

The School and the Problem of Social Change: A Conceptual Theoretical Reading

المدرسة وإشكالية التغير الاجتماعي: قراءة مفاهيمية نظرية

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Abstract

ملخص

This study seeks to diagnose the role of the educational institution in achieving social change. Adopting an analytical theoretical approach that examines the nature of social change, as well as exposure to the concept of school and its functions, researchers in the literature and the theoretical foundations of the concept of social change as a major topic in sociology, and address the theoretical contributions that approached the nature of the school's relationship with social change.

Keywords: school_change_social change.

تسعى هذه الدراسة الى تشخيص دور المؤسسة التعليمية في تحقيق التغير الاجتماعي. معتمدين مقاربة نظرية تحليلية تبحث في ماهية التغير الاجتماعي وأيضا التعرض لمفهوم المدرسة ووظائفها، باحثين في الأدبيات والأسس النظرية لمفهوم التغير الاجتماعي كمبحث رئيسي من مباحث علم الاجتماع، والتطرق الى الاسهامات النظرية التي قاربت طبيعة علاقة المدرسة بالتغير الاجتماعي.

الكلمات المفتاحية: المدرسة_ التغير_ التغير الاجتماعي

1. Introduction

The topic of social change is considered one of the most important topics in the field of humanities and social sciences, because this topic has a close relationship with the issues of society and its transformations, progress and urbanization. This change, which affects all aspects of human life, whether material or moral, is an inherent characteristic of societies of all ages. It also affects individuals, groups, societies, systems, customs and cultures. Social change has been a topic of research since ancient times among philosophers and early thinkers who did not lose sight of their interest in the phenomena of social change, as they noticed the change in the lives of ancient societies and in the societies they lived in and built in the light of those changes the different ideas that formed the theoretical heritage and the cognitive background on which the concept of social change was based in modern sociology. (Zayed, Allam, 2000, p. 6).

Many thinkers and philosophers raised many social, economic, behavioral and political issues related to social change. Among these issues, we find the relationship of the educational institution with social change, which is considered one of the problems that have attracted the attention of many researchers and represented a major topic in sociology. Considering that, the phenomenon of change is subject to all societies, regardless of their degree of civilisation, and reflects the flexibility of social interaction within society. On the other hand, the educational institution has been linked since its

inception to providing the needs imposed by the developments and changes of society by providing young people with the knowledge, skills and values that allow them to adapt to these changes. Thus, in this study, we will try to provide an analytical approach aimed at researching the nature of social change, as well as the concept of the school, and revealing the nature of the relationship between them, looking at how the school can achieve social change and be a tool for the development of society in an ever-changing era, with exposure to intellectual contributions that approached this topic. From a sociological perspective.

2. An analytical reading in the concept of change:

2.1 The concept of social change

The Greek philosopher Hierogaltis was the first to speak of social change and considered it the law of existence. Then the interest in social change emerged clearly in the European Enlightenment, where this era was a witness to those clear changes that occurred in social life and included that thought presented by the philosophers of this era, which relied on hypothetical theories that reflected a great interest in social change and its role in the life of societies.

The change is defined as the act by which one thing is given up for the sake of another or the action by which it is not possible to remain in the same state. (Ibn Abu Zayan, Ibn Omar, 2007, p. 49)

As for social change, there are many definitions about it, for example, the definition of 'Muhammad Atef Ghaith' as changes that occur in social organization, that is, in the construction of society and its multiple and different functions. (Ghaith, 1966, p. 19)

It is also defined as a set of differences in social systems and phenomena during a given period of time that can be observed and estimated and modifications that occur in social lifestyles and the nature, structure and systems they contain. (Al-Rubaie, 2020, p. 24)

For Aristotle, change is a phenomenon that pervades all beings and at all times. (Badawi, 1982). As for 'Muhammad Omar Al-Tanoubi', he refers to social change as the continuous process that extends over successive periods of time through which certain differences or modifications occur in human relations, institutions, organizations, or roles. (Al-Tanoubi, 1996)

From these definitions, we conclude that social change refers to changes that occur in the structure of society and in functions, roles, values and relationships over a certain period.

2.2 Characteristics of social change:

Social change has several characteristics, the most important of which are:

- Permanence and continuity.

- A natural feature to which various affairs of life are governed and not limited to one of their aspects.
- A phenomenon that exists in all societies, times and cultures.

In this regard, Wilbert Moore identified the most important features of change as follows:

Change exists in any society or culture and is constant and permanent.

Change is everywhere where its consequences are critical.

