

# EDUCATION AS AN INSTRUMENT OF DEVELOPMENT OF HUMAN SOCIETY

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## *Abstract*

A society shares its ideals through the medium of transmission of ideas, beliefs, and cultures. In the process of growing up, the constituent of the social groups learns and imitates the manners and behaviours of the parent group. The process of transmission in a social group is carried out through the medium of languages. Language is a mechanism that is aimed at enabling humans to express and transmit complex human emotions and ideas. The language was probably developed by the man on account of the need for greater utilization of the human mind. Languages use commonly accepted codes- voices, signs, and symbols to express the intended message. Children learn languages through constant and continued interaction with the elders in their social groups. Knowledge of a language enables the member of the specified social group to communicate with the other group members; form companionship, learn, nurture, and grow. Languages help in the transmission of complex ideas and thoughts which would be otherwise incapable of being coded for effective understanding. In the absence of language, the development of human civilization would not have been possible. The current study dwells into the philosophical aspect of the role of education in nurturing of and development of the humankind as a creation capable of intellectual thought and action.

**Keywords:** education, development, learning,

## INTRODUCTION

A society, according to sociologists, is a highly structured or organized group for companionship. The concept of society is generally understood to be companionship for sharing beliefs, ideas, values, aims, cultures, and religions. A society is made of people who identify with each other on either of the bases of companionship. Kinship among humans is formed by finding common ground on matters of interest to them. Mere physical proximity has never been the sole basis for companionship. Although traditionally, given the difficulties of transportation, men of similar ideas and cultures tended to live in close physical proximity to each other, giving rise to local cultures, customs, and traditions. However, even within a specific social group, companionship was forged on factors other than physical intimacy. People living within the same geographical periphery may form a different social group. A person separated by miles or by distance, sharing the same ideas or emotions with his counterparts, is more likely to be a member of that social group rather than with his neighbour with whom he seldom identifies. It is common nowadays to have neighbours who are total strangers to each other. Physical or geographical proximity, thus, is in no way a parameter to decide a social set-up or order. Factors such as ideology, religion, culture, and language dominate in creating a social group.

## REVIEW OF LITERATURE

**Murray N. Rothbard (1971)** philosophically deals with the popular formal mass education mode of imparting instructions versus the traditional individualist approach. Murray eloquently puts forth his arguments firmly favouring an individualistic approach to imparting education. In the first of the three chapters of his treatise, he focuses on the ideals of education and its role in harnessing the latent potentials of an individual child. He stresses the need for the parents to bear the onus of nurturing and providing for the right set-up, enabling the child to develop his faculties fully. He strongly argues against the modern standardized approach to education, which may expose innocent children to social evils. He argues that the parents would shield the child from unwanted exposures in an individual setup. In the second chapter, Murray traces the history of a modern universal education system in Europe. The study observes that "universal free and compulsory education as a system evolved in contemporary Europe", more on the need for ensuring uniformity in religious and political outlook rather than facilitating social and economic inclusiveness. The third and last chapter in the series looks at the origins and history of free and universal education in the United States, with more or less the same observations as in the case of Europe. The author concludes that the modern popular mass institutional based free and universal

education system works more to destroy the independent thought process of the learners. In the quest to ensure uniformity, the inherent unique characteristic of an individual learner is nipped in the bud. Moreover, subjective assessment puts undue powers in the hands of the teacher, who is made to judge on the principle of uniformity, robbing the bright and talented many of the opportunity to express themselves openly and creatively. The author, though, humbly accepts that for the larger purpose of education of the masses, the remedy lies in institutionalized mass instruction.

**Paul Goodman (1964)** shells out a critique of the current mass uniform universal education system. Contrary to popular perception advocating the indispensability and utility of institutionalized mass schooling, the author contends that "subjecting young people to institutionalized learning stunts and distorts their natural intellectual development makes them hostile to the very idea of education and finally turns out regimented competitive citizens likely only to aggravate our current social ills". He recommends improved participation in "natural learning patterns of family and community and the sort of relationships fostered in master-apprentice situations".

## HUMAN SOCIETY AND ROLE OF EDUCATION

A society shares its ideals by transmitting ideas, beliefs, and cultures. In the process of growing up, the constituent of the social groups learns and imitates the manners and behaviours of the parent group. The transmission process in a social group is carried out through the medium of languages. Language is a mechanism that enables humans to express and transmit complex human emotions and ideas. Because of the need for greater utilization of the human mind, the man probably developed language. Languages use commonly accepted codes- voices, signs, and symbols to express the intended message. Children learn languages through constant and continued interaction with the elders in their social groups. Knowledge of a language enables the member of the specified social group to communicate with the other group members, form companionship, learn, nurture, and grow. Languages help transmit complex ideas and thoughts that would otherwise be incapable of being coded for an adequate understanding. Without language, the development of human civilization would not have been possible.

