

# Magnetism of Teachers and Educational Institutions in Social Revolution in India

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## 1. INTRODUCTION

Education is innately a forward-looking and optimistic enterprise. The investments in the preparation for philosophy... all are intrinsically optimistic. If it is by excellent professor and best educational institutions then social transformation is completely optimistic.”

## 2. EDUCATION

Education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. Education frequently takes place under the guidance of others, but may also be autodidactic. Any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. Education is commonly divided into stages such as preschool, primary school, secondary school and then college, university.

## 3. TEACHER

Teacher in role is a method of teaching that utilizes techniques of drama to facilitate education. It is a holistic teaching method designed to integrate critical thought, examination of emotion and moral values and factual data to broaden the learning experience and make it more relevant to everyday life situations.

If the role of a teacher is to teach, the role of a student must be to learn. However, it has been agreed that learning is not only an exercise in reading and reciting facts, but in gaining a deeper insight of events and situations. This is where drama becomes an invaluable tool. Through the use of drama and dramatic conventions a teacher does not only teach and learn what but also the why and how.

Following roles performed by Education, Teacher and Educational institute, it helps to develops following roles.

## 4. PLANNING

At the planning stage, teachers play multiple roles. They are learners, constantly taking classes and attending professional development sessions to learn the latest best practices and strategies for effective teaching. Many teachers regularly collaborate with one another to gain new ideas for teaching, planning grade-level instruction and combining subjects to enhance the learning experience. They analyze test results and other data to help determine the course of their instruction and make changes in their classrooms. Teachers also design lesson plans to teach the standards and provide engaging activities, while taking into account each student's interests and instructional needs.

## 5. INSTRUCTION

Instead of just lecturing in the classroom, teachers are facilitators of learning, providing students with the information and tools they need to master a subject. At times, teachers act like tutors, working with small groups of students or individual students within the classroom or after class. Teachers also play the role of evaluators, constantly assessing students' abilities through formal and informal assessments, providing suggestions for improvement and assigning grades.

## 6. STUDENT INTERACTION

Conceivably the most important roles teachers fill involve interacting with students. Teachers must be leaders in the classroom and in the school, earning the respect of students and setting a positive example. They must be disciplinarians, doling out fair and consistent punishments to students who break the rules. At the same time, teachers must show care and concern for students. A teacher has the power to build up or tear down a student's self-esteem and make a student's day or ruin it in an instant. When interacting with students, a teacher must fill the role of a counsellor, a surrogate parent, a nutritionist and someone who has the best interests of every child at heart.

## 7. OTHER PROFESSIONAL DUTIES

Throughout the school day and over the course of the school year, teachers take on other roles, as well. They are chaperones at school functions and coaches of school sports. They are monitors at lunch and recess and serve as fundraisers for field trips and school supplies. Teachers also play the role of interior designer, making sure their classrooms are set up to support learning and act as artists when they update their bulletin boards and other displays.

The role of a teacher is to help students apply concepts, such as management, commerce, engineering, pharmacy, math, English, and science through classroom instruction and presentations. Their role is also to prepare lessons, grade papers, manage the classroom, meet with parents, and work closely with school staff. Being a teacher is much more than just executing lesson plans, they also carry the role of a surrogate parent, disciplinarian, mentor, counsellor, book keeper, role model, planner and many more. In today's world a teacher's role is a multifaceted profession.

We each adopt different 'roles' in everyday situations, these roles change with the situation; we all have numerous roles in life. We can imagine those roles as hats that we wear at appropriate times (e.g. Son, Brother, Teacher, Employee etc.). These roles have "implied" behaviour, which we all know. It is this implied social behaviour which we can use in drama and dramatic situations to create deeper understanding and meanings. The role of a teacher in society is both significant and valuable. It has far-reaching influence on the society he lives in and no other personality can have an influence more profound than that of a teacher. Students are deeply affected by the teacher's love and affection, his character, his competence, and his moral commitment. A popular teacher becomes a model for his students. The students try to follow their teacher in his manners, costumes, etiquette, style of conversation and his get up. He is their ideal.