- The change is planned intentionally or as a result of the effects of the intended innovations and innovations.
- The channels of communication in one civilization with other civilizations increase with the occurrence of new innovations.
- The chain of material technological changes and planned social aspects is widespread despite the rapid delinquency of **1.3**

Types of social change:

We can distinguish between several types of social change, namely:

Spontaneous social change: It occurs naturally without the intervention of external forces.

- **Intentional evolutionary change:** It is the change that is directed to the better and aims to achieve scientifically planned goals. And through scientific objective studies such as the

advancement of technological techniques and the advancement of science and knowledge.

- **Regressive social change:** It is the change in the form of regression, so the situation worsens and deteriorates, such as the decrease in the purchasing power of the population.

Partial social change : aims to bring about changes in certain areas such as the social, economic and political sphere.

- **Radical social change:** It is the change that takes place through a comprehensive revolution, which overthrows most of the existing systems and puts in their place new systems that represent either progress and improvement in social conditions or deterioration and regression. This kind of change is characterized by strength, violence and speed of delivery." (Center for Interdisciplinary Research and Studies, 2022)

1.4 Factors of social change:

Social change represents a human and social process that various societies go through, regardless of the degree of backwardness or progress, in which several factors contribute and intersect, namely:

- **Population factor:** It means any change in the status of the population in terms of size or age composition, which plays a role in internal or external migration and in bringing about social change.

-Ideological or intellectual factor :

Ideology means: a system of beliefs and concepts that seeks to explain complex social phenomena through a perspective that directs and simplifies the political and social choices of individuals and groups, and supporters of the ideological factor believe that the existence or emergence of multiple intellectual doctrines in society affect the lifestyles of its members, and the process of social change in it. Religious, capitalist or socialist ideology, for example, influences the direction of the activity of individuals and groups, and includes certain patterns of interaction and relations, in other words, the proponents of this factor believe that thought constitutes the underlying structure of society and the cause of its change and development. Other factors become secondary. (Al-Ayasrah, 2019)

-Technological factor:

It is one of the most important factors that contribute to social change, as technological developments, new inventions and what is invented as a means of satisfying needs, have an impact on social change. For example, the invention of the car expanded the circle of relations after the latest type of communication between the parties and a lot of movement from one place to another, especially to cities that have known expansion. The resulting change in the nature of social relations, jobs and the standard of living of some people.

-Cultural factor:

Which is what we find in values, customs, traditions, morals and norms. Which plays a big role in bringing about change.

Culture affects the means of production, its type and methods of consumption according to our customs and beliefs, and people's acceptance of the elements of culture (material and immaterial) varies according to the classes and categories of society, as it has been proven that the poor classes in society tend to accept material things faster than the rich classes. While the rich classes tend to accept immaterial objects (cultural and behavioral patterns) much more quickly than the poor classes, because of their keenness to strengthen their prestige and social status for a certain behavior that distinguishes them from the lower classes (Center for Interdisciplinary Research and Studies, 2022)

-Environmental factor:

There is a relationship of influence and influence between the environment and man, where man affects the surrounding environment as the environment affects man and in the social lifestyle and its development and forms of social activity in which people engage, whether it is agriculture or trade

-Economic factor :

The economic factor is one of the fundamental factors in changing the course of history and in the transformations of societies. Economic factors mean the form of production, distribution, consumption and the prevailing property system in society and industrialization, and these factors play an important role in bringing about the phenomenon of social change, for

example, when the property system changes in a society, this is accompanied by deep and clear effects in other social patterns within the social structure and industrialization actually makes a huge change, not only in wealth and national income, but also

Also in the human mentality in terms of the value of time and self-confidence. (Dalal Malhas Steitieh, 2008, p. 54)

1-5 Social change and its associated concepts:

There are many concepts that are close and intertwined with the concept of change, including:

- **Social development:** defined as slow gradual growth that leads to regular and successive transformations that go through different stages related to each stage that precedes it (Othman, 1999, p. 333), that is, it represents the gradual transition according to specific stages.
- **Social growth:** refers in its general meaning to the growth of individual traits in accordance with social patterns and the term growth differs on the concept of social change in that growth refers to an aspect of life. The opposite of change refers to the change in the system, roles, values and social structure. Growth is slow and change may be fast, growth also refers to quantitative aspects, change refers to qualitative or quantitative aspects or both.
- **Social development:** some define it as the development of the individual's energies to the maximum extent possible, or as

satisfying the social needs of man or reaching the individual to a certain standard of living or a process of change by which the satisfaction of the needs of individuals is achieved. (Namiq, 1986, p. 35) and therefore change encompasses a broader concept. From the concept of development, as development is always positive, while social change means the transformation that occurs in the social system, roles, values and rules of social control, positively or negatively.

