

CHAPTER I

THE SIGNIFICANCE OF THE STUDY

"The Spark from Heaven falls, who picks it up?
The Crowd? Never. The individual? Always. It is he
and he alone, as artist, inventor, explorer, scholar,
scientist, spiritual leader or statesman, who stands
nearest to the source of life and transmits its essence
to his fellow men."

- A WHITNEY CRISWOLD.

C O N T E N T S

- I. THE CHANGING TIMES
- II. THE YOUTH OF THE COUNTRY
- III. TRIBALS IN MEGHALAYA
- IV. FEAR OF FAILURE
- V. ACHIEVEMENT MOTIVATION
- VI. CONCERNS IN TRIBALS
- VII. OCCUPATIONAL ASPIRATIONS

C H A P T E R I

THE SIGNIFICANCE OF THE STUDY

I. THE CHANGING TIMES

History and past events provide ample evidence that the youth is the most vital and potential member of the progressing society. The youth have a sacred duty of moulding and fashioning the nation in a desirable way.

Throughout history or youth have always been more open to change than their elders. There are natural reasons for this. As one grows older, his commitments to others encourage him to hold onto his position in life by supporting the status quo.

Youth, today, as in the past, seem to revere change but they are also peculiarly wary of it. They are highly indignant of injustices perpetrated by the status quo. Nevertheless, in their uncertainties as to the future they have difficulty in coming up with the long term plans for change. The main task of the youth is to find himself. In much that he does and says, he seems to be engaged in an active search to discover what he is or what he ought to be.

Hymes (1952) in his book "Understanding Your Child" says:

Live with the youngsters. Believe in them. Make them glad they are alive and they will stay alive and growing. They will reach out for what you believe in just as soon as they are able.

The value systems of youth today, is also related to changes in society. Children learn the cynical truths of life at a very young age. Young people are vigorously questioning whatever arbitrary structure is imposed upon them. Simple answers will no longer satisfy them.

The capacity of youths to decipher the inconsistencies and hypocrisies of the older generation has led them to adopt some rather extreme value positions with regards to freedom. They place increasing emphasis on the virtues of a structureless world and many seem convinced that the total freedom from the dictates of authority would be an ideal existence.

Youth are not lazy, no more hedonistic or passive than their parents. Rather, conditions do not favour future oriented values, and youth are being forced into the role of the "new" generation. This is perhaps one of the reasons why college students tend to downgrade the acquisition of wealth and property, why they

are unimpressed and sometimes even contemptuous of it. Few young people can view a life that is dedicated to the acquisition of wealth as meaningful.

In focussing upon one another's personal worth, youth have emphasized the development of their innate potentialities. The attractiveness of psychedelic drugs may be related to this new emphasis. By altering the state of their own consciousness many students hope to find new truth and power by looking inward. But in using such drugs they also demonstrate their lack of conviction that they can shape the world and are searching for a strength and constancy within an unreal inner world.

A youth should be generously provided with such creative outlets to safeguard his best potentials, to stabilise his growth, and to give him the reassurance to which he is entitled. The culture might also profit thereby. Today's youth is not interested in the traditional abstract and academic oriented higher education.

The Indian Educational Report 1964-66 says:

The destiny of India is now being shaped in her classrooms. This, we believe is no more rhetoric. In a world based on science and technology, it is education that determines the level of prosperity, welfare and security of the people. On the quality and number of persons coming out of our schools and colleges will depend our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people.

Everywhere we turn, we see change. A traditional trend is pervading every where all over the world. Outlooks on life are different, moral rules are changing, social customs are changing.

This is exactly what is happening in India today. India is taking shape and changing rapidly in order to keep up with the progressive nations. Our society has an obvious need for a value system based on rational efforts to enhance the well-being of man. Can the present education successfully meet the needs of the future society? Can it satisfy the dynamic youth who is for ever seeking for an answer and a feasible solution to make the world a better place to live in?

