

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH

2.1 INTRODUCTION:

This chapter deals with the review of some literature and research works pertaining to education, society and social change. It also reviews some research studies on villages and rural communities in Bangladesh, India and other developing countries. The purpose behind this review is to get acquainted with the recent studies in the relevant fields of education, social change and village communities and to develop a genuine research rationale for the present study.

2.2 EDUCATION AND SOCIETY:

Durkheim (1956) in his work entitled 'Education and Sociology' treats the systems of education in terms of their relations to the total social systems in which they occur. This leading principle of his method is one of the basic features of much contemporary sociological inquiry to education and the details of the analyses prove the fruitfulness of this mode of attack in the clarification of the functions of education. There can be no doubt that this kind of insight is the highest value for education today particularly from the point of view of providing perspective on their activities and making them aware of the context of their actions. To him, it is precisely the application

of the sociological approach to education that makes these analyses useful to those interested in education from a practical point of view.

He approaches education through its being a social fact. He takes education as an eminently social thing. In every society education is the means by which it secures the essential conditions of its own existence. Durkheim defined education as the influence exercised by adult generation on those who were not yet ready for social life. Its object was to arouse and to develop in the child a certain number of physical, intellectual and moral states which were demanded of him by both the political society as a whole and the special milieu for which he was specifically destined.

✓ Durkheim talked of variation of education in time and place. In the cities of Greece and Rome, education trained the citizens to subordinate themselves to the collectivity, to become the creature of society. Today it tries to make of the individual an autonomous personality. To him, historically, the systems of education are related to religion, political organization, the degree of development of science, state of industry, etc.

Ashley, et al (1969) in their work "An Introduction

to the "Sociology of Education" reviewed the views of some sociologists regarding society and education. Herbert Spencer tried to establish a relationship between the successive systems of education and the successive social states with which they co-existed. To Herbert Spencer, as they reviewed, all the parts of society were inter-related and the educational system reflected, the general pattern of society. He (Spencer) showed the educational systems differed in liberal and autocratic states. Durkheim, according to ~~them~~, took education basically as a social fact both in its origin and in its function. Education, for Margaret Mead, is the attempt to get a social response with the individual. Education to her is definitely the process of taking over a certain organized set of responsibility. Max Weber never wrote on the sociological aspects of education as such but he had indirect bearing on education. Weber saw education and the social production of personalities as being dependent on politics and economics.

~~Ottaway~~ (1976) in his study 'Education and Society' mentions education as the process of preparing people to fit into the complex social structure and to play particular social roles as members of more than one institutional group. All social institutions are related

to education. He mentions the function of education both as to maintain and renew ~~of the~~ social structure. To him the relation of education and society is the relation of one social process with a larger social process. He quoted W.E. Hocking as mentioning "the educational purpose is to communicate the type and provide for growth beyond the type (Ottaway, 1976; 60). He (Ottaway) takes society as a collection of people who look toward the future. To him a society is never static. He takes education or educated as a major agent of social mobility and change. Glass, as referred by Ottaway (1976;166), found that education was the most important factor in the movement of children to a higher or lower position in the social scales than their parents in England. In the last sixty years educated moved into middle class having better status.

David (1964) in his study, 'A Sociology of Education' mentions that education is a basic social institution in any society. To him education (School) is expected to provide educational experiences that will solve the social problems of the time and make the world a better place to live in. He mentions education as to increase the speed with which technological and material changes are diffused throughout the society.

Mahahing (1979) in his doctoral study on 'Religion and Social System in Thailand' found that educated belonged to high class and held high positions with the government. Primary educated were engaged in agriculture. Secular educated favoured modernization.

✓ Swift (1970) in his book 'Basic Readings in the Sociology of Education' takes education as an important institution in society that plays a vital part in the change, which inevitably goes on. He maintains education as to act to change and to maintain society at one and the same time.

Pandit (1974) studied the contribution of 'Arya Samaj' to education. Her study dealt with comprehensive ideology, philosophy and programme of the 'Arya Samaj' in North and Western part of India. She studied Gurukulas. In this respect, she studied the educational philosophy of Swami Dayanand.

It was a survey type study using historical, philosophical books, documents, speeches, reports and biographies. She interviewed some prominent Arya leaders. Questionnaires were also used to study Gurukulas. No statistical technique was used. Major

findings included that purpose of education was knowledge. Present education was found to be deteriorating. She found that destruction of religion would not improve the society.

2.3 SOCIAL CHANGE:

Kuppuswamy (1972) in his work, 'Social change in India' defined social change as the process in which there was discernable significant alternation in the structure and functioning of a particular social system. To him social change simply asserts some changes in social behaviour, social structure and social and cultural values. The social system is undergoing some change in time.

He categorizes societies as sacred which show reluctance to change and secular which are ready to change. Modernization, he takes as a transformation of social, political and economic organization as mechanical solidarity to organic solidarity, change resistant to change ready secular outlook, personal bonds to impersonal relations, status based to contract base. Like Srinivas he also finds the process of 'Sanskritization' (Srinivas, 1952) by which low caste hindu or

tribal or other groups adapt the life patterns of traditional high caste as vegetarianism and teetotalism.