1.6 Intellectual trends explaining social change:

The concept of social change is one of the main concepts in sociology, and has attracted the attention of many sociologists who have researched its concept, factors, mechanisms and results. Many social theories and approaches differed in their study and interpretation of the process of social change in different societies and the methods on which they relied in their study of social phenomena. Researchers in the changes and ways in which change occurs, which have emerged through different social stages, and these sociological visions have known many scientific reviews and additions and have made strides in explaining social change through the march of social thought.

These ideas and visions have moved in their interpretation of social change from reflective thinking and presumptive history to resorting to social reality with its scientific data through the proofs and evidence it provides to prove the validity of this or that theory, while some or that, while some theories came

with new proofs and proofs to refute previous theories' (Fadl Al-Rabie, 2020, p. 110).

Among the social theories that have explained social change we find:

Functional theory: Functional theory occupies an important position in sociology, and depends on the principle of influence and influence of systems among themselves. Each society, institution or group is made up of different parts, but despite this difference, they are interconnected with each other, and every change in one part necessarily affects the rest of the parts. Individuals are linked to each other by social relations that lead to the continuation of social construction.

The owners of the functional trend believe that the change occurs in the social structure and then withdraws to the functional change achieved by the social system and that this change comes either through internal or external factors of society despite the stability of some patterns of society to maintain stability and balance. (Zamel, 2010, p. 270)

Herbert Spencer is considered the first to introduce the term job in the classical social sciences, and to link biology with the social sciences, where he says the similarity between society and the human body, and just as the different body systems work to maintain the functioning of the body, so the different parts of society work together to maintain balance. Thus, the change of society from the point of view of Herbert Spencer in the light of

the same laws that transform the world of matter that turns from a state of heterogeneity to a state of homogeneity. (Al-Faqih, Al-Jilani, 2020, p. 248)

Emile Durkheim, in his interpretation of social change, proceeded from the perspective of the relationship between the concepts of division of labor and social solidarity. He saw that the division of labor is accompanied by various forms of variance, such as population growth, morals, tendencies, and beliefs.. This variance is evidence of social change, but these changes are disciplined. According to rules and standards, here comes the so-called concept of solidarity. Societies are divided between societies characterized by automated solidarity, which are simple societies that achieve their solidarity by imposing a single method of thinking and behavior. Societies characterized by organic solidarity, which are modern, disparate societies that achieve their solidarity and integration through organic law.

Talcott Parsons believes that social change is linked to comprehensive factors that he called evolutionary generalities, focusing on communication as one of the main factors that determine the culture of society and its change, and thus its transition from one state to another, and Parsons adds to the communication factor three other factors represented in religion, kinship and technology Which he believes that any change does not take place without it, and then he confirms that change occurs in social institutions, that is, the variation in the latter (Social institutions) over time is what we describe as social change.

The most important contributions of Parsons in the field of social change are his division of the stages of human social development into three stages, namely the stage of primitive societies that develop into intermediate societies and then to industrial societies that he considers the pinnacle of social development, because of the clarity of the economic and political patterns that are separate from each other as well as the pattern Legal about religious. (Abdul Majeed, 2011, p. 44)

Conflict Theory: The logic of the philosophy of conflict theory is what is known as historical dialectic in the sense that everything is transformed and changed and that what governs history is the law of movement and the two constant changes. Historical materialism is based on conflict, contradiction and changes that move society from another state, considering that the struggle between classes is the main driver of societies. For Karl Marx, human history is the history of the class struggle between the two classes - the ruling class that owns the means of production and the ruling class that has the effort to sell them for a pittance. This ruling working class situation results in class consciousness and then revolutionary development against the ruling class, which leads to the fall of society and its transformation into another mode characterized by progress and development on the previous pattern of society. (Al-Hassan, 2005, p. 128)

Thus, the concept of change in Marxism is a central concept and that social life contains within it motives for change 'as the

contradiction between the forces of production and the relations of production is the engine of change distinct in the history of societies between five stages, starting with the primitive stage or primitive communalism, the feudal stage, the capitalist stage, and then the communist stage, and each stage is characterized by a specific productive social pattern' (Al-Faqih, Al-Jil Ani, 2020, p. 247).