Development is the key concept which has significance for the youth as well as for the adults. Everywhere we turn to, we see change. The older generation born in the days of British India has a number of liabilities and assets. Primarily, the people, did not know what independence meant to a country like ours. As such the very concept of free thinking and free living was unknown to them. On the other hand, the new rising generation has quite a different attitude towards life. The youth of today are a product of a complex environment, where they are guided more by their own dynamism. They work side by side with woman, which shows that segregation of the

sexes is a matter of great displeasure. They are free, frank and fearless in many activities of their lives. Their attitude towards religion and morality are more scientifically oriented.

II. THE YOUTH OF THE COUNTRY

The youths have also been caught up in the grips of politicians, who use them as tools for their destructive and adverse designs. Present day exploitation of religion, caste, creed, language and community is attributed to the older generation by the youth. Modern youths easily become victims of indiscipline and do not hesitate to resort to vandalism, riot, killing and other types of violence - a clear picture of youth in turmoil. Is there a way out to minimise or do away with these troubles? It may be by a proper education of the youths or proper motivation that a fruitful process of adjustment can be facilitated for the sake of changing life. The youth is our future hope and the educational system has come to play an increasingly vital role in shaping and changing the youth.

India is infested with multiple problems which are extremely difficult to solve and which need our attention. The most deadly and prevalent of all is poverty, besides there is malnutrition, disease, crime, unemployment, which are only some of the glaring and visible problems. Then we have educational problems which

are most frustrating to the students. We see them manifesting their dissatisfaction in riots, tension, crime, and various other destructive indulgences. Here again, we see a youth in turmoil. He doesn't seem to know where to turn, he aspires for a good life, a satisfying job, but meets disappointments, he looks for security from his parents, society and state, but they do not seem to be able to help him. Therefore, he obviously feels insecure, disappointed and totally frustrated. The society provides the youth with few resources and also with minimal interference. We see our country with inadequate schools and medical service, no facilities for higher education and other vocational studies. Youths discover them, that the people do not like them, do not respond to them, do not appreciate them nor think that they can learn, or are important. This then makes the youth unsure of himself.

Failure can be initially defined as the non-attainment of a prescribed standard. Non-attainment by itself is merely a source of information about the level of the individual's ability, and should not in and of itself produce any fear reactions. Though, non-attainment is essentially a learning experience and is not by itself aversive, it can develop a secondary punishing characteristic, becoming something to be feared when it leads to an aversive experience.

3(a)

III. TRIBALS IN MEGHALAYA

Looking at the young boys and girls in Meghalaya it seems that girls are more adventurous, more progressing than the boys. This may be due to the prevalent matrilineal system. followed by the Khasi Tribal Girls are given more importance, since they inherit all the property of their parents. Boys usually goes away from his home after marriage to the girls' house. So he feels an alien in his wife's house. This children too doesn't bear his name, but that of his wife. This probably makes him feel that he is not regarded as important, so it lesson his achievement motivation.

The boys too have an equal share of love and affection from their parents, but this is about all they get. As a result, we find them less motivated, less interested to better themselves and less sense of values.

But the Khasi tribal in general are now very much aware of the fact that they need more improvement, more opportunities, more chances to take their place along with the others in nation building. In other words, they are proving that they are equally aware of the nationsneeds,

(b)

and that they are capable to solving the many problems that impede the progress of the nation.

Tribals need lots of encouragement and sympathy, a new understanding from other fellowmen. We should not make wrong and disastrous assumptions, about them, but help them out so that we can help each other.

