

REV-00

SELF-LEARNING MATERIAL



MA EDUCATION

MAE 101: SOCIOLOGICAL FOUNDATIONS OF EDUCATION

w.e.f Academic Session: 2023-24



CENTRE FOR DISTANCE AND ONLINE EDUCATION
UNIVERSITY OF SCIENCE & TECHNOLOGY MEGHALAYA

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Techno City, 9th Mile, Baridua, Ri-Bhoi, Meghalaya, 793101

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PAPER I
SOCIOLOGICAL FOUNDATION OF EDUCATION
EDU 101: SOCIOLOGICAL FOUNDATIONS OF EDUCATION

Objective: The course enables the students to understand and appreciate the sociological perspectives and role of Education.

Course Outcomes:

CO1: The students are able to understand the sociological context of Education.

CO2: The students understand the perspectives and role of Education.

CO3: The students understand the social problems in the context of Education.

CO4: The students understand the role of education in socio-cultural change.

CO5: The students understand the concept of social organisation and its educational implications.

Unit 1: Sociology of Education

- Meaning and nature educational sociology
- Scope of sociology of education
- Sociological approaches to Education
- Theories of sociology of education
- Concept and factors of Socialization

Unit 2: Education and Different Societal Aspect

- Education and Different aspect of society:
- Education and Community,
- Education and Culture,
- Education and Politics,
- National Integration and International understanding.

Unit 3: Social Change

- Meaning and Nature of social change
- Concept of Urbanization with reference to Indian society
- Concept of Modernization with reference to Indian society
- Concept of Westernization with reference to Indian society
- Social Stratification

Unit 4: Education and Democracy

- Education as related to Democracy and freedom,
- Equality of educational opportunity
- Education of socially and economically disadvantaged sections of the society with reference to SC, ST, Women and rural population.
- Social Organization
- Value Education

UNIT - I SOCIOLOGY AND EDUCATION

UNIT STRUCTURE

1.0 Objectives

1.1 Introduction

1.2 Meaning, Nature and Scope of Educational sociology

1.3 Relationship of sociology and Education

1.4 Education as a process of social system and socialization

1.0 OBJECTIVES

After reading this unit, the students will be able to

1. To understand the meaning and nature of Educational Sociology.
2. Explain relationship between Sociology and Education.
3. Discuss the education as social process.
4. Explain Education and Socialization.

1.1 INTRODUCTION

The man is born in society and has to develop his personality in the society

.According to Ross "Individuality is of one value and personality is a meaningless apart from social environment. In the social environment individual interact with forces which influences him and he also influence the society. An individual can learn very little by himself

.In his learning society contribute very significantly. Man lives in the society ,acquires socialization through his contact with family ,his relatives ,friends. He learns basic things with mutual behaviour through this contact. If individual is left alone without any companions and society then his learning will not take place, therefore for education the presence of other people ,means society is very necessary. Education and society are interdependent and complimentary to each other .No educational system can be understood without looking at the canvass of society. Society can never progress without the sound system of education .Education should enable the pupil to be a useful member of society. Educational sociology is the branch of behavioural science deals with social aspects of education. It is a sociological approach to education .it's area is vast .The society facilitates the process of education .It contributes society to emerge

educational institutions for the various kind of education ,formal, informal and non-formal. It is a journey taken by education to reach society. Thus education is social necessity .It is the study of social interaction, social processes and social norms. Hence the subject of educational sociology has assumed a great importance.

1.2 MEANING ,NATURE OF EDUCATIONAL SOCIOLOGY

A man is social animal and live in society and society is made up of network of human relationships. Their style of living, idea, attitudes are similar. Sociology is a science that studies the relationship of men and their environment .Educational sociology is one of the branches of sociology . It tries to tell the meaning of education through the sociological point of view.

MEANING OF SOCIOLOGY:

Sociology can be defined as the study of man and his environment in their relation with each other .In 1837 French philosopher Auguste Comte first coin the word sociology

,By sociology he meant the application of scientific method in the study of the relationship between the society and individual. Sociology of Education Sociology of education focuses on the relationship of schooling processes, practices, and outcomes to the organization of society as a whole. At the level of the school system and within the school itself, it focuses on the social groups and the relations between them. These groups include the teachers, students, parents, and school administrators, officers of the ministry of education, school inspectors, community representatives, and others. Sociology of education is also concerned with the academic as well as social results of in-school processes. These include the manner in which students come to abide by the norms and values of society at large, and the role that the educational process plays in recreating or changing the social structure as this relates in particular to a society's system of social stratification and hierarchy of power.

Sociology of education is defined as a study of the relations between education and society. It is an investigation of the sociological processes involved in an educational institution. To Ottaway (1962), it is a social study and in so far as its method is scientific, it is a branch of social science. It is concerned with educational aims, methods, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function. As far as the education of the individual is concerned, sociology of education highlights on the influence of social life and social relationships on the development of personality. Thus, sociology of education emphasizes sociological aspects of educational phenomena and institutions. The problems encountered

are regarded as essentially problems of sociology and not problems of educational practice.

Sociology of Education, therefore, may be explained as the scientific analysis of the social processes and social patterns involved in the educational system. Brookover and Gottlieb consider that —this assumes education is a combination of social acts and that sociology is an analysis of human interaction.|| Educational process goes on in a formal as well as in informal situations. Sociological study of the human interaction in education may comprise both situations and might guide to the development of scientific generalizations of human relations in the educational system. The sociology of education is the study of how public institutions and individual experiences influence education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the growth of higher, further, adult, and continuing education. It is a philosophical as well as a sociological concept, indicating ideologies, curricula, and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. It is concerned with the relationships, activities and reactions of the teachers and students in the classroom and highlights the sociological problems in the realm of education.

The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the expansion of higher, further, adult, and continuing education. It is a philosophical as well as a sociological concept, denoting ideologies, curricula, and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. In Sociology of Education, social aspect of education is considered and emphasized.

Besides social aspect, education has various other aspects like economic, cultural, political, religious and moral and these aspects are also given due consideration.

Moreover the following points are to be taken in consideration for sociology of education in education system.

- Sociology of Education is an analysis of sociological processes involved in the educational institutions. This area of study evolved out of the field of Educational Sociology and emphasizes the study within the institutions of education.

- Sociology of Education is the area of discipline developed on the basis of researches in school situation. It is the scientific analysis of social processes and social patterns involved in educational system.

- Sociology of Education would stress only sociological principles in the field of education.

- Sociology of Education presents a sociological theory of education developed through the various analytical studies of the interactions between individuals in formal schools or other multiple informal educational situations.

Educational sociology is a new branch of sociology. It studies the relationship between education and society and deals with the problem of relationship between education and society. Educational sociology means Education through sociological point of view. A subject

made by co-relation of education and sociology is called educational sociology. Educational sociology is said to be the study of principles of sociology as applied to the theory and practice of Education. It is new science which applies sociological principles to the whole process of education. Educational sociology utilizes total educational interaction which helps in the personality development of the individual so that he becomes a better social being. This science emphasizes the progress of the society through medium of education. The educational sociology also tries to search a suitable solution for problems related to society and education. This science throws light on different institutions and on those social interactions which are of great importance in educational process.

- 1) **Brown:** All education proceed by the participation of the individual in the social consciousness of the races.
- 2) **Ottaway's view:** The sociology of education may be defined as a study of relations between education and sociology. The education is an activity which goes on in a society, and its aims and method depend on the nature of the society, in which it takes place.
- 3) **George penn:** Educational sociology is a science which describes and discusses processes of social relation which give experience to an individual and organises a society.

The above definition tell us features of educational sociology . Educational sociology considers, development of an individual and social environment. It not only gives a thought about education or sociology but also consider the mutual reactions and interaction of both. Educational sociology makes education based on society.

NATURE OF EDUCATIONAL SOCIOLOGY

Educational sociology is not limited to specific nature or specific period .Its nature is of universal type. Educational sociology is not merely theoretical .it does not merely study the forces of interaction between the individual and a society or group but it is also practical because besides studying interacting forces it tries to regulate and control the interacting forces. Role of educational of sociology is to find out ways and means to manipulate the educational process to achieved better personality development and thus obtain better social control .The society has made some rules to have continuity in society to maintain stability ,to protect the things that help working and to establish discipline. for preserving traditions values and customs educational sociology is necessary. Educational sociology is the subject of constant and dynamic interaction of the individual and his cultural environment, it enables us to understand the child from the point of view of social milieu. Educational sociology evolved as a discipline designed to prepare educator for their future tasks .It uses the results of sociological research in planning educational activities and in developing effective methods of realizing these plans.

- It helps in understanding the cultural ,economic ,social and political trends in relation to formal and informal agencies of education.
- Educational sociology aims to develop a curriculum that will adequately socialize each individual student .
- It tries to find out what would best contribute towards the child's personality development and control the educative process to achieve personality development of each single child.
- Educational sociology study the various types of social relationships and their impact on individual development.

Thus nature of educational sociology is both theoretical and practical. it is the scientific study of how people live in social groups, especially study of the education that is obtained by living in social groups and the education that is needed by the member to live efficiently in social groups.

SCOPE OF SOCIOLOGY OF EDUCATION:

The scope of sociology of education is as follows:

- It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, sub-culture, status, role and so forth. It is further involved in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organization of learning, streaming, curriculum and so forth.
- It deals with analysis of educational situations in various geographical and ethnological contexts. eg. Educational situations in rural, urban and tribal areas, in different parts of the country/world, with the background of different races, cultures etc.
- It helps us to understand the effectiveness of different educational methods in teaching students with different kinds of intelligences.
- It studies the effect of economy upon the type of education provided to the students. eg. education provided in IB, ICSE, SSC, Municipal schools.
- It helps us to understand the effect of various social agencies like family, school on the students. It studies the relationship between social class, culture, language, parental education, occupation and the achievement of the students
- It studies the role and structure of school, peer group on the personality of the students
- It provides an understanding of the problems such as racism, communalism, gender discrimination etc.

1.3 RELATIONSHIP OF SOCIOLOGY AND EDUCATION

Sociology and Education as two branches of knowledge, concerned essentially with man and his life. Relationship between sociology and education has always been a subject of debate. Education and sociology are mutually interrelated and interdependent disciplines. They are so closely intertwined and interconnected that their subject matter and method of study are often overlapped to a great extent. All societies have their own ways and means of meeting this need. Education as a process has come to stay as an effective means of meeting this need. Education does not only transmit the past cultural heritage, it is meant to help in the reconstruction of our modes of living. It may help in developing new social patterns in the areas of health, leisure, vocation and family life. Reconstruction and adaptation are necessary but of scientific developments, industrialization and technological advancements, which are disturbing the urban as well as rural pattern of living. The relationship of education and sociology can be cleared through following points.

- Sociology is the science of society and education in an implicit aspect of any social system.
- sociology studies the structure and functions of social system, while education is one of the important functions of any social system.
- The prime concern of sociology is socialized individuals. Education is the means for achieving the goals of sociology.
- Education is the laboratory and workshop of sociology.
- sociology attempts to ascertain the functions performed by the educational system while education adopts the principles of sociology to improve its functioning.
- In the modern society, sociology generates the data base which is consumed by the educational system to realize the goal of social life.
- sociology develops the laws and principles which are adopted by the educational system for its improvement.

- Education preserves the social and cultural heritage which is owned by sociology.
- Society is the prime factor in determining the educational patterns so that its sociocultural needs may be satisfied and continues to grow.

Emile Durkheim who first clearly indicated the need for a sociological approach to the study of education. He considered that education to be something essentially social in character

, in its origins and its functions and that as a result of theory of education relates more clearly to sociology than any other science .

Educational sociology and curriculum:

According to educational sociology, Curriculum is organized so that it may help in achievement of social aims. The social progress of the society and the nation depends upon the curriculum in the schools and colleges .due to this reason the sociologist consider it is essential to organize the curriculum carefully and properly. In the word of eminent educationist, "Education is not to be confined to the study of a few subjects alone is to be present any epitomized study of the diversified social life.

Following sociological principles should be kept in view while construction curriculum

- The curriculum should be such that it helps in achievement of the social aim of education.
- The curriculum should be chosen on the basis of the problems and the needs of society. But it should also pay the attention to the real problems and interest of the pupils.
- Curriculum should be so organized and its relationship with instructional methods should be such that the curriculum becomes effective medium to keep a control over society.
- Through curriculum the cultural values should be brought to light and through it the high ideals of the society should be transmitted to the new generation.
- The curriculum should be such that it develops an attitude of respect to all vocations It should develop a sense of dignity of labour among students.
- The stress should be on a futuristic social change rather than bringing immediate change in individuals behaviour.

- The curriculum should be dynamic flexible and changing in nature.
- The curriculum should be able to develop a problem solving attitude among the students .they should understand and solve the problem independently.
- There should be provision of social programs for participation in social life
- The curriculum should be flexible and changeable .It should change continuously according to changing social objectives.
- Curriculum planning should be based on the problems and need of society on the immediate concerns, problems and interest of pupils.
- The curriculum should reflect the basic cultural values of the society and should be an agent in the transmission of the highest values.
- Curriculum should include subjects like music, art, vocational subjects,physical education, language,physical sciences as well as biological sciences.

Educational sociology and Method of teaching :

Educational sociologists advocate the use of project method , socialized techniques ,Group discussion and techniques of group dynamics.they also encourage co-operative learning, problem solving and democratic method of teaching. Those educational methods are good which give knowledge to the individual ,which will enable the students to adapt and adjust to different social situations. sociology gives importance to group methods of teaching. methods which are able to develop democratic attitude among children should be the good method of teaching. according to sociological point of view

- The method of instruction is effective only when the skill and knowledge acquired in the classroom are actually used by the individual in the adjustment to social situation . An individual should be able to achieve social correlation by use of knowledge and skill received in the school.
- The method of teaching should be stress on the social behaviour outside the class while teaching.
- The method of teaching should make use of all possible social resources and social operative force in the social life in order to develop the capacity in every individual for social adjustment.
- The social powers currents in the society should be used in teaching system for increasing the social co-relationship.
- Sociologists suggest that teaching should be done through cultural and

social programs.

- In teaching teacher will develop problem solving and constructive thinking .For this socialized techniques, project and group methods fulfill most of the conditions.
- Student react better to co-operative learning in which there is sharing in the teaching learning process.co-operative group patterns of learning lay emphasis on group interaction.

Educational sociology and Teacher :

Teacher should be committed to society .He Should know the main institution and powers that mainly influence a student. He should know the instruments of social development ,available in extramural environment .He should have capacity to use this knowledge in school Education. A teacher should know about the process of socialization among students ,The method of interaction and programs for social development.

1.4 EDUCATION AS A PROCESS OF SOCIAL SYSTEM AND SOCIALIZATION

Social system can be explained as 'an interconnected and organized activities which consist of parts that are inter-depend to produce common results ' social systems are created by human beings and are strengthened by man's attitudes, perceptions, beliefs, habits and expectations. In social system two or more people are constantly interacting and practice similar approaches attitudes and social values.

EDUCATION AS A SOCIAL SYSTEM :

The education system is composed of many distinct sub-system or parts ,each with their own goals. Together these parts makeup a functioning whole .Each part id dependent on the other for smooth functioning .

Willard Waller gives five reasons for education to be regarded as social system:-

- In education different personnel are working,who contributes towards educationalgoals.
- Education has a social structure as the result of social interaction within the school.
- It has bound by strong social relationship.
- it is bound by a feeling of belonging
- It possesses its own culture, tradition, and way of doing things.
- Education helps in transmitting folkways, more institutional patterns in socialorganization.

Thus we can say that a education in school is a social system .It has a close

relationship with the environment and they complement each other ,Education in school prepare students with living skills , knowledge and expertise necessary for the society .The education is provided with resources ,building and personnel (parents ,teachers ,students) in order to functioning.

