

Get this from a library! Play, school, and society. [George Herbert Mead; Mary Jo Deegan] -- "'Play" is central to the ideas of George Herbert Mead and fundamental to the emergence of all social behavior.

Education for Social Change: Different critics target different villains: But if Durkheim was correct, a society has the school system it deserves. Denouncing the poor quality of education is like blaming a mirror because you do not like your reflection. We live in a competitive economy where businesses and individuals continually seek advantage and higher profits, and where people on the bottom rung of the economic ladder are stigmatized as failures and blamed for their condition. Our culture glorifies violence in sports, movies, video games, and on evening news broadcasts that celebrate the death of others through hygienic strategic bombings. To legitimize the way our society is organized, its schools teach competitive behavior and social inequality as if they were fundamental law of nature. Just as with the economy, some are rewarded in school, others are punished, and both groups are taught that rewards and punishment are the result of their own efforts Kohn, Even though we believe that education will not be changed in isolation, we recognize that efforts to improve schools can be part of a long term struggle to create a more equitable society in the United States. We also believe that students, especially high school students, must be part of this struggle and that an important part of our job as teachers is to help prepare them to participate as active citizens in a democratic society. Thomas Jefferson believed that, in a democratic society, teachers do not really have a choice. According to Jefferson, freedom and republican government rest on two basic principles: The crucial question was not whether it would change, but the direction of change. Education was essential so that ordinary citizens could participate in this process, defending and enhancing their liberties. Both of these issues are addressed by Paulo Freire, who calls on educators to aggressively challenge both injustice and unequal power arrangements in the classroom and society. But he believes that these can only be achieved when students are engaged in explicitly critiquing social injustice and actively organizing to challenge oppression. The role of the teacher includes asking questions that help students identify problems facing their community problem posing , working with students to discover ideas or create symbols representations that explain their life experiences codification , and encouraging analysis of prior experiences and of society as the basis for new academic understanding and social action conscientization Shor, Freire is concerned that this arrangement reproduces the unequal power relationships that exist in society. In a Freirean classroom, everyone has a recognized area of expertise that includes, but is not limited to, understanding and explaining their own life, and sharing this expertise becomes an essential element in the classroom curriculum. In these classrooms, teachers have their areas of expertise, but they are only one part of the community. The responsibility for organizing experiences and struggles for social change belongs to the entire community; as groups exercise this responsibility, they are empowered to take control over their lives. We also recognize that it is difficult to imagine secondary school social studies classrooms where teachers are responsible for covering specified subject matter organized directly on Freirean principles. Listening allows teachers to discover what students are thinking, what concerns them, and what has meaning to them. When teachers learn to listen, it is possible for teachers and students to collectively search for historical, literary, and artistic metaphors that make knowledge of the world accessible to us. In addition, the act of listening creates possibilities for human empowerment; it counters the marginalization experienced by students in school and in their lives, it introduces multiple perspectives and cultural diversity into the classroom, and it encourages students to take risks and contribute their social critiques to the classroom dialogue. Just as historians discuss history as an ongoing process that extends from the past into the future, Greene sees individual and social development as processes that are "always in the making. She rejects the idea that there are universal and absolute truths and predetermined conclusions. She encourages students to combine critical thinking with creative imagination in an effort to empathize with and understand the lives, minds, and consciousness of human beings from the past and of our contemporaries in the present. She sees the goal of learning as discovering new questions about ourselves and the world, and this leads her to examine events from different perspectives, to value the ideas of other people, and to champion democracy. In a book

he co-authored with Paulo Freire, Myles Horton of the Highlander School argued that educators cannot be neutral either. It has nothing to do with anything but agreeing to what is and will always be. Assuming that we agree with these ideas, we are still left with these questions: How do we translate educational theory into practice? What do these ideas look like in the classroom? In New York City, periodic budget crises, ongoing racial and ethnic tension, and the need for social programs in poor communities provided numerous opportunities to encourage students to become active citizens. Class activities included sponsoring student forums on controversial issues, preparing reports on school finances and presenting them as testimony at public hearings, writing position papers for publication in local newspapers, and organizing student and community support for a school-based public health clinic. One of our most successful programs was organizing students across the city to struggle for a condom availability program in the high schools. Michael Pezone is a high school social studies teacher in a working-class, largely African American and Caribbean public high school in New York City where many of his students have histories of poor performance in school. Pezone is a former student in the Hofstra University School of Education and Allied Human Services, a cooperating teacher in the program, and a mentor teacher in our alumni group. They contacted the New York Civil Liberties Union to clarify legal issues and learned that participation was not required by law. They also circulated a questionnaire in the school that asked students about their opinions on the issues, encouraged students to behave respectfully and responsibly during the pledge, informed them of their legal right not to participate, and asked them to report violations of the law. As a result of their efforts, the problem was highlighted on a television news broadcast and finally addressed by district administrators. Pezone believes that the success of the dialogues depends on the gradual development of caring, cooperative communities over the course of a year. To encourage these communities, he works with students to create an atmosphere where they feel free to expose their ideas, feelings, and academic proficiencies in public without risking embarrassment or attack and being pressed into silence. Pezone believes that structure maximizes student freedom by insuring that all students have an opportunity to participate. It also helps to insure that classes carefully examine statements, attitudes, and practices that may reflect biases and demean community members. At the start of the semester, he and his students decide on the procedures for conducting dialogues so that everyone in class participates and on criteria for evaluating team and individual performance. Usually students want the criteria to include an evaluation of how well the team works together; the degree to which substantive questions are addressed; the use of supporting evidence; the response to statements made by the other team; whether ideas are presented effectively; and whether individual students demonstrate effort and growth. These criteria are codified in a scoring rubric that is reexamined before each dialogue and changed when necessary. Students also help to define the question being discussed. After the dialogue, students work in small groups to evaluate the overall dialogue, the performance by their team, and their individual participation. For example, after studying the recent histories of India and China, they discussed whether violent revolution or non-violent resistance is the most effective path to change. On other occasions they have discussed if the achievements of the ancient world justified the exploitation of people and whether the United States and Europe should intervene in the internal affairs of other countries because of the way women are treated in some cultures. Teams are subdivided into cooperative learning groups that collect and organize information supporting different views. The teams also assign members as either opening, rebuttal, or concluding speakers. After dialogues, students discuss what they learned from members of the other team and evaluate the performance of the entire class. The benefit of this involvement for students includes a deeper understanding of historical and social science research methods; insight into the design and implementation of projects; a greater stake in the satisfactory completion of assignments; and a sense of empowerment because assessment decisions are based on rules that the classroom community has helped to shape. Students generally feel that the dialogues give them a personal stake in what happens in class and they feel responsible for supporting their teams. Students who customarily are silent in class because of fear of being ridiculed or because they are not easily understood by the other students, become involved in speaking out. They discover that democracy frequently entails tension between the will of the majority and the rights of minorities and that it cannot be taken for granted. It involves taking risks and is something that a community must continually