Mukherjee (1965) in his work, "The Sociologist and Social Change in India" termed change as a matter of inference. It is the "difference" within a society from the analysis of a set of observations and these changes may be interpreted as change in reference to an assumed point of departure. Again these differences can be interpreted as casual fluctuations. In this regard he raised four questions as (a) point of departure (b) the 'differences' observable and observed (c) how these 'differences' are effected and what pattern emerges thereby and (d) why does such a pattern change?

Mukherjee referred general education and steady economic development to lead society into desired social change. He talked of locating the 'soft spots' for studying the society. He laid emphasis on the necessity of village studies from historical, cultural and social perspectives.

Ginsberg (1968; 129. 161), in his scholarly essay 'Social Change' defined social change as a change in

social structure e.g. the size of the society, as the contraction of the size of the family. The term social change in his words includes changes in attitudes or beliefs, in so far as they sustain institutions and change with them.

Srinivas (1966) wrote about 'Social change in modern India' that education changed the outlook of girls and gave them new ideas and aspirations. It certainly made them less particular about pollution rules and rituals though as long as they lived with their affines, they could not completely ignore them. As an impact of education, he observed that brahmin took education early that led them to secure a large share of high administrative posts and dominated the profession. As a consequence, they got modernized beyond the caste horizon having contact with all types of castes and creeds.

Srinivas (Unithan, et al, 1965; 426,438) in his paper 'Changing Institutions and Values in Modern India' mentioned that educated Indians realized that poverty of the people could be wiped out by necessary determination and disciplined efforts. The sharp rise in the demand for education is a symptom of the changing values and

attitudes of the people, and over a period, it is likely to produce important changes in the society. He takes mass education as essential to the effect of economic development.

Srinivas (Mathias, 1968; 18,43) in another essay 'Education, Social change, and Social mobility in India' defined education as a media of transmitting accumulated stock of knowledge, skills, beliefs and wisdom from one generation to another. In earlier time, family and kin group were the centres of education and only high castes, particularly the brahmins were engaged in Education. The Bengalees got job and other facilities because of English education. After Independence due to the introduction of mass education, there was general awakening of the common mass. The villagers send their spouse to school for education. In Bihar, he found, 'educated idlers' taking part to local politics. He mentioned traditional marriage age for boys as 18/19 years and 12/13 years for girls in Indian society.

Sukla (1963) in his study about 'the context of Education in Developing Societies', took education as related to the economic and social conditions. To him education generates social change by (a) changing opportunity structure (b) changing the values and

aspirations of the students and (c) introducing knowledge and skills of communication which have general scope. Schools serve as channels of mobility specially in the formation of middle classes. Education also reduces the gap in respect of social and cultural skills between classes in traditional society. He opines that sometimes educated groups are indifferent to rural and agricultural development. The educated develop the image of 'bhadralok'.

Mathur and others (1973) in their study, "Studies in Social Change" take social change as universal. In historical times, social change was brought about in India by political upheavals religious conversions or social reforms as by Raja Ram Mohan Roy, Swami Dayanand Saraswati and Swami Vivekanand. They take education in modern India as one of the instruments of social change. To them the study of social change is, by definition, the study of values and interests. And they take it as much more complicated than Malinowski ever did realize. Villages, according to them, can be studied, from historical point of view as well as empirical or survey or case study procedures to understand the functioning of certain social system and change that is undergoing due to the impact of certain factors, education, as for example.

2.4 EDUCATION AND MODERNIZATION:

Shipman (1971) in his study, 'Education and Modernization' tries to establish a relationship between education and modernization of modern societies like England and Japan. He says that as traditional societies modernize, old habits, old patterns of authority, old relationships and old values are challenged, disrupted and replaced. He says that once a minority bands on change, the path of modernization is open and slowly other groups come to accept. This minority consists of educated class, generally. By virtue of education kin of the same generation can achieve different positions. Children no longer move automatically into their fathers' occupations. Successive generations can have different status and siblings reach different levels of income and prestige. Simultaneously marriage, increasingly, occurs between persons in similar occupations or similar education rather than similar family background. He also says that education becomes a means of crossing from one system of values to another. Education can be the agency through which the values of parents and friends can be devalued and rejected. Regardless of the type of opportunity offered to individuals as they enter education, many will climb the social ladder.



He takes education as a key to power and prestige and is used as other keys such as wealth, kinship or ability to coerce, have been used in the past.

In Japan, education was seen as a key to modernization both stimulating and maintaining the momentum of economic advance and in integrating the changing society. In Japan education was made in conformity with the changing need of the society. Schools remained closed during harvesting or peak agricultural periods. The small elites of traditional society, lost their monopoly of power and majority became aware of the social order and their place in it. Education has been involved in these changes. It (education) has been an agent in determining the rate at which groups have acquired knowledge of, and the means of access to, sources of power and prestige.

Rathiniah (1977) in his field study "Structural constraints in Tribal Education", found ^{that} formal education not only facilitates occupational and social mobility but also makes planned and orderly transition possible. He takes modernization as essentially an educational process. It provides one of the most important channels of transition from traditional to modern sectors.

Literacy is, therefore, both index and agent to modernization. His respondents were heads of households, students and teachers. Chi-square test of significance at 0.05 level were adopted. Wherever 2x2 contingency tables were there, Yule's co-efficient of association was computed to find the degree of association between/independent and dependent variables, percentages had also been calculated. The outcomes of empirical testing were interpreted in the light of current theoretical and empirical literature.