As a social system education has a formal and informal structure ,the formal structure refers to the role and function of the administration. The informal system refers to its social relationship that helps the organization to function.

when you enter in school we see office ,member of the school staff, classrooms takes up the most of the physical structure of school .within a classroom ,the teacher and students are the main personnel .we see specific order in the classroom ,seating arrangement work groups,location, style of leadership, class size ,types of students. all the factors in education system affects the relationship between position holders and the other

.Each classroom has a distinct climate and social structure. The education system exists in a larger societal context ,including the local community, state and central governments rules and regulations and funding .Therefore a education system is where people building, textbooks, and equipment interact with each other in social environment.

According to Getzels ,social system model is best suited for education system, because it emphasize on process of synthesizing the society with its culture ,values, socioeconomics, political system with the need of the individuals.

Every school member ,student ,teacher

,head, and other staff play their important roles towards achieving the educational goals .in school teacher manages his classroom , interact with students and the environment, he carries all responsibility required for his positions. in school different activities are organize, all the activities are influence by society's culture ,policies, values and are undertaken by the individual as part of social process .so the success of the individual and the organization are based on factors like expectations ,need , satisfaction,role and goal. Within the education system the school has certain roles and expectations that are designed to fulfill the goals of the system. Each school consists of individuals with certain personalities and need whose interaction make up what is commonly known as social behaviour. Education system is also under pressure from the community members to take over greater roles in child care program.

Each society has certain goals for its educational system that are put in to practice in school and classroom .in the school the stated goals must be translated in to action .members of the educational organization holding different roles ,teachers and administrators desire high quality education but they also have personal motivation .schools bring peer together in classroom

and for other school related activities. Thus group sub-culture flourish in school .school plays an important part in helping diverse individuals to see themselves as citizens and therefore to internalize skills.

From above we can say that in education system, school performs many roles and play different activities, as a school system has its roles and function of administration while the system has a network of social interaction and relationship for it to function. It emphasize on the process of interaction of individuals and the role of each individual play inthe school system. In the school there are teachers principals ,students, etc. each has a defined social position . These social positions distributed from top to bottom, in hierarchical order. all individuals interact with one another. these human interaction within a education system may be described as social system .hence we say that education is as a social system.

EDUCATION AS A PROCESS OF SOCIALIZATION

There is closed relationship between an individual(student) and school . As a social institution school has to perform the function of socialization .The school teaches the accepted ways of behaviour within the group to the child. The child learn the patterns of behaviour needed to good life in the society . They learn their roles and roles of the other inthe school and thus socialization takes place in the school.

SOCIALIZATION

- Socialization is the process by which the new generation learns the knowledge,attitudes and values that they will need as productive citizens.
- A socialization is the process by which an individual becomes a recognised ,cooperative and able member through his interaction with social environment.
- Socialization is process ,through this process an individual learn kind of behaviour ,values and other's expectations.

E. Durkheim,a French educational sociologist has explained the role of education in socialization of child as “Education is the influence exercised by adult generation on those that are not yet ready for social life .Its object is to arouse and to develop in the child a certain number of physical ,intellectual and moral traits that are demanded of him by the society. More briefly education is a socialization of the young generation.

School is the essential part of the society.It works like the social organization

because school provides an exposure to every individual and it prepares the students to learn social roles according to their capacities in the school. Every student passes most of the time of his day in school and this time is utilized to learn different social things. Every individual learns about social life, social norms and social believes in school Hence in the process of socialization school plays a very significant role.

Most important function of school is preservation of culture and civilization, every society has own customs, convention, traditions, norms, art, religion, which has inherited from ancient period, in this process of socialization school help us to hand over the cultural values and behaviour patterns of the society to his young generation. In this process of socialization student acquire the knowledge of cultural values and different norms of the society. Through education students get knowledge of 3R's i.e. Reading, writing and arithmetic which help students to work skillfully in day to day life and live happily in the society. It is a only school education which convert these 3R's in to 7R's i.e Reading, writing and arithmetic relationship, responsibilities, recreation and reorganization. Only through school education students make familiar about social responsibilities as social being. School provide democratic climate which helps student to acquire democratic norms. Students learn how to live with democratic norms and how to behave with each other which help in the process of socialization. School education is a process of living through continuous reconstruction of the individual which enable students to control his environment and fulfill possibilities. School encourages students to participate in various kind of co-curricular activities, these activities help students to develop leadership among themselves. The school provides social environment before children by organizing community work, social service camp and social functions and annual functions, so that all the social norms and values namely sympathy, co-operation, tolerance, social awareness in them, thus school develops social dealing in all children.

In the light of above discussion we can say that school has special significance in the socialization process. Education is a continuous and dynamic process, which develops thinking and reasoning, problem solving, skills, cultural values, democratic values

, adjustment among the students to behave properly in the society, this shows that education as a process of socialization.

QUESTIONS FOR SELF STUDY:

1. Explain the concept of socialization. how education as a process of socialization?
2. Define Educational sociology. Explain the relationship between sociology and

education with respect to curriculum and method of teaching.

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Chapter II

- ❑ Education and Different aspect of society:
- ❑ Education and Community,
- ❑ Education and Culture,
- ❑ Education and Politics,
- ❑ National Integration and International understanding.

Objectives

1. To enable the students understand the relation of Education with society.
2. To enable the students understand social functions of Education
3. To enable the students explain sociological Aspects of Education.
4. To enable the students establish relationship of Sociology and education.

2.0 Introduction

Education is indispensable to individual and society, for without it there would be loss, for of all the accumulated knowledge of the ages and all the standards of conduct. An individual must learn the culture of the society or the accepted ways of doing things. He must be socialized into the prevailing culture and must learn the rules of conduct and expectations about future behaviour.

Education provides a conscious teaching programme that helps to inculcate values norms and social skills that will enable the individual to develop his personality and sustain the social system. The meaning of education differs from place to place and from time to time. It has passed through many ages and stages of evolution. Education is a reflection of the social and political conditions prevailing outside. It reflects society but, in turn it has within it the seeds of dynamics of change and thus can keep with the fast changing world.

1. " Education is the Socialization of the younger generation "-**Durkheim**
2. "Educational Sociology is the application of scientific spirit, methods and principles of sociology to the study of education"-**M.S. Gore**
3. " Educational sociology is sociology applied to the solution of fundamental educational problems"- Roucek.
4. According to **August Comte**, the father of sociology, the father of sociology used the term " sociology" for the first time in the year 1937, while delivering a series of lectures. He introduced sociology as a fundamental science in his book "Positive Philosophy" and employed scientific methods to collect data about mankind.

5. According to Comte, different components of society are scientifically studied in sociology.
6. "Sociology is the systematic description and explanation of society viewed as a whole"-

Giddings

7. Sociology is the science which attempts the interpretative understanding of social actions"- **Max Weber**

8. Prof **W.B. Brookover** gave 6 basic concepts of Educational sociology:

1. To analyse the social interaction between school and community.
2. To train the educational workers.
3. Sociology principles area applied to education
4. It is the base to form educational aims.
5. It analyses sociological process
6. It is a tool and progress of society.

2. 1. Relation of Education with society.

The relation of Education with society and culture is very deep. Both are dependent on each other. The relationship between education and society has been summed up by the international commission on the development of education (1972) as, " In our view, there is a close correlation between changes, in the socio-economic-environment and the structures and forms of action of education, which we believe makes a functional contribution to historical movement. Moreover it seems to us that through the knowledge it provides of the environment in which it operates, education may help society to become aware of its problems."

Education is an instrument of social and cultural change. It can impart knowledge, training and skills as well as inculcate new ideas and attitudes among the young. On the other hand, it is culture and society in which education germinates flowers. It is the culture also upon which education exerts in turn, a nourishing influence.

The most important function of education is socialization. The people have no knowledge about the culture of their society. They must learn them and they must learn the way which their society is functioning. Hence the children as they grow up must be introduced into the culture which they are going to face.

Society therefore, consciously devices its instructional Programmes to fulfil personal and social needs rather than leaving the learning to chance. Education provides a conscious teaching programme to inculcate values, norms and social skills that will fit the individuals for their adult role in society. Society creates educational institutions such as school and colleges to perform certain functions

in accomplishing this general end.

Man becomes a "human being" only as a member of society. By nature he cannot live alone. According to **Samuel Koenig**, Education may also be defined as the process whereby the social heritage of a group is passed on from one generation to another as well as the process whereby the child becomes socialised, i.e learns the rules of behaviour of the group into which he is born.

Society is a group of people who coexist in organized manners. The term 'social' refers to the interactions and relations that take place between people. Therefore to live within society is to be social. Society includes all aspects of life that people choose to share, work, home, life, religion, school and politics are all aspects of society. Groups of people who organize their time around these things are called communities may be exclusive societies as well as part of a larger society.

2. 2. Social functions of Education:

Education as social institution plays a vital role in our society. The function of education is multidimensional within the school system and outside it. It performs the function of socialising the individual for a variety of social roles and development of personality.

1. Concept and Factors of Socialisation:

The most important function of education is socialisation. The people have no knowledge about the culture of their society. They must learn them and they must learn the way which their society is functioning.

*Though people learn a great deal from their parents or in clubs and among groups of friends they learn more of the culture of their society through educational system. Through education, the child is able to develop reasoning in social relations, cultivates social virtues and thus becomes socially efficient as says **Dewey**. When he speaks about social efficiency, and he calls of it "Socialization of individual." Thus, education may be only part of the process of socialization, but it is a very important part.*

2. Development of Personality:

Education plays an important role in the development of personality. The objective of as said Durkheim "is to awaken and develop in the child those physical intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed". Education helps the development of the qualities of an individual, such as physical, mental and emotional make-up as well as his temperament and character.

The self, the core of personality, develops out of the child's interaction with other. Subsequently, the habits, traits, attitudes and ideals of an individual is patterned by the process of education. A learner's personality is encouraged to form his own attitudes and values by studying outstanding people in history and literature.

3. Social Control:

Education plays a vital role in regulating individual behaviours through transmitting a way of life and communicating ideas and values to the new generation.

Boltmore says, one way that education contributes to the regulations of social conduct, " is in the early socialisation of the child": In order to transmit its social heritage and survive as a social order all societies develop educational system to train its younger generations. Through the process of education society, regulates the behaviours of its members and enforces conformity to its norms.

"Education in a broad sense" as says **Boltmore**, "From infancy to childhood, is thus a vital means of social control." Formal Education in modern societies Communicate ideas and values which play a part in regulating behaviour. The new generations are instructed to observe the social norms the violation of which may invite punishment.

4. Social Integration:

Education, by imparting values, also integrates people into the broader society. The curriculum of the school, its 'extra curricular' activities and the informal relationship among student and teachers communicate certain values and social skills such as corporation team-spirit obedience fair play.

5. Determination of Status:

Determination of status of an individual is an important function of education. Amount of education is a good indicator of socio-economic status, from lower working class to upper class, education leads to economic opportunity. It is through education, young people secure higher status jobs than their parents, with higher incomes they come to associate with the persons of higher status, and thus, education provides the channel to better socioeconomic status.

6. Provides Route for Social Mobility:

Educational qualifications increasingly form the basis for the allocation of individuals to social status and social mobility. There has been steady move from

one status to other due to educational attainment. The educational system is expected to provide opportunity for social and economic mobility by selecting and training in lower ones.

7. Social Development:

Skills and values learned in education are directly related to the way to which the economy and the occupational structure operate. Education trains the individuals in skills that are required by the economy. In modern planned economy, the output of skilled people must be consciously geared to the economic and social parties of the society. That explains the vital role of education in social development

Society is defined as " A collection of individual who have organised themselves into a distinct group."

Culture is defined as "A kind of social comment that consists of the characteristic habits, ideas, attitudes, beliefs and ways of thinking of a particular group of people." The relation of education with society and culture is very deep. Both are dependent on each other. Moreover education may help society to become aware of its problems and provides that efforts are centred on training ' "complete men" who will consciously seek their individual and collective emancipation, it may greatly contribute to changing and humanising societies.

The international commission further observed, "It is far more necessary today than in the past for reforms in education to have social and economic development objectives. It is hard to conceive of society developing without a renewal in education. This is valid for all societies of whatever type, whatever their predominant doctrine and however the envisage their future-- whether reformist revolutionary."

SOCIALISATION:

According to **J.S. Ross**, Socialisation is the development of we feeling in associates and the growth in their capacity and will act together.

Havighurst and Newgarton defined, "Socialisation is the process by which children learn the ways of their society and make these ways part of their own personality."

Society makes a child social. The co-operation of society plays an important part to socialise the child. In a society, an individual or an institution has the task of making a child worth being a part of it. These individuals or institutions are called agents of socialization. It is these agents that are responsible for educating an individual about the expectations of society from him and how he should fulfil them.

CONCEPT AND FACTORS OF SOCIALISATION

Meaning of Socialisation:

The newborn is merely an organism. Socialisation makes him responsive to the society. He is socially active. He becomes a 'Purush' and the culture that his group inculcates in him, humanizes him, and makes him 'Manusha'. The process indeed, is endless. The cultural pattern of his group, in the process gets incorporated in the personality of a child. It prepares him to fit in the group and to perform the social roles. It sets the infant on the line of social order and enables an adult to fit into the new group. It enables the man to adjust himself to the new social order.

Socialization as a social process has been defined by various authorities in the field of sociology. Socialization can be described as the process of adaptation by the individuals to the conventional patterns of behaviour. It thus occurs on account of the individual's interaction with others and the expression of the culture which operates through them. **Ross** defined socialization as the development of "we-feeling" in the ways and manners individuals behave in the society. **Bogardu** has

Viewed socialization as the process whereby persons learn to behave dependably together on behalf of human welfare and by so doing experience social self control, social responsibility and balanced personality. **Farayola** sees socialization as the process of adjusting people to the way of life of the community, usually by way of initiation into its customs, beliefs, rituals conventions, expectation and demands combined with instructions of the society.

Having gone through the ideas of various experts on the meaning of socialization, an attempt can be made to further justify the meaning of socialization as the process by which the individuals learn to behave according to the social traditions and conventionality of their environment. The human child has a remarkable capacity to imitate others to develop according to the tenets of environment. Being a social animal, he/she tries to win the appreciation of the group in which he/she lives and hence, he/she naturally tries to imitate the culture of the group.

It is through socialization that he is transformed from the animals into the human, and it is socialization which gives him/her a balanced personality. The social aspect of the personality is no less important than the individual aspect. Socialization teaches him/her to retain control over himself/herself in the interest of others.

Socialisation stands for the development of the human brain, body, attitude, behaviour and so forth. Socialisation is known as the process of inducting the individual into the social world. The term socialisation refers to the process of interaction through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born.

From the point of view of society, socialisation is the way through which society transmits its culture from generation to generation and maintains itself. From the point of view of the

individual, socialisation is the process by which the individual learns social behaviour, develops his 'self'.

The process operates at two levels, one within the infant which is called the internalization of objects around and the other from the outside. Socialisation may be viewed as the **"internalization"** of social norms. Social rules become internal to the individual, in the sense that they are self-imposed rather than imposed by means of external regulation and are thus part of individual's own personality.

The individual therefore feels an urge to conform. Secondly, it may be viewed as essential element of social interaction. In this case, individuals become socialised as they act in accordance with the expectations of others. The underlying process of socialisation is bound up with social interaction.