work to maintain and expand. Another benefit of the dialogue process is that it affords students the opportunity to actively generate knowledge without relying on teacher-centered instructional methods. It makes possible individual academic and social growth, encourages students to view ideas critically and events from multiple perspectives, and supports the formation of a cooperative learning environment. He believes that when students are able to analyze educational issues, and create classroom policy, they gain a personal stake in classroom activities and a deeper understanding of democracy. It may simply be that, although the educational goals discussed above provide a vision of a particular kind of classroom, transformative education, like history, is part of a process that is never finished. The canon debate, knowledge construction, and multicultural education. *Educational Researcher*, 22 5 , Schooling in capitalist America, Educational reform and the contradictions of economic life. *Suicide, A study in sociology. Pedagogy of the oppressed. Towards a curriculum for human beings. Teachers College Record*, 95 2 Reflections on post-modernism and education. *Educational Policy*, 7 2 , The passions of pluralism: Multiculturalism and expanding community. *Educational Researcher*, 22 1 , We make the road by walking. *The New York Times* , September Defending First Amendment rights in schools. *Social Science Docket*, 3 1. Using student dialogues to teach social studies. Empowering immigrant students through democratic dialogues. A Freirean approach to the crisis in teacher education, in I.

Chapter 2 : Essay on the Role of Students in Society (Words)

Play, School, And Society has 3 ratings and 0 reviews. Play is central to the ideas of George Herbert Mead and fundamental to the emergence of all soci.

What is the importance of education to our society? Education has a great social importance especially in the modern, complex industrialized societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objective have come into being. Let us now examine some of the significant functions of education. To complete the socialization process The main social objective of education is to complete the socialization process. The family gets the child, but the modern family tends to leave much undone in the socialization process. The school and other institutions have come into being in place of family to complete the socialization process. Directly through textbooks and indirectly through celebration of programmes patriotic sentiments are intimates and instilled. Culture here refers to a set of beliefs and skills, art, literature, philosophy, religion, music etc. They must be learned. This social heritage culture must be transmitted through social organizations. Education has this function of cultural transmission in all societies. It is only at the under leaves of the school that any serious attempt has been, or now is, made to deal with this area. Education everywhere has the function of the formation of social personalities. Education helps in transmitting culture through proper molding of social personalities. For various reasons the child may have absorbed a host of attitudes, beliefs and disbeliefs, loyalties and prejudices, jealousy and hatred etc. Education has a practical and also it should help the adolescent for earning his livelihood. Education has come to be today as nothing more than an instrument of livelihood. It should enable the student to take out his livelihood. Education must prepare the student for future occupational positions; the youth should be enabled to play a productive role in society. Accordingly, great emphasis has been placed on vocational training. Conferring of status is one of the most important functions of education. The amount of education one has, is correlated with his class position. This is four in U. Men who finish college, for example, earn two and a half times as much as those who have a grammar school education. For each subject studied the child is compared with the companies by percentage of marks or rankings. The teacher admires and praises those who do well and frowns upon those who fail to do well. Many of those who are emotionally disappointed by low ranking in the school are thereby prepared to accept limited achievement in the larger world outside the school. Other Functions of Education Peter Worsley has spoken of a few more functions of education. Some of them may be noted, Education Trains in skills that are required by the Economy. The relation between the economy and education can be an exact one. For example the number and productive capacity of engineering firms are limited by the number of engineers produced by education. In planned economy, normally it is planned years in advance to produce a definite number of doctors, engineers, teachers, technicians, scientists etc. Education fosters participant democracy. Participant democracy in any large and complex society depends on literacy. Literacy allows full participation of the people in democratic processes and effective voting. Literacy is a product of education. Educational system has this economic as well as political significance. The curriculum of the school, its extracurricular activities and the informal relationships amongst students and teacher communicate social skills and values. Through various activities a school imparts values such as co-operation or atmospheric, audience, fair play. This is also done through curriculum that is through lessons in history literature etc. Education acts as an integrative force: Education acts as Integrative force in society by communicating value that unite different sections of society. The family may fail to provide the child the essential knowledge of the social skills and value of the wider society. The school or the educational institutions can help the child to learn new skills and learn to interact with people of different social backgrounds. Values and orientations, which are specific to certain occupations, are also provided by Education: For example, the medical students are socialized and educated in a particular way in medical college. This may help them to become proper medical practitioners, other values and orientations relevant to the functioning of industrial society are also provided by education.

Chapter 3 : Play, School, And Society by George Herbert Mead

Education The aim of all education undoubtedly is the attainment of human excellence perfection and divinity not just in the field of knowledge or activity but life in totality.