Through the medium of language, learning is transmitted from one individual to another. It is noted that mere sending and receiving instructions may result in knowledge but not education. For example, a pet dog may be trained to respond to the sound of a call or a bell in a particular manner. The trainer would seek to reinforce the learning by rewarding the pet with food. Once the knowledge is supported, the animal will respond to the stimuli in the same manner at different times within the same setup. However, given a change in environment and people, the dog will likely return to its original instinct. This is so because the animal and the human trainer do not share the same vision and ideas.

In the case of humans, the transmission of knowledge entails that the subject more or less shares the same vision as that of his master/teacher. The entire education process is centred on the fundamental premise- to synchronize the learner's beliefs, attitudes, manners, and habits to that of the teacher. Learning in a human is reinforced only when the learner can identify with the goals and vision of his teacher. This inherent nature of humans has led to the education system being rooted in the culture of human civilization.

Since the beginning of the evolution of human civilization, humanity has constantly endeavoured to evolve a system for himself and his kin that would enable him to optimize its hidden potential. These inherent unique characteristics of man must lead him to achieve an astounding level of progress and development in every sphere of his mundane existence. The result of language made it possible for generations to code their learning experiences which could be used to enrich the coming generations. As discussed earlier, the human process of life and death made the transmission of learning a necessity as older members pass out, giving way to the younger ones.

## EDUCATION AS AN INSTRUMENT OF SOCIAL CHANGE

The human desire and emotion for excellence through optimization has, through the ages, attracted the attention of Philosophers, Proponents, Psychologists, and scholars alike, who have advanced their theories to enable the human race to achieve its stated objectives. While individuals, groups, societies, nations, and civilizations in their understanding of the ideals of human life and its goals, approach, and methodologies- all have been unanimous in emphasizing the need for enhancing, moulding and channeling the experiences of man for optimizing his inherent potentials. This entire exercise of man's learning has been termed 'education'.

Social change has been the ethos of the oldest and the longest-running human movement, named 'education'. By the term, social change is meant a positive alteration in socio-economic relations within a social set-up. Noted British sociologist Robert Morrison MacIver defines social change as a change in the social structure. According to Pakistani Scholar Dr Mohammed Iqbal Chaudhary, social change refers to the reorganization of society in

terms of time and place. Some of the changes that occur in the community are involuntary. Involuntary or natural changes are evolutionary and occur over a relatively long period. Such a change may result in insignificant social and economic mobility. Learning in such a society is purely voluntary and devoid of any specialized social institution or order which facilitates the transmission of knowledge in an organized manner. Social and economic development is a painfully slow and dynamic progression towards change that is resisted forcefully by the existing social order. The powerful and prosperous in such a society seek the continuance of their status by obstructing any change, however productive, that could challenge their authority. Such a society stagnates and is in danger of returning to barbarism and savagery and eventually facing extinction.

A vibrant and dynamic society is set in a continuous process of social change. Overtime, the old die out and are replaced by the younger lot. With time, ideas develop and refine, leading to inventions and innovations in material and non-material spheres, affecting people's lifestyles, cultures, attitudes, and habits. Education plays a dominant role in enabling social change. Education helps in developing the latent capacities of human beings. It helps in the formation and development of human resources or human capital.

#### Conclusion

Human capital is the economic value of the skills, expertise, knowledge, abilities, talents, creativity, and potential possessed by an individual or group of individuals in a society or a nation. Education performs the role of nurturing and harnessing the latent faculties of human culture. A peaceful transition and transformation of society necessitate an enlightened, knowledgeable, solemn, and mature society, which cannot be accomplished without a sophisticated and visionary educational system.

Currently, a highly sophisticated, developed, and structured process of imparting education comprises several highly specialized institutions and structures. Moreover, the essence of modern education is primarily secular. However, the earliest human movement in education has been, almost universally, religious. The modern developed, near-universal education system is mainly rooted in the sacred character of the universal education movement in sixteenth and seventeenth-century Europe. The Reformation movement in Europe, spearheaded by Martin Luther, was as much religious as it was focused on universal education. Since time immemorial, religious activities have focused on social change- material and non-material. The primary focus of all religious activities has been the development of man's inherent and latent faculties to establish a progressive, peaceful, and dynamic social system. In this context, education has been the primary instrument for social change.

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