Some definition of socialization:

1. Socialisation is a comprehensive process. According to **Horton and Hunt**, Socialisation is the process whereby one internalizes the norms of his groups, so that a distinct 'self' emerges, unique to this individual.
2. Through the process of socialisation, the individual becomes a social person and attains his personality. **Green** defined socialisation "as the process by which the child acquires a cultural content, along with selfhood and personality".
3. According to **Lundberg**, socialisation consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities".
4. **Peter Worsley** explains socialisation "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".
5. **H.M. Johnson** defines socialisation as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into".
6. The heart of socialisation", to quote **Kingsley Davis**, "Is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function". It is the process by which the newborn individual, as he grows up, acquires the values of the group and is moulded into a social being.
7. According to **Kimball Young**, "Socialization will mean the process of inducting the individual into the social and cultural world; of making him a particular member in society and its various groups and inducting him to accept the norms and values of that society.... Socialization is definitely a matter of learning and not of biological inheritance."
8. According to **Ogburn**, "Socialization is the process by which the individual learns to conform to the norms of the group".
9. **Ross** defined socialization as "The development of the we feeling in associates and their growth in capacity and will to act together." Through the process of socialization the individual becomes a social person and attains personality.

Socialisation takes place at different stages such as primary, secondary and adult. The primary stage involves the socialisation of the young child in the family. The secondary stage involves the school and the third stage is adult socialisation.

Socialisation is, thus, a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. The process continues throughout life as each new situation arises. Socialisation is the process of fitting individuals into particular forms of group life, transforming human organism into social being and transmitting established cultural traditions.

Types of Socialisation:

Although socialization occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described socialisation as a life-long process. He maintains that socialisation of adults differ from childhood socialisation. In this context it can be said that there are various types of socialisation.

1. Primary Socialisation:

Primary socialisation refers to socialisation of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary socialisation takes place in the family.

2. Secondary Socialisation:

The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, socialisation continues beyond and outside the family environment. Secondary socialisation generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. Adult Socialisation:

In the adult socialisation, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary socialisation may not have prepared them fully. Adult socialisation teaches people to take on new duties. The aim of adult socialisation is to bring change in the views of the individual. Adult socialisation is more likely to change overt behaviour, whereas child socialisation moulds basic values.

4. Anticipatory Socialisation:

Anticipatory socialisation refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. Re-socialisation:

Re-Socialisation refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-socialisation takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

Features/Characteristics of socialization:

Features of socialization may be discussed as under:

1. Inculcates basic discipline:

Socialisation inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.

2. Helps to control human behaviour:

It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's/life and man gets adjusted to the society. Through socialisation, society intends to control the behaviour of its-members unconsciously.

3. Socialisation is rapid if there is more humanity among the agencies of socialisation:

Socialisation takes place rapidly if the agencies' of socialisation are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialisation of the individual tends to be slower and ineffective.

4. Socialisation takes place formally and informally:

Formal socialisation takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.

5. Socialisation is continuous process:

Socialisation is a life-long process. It does not cease when a child becomes an adult. As socialisation does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

Agencies of Socialisation:

Socialisation is a process by which culture is transmitted to the younger generation and men learn the rules and practices of social groups to which they belong. Through it that a society maintains its social system. Personalities do not come ready-made. The process that transforms a child into a reasonably respectable human being is a long process.

Hence, every society builds an institutional framework within which socialisation of the child takes place. Culture is transmitted through the communication they have with one another and communication thus comes to be the essence of the process of culture transmission. In a society there exist a number of agencies to socialise the child.

To facilitate socialisation different agencies play important roles. These agencies are however interrelated.

1. Family:

The family plays an outstanding role in the socialisation process. In all societies other agencies besides the family contribute to socialisation such as educational institutions, the peer group etc. But family plays the most important role in the formation of personality. By the time other agencies contribute to this process family has already left an **imprint** on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child.

The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of socialisation remains a process because of the interplay between individual life cycle and family life cycle.

According to **Robert. K. Merton**, "It is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation". The family serves as "the natural and convenient channel of social continuity.

2. Language:

Depending on the language and situation at any given time, people will socialize differently. People learn to socialize differently depending on the specific language and culture in which they live. A specific example of this is code switching. This is where immigrant children learn to behave in accordance with the languages used in their lives: separate languages at home and in peer groups (mainly in educational settings).

3. Peer Group:

Peer Group means a group in which the members share some common characteristics such as age or sex etc. It is made up of the contemporaries of the child, his associates in school, in playground and in street. The growing child learns some very important lessons from his peer group. Since members of the peer group are at the same stage of socialisation, they freely and spontaneously interact with each other.

The members of peer groups have other sources of information about the culture and thus the acquisition of culture goes on. They view the world through the same eyes and share the same subjective attitudes. In order to be accepted by his peer group, the child must exhibit the characteristic attitudes, the likes and dislikes.

Conflict arises when standards of the peer group differ from the standards of the child's family. He may consequently attempt to withdraw from the family environment. The peer group surpasses the parental influence as time goes on. This seems to be an inevitable occurrence in rapidly changing societies.

4. Religion:

Religion plays a very important role in socialisation. Religion instills the fear of hell in the individual so that he should refrain from bad and undesirable activities. Religion not only makes people religious but socialises them into the secular order.

5. Educational Institutions:

Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilized society therefore has developed a set of formalized agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

The educational institutions not only help the growing child in learning language and other subjects but also instill the concept of time, discipline, team work, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of socialisation of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

6. The Day-care:

Today, however, the family's importance in the child's life is changing. The family no longer necessarily conforms to the stereotypical nuclear family with two parents and two or more dependent children. Fewer families are consists of a working father, full-time homemaker mother, and at least one child. There are more and more single-parent families, where mothers with children under 6 years old are working .More and more children are receiving their early and primary care from others in addition to their parents. For these children, day care is an important agent of socialization The day-care are informal arrangements at the home of a neighbor, large nurseries run by schools, churches, charities, corporations, and occasionally employers.

7. Occupation:

In the occupational world the individual finds himself with new shared interests and goals. He makes adjustments with the position he holds and also learns to make adjustment with other workers who may occupy equal or higher or lower position.

While working, the individual enters into relations of cooperation, involving specialization of tasks and at the same time learns the nature of class divisions. Work, for him, is a source of income but at the same time it gives identity and status within society as a whole.

8. Political Parties:

Political parties attempt to seize political power and maintain it. They try to win the support of the members of the society on the basis of a socio-economic policy and programme. In the process they disseminate political values and norms and socialize the citizen. The political parties socialize the citizen for stability and change of political system.

9. Mass Media:

The mass media of communication, particularly television, play an important role in the process of socialization. The mass media of communication transmit information's and messages which influence the personality of an individual to a great extent.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages. The words are always written by someone and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the socialization process.

To conclude, environment stimuli often determine the growth of human personality. A proper environment may greatly determine whether the social or the self-centered forces will become supreme. Individual's social environment facilitates socialization. If his mental and physical capacities are not good, he may not be able to make proper use of environment. However, the family plays perhaps the important part in the process of socialization.

The child learns much from the family. After family his playmates and school wield influence on his socialization. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of aims of socialization. In short the socialization is a process which begins at birth and continues unceasingly until the death of individual.

10. Legal system:

The state is an authoritarian agency. It makes laws for the people and lays down the modes of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behavior in accordance with the laws of the state, they may be punished for such failure. Thus the state also molds our behavior.

Children are pressured from both parents and peers to conform and obey certain laws or norms of the group/community. Parents' attitudes toward legal systems influence children's views as to what is legally acceptable.

FACTORS OF SOCIALIZATION

1. **Social interaction:** As an organized psychological process, interaction is characterized by imitation suggestion and sympathy. Imitation is a form of learning which leads to

increased uniformity in individual behavior through suggestion a person behaves in a group in accordance with pre-existing habits he inhibits social action along some lines and express it along others by virtue of prior social conditioning through sympathy which originates in the relation of dependence of the child upon his parents the individuals able to perceive the psychological state of another person.

2. Social perception: Until recently it was believed that all normal individuals perceive the world as it is today as the consequence of vast psychological research. We hold that our perception are formed by memory, imagination, wishes, emotions, opinions of others and social values hence perception is the function of the individuals socio - psychological organization.

3. The nature of stimulus situation: As the stimulus situation becomes more vague the influence of the majority becomes stronger a good example of this is the case of Hitler infused order and hope into a disorganized and hopeless nation and people followed often quite blindly.

4. Social learning: Socialization is a learning process and learning is the basis of most human behaviour above simple physiological adjustment.

5. Enculturation: The process is nothing but being exposed to the various traditional and customary practices pertaining to one's own culture. Culture plays an important role in determining the process of socialization.

Importance of Socialisation:

The process of socialisation is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon.

He must acquire the group norms in order to take the behaviour of others into account. Socialisation means transmission of culture, the process by which men learn the rules and practices of social groups to which belongs. It is through it that a society maintains its social system, transmits its culture from generation to generation.

From the point of view of the individual, socialisation is the process by which the individual learns social behaviour, develops his self. Socialisation plays a unique role in personality development of the individual.

It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being. Without this no individual could become a person, for if the values, sentiments and ideas of culture are not joined to the capacities and needs of the human organism there could be no human mentality, no human personality.

The child has no self. The self emerges through the process of socialisation. The self, the core of personality, develops out of the child's interaction with others.

In the socialisation process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society.

Socialisation inculcates basic disciplines, ranging from toilet habits to method of science. In his early years, individual is also socialised with regard to sexual behaviour.

Society is also concerned with imparting the basic goals, aspirations and values to which the child is expected to direct his behaviour for the rest of his life. He learns the levels to which he is expected to aspire.

Socialisation teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialisation is indeed an intricate process in a complex society characterised by increasing specialisation and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of socialisation.

Another element in socialisation is the acquisition of the appropriate social roles that the individual is expected to play. He knows role expectations, that is what behaviour and values are a part of the role he will perform. He must desire to practice such behaviour and pursue such ends.

Role performance is very important in the process of socialisation. As males, females, husbands, wives, sons, daughters, parents, children, student's teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction.

In this way man becomes a person through the social influences which he shares with others and through his own ability to respond and weave his responses into a unified body of habits, attitudes and traits. But man is not the product of socialisation alone. He is also, in part, a product of heredity. He generally possesses the inherited potential that can make him a person under conditions of maturation and conditioning.

2.3. Agents of child socialization:

These are given below:

Family: For children, the process of socialization begins in the family. Family is the first source through which child commence their social communication. Things such as competition, conflict and co-operation as well as the concept of hierarchy and egalitarianism can be learned and combined through a peer group.

School: Children spend about seven to eight hours in school. So school bears an important and lifelong impact on their socialization process. In school, children belonging to different families read together, interact various patterns and imbibe various tradition of society. Besides this their participation in educational and social functions of the school also inculcates in children, social qualities, attitudes habits and

patterns of behaviour which brings about their socialization.

Religion: It is the most powerful agents of socialization of a child. Each religion has its specific virtues, rituals, dogma and cosmologies. As the child interacts belonging to his own religion and people having faith in other religions, this interaction inculcates in him sympathy, Cooperation, respect for the sentiment of others, fellow feeling attitude of adjustment leading to socialization in the true sense of the term.

Mass Media: These are methods of communication that direct message and entertainment at a wide audience. News paper, magazines television, radio, the internet and movies are all forms mass media. Numerous sociological studies attest to the profound influence of mass media on socialization of children.

Games and sports: Every child is fond of play. There is more effective interaction in games and sports than is organised teaching in a class. When child plays, they inculcate various social qualities namely-sympathy, cooperation, fellow-felling, selfless service, scarifies, team spirit and many other socially desirable values develop in children to make their socialization more effective and purposeful.

As the child grows older he learns number of socially desirable qualities namely love, sympathy, tolerance and cooperation etc. Therefore, it is vital how parents treat their children and also how parents behave in front of them, because it is through these interactions that a child will perceive and develop a sense of self. There is no denying fact that family is the fountain head of the socialization process.

Peer Groups: After the family, peer groups are like a wider and enlarged family. A peer group is a group of people of approximately the same age, sharing similar interests and probably belonging to similar background. Peer groups of a child may include his school mates, his friends at the sports club and the children staying in his neighbourhood. Even through, all these groups are different he may mingle with them every single day. It enables a child to engage in experiences, which he/she would otherwise never experience within his/her family.

2.4. Sociological Aspects of Education:

First: Learning is a creative experience when a man responds to stimulate he acts in a creative manner. In other words education is a creative act for the learner.

Second: Education is of two ways of learning such as informal education and formal education.

Third: Formal education is a socially devised technique, a highly elaborated procedure for creating situations in which the pupil may learn individuals go through formal education only a short period of their life.

Fourth: Education is both the living of life (in the network of social relationship in the classroom and outside) and a preparation for life. Preparation of life involves (a) Capacity to earn a livelihood (b) Capacity to enrich one's life through enjoyment of the cultural heritage and of one's inner resources, (c) capacity to function efficiently and

constructively as a member of society as a citizen of the state.

Fifth: Education involves (a) mastery of the tools of learning such as reading writing arithmetic and (b) mastery of our relations to our inner self, to our neighbour to the universe.

Education as social institution plays a vital role in our society. The function of education is multidimensional within the school system and outside it. It performs the function of socialising the individual for a variety of social roles and development of personality; It is also an important part of the control mechanisms of society. Education is a necessity right from the simple society to modern complex industrial society

2.4.1. Education and Different Aspects of society.

Man is a social animal. He cannot maintain his existence without society so he creates society. Society is not simply an assembly of a few or many persons. Certain things are necessary to convert an assembly to society.

The aim of the society is very extensive instead of being limited and there is a feeling of stability in this aim. Society has its own ideals. It is the duty of every member to preserve it. The sphere of the society is so wide that all the activities of human life are included in it. A society should be conducting some such social units for safeguarding such common interests which may keep alive the feeling of unity in that geographical unit.

Responsibility of education of the child lies on both state and society. In the social system of a country like Russia, the state shoulders the entire responsibility of the education of the child. In democratic countries although the direct responsibility is that of the society and it manage the education of the child through different educational institutions but ultimately its responsibility falls on the state.

Family, school, assemblies and state are different units of the society. All these have their impact on the child. This impact has an important place in the development of the child. Besides the formal education of the school, the child learns many things informally from the social environment. It is the duty of the society to make the child social and this duty of the members of the society to make the child social and this duty they should fulfil in a manner that the child does not face any difficulty in his socialization.

2.4.2: Relationship of Sociology and Education.

Sociology of education is one of the most recent sub area of sociology. Although early educationist like **Socrates, Quintilian Alebard, Pestalozzi, Froebel and Thomas Arnold** have stressed upon the social aspects of education in their speeches and writings, yet it was only towards the close of the 20th

century that a formal study of sociology of education began to give interest by educationists and sociologists.

In 1897 **Albert M. Small** of the Chicago University, the first Professor of sociology in the United States emphasized that every teacher should be sufficiently instructed in sociology to put all his teaching in settings which the sociological viewpoint affords.

The well known educational Philosopher, **John Dewey** in "My Pedagogical creed" (1897) expressed his belief that the school is primarily a social institution, education being a social process.

Features of Sociology of Education:

- * Sociology of education is conceived as a branch of pure discipline of sociology, not of education.

- * Sociology of education is not a technology of education (**Brookover**)

- * The sociologist of education starts his analysis from the point of view of the society as a whole, while the educational sociologist starts with the school and expands his analysis outward (**Mercers and Carr**).

- * Sociology of education is concerned with the relationship between education and society

(Hensen).

- * Sociology of education would be an essential component of the effort toward general empirical theory, while an Educational Sociology would be an essential part of the effort to establish action prescriptions and normative theory (**Hensen**)

W.B. Brook over suggested these critical factors for delineating the field of sociology of education.

- * It will not include all of sociology simply because sociology is good training for teachers.

- * It is not technology of education. That is, it is not applied sociology.

- * Sociology of education is the scientific analysis of the educational system.

- * Any adequate sociology of education must present hypothesis concerning such humanrelation which will provide the body of theory to be tested in research.

Education and Community

Objectives

- * To enable the students the relationship of education and community
- * To enable the student to understand the characteristics of community
- * To enable the students to understand the community as an agency of ducation
- * To enable the students to understand the educational function of the community andschool community relationship

2.5. Relationship of Education and Community

The term Community has been derived from two distinct words 'Com' and munis, 'Com' means togetherness and 'munis' means to serve. Thus community means "to serve together". Education is a social process like wise a community cannot exist without education.