Share via Email How can play help learning and engagement? To read the discussion in full, click here. Yet when I consider the secondary school curriculum, the notion of using play as an approach to promoting learning is rare and, in some subject areas, completely unknown. The secondary school curriculum has evolved into a set of formal learning outcomes that often lead the teacher to adopt a methodology where they have complete control over the nature of the learning process, the criteria by which success will be measured and the duration of the learning experience. But play has been used productively in secondary schools. For example, secondary teacher, kenny73, told me on Twitter his class used sand trays and water to encourage students to simulate coastal actions. The freedom allowed students to just try things their own way, experiment and probably make some different conclusions from mine, but some similar ones which they will ultimately keep from a memorable lesson. There are so many pieces and links we can pick up from this in future lessons, even if the learning was messy, with a different structure and an unusual way to explore the new topic. Teresa Cremin, professor of education at the Open University The US researcher Sternberg argues that as children move through school, they quickly learn how the system works and suppress their spontaneous creativity. Some teachers, in seeking to achieve prescribed targets, which they are pressured to do, also curb their creativity, avoid taking risks and leading explorations in learning. A key issue in my view is being convinced that play and creativity have an important role in education, and that as professionals we have a responsibility to nurture these. The world is changing and is more uncertain than ever before. Surely creativity is a critical component in enabling us to cope, to find pleasure, and to use our imaginative and innovative powers. These are key resources in a knowledge-driven economy and, as educators, we must take up the mantle and educate for tomorrow. For an approach that fosters playful sharing of ideas, Teresa recommends The Helicopter Technique, developed by the team at MakeBelieve Arts in London. I would like to voice a word of caution, however. Nevertheless, they still have an important role in teaching and learning. Being a teacher is a practical occupation, where using the most effective methods we have available is paramount, and we should resist pressure to restrict our options by those who are fighting ideological battles. Tim edits and writes for mantleoftheexpert. Sian Carter, English lead practitioner at The Mountbatten School in Hampshire Surely, at its heart, if learning is fun and memorable, and you actually learn through it, that is the best kind of learning there is. Learn differently to think differently. Encourage students to question and develop their own ideas. There is nothing wrong with learning through play. Teachers must have the confidence to teach our students in this way and to develop this vital teaching and learning strategy. Governments come and go. In 25 years time, I want students to remember my lessons and what they learned. But they will remember that time when they were human punctuation marks or sang to learn key vocabulary. Or ran up and down the playground to learn tenses, or when they put a book character on trial in the conference room, judge wig and all. And that is why we should learn through play and continue to develop this vital pedagogy, despite any changes coming our way. Sian shares her ideas for best practice and creative lesson plans with teachers on her blog. Silence Observe Understanding Listen. You are then making an informed decision as to how and if you should enter the play. Through this supportive climate for learning, the children and adults have genuine shared control. Jeremy Dean, English teacher working in Spain I feel two of the most important things that play can develop in the class are interest and motivation. If we can encourage these, then the children are on board and contributing to their own learning. I play the Macarena and make sure the children know the moves. I then show them how to sing the numbers in time with the movements of the song. Conveniently, there are 12 movements. Once we get the hang of it, I start rubbing a few of the answers off the board so the children have to remember them. I usually end the session by promising that we can do it again tomorrow. But only if they know the numbers. This often results in hastily scribbled notes being made. Bad science in movies as an introduction is always good. Could this really work? A bit like the TV programme Mythbusters. I use abstract

objects in the lesson to model key ideas: Lego and plasticine are a regular feature. Before setting a problem, give students time to play with the equipment. Students will often plan a fantastic inquiry but stumble at the first hurdle. Let them play before they plan. This will pick up and address many misconceptions before they start. Give them direct, hands-on access to explore and generate their own questions. Pose the questions around the room and get each other to answer. They are in control. Philip Waters, reader and participant in the live chat, is a play project coordinator for the Eden project, Cornwall. He is currently undertaking a PhD with the European Centre for Environment and Human Health. The tension within education about play being used as a vehicle for formal and informal learning is a ridiculous one, especially when you think about play as a biological drive. Adults who tell children not to giggle, laugh, whisper, shuffle in their seats or stare out the window and dream, might as well gag and nail those children to the floor. Adults who tell children what, when and how they are going to learn, and stifle every interest or self-pursuit, might as well sit all children in front of a screen and press the download button. The problem is simple, really. Play is a challenge for schools because letting children play means handing over control, content and intent, and foregoing power. But play can be a reciprocal and social state of being. This content is brought to you by Guardian Professional. To get articles direct to your inbox, and to access thousands of free resources, sign up to the Guardian Teacher Network [here](#). Looking for your next role? See our [Guardian jobs for schools site](#) for thousands of the latest teaching, leadership and support jobs [Topics](#).

'Play' is central to the ideas of George Herbert Mead and fundamental to the emergence of all social behavior. It is formative in the genesis of self-consciousness and a pathway connecting intersubjectivity and emotions.

Table of Contents Next Previous We are apt to look at the school from an individualistic standpoint, as something between teacher and pupil, or between teacher and parent. That which interests us most is naturally the progress made by the individual child of our acquaintance, his normal physical development, his advance in ability to read, write, and figure, his growth in the knowledge of geography and history, improvement in manners, habits of promptness, order, and industry -- it is from such standards as these that we judge the work of the school. Yet the range of the outlook needs to be enlarged. What the best and wisest parent wants for his own child, that must the community want for all of its children. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy. All that society has accomplished for itself is put, through the agency of the school, at the disposal of its future members. All its better thoughts of itself it hopes to realize through the new possibilities thus opened to its future self. Here individualism and socialism are at one. Only by being true to the full growth of all the individuals who make it up, can 20 society by any chance be true to itself. And in the self-direction thus given, nothing counts as much as the school, for, as Horace Mann said, "Where anything is growing, one former is worth a thousand re-formers. Otherwise, changes in the school institution and tradition will be looked at as the arbitrary inventions of particular teachers; at the worst transitory fads, and at the best merely improvements in certain details-- and this is the plane upon which it is too customary to consider school changes. It is as rational to conceive of the locomotive or the telegraph as personal devices. The modification going on in the method and curriculum of education is as much a product of the changed social situation, and as much an effort to meet the needs of the new society that is forming, as are changes in modes of industry and commerce. It is to this, then, that I especially ask your attention: Can we connect this "New Education" with the general march of events? If we can, it will lose its isolated character, and will cease to be an affair which 21 proceeds only from the over-ingenious minds of pedagogues dealing with particular pupils. It will appear as part and parcel of the whole social evolution, and, in its more general features at least, as inevitable. Let us then ask after the main aspects of the social movement; and afterwards turn to the school to find what witness it gives of effort to put itself in line. And since it is quite impossible to cover the whole ground, I shall for the most part confine myself to one typical thing in the modern school movement -- that which passes under the name of manual training, hoping if the relation of that to changed social conditions appears, we shall be ready to concede the point as well regarding other educational innovations. I make no apology for not dwelling at length upon the social changes in question. Those I shall mention are writ so large that he who runs may read. The change that comes first to mind, the one that overshadows and even controls all others, is the industrial one -- the application of science resulting in the great inventions that have utilized the forces of nature on a vast and inexpensive scale: Even as to its 22 feeble beginnings, this change is not much more than a century old; in many of its most important aspects it falls within the short span of those now living. One can hardly believe there has been a revolution in all history so rapid, so extensive, so complete. Through it the face of the earth is making over, even as to its physical forms; political boundaries are wiped out and moved about, as if they were indeed only lines on a paper map; population is hurriedly gathered into cities from the ends of the earth; habits of living are altered with startling abruptness and thoroughness; the search for the truths of nature is infinitely stimulated and facilitated and their application to life made not only practicable, but commercially necessary. Even our moral and religious ideas and interests, the most conservative because the deepest-lying things in our nature, are profoundly affected. That this revolution should not affect education in other than formal and superficial fashion is inconceivable. Back of the factory system lies the household and neighborhood system. Those of us who are here today need go back only one, two, or at most three generations, to find a time when the household was practically the center in which were carried on, or about which were clustered, all the typical forms of industrial occupation. Instead of pressing a button and flooding the house with electric light, the

