition and modernity are not quite contradictory.
Both tradition and modernity can prevail together.
People take cholera and smallpox vaccination and
also offer bat for deity. People use modern tractor,
but offer 'Puja' or 'Milad' or pray to God at the

inauguration. Shils (Shah, 1965; 49) remarks that
no good purpose is served by making it appear,
as if there is an unbridgeable gap between tradi-
tional society and modern society. The traditional
society is by no means entirely traditional and
modern society is by no means free of tradition.
Some of the characteristics of traditional society
are found as passive adaptation to the natural condi-
tions, looking to the past, pre-ponderance of subsis-
tence economy, small scale production, leisure is the
aim of existence, pre-ponderance of direct exchange
of goods and services, spontaneous fellowship at the
village level, mutual assistance of biological
solidarity, family, tribe, kith and kin, direct
contact on a small scale and governed by the principle
of repetition, community living and authority, imposes
obligations of generosity, etc. (Thuc, 1963; 54).

1.7.3   Secular-Sacred : Rationality:

Any society or part of it which binds up
valuations among the members to have a well marked
readiness to change is a secular society. Conversely,
values which lead to emotionalized reluctance to change
is a sacred society (Kuppuswamy, 1972; 52). The term
secularization implies that what was previously regarded

as religious is now ceased to be such and it also
implies a process of differentiation which results
in the various aspects of society, economic, moral,
political, legal and becoming increasingly discrete
in relation to others. The distinction between
church and state and the Indian concept of a secular
state, both assume the existence of such differen-
tiation (Srinivas, 1966; 119).

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

Rational action in relation to a goal corresponds
roughly to Pareto's logical action. It is the action
of the engineer who is building a bridge, the
spectacular at the stock exchange who is trying to
make money, the general who wants to win a victory.
Weber (1948; 180-195) defines rationality in terms of

the knowledge of the actor rather than that of the observer. Economic enterprise is rational, so is the control of the state by bureaucracy.

1.7.4 Attitudes and Values:

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

A value is thought worthy of being persued regardless of whether or not it is actually being persued. In a given situation, it influences what is chosen as an end. The source of value in turn lies chiefly in the sentiments, broad backgrounds of feeling which make something seem valuable and

desirable and nor the others (Shah, 1959; 7).

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

1.7.5 Role and Status:

Role and status are related to structural
behavioural aspects of the society. Structure is the
positive aspect of culture and culture is the
behavioural aspects of structure. The position a role
finds in a structure is a status. More exactly, status

is the positional aspect of role and role is the
behavioural aspect of status (Levitas, 1974; 20).
The term status means the position a person occupies
in his social group and the term role indicates the
behaviour which is expected of him as a person of
particular status (Ottaway, 1976; 147).

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

1.7.6 Village:

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

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

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

The census definition of village is identified
as those places which have a population less than 5000
and majority of them are engaged in agricultural
activities directly or indirectly. A 'village' means
the area defined surveyed and recorded as a disctinct

and separate village in any survey made by or under
the authority of the government, and where no such
survey has been made: such 'an area, as the collector
may, with the sanction of the 'Board of Revenue' by
general and special order declare to constitute a
village (Kabir, 1969; 18).'

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

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

1.8   BANGLADESH:THE CONTEXT OF THE PRESENT STUDY:

Bangladesh is a newly born nation. But it has

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

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

Out of the different social and geo-political
conditions, social structure of Bangladesh was

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

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

Modern education, political independence,
introduction of democratic polity on the basis of
the universal adult franchise, population pressure
and present rural development package deal programmes
of agricultural modernization, population planning,
mass education etc. are casting heavy pressure on the
traditional village communities. The present study
intends to study the trend of changes in the village
communities. It will try to find out the role of
education in social change, in four villages of
Bangladesh. The details of the plan and procedure are

mentioned in the Chapter No.III of this study.

1.9   SCHEME OF CHAPTERIZATION:

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

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

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

analysis procedures and coding and evaluation of
the data.

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

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

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