2.5.1. Characteristics of Community

- * A community has a population aggregate
- * It has a definite location on land.
- * It should have a kind of historical heritage.
- * In a community, there must be some service Institutions like Panchayats, Schools, Cooperatives and shops etc. These institutions help people in maintaining themselves, people in a community work in a cooperative manner. This cooperation helps people to make progress and to have security in life.
- * In a community there is the spirit of unity. By this spirit people are bound together by fellow feeling.
- * In a community, people share a common mode of life implies a common way of using leisure time and community resources'.

Definitions. :

“A community is everybody, adults and children, social and non-social persons living in a certain territory where all share a mode of life but not all the conscious of its organization or purpose. A society is a kind of community (or a part of community) whose members have become socially conscious of their mode of life and are united by a common set of aims and values”- **A.K.C. Ottaway.**

“A community may be thought of as a total organization of social life within a limited area”- **Oghurn and Nimkoff.**

“A community is primary group resulting from the social contacts, largely direct of those residing in a more or less definite but relatively small area as the residents meet one another in the interplay or the various activities carried on by them.- **Alvin Good.**

Community or society is not something static. It is dynamic. Frequent changes occur in it and they interact on the school. The school cannot work alone. The community does contribute to the education, which goes on in the school. Whether the two work together or not, whether they too work consciously or unconsciously, positively or negatively they affect each other. This interaction of the two requires a little elucidation.

As truly as the community affects the school so does the school affects the community.

In the words of **Brownwell**, “Community is meant a small diversified group of people, male and females with different skills and abilities living together as kin-neighbours”.

According to **Maclver and Page**, “Community is an area of social living marked by some degree of social coherence. The bases of community are locality and common sentiment”. From the above definitions, following characteristics of a community.

- i) Community has a population
- ii) Community lives in a territory.
- iii) Community has a historical heritage.
- iv) Community shares a Common mode of life.
- v) Community provides different kinds of services to its members through its various institutions.
- vi) The members in the community work in cooperation and help each other in times of need.

2.5.2 Community as an Agency of 'Education'

Community educates its members for its maintenance and progress. It plans its progress and development by providing purposeful and effective education to the children. It is quite obvious that school and community influence each other and there is constant interaction going on between two institutions. Community as an important, informal and active agency of education influences children in the following way. :

1. Impact on Socialization

Community socializes its members often directly and occasionally in an indirect manner. For this purpose, it organises different fairs, festivals and other religious ceremonies, from these institutions children learn the social customs, tradition and beliefs in a natural way. They also develop the virtues like cooperation, sympathy, social service, sacrifice, social adjustment and tolerance. They learn the importance of rights and duties in life.

2. Impact on Cultural Development.

Culture may be defined as the common way of life led by the people of a particular community. Hence, each community has its own culture. Their knowledge, of culture can be tested from their language, pronunciation and behaviour.

3. Impact on Democratic Values:

In order to inculcate democratic values in the minds of the students the community organizes meetings and conferences in which great political leaders participated. Thus children gain knowledge about political activities going on in their country and also learn the value of democracy in life.

4. Impact on the Development of Health

Children learn about health values both at home and also in the school, community environment contributes a lot towards the health and physical development of children. Community establishes hospitals by the help of the local bodies to keep children healthy and free from disease. It also builds parks, gardens and playgrounds for the physical development of the children. Thus the community contributes a lot for the protection and health of the children.

5. Impact in Mental Growth.

To help children in their mental growth some communities organize libraries,

reading rooms symposia, exhibitions, conferences, literacy and artistic activities etc.

6. Impact on vocational Development.

Community works as the first school of vocational development. Community works as the first school of vocational development. People of a particular community are engaged in varieties of vocations; children imitate these activities and choose any of these for their future life. They also develop efficiency in such vocations.

7. Impact of different agencies of the community.

In each community, there are different agencies which influence the life and activities of the children. These include cinema, Television, Radio, Zoo, Museums, Libraries, Newspapers and Magazines etc. From these agencies children receive education in different branches.

8. Impact on Moral Development

Childhood is known as the period of imitation. If the environment of the community is bad, children will imitate bad habits. If it is good, children will develop good habits. A good and wholesome environment of a community will help children in their normal upliftment.

2.5.3. Educational Functions of Community.

Community is an agency of education, which provides first hand learning experiences of different kinds. The community with its various resources can enrich and supplement learning. A community performs some specific functions as an agency of education.

1. Provision of all Types of Education.

It should be the responsibility of the community to arrange Primary, Secondary and University education by opening schools and colleges. So that there may be facilities for everybody to get education according to his tastes and abilities.

2. Provision of Universal Education

Community should make arrangements to provide free, compulsory and

universal education to all children belonging to the age group of 6 to 14. Thus, illiteracy and ignorance can be eradicated from the community.

3. Provision for Equal Opportunity for all.

It is the sole responsibility of the community to provide equal opportunity for all in the field of education. No discrimination should be made and no restriction should be imposed by the community on the basis of caste, creed colour, sex or religion.

4. Provision of Vocational and Industrial Education.

To help the members of community to get future employment, the community should make provision for vocational and technical education.

5. Provision for Adult Education.

To enable the dropouts to receive education and to eradicate illiteracy, community should make provision for adult education.

6. School Community Relationship:

It is obvious that school and community, influence each other and there is a constant interaction going on between these two institutions. Every community has a school in order to teach the new generation things that are desirable socially economically and culturally. It determines the aims of education, approves and guides the educational process followed in schools, makes provision for educational finance, constructs suitable curriculum, makes provision for educational research etc.

Interaction between school and community.

Community

1. The Community opens and maintains school.
2. The community has a certain philosophy or objective of life.
3. Community requires various categories of workers, doctors, engineers, lawyers, scientistsetc.
4. Community provides the traditional culture.

School

1. The school fulfils the educational needs of the community.
2. The school translates the philosophy of the community into practice by educate thechildren accordingly.
3. The school prepares the children for taking up various jobs and services by thecommunity.
4. The school balances purifies and simplifies the complex activities of the traditionalcommunity. It also enriches its traditional culture.

2.5.4 : School and community Relationship

Close relationship between the school and community is all the more necessary because all societies cannot provide equal facilities for the development of children. The means of every society is different according to circumstances. Since the school community relationship as already stated, is a "two-way-traffic", its first phase is to bring the community to the school. In other words, community should be closely associated with the school programme. Parents should be acquainted with the ways in which children grow, theobjectives of the school and the means being used to achieve them.

There are many ways of bringing the community to the school. The relevant practice in some of the schools, so far, has been the school and community consist largely of inviting parents and other members of the community to hear official reports, witness, attractive eye -catching or see well staged athletic events and certain display activities. Adequate relationship must be developed through various methods.

Parent Teachers Association.

The chief instrument of bringing the school and community, on the same rostrum is the formation of Parent-Teacher Association.

Informal Visit by the Parents:

Apart from planned situations as mentioned just now encourage and welcome the parents as informal visitors to the school so that they may observe their children in a variety of situations.

Parent's Group-meeting:

These are "grade level" meetings of teachers and parents of a class or grade of children. A grade level meeting is most effective as the teachers in charge of a class have all available knowledge about the emotional, social, moral and intellectual climates in which an individual child lives.

Interesting the children in the community:

In planning a life centric curriculum it is presumed that school, community link is being maintained. Every community has a large number of resource persons, who have particular information concerning specific fields. These resource speakers must be invited to the classroom or auditorium to present coordinated ideas about their own field, which will be definitely superior to the description in books or of the instruction.

Besides the school serves community in various ways:

1. Organising social service programmes social-service activities are very vast and may be grouped under the following heads:-

i) **Physical activities:** The students may be asked to clean the lanes and homes of the locality, to construct open air theatre, to dry up marshy lands etc. These activities have immense educational and social values.

ii) **Cultural Activities:** The school should organise seasonal national and cultural festivals and invite parents to attend these. The elders and experienced persons of the locality may be asked to address the audience.

iii) **Campaign against social evils:** Periodical campaigns by the school may be organised and the evils of drinking, gambling and borrowing pointed out.

iv) **Literacy Campaign:** Night classes or leisure time classes for the adults may be started and conducted by the elder students of the school and teachers also.

v) **Miscellaneous Activities:** Social service by the students may be rendered during fairs, floods epidemics etc. Local surveys may take the form of projects like the extent of literacy in the locality, cleanliness, living conditions in the homes and the like. The school may serve as a “**cleaning house**” as **K.G. Saiyidain** points it, where teachers and parents of the boys meet and discuss in a friendly way their problems- social, economic and educational with which they are faced and in which both are interested.

2. **Utilising school Building:** If the above mentioned programmes are organised in the school premises, it is very much desirable. Besides at places where there is no public library, the school should consider the possibility of throwing the school library open to the public after school hours.

3. Labour and social service Camps.

Every encouragement should be given to each school to develop its own programme of social service. Labour and social service camps will run through the year (except during the monsoon season when outdoor work will not be possible) should be organised in each. A special organisation may be set up in each district under the direct control of the district educational officer.

4. Principles of organising Programme for serving the community:

The work of planning and organization of these programmes should be undertaken very carefully before hand by the teachers and students in collaboration.

* Programmes should be so varied that they give scope for many students to participate in them.

* Cooperative aspect of the work should constantly be emphasized.

*The quality of the work done by the students should be improved gradually.

* Lastly the students must be made to feel that year after year they are not merely carrying out a routine activity, but they are doing something which is really useful to the community.

Self Assessment Questions:

Essay Type Questions

1. Explain, the meaning and characteristics of community.
2. Describe how community is an Agency of Education?
3. What are the educational functions of community?
4. There is a close relationship between community and school- Justify.

Short Answer Questions.

1. P.T.A. (Parent Teacher Association) in school
2. Social services at school
3. Four important characteristics of community.

Education and Culture

Objectives

- * To enable the students the meaning of culture.
- * To enable the student to understand the role of Education in the preservation, transmission and promotion of culture
- * To enable the students to understand the interrelationship between education and culture.

2.6. Meaning, Nature, Definitions

The term culture originally meant the cultivation of the soul or mind. It also signifies man's moral, spiritual and intellectual achievement. Education as a part of culture has the twin functions of conservation and modification or renewal of the culture.

* According to **Bogardus** "Culture is composed of integrated Customs, traditions and current behaviour patterns of human group". Culture is the stock in trade of group. It is a medium within which individuals develop and mature.

* According to **Hobe**, "Culture acts as an integrated system of learned behaviour patterns, which are characteristics of the members of a society and which are not a result of biological behaviours."

* According to the renowned sociologist **Cuber** in terms of anthropology, "culture is a continually changing pattern of learned behaviour and the products of learned behaviour including attitudes, values, knowledge and material objects, which are shared by and transmitted among the members of society."

Taylor defined it as "Culture is the complex whole which includes knowledge beliefs, art, moral laws and others."

In terms of **Birstedt** "Culture is that complex whole that consists of everything we think, do and have as members of society."

Culture is necessary because different elements and things included in it, fulfil human needs in one form or the other. Hence culture is necessary for the

human race on this basis alone.

Every person is influenced by his geographical environment. But every person has to take the help of culture in the natural environment, around him.

Culture has its impact on the mental, physical and social development of man. Society helps in development of personality.

Jawaharlal Nehru : Points out that, “ Culture is the widening of the mind and of the spirit”.

The University Education Commission 1948-49 defines culture as “an attitude of mind, and inclination of the spirit.”

According to **T.S. Eliot**, “the term culture includes all the characteristic activities and interests of the people.’

Gandhiji has described culture in these words,“ Culture is the foundation, the primary thing. It should show itself in the smallest details of your conduct and personality behaviour how you sit, how you walk, how you dress etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards one another and towards your teacher and elders”.

D.A. Hobbs and **S.J. Blank** define culture as, “Culture refers to all those ways of thinking, feeling and behaving that are socially transmitted from one generation to another”.

2.6.1 Education and culture

Culture is closely related to education. The educational system of any society has a clear impact on its culture. The basis of educational system of a society are its needs and they are fulfilled by education. Culture has its impact on education. This proves the close relationship of culture and education. Social customs, traditions, institutions etc have a direct impact on our activities like thinking, understanding, remembering doing etc. A person tries to adopt those elements quickly which are highly recognized in society and are important part of culture. A person tries to remember only those things which give prestige and honour in the society and wants to forget those things which bring opposite results. It is the characteristics of culture that it motivates man to remember and adopt recognised things and forget the things unrecognised by the society.

The needs of society which is less developed are confined to earning a living, internal and external defence and worship God and Goddesses. These needs are learnt by experience and for them no formal education is needed. With the culture becoming complex, it needs formal education for transmission of knowledge from one generation to the other. In order to fulfil this need, special educational institutions are required, such institutions are called schools.

Culture, Education, Society and Personality are co-related with each other, since culture affects the development of personality the form of education is affected by the form of social culture. In the society the sources of education are also other than the schools.

By culture we mean the system of norms and standards that a society develops over the course of many generations and which profoundly influences the everyday behaviour of people in that society. The purpose of culture is to give to the society by conscious process of learning and experience, patterns of behaviour which are found useful for a harmonious existence and smooth functioning in all occupations and interactions and thereby ensure individual and group survival and perpetuation. It is the integrated social, biological and ethnic modes of behaviour of a group or a society.

Radhakrishnan Commission on University Education (1948-49) remarked "Culture is an attitude of mind, an inclination of the spirit and those who yearn for it, wish to have a vision of greatness, sit in the presence of nobility, see the highest reach and scope of the spirit of man."

The National Policy on Education (1986) Observed "The curricula and process of education will be enriched by cultural content in as many manifestations as possible." It also observed, "Education can and must bring about the fine synthesis between change oriented technologies and the country's continuity of cultural traditions".

2.6.2 The characteristics of culture:

George Peter Murdock has stated the following characteristic of culture.

1. The learned Quality: Man is not born with culture. Hence, it is a learned process and man moulds himself according to his environment.

2. The Transmitter Quality: Culture is transmitted from person to person. The individual is moulded according to his family and society of which he is the member.

3. The social Quality: Each society has culture. Each member of the society is dependent on the other and each expects from the other. This expectation binds the society.

4. The quality of Idealism: Culture is based on some ideals and each generation acquires it from its predecessors and each member has to follow it.

5. Gratifying Quality: Man as a member of the society has various needs and these needs are satisfied by the culture.

6. The Adaptive and Integrative Quality: Each culture tries to adopt the qualities from outside, its own environment. The contact of two or more cultures takes place and this interaction lends the adaptive quality to the culture. The different aspects of culture join hands to form a whole integrative culture.

7. Culture is always idealized: Human beings are continuously refining and polishing their behaviour action and thought. Culture stands for ideals and norms of human behaviour.

8. Culture Meets the Recurring Demand of Mankind: Culture meets the various recurring demand of reproduction nursing an infant to maturity marriage and finally disposal of the dead. All their demands are met by culture from generation to generation. Culture points out the smooth way to meet the perceptual demands of individuals.

However, culture has few more characteristics, which are as follows:

* **Culture is social;** it does not exist in isolation. It is a product of society. It develops through social interaction. No man can acquire culture without association with others.

* **Culture is shared.** It is not something that an individual alone can possess. Culture is sociological sense, which is shared e.g. customs, traditions, beliefs, ideas and morale etc. are all shared by people of a group of society.

* **Culture is learnt:** Culture is not inborn. It is learnt, culture is often called “learned ways of behaviour. Un-learned behaviour is not culture.

* **Culture is transmissive.** Culture is transmissive as it is transmitted from one generation to another. Language is the main vehicle of education. Language in different form makes the possible for the present generation to understand the achievement of earlier generation. Transmission of culture may take place by imitation as well as by instruction.