Richards (1978) in his study "Technical and Social change in Egypt" found that higher education would help to intensify rural and agricultural modernization project. His field work was in Egypt. He also found that access to information and credit was prominent to agricultural development. In this respect education was found very much helpful.

Studies in Pakistan by Chowdhury and others (1967) showed that agricultural adaption had a positive relation with education. This study was conducted in some villages in the Punjab. They found that only few persons in the villages had access to change agents who

represented sources of knowledge. They were higher in village social hierarchy.

Sadhu and Ellan (1974) in their study in 93 Punjabi villages in India found that education was positively related to agricultural modernization. They also found that the village leaders who had some education acted as link between block development officials, agricultural extension officials, education officer, statisticians etc. Their study also revealed that small and poor did not get into the share of the developmental aspects in the village societies.

Roy and Others (1968) in their studies on Indian farmers found that the upper caste hindus with some formal education were likely to be more receptive to modern practices. Again those who had extra-village contacts or hold office in some organisation tend to adapt more. They were self-reliant in educational inspiration to their children.

2.5 EDUCATION AND MODERNITY:

Smith Inkeles and Smith (1974) studied six countries of the three continents of Asia, Africa and Latin America. The countries are Bangladesh (East Pakistan), India,

Israel, Nigeria, Chile and Argentina. There were, in all, six thousand respondents from all countries having one thousand from each. The respondents consisted of cultivators, living in the traditional villages, new industrial workers, urban non-industrial workers and experienced industrial workers. The countries and respondents were selected purposively according to the availability of requisite data for the main objectives of the study. The variables for the study were: (a) personal and family characteristics (b) origin (c) residence (d) socio-economy level (e) education (f) intelligence and skill (g) occupational skills (h) factory characteristics (i) information media exposure and (j) work-behavior scales.

Data were collected by trained interviewers under experienced field-directors. Questionnaires were translated into respective languages of the selected countries. Statistical techniques used were correlation, path analysis, percentage, mean, etc.

On the basis of the findings of the study they have formulated a theoretical model of modern man. To them 'modern man' can be located in any country. For locating modern man they have formulated a short form of

'overall modernity scale' having 14 items. To Inkeles and Smith a modern man will be having some of these attributes:

- i) Openness to new experiences,
- ii) Readiness for change,
- iii) The realm of the growth of opinion,
- iv) Informative,
- v) Time-bound,
- vi) Planning,
- vii) Calculability,
- viii) The value of technical skills,
- ix) Aspirations, educational and occupational,
- x) Efficacy,
- xi) Awareness of and respect for dignity of others,
- xii) Particularism and optimism,
- xiii) Rights for women, minority and the weak,
- xiv) Birth control or restriction of family size,
- xv) Rational and Practical outlook,
- xvi) Less superstitious and fatalistic
- xvii) Participating in polity,
- xviii) Consumerism : as access to credit etc.
- xix) Stratification : open social systems basing on achieved status and role.
- xx) Work commitment, etc.

The higher the level of education, the higher would be the level of modernity irrespective of country, age, income and others. Factory experience has also moderate influence on individual modernity, only next to education.)

The papers compiled in the volume of 'Papers in the Sociology of Education in India' edited by Gore and others (1967) are the outcome of the seminar organized by sociologists, in order to establish a basis of studying the role of education in the making of modern India. There are fourteen papers in the compilation regarding different aspects of education and society in India in particular and south east Asian society in general. The work is treated as major path finder in this field of knowledge pertaining to society and education. The seminar group discussed the papers and a broad research design for field work. The paper by M.S.Gore and I.P.Desai distinguishes between formal and informal education, defines the role of education in society. They examine the relationship of education and the relationship of education to other aspects of the social system. Particularly to kinship stratification, political organization, knowledge

and the attitudes. They point out the interdependence of these several factors in the social system and emphasize their capacity to influence stability or change in each other.

In his paper, S.C.Dube, discussed education as an instrument for changing the traditional society into a modern one. He enumerated the various attributes of a modern society and suggested that different combinations of these attributes created different pattern of modernization. He put the arguments that some of the elements of tradition could be preserved with advantage inspite of modernization.

Yogendra Singh in his paper discusses the process of Socialization. He clarifies the distinction between socialization and education and also examines the relationship between education and the type of society. R.N.Saksena, in his paper indicates some of the features of the pre-Buddhistic and post-Buddhistic and Muslim systems of education. He mentions that change in educational system concurrently changes the economic and political systems. A.R.Desai discussed the relationship between the education system and the political, economic and stratificatory aspects of the social system during and after the British rule.

The traditional social structure was characterized by a close and rigid stratificatory system. During the British rule society was stratified on the basis of achievement. M.S.A. Rao in his paper shows that the new education becomes one of the instruments of this change. He also points out that educational opportunities are not equally accessible to all strata of society. Y.B. Damle, in his paper, mainly based on Parson's (1959) views, detailed the analysis of the structural and functional aspects of the schools and colleges with that of the total social system. There are some suggestions in the book for further research in the field of education and society.