He can lead them anywhere. During the early education, the students tend to determine their aims in life and their future plans, in consultation with their teachers. Therefore, a good and visionary teacher can play a prominent role in making the future of his students while as a corrupt teacher can only harm his students much more seriously than a class of corrupt and perverted judiciary, army, police, bureaucracy, politicians or technocrats. A corrupt and incompetent teacher is not only a bad individual, but also an embodiment of a corrupt and incompetent generation. A nation with corrupt teachers is a nation at risk; every coming day announces the advent of its approaching destruction.

The importance of a [teacher] as an [architect] of our future generations demands that only the best and the most [intelligent] and competent members of our intelligentsia be allowed to qualify for this noble profession. It is unfortunate to find that generally the worst and the most incapable people of the society find their way into this profession. Anyone who

fails to find an opening in any other walk of life, gets into this profession and recklessly plays with the destiny of the nation. An important reason for this is understood to be the poor salaries of our primary and secondary teachers which are no better than that of clerks. A large number of our teachers are, therefore, frustrated and uninterested.

They have to go for part-time jobs to meet their basic needs. Again, the teaching profession also does not enjoy due respect in the society. The primary and secondary teachers are particularly at a disadvantage. Their status is lower than that of doctors, engineers, advocates and civil servants; even lower than that of semi literate and illiterate traders. It would therefore require great commitment for an intelligent individual, however fond of education and training he may be, to forsake the career of a doctor or engineer in favour of teaching. Therefore, while selecting good teachers, it must be borne in mind that better opportunities, prospects and perks are offered to the teachers.

When we speak of good teachers it means that a teacher must be a model of faith and piety and should have a fairly good knowledge. A teacher should consider it his duty to educate and train his students and should feel responsible for it. He should feel that his students have been entrusted to him and he should avoid any breach of the trust the society has reposed in him. He should be a sociable person with his roots in the society. People should take him as their well-wisher and a sincere friend who cares for their children. It should be ascertained at all cost that a candidate for this profession has a natural acumen and aptitude for teaching.

He should actively participate in the social activities in a positive way. He should know the art of teaching with a deep insight into child psychology. He should always deal with the students in a just manner. He should not lose his self-control on mistakes his students may commit, and instead he should respect their feelings and ego, and should try to understand and resolve their difficulties with grace while keeping his cool. He should be able to smile in the face of bitter criticism on his opinions, and should not feel ashamed or humiliated to accept his mistakes wholeheartedly.

He should be proud of his culture, his national dress and his national language. He should be a missionary, a mentor, a reformer and a guide besides being a dedicated tutor. In other words, he should be a perfect teacher and a perfect educationist. While highlighting the role of a teacher in the society, it is imperative to involve the role of parents, too, in the process of character building of the students. In the past, parents and teachers both used to make the best of their efforts to provide an atmosphere to their children congenial to the development of higher virtues and morals. But the gross social change over the last fifty years, large scale urbanization, ruthless competition for financial gains, and heavy preoccupation in everyday life deplete all time and energy from the parents, leaving behind little time or energy for them to monitor their children.

Whatever time they have at their disposal is consumed by newspapers, television and other recreations. As a result, the younger generation hardly gets any opportunity to share ideas with their elders or to enter into a meaningful discussion. On the other hand, this idea is gaining ground among us that education is not meant to build up better human beings, but only to get better jobs. Consequently, the students' minds are obsessed with better jobs and dreams for higher social status. It is therefore duty of the parents, too, to take active interest in the day-to-day progress of their children both in and outside the institution and apprise them of the real meaning of education.

Mantle of the Expert is a drama in education device designed by Dorothy Heathcote. In *Mantle of the Expert*, students are in-role as experts in any given area. They cannot be simply told that they are experts, they have to really take on the role, and feel as if they are experts. This can be done through a number of character development games or exercises. The teacher is generally in-role in *Mantle of the Expert*, and provides a structure upon which the students can build to gradually progress to more independent learning. *Mantle of the Expert* is described, explained and exemplified in the book 'Drama for Learning: Dorothy Heathcote's *Mantle of the Expert Approach to Education*', by Dorothy Heathcote and Gavin Bolton. *Mantle Of The Expert Website*: -By using role-play, the teacher gives them a way to view and think about a situation using the "implied" behavior for the role they are given. Also in turn, the teacher can allow the students to become in charge of their own learning and facilitate them in it. We empower the individual making their expertise greater than our own. Through role-playing, they gain knowledge of what the role entails.