* **Culture is Dynamic:** No culture ever remains constant or changeless. It is subject to show, but constant change. Culture is responsive to the changing conditions of the physical world. Hence culture is dynamic.

* **Culture values from Society to Society:** Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself.

* **Culture is continuous a cumulative:** Culture exists as a continuous process. In its historical growth it tends to become cumulative. Sociologist **Linton** called culture “the social heritage” of man.

2.6.3 Relationship of culture and Education.

Associations of Education and Culture: Culture is closely related to education in which educational system of any society has a clear impact on its culture, culture has its impact on education e.g. in a communistic culture in which materialism is more powerful than spiritualism. It means the mode of education is towards material progress.

Culture based Education (CBE) are also more likely to put cultural skills to use in their communities and report higher level of trusting relationship with teacher and staff, underscoring a deeper sense of belongings at school.

The ultimate relationship between culture and education is evident from the fact that one of the major aims of education is to educate the child about his cultural heritage.

Every individual is born in to a particular culture, which provide him definite pattern of behaviour and values, which guide his conduct in different walks of

life. Then culture plays an important part in man's life in the adaptation to the natural environment, in the adaptation to the social environment, in the development of personality and socialisation.

Relation between culture and Education:

According to **Wodkowski** (1995), "teachers must relate teaching content to the cultural background of their students if they want to be effective in multi cultural class room".

The framework for cultural responsive teaching addresses the bond of motivation and culture and analyses some of the social and institutional resistance to teaching based on principles of intrinsic motivation.

Our emotions influence our motivation. In turn our emotions are socially through culture. The deeply influence of language beliefs. A value and behaviour that pervades every aspect of people's lives e.g. one person working at a task feels frustrated and stops, while another person working at the task, feel joy and continues. The response of a student has to be a learning activity reflects his or her culture, because culture differs in their definition, hazard, opportunity and gratification and in their definition of appropriate response.

2.6.4 - Impact of Culture on Education

Culture and Education both compliment and supplement to each others in various aspects. Followings are some of the influences of culture on education.

1. The Aim and Ideals of education are mostly determined by the values and patterns of society.

2. Curriculum is conditioned according to the culture of society. It is framed according to the ideals and needs of the society to realise the cultural values.

3. Methods of Teaching and culture are intimately connected. The changing cultural patterns of a society exert powerful influence upon the method of teaching also. The shift from old teacher centred teaching to child centred education is an example. Socialised methods like project method seminar, symposium, discussion etc are widely used in the teaching learning process because of the influence of culture.

4. Discipline is also influenced by the cultural values. The present cultural

patterns of thinking and living are directly linked to our concept of discipline.

5. Text Books which are written according to the formulated curriculum and promote and foster cultural ideas and values which are welcomed.

6. Teacher the one who has imbibed the cultural ideas and values of the society only can achieve this mission successfully. Only such teacher is able to infuse higher ideals and moral values in children.

7. School is a miniature of society, the total activities and programmes of the school are organised accordingly to the cultural ideas and values of society. Hence, school is the centre of promoting, moulding, reforming, and developing the cultural pattern of society.

2.7 Education and Politics

The relationship between politics and education is intimate as is evidenced from the students wings of the political parties that operate in the colleges and the universities.

Politics-education relationship, are region may enjoy superior educational facilities with better school facilities and higher institutes of learning, because the political leaders of that region may be in an influential position in the Government.

2.7.1 : Meaning of Politics

1. Politics means the process of exercising power. The meaning of power being the widening of influence over people's opinions and behaviour.

2. Politics is the set of interactions that influences and shapes the authoritative allocation of values.

3. Politics describes the efforts exerted by groups to promote their beliefs or welfare in relation to other groups. This involves attempts of groups to exercise power over other groups through political strategies ranging from gentle persuasion and logical reasoning to bribery and intimidation.

4. Political behaviour is not always motivated by immediate self-interest or personal welfare in terms of increased wealth, prestige or official position. Sometimes it is motivated by ideals like a desire to do the right thing in terms of philosophical or religious commitment without expecting any material benefit.

However in many instance, political action is motivated more for material gain like wealth, fame and power.

Politicizing Education.

All Educational policies and programmes are for the spread of ideology of socialism. It is the extent to which groups outside the education system direct or control the process of education. The degree of politicization depends upon the effectiveness and the extent of control the people outside the school have on the conduct of education.

Political Influence on Education

1. Deciding who receives how much schooling of what type and of what quality.
2. Influencing the content of education viz. what is taught, by what methods and how it is assessed.
3. Influencing decisions like to what extent the schools staff members and students should be allowed to take part in whatever political and social behaviour they choose.

Educational Influence on Politics

Education influencing politics in seven such functions, which the educational system performs. These are:

1. Political socialization also called citizenship training.
2. Political legitimization
3. Man, Power, Production
4. Sorting of personnel for the power hierarch.
5. Social Assessment and Interpretation
6. Social Control
7. Stimulation of social change

There is a close link between politics and education. For example:

1. The BJP led Government which came itno power in 1999 reversed the educational policiesfollowed by the congress.
2. In 2004 when the UPA Government led by the congress come into power, it almostreversed the educational policies of the previous Government
3. In 2009, after general elections, the UPA Government under the leadership of the congress took control of the central Government and the new Human Resource Development Minister (H RD) and followed his own agenda in education.

Self Assessment Questions Essay type Questions

1. Culture and Education is interrelated, explain how?
2. Describe the impact of culture on Education.
3. Explain the relationship between Education and policies.
4. What are the Educational influences on politics?
- 5.

Short Answer Questions.

1. Meaning of Culture.
2. Characteristics of culture.
3. Meaning of politics.
4. Broad components of Political System.

Education in relation to Secularism, National Integration and International Understanding

Objectives

- * To enable the students understand the meaning, need and ways of promoting secularism.
- * To enable the students appreciate the meaning and need of national integration
- * To acquaint the students with the role of the school and the teachers in the promotion of values of secularism and national integration among students.
- * To enable the student International understanding

2.9.1 Education in Relation to Secularism

The word secularism was first used by **George Jacobo Holyoake**. He, derived it from the Latin word "saeculum" meaning "this present age", he used it is social and ethical value or system. Thus secularism comes to be known as social and ethical system. It primarily emphasize on natural and cultural improvements of human beings. Secularism can be defined as, "a system of doctrines and practices that rejects any form of religious faith and worship."

Indian concept of secularism requires that there shall be no state religion and state shall treat all religion equally in the words of **Mahatma Gandhi**, "My veneration for other faiths is the same as for any one faith". We believe in Sarvadharmā Sambhavana equal to all faith and creeds.

Concept of Secularism

Dr. B.R. Ambedkar the principal architect of our constitution explains secularism in the following words. "Secular states do not mean that it shall not take into consideration the religious sentiments of the people. That entire secular state means is that the parliament shall not be competent to impose any particular religion upon the rest of the people. This is the only limitation that the constitution recognizes (Parliamentary Debates, 1951, Vol 3rd, part 2nd).

Dr. Rajendra Prasad, first president of India has very clearly stated, "There are some who thinks that because we are a secular state we do not believe on religion or spiritual values. Far from being so, it really means that in this country all free to profess or breach the faith or their liking and that we wish well or all religion and want them to develop in their own way without any hindrance.

Jawahar Lal Nehru explained the secular nature of our state, "it means while religions are completely free the state including in its wide fold various religions and culture gives protections and opportunities to all and thus bring about on atmosphere of tolerance and cooperation."

Characteristics of secular education

Secular education is identified with the following characteristics.

- Moral outlook
- Development of wider vision
- Pluralistic outlook
- Democratic values
- Cultural development
- Synthesis of spiritual and material
- Humanitarianism

2.9.2 Education for secularism in India:

Indian, present educational system promotes secular attitudes and values through its broadbased aims, curriculum, enlightened teachers and appropriate activities, progressivism, rationality, and equal respect for all religion.

The following traits characterize education for secularism in India.

- * Secular aims
- * Democratic organization of educational institutions
- * Multiple Curriculums
- * Science teaching

* Enlightened teachers

The present Indian educational system is trying to create a social climate in the country, in which secular values are sought to be promoted effectively and enthusiastically.

Indian Concept of secularism

* Sarva-Dharma Samantra or Sarva-dharma-sambhavana-equal regard for all traits and creeds.

* Ekam Brahma Vipra Bahuda Vadanti-God is one wise man call him by different names.

2.9.3. Constitutional Provisions regarding imparting of religious and secular education. :

(1) Article 28(l) states that no religious instructions shall be provided in any educational institutions wholly maintained out of state funds.

(2) No persons attending any educational institutions recognized by the state or receiving aid out of state fund shall be required to take part in any religious instructions without his consent in the case of minor; consent of his guardian is needed.

(3) Article 25 (I): Freedom of conscience.

According to this Article all citizens are equally entitled to freedom of conscience and the right to profess, practice and propagate religion. However, while the freedom of conscience is absolute, i.e. without any restriction the exercise of freedom of propagation of religion is subject to restrictions in the interest of harmony, public morality and order.

(4) Article 27: Exemption from the payment of Taxes: As per this Article, no person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

Characteristics of Secular states are

* The state as such as no religion of its own.

* IT does not award preferential treatment to the followers of any faith

* It does not discriminate against any person on account of his faith.

* All citizens are eligible to enter government service irrespective of the faith.

2.9.4 Educational Implications of Secularism

Many positive steps have been taken to promote secularism in the country. IT is laid down in the constitution that religious minorities are free to establish their educational institutions from grant.

* Secularism is a philosophy of moral education

* It helps in the development of liberal attitudes and values.

- * It develops wider vision
- * It develops an attitude of appreciation and understanding others' point of view.
- * Secular education develops democratic values.
- * Secular education develops scientific temper of mind.
- * Secular education develops humanistic outlook
- * It serves as an antidote to religious fanaticism and hatred

2.9.5 Meaning of National Integration

On achieving independence in 1947, we at once became pledged to build up India into a secular democratic republic, based on the principles of social and economical justice. India is a big country where people of different religions live. Here different languages are spoken and due to geographical conditions, climate also is varying in different areas.

National integration implies a feeling of oneness which may transcend all groups or cultural differences and synthesise the different religions castes, linguistic communities emotionally into a compact whole. It implies a feeling among citizens of India that India is 'one' and we belong to it culturally and emotionally. "What is the interest of India, it is in our interest. Country comes first and other loyalties are subservient to it. We must share and respect common objectives, purposes or ideas and give them a higher place over sectional, linguistic, racial and other loyalties."

In the words of **C.D. Desmukh**, "National integration is the ineluctable pre-requisite for the fulfilment of our democracy."

In the words of **Humayan Kabir**, "Nationhood does not depend on race or language or religions or geography, singly or collectively, though they all help, but on the feeling of belonging to one nation." "Loyalty to the nation or the state does not and need not mean the denial of feeling for one's group or community."

Pandit Jawaharlal Nehru in his words, described the meaning and essence of national integration, "We should not become parochial, narrow minded, provincial, communal and caste minded, because we have a great mission to transfer. Let us, the citizens of the Republic of India, being about the integration of the Indian people. We have to build up this great country into a single nation, mighty not in the ordinary sense of the world, but mighty in action, mighty in culture and mighty in its peaceful services of humanity."

The Kothari Commission defines it as. "National integration includes a confidence in nation's future development of feeling of values and duties."

Characteristics of National integration is a feeling of oneness with the nation or country, a feeling of love among for the country men, a feeling of brotherhood

for the country, a feeling of harmony, a feeling of unity, in diversity, a feeling of live and let live, a feeling of considering a country above all interests individual family etc.

2.9.6 Different Dimensions of National Integration

National integration is a very comprehensive term. It is concerned with all aspects of national life which are interrelated.

- * Cultural integration
- * Spiritual integration
- * Racial integration
- * Social Integration
- * Religious integration
- * Economic integration
- * Emotional integration
- * Linguistic integration
- * Geographical integration
- * Regional integration

National integration and Barriers

The problems of national and emotional integration before India are very terrific. Following are some barriers.

- * Historical background
- * Several Religions
- * Different Cultures
- * Different Communities
- * Economic disparities
- * Social inequalities
- * Worthy leadership
- * Untouchability
- * Selfishness
- * Political practices
- * Different regional states
- * Varieties of languages
- * Lack of proper education
- * Selection of Employees in various services
- * Reservations and quotas
- * Favouritism
- * Unemployment

2.9.7 National Integration and Role of Education

By educating the masses, we can strengthen national integration. In the field of Education we should adopt such a policy which may encourage elements of nationalism. We should have to construct the curriculum, select books, trained teachers and write books on this basis. We shall have to control the feelings of communalism, class struggle and caste-ism etc.

The Emotional Integration Committee (1961), highlighted the role of education as "Education can play a vital role in strengthening emotional integration,. It is felt that education should not only aim at imparting knowledge but also should develop the aspect of a student's personality. It should broaden the outlook; foster a feeling of oneness and nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the country.

In the moral of **Dr. Radhakrishnan**, "National integration cannot be build by brick and mortar; it cannot be built by chisel or hammer. It has to grow silently

in the minds and hearts of men. The only process is the process of education.”

2.9.8 Some Recommendations of the Emotional Integration Committee.

1. **Reorientation of the Curriculum-** The school and college curriculum should be reoriented to suit the need of a secular state. At the primary stage the importance of stories, poems, folklore and national anthem and other national songs should be emphasised. Daily Morning Prayer should be held. At the secondary stage the curriculum should include the study of language and literature, social studies, moral and religious instructions and co-curricular activities.
2. **Co-curricular Activities-** It is considered to be very important. These activities include common observance and celebration of festivals and events of national importance, sports, educational excursions, tours, picnics, military training like NCC, ACC, Scouts and guides, student camps, debates, symposium, dramatics and youth festivals. The use of audio visual aids like films, pictures, radio and T.V. should also be made.
3. **Text books:** The text books play their legitimate role in strengthening emotional integration. It is necessary that they may be re-oriented and improved. Special care needs to be taken for preparation of text books.

4. **Uniform for School Children:** It is desirable for school children, one common uniform for whole of India is not necessary. School may have their own preference in regard to colour and pattern.
5. **Celebration of National Days:** National Days January 26, August 15, and October 2, should be celebrated in schools with the full participation of teachers, the students and the community.
6. **Reverence for National Flag:** Students should be told the history of the National Flag and fought at the earliest stage to show reverence for the national flag.
7. **Singing National Anthem:** Children should be taught to sing National Anthem in unison and behave in a disciplined way when it is sung.
8. **Special Talks on the Unity and Oneness of the Country:** Special meetings of the school assembly should be held from time to time and the speakers speak to the children on topics dealing with the unity and oneness of the country.
9. **Open -Air-Dramas:** Open -air-dramas emphasising the ideals of national unity be staged four times a year by every school.
10. **School Improvement programme:** School improvement programme should be developed on love for the school.
10. **School Improvement Programme:** School improvement programme should be developed on love for the school.
11. **Suitable Handbooks for Teachers:** Suitable handbooks for teachers in the social studies and languages should be supplied.
12. **Free ship and scholarship:** These should be awarded only on the basis of means and merit.
13. **All-India Award:** An annual all India award for the best general essay in different states in India should be instituted.
14. **School Projects:** School may conduct several projects which improve their general knowledge of the country. For example "know your country project can be undertaken during which children may share in the collection of information about a state in the Indian Union other than their own.

National Policy on Education (1986) and Modified in 1992) On National Integration:

Common core curriculum: The NPE provides for a common core curriculum including the history of Indian Freedom movement the constitutional obligations

and other content essential to national identity.

Uniform Educational Structure: A Uniform educational structure should be established all over the country.

Equality of opportunity: Equal educational opportunities should be provided to all.

Educational opportunities in all parts: All parts of the country should be provided with suitable educational institutions.