whole process of getting illumination was followed in its toilsome length, from the killing of the animal and the trying of fat, to the making of wicks and dipping of candles. The supply of flour, of lumber, of foods, of building materials, of household furniture, even of metal ware, of nails, hinges, hammers, etc. The entire industrial process stood revealed, from the production on the farm of the raw materials, till the finished article was actually put to use. Not only this, but practically every member of the household had his own share in the work. The children, as they gained in strength and capacity, were gradually initiated into the mysteries of the several processes. It was a matter of immediate and personal concern, even to the point of actual participation. We cannot overlook the factors of discipline and of character-building involved in this: There was always something which really needed to be done, and a real necessity that each member of the household should do his own part faithfully and in cooperation with others. Personalities which became effective in action were bred and tested in the medium of action. Again, we cannot overlook the importance for educational purposes of the close and intimate acquaintance got with nature at first hand, with real things and materials, with the actual processes of their manipulation, and the knowledge of their social necessities and uses. In all this there was continual training of observation, of ingenuity, constructive imagination, of logical thought, and of the sense of reality acquired through first-hand contact with actualities. The educative forces of the domestic spinning and weaving, of the saw-mill, the gristmill, the cooper shop, and the blacksmith forge, were continuously operative. No number of object-lessons, got up as object-lessons for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden, acquired through actual living among them and caring for them. No training of sense-organs in school, introduced for the sake of training, can begin to compete with the alertness and fullness of sense-life that comes through daily intimacy and interest in familiar occupations. Verbal memory can be trained in committing tasks, a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics; but, after all, this is somewhat remote and shadowy compared with the training of attention and of judgment that is acquired in having to do things with a real motive behind and a real outcome ahead. At present, concentration of industry and division of labor have practically eliminated household and neighborhood occupations -- at least for educational purposes. It is radical conditions which have changed, and only an equally radical change in education suffices. We must recognize our compensations -- the increase in toleration, in breadth of social judgment, the larger acquaintance with human nature, the sharpened alertness in reading signs of character and interpreting social situations, greater accuracy of adaptation to differing personalities, contact with greater commercial activities. These considerations mean much to the city-bred child of today. Yet there is a real problem: When we turn to the school, we find that one of the most striking tendencies at present is toward the introduction of so-called manual training, shop-work, and the household arts -- sewing and cooking. This has not been done "on purpose," with a full consciousness that the school must now supply that factor of training formerly taken care of in the home, but rather by instinct, by experimenting and finding that such work takes a vital hold of pupils and gives them something which was not to be got in any other way. Consciousness of its real import is still so weak that the work is often done in a half-hearted, confused, and unrelated way. The reasons assigned to justify it are painfully inadequate or sometimes even positively wrong. If we were to cross-examine even those who are most favorably disposed to the introduction of this work into our school system, we should, I imagine, generally find the main reasons to be that such work engages the full spontaneous interest and attention of the children. It keeps them alert and active, instead of passive and receptive, it makes them more useful, more capable, and hence more inclined to be helpful at home; it prepares them to some extent for the practical duties of later life -- the girls to be more efficient house managers, if not actually cooks and sempstresses; the boys were our educational system only adequately rounded out into trade schools for their future vocations. I do not underestimate the worth of these reasons. Of those indicated by the changed attitude of the children I shall indeed have something to say in my next talk, when speaking directly of the relationship of the school to the child. But the point of view is, upon the whole, unnecessarily narrow. We must conceive of work in wood and metal, of weaving, sewing, and cooking, as methods of life not as distinct studies. We must conceive of them in their social significance, as types of the processes by which society keeps itself going, as agencies for bringing home to the child some of

the primal necessities of community life, and as ways in which these needs have been met by the growing insight and ingenuity of man; in short, as instrumentalities through which the school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons. A society is a number of people held together because they are working along common lines, in a common spirit, and with reference to common aims. The common needs and aims demand a growing interchange of thought and growing unity of sympathetic feeling. The radical reason that the present school cannot organize itself as a natural social unit is because just this element of common and productive activity is absent. Upon the playground, in game and sport, social organization takes place spontaneously and inevitably. There is something to do, some activity to be carried on, requiring natural divisions of labor, selection of leaders and followers, mutual cooperation and emulation. In the schoolroom the motive and the cement of social organization are alike wanting. Upon the ethical side, the tragic weakness of the present school is that it endeavors to prepare future members of the social order in a medium in which the conditions of the social spirit are eminently wanting. The difference that appears when occupations are made the articulating centers of school life is not easy to describe in words; it is a difference in motive, of spirit and atmosphere. As one enters a busy kitchen in which a group of children are actively engaged in the preparation of food, the psychological difference, the change from more or less passive and inert reciprocity and restraint to one of buoyant outgoing energy, is so obvious as fairly to strike one in the face. Indeed, to those whose image of the school is rigidly set the change is sure to give a shock. But the change in the social attitude is equally marked. The mere absorption of facts and truths is so exclusively individual an affair that it tends very naturally to pass into selfishness. There is no obvious social motive for the acquirement of mere learning, there is no clear social gain in success thereat. Indeed, almost the only measure for success is a competitive one, in the bad sense of that term -- a comparison of results in the recitation or in the examination to see which child has succeeded in getting ahead of others in storing up, in accumulating the maximum of information. So thoroughly is this the prevalent atmosphere that for one child to help another in his task has become a school crime. Where active work is going on all this is changed. Helping others, instead of being a form of charity which impoverishes the recipient, is simply an aid in setting free the powers and furthering the impulse of the one helped. A spirit of free communication, of interchange of ideas, suggestions, results, both successes and failures of previous experiences, becomes the dominating note of the recitation. So far as emulation enters in, it is in the comparison of individuals, not with regard to the quantity of information personally absorbed, but with reference to the quality of work done -- the genuine community standard of value. In an informal but all the more pervasive way, the school life organizes itself on a social basis. Within this organization is found the principle of school discipline or order. Of course, order is simply a thing which is relative to an end. If you have the end in view of forty or fifty children learning certain set lessons, to be recited to a teacher, your discipline must be devoted to securing that result. But if the end in view is the development of a spirit of social cooperation and community life, discipline must grow out of and be relative to this. There is little order of one sort where things are in process of construction; there is a certain disorder in any busy workshop; there is not silence; persons are not engaged in maintaining certain fixed physical postures; their arms are not folded; they are not holding their books thus and so. They are doing a variety of things, and there is the confusion, the bustle, that results from activity. But out of occupation, out of doing things that are to produce results, and out of doing these in a social and cooperative way, there is born a discipline of its own kind and kind. Our whole conception of school discipline changes when we get this point of view. In critical moments we all realize that the only discipline that stands by us, the only training that becomes intuition, is that got through life itself. That we learn from experience, and from books or the sayings of others only as they are related to experience, are not mere phrases. It is only where a narrow and fixed image of traditional school discipline dominates, that one is in any danger of overlooking that deeper and infinitely wider discipline that comes from having a part to do in constructive work, in contributing to a result which, social in spirit, is none the less obvious and tangible in form -- and hence in a form with reference to which responsibility may be exacted and accurate judgment passed. The great thing to keep in mind, then, regarding the introduction into the school of various forms of active occupation, is that through them the entire spirit of the school is renewed. It gets a chance to be