Circular Theory: This theory is based on the idea that history repeats itself and proceeds in a repeated circular manner as an organized movement that resembles the growth of an organism. Ibn Khaldun's theory is one of the most famous examples of this trend, and his thinking represents a qualitative leap in Arab-Islamic thought. In his study of the historical phenomenon and subjecting it to analysis and scrutiny, it became clear to him that the movement of Islamic history is a circular transition movement from the roughness of nomadism to the tenderness of civilization and that nervousness is the engine of this urban Bedouin cycle and all social, economic and political realities were determined in its emergence and development by nervousness and its great effects in the end. (Mejri, 2007, p. 186)

Ibn Khaldun shows that the state is going through successive stages, namely the stage of birth, then the stage of maturity, and finally the stage of collapse, and each generation has its own behavioral and moral characteristics. He says in this regard, 'However, the state is often no more than three generations old, and the generation is the age of a person and took from the

middle age, so it is forty, which is the end of growth and evolution' (Ibn Khaldun, 1987, p. 170).

3. School and its relationship to social change:

3-1. The nature of the school and its functions.

The definitions of the school vary according to the theoretical trends and the research method in its study, and from the definitions we find that it is 'the second social institution in which all those media are based that prepare the student to participate in the inheritance of the human race and to use his own forces to achieve social goals. The school is the environment created by the need for an organized education for the new generations and preparing them for life by providing them with knowledge in line with social development' (Dlachi, Mahmoudi, 2015, p. 184).

Raymond Boudon defined it as a social system that performs several key functions such as inclusion and social mobility (Boudon, 2005, p. 74).

Shipman describes the school as "a network of centers and roles played by teachers and pupils, where the norms that define their future roles in social life are acquired." (Wafra, 2004, p. 17)

The school was also defined as "the educational institution responsible for raising children, passing on basic knowledge and providing them with the sciences and experiences that are considered the elements of modern life" (Bernard, H, 1972).

Thus, the school can be defined as the second social institution after the family that carries out the process of socialization of the child, is interested in preparing him from various aspects and working to develop the individual's emotional, cognitive, emotional and physical personality in order to achieve his membership in society and accelerate the normalization process for individuals to consolidate the prevailing values. Thus, the school represents one of the most important pillars that play a role in supporting the process of social integration within the social structure and instilling values and standards in the child to maintain social stability by organizing them in the prescribed curricula that help them enhance the capabilities and skills of individuals according to the requirements of society. It develops in individuals the search for knowledge and critical sense. Raed Essam Mohsen says in this regard, "The role of the school is based on multiple functions, the most important of which is education and raising young people to serve the community and promote its integration processes, so it monitors its social, economic, educational and cultural needs and works to develop relations with local community institutions and individuals through its educational policy, strategic plans and the competencies available in it" (Mohsen, 2019, p. 367).

Hence, we can summarize three functions of the school:

The school is a tool for completion: the school completes the educational work started by other institutions, especially the

home. The school is keen on this close cooperation with the family, and is done through the establishment of parent-teacher councils, mother-teacher councils in modern schools.

The school is a correction tool: The school corrects educational errors that may be made by other systems in society, if there is a lack of convolution, or there is a vacuum that it fills.

The school is a coordinating instrument: it coordinates the efforts of other social systems for the upbringing of children, keeps in constant contact with them to guide them to the best educational methods and cooperates with them in the best upbringing of the new generation. It is indisputable that the school is the main reference in everything related to the process of education. (Rashdan, 2016)

3_2. The relationship of the school to social change:

One of the functions that raised many questions in the sociology of education is the role of the educational institution in social change and progress and its social function embodied in socialization. This relationship can be approached according to a set of directions:

The first trend represents the supporters of the conservative trend led by Emile Durkheim, who believes that the way to reform society is to reform the school, whose function is to preserve the linguistic, religious and cultural heritage and transfer it from one generation to another and work to integrate the learner into society and transform him from a non-social

being to a social human being. Thus, the school is seen as an institution of unification and selection, but it discriminates between individuals through selection and selection, and Durkheim believes that the school is the most appropriate place for moral education, and therefore it is necessary for the formation of individuals and their integration into his society.

On the other hand, the opposite trend has emerged, according to the inability of the school to bring about change, and at the head of this trend, we find Pierre Bourdieu and Passeron who see the school as reproducing the same social classes. It thus restores and maintains the status quo that produced it, its function is to reproduce cultural and linguistic norms to maintain their function, which are the norms of the ruling class and thus work to maintain the hierarchy of society. Bourdieu believes that there is no way to reform the school except to bring about change in the structures and systems of society.

There is another trend that calls for the death of the school and at the head of this trend is the American thinker Evan Ilitch, who in his book "Society without School" calls for the demise of the school and the establishment of a system of education that goes beyond the school system. Through other environments in which humans can learn such as networked education, education in nature, home education, scout camps.... Where he sees that compulsory education is only a manifestation of the assault on the freedoms of individuals, and considers that the

school does not achieve the desired goal and does not serve the value that it is supposed to serve, but it accustoms minds to confuse school and learning and transfer value to institutions or what can be called institutionalization of value.