Social and National Service: Social and national service should be made an integral part of education as its absence is also responsible for increasing the gulf between the educated and the uneducated classes.

Self Assessment Questions:

Essay type of questions:

1. What is the meaning of secularism?
2. Explain the educational implications of secularism.
3. Define National Integration.
4. What are different barriers raised in National Integration?

Short Questions

1. Role of Education in National integration.
2. Characteristics of secular states.

2.10 : Education in relation to International Understanding

Dr. Walter H.C. Lawis, a former Deputy Director General of UNESCO in his address to the American Association of Teacher Education in Chicago in 1956 stated, “. International understanding in the ability to observe critically and objectively and appraise the conduct of men everywhere to each other, irrespective of the nationality or culture to which they may belong. To do this one must be able to detach oneself from one’s own particular cultural and national prejudices- and to observe men of all nationalities, cultures and races on equally important varieties of human beings inhabiting this earth.”

If the world of sorrow, cold war and competition is to be converted into a world of smiles, co-existence and co-operation, then international understanding is essential. The present ills of humanity are due to misunderstandings. Misunderstandings lead to dissension; dimension lead to war and wars destroy things that we prize in life-peace, prosperity, culture, civilization, etc.

In the words of **P. E. James** an “Industrial society, by its essential nature is global in its scope and international in its needs. If it is to survive it must draw

upon all the world resources and the entire world's people must share its benefits. Our way of living is dependent on the coordinated economic activities of distant people. This is the concept of one world of the community of inter dependent peoples." Man must learn to live together; constructive cooperation is the only alternative if the humanity has to be made happier. If the world is to be saved from dissensions and catastrophic, education will have to play a vital role. Only through education and correct education can the people learn how to live in a world community.

Education is a powerful force in alleviating misunderstandings, tensions and persecutions arising out of variations in peoples and in culture. It must, therefore, include in its programmes, those knowledge attitudes and skills which enable the children to understand some of the global relationship in the modern world.

2.10.1. Implications of International Understanding

For promotion of international understanding it is essential to,

1. **Know and understand** how people on other hands live;
2. **Recognise the common** humanity which underlies all differences in culture;
3. **Work for a fair** and just world-order with security, freedom and fair-play for all people
4. **Maintain:** interests in world affairs;
5. **Recognise** and help to solve world problems according to practices of democracy;
6. **Appreciate** the contribution of all people to world citizenship and that there is a humanculture;
7. **Combine love** of one's own country with a broad social consciousness towards the problems of the world;
8. **Understand** the economic and the cultural factors which make the world an inter-dependent community of nation;
9. **Respect** the dignity and worth of men by giving him equality of rights and opportunities;
10. **Take** world as one unit;
11. **Realise** that truth alone triumphs and leads to human progress and prosperity;
12. **Believe** in common values and goals for the world community;
13. **Understand** that victories of peace are greater than victories of war.

“In education for international understanding, we should try to promote a comprehension of the ways of life, the values and the aspirations of all peoples of the world,” including those of ourselves.

2.10.2. Ways and Means of Creating International Understanding:

Having established the ‘why’ and ‘what’ of International understanding, it is desirable to find out the ‘how’ of this understanding. The precise manner in which the schools can foster this has to be searched. Teaching for world understanding should pervade the whole programme curricular, co-curricular activities and experiences of the school. All the teaching subjects and teaching learning process can be so fashioned and planned that the children can develop world mindedness. Some fruitful approaches can be gathered from the following observations.

Do not create misunderstanding:

International understanding can be created through negative as well as positive approaches. Students must be taught to use their eyes and their ears with sufficient intelligence to distinguish fact from propaganda and to substitute comprehension from prejudice. Negative and tension-producing statements should not be made. Friendly and constructive statements tend to produce good will. International goodwill can be established if efforts are made universally.

Teach them Social Studies:

Special emphasis should be placed on the international organisation the UNESCO whose main concern is maintenance of peace and the promotion of human welfare. UNESCO’s function and achievements must be impressed upon the minds of children from time to time. Emphasis should be placed on the use of earth’s resources, ways of living cultural contributions, and the problems, advantages, and responsibilities of world citizenship. Almost every unit or topic in the social studies should be approached not through the stand point of narrow nationalism but from world mindedness.

Teach social Implications of science:

In teaching science its social implications should be emphasised. It can be impressed upon the minds of children that it is science which has brought the nations close and closer to each other. Science has conquered distance, disease and labour. Natural resources have been tapped for the use of man.

Humanistic spirit of Art and literature:

Art and literature have universal appeal as they portray the failures and achievements of man. The children can enter into the feelings of another nation

by studying Art and literature. They can compare of other countries and learn great lessons.

Teach an International Language:

Respect for other people is sure to come if we study language spoken by the majority of people. Emotional attachment is increased with a nation if we know their language. We understand them better and appreciate them better. It serves as a stimulus to know other people.

Create a habit of thinking: Habit of independent thinking will enable the children to weigh between right and wrong. They will try to judge a situation or an event critically in the true perspective and will not thus develop prejudice.

Eliminate Fear and Distrust: Our education must enable the children to realise the brotherhood of man and the father hood of God-Methods of discussion and recognition of basic values of life are sure to eliminate fear and distrust of basic values of nations.

Teach specialised Course: In this course may be included the knowledge about major world powers, countries against which children have certain prejudices or have title knowledge, countries which have influenced. Children must be acquainted with the organisations for international cooperation. Purposes, accomplishments and structure of UNESCO will be of great significance for children. By participating in the work of junior Red-cross, they find out a great deal about and develop feelings of friendship towards the children in other parts of the world.

Plan of concrete Experiences: International understanding can be fostered by providing children the opportunities to apply their learning within the setting of their daily life activities. Prolific use of books, pictures, films and filmstrips about other countries in sure to promote international understanding. The biographies of great men and women who fought to establish peace in the world will be great incentive to the children. Celebration of UNO Day, children's Day, and Armistice Day etc. will have salutary effect on the minds of children and their respect for peoples of the world will enhance.

2.10.3 Primary Education as the Foundation of International Understanding:

The foundation of international understanding can be laid in the Primary School indeed, it is especially important that, effective work be done at this level, first because during these years children form fundamental attitudes which they carry with them into adult life, and second because most of the world's school children do not continue beyond primary stage.

Social Studies:

Stories of lives of great men and their main contribution to the world, i.e.

those who have been fighters for freedom; who have moulded the destinies of a nation; great philosophers and saints and an effort should be made to emphasise their universal outlook, and love for humanity. In this could be included lives of Rama, Krishna, Budha, Jesus, Mohammed, Kabir, Vivikananda, Dayanand etc as saints and religious reformers; Mahtma Gandhi, Nehru, Kennedy, Tolstoy, George Washington, Sunyear sen. Lenin as fighters for freedom.

General Science:

This could include topics on our daily necessities like food, water, air, weather, common diseases of mankind may be included through which reference could be made to what FAO, UNICEF, CARE, WHO and IMF are doing for us.

Mathematics: The story of numbers, the history of lines the story of Arabs, Indian, Greekand Egyptian mathematicians may be told and simple projects may be devised.

Language: Books on language could also include the lives of great personalities of the worldwho have not been touched upon the social studies.

Middle Stage:

a) **Teaching of social studies:** **Social** studies are taught as an integrated subject. Different units may deal with topics on “our Rights on duties of citizens” of free India (for class VI) and later of in the world in class VIII or IX. The study and teaching of Human Rights would be possible in this context.

b) **Reading Newspaper and Books:** This could very well be a topic for class VI and include the work done by UNESCO towards paper and print.

At this stage, it will also be possible to make a comparative study of the religions of the world. In Class- VIII Common doctrines and tenets could be emphasised, eg. the Ramayan, Gita, Bible, Qoran and Guru Garantha Sahib along with Zoroastrianism and great personalities like Mahatma , Budha, Sankarcharya, Nanak, Kabir, Ramananda and chaitanya, Vivekananda, Swami Ram Tirath of India and in the same way other countries could be introduced.

Higher Secondary Stage:

International Understanding could be promoted through History and Geography too, but civics and Economics provide an easier ground for pointedly teaching about the United Nations and its various agencies.

Topics like nationalism and internationalism in variably form part of the civics syllabus as well as the UNO, the former League of Nations and so on. Through a study of science,

mathematics language and arts a fairly comprehensive study of the people and their world may be made by the children of the higher secondary classes.

In science, they can have topics on mechanism, transference of energy, rockets, space crafts, evolution of earth. Story of man and life on earth through which the work of various organisations can be taught. In an Art class children can be asked to learn the dress, costume and ornaments of people of other countries and make pictures of various facts of their life and exhibit them in the school.

2.10.4 Other Activities

Some activities are suggested:

1. Reading materials based on: Folk tales of different parts of India and of other countries, stories of children of other lands, Fairy tales simple stories based on epics and mythologies of the other countries, telling about famous men and of other countries, often in connection with anniversaries.
2. Dramatising stories from other lands
3. Singing and performing action songs and dances from other lands.
4. Collecting pictures, handicrafts, household objects, dresses etc of other lands.
5. Organising exchanges at the school level of albums, toys pictures, recorded music, children book, children' painting and drawings.
6. Fieldtrips to museum, ports, market, educational institutions, wherever possible
7. Establishing contacts between schools of different communities and nationalities located in the surrounding area.
8. Mutual exchange of children's games between schools of different regions.

Self Assessment Questions

Essay type of Questions

1. Explain the meaning of International understanding?
2. What are the hindrances in international understanding?
3. Explain ways and means of including the values of International understanding

Short Answer Questions

1. Different activities to be taken in school Programme
2. Implication of programme of International Understanding.

UNIT -III

UNIT STRUCTURE

3.0 Objectives

3.1 Introduction

3.2 Meaning ,Nature of social change

3.3 Concept of Urbanization with reference to Indian society

3.4 Concept of Modernization with reference to Indian society

3.5 Concept of Westernization with reference to Indian society

3.0 OBJECTIVES

After reading this unit ,you will be able to

1. To understand Meaning and ,Nature of Social change.
2. Explain the concept of Modernization, Urbanization and Westernization with reference to Indian society.
3. To understand educational implication of Modernization, Urbanization and Westernization

3.1 INTRODUCTION

Change is the permanent quality of nature, hardly anything in our nature is static, Time and world do not standstill. change is the law of life .And who look only to the past or the present

are certain to miss the future. society is dynamic ,man always looks forward to the future in order to adjust himself with the environment, interaction occurs and whenever there is an interaction there is a change .sometimes changes are so slow people do not realized them,

and

some time they are so rapid and drastic. Each society developed gradually some customs ,traditions, values, and style of leaving we call this as culture of society, different type of culture flourished in the world in the course of time. culture of some societies prospered

and

some lagged behind. There are changes from time to time in features of a society that makes society mobile. Each society is subject to change. The change that occurs in customs, activities of people, structure of society, style of living in any society are called social changes.

Education is considered the most powerful instrument of social change. The social changes to a great extent, are brought about through the process of education.

In the words of secondary education commission report "Education is expected to change the attitudes and values among people and create in them desirable progress. Some thinkers identify social change with cultural change which in the narrow sense refers to changes in customs, speech and literary forms, language, dress or hair styles. Cultural change is an important aspect of social change and occurs in a society influenced by others forms of culture. Social change is a continuous process. Social change implies change in the social structure and functions of various aspects which form society. Social structure includes family, the marriage system, caste system, educational institutions, customs etc.

3.2 Meaning, Nature of social change

SOCIAL CHANGE:

- Change in the composition of society is the basic meaning of social change- **View of Dr. Henry**
- Social change means variation or modifications in any aspect of social process, pattern or form -**View of Fairchild**
- Society is a complex network of patterned relationships in which all the members participating in varying degrees. These relationships change and

the behaviour changes at the same time. These changes we refer to as social changes. --**View of Merrill.**

- “Social change refers to pattern of social relationship in a given setting” – Miller.
- “Social change refers to the modifications in the organization and behaviour of the group as expressed in its laws ,customs,modesand beliefs” -**B.B.Mathur.**
- “Social change is a process responsive to many types of changes - changes in the man made conditions of living, changes in the attitude of man and changes that go beyond human control to the biological and physical nature”-**Maclver&Page**

Thus we can say that when change involves an alteration in the structure and functioning of social process, modifying or replacing the old in the life of people, and changes in relationship ,behaviour pattern, then we can speak it as social change.

Nature of social change:

The process of social change is continuous and slow process. There is need of social change in society. society cannot stop a social change. change is the essential part of society . social change can be associated with either the whole structure of a society or part of the structure. The speed of social change varies society to society or in different period of time in society. change in one society encourages other society. change is a deviation from traditions as some retained while the undesirable ones are dropped . Social change involves not only economic ,political, scientific changes but it also involves changes in mode of socialization of individual and a basic change in personality structure of the individual. social change can be brought about by intelligence and with certain determination. every individual has certain goal and he want to achieve them. In attempt to achieve goal, he bring about certain social changes. This indicates that there is definite purpose behind the process of social change. when individuals are concern with the modification in status and role ,the stress and strain are produced in them and thereby social change takes place. social change can be brought by any factor like technology , industrialization , religion and ideology ,Change begins with the process of innovation. Innovations involves variation, invention in social customs ,conventions ,traditions character and conduct of the individual. But we cannot say that any one is prominent than the other. It is difficult to tell about the possible changes in future. Change is the law

of nature .social change is inevitable,social change means discarding some old thing or elements or addition of new things. Social change may be for the good of society or otherwise. It is possible to know that there will be some changes in our tradition though it is difficult to pin point social change .

3.3 Concept of Urbanization with reference to Indian society

Urbanization is a process influenced by a myriad of social, political, and economic forces that cumulatively have the potential to profoundly affect nations and peoples.

Along with the growth of population in last decades ,there has been shift in the population from rural to urban areas. Urbanization is the movement of population from rural to urban areas and the resulting in increasing proportion of a population that resides in urban rather than rural places. Urbanization began in the nineteenth century, in which both the United States and the countries of continental Europe experienced a shift from rural to urban growth. One of the defining factors of the Indian urbanization is that India's workforce will be growing rapidly in the next several decades, and that growth will be taking place mostly in cities. The growing workforce is mostly seen positive, and occupations within the expanding services sector can provide for many.

India is fastly urbanizing and in just under two decades its urban population is likely to approximately double to reach 600 million, a figure twice as high as its present urban population. Much of this growth will be due to the migration of people of economically weaker sections from rural areas which will further exacerbate the issue of urban poverty.Urbanization in India has become

contentious. Instead of leading to social integration and closing in on the divide between the rich and poor, it furthers inequality between them. More critically, shoddy urban planning and inadequate policy is making India miss an opportunity to bring about integration in India's youngest cities.

According to the UN – HABITAT 2008 ,Annual Report, the majority of people worldwide will be living in cities the arrival or towns, this is referred to as the arrival of "Urban millennium ".In regards to future trends it is estimated 93% of urban growth will occur in Asia and Africa by 2050 over 6 billion people, two third of humanity ,will be living in towns and cities.The concentration of labour into factories has brought about the rise of large towns to serve and house working population. Urbanization is attributed to growth of cities.

CHARACTERISTICS OF URBANIZATION

- Agriculture is the main occupation in India but due to urbanization occupation shift from agriculture to Non-agricultural occupation.
- Urban communities are much bigger in size than rural communities. Density of population is very high in urban areas. Urbanization provide more job opportunities compare to rural area. Materialistic facility like education, medical recreational are more due to urbanization.
- In urban areas peoples are differentiated on the basis of occupation, religion,class, standard of living and social beliefs.
- Compare to village urbanization provide opportunity to change the social status. social mobility is more, most of the time it is upward mobility.
- Interaction,relationship among urban people is more impersonal .people are more concern with the status and skill of other person.