Emphasizes learning as a self-learning participatory process taking place in social context of learner's as well as wider social context of the community to nation as a whole. Puts full faith in self learning capacity of school children and student teacher and evolving proper educative programme for education. Views the learner as an active participative person in learning. His/her capabilities or potentials are seen not as fixed but capable of development through experiences. Views the teacher as a facilitator, supporting, encouraging learner's learning. Does not treat knowledge as fixed, static or confined in books but as something being constructed through various types of experiences. It is created through discussion, evaluate, explain, compare and contrasts i.e., through interaction. Emphasizes that appraisal in such an educative process will be continuous, will be self-appraisal, will be peer appraisal, will be done by teacher educators, and formal type too.

## 8. SOCIAL TRANSFORMATION

Social transformation is the process by which an individual alters the socially ascribed social status of their parents into a socially achieved status for themselves. large scale social change as in cultural reforms or transformations.

The first occurs with the individual, the second with the social system.

## 9. THE INDIVIDUAL

This is different from social reproduction and social mobility because instead of looking at the intergenerational mobility or the measure of the changes in social status which occur from the parents' to the children's generation, social transformation focuses on how an individual can alter the class culture to which they feel aligned. One socially transforms in three steps: by associational embracement, associational distancing, and the distinct presentation of self. Social transformation is considered an interpersonal negotiation because it requires that the individual have their social position be validated by others for transformation. It is a reciprocal relationship in which people have to be embraced and correctly identified with the cultural expectations of their particular class membership. This is the only way that persons can move from their own ascribed status to a new achieved status.

## 10. THE SOCIAL SYSTEM

Social transformation in this context requires a shift in collective consciousness of a society - local, state, national or global - so that reality is refined by consensus. This often happens by external stimulus and sometimes intentionally. Scientific discoveries have triggered many social transformations throughout our history as have religious and royal edicts. Cities which have reinvented themselves serve of examples of conscious transformations of a social type resulting in reinvigorated and revitalized populations, economic prosperity and restored civic pride.

## 11. ASCRIBED STATUS VERSUS ACHIEVED STATUS

Ascribed status is the social status a person is given when he or she is born into a status from birth and assumes the class role later in life. People born into families with wealth, for example, are considered to have ascribed social statuses from birth. In the U.S. specifically, race/ethnic differences and gender can create basis for ascribed statuses.

Achieved status is acquired based on merit, skills, abilities, and actions. Examples of achieved status include being a doctor or even being a criminal—the status then determines a set of behaviours and expectations for the individual.

Education can be used as a tool to empower the individual. Through child centered learning, students are able to see their own role in transformation. Societal change comes from the collective transformation of the individuals within that society. Literacy allows people, particularly those who are marginalized and discriminated against in society, to acquire a "critical consciousness". Empowered individuals are better equipped to question and critique societal realities and assumptions and more enabled to change their situation. Empowering education approaches individual growth as an

active, cooperative and social process because the self and the society create each other. Rather than being merely in the world, individuals can be taught that they are actually co-creators of their reality. This is a simple, yet significant, shift in perspective – life does not just happen to us – we all have a role in the unfolding in our lives, no matter our circumstances.

Mahatma Gandhi's (1869 – 1948) educational philosophies were also born out of India's independence movement. Truth, non-violence and passive resistance were successfully used as an instrument of social and political transformation. Gandhi's educational views were twofold: On one hand, education was necessary to prepare Indians for self rule, the preservation of Indian culture and the service of humanity. On the other hand education is seen as a method for self-realization and personal development and attainment of knowledge for learning's sake. Gandhi believed that education can play an effective role in developing a wholesome human personality capable of resisting war, violence, injustice and oppression and building a social order wherein man can live in peace and harmony with others.

The beauty of Gandhi's model is that the goal is for communities to be self sufficient and learn to make the best of what they have. To Gandhi, freedom of human beings does not lie in just a freedom from foreign political rule. Freedom of human beings lies in freedom from all types of exploitation and all types of dependence on others. The rationale he proposed was that schools must be self-supporting, as far as possible, for two reasons. One was purely financial: namely, that a poor society could not provide education to all its children unless schools could generate the physical and financial resources to run them. The other was political: that financial self-sufficiency alone could protect schools from dependence on the State and from interference by it (UNESCO 1997).