This volume (Gore, et al, 1970) is the report of field works in the field of 'Sociology of Education in eight Indian States of West Bengal, Orissa, Maharashtra, Gujarat, Mysore (Karnataka), Andhra, Rajasthan and Punjab.' The total sample of the study for all states together consists of 23,407 respondents, made up of 11,631 students, 6,266 parents, 3,406 school teachers, 380 school heads, 1,646 college teachers and 111 heads of colleges. A multi-stage sample was selected basing on initial classification of communities.

characterized by different combinations of educational institutions. From each of the five or six types of communities two were chosen and with each community two neighbouring villages were selected. From all communities so selected, a random sampling of institutions at each level was chosen.

The tabulation design uses, primarily, the frequency distribution for different respondent groups. The analysis is based on percentage distributions. The level of significance of differences have been determined by the expert's opinion.

The study seeks to find out the extent to which, the larger value frame-work accepted in Indian constitution, has penetrated the educational system. The extent to which such penetration would be said to have taken place, could also simultaneously serve as a measure of the usefulness of the educational system in bringing about desired social change.

The main two points of study are the social values and the social background of the major participants in the system of education. The study did not try to find out how modernization and equality could be attained through education but whether education had succeeded in

developing a 'modern' outlook in providing equality of opportunities. The value elements chosen in the study were (1) secularism (2) activist (3) optimism (4) achievement orientation and (5) acceptance of citizenship responsibility.

There was no clear hypothesis but there were some expectations as urban respondents would display more modern attitudes than rural respondents, persons from educated homes would be more likely to show modern attitude than person from homes with no education, men would be more modern than women, more educated persons would be more likely to give the modern responses than persons with less education, students would be drawn more from the white collar occupational groups than from other occupational groups, more from educated homes than homes with no educational tradition, more from urban groups than rural groups, etc. The findings more or less supported major expectations. The questionnaires and direction of modernity and tradition are of much importance for future research in the fields of education and social research.

2.6 EDUCATION AND SOCIAL CHANGE:

In Ghana, Foster (1967) found in his study that

formal education was directly related with social change. He analysed the relationship between formal education and occupation, income and social status that determined the nature of social system in Ghana. In broadest sense, he took education for the inculcation of values and appropriate modes of behaviour and the teaching of skills which prepared the individual to participate effectively as an adult member of the community.

He found that educated did not like the manual labour and neglected the farming. Education created social inequality. He mentioned that education made the people conscious about their rights and privileges. Education led the nationalist movement. He commented that it was due to education, Ghanaian did no longer drive the horse out, but ride on it.

Morrish (1972) in his study on education and social change found that education acts both as maintaining cultural heritage and to adjust the new conditions arising out of extrogeaneous factors. He mentioned countries like Germany, Russia, India and Pakistan and evolving societies of Africa and South America to see that education had been used as an agent of social change. He mentioned the role of Soviet education as to

assist in the building of a communist society. He agreed with Musgrave that levels of education determined the social status. Education helped in upward social mobility.

Sullivan (1968) studied social change taking trainees of four teachers' Training Colleges of Gujarat. These colleges were Baroda, Rajpipla, Anand and Ahmedabad. He studied the trainees' attitudes towards the traditional joint family, marriage practices, work practices and religious values. He found that of the total respondents, majority agreed that the traditional joint family was the best. As to the question of the selection of a marriage partner, majority agreed that it should be by both the parents and persons concerned. Most trainees disfavoured the financial involvement in marriage and unnecessary religious ceremonies. He also found that early marriages among educated persons were decreasing.

Bhatnagar (1972) studied three villages of Punjab taking education as the independent variable. He studied the impact of education on rural communities in India. He had total 272 respondents selected on stratified random sampling basing on their educational

levels. Respondents consisted of only adult males. Data were collected directly by the researcher himself using interview schedules. Major statistical techniques used were Chi-square tests, Guttman Scaling Patterns, Yule's co-efficient of association of attributes. Six hypotheses were put to test.

Major findings are as follows:

- i. Educated persons are more modern but not with perpetual consistency.
- ii. Education significantly influences the change in the occupational roles.
- iii. the analysis of the pattern of social interaction reveals that those patterns are more diversified in the case of educated persons as compared to uneducated ones.
- iv. educated persons have formal affiliations with traditional institutions.
- v. The village leadership is shifting from aged higher castes to young educated indicating the impact of education on democratic panchayat.
- vi. Traditional norms and practices regarding marriages are fast losing grounds.

Chatterjee, et al (1959) studied some rural communities in Allahabad district to find out the impact of modern education. Data were collected by a questionnaire and through interview. The questionnaire covered the impact of modern education on various aspects of village life as domestic life, rural society, religion and religious faith and economic life. A random sample of 200 persons both men and women from 26 villages was selected for the study. The sample included persons uneducated or traditionally educated as well as those having modern education. Among others the main findings were,

- a. Respondents expressed that educated people belonged to a separate culture of their own, most of them felt that there would not be any adverse effect of direct or indirect agencies of modern education upon village life.
- b. Younger groups were highly educated.
- c. Persons having modern education did not have any unfavourable attitudes towards religion.
- d. General opinion was that modern education would raise the rural economic standard although this view was not shared by the agricultural community and traditionally educated groups.

- e. Majority of the villagers believed that persons with modern education would prefer services.