The family is one of the most important agent which can help the individual by setting him on the road of achievement. If parents understand enough and care enough, they can be of tremendous help and encouragement, to give their children the confidence they need in facing life. Family influence can be one of the most important factor in achievement motivation. Rosen (1961) found that the influence of family size on achievement motivation of boys varies with social class. Kagan, Moss (1962) achievement motivated behaviour in children is positively correlated with the level of parents' education, especially the fathers. The relationship is easy to understand because the parents' level of education is expressed in the achievement related content of everyday life in its socio-cultural context, and from this the child picks up, takes over and develop his value attitudes. Rosen (1959) says that children where parents have high

800
30

aspirations for them are trained or taught to be motivated for academic achievement and to aspire for excellence. Thus, we cannot neglect family influence while dealing with achievement motivation.

Meghalaya is situated in the North-East of India to the South of Bhutan. Himalaya. An essentially plateau country, although directed into ridges and valleys at different levels and of varying ruggedness, Meghalaya falls into three distinct parts - the Khasi Hills in the middle, the Garo Hills in the Western part and the Jaintia Hills in the Eastern parts. Each of these differs in detail from the other in respect to the physical environment, human activities and social development.

The matriarchal form of society is very much prevalent here. Agriculture is the main occupation.

Khasi is a general name given to the various tribes and sub-tribes that inhabit the Khasi and Jaintia Hills. Garos are found in some areas on the North and West.

Management of the Khasi house and inheritance is purely matrilineal in form. In conformity with their matrilineal customs, the Khasis regard their mother not only as the custodian of family property but also as organizer of household religious rites performed from

31

time to time. Family organization centres round the mother in which capacity she acts as a keeper of the hearth and kitchen and of a Khasi home possessing an authority over property. The largest share of property is inherited by the youngest daughter, who, in turn, is responsible for knitting together the near and far off members of the house in which capacity she is called the keeper of the house, sons, according to the strict usage, receive nothing except certain gifts which should be returned back to their mother's house on their dearth. But today we find in a few cases sons securing the shares of property from their parents.

Khasi children receive guidance both from fathers and maternal uncle. Fathers have an important part to play in their children's house, he is revered and acknowledged with acts of ceremonial homage by his children. Children take it into account their father's council. Father is actually the executive head of the home.

The youngest daughter inherits her mother's property. Other sisters also receive a share of the inheritance from the mother's family.

Meghalaya is a hilly region whose southern and western fringes border on Bangladesh. It is bounded by Goalpara, Kamrup and Nowgong Districts of the Assam

Valley on the North, by Bangladesh on the South, by the Mikir Hills and the North Cachar Hill District of Assam on the East and by Bangladesh on the West. It covers an area of 22,500 sq.kms. with the total population of 10,11,699 persons in the Census of 1971.

The land abounds in streams and rivers. Numerous rock-caves are obtained from various places especially on the Southern region. Most of the peaks, ranges and gorges are clothed with ever-green vegetation where the human hands have not yet touched them, yield orchids, wild flowers and botanical resources of great variety (H.Barch.)

Tribal people looked down upon as products of low strata of society and rude forms of culture, have with the advent of fact based history and geography of the entire human race, proved their worth and relevance of their many splendoured culture in many parts of the world. Africa and Asia, particularly India with her vast mountainous regions, have thrown up much valuable information about the tribal people whose social organization and cultural grandeur distinguish them as a resourceful, valiant, tough, and cheerful part of the human race.

The onward movement of the tribal people was the symbol of a revolution of sensational changes. There were stresses and strains and repercussions, many lacked the

(f)

will to grow, and where there was a strong will there occasionally was not sufficient power in the economy or enough dynamism or flexibility in society. Thus, the progress was slow. This is why there have been a gap between the relationship of the hills and the plains, regional imbalances and a sense of inevitable disparity.

The vigorous and sturdy Khasis, who have preserved their independence and their ancestral institutions through many centuries in the face of the attractions offered by the alien forms of culture around them, have a well organized social system.

The Garos, the Khasis and the Jaintias respect the matrilineal structure because it represents their feelings that the mother is the source of the race, a definite source that gives all the best that life needs to grow and prosper.