a miniature community, an embryonic society. This is the fundamental fact, and from this arise continuous and orderly sources of instruction. Under the industrial regime described, the child, after all, shared in the work, not for the sake of the sharing, but for the sake of the product. The educational results secured were real, yet incidental and dependent. But in the school the typical occupations followed are freed from all economic stress. The aim is not the economic value of the products, but the development of social power and insight. It is this liberation from narrow utilities, this openness to the possibilities of the human spirit that makes these practical activities in the school allies of art and centers of science and history. The unity of all the sciences is found in geography.

Chapter 5 : Essay on the role of education in society

The child's play calls out the parental attitude, and this relationship becomes a model for the community and society. Mead's ideas emerged from an interacting circle of scholars and activists in Chicago including John Dewey, Jane Addams, and Mary McDowell.

We had school which was not the big deal it is today , and we also had what I call a hunter-gather education. We played in mixed-age neighbourhood groups almost every day after school, often until dark. We played all weekend and all summer long. We had time to explore in all sorts of ways, and also time to become bored and figure out how to overcome boredom, time to get into trouble and find our way out of it, time to daydream, time to immerse ourselves in hobbies, and time to read comics and whatever else we wanted to read rather than the books assigned to us. What I learnt in my hunter-gatherer education has been far more valuable to my adult life than what I learnt in school, and I think others in my age group would say the same if they took time to think about it. In his book *Children at Play: By about* , the need for child labour had declined, so children had a good deal of free time. Clinical questionnaires aimed at assessing anxiety and depression, for example, have been given in unchanged form to normative groups of schoolchildren in the US ever since the s. Analyses of the results reveal a continuous, essentially linear, increase in anxiety and depression in young people over the decades, such that the rates of what today would be diagnosed as generalised anxiety disorder and major depression are five to eight times what they were in the s. Over the same period, the suicide rate for young people aged 15 to 24 has more than doubled, and that for children under age 15 has quadrupled. The decline in opportunity to play has also been accompanied by a decline in empathy and a rise in narcissism, both of which have been assessed since the late s with standard questionnaires given to normative samples of college students. Narcissism refers to inflated self-regard, coupled with a lack of concern for others and an inability to connect emotionally with others. A decline of empathy and a rise in narcissism are exactly what we would expect to see in children who have little opportunity to play socially. School fosters competition, not co-operation; and children there are not free to quit when others fail to respect their needs and wishes. If we love our children and want them to thrive, we must allow them more time and opportunity to play, not less. Yet policymakers and powerful philanthropists are continuing to push us in the opposite direction “ toward more schooling, more testing, more adult direction of children, and less opportunity for free play. I recently took part in a radio debate with a woman representing an organisation called the National Center on Time and Learning, which campaigns for a longer school day and school year for schoolchildren in the US a recording of the debate can be found here. I argued the opposite. The host introduced the debate with the words: That dichotomy seems natural to people such as my radio host, my debate opponent, my President, my Education Secretary “ and maybe you. Learning, according to that almost automatic view, is what children do in school and, maybe, in other adult-directed activities. Playing is, at best, a refreshing break from learning. From that view, summer vacation is just a long recess, perhaps longer than necessary. To learn these lessons well, children need lots of play “ lots and lots of it, without interference from adults. My special interest is play. The young of all mammals play. Why do they waste energy and risk life and limb playing, when they could just rest, tucked away safely in a burrow somewhere? The first person to address that particular question from a Darwinian, evolutionary perspective was the German philosopher and naturalist Karl Groos. In a book called *The Play of Animals* , Groos argued that play came about by natural selection as a means to ensure that animals would practise the skills they need in order to survive and reproduce. It explains why young animals play more than older ones they have more to learn and why those animals that depend least on rigid instincts for survival, and most on learning, play the most. To a considerable degree, you can predict how an animal will play by knowing what skills it must develop in order to survive and reproduce. Lion cubs and other young predators play at stalking and pouncing or chasing, while zebra colts and other prey species play at fleeing and dodging. Do we need more people who are good at memorising answers to questions and feeding them back? Who dutifully do what they are told, no questions asked? Groos followed *The Play of Animals* with a second book, *The Play of Man* , in which he extended his insights about animal play to humans. He pointed out that