SOCIAL EFFECTS OF URBANIZATION:

- Urbanization affects family structure and relationship among the family member. Joint family is being replaced by nuclear family .
- Discrimination on the basis of cast is decreasing as cast identity tends to diminish with urbanization. Urban people participating in network without considering the cast. Inter sub cast marriage takes place. Urbanization promotes a fusion of sub castes.
- The status of women in urban areas is higher than that of rural women. Urban women get more freedom and opportunity to take education. They are aware of their economic, social and political rights. Due to education average age of marriage is increased in urban areas.

3.4 Concept of Modernization with reference to Indian society

MODERNISATION:

The concept of modernization includes social change and adjustment with modern times. Modernization is readiness to accept new thoughts, new ideas, new things and change the life accordingly .

Modernization process associated with the factors like attitude ,inspirations and values .whenever it changes modernization process begins.

The term modernization “does not denote any philosophy or movement, but it only symbolizes a process of change”. Today, the term ‘modernization’ is understood as an attempt, on the part of the people, particularly who are custom-bound, to adopt themselves to the present time, conditions, styles and ways in general.

Modernization is a process of social change which emphasizes rational, secular and scientific approach in one’s life. Modernization is a total transformation of traditional society into the types of technology and associated social organization that characterized the “Advanced Economically prosperous and relatively politically stable nations. Modernization is a process by which individuals change from traditional way of life to a more complex ,technologically advanced and rapid changing style of life.

Definition of modernization:-

According to moor : -modernization as the revolutionary change leading to

transformation of a traditional in to the types of technology and associated social organization that characterize the advanced ,economically prosperous and relatively stable nation of the western world.

According to Smelser - “Modernization is a complex set of changes that place almost in every part of society as it attempts to be industrialised. Modernization involves ongoing change in a society’s economy, politics, education, traditions and religion.”

According to Alatas - Modernization is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and amore satisfactory life in the broadest sense of the term as accepted by the society concerned.

“ Modernization from a psychological view, point of self-reliance and achievement orientation as essential traits of modernization –by David Me Clelland.

Modernization as a process through which a traditional or pre –technological society passes as it is transformed in to a society characterized by machine ,technology ,national and secular attitudes and highly differentiable social structures – by James Connell.

Modernization is conceptually identified with development ,growth and progress. from these definition we can say that the term modernization is understood as an attempt ,on the part of the people particularly those who are custom bound ,to adopt themselves to the present time conditions, styles, and ways in general. Modernization indicates a change in people’s food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is also described as “social change involving the use of science and technology”. The scientific and technological innovations have brought about remarkable changes in the whole system of social relationships and installed new ideologies in the place of traditional ones.

Modernization involves not only the changes in the material culture of a nation but also its belief system, values and a way of life on the whole. modernization brings desire types of change in social structure of society. modernization does not mean only imitation of some advanced countries. it is process which help any state to establish its own identity. modernized nation is that society which can make full use of discoveries and innovations in the field of science and technology. In Indian society modernization takes place in the variety of form .not only in industrial ,technological form but also modernization is in bureaucracy ,education ,agriculture.

Characteristics of modernization:

- It is a homogeneous process as it combines different societies in the world.
- It is irreversible process.
- It is progressive process ,since social development is desirable and inevitable.it is directed to human well being.
- Modernization is a global process. It is universally being diffused with all social groups irrespective of caste ,creed, and race .
- It is a revolutionary process: change from traditional to modernity is radical with the purpose of new pattern of social and cultural behavior.
- Modernization is a complex and multidimensional process: it is interconnected process with reference to all areas of human thought and behavior. AS Such it includes Industrialization, Urbanization, social mobilization, communication etc.
- Modernization may be regarded as the manifestation of high level of culture with a humanistic approach to science and technology.

Causes of Modernization

Education:-Education is the most important cause of modernization. Education related to science and technology is the base of modernization. Education develop modern skills and positive attitudes among people. which in turns leads to modenization.

Mass media:- The process of modernisation increase mass media. The development of mass communication including newspapers, periodicals and magazines, T.V., radio, telephone, etc. is an important means of spreading modern ideas at a faster rate. mass media provide new information, new thoughts, new attitude and new aspirations to society which lead them to new achievement.

Ideology of the nation :- Nationalism and Democracy are much linked with modernization. ideology of the nation also help full to the modernization

Leadership:- A good leader is able to change the attitude of the people and make them ready to adopt new skill ,new values ,new technology. it helps to gear up the process of modernization

Impact Of Modernization:

- Industrialization and technological development increase in Indian society.
- English education spread in throughout the country and it influences the people.
- Mechanism of production, communication and house hold change. Industrialisation process increased domestic production in India to a great extent.
- Process of modernization and industrialization and technological developments, especially in the areas of transport, means of communication and information technology has made closer interaction possible. Shortening the geographical distances had brought people living in distant areas together.
- people in the society become more liberal and less restrictive in social life .Castes no longer enjoy legal or religious sanctions.
- New social values like intellectualism , personal freedom, secularism, social equality, equality of opportunity and national integration were born.
- New needs were crated due to modernization , style of living was changed .
- The whole family set up was changed due to modernization. Women began

to work with men, traditional social life change.

3.5 Concept of Westernization with reference to Indian society

The process of Westernization of caste-system in India began with the frantic efforts of missionaries to convert as many Indians as possible into Christianity and coming of East India Company in India first to trade and later on to increase its political power in India. British rule produced radical and lasting changes in the Indian society and culture. The British brought with them new technology, institutions, knowledge, beliefs, and values. These have become the main source of social mobility for individuals as well as groups

M.N. Srinivas criticized the concept of modernization as it's value loaded term. He therefore use the term Westernization. He describes the technological changes, establishments of educational institutions, rise of new political culture are almost the byproducts of westernization. A renowned sociologist of India introduced the term Westernization mainly to explain the the changes that have taken place in the Indian society and culture due to western contact through British rule.

According to M.N.Srinivas Westernization refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule and term subsumes changes occurring at different levels -technology ,ideology, values. Westernization explains the impact of western culture, values on the Indian society and culture

Impact of of Westernization on Indian Society:

- Door of modern education is opened up to the Indian people .Technological, Scientific knowledge developed in western country is available to Indian due to westernization.
- Government in India established the Right to Education Act and opened up the door to all the section of society irrespective of cast ,creed. In pre-independence year education is confined to the some section of the society due to Westernization education ia available to all.
- Evil practices like un-touch-ability and ill treatment to women ,sati, child marriage were abolished from Indian society As modern education system increase awareness related evil practices.

- Indians realized the worth of liberty and freedom. They got exposure to the philosophies of thinkers, Mill, Rousseau, Spencer and Burke etc. They understood the reasons and impact of English, French, American revolutions.
- Group of people became westernized in their dress, diet, manners, speech, sports and in the gadgets they used.
- New generation adopted western festivals, style of living, celebration in Indian society
e.g. young people celebrating different days previously which were not part of Indian culture.
- people absorbed western science, knowledge, literature and use it for better living style.

3.6 Meaning of Social Stratification:

The term stratification is derived from the geological concept of 'Strata' which means rock layers created by natural processes. Stratification is a hierarchy of positions with regard to economic production which influences the social rewards to those in the positions.

The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification. In the words of **Young and Mack**, "In most societies people classify one another into categories, and rank these categories from the higher to lower. The process of defining such categories is called social stratification, and the resulting set of ranked categories is called the stratification structure." The categories themselves are called strata, popularly they are known as classes.

According to **Peter Robert Saunders**, —In modern Western Societies, Stratification depends on social and economic classes comprising three main layers: upper class, middle class and lower class. Each class is further subdivided into smaller classes related, in part, to occupation.

All societies arrange their members in terms of superior and inferior **Status** and **Power**. The vertical scale of evaluation or the placing of people in strata, or layers is called stratification. Those in TOP strata have more power, privilege and prestige than those BELOW.

All societies differentiate members in terms of roles and all societies evaluate roles differently. Some roles are regarded as more important or socially more valuable than others. The persons who perform the more highly esteemed roles are rewarded more highly. Thus stratification is simply a process of interaction of differentiation whereby some people come to rank higher than others.

In modern Indian Society, there are mainly three main classes: upper, middle and lower. The upper class includes very rich businessmen, industrialists, politicians and very highly placed professionals and bureaucrats. They enjoy not only very high economic status but also high social status and political influence. The upper middle class people are usually managers, lawyers, doctors, engineers, etc. They have lesser socioeconomic status than the upper class people, but their style of living approximates to that of the latter. The middle class people are workers who have limited resources but high aspirations to live luxuriously and comfortably. The lower middle class people are teachers, technicians, clerks and a number of other wage earners who have very tight financial condition but they strive to live, eat, dress and behave like the middle class people.

The lower class people constitute mainly of agricultural and industrial labourers, low paid employees and daily wage earners etc. There has been an emergence of the new rich upper middle class recently which includes farmers owning large plots of land and small scale industrialists and traders, and that of the new working class, which is generally middle class in industrial and urban areas.

We can also say in simple terms that social stratification is a particular form of social inequality. Modern stratification fundamentally differs from stratification of primitive societies. Social stratification involves two phenomena- (i) differentiation of individuals or groups on the basis of possession of certain characteristics whereby some individuals or groups come to rank higher than others; and (ii) the ranking of individuals according to some basis of evaluation.

Social stratification is based on four basic principles; they are –

- (1) Social stratification is a trait of society, not simply a reflection of individual differences;
- (2) Social stratification carries over from generation to generation;
- (3) Social stratification is universal but variable;
- (4) Social stratification involves not just inequality but beliefs as well.

Definitions of Social Stratification

Different sociologists and educationists have defined social stratification differently. Some of the definitions are as follows:

1. According to **Ogburn and Nimkoff** defined social stratification as, “the process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.”
2. According to **Gisbert**, “Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.”
3. **Raymond. W.Murray** opined that, “Social stratification is a horizontal division of society into ‘higher’ and ‘lower’ social units.”

4. According to **Melvin.M.Tumin** social stratification refers to, “arrangement of any social group or society into a hierarchy of positions that are unequal with regards to power, property, social evaluation, and/or psychic gratification.”

5. **H.P.Fairchild** defined social stratification as, “the arrangement of societal elements into groups on different horizontal levels- (and) the establishment of status on terms of varying superiority and inferiority.”

6. **Lundberg** defined social stratification as, “A stratified society is one marked by inequality, by differences among people that are evaluated by them as ‘lower’ and ‘higher’”.

7. **Sorokin** pointed out that, “Unstratified society with real equality of its members is a myth which has never been realised in the history of mankind”.

8. According to **John F. Cuber and William F. Kenkel**, social stratification is “a pattern of superimposed status of a person or a group of persons in society with the result that there comes to exist people, high or low, superior or inferior”.

9. According to **Kurt B. Mayer**, social stratification is “a system of differentiation which includes a hierarchy of social positions whose occupants are treated as superior, equal, or inferior relative to one another in socially important respects”.

CHARACTERISTICS OF SOCIAL STRATIFICATION

According to **M.M.Tumin**, the main characteristics of stratification are as follows:

☐ **It is social:** Stratification is social in the sense that it does not represent biologically caused inequalities. Factors like strength, intelligence, age and sex often contribute as the basis on which statuses are distinguished. But one’s education, property, power, experience, character, personality, etc are found to be more important than biological qualities. Hence, stratification is social by nature.

☐ **Social stratification is universal:** There is no society in this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin, “all permanently organized groups are stratified.”

☐ **It is ancient:** Stratification system is very old. It was present even in the small wandering bands. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. Even during the period of Plato and Kautilya, emphasis was given to political, social and economic inequalities.

☐ **It is in diverse forms:** The form of stratification is not uniform in all the societies. In the modern world, class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryans were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves, and the ancient Romans were divided into the patricians and plebeians. So every society, past or present, big or small, is characterized by diverse

forms of social stratification.

☐ **Social stratification is consequential:** Social stratification has two important consequences; one is “life chances” and the other one is “lifestyle”. A class system not only affects the “life chances” of the individuals but also their “life style”. The most important, most desired and often the scarcest things in human life are distributed unequally because of stratification. The system leads to two kinds of consequences: (i) Life chances and (ii) Life style.

Life chances refer to such things as infant mortality, longevity, physical and mental illness, marital conflict, separation and divorce. Life styles include the mode of housing, residential area, education, means of recreation, relation between parent and children, modes of conveyance and so on.

TYPES OR FORMS OF SOCIAL STRATIFICATION

Sociologists have suggested the following forms of social stratification:

☐ **Slavery System:** The term slave is used to denote “a man whom law and custom regard as the property of another. In extreme case he is wholly or without rights. In other cases he may be protected in certain respects”. This is the observation of Hob-house. Many sociologists prefer to treat slavery as an industrial system rather than a system of social stratification. But this view is not entirely convincing. It may be argued that in feudal society, there is a fundamental distinction between serfs and the free people together with a system of ranks. Hence if we examine social stratification in terms of social inequalities we can legitimately regard slavery as a system of stratification.

☐ **The Estate System:** The feudal estates of medieval period have also been the basis of social stratification. The feudal estates were legally defined. They represented a broad division of labour having definite functions to perform.

☐ **The Caste System:** The Indian caste system is also a unique system of social stratification. In the first place, caste is connected with economic differentiation. It is more apparent when we consider the four traditional *varnas* where there is clear specification of occupation. In the traditional village economy, caste is an occupational group.

☐ **The Social Class:** A social class system is based on economic consideration. The industrial society is divided into various classes such as upper class, middle class and lower class. The organization of these classes is hierarchical. Status is given according to social class.

☐ **Status:** Status is a person’s prestige, social honour, or popularity in a society. Social stratification is also based on status of a person. **Weber** noted that political power was not rooted in capital value society, but also in one’s individual status. Poets or saints can possess immense influence on society with often little economic growth.

☐ **Power :** A person’s ability to get their way despite the resistance of others. For example, individuals in state jobs may hold little property or status but they still hold immense power.

EDUCATIONAL IMPLICATIONS OF SOCIAL STRATIFICATION

In analyzing educational issues, it must be born in mind that there exist class and group structure, where vital facts emerge regarding such concepts as power, status, prestige, life chances, life styles, pattern of consumption, leisure activities and occupations. There are also closely related issues of human development such as culture, education and socialization which have implication for stratification. In all the ramifications of the literature on class as social groupings, it is not easy for anyone, whether pundit or dilettante, to obtain any final and clear cut view on social stratification. However, the fact remains that people can be classified according to occupational prestige, income, education or other closely associated indicators of social status and that such classification are not merely statistical categories but reflect differences in values, goals, attitudes and behaviours within the educational realm.

The children are not open to equal educational opportunity even with the compulsory and free education provided for them. Some children from low socio-economic class with natural endowment do not have equal access to qualitative education but rural and ill equipped schools. The public schools which are free are not properly funded to reflect the right standard to deliver the right tutelage (guidance) to the students. Many of the students from this low social economic class are undermined with poor health and malformed physique due to poor feeding, ignorance and carelessness which may invariably give rise to poor performance academically. There are wide differences in performance between children. Some dropouts before completing primary school, others have to repeat classes, majority of candidates fail the secondary entrance examination.

In the conduct of internal and commercial examination, children are not expected to perform equally due to differences in intelligence quotient (I.Q), parents' social status, infrastructural facilities in schools, teachers' attitude towards work, pupils' attitude towards study and so forth. All these demonstrate educational implications for stratification. Within the education system, there are different streams which can be followed leading to a variety of qualifications and possible occupations.

These streams may be officially equal but are generally considered to be unequal. For example, in Africa, technical education is generally considered to be inferior to academic education. The teachers in the universities feel better laced than lecturers in Colleges of education and Polytechnics with the same qualifications from the same universities, the pupils and students who attend private schools like Nursery/Primary schools, secondary and universities think they went through better school than those who attend public schools of the same category.