Srivastava (1968) in his doctoral thesis studied education and modernization among the tribes of Chota Nagpur. He took 256 respondents both educated and uneducated. Data were collected through interview schedule, questionnaires, participant and non-participant observations.

Major findings were as follows:

- a. educated were more mobile.
- b. educated were more prompt and active.
- c. uneducated were superstitious.
- d. more educated were more participating.
- e. education had an overall impact on the tribal community.

Narayan (1975) in his doctoral study surveyed the changing behaviour patterns of the rural students, pursuing their studies in degrees and post-graduate classes in urban centres. By random sampling technique 300 students were selected from the two colleges of Aligarh affiliated to Agra University. The tool used for data collection was an interview schedule prepared by the investigator. Only percentages were used for

analysis. The findings showed that rural students initially faced many adjustment problems in the urban centres. Respondents favoured single family and did not regard family planning as immoral or irreligious and favoured self selection of marriage partners.

Ojha (1968) studied 200 randomly selected students of the different colleges of the University of Bihar. A five point likert type attitude scale was constructed. The final form of the scale had split half reliability of 0.85 after Spearman Brown Correction. Besides this scale, a schedule was also prepared and used to assess economic status and educational levels of the students and their parents. Students from high social status favoured self-choice marriage but not the lower status students. Majority favoured a late marriage.

Rajamanickam (1966) studied 397 students and 292 professionals from Andhra, Kerala, Madras and Mysore (now Karnataka) for his doctoral thesis. The data were collected through a set of questionnaires, the Vetter's Attitude Scale and a Religious Attitude Scale. The data were analysed by using product-moment correlation and Thurstone centroid method of factor analysis. Majority favoured a change. But in religious affairs only one third of the students favoured a reformation.

Baker (1973) studied 130 unmarried women students from graduate classes of arts, science and commerce in the city of Bombay. An interview schedule was used in collecting the data. Correlation and test of significance were used in the analysis of data. A majority students favoured single family and showed positive attitude to education. They favoured self-selection of marriage partners, better status for women, family planning, etc. However, a minority favoured caste marriage and was religious minded.

Ahmad (1973) studied 300 randomly selected girls from different classes and colleges of Patna University for his doctoral thesis. From several thousand response statements, 118 were finally selected. These were arranged into an inventory and nine point rating scale was provided for estimating the degree of desirability or undesirability of each statement. The Hindi version of the Inkeles and Smith's "Overall Modernity Scale" and a biographical inventory were the other tools of the study. Through factor analysis of data by the method of principal axis twenty factors emerged, but only six meaningful factors, which accounted for substantial percentage of various, were retained. The reliability of the different subscales of the instrument developed,

was found to range from 0.320 (for non-conformity to 0.88 for fashion mindedness). Findings showed that inspite of an urge to modernization many traditional values still operated among college girls.

Pundalik (1970) in his study of college teachers found that inspite of spread of secularism, religious bigotry persisted and continued to grow in a new way among college teachers.

Mehta (1974) studied women's attitude on education, marriage, political and cultural life for his doctoral thesis. The sample included 900 women students and teachers. The independent variables in the study were the socio-economic, educational and psychological background factors of women, whereas the dependent variables were measures of attitudes. The women were classified on the basis of marital status, family and educational background, progressive or conservative character of family, age, etc. The major tools of the study were attitude scales measuring attitudes of women towards (i) family, social and cultural affairs, (ii) marriage, (iii) education, (iv) jobs and politics. The statistical techniques included ^{factor} factor analysis by the centroid method. Major findings indicated that

women college teachers were not afraid of breaking socio-religious obligations and showed a highly favourable attitude toward politics.

Ramchandran et al (1963) in their study on women and education concluded that the role of Indian women had changed in the recent past. Their role today is much broader than the traditional role of a wife and mother. The Indian women have various careers open to her; however, she is not fully conscious and aware of her legal rights. Education was found as a major factor of change.

Devi (1962) studied women education in Tamil Nadu, India, for her doctoral thesis. Some of her findings that carry significance are (a) low educated married and non-working women are more traditional than their respective counter parts, (b) working group is more receptive than their counter part, (c) the income group of Rs.250-500 is traditional, (d) women with marriage age of 15 years or below is most traditional than women with marriage age of 26 years or above and (e) as the marriage age increases, the appreciation for receptive orientation becomes high.

Pandey (1975) studied education and social change

in Bihar from 1900-1921. He found, in Bihar, that leaders in Public life were the product of educational institutions. There emerged a group of educated persons who adopted or favoured modern ways of life. The growth of education brought new ideas to this group of men. Some of them tried to act against social evils like dowry, child marriage, etc. Education helped increased marriage age and discarded 'purdah'. Education helped in raising social status through marriage, occupational mobility, etc.

Rajaguru (1980) studied the acceptance of family planning by the mothers of children who attended Baroda Municipal Corporation Balwadis during the year 1978. Variables were socio-economic status (SES), education, Data were analysed by cross tabulations and statistical techniques used were percentage difference, Chi-square. The findings revealed that mothers with higher level of education were more adaptive to family planning programmes irrespective of socio-economic status.

Kalra (1978) studied two villages in Uttar Pradesh, India for his doctoral thesis to locate social distances among castes in India. Major hypothesis was "The more the villagers are educated, the less social distance do they maintain in their social interaction". There were

in all 263 households in both the villages. The findings showed that due to the impact of education caste system began to change its rigidity. Educated were found more innovative and having scientific outlook. Educated persons kept contact with both urban and rural communities.