The ingredients of tribal expressions include vivid imagination, sharp wit, under statement of the introvert, a deep sense of lyricism and a simple way of phrasing things all wrapped up in an attitude towards life that recognizes its absurdity and realizes its tragedies, disappointments, sorrows and death as man's lot.

The people of Meghalaya represent that craving for deeper knowledge and wider experience which is the primary stuff that goes into the making of history.

(g)

We should have a receptive attitude to the tribal people. There is a great deal we can learn from them, and having learnt, we must try to help and cooperate. Tribals are an extremely disciplined people, often a great deal more democratic than most others in India. Even though they have no constitution they are able to function democratically and carry out the decisions made by their elders or representatives. Above all, they are a people who sing and dance and try to enjoy life, not people who sit in stock exchanges, about at one another and think themselves civilized.

"I would prefer being a nomad in the hills to being a member of stock exchanges, where one is made to sit and listen to noises that are ugly to a degree. Is that the civilization we want tribal people to have? I hope not. I am quite sure that the tribal folk, with their civilization of song and dance, will last till long after stock exchange have ceased to exist."

(Speech by Jawaharlal Nehru)

The results in these studies concerned the investigator that most of the prevailing educational and social problems can be solved to a certain extent by means of achievement motivation which can uplift the educational sphere and explore the psychic world of students.

IV.. FEAR OF FAILURE

The history of research into 'failure' motivation is a brief one. The concept of fear of failure as a stable personality trait has its historical roots in such clinical problems as anxiety, guilt, shame and feelings of inferiority. Dembo (1931) suggested that the individual's level of aspiration affected his satisfaction with his performance. Recent researches of Richard Carney (1970) in risk-taking behaviour; of M Jack Frymier (1971) on pupils' motivation towards school, Birney (1969) on fear of failure; Heinz Heckhausen (1968) on hope of success show new trends and directions into it, and offer new challenges and opportunities in this area.

Young people need to be given a fair chance to meet the challenges of life. They need to see their future clearly and what place is reserved for them in the society. If the country wants to progress and improve its conditions, the answer is in the strength and vitality of its youth. The man-power that the country needs is in the youths, they are important and essential for the country. The hopes and fears of the future lies in the way we motivate our youths to aspire for higher and practical ideals. The young cannot afford to stay forever in the unrealistic world of childhood. They cannot be dependent always on parents or on the society. They

0 must be able to perceive the real world, the happy world, the place where they have a right to be someone to somebody and do something.

India is a country where there is no dearth of challenges for the youth. Everywhere he turns he perceives challenges, urging him to be the instrument for changes for betterment. The future is important for the youth since now he is realising more and more about the role he is supposed to play in nation building. The strength of the country depends on the strength of the youth. Here is where achievement motivation can play its transforming role. Achievement motivation is a vital area of educational uplift. The researches of the last 20 years convey to us that motivation of students is a very vital and interesting area. Out classroom teaching tells that our students suffer from malnutrition of the ingredients of achievement motivation and so we shall have to find out the need of such enzymes and ingredients which are lacking in his personality make up for the achievement motivation.

IV. ACHIEVEMENT MOTIVATION

Achievement motivation is a concern for excellence which involves planning, excitement and a specific set of action strategies. It involves a fundamental assumption that the desire to achieve something of excellence is

11 inherent in all beings. Achievement motivation training encourages each individual to find his own unique way of satisfying his concern for excellence. Usually the specific goals students choose involve concern for close relationships with others, or for having influence as well as for meeting personal standards of excellence.

The studies by McClelland (1964) in his book "Achieving Society" give revealing findings. He predicted that the future development of any country will depend upon the present level of achievement motivation of the youths at the given moment. This is so, because if the youths of a country are highly motivated, they, after fifteen years, will occupy high positions as decision makers in the country and lead the country to progress.

Researches have gone to the extent of linking the motive configuration in a society to the rise and downfall of empires. It goes on to establish that the motive characteristics of leaders lead to their political behaviour and corresponding progress of the countries (McClelland, 1971).