Gandhi developed the concept of Basic Education with the hope that it would become the basis of the national system. Basic education did not refer simply to primary education. Rather, it was seen as the base upon which the whole of an education, from beginning to end, was to be built. Basic Education aimed to improve the quality of life where one was born rather than encourage "brain drain". It aimed for the uplift of all, particularly women and girls. Four basic principles characterize Basic Education: self reliance, language of instruction, handicraft skills and relevance of the curriculum. His concept of Education for Life made no distinction between work and learning and taught skills that would transform a village to be self supporting. This was done through teaching of handicraft skills and agriculture.

All knowledge given to children was to be relevant to the child's reality. Teachers of Basic schools were trained to develop their own daily curriculum of activities and their own material with minimal reliance on textbooks. Gandhi emphasized self-reliance in the individual – children were to be trained to be independent thinkers. Children were to be

taught in their mother tongue not only to minimize the imperialistic nature of the British education system but also to facilitate greater understanding for the child. Gandhi's model in particular is important because it incorporates what is learned in school with what the child really needs to know to thrive in their environment. Many educational systems, particularly in rural areas, have curriculums that are irrelevant to the child's environment and Gandhi's model strived to use education as a tool to enhance the child's experience in any given situation.

Educators in formal and non-formal education are vital to the implementation of the DESD and its success. The world today has more than 72 million teachers and countless numbers of non-formal educators. They are essential agents of change, working at the 'local' level but called upon to deal with 'global' issues.

Teachers in primary and secondary schools around the world as well as in institutions of higher education have a significant role in creating more sustainable societies. They influence the lives of children who are fortunate enough to go to school. Teachers shape each learner's worldview, economic potential, attitude toward others in the community, participation in community decision making and interactions with the environment. Primary and secondary teachers educate labourers, parents and citizens as well as those who go onto higher education. Teachers in higher education instruct today's and tomorrow's leaders and professionals of our societies. Because these professionals work in or manage people who work in every economic sector, both public and private, the influence of teachers is crucial.

Non-formal educators often work in NGOs, community centres, or governmental agencies. These educators work in many sectors of society – public health, literacy, agriculture, forestry, community development, social justice, micro-financing, basic education, etc. The need for non-formal educators is high around the world.

Educational Institutions attempted to distinguish between the economic, the political, the social and the cultural aspects of transformation. In general, and certainly in the short term, the role of Educational Institutes instigating economic change appears to have been relatively weak, especially in Central and Eastern India. However, economic goals were frequently driving higher education reforms and these might be important in longer term social transformation. Also, it was possible in most countries to find examples of pockets of activity in higher education – sometimes in the private sector – that appeared to have an immediate economic relevance. In their economic role, Educational Institutes were generally responding to external pressures rather than initiating or driving transformation. As far as a social role is concerned, Educational Institutes probably contribute quite as much to social reproduction as they do to social transformation. Differentiation may be important here with roles varying between public and private sectors, between institutions of

different types and between capital city and regional institutions. This was an aspect of the project that often suffered from a lack of reliable data – on things such as the social backgrounds of students or their destinations after graduation.

The cultural role appeared to have been important in many places, with Educational Institutes providing both a route for the entry of external ideas and experiences into otherwise closed societies and a repository for national sentiments that could come out of ‘storage’ when time and circumstance permitted. There could be tensions between these ‘national’ and ‘international’ elements that could pose contradictions of identity and purpose within individual Educational Institutes as well as in the broader society.

Social transformation lies at the radical end of conceptions of social change. It implies at the very least some fundamental changes in society’s core institutions, the polity and the economy, with major implications for relationships between social groups or classes, and for the means of the creation and distribution of wealth, power and status. Within these broad features of social transformation, it is possible to discern dramatic moments of transformation in particular societies or regions. The collapse of communism in the late eighties in Central and Eastern India. There are others, for example, when autocratic or majestic powers fall. At more local levels, the collapse of a traditional industry and employment may have equally dramatic and transformative effects.

