



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

A Connection Between Social Transformation And Education

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INTRODUCTION

The phrase "social transformation" refers to the changes that occur in interpersonal relationships and interactions. Since social interactions make up society, social transformation entails changes to the social relationship system. Social interactions, social processes, and social organization are used to understand them. Both the topic of social dynamics—what it is and how it changes—and the question of social statics were raised by August Comte, the father of sociology. In addition to outlining society's structure, sociologists also look for its root causes. Morris Ginsberg defines social transformation as a change in the social order. According to the International Encyclopedia of Social Science, social transformation is the alteration of a society's social structure, or its patterns of behavior and interaction. A society's norms, values, cultural products, and symbols can all change. Social conventions, attitudes, cultural products, and symbols can all change. Change in the structure and functions of a social system is the most important thing that transformation entails, according to various definitions.

The extent and rate of social change might vary. We can discuss changes on a local or major scale. When centralization and decentralization in administrative organization occur repeatedly, for example, transformation may follow a cyclical pattern. It has the potential to be revolutionary as well. The overthrow of a nation's government might be considered a revolutionary transformation. Both short-term (such as changes in migration rates) and long-term (such as changes in economic structures) transformations are possible. Social transformation encompasses both the expansion and contraction of social institutions' membership and size. Both ongoing processes like bureaucratization and specialization as well as discontinuous ones like a specific technological or social invention that emerges at a certain moment can be considered forms of transformation.

EDUCATION AS A SOCIAL TRANSFORMATION INSTRUMENT

Since education plays a significant role in both bringing about social change and, curiously, preserving the status quo, the relationship between education and social transformation is more complex and nuanced than many would like to think. To put it another way, education has a "conservative" and "radical" role, meaning it aids in both "maintaining" and altering many facets of the social structure.

A society that wants to change or modernize must use a variety of tools, institutions, agents, and agencies to accomplish its objectives. Education is possibly the most crucial of these methods. Education generates the skilled workers required to maintain the various specialized professions in contemporary industrial, business, educational, and research facilities by providing the essential training in skills and occupations. In addition, it is anticipated that education will change people's attitudes and values. Leaders and planners in developing countries have made extensive arrangements for educational facilities for their respective populations due to the significance that education plays in bringing about social transformation or modernization. Over the past fifty years of national planning, we in India have also witnessed the tremendous efforts of our educational planners to expand a variety of educational facilities at all levels and in all parts of the nation. In order to attain a modernized society, India is also promoting the retransformation of individuals and ideas with industrialized nations in order to acquire and apply educational theories, methods, and mechanisms. Even though there is still a lot of change to be done, these have produced numerous positive outcomes.

Two intriguing changes would emerge if we attempt to examine the lifestyles of individual Indian residents. More and more members of the lower and middle classes are increasingly giving up a lot to ensure that children receive an education that could improve their quality of life. Second, a growing number of members of lower castes are succeeding in improving their social and economic standing through education. They have undoubtedly been able to improve their life through education, which has also given them a higher social standing and given their kids more goals.

More liberalism and openness to modern influences are insufficient; education must stress social reforms with the same spirit, viewpoint, and energy as social reform movements like Jabri Taleem, Brahma Samaj, Arya Samaj, Protestantism, etc. The power of education must now be used to genuinely execute concrete programs, frequently social action, that are required by modern Indian society and that could not be undertaken during the roughly sixty years of freedom. It cannot be completed satisfactorily without an updated adult or social education curriculum. Similarly, the intended social changes cannot occur if education is not made a multifunctional instrument. It is imperative that we update and modernize our curriculum.

Teachers must undoubtedly contribute to the long-overdue social change in the country. First and foremost, we need to develop into individuals with high levels of empathy, drive for success, social awareness, risk-taking ability, and other qualities that are typical of a modern man. Only then will we be able to stimulate or create our young people's minds and energies. Indian educators must view modernity with a progressive outlook. In such a future society, educators can help their students find their proper place. As a result, educators must fully commit to supporting India's societal reform process.

We understand that teachers cannot accomplish all of this on their own. Parents, politicians and social leaders, educational planners, administrators, and other reference groups should step up to support teachers by updating their work in their respective fields of social activity. Despite their differing political philosophies, it is imperative that all political parties engage in dialogue about the nation's educational requirements and reach an agreement on a core curriculum that will be applied nationwide. The Indian Education Commission (1964–1966) advocated a uniform core curriculum for this reason. It is also necessary to overhaul the educational bureaucracy, which is still dominated by numerous outdated stereotypes. This includes ministries, universities, directorates, colleges, and schools. In order to change society, parents need to be more proactive and interested in supporting education. But ultimately, it would be up to the teachers of modern-day India to mobilize all these reference groups and recruit this functional support for changing and modernizing our society through education. This presents a significant difficulty and duty.

SOCIAL TRANSFORMATION AND EDUCATION

Nowadays, most people agree that education plays a significant role in social development and transformation. When the current social structure or network of social institutions is unable to satisfy the demands of people and new materials offer more effective means of doing so, social transformation may occur. Social changes don't happen on their own or automatically. According to MacIver, a variety of changes that occur in the social and nonsocial environment lead to social transformation. Education has the power to start social changes by changing people's perspectives and attitudes. It can bring about a transformation in the pattern of social relationships and institutions and thereby it may cause social transformation.

In the past, teachers and educational institutions worked to instill a way of life in their students. Back then, education served more as a tool for social control than as a vehicle for social change. Teaching students a way of life is not given much attention in today's schools, colleges, and institutions. Traditional schooling was designed for a static, unchanging society that was not characterized by quick changes. But the goal of education nowadays is to teach factual knowledge, which includes information about technology, science, and other fields of specialty. Religion was linked to education. Today, though, it has turned secular.

It is now a stand-alone organization. Today's education has played a major role in laying the groundwork for the advancement of science and technology.

CONCLUSION

As a result, education has significantly changed all facets of human existence. According to Francis Brown, education is a process that changes how people behave in society. It is a procedure that allows each person to contribute positively to the advancement of society and to engage in societal activities in an effective manner. The exact relationship between the educational system and social and economic change is quite complicated, making it nearly hard to draw conclusions that are not deceptive, according to Olive Banks (1968). The idea that education either causes or hinders social change is made much more difficult by the reality that society is evolving and the educational system is a part of it. Education has consequently profoundly altered every aspect of human life. Francis Brown asserts that education is a process that modifies social behavior. It is a process that enables everyone to effectively participate in societal activities and make constructive contributions to the progress of society. According to Olive Banks (1968), the precise relationship between the educational system and social and economic transformation is so complex that it is almost impossible to draw conclusions that are not misleading. The fact that society is changing and that the educational system is a part of it makes it much harder to believe that education either promotes or inhibits social development.

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