Throughout history upwardly mobile achievement oriented minorities, such as the early Quakers in England, the Jews in a number of countries, the Marwaris in India, the Gurage in Ethiopia, have been discriminated against

and even persecuted. Weicking and Winter (1971) reported that student activists in the universities in U.S.A. in the late 1960's were also unusually high in achievement motivation, and they caused the kind of disruption that brought a coercive response.

The relation of achievement motivation to economic growth has also been checked out among contemporary nations. McClelland by analysing the literature found that 78 per cent of the countries above the mean n Ach. in 1925 were "over-achievers", as compared with only 25 per cent of those below the mean in n Ach. (p.3 - Achieving Society).

The question which arises is: could achievement motivation be raised or developed in an individual? McClelland's book "Motivating Economic Achievement" provides an answer to this question. About the n Ach. development in high school pupils, the answer is provided by Aschuler (1973). Thereafter many researches followed in India. Heredero's researches with university youth, Mehta's researches with school teachers and pupils and Desai's researches with school teachers and pupils, all lead towards one conclusion that achievement motive could be developed in students. All these findings are given in the foregoing chapters.

India is a land of mixed cultures. It is not

3 everybody who are privileged. In fact only a fraction of the people in India are privileged people. The scheduled castes, scheduled tribes, and other backward classes are obviously the deprived people, or to give it a more diplomatic term - the disadvantaged people. How then can we help these people to be at par with the rest of the people in the world. Cantrill (1965) in his book "The Pattern of Human Concerns" wrote:

The quality of the relationship a person has with other people depends in part on his capacity to comprehend simultaneously the sequential significances they are experiencing in a chain of events together with the sequential significances he himself is experiencing in the same phase of this chain of events. A person is able to share the same experience of what is significant in his participation with other people only insofar as he and they experience the same significances simultaneously in a chain of events in which all are involved. Many allegiances and loyalties come about because people have learned to share sequential events and have experienced a particular quality of value satisfaction from joint participation in what they are therefore able to call the 'same' event.

In other words, if the privileged people are concerned enough about the less fortunate underprivileged people, and are willing to participate and share their knowledge and experiences, it will be an encouragement and the birth of a new and better world. A person's concept of self develops as a function of his transactions with others and is maintained or altered only by these

transactions, since there is a complete interdependence between a person and his society.

VI. CONCERNS IN TRIBALS

Many people have the notion that the disadvantaged people are slow and unintelligent. They lack mental abilities and perception. They have a low standard of living and do not have any sense of values. It is not, therefore, unusual to find that disadvantaged students are apathetic and even antagonistic towards education, society or even the world at large. Deprived people know that they have little ability to protect themselves and to force recognition of their abstract rights. They know that they are looked down on and scape-goated. They are always vulnerable to the slights, insults and indifferences of the society with whom they deal. This is the plight of those people in the border areas, the tribals and deprived people. De Costa (1975) wrote an article in the Illustrated Weekly of India, "Our Tribals: Third Class Citizens". The author wrote about the plight of tribals all over India:

The aboriginals are treated worse than Harijans and have been reduced to third class citizens. Our constitution enjoins that the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular the scheduled castes, and tribes and shall protect them from social injustice and all forms of exploitation. But this

15

constitutional guarantee is constantly flouted...while the population of the rest of India is growing by leaps and bounds, that of the tribals is decreasing.

If this great disparity exists in a country, it can never progress. A tribal should be concerned about his country and fellowmen so also a non-tribal.

As such concerns become interiorised within the individual, he becomes committed to attain his goals, at least in some measure during his life time. His better education, whether formal or informal, increases his sensitivity to different alternatives he perceives are available to him or that he himself may devise. He presses for improvement and reform within the system possibly faster than the legislators of his country.....(Cantrill, 1965, p. 312)

Our country, now is beginning to realise that every is indispensable, even the tribals and backward people have something of value to give and contribute. They are not what they seem to be, or what we believe them to be achievement motivation could develop in them a concern for their country and themselves, which will be a step out of their backwardness.