Kumar (1972) studied education, innovative behaviour and individual modernity in developing countries for his doctoral thesis. Data were collected from eight villages in three different states of India. Finally there were 675 respondents. Variables taken into consideration were (a) secular-orientation (b) self-autonomy (c) achievement motivation (d) interpersonal trust (e) empathy and (f) education. Education was measured by year of schooling and classified as illiterates, low education and high education.

The main objective of the study was to explore the relationship between individual modernity and education. The findings did not support the model. The researcher, however, wished to have a second look to the findings.

Savarimuthu (1978) in his doctoral thesis viewed education as the important instrument for social change

in developing countries including India.

The data for his study were collected from stratified random sample of male pre-university class students (1975-76) and (1976-77) of the Madras city colleges of Madras University. The independent variables for the study were; caste residence, protective discrimination, education, occupation and income. The study covered three generations, grandfather, father and son. The OAS (occupational aspiration scale) was developed by the researcher. The statistical techniques used was path analysis and the results were verified by Chi-square analysis.

Major findings include:

- a. Education is the principal instrument for upward mobility though occupation and socio-economic status are to be considered,
- b. casteism influences education and occupational aspiration.

Milton (1977) studied status characteristics and education in Indian society. Data were collected through participant observations, and interviews. Statistical techniques used for analysis were Chi-square, scatter-diagram and multiple regression analysis. Among the factors, found to be significantly related to

status, were formal education and ownership of land. The importance of caste membership to individual status was secondary to the greater influence of land-owning and education.

Foster (1978) studied education in a patterned change for his doctoral research. The study addressed the need for a theory of social change - one which included education as a variable by building such a theory. Theoretical foundation of Robert Merton, Alfred Schutz and Amitai Etzioni had provided substantively to a general theory of social change. The theoretical components were employed as a frame of reference to explain conditions of social change brought about by Cuban revolution.

Peng (1972) studied education as an agent of social change in Ainu community. The objective of the study was the examination of a selected area of contemporary Ainu social life as it was found in a community of the prefecture of Hokkaido. The method used was substantially empirical with supplementary information obtained from historical documents and scientific books of contemporary scholars. In addition to government statistics, reports and educational surveys, interviews were also conducted with members of

representative Ainu households using both open-ended and close-ended questions. Participant observation and consultation with the scholars were also used. It was found that education was an indispensable instrument with which whole continuum of social change concerning the Ainu, was operated.

Badina (1979) studied Mexican society. He found that social change depended to a large extent on the ability of the teachers to adapt to such a change and explain it to their students.

Chitra (1972) studied higher education in Mysore under the British rule. The nature of the relationship between education and society in Mysore during the period, beginning with the last quarter of the 9th century until independence, was examined. It was found that the introduction of western education based on universalistic criteria of recruitment posed a threat to the harmonic functioning of the social order. However, after initial set-back this threat lost its meaning as the people came to look upon western education as a potent channel of economic and social betterment. Western education made deep inroads into cherished traditional values and relationships, but it also

activated under social forces. It was western educated Indians who led the freedom movement and struggled against poverty and illiteracy. After independence, according to the researcher, the rural dominant castes took education leading to political awareness to all villages.

✓ Kernenade (1970) found that the development of universal education, in the last century, was the part of massive social change. However, he observed that education created inequality.

Nancy (1972) studied competition, conflict and education in rural Jamaica. The paper examined the effect of some of the educational changes by the government in a small rural community on the island. The villagers regarded education as the key means to success in Jamaican society and felt that recent educational changes represented the most significant changes for better in the past 20 years. The implication of these findings, for the study of education and social change in other new and developing nations, were also discussed.

Armer and others (1971) in their paper discussed formal education and individual modernity in African

society. The theoretical proposition that formal western education exerted a modernizing influence on youth in traditional, non-western societies, was tested using structured interview schedule. Data were collected from a probability area sample of 591 males in Kano, Nigeria. Question-items tapping 10 selected value-orientations were used as empiricism, secularism receptive to change, trust, futurism, independence from family mastery, openness to new ideas, women's equality and ethnic equality. Cross tabulation analysis provided the evidence of clear and consistent influence of western education on modern value orientations among the people of Kano.

Gosh (1969) studied education and social change in the North East Frontier Agency (NEFA). Education and social mobility were related. Various changes in attitudes, dress and life outlook were observed. The polygynous and polyandrous structure of society was being threatened. Kinship patterns and their functions were changing and food taboos were becoming meaningless for educated girls who were working and living near the administrative headquarters or townships. Educated couples had abandoned the traditional bride

price practice of marriage. The traditional village councils were becoming inoperative as the new class of educated young men were looked for advice to solve disputes. The young educated class was getting politically conscious, hungry for personal power, but not so much interested in social development.

It is concluded that a planned educational policy for N.E.F.A. was directed towards creating a new social class of men and women who would be respectful to their traditional values and culture and at the same time would be loyal to the broader interests of the Indian Union.

