

EDUCATION AND THE INDIVIDUAL'S INTERRELATIONSHIPS IN THE COMMUNITY

Abstract

Ever since social units like communities came into existence on this earth, for them the world and life were both schools from which everything could be learned. Both these schools have remained permanent till date and the process of lifelong education is going on in them. Communities were organized family units and their members thought and learned not for me but for us or us. Knowledge was created communally and social skills were also built from it. These processes continue to exist today, albeit now with the formal-informal role of the state and voluntary organizations. We must clearly understand that it would be naive to think that the problem of social development can be solved by any one institution or system. Even the smallest and most vital component of the human group, the individual and his abhipsa and potential, we have to inevitably do in the concept and process of community-education. The entry of the individual into the sphere of community education makes the whole undertaking more complex and of unique potential. We know that one of the factors of group dynamics - the productivity of the group increases only when individual characteristics are accepted. Project method and apprenticeship training are widely used in today's education. The approach of working with different units of society to create knowledge from that experience is prevalent. Many educational institutions (private and government) also run programs to nurture the specific skills of local communities.

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I. INTRODUCTION

Ever since social units like communities came into existence on this earth, for them the world and life were both schools from which everything could be learned. Both these schools have remained permanent till date and the process of lifelong education is going on in them. Communities were organized family units and their members thought and learned not for me but for us or us. Knowledge was created communally and social skills were also built from it. These processes continue to exist today, albeit now with the formal-informal role of the state and voluntary organizations. We must clearly understand that it would be naive to think that the problem of social development can be solved by any one institution or system. Even the smallest and most vital component of the human group, the individual and his abhipsa and potential, we have to inevitably do in the concept and process of community-education. The entry of the individual into the sphere of community education makes the whole e undertaking more complex and of unique potential. We know that one of the factors of group dynamics - the productivity of the group increases only when individual characteristics are accepted. Project method and apprenticeship training are widely used in today's education. The approach of working with different units of society to create knowledge from that experience is prevalent. Many educational institutions (private and government) also run programs to nurture the specific skills of local communities.

1. Education and individual interrelationships in community: A developing society is influenced by the interplay of many factors to embody the innovations suggested by individuals with abilities such as creativity, foresight and leadership. The individuals inhabiting the environment thus created change at different rates according to the natural selection process of evolution described by Darwin. The active role of education is indispensable for community development but at the same time the pace of development is slow or fast in relation to that activity. Only conceptual education can prepare the seeds for development, but education has to be dynamic for the fruition of those seeds. Gilbert Ryle has defined the skills that emerge in a person through education in two parts, knowing that and knowing how. Knowing how does not mean "how to do something", but refers to one's ability to do it in a real, practical way. Thus the pace of development is accelerated by the knowledge put to use. The cyclical theory of social change suggests that education that does not free individuals and communities from their status quo beliefs, assumptions, desires and laziness is often dead. But with the same education, any person or group who has received new awareness starts a new experiment of education. It engages community members and equips them emotionally, intellectually and operationally for change. If this experiment is hampered by economic, psychological, cultural constraints etc. then the pace of development slows down and gradually the experiment dies. Individuals who acquire new abilities through education enhance and sustain the community as a whole. Human society continues to achieve higher goals by socializing such transformative individuals. Education has a key role to play in making the development urge in human communities, which varies in intensity individually, into a community development urge.

Community learning is accelerated when the intensity of the needs of the individual and the community move at the same level and move at the same pace. An expression of momentum is behavior in the pace of community development. The desire to get out of one's limited line and become a butterfly and fly in the big sky is the desire for development. Narayanbhai Desai's book has given creditable anecdotes about how the combined force of all these factors has produced strange magical revolutionary developmental results in India and in many countries. The urge to develop can be internal to the individual and can also be caused by trauma or lack of education. Any learning process is accelerated due to the force of intrinsic motivation which is important as a driving factor of learning. Similarly, members who enter a community out of instinct or necessity move quickly, with less stress, and in a self-directed manner. But members who feel little or no inner need learn at a slower pace and are drawn to the force of direct teaching. Education for such members becomes an effort and requires additional support arrangements

- 2. Role of education in social development areas:** We can understand that the reciprocal effectual relationship between communities and individuals as their constituents is an important factor in social development. When any community commits to collective development, it expresses the thought and desire to move forward in different fields of activity. Such fields may be political, economic, social, cultural, scientific, moral or spiritual. All these fields are the path of social development march. Additionally, these sectors define the developmental needs as well as the capacity of the society. From this point, the broader role of education is emphasized. From here begins a commitment to thinking and experimenting with education that nurtures human potential such as knowledge, skills, techniques, exploration, practice, etc. in relation to the field and its sub-discipline. Small and large programs, projects, voluntary efforts, organizations and groups with similar interests are being undertaken. The theoretical role for all these as well as approaches, resources and experts for working are also starting to be prepared. Conceptual and practical knowledge is also created. A person who lacks sensitivity, leadership, initiative, perseverance and predicts future results as the vital unit in the community takes away the opportunity for development of himself and the society. A group of such individuals strive to achieve proficiency through this new education drive. As they progress in their field of choice, the entire society takes a step forward. Development in various sectors of society brings about social change. If we look into history we will also find documentary evidence of this whole process. After independence in India, opportunities arose in the fields of agriculture, technology, science, management, manufacturing, education, etc., and individuals and communities who could foresee the consequences at that time became involved in the process and had a significant impact on the development of the country. Riding on the wave of the post-1980 surge in the fields of science and education, a large number of young people and especially women's communities are unfurling the victory flags of their knowledge and skills at the global level. But individuals or communities who could not show sensitivity, initiative and perseverance, nor communities who could see a bright future in new institutions, could not reach the mainstream even today