There is no evidence that the people of any one race or community are ingratly superior or inferior in general mental ability to the people of other races. Undoubtedly, individual come into the world with different potentialities, but the evidence suggeststhat within any

16 of the major racial populations the whole range of individual potentialities will be found. This does not mean that there are no statistically significant difference in specific innate abilities occurring in widely separated populations. Furthermore, a given people might conceivably be superior in one way but inferior in another. It is important to note, however, that human beings are more alike than they are different.

Understanding the ways of other people is important also because such understanding increases our own self-knowledge and objectivity. We grow up with the assumption that our own way of doing things is the right way, if not the only way. Yet we are aware of the many problems for which we do not know the solutions. If tribals stay aloof from non-tribals, or privileged from the deprived, the country can never boast of its unity and strength. Unity in diversity can be the strength and power by which India could be pushed forward to stand in line with other great nations of the world.

De Costa (1975), gave an account that the Government of Rajasthan has a proposal to advance Rs.5,000/- per tribal family through banks. Kerala has come forward with a scheme for settling 250 educated but unemployed tribals on forest land. These small attempts are commendable. But the magnitude of the

7 problem requires far bolder measures.

Man confronts unequal conditions of wealth, power and prestige in society. All these are related to the concept of social status and social class. Different social classes means differing styles of life, values, patterns of expectations and attitudes and habits of mind and behaviour that distinguish one man from another or one sect from another in society.

Through education man has the freedom today in moving to the higher position in social structure. Education to a man proves an advantageous investment which brings to him better information and better knowledge on matters of life and society, better understanding of problems of social importance, gainful occupation related with better prestige and power and more economic rewards which altogether enable him to have more face access to better social status and upward mobility to social class estimates. Young people of our time are living in a world when in many ways alien and unfamiliar to the older generation. In India, we see young people rebelling against their elders and the institutions of society. Educated youth have to be taken seriously in any society. Even Even then they condemn it bitterly, they are presumed to be its future leaders. There is a growing sense of despair and restlessness among young people and women of

8

indiscipline behaviour have frequently swept our country. Unemployment among the educated is on the increase and we are all aware of the fact that unrest among youth is deep seated and serious. Therefore, when we think of doing service to modern youth, our aim should not be merely to keep them out of mischief, but to aid them and help them in their overall development as responsible citizens. Our programmes must be oriented towards developing in our youth national consciousness, effective leadership and a sense of responsibility while at the same time inculcating excellence and professional competence.

Most of the books on psychology convey the idea that the youth is basically decent, happy, carefree, yet serious minded, it has enormous common sense and responds positively to love and faith. The society has too often and too easily condemned expressions of young people's thinking as indiscipline, disobedience, student trouble and ~~have~~ often labelled them 'bad' because they have given indications of the ability to assess their unfortunate circumstances and because they have shown courage to question the 'authorities'. We need to understand our youth.

Greater facilities are provided in education, the curriculum is being expanded to include the natural and

social sciences and all the branches of learning, but the roots are being neglected, and this is part of the problem with young people all over the world. Neither the homes, nor the schools are giving the children any roots, nothing has been done to give them religious and moral anchorage. Young people shun education that has to do with piety. It is a struggle in colleges to hold students in religious and moral education classes, since they see no relevance of this education in their lives. Even the youths are learning to measure life in terms of success, money, security, status, but seldom in terms of eternal values.

In a developing society, it is the youth who are expected to be instrumental in bringing about positive social change in the future. The expressed aspirations and opinions of tribal and non-tribal youths would, therefore, be indicative of the potential for change in their own communities.

The expression of vocational choices by youth would give an indication of what they visualise for themselves in the future. It gives an insight into a person's aspirations for social and economic status and reflects his values.