Sachidananda (1968) in his article studied education and changes in social values among the women of schedule tribes and castes. It was found that education had changed the outlook of girls, given other new ideas and aspiration and made them less particular about pollution rules and rituals. Educated women had ceased to be the strong backbone of family tradition and caste customs. Among the scheduled tribes and castes of Oraon village in Chotanagpur the following changes were noted; traditional village dancing was disappearing, pre-marital mixing, which was used to be very common one, was considered shameful, virginity, which was

never essential for a bride, had become an ideal. Education had shaken people's faith in traditional village councils (Parha). People were moving to urban centres. The traditional tribal love for land was waning. Educated tribals were no more content with playing their ascribed roles. An educated elite emerged among the scheduled castes and tribes. In general, authoritarian values had been replaced by democratic values.

Shah (1959) studied 200 male undergraduate hindu students of the M.S. University of Baroda for his Ph.D. thesis in sociology. The total sample comprised of 20 percent of population of the said categories. Data were collected by the researcher himself with the help of an interview schedule. Data were collected on the dimensions of rural-urban background, educational background of the family, castes, residence and occupations, father's income, attitudes and values.

The main objective of the study was to test whether youths, getting modern secular education completely, disowned the traditional set up of the society in their social behaviour by adopting new values and ways of living. The study also attempted to study change in students in the perspective of

social change as initiated in independent India. Respondents were categorized as traditional, partly deviated, and fully deviated or non-traditional. Statistical techniques used were numbers and percentages. Major findings included that majority of the students were not fully deviated from the existing social system, urban students were more changing. A change could be observed from the overall study of the students. He concluded, with some reservations that upper and middle strata hindus might be regarded as agents of social change.

Desai's (1976) study is based on her research for doctoral thesis on social change and girls' education in Gujarat, over a period of time. The major objective of the study was to explain the fact of increase or decrease of girls' access to school education on the basis of the analysis of social change. The approach of the study was mainly historical as census report, government records of documents, committee's reports, survey reports, books, etc. Besides, the investigator developed two tools to collect data empirically from district and taluka level educational officials and Principals. There were 852 respondents. The study revealed that

in ancient time also girls' education was there in Gujarat. It also revealed that in the 19th century due to the impact of English education Gujarati society was changing. The study also revealed that girl education increased with social development.

Karim (Ward, 1964) studied his own family profile as it changed during three generations due to education. His grandfather was a traditional educated man. His father was modern educated man but would maintain a large family. People from villages would keep direct contact with him personally. Females were educated upto three R's only. Females were submissive and would always keep themselves engaged in household affairs. Wife had no dominant roles. Wife would not take or utter the name of the husband or would not talk to husband in front of the senior members of the family. In his own generation girls got higher degrees of the country and some obtained foreign degrees also. The family became single. No communication was kept with the village. Nobody came to visit or stay at his residence, at Dacca. He showed that after his father, his elder brothers would entertain some village guests. But gradually those waned away. Educated females, holding services, did not care or get time

to engage themselves fully to the household affairs. Wives and husbands occupied equal status rather in some cases wives were more vital. Wives did not hesitate to use husbands' names. There was change in values and attitudes too.

2.7 VILLAGE STUDIES:

Alexander (1968) studied social mobility in a Kerala Harijan village named Pulaya for his doctoral thesis. Traditionally, this class was at the bottom of the caste hierarchy. His study showed that education had given these villagers their economic independence. He also found a change in their behaviour patterns, mode of address, common eating and drinking. The process of 'sanskritization' was also in action. Literacy among pulaya children was almost cent percent. Some high caste people also accepted food from their houses. Some inter-marriages between pulayas caste and high castes were also reported. The interaction between pulayas and higher castes was found changed considerably.

Dube (1958) studied the Etawah Project in Uttar Pradesh, India to study the agricultural and rural modernization package deal. He discussed the administra-

tive and social factors in running such type of community development project. He identified cultural and social values relating to the villages in Indian society. For adult education programmes, he found, the villagers did not like to attend adult education classes like children. For sanitary latrine and urinal systems villagers did not prefer to have these closer to their residence. For artificial animal inseminations he found that the villagers took this as the deprivation of goddess cow of her sexual desire. For diseases like cholera and smallpox villagers took these as sacred. Compost pits for keeping village refuse remained unused as females could not go outside the house and males would not carry the refuse because it was a female work. Villagers took community programmes as a fancy by the government to collect votes.

He found education as an agent to overcome such an attitude of the villagers bringing desired changes. Irrespective of castes, education had an impact on villagers. Lower castes valued education as it helped them achieving social status and the higher castes as it helped them to maintain traditional status. He

identified the rural elite, mostly consisted of higher income and higher status groups who had some education and urban contacts, took interest in village and inter-village politics. Politically conscious, vocal and assertive members of the low caste with some education and wealth could also get entry into village elite after considerable resistance.

Beteille (1966) studied a multi-caste Hindu village named Sripuram in Tanjore district of Tamil Nadu, India. He collected data through his observation by residing in the village for long ten months. His main objective was to study changing village stratification. He found caste divisions into Brahmins, Non-brahmins and Adi-Dravidas. In earlier times, class, status and power all congruently went to the brahmins. Due to the impact of education, democratic polity, abolition of the zamindari system and other exogenous and endogenous factors the village social stratification was changing. Non-brahmins were dominating the village affairs due to their number, physical strength, wealth and education. Of the changing variables, he found education as very important. He found almost local and national level influential leaders were from educated non-brahmin castes.