humans, having much more to learn than other species, are the most playful of all animals. Human children, unlike the young of other species, must learn different skills depending on the culture in which they are developing. Therefore, he argued, natural selection in humans favoured a strong drive for children to observe the activities of their elders and incorporate those activities into their play. He suggested that children in every culture, when allowed to play freely, play not only at the skills that are valuable to people everywhere such as two-legged walking and running, but also at the skills that are specific to their culture such as shooting bows and arrows or herding cattle. Prior to the development of agriculture, a mere 10,000 years ago or so, we were all hunter-gatherers. Some groups of people managed to survive as hunter-gatherers into recent times and have been studied by anthropologists. I have read all the writings I could find on hunter-gatherer childhoods, and a number of years ago I conducted a small survey of 10 anthropologists who, among them, had lived in seven different hunter-gatherer cultures on three different continents. Hunter-gatherers have nothing akin to school. Adults believe that children learn by observing, exploring, and playing, and so they afford them unlimited time to do that. For example, Karen Endicott, who studied the Batek hunter-gatherers of Malaysia, reported: The boys played endlessly at tracking and hunting, and both boys and girls played at finding and digging up edible roots. They played at tree climbing, cooking, building huts, and building other artefacts crucial to their culture, such as dugout canoes. They played at arguing and debating, sometimes mimicking their elders or trying to see if they could reason things out better than the adults had the night before around the fire. They playfully danced the traditional dances of their culture and sang the traditional songs, but they also made up new ones. They made and played musical instruments similar to those that adults in their group made. They did it because it was fun and because something deep inside them, the result of aeons of natural selection, urged them to play at culturally appropriate activities so they would become skilled and knowledgeable adults. The rules have nothing to do with learning; they have to do with keeping peace and order. To most people, this sounds crazy. How can they learn anything? Yet, the school has been in existence for 45 years now and has many hundreds of graduates, who are doing just fine in the real world, not because their school taught them anything, but because it allowed them to learn whatever they wanted. When they play, these students learn to read, calculate, and use computers with the same playful passion with which hunter-gatherer kids learn to hunt and gather. Even more important than specific skills are the attitudes that they learn. They learn to take responsibility for themselves and their community, and they learn that life is fun, even maybe especially when it involves doing things that are difficult. I should add that this is not an expensive school; it operates on less than half as much, per student, as the local state schools and far less than most private schools. They also provide ample opportunities to play with the tools of the culture; access to a variety of caring and knowledgeable adults, who are helpers, not judges; and free age-mixing among children and adolescents. Age-mixed play is more conducive to learning than play among those who are all at the same level. Finally, in both settings, children are immersed in a stable, moral community, so they acquire the values of the community and a sense of responsibility for others, not just for themselves. But I do think there is a chance of convincing most people that play outside of school is important. We have already taken too much of that away; we must not take away any more. But what preparation is needed? Schools were designed to teach people to do those things, and they are pretty good at it. Or do we need more people who ask new questions and find new answers, think critically and creatively, innovate and take initiative, and know how to learn on the job, under their own steam? I bet Obama and Duncan would agree that all children need these skills today more than in the past. But schools are terrible at teaching these skills. Children there spend more time at their studies than US children, and they score higher on standardised international tests. While their schools have been great at getting students to score well on tests, they have been terrible at producing graduates who are creative or have a real zest for learning. Because students spend nearly all their time studying, they have little opportunity to be creative, take initiative, or develop physical and social skills: One line of evidence comes from the results of a battery of measures of creativity – called the Torrance Tests of Creative Thinking (TTCT) – collected from normative samples of US schoolchildren in kindergarten through to 12th grade age over several decades. Kyung-Hee Kim, an educational psychologist at the College of William and Mary in Virginia, has analysed those scores and reported that they began to decline in or shortly after, and have

continued to decline ever since. Between and , the average elaboration score on the TTCT, for every grade from kindergarten onwards, fell by more than one standard deviation. Stated differently, this means that more than 85 per cent of children in scored lower on this measure than did the average child in . Other research, by the psychologist Mark Runco and colleagues at the Torrance Creativity Center at the University of Georgia, shows that scores on the TTCT are the best childhood predictors we have of future real-world achievements. They are better predictors than IQ, high-school grades, or peer judgments of who will achieve the most. Little children, before they start school, are naturally creative. Our greatest innovators, the ones we call geniuses, are those who somehow retain that childhood capacity, and build on it, right through adulthood. A great deal of research has shown that people are most creative when infused by the spirit of play, when they see themselves as engaged in a task just for fun. As the psychologist Teresa Amabile, professor at Harvard Business School, has shown in her book *Creativity in Context* and in many experiments, the attempt to increase creativity by rewarding people for it or by putting them into contests to see who is most creative has the opposite effect. In many cases, there was a direct relationship between the two. Graduates were continuing to play the activities they had loved as students, with the same joy, passion, and creativity, but now they were making a living at it. There were professional musicians who had played intensively with music when they were students, and computer programmers who had spent most of their time as students playing with computers. One woman, who was the captain of a cruise ship, had spent much of her time as a student playing on the water, first with toy boats and then with real ones. A man who was a sought-after machinist and inventor had spent his childhood playfully building things and taking things apart to see how they worked. None of these people would have discovered their passions in a standard school, where extensive, free play does not occur. In a standard school, everyone has to do the same things as everyone else. Even those who do develop an interest in something taught in school learn to tame it because, when the bell rings, they have to move on to something else. The curriculum and timetable constrain them from pursuing any interest in a creative and personally meaningful way. Years ago, children had time outside of school to pursue interests, but today they are so busy with schoolwork and other adult-directed activities that they rarely have time and opportunity to discover and immerse themselves deeply in activities they truly enjoy. To have a happy marriage, or good friends, or helpful work partners, we need to know how to get along with other people: In hunter-gatherer bands, at Sudbury Valley School, and everywhere that children have regular access to other children, most play is social play. Social play is the academy for learning social skills. The reason why play is such a powerful way to impart social skills is that it is voluntary. Players are always free to quit, and if they are unhappy they will quit. Social play involves lots of negotiation and compromise. If bossy Betty tries to make all the rules and tell her playmates what to do without paying attention to their wishes, her playmates will quit and leave her alone, starting their own game elsewhere. The playmates who quit might have learnt a lesson, too.

Chapter 6 : John Dewey: The School and Society: Chap. 1 The School and Social Progress

What is the role of school in society? "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." -Proverbs The Lord wants His children to be wise and understanding, and schools in society are an important asset to achieve this goal, because they teach children from a young age, and endorse learning.