Mannheim (1943) has pointed out that 'Dynamic

societies will rely mainly on the co-operation of youth". Schneiders (25) in reference to the development of youth has said that "motivational changes in the areas of values, interests, ideas and attitudes are acquired tendencies which are more subject to change than basic needs or impulses." It, therefore, becomes imperative that youth are brought up in an environment~~at~~ which is stimulating and sufficiently challenging for them to be able to explore their potentialities and build up a satisfactory future.

The scheduled castes participate in college education only to the extent of a quarter of the general population (1971). Scheduled tribes participation in college education was around one-seventh of the general population (1971). Formal education in school is awakening a desire for personal advancement in the minds of tribal youths, and as a result, they set high ideals for themselves. Dubey (1970) said that a contributory factor for the relatively high level of achievement motivation in tribal children might be found in the rise of 'tribal nationalism' expressed in the form of demands~~for~~ for autonomous administrative units for the tribal areas and for tribal unit. It is ironical that on the one hand the aspirations of rural and tribal youths rise with education, but on the other hand, economic facilities are limited and youth cannot attain their aspirations.

Since it is obvious that tribal youths show positive indications towards change, it becomes essential to direct them through progresses of education and vocational training so designed as to channelize their energies towards a realistic and better future.

What role does education play in the life of a nation, is rather a common place question? But does this fact make is less important? Education has been described by the Indian Education Commission (1966) as the only instrument of change which can construct the society and fuse it into the realm of modernity. Today, education being one of the bare essentials for a cultured and refined living is a wide spread for reaching phenomenon - an extremely potent medium of mass circulation, and impressionable mind - it cannot escape the sacred duty and responsibility of fashioning and remoulding the nation in a desirable shape, so that the aspirations of the people can be satisfied and the explosion on expectation be met with.

History provides ample evidences of education, being used as a tool to achieve social and national objectives, Though, we may disapprove the consequences but education has shown without a shadow of doubt its relevance and potency as a means of national ends. Educational aims afterall, are and should be correlated to

the ideals of life.

To build up the nation it is extremely necessary to build up the individuals - to build up the individuality of the citizens and for that it is necessary to train the pupils, the youths - as they are the future citizens of free India.

Young people are better informed today. With easy access to communication media and with more leisure to invest in them, youth often knows more than the elder people. Being born in an age of jumbo-jets, and moon landings, of heart transplants and mechanical lungs; computers and satellites, children know of these things as a matter of course.

For youths in schools and colleges - change has affected the quality of education with such large numbers of young people from urban and rural area clans-moving for higher education, there has been a woeful deterioration of academic standards, amenities and youth services are lacking for all. In fact the mounting unemployment among youth is making the situation even worse and more pathetic. Thousands of unemployed university graduates, now even engineers are restless, bitter and ready to explode!

VII. OCCUPATIONAL ASPIRATIONS

The dissatisfactions of the youth with their world are often expressed as demands for rights, for power, for privileges and self-experimentation. Youth is seeking a new place in a new kind of world.... for all over the world a new age is struggling to be born, an age in which all children can grow up in families and all adolescents can have time to become individuals who are able to meet the demands of a fully adult life.

The greatness of a nation depends a great deal on the greatness of the individual citizen, who constitutes the living substance of the nation. India will never be able to eradicate poverty unless individual citizen takes up this challenge. If individuals decide to eliminate poverty and slums at home, the disease and disaster can no longer exist in the country. For this, it is necessary that the people of India exercise moral responsibilities, show courage and entrepreneurship, and think in terms of their own performances as a nation.