Community education systems do not have any specific form. It is generally believed that organizations or programs operating for community education are informal

in nature. We have accepted that individual members of communities welcome education according to their needs or characteristics. For example, if some members of a community have the inclination and aptitude to go to military service, there will be a gymnasium or training centre that conducts military service exams and exercises, emphasizes diet and weight control, and follows a strict disciplined education system. Some last for a short period of time, while some last for a long time and even become stable. Now the community education system can take shape in many forms such as online, offline, mixed experiential, local, global, and multilingual. Possibilities are created. Private, public partnership, government, co-operative, indigenously established and certified institutions are also starting to operate in the field of community education. It can be predicted that if the education system in the future stabilizes in the same way that it was community-centered in its early days and becomes the same mainstream education system, it will not be miraculous but natural and more expansive.

- 3. Momentum-building through individual and community needs for development:** Community education systems are formed with reference to the educational needs of the society. Is reconstituted. We can understand that process. It is the individual who is most alive, influential and key in creating and dissolving forms of community education. The individual will remain because it is the individual who responds to society's quest for development. Leadership provides and catalyses the collective quest to success because the individual, energized by growth aspirations, is aware of his or her inherent strengths and existing capabilities tends to nurture or rebuild. Developmentally activated individuals may initially experience feelings of dissatisfaction or unfulfillment. To get rid of it starts learning new things. By applying new knowledge and skills, a state of dissatisfaction is gradually transformed into a state of satisfaction. Such successful examples attract other members thereby creating a like-minded community and accelerating community development. The education thus imparted, which was initially established as community education, gradually expanded and assumed the form of formal education.

Education for the satisfaction of individual and community needs for development gains momentum as soon as it seems to succeed in social practices. The effort and competition to acquire and master such education takes a collective form. Finally, a successful community education model or system that caters to the economic, vocational, cultural and psychological needs of individuals and society becomes widespread and obsolete. The first requirement of education at elementary level is not clearly defined. In the beginning there is a vague sense of needs and aspirations. When such a dim, winged and formless feeling reaches the door of education, the solutions put into practice by the society's preconceptions, knowledge, effort, current and error ventures about education continue. In such a laboratory of community education, alternatives are tried out for cultivating the capacities of the educated individuals. A systematic science is created from knowledge imposed after reflection and reflection after many experiences of success and failure. In this process the individual and his motivating factors like communities like family, caste groups, professionals etc. provide the driving force and thus a form of community education emerges. Its subject matter, study method, assessment system etc. are contextual and flexible. Experimenters also have the permission and opportunity to

publicly interfere or manipulate it. Through all this, the form of education becoming more efficient, changing and widening becomes a formal system

The word institution has connotations of stability and stagnation. Organizations hold on to their own rules and traditional practices to sustain their identity. He becomes more determined to protect his image regardless of the rapidly changing larger landscape. As a result it begins to dissolve. It is the sensitive, changeable, open-minded members of the organization who take the initiative and start the new experiment. In which first a few individuals and then the community join. Thus education systems keep changing from formal to informal and back again.

- 4. Pedagogy:** Indian education has been community centric since its inception. The responsibility of education remained at the head of temples and ashrams. In order for the student to be socialized and cultured, he has an awareness as a person, the society is equipped with useful skills, spiritual and labor-centered education. Education was used not only for the acquisition of erudition but for the development and protection of the community. Project method and apprenticeship training are widely used in today's education.

The approach of creating knowledge from that experience by working with different units of society is prevalent. Many educational institutions also run programs to nurture the specific skills of local communities. Community education is often carried out in small groups, at short intervals and through voluntary organizations. If various teachers of the world take up this subject by providing virtual experiences through advanced technology, the quality and scope of community education is likely to increase drastically.

- 5. Administrative co-operation:** The work of imparting life-oriented public education is being done through education. And that work also contributes to improving the quality of the language life of the state and the nation. The administration understands this but does not consider it a part of mainstream education. A caution should also be noted regarding the role of administration in community education. Generally, the state authorities use the education system for purposes of promoting their own ideology and future acceptance. If community education also becomes the arm of state power or any other oppressive group, it becomes a self-defeating system i.e. the door is opened for liberation of the people. Education Minister Sarvapalli Radha Krishnan has prioritized autonomy among the University Commission's recommendations to protect the autonomy of educational institutions. Community leaders, community education administrators and teachers should not submit to state power for self-interest should

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