While some discussions of readiness incorporate child, family, school, and community elements,⁴ often the major focus is the readiness of individual children or, sometimes, groups of children. In Australia, children don their school uniform and multiple photographs are taken. These events mark both the importance of starting school for the individual, and provide social and cultural recognition that starting school is an important life event. However, the first day of school is neither the beginning nor the end of the transition process, and it is not only the individual that contributes to the effectiveness of transition experiences. Transition occurs over an extended time frame, incorporating a range of experiences involving the child, family, community and educational settings. Problems There are many ways to conceptualize the transition to school. For example, transition can be described as the movement of individual children from prior-to-school or home to school settings; as a rite of passage marked by specific events; and as a range of processes. Position Statement,²⁰ which characterizes transitions as times of opportunities, expectations, aspirations and entitlements. One of the key features of the Position Statement is that it recognizes the many participants in transition and urges consideration of the four constructs not only for the children starting school, but also for the families, communities, schools and school systems that contribute to transition experiences. The move to reframe starting school as a time of transition recognizes several research problems: Who is involved in the transition to school? What strengths do they bring to transition processes? How do stakeholders define effective transitions? What strategies facilitate effective transitions? What are the roles of schools and communities in promoting positive transitions? Research Context Recent worldwide attention has been directed to the importance of the early years. The development of new curricula for early childhood education and school education in many countries has contributed to the focus on transition to school. There is increasing pressure to recognize the global implications of education and to establish educational programs that guarantee the development of a highly trained workforce. Key Research Questions What are the roles of schools and communities in facilitating transition? How can transition experiences promote opportunities, expectations, aspirations and entitlements for all involved? What is the potential to support continuity of learning across prior-to-school, home and school environments? Recent Research Results Recent research, policy and program initiatives in Australia and elsewhere have sought to address these issues. In this discussion we draw on a recent research report undertaken in Australia during The essence of effective transition practices is commitment to building secure, respectful and reciprocal relationships among those involved. It is from these relationships “ between and among children, families, communities, educators and educational settings “ that continuity between home, prior-to-school and school is built. Strong relationships support effective transitions. When strong relationships exist between schools, prior-to-school settings and communities, each context is regarded as a valuable resource. Relationships between schools and prior-to-school settings, among service-providers within communities, between families and schools and among families themselves all play an important role in constructing a context based on collaboration. It is this sense of collaboration, of working together, that is the key for facilitating effective transitions. These can include services such as out-of-school-hours care, and social networks that provide information about school and educational expectations. Social capital is generated by the web of connections and interconnections present within communities and the trust and shared values that underpin these. Communities differ in many ways, including the availability and accessibility of resources and the opportunities afforded for interactions that affirm community values, aspirations and expectations. How can transition experiences promote opportunities, expectations, aspirations and entitlements? Utilizing the Position Statement, educators are encouraged to reflect on transition practices from a range of perspectives. How do transition strategies and experiences provide opportunities for: Children to continue shaping their identities and to extend their existing

knowledge, skills and understandings through interactions with adults, peers and family? Educators to share their own expertise, while recognizing the expertise of others, as they communicate and make connections with children, other educators, families and communities? Communities to recognize starting school as a significant life event in the lives of children and their families? In what ways do transition approaches recognize: Family hopes for positive educational outcomes for their children? The aspirational importance of education within communities? How do transition approaches respect the expectations of: Children to learn, face challenges and have access to support? Families to have their knowledge recognized and valued? Educators to access appropriate support and professional recognition? Communities to attend to the wellbeing of all children and the promotion of active citizenship? How do transition approaches reflect entitlements of: All children to access high quality educational environments? Equity and excellence in all interactions with children, families, educators and communities? Professional recognition for educators “ across prior-to-school and school sectors? Communities to be engaged as contributors to educational environments? Transition is a time of both continuity and change. A great deal of focus is directed towards the changes “ or discontinuities “ encountered during the transition; changes such as the environment physical and educational , pedagogy and curriculum, expectations, rules and routines. Pedagogical approaches in schools and prior-to-school settings can promote, or inhibit, continuity of learning for children. An integral part of this is cross-sectoral communication, where educators in early childhood and school settings communicate regularly to support the sharing of information. It is important that this research base not be dismissed, as many of the decisions and influences relevant to successful transitions are drawn from individual beliefs, experiences and expectations, as well as locally relevant and constructed understanding of school and who succeeds in school. Fewer studies have explored more diverse contexts “ such as schools and communities in rural, regional or remote areas, or involving younger children and their transitions experiences. Research gaps are also noted in the factors identified and studied in relation to school and community influences on transition to school. While many studies identify risk factors, vulnerabilities, or the impact of disadvantage on children and their transitions to school, fewer explore the strengths inherent among families, schools and communities. Assumptions about disadvantage and deficit can color the issues explored. Conclusions Starting school successfully is a social and communal endeavour. Where children and their families feel connected to schools, valued, respected and supported in schools and communities, they are likely to engage positively with school, with the result that not only children and families but also schools and communities benefit. When the reverse occurs, with children and families feeling alienated from school and unsupported in the community, communities and those within them suffer. Implications In order to meet increasing pressures for greater accountability of academic outcomes, it can be tempting to focus on increasing the readiness requirements of individual children as they start school. Policy perspectives that support the roles of schools and communities in transition are based on: Transition from early childhood education to school. Ministry of Education; Rosier K, McDonald M. Promoting positive education and care transitions for children. Communities and Families Clearinghouse Resource Sheet; Accessed February 17, Dockett S, Perry B. A resource to support effective transition to school and school age care. Britto P, Limlingan M. School readiness and transitions. What does it mean for Indigenous children, families, schools and communities? Australian Institute of Health and Welfare; Australian and international research about starting school. International Journal of Early Years Education ;21 Transitions in the lifecourse. Ecclestone K, Biesta G,. Transitions and learning through the lifecourse. Griebel W, Niesel R. A developmental psychology perspective in Germany: Co-construction of transitions between family and education system by the child, parents and pedagogues. New Zealand Ministry of Education; From child care to school: Bronfenbrenner U, Morris P. The bioecological model of human development. Handbook of child psychology, Vol. Theoretical models of human development, 6th ed. The life course as developmental theory. The answer is readiness- now what is the question? Early Education and Development ;17 1: The Cultural Nature of Human Development. Oxford University Press; Families and the transition to school. Times of opportunity, expectation, aspiration and entitlement. Rethinking readiness in early childhood education:

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Essay on the role of education in society Ashish Agarwal Advertisements: Education, has a great social importance specially in the modern, complex industrialised societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objective have come into being. Let us now examine some of the significant functions of education. To complete the socialization process. The main social objective of education is to complete the socialization process. The family gets the child, but the modern family tends to leave much undone in the socialisation process. The school and other institutions have come into being in place of family to complete the socialization process. Directly through text books and indirectly through celebration of programmes patriotic sentiments are intimates and instilled. All societies maintain themselves, by exploitation of a culture. Culture here refers to a set of beliefs and skills, art, literature, philosophy, religion, music etc. They must be learned. This social heritage culture must be transmitted through social organisations. Education has this function of cultural transmission in all societies. It is Only at the under leaves of the school that any serious attempt has been, or now is, made to deal with this area. Education, everywhere has the function of the formation of social personalities. Education helps in transmitting culture through proper molding of social personalities. In this way, it contributes to the integration, to survive and to reproduce themselves. Education aims at the reformation of attitudes wrongly developed by children already. For various reasons the child may have absorbed a host of attitudes, beliefs and disbeliefs, loyalties and prejudices, jealousy and hatred etc. An instrument of livelihood. Education has a practical and also it should help the adolescent for earning his livelihood. Education has come to be today as nothing more than an Instrument of livelihood. It should enable the student to take out his livelihood. Education must prepare the student for future occupational positions, the youth should be enabled to play a productive role in society. Accordingly, great emphasis has been placed on vocational training. Conferring of status is one of the most important function of education. The amount of education one has, is correlated with his class position. This is four in U. Men who finish college, for example, earn two and a half times as much as those who have a grammar school education. The school instills co-operative values through civic and patriotic exhortation or advice. For each subject studied the child is compared with the companies by percentage of marks or rankings. The teacher admires and praises those who d well and frowns upon those who fail to do well. Many of those who are emotionally disappointed by low ranking in the school are thereby prepared to accept limited achievement in the larger world outside the school.