Previous studies have explored the relationships and between achievement motivation^{and} intergenerational occupational mobility (Littig, 1965), between achievement, affiliation, and power motivation and aspirations of black and white American women to occupations traditionally open and closed to women in America (Littig,

1971; Littig & Okediji, 1971). The research has extended into the area of social class to investigate the relationship among achievement, affiliation and power motivation and aspirations to occupations which, by virtue of the occupation related nature of social class, have been traditionally open or closed to persons from into certain class strata. These occupations are largely those which comprise the upper social class occupational component, i.e., professional and high managerial and administrative. This research also considered the possibility that the occupational goals that individuals established for themselves will interact with their family expectations. A person who is occupationally mobile in a hierarchical sense, is also mobile within the social class structure of his nation. (Littig, 1973).

The demand for highly trained personnel is not a sudden development. It has been gradually coming up for years, and is able to catch up the abrupt attention of the people of the seventies. The reason is because India is heading towards dynamism, and one of the major characteristics of a dynamic society is that its frontiers are continuously changing. The new frontier or direction of today becomes the common road for tomorrow. The measure adopted now to cope up with the present needs and problems, may become history tomorrow. All this is the result of the development of science and technology.

5

Toffler (1970) in his book "Future Shock" stated that:

Every society has its own characteristic attitude toward past, present and future. This time bias, formed in response to the rate of change, is one of the least noticed, yet most powerful determinants of social behaviour, and it is clearly reflected in the way the society prepares its young for adulthood.

In the past changing society, a man with expertise knowledge today, may become a common man of tomorrow with limited information. As such it is way difficult to predict the future of a particular occupation after ten years. It is even more difficult to estimate what type and how many experts will be needed after a decade. Hence, the new era demands that the individuals should be trained in such a way that they themselves find a way to enrich their talents under varied circumstances, are independent and can become experts in any spontaneously aroused situation. So our country is becoming conscious of the strategic importance of education in the present society and has realized the need for investment in education. D. S. Kothari (1964) in emphasizing education opines that "it is important to recognize that we do not have more time than a generation to bring about this change in our country... and the task of reconstruction would become far more difficult than what it is today. The key to bring about this change is education.

Since Independence India is wedded to a free democratic society, which means equal social justice to all individuals and equal opportunity to each individual to develop one's own potentialities, regardless of whether one is a tribal, non-tribal, hill man, plains - man. The prime condition of the society was that individuals spend their times in an atmosphere of collaboration, since no free society can survive if there is no integrity amongst its citizens. The real integrity is based upon the common goal of the people. India was completely integrated at the time of movements for independence as there was a common goal to achieve. India is a country divided into numerous classes, groups, communities, which in turn have different attitudes and values but she has to be fused into one nation.

This requires a change in the mental capacities, attitudes, values etc. A change in the fundamental constitution of mode of thoughts of the people of India. The traits of the agriculturally backward society, such as, dependence on nature, lack of enterprise, contentment and laziness, need to be reoriented to individual's achievements, entrepreneurship, progress and enthusiasm.

Ned Flanders (1970) Says: "Creativity is not learnt from restraint. It is a product of the lowering or removal of barriers. It is a matter of being different

7 of daring to change, of venturing forth....conformity and creativity are essentially antithetical. What produces one tends to destroy the other.

The pupils coming out of our universities and schools do not seem to be equipped with necessary skills to face the life situations. In spite of their high academic attainments, there is an absence of creative talents amongst the pupils. V.V. John (1968) pointed out that deterioration has taken place not only in the scholastic attainments or proficiencies of pupils, but in their level of aspirations also.

From one corner of the country to other the student movement has disturbed the social peace. There are persons who blame the students, and there are those who prefer to introspect and evaluate teaching-learning process. Those who blame the students, argue that they would welcome if the students were fighting for a good cause or acting under the inspiration of some ideology, but unfortunately most of them are neither committed to any ideology nor have they any interest in the life of the mind.

For many years now efforts have been made to introduce reforms in the educational system, but all these attempts does not seem to have brought the desired amount

of change since the basic conditions for educational reconstruction are lacking. Pupils have been neglected. There is hardly any scope for them to involve themselves and to enjoy the process of learning. The teachers seem to have little interest in the pupils and the pupils have no confidence in their teachers.