In contrast to this trend emerged another trend led by 'John Dewey' looks at the school as not isolated from society, but it affects it and is affected by it and has a major role in the achievement of social change. Where John Dewey indicates that education does not stop its role in preserving and transmitting cultural heritage from one generation to another, but rather it is also a process of restoring life and also rehabilitating generations and interest in scientific subjects and craft skills as well as its role in creating the conditions for a progressive climate and the participation of individuals in development.

Thus, John Dewey views the school as playing two essential roles in serving the community in which it is established, the first of which is the transfer of heritage after ridding it of impurities, and the second is adding what should be added in order for the community to preserve its life, i.e. the renewal or change of society continuously. (Dewey, 1978, p. 18)

By tracing the history of the establishment of the school, we note the strong connection between the educational act and the phenomenon of social change, as the educational institution was linked to the needs it imposed and the developments known by human societies. For centuries, groups cared about education and sought the help of wise men and elders among them to

educate young people, as did the tribes that delegated the responsibility of educating her children to individuals who were called fortune-tellers, so they used to explain to the children the spiritual, psychological and natural phenomena.” (George, George, 2005, p. 128)

Then he developed education and became known as a major tool for providing new generations with knowledge and transmitting heritage to them. And the education process took place in temples, palaces, and mosques... With societal developments, regular schools appeared, especially with the social and cultural change that affected all areas of social, cultural, and economic life. It included various institutions, including the family institution, which, as a result of the woman's exit to work and the transformation of the family from a productive unit to a consumer family, has become in need of an institution that carries out the upbringing process alongside it. In the modern era and with the technical and technological progress, Schools have witnessed transformations at the educational, lenders and administrative levels ... and the global and accelerating developments that people experienced from the flow of information and a knowledge explosion, which requires the various educational systems in the world to change their curricula and methods in order to become able to produce generations in keeping with the current and future transformations.

The education as the basis in forming the personality of the

individual and preparing him to be an active member and contributing to a reality industry in line with the requirements of life, as it is in addition to its role in preserving values, beliefs and traditions ... on the other hand it works to achieve developments and social progress in various fields and make positive changes in its components and methods. Considering that change begins with human ideas, it represents an educational process that takes place by replacing positively constructive ideas and whenever the educational aspect deepens and reconciled, a new culture in society is created that leads to the occurrence of the required change. (Ali, 2012, p. 469)

The education plays an important role in the process of change by awakening awareness of the importance of change and providing individuals with knowledge, methods and trends supporting him and the individual gains skills and capabilities to adapt to the developments of social reality where 'the burden of change in systems, institutions and relationships and this requires a person saturated with values contributing to making change, controlling and directing it. Introduction to the required values in raising individuals are the values of work, respect for the time and appreciation of the works of others, the appreciation of science and research, science and faith in dialogue as a way to solve problems and prevail in scientific research on random decisions. (Al -Jamal, 1996, p. 19), in addition to its role in the period of social change on the continuous monitoring of freedom and ideas so that the change is not negative.

In order to change the system of society and move from a social and economic structure to another more efficient, it needs a radical change in the educational system in its methods, methods, philosophy, goals that it seeks to achieve and the roles entrusted to it, especially that the school responds to the requirements of globalization and the accompanying acceleration in the flow of knowledge, by preparing learners properly prepared to invest in the productive and developmental process of society. And to produce not only an educated individual but a learnable individual, that is, learning how to learn, how to live in his community and with others, and how to realize himself. This "can only be achieved by consolidating the required critical political awareness among its various components, framed by a strategic vision that believes in the importance of education in upbringing and humanization, and its decisive role in liberating the energies of individuals and groups and achieving the required balance between the needs of the individual and the needs of society in the horizon of embodying cohesion, solidarity and continuity" (Sanhaji, 2012). The educational institution must remain in continuous interaction with the rest of the institutions and organs of society and in a continuous dynamic, capable of playing its required role in line with the development and changes of society.

4. CONCLUSION

Through this study, we tried to answer the question related to the role of the educational institution in achieving social change, which is one of the most important topics that imposed

itself on researchers interested in educational affairs and occupied an important position in sociological theories, especially since the developments that societies know in various fields have made it. The modern trends of the educational process call for the implementation of educational curricula aimed at preparing and qualifying future cadres who will lead the development train in their society in all its fields, whether economic or social. And the extent to which it achieves its tasks is measured by the extent of the change it succeeds in achieving in the behavior of the learners, which requires that it be seen as a basic reference for every change and that it be at the forefront of every reform policy for society.

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