Moomaw (1947), as a principal of vocational Training School at Ankleshwar, personally experienced the role of education in the village upliftment. He found that villagers were much tradition-bound, fatalistic, other-worldly directed. He found that school education helped to overcome such traditional values from the rural community. Gradually, with the achievement of school education the villagers got interested in economic development, health sanitation and other fields.

Karim (1976) studied social change in India, Pakistan and Bangladesh (East Pakistan) from historical perspective. He studied the impact of British rule in the sub-continent. He found that due to different land tenure system, social class formation was different in Bangladesh from other parts of the sub-continent. He also found the existence of an english educated middle class who dominated cultural and political life of Bangladesh. He studied social stratification in Islam. He described the nature of the social organization of a sixteenth century village as left by Bengali poet Mukundaram.

He also studied a village 'Nayanpur' by fictitious name in Bangladesh. He observed the following

hierarchical status groups among the Muslims in Nayanpur:

1. Chowdhuris : tracing origin from feudal ancestry.
2. Khundakars : having priestly class origin.
3. Muhuris : writer class origin.
4. Bhuiyans : wealthy peasant proprietors.
5. Agriculturists: having own cultivable lands.
6. Landless agricultural labourers.
7. Wage-earners of other sorts.
8. Wood-cutters.
9. Slaves.

The first three social groups claimed traditional higher social status in the village. Socially they would maintain their distance from the whole village. But with the growth of time there was a change trend of this stratification pattern.

Mukherjee (1971) studied six villages - Hat-Sahar, Naopara, Amanipara, Roair, Ghorsal and Silimpur in the district of Bogra, in the northern part of the then Bengal, now Bangladesh in the years of 1942 and 1945. He mainly studied the economic structures of the villages. The villages were selected purposively on the basis of availability of reliable data. Data were collected through households survey by the

investigator himself and some trained local residents. Further information was collected through some village special informants who were found reliable for the purpose. Statistical techniques used were percentage and ratio. He found three economic hierarchical groups in the village as jotdar (big rentier), zamindar (living on rent in cash received from land through sub-infeudatory rights), and rich farmer. Socially he found jotdar as Class I, zamindar as Class II and bargadar, ryot - bargadar (share cropper and owner cultivator cum share cropper) and bargadar as Class III. He classified muslims as general muslim and kulu muslims. He observed education as the simplest criterion to indicate social progress as it broadened the outlook of an individual and impressed upon him the idea of freedom, progress and change.

Afsaruddin (1979) studied rural life in Bangladesh in the mid sixties. He studied five selected villages. Data were collected mainly through personal interviews from adult population applying fisher's Random Sampling Formula. The study mainly devoted to attitudes, structure of rural life and changes thereof.

Major findings included that majority families were single, a change in relation of parents and

offsprings, villagers were fatalistic, and draught, flood, epidemic or famine considered as the curse (Gajab) from God due to their sinful acts. Villagers did not like family planning. Majority of the villagers were illiterates. Most villagers relied on traditional treatment of diseases. He also located some village traditional popular rituals and beliefs. After independence in 1971 he found some changes in the villages.

Zaidi (1970) studied Ramnagar and Alimpur villages in the district of Comilla, Bangladesh in the late sixties. The villages were selected purposively. Data were collected by researcher himself from village with the help of schedules. The study is descriptive one. The study is a general survey of the social, psychological aspects of the villagers. He classified the villagers into rich and poor families. He studied village factors. He identified many superstitious and fatalistic beliefs and practices in the villages. He found that education had a vital role in the present day village society.

Bertocci (1970) studied two villages of Haijipur and Tinpara in the district of Comilla in the late sixties. Villagers were selected purposively and data

were collected by the researcher himself through research locale. No statistical analysis was used. He found the disintegration of the 'Sardari lineage' due to the population pressure on land. The non-sardari lineage (low birth family) can get into 'Sardari lineage' (high birth family) through marriage accumulating economic strength. According to Bertocci villagers discriminate themselves between Unchu Bangsho (high status lineage) and Nichchu Bangsho (low status lineage).

Of late, Chowdhury (1978) studied one big size village named Meherpur in the district of Dacca, Bangladesh through intensive field work for about ten months. The village was purposively selected. No statistical technique was used for data analysis. He studied the changing social stratification pattern of the village. Among other factors, he found education as important in bring changes in the traditional stratification pattern of the village.

2.8 SUMMARY AND CONCLUSIONS:

The foregoing reviews of relevant literature and research show that education has a relation with other social systems. It is directly related with the social

9
order. Education seems to have a vital role in maintaining and changing social systems. Education is related to social development, modernization and social change.

There are some studies to assess the role and impact of education on social change directly or indirectly. But the reviews show that there are only a few studies on villages communities directly related to education and its impact. Upto the time, no work could be located to study the impact of education on social change in the village communities of Bangladesh. Though there are a few village studies but the role of education is not studied independently. Hence, there seems a research gap to study the impact of education of social change in the rural communities of Bangladesh which is basically a village based agricultural nation. Other research gap to locate is that there is a dearth of research regarding women-folk in Bangladesh. Hence, the present study includes women also as respondents almost equal that of males in number. (The objectives and significance of the study are mentioned in Chapter III).