In this conceptualisation, it is possible to see two distinct periods of transformation. There is firstly the period of ‘removing the old’: of regime overthrow and the events leading up to it. This phase can be divided between the crisis events immediately prior to regime change and a generally much longer period of disillusion, critique and probably repression by the agents of the old order. The second period is of ‘building the new’: of reconstruction, of institution-building, of forming new social relationships at home and new alliances abroad, of economic regeneration and redistribution. The second period is of uncertain length because the initial dramatic changes of transformation will gradually merge into more evolutionary processes.

The focus of this project was upon the second – ‘building the new’ – period of transformation. However, we believe that it is impossible to understand the role of Educational Institutes in this period without understanding their role in the previous ‘removing the old’ period. The balance of attention to be accorded the two periods differs between national cases and circumstances.

Educational Institutes have frequently been regarded as key institutions in processes of social change and development. The most explicit role they have been allocated is the production of highly skilled labour and research output to meet perceived economic needs. But during periods of more radical change – which may certainly have at their heart far-

reaching changes in the economy – Educational Institutes and/or their constituencies have sometimes played no less an important role in helping to build new institutions of civil society, in encouraging and facilitating new cultural values, and in training and socialising members of new social elites.

## 12. THE TRANSFORMATIVE POTENTIAL OF EDUCATIONAL INSTITUTES

What is transformed in societies that had experienced some kind of profound economic, social or political transformation in their recent history, and what part Educational Institutes were playing in the Social transformation process? It was envisaged that ‘transformation’ could be considered along the following dimensions:

- The economy: the formation of human capital;
- The polity: the creation and sustenance of state and civil institutions; the selection and socialisation of political and social elites;
- The social structure: the basis of social stratification, the extent and mechanisms of mobility for different groups;
- The culture: the production and dissemination of ideas, exerting influence upon and providing critique of the above.

There was no prior assumption that Educational Institutes were indeed playing important roles in any of these respects. In practice, it was frequently necessary to make a distinction between Educational Institutes as institutions and some of the constituencies – both staff and students – within them. Many of the recent claims about the social importance of Educational Institutes have been set within frameworks of ‘knowledge societies’, the demise of the welfare state and the consequences of global capitalism. With the demise of communism, it appears that there is now only one ‘show in town’, one social model for all to aspire to, and one that is summed up in phrases such as ‘knowledge-driven development’ employed in recent reports of international organisations.

No century in recorded history has experienced so many social transformations and such radical ones as the twentieth century. They, I submit, may turn out to be the most significant events of this, our century, and its lasting legacy. In the developed free-market countries – which contain less than a second of the earth’s population but are a model for the rest – work and work force, society and polity, are all, in the last decade of this century, qualitatively and quantitatively different not only from what they were in the first years of this century but also from what has existed at any other time in history: in their configurations, in their processes, in their problems, and in their structures. Far smaller and far slower social changes in earlier periods triggered civil wars, rebellions, and violent intellectual and spiritual crises. The extreme social transformations of this century have caused hardly any stir.

They have proceeded with a minimum of friction, with a minimum of upheavals, and, indeed, with a minimum of attention from scholars, politicians, the press, and the public. To be sure, this century of ours may well have been the cruellest and most violent in history, with its world and civil wars, its mass tortures, ethnic cleansings, genocides, and holocausts. But all these killings, all these horrors inflicted on the human race by this century's murderous "charismatics," hindsight clearly shows, were just those: senseless killings, senseless horrors, "sound and fury, signifying nothing." Many freedom fighters who fought for freedom of country are evils geniuses of this century, destroyed. They created Independent Nation. Indeed, if this century proves one thing, it is the futility of politics. Even the most dogmatic believer in historical determinism would have a hard time explaining the social transformations of this century as caused by the headline-making political events, or the headline-making political events as caused by the social transformations. But it is the social transformations, like ocean currents deep below the hurricane-tormented surface of the sea, that have had the lasting, indeed the permanent, effect. They, rather than all the violence of the political surface, have transformed not only the society but also the economy, the community, and the polity we live in. The age of social transformation will not come to an end with the year 2014--it will not even have peaked by then.

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