Chapter 8 : What is the role of schools in today's society by Yeukai Imeh on Prezi

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The effects of poverty are often interrelated so that one problem rarely occurs alone. Bad sanitation makes one susceptible to diseases, and hunger and lack of clean water makes one even more vulnerable to diseases. Impoverished countries and communities often suffer from discrimination and end up caught in a cycle of poverty. Effects of Poverty on Society The vicious cycle of poverty means that lifelong barriers and troubles are passed on from one generation to the next. Unemployment and low incomes create an environment where children are unable to attend school. Children must often work to provide an income for their family. As for children who are able to go to school, many fail to see how hard work can improve their lives as they see their parents struggle at every day tasks. Other plagues accompanying poverty include: Crippling accidents as a result of unsafe work environments—consider the recent building collapse in Bangladesh. Poor housing—a long-lasting cause of diseases. Ultimately, poverty is a major cause of social tensions and threatens to divide a nation because of income inequality. This occurs when the wealth of a country is poorly distributed among its citizens—when a tiny minority has a majority of the money. Wealthy or developed countries maintain stability because of the presence of a middle class. However, even Western countries are gradually losing their middle class. As a result there has been an increased number of riots and clashes. For society, poverty is a very dangerous factor that can destabilize an entire country. The Arab Spring is a great example of how revolts can start because of few job opportunities and high poverty levels. Child Poverty The number of children affected by poverty has been increasing since the s. Children are those with the least amount choice and ability to change their circumstances. There is very little they can do to help their families, nor should they have to. Usually by the age of six they can be enrolled in child labor. Nearly all the potential effects of poverty impact the lives of children—poor infrastructure, unemployment, malnutrition, domestic violence, child labor, and disease. Simply analyzing the effects of child poverty on education in developed countries alone reveal some disturbing statistics: Children from poor backgrounds lag behind at all stages of education. By the age of three, poorer children are estimated to be nine months behind children from wealthier backgrounds. By the end of primary school, students receiving free school meals are estimated to be about three terms behind their peers. By 14, this gap increases to over five terms. By 16, children receiving free school meals are about 1. Effects of Poverty and Violence The effect of poverty on terrorism is not as straightforward as the media often perceives it to be. But more research shows, it is more complicated. Of course, some terrorists come from poor countries with high unemployment, and terrorist organizations often provide higher salaries than other jobs. But terrorism may not be a direct effect of poverty. So what is the source of frustration and anger? Studies show that countries with weak governments, fragile institutions, and limited civil rights are a great environment to nurture the production of terrorist activity. Countries undergoing difficult transitions—i. These periods of profound change come with a transformation of social order, values, and methods of governing that many people may find distressing and unsettling. Therefore, stabilizing and empowering political institutions is a crucial part of fighting against the dangerous consequences of poverty.

Chapter 9 : Ch. 9 What is the Role of School in Society? by Autumn Schaffer on Prezi

Essay on the role of education in society. Education, has a great social importance specially in the modern, complex industrialised societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention.

Read this essay on the Role of Students in Society! Students do play a vital role in the society and how a society is shaped generation after generations. The formative period of an individual is during the student phase and hence it is known to be the crucial time of life. What is being sown today is what shall be reaped later. Education is where a student gets formed from. Education is in-fact character building in students. It through education that he understands the facts and figures and how things ought to be sorted and what is the current scenario and many other relevant important factors. Based on these factors are what he redesigns his thoughts and ideas and this is what helps him in due course when being an adult. Education enables the student to understand within himself his strengths and freedom in his life. Education starts not only at school, but from every home. A child learns from his home, school and then from the society and thus every individual that a kid interacts, influences his life later on. When students are being treated with due respect and responsibility, they have also lived up to be responsible and respect in return to the society. When being recognized, they have the acceptance to work for a better society through hardships rather than giving up in between. Today, there are many activities that students take initiatives for the betterment of the society. We have seen that students of the younger classes taking steps to plant trees and thus promoting awareness programs on protecting trees and the importance of planting trees for the coming generations, rather than felling trees. There are activities where students promote for the awareness of old age and rescue shelters. College going students take the initiatives to help the old and abandoned people on the streets and get them to a rescue shelter or homes that provide proper food, clothing and medication for them. Apart from these, when there is a natural calamity in any part of the globe, schools across the globe contribute to the affected people and place what they can and this kind of programs would help realize young children the importance of brotherhood. At schools there are the NCC camps and Scout troops that have been trained and in such situations they have been of immense help and have done real commendable services to the nation. Apart from services, we have political arena where students are seen. With the right kind of motivation and guidance, they could become the most trustworthy, most accepted and sensible leaders for tomorrow. However, if exploited, they could become the worst and corrupt leaders. It is we who bring the good and bad out in our students. We have seen how the youth stand as one against the negative aspects like corruption, violence, terrorism and fight for the peace and security of the nation. However we see that there is a lack of patriotism in the youth slowly coming up which destroys the harmony and peace of the nation. Students act as bridges between two generations. They need to realize and understand the happening of today and eliminate the bad and extract the good and implement for tomorrow. For this understanding, the right education with the right involvement of the happening is a requirement and the education system should see to it that are being equipped for a better understanding rather than classifying education as elementary, secondary or higher education. The syllabus and the activities should be framed in such a manner that it is interactive and interesting so that students understand and signify the importance of what they learn. Set an example for your young child and he will make sure that he lives up to your expectations for tomorrow. When every family sets an example, it would grow into the society and thus grow out to the nation. So let us join hands now for a better tomorrow through our youth who are budding students now. India needs us and we should stand for HER!