There are also differences between the students who attend Unity schools and those who attend local or state owned secondary schools. There is also a gifted secondary school

established by the Federal Government to cater for the needs of talented students which equally emphasizes imbalance in the educational system.

Schools and colleges are theoretically equal following the same syllabus and leading to the same qualifications. There is a very wide assumption in status, quality and the market value of the qualification obtained. Thus private schools may be of a higher or lower quality than government schools, places in high status schools will be more difficult to obtain than places in lower status schools, colleges and universities may be more marketable than the same qualifications earned elsewhere.

In most advertisements, it is always stated that qualifications should be from a recognized university. This is because some schools, colleges and universities are not duly registered with the appropriate authorities as a result they are recognized as low status schools, colleges and universities. There are a lot of those colleges and universities across the soil of Nigeria where people have obtained qualifications and they are disregarded in Nigeria. In the same vein, many Satellite Campuses and study centers are regarded as auctioning center where certificates are been sold without adherence to laid down procedures and rules for the award of such certificates, as such they are regarded as low status schools.

CONCEPT OF SOCIAL MOBILITY:

Social Mobility means the movement of an individual in a social structure. In this sense social mobility, as such, means the transformation in the social status of an individual or a group. Any individual in a position to raise up or lower his status in social set up according to his desire and effort is called social mobility. In other words, social mobility may be taken as a movement from one social status to other. Here it may be born in mind that material change is not social mobility, nor physical movements of an individual or group or section of population. The physical movement of an individual from one place to other is called migration. For example going from home to college or travelling from Guwahati to Shillong is physical mobility, but promotion from lower post to higher post, assistant professor to associate professor or is called social mobility.

DEFINITION OF SOCIAL MOBILITY:

Social mobility has been defined by several scholars. Some of the definitions of Social Mobility are as follows:

1. According to **Bogardus**, "Social mobility is any change in social position".
2. According to **Sorokin**, "By social mobility is meant any transition of an individual from one social position to another in a constellation of social group and strata".
3. According to **Wallace and Wallace**, " Social mobility is the movement of a person or person's one social status to another".

4. According to **C.V Good**, "Social mobility is the change of person or value of a person from one social position to another".
5. According to **Fairchild**, "Social mobility is the movement of person from one social group to another social group".
6. According to **Giddens**, "Social mobility is the movement of person, group or category from one social position or stratum to another".
7. According to **Sorokin**, "By social mobility is meant any transition of an individual from one social position to another in a constellation of social group and strata".
8. According to **S. Bogardus**, "Social mobility is any change social position, such as occupational changes where person move up or down the occupational scale, or relation to office whereby a follower become a leader, or a leap from a low economic class to a high one, or vice versa".

TYPES OF SOCIAL MOBILITY:

According to Sorokin the following are the two forms of social; mobility-

1. Horizontal Social Mobility
 2. Vertical Social Mobility
1. **Horizontal Social Mobility:** In society some groups of persons have similar status and some are placed in lower or higher. When transformation of an individual takes place in the groups or sections of some status, we call it horizontal social mobility. It may be noted over here that in horizontal social mobility, the position of an individual may change, but his remuneration, grade, prestige and other privilege remain the same. In other words, his social status also remains the same. For example, transfer of a district magistrate to a post in secreteariate in the same grade does not affect his social status.
 2. **Vertical Social Mobility:** All social groups are not equal in social status. Some are higher and some are lower in social prestige. Achievement of higher status and prestige by an individual of group of lower status and in the same manner degradation of an individual of group from higher staus or prestige to lower status is called vertical mobility. I short, vertical mobility means achieving higher to lower or lower to higher social status and prestige. According to **Sorokin**-"By vertical mobility, I mean the relations involved in a transition of an individual (or social object) from one social stratum to another".

Sorokin has discussed the forms of vertical mobility also as under-

1. **Ascending Mobility:** Ascending refers to the movement from lower to higher position. Hence, ascending mobility means the entry of persons from lower strata and prestige to higher strata status and prestige groups. Promotion of a clerk to an officer, promotion of an assistant professor to associate professor and elevation of minister of state to minister of cabinet rank are examples of ascending mobility.

2. Descending Mobility: Descending mobility means descending or going down of a person from higher position, prestige and status to lower ones. It occurs in government and private services and is generally the outcomes of some sort of inefficiency or acts of criminal tendencies and moral turpitude. Degradation of a minister to the status of a voter only is an example in this connection.

3. Upward mobility

This is when a person moves from a lower position in society to a higher one. It can also include people occupying higher positions in the same societal group. However, upward mobility, while seen as a good thing, can also come at a cost for individuals. When a person moves upward, they often need to leave behind familiar surroundings such as family and places. They may also need to change their way of thinking and behavior. The individual will need to adapt to the new environment as a result of their upward movement and adopt different behaviors in the new society.

4. Downward mobility

Downward mobility takes place when a person moves from a higher position in society to a lower one. It can occur when someone is caught performing a [wrongful act](#) that can result in the loss of the position they currently hold.

Downward mobility can be extremely stressful for people who face a rapid decline in their social status. They may find it hard to adapt to the new environment, as it is not similar to the standard of living they are used to. Downward mobility is an example of the extent to which a society values equal opportunity and structure.

5. Inter-generational mobility

Inter-generational mobility happens when the social position changes from one generation to another. The change can be upward or downward. For example, a father worked in a factory while his son received an education that allowed him to become a lawyer or a doctor.

Such societal change also causes the generation to adopt a new way of living and thinking. Inter-generational mobility is affected by the differences in the parents' and their offspring's upbringing, changes in [population](#), and changes in occupation.

6. Intra-generational mobility

The intra-generational change in societal position occurs during the lifespan of a single generation. It can also refer to a change in position between siblings. One way is when a person climbs up the corporate ladder in their career. For example, an individual starts their career as a clerk and through their life moves on to a senior position such as a director. One sibling may also achieve a higher position in society than their brother or sister.

FACTORS INFLUENCING SOCIAL MOBILITY

The review suggests that social mobility is a complex and multi-faceted concept. Exploration of the range of factors influencing social mobility reveals some important themes, but the complex relationship between these means that it is inappropriate to make firm judgements about the relative importance of one or another of them. In reality, they work in overlapping ways and in different combinations for different individuals.

The factors involved social mobility are below:

- **Social capital** – There is some evidence that traditional working class social capital has declined, which may have weakened its assumed negative effects on social mobility, while other ‘negative’ forms of social capital have emerged such as cultures of worklessness, anti-social behaviour and drug abuse. A lack of positive role models, peer pressure, poverty of ambition and risk aversion may serve as barriers to social mobility. By contrast middle-class families tend to have access to a wider range of social networks that are more advantageous from the point of view of enabling upward mobility and protecting against downward mobility.
- **Cultural capital** – Cultural capital can also help middle-class families to confer social advantages on their children, increasing their potential to move upwards and protecting them from downwards movement in the social hierarchy.
- **Early year’s influences** – Early year’s influences are seen as key to influencing later life chances. Convincing evidence shows that early experiences such as the quality of the home environment, family structure, pre-school care and relationships with caring adults produce a pattern of development in later life that is hard to reverse even through schooling.
- **Education** – Education appears to be one of the most important factors influencing social mobility. However, there is considerable evidence that the introduction and expansion of universal education systems in the UK and Western Europe have not led to increasing levels of relative social mobility. This is due to a range of factors including the ability of middle-class families to take advantage of educational opportunities.
- **Employment and labour market experiences** – Recent decades have seen the emergence of important labour market trends with implications for social mobility.

First, substantial levels of worklessness and long-term economic inactivity have emerged in some areas and/or among specific population groups.

Second, research has identified the emergence of a prominent ‘low-pay – no-pay’

cycle for some groups. There is also evidence that specific groups face particular disadvantages in the labour market and those women who take career breaks often have difficulty re-entering the labour market in the same position and therefore, frequently experience downward social mobility after having children.

- **Health and wellbeing** – Ill-health results from social and environmental factors identified with lower socio-economic status, and ill-health and caring responsibilities can lead to declining socio-economic status.

ROLE OF EDUCATION IN SOCIAL MOBILITY:

Education plays a very important role in social mobility. Education enables a person to achieve a social status or rank according to his ability, capability and nature, which increase the rate social mobility. Education not only causes social mobility, but also ascending mobility. It is due to the expansion of education in America, Britain, Germany, Japan and other western countries that social mobility is found in a large scale. On the other hand, the countries with inadequate educational system remain backward. This is witnessed to the fact that when education depreciated in a society, the society undergoes descending mobility. The mutual relation between education and mobility has been described by **Miller** and **Woock** in their words: “Formal Education is directly and casually related to social mobility. The relationship is generally understood to be one in which formal education itself is a cause or one of the cause of vertical social mobility”. Explaining the role of education and schools in the context of social mobility, **Carl Weinberg** has said: “The function of school in keeping pace with the changing structure of social mobility has been to open channels and keep them open. This is accomplished by providing widespread opportunities to children of all economic statuses to advance their position”.

Education is a chief tool of achieving a professional status because education imparts wide knowledge about new and different occupations, by which a person enable himself for new occupations. He tries to enter them, struggles for it and changes his social status.

QUESTION FOR SELF STUDY:

1. Explain meaning of social change. why education is called as agent of social change?
2. What do you mean by social change ? Explain its nature.
3. What are the causes of social change? Illustrate.
4. Define westernization? how westernization impact on Indian society?
5. Explain the concept of Modernization? write causes of Modernization.
6. Explain with example the concept of Urbanization.

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Unit-IV

- Education as related to Democracy and freedom,
- Equality of educational opportunity
- Education of socially and economically disadvantaged sections of the society with reference to SC, ST, Women and rural population.

Unit-IV Education as related to Democracy and Freedom Objectives

- *To enable the students understand the meaning and characteristics of democracy
- *To acquaint the students with the way of inculcating democratic values among students
- *To enable the students the relation of Education with Democracy and Freedom.

4.0. Concept and Ethical Dimensions of Democratic Education

The central point of the democratic philosophy of education can be best understood from its etymological derivation- “**Demos**” which means the people and “**Kratis**” which means power. Thus the combination of these two Greek words means rule by the people.

Democracy refers both to a political system and a political aspiration. As a name for a political system, it refers to the fact that the people themselves rule in some sense. As an aspiration, it stands for the desire to deepen and extend the ideals of self-government. Democracy refers not only to a system of government but also to general way of life itself. It has ethical, political, social and economic aspects.

“Democracy is government of the people, by the people and for the people”-
Abraham Lincoln.

“Form of government in which supreme power is vested in the people and exercised by them or indirectly through a system of representation usually

involving periodic free elections”- **Encyclopaedia Britannica**

Ethical dimension of democratic education:

Some of the ethical dimensions of democratic education are (i) Dignity of the individual (ii) equilibrium, (iii) Brotherhood (iv) Freedom, (v) Faith in the educability of man, (vi) Cooperation of individuals to group welfare (vii) Character to and intelligence to form judgements (ix) good citizenship.

- i) **Dignity of the individual:** - The individual must be respected. It means treating an individual as an end, promoting his best development. “To liberate and perfect the intrinsic powers of every citizen is the central purpose of democracy and its furtherance of individual self realisation is its groups of glory.” Individual should have full play for all his faculties’ exception so far as they do not clash with the interests of others.

- (ii) **Equalitarianism:** This is very important ‘ism’ of democracy envisages equal opportunities to every member of the society for realising and enjoying his own capacity and aptitudes. Every child has a fair chance to take advantages of the opportunists. Equalitarianism in education does not mean identicalism in education. Educational opportunists should be equal, not identical. A child with aptitude for science should have opportunities for the study of sciences. A child with inclination towards art or sculpture must have opportunities according to his abilities.

- iii) **Brotherhood:** If all the members of the society realise that they are the creations of one God, they are sure to inculcate democratic trends in them. Justice, Love and fairness and equity are the fruits of prosperity. Unless an individual gets an idea that he belongs to **“Humanity”** he cannot be democratic. The realisation of brotherhood of man and fatherhood of God is the sheet anchor of democracy.

- iv) **Freedom:** One great essence of democracy is freedom- freedom for action speech and movement. It is in the very atmosphere of freedom that one gets the stimulus to express him and to realise his full potentialities. Man loves freedom. The freedom means liberty in the context of existing rules and regulations of the society.

- v) **Faith in the educability of men-** Democracy prospers only when we believe that every man is educable. The lower animals like horse and dog are trained not educated. They do not assign themselves any goals to be reached. The man is endowed with intelligent, creativity, dimension and power of discrimination. It is, therefore, that man differs from lower animal and is educable, while the lower animal is trainable. Man has history, literature, Science and the arts of civilisation while the lower animals do not have.

- v) **Cooperation of all individuals:** Another essence of democracy is that all individuals must co-operate. Prosperity and progress lies in cooperation rather than in cut-throat competition.

- vii) **Appreciation of Contribution of individuals of the group welfare:** Unless the contributions of individuals are appreciated, the contributions for the individuals are not possible for doing the general good. If the present age claims conquest of distance, space, time, labour and disease it is due to exertions of the individuals, who imbued with the spirit of service dedicated their lives to find ways and means to increase the happiness of the humanity. If everyone makes the contributions according to his abilities and capabilities, the society will be the happiest society.

- viii) **Character and intelligence to form judgements:** For the working and success of democracy, character of an individual is supreme and fundamental. The real strength of democracy lies in the individual and national character. It is the character of a person that gives him the power of judgement and discriminating the right from wrong.

- ix) **Good citizenship:** In democracy effective participation in civic life is an asset. A person who has got a progressive outlook and understanding and the quality of recognizing leadership will always advocate democratic ideals of life. Good citizenship means the establishment of balance between rights and duties.

4.0.1- Democracy and Education:

“Democratic education can generally be defined as the cultivation of virtues,

knowledge and skills necessary for political participation (Gutmann, 1987). In addition, Clark (1990) suggested that democratic education must impart to students “ a generosity of spirit and commitment to the well being of their society.”

Objectives of Democratic Education:

1. This implies not only self regard or the attitude of valuing one’s liberty but also recognizing the right of other people to value their dignity and worth.
2. To the principle of human equality and brotherhood.
3. To a belief that political, social and economic problems are best solved through nonviolent and peaceful methods like arguments, discussion, negotiations and persuasions instead of violent, anti-social, corrupt and treacherous method.
4. To the ideal of honesty and fair play in the solution of social problems and to develop a scientific attitude of mind which is characterized by balance of temper, suspended judgement etc.
5. To the idea of respect for and appreciation of talent, training, character and excellence in all fields of social endeavour.
6. To the obligation and right to work.
7. To duly constituted authority may it be in social, political, professional or any other walk of life.
8. To the obligation to be socially sensitive and informed, that is to continuously educate itself.

4.0.2 : Educating for Democracy.

The philosophy of the life of the people can be made through democratic education. The trend of democracy in our culture is reflected in the present system of education in the following ways:

1. Equalization of Educational opportunity.
2. Universal and compulsory Education
3. Provision of Adult Education.
4. Child centred Education.
5. Methods of Teaching
6. Social Activities
7. Students Union

8. Tolerance
9. To develop love for the country
10. Physical health of the children
11. Cooperation between different Agencies of Education
12. Understanding the values of Dignity of Labour
13. Academic Freedom

Need for Education in Democracy

According to **Aldous Huxley**. "If your aim is liberty and democracy, then you must teach people the arts of being free and of governing themselves."

In a democracy, the government is composed of the elected representatives of the people and if the people are uneducated they can never elect the right leaders and consequently can never create the right kind of government. It is impossible even to hope for democracy in the absence of education.

The truth of matter is that education is a prerequisite of democracy only after proper education should the citizen be invested with his democratic right.

Fichte, the German philosopher has commented, "Only the nation which has first solved in actual practice the problem of educating perfect men will then solve the problem of the perfect state.

Education is absolutely necessary for establishing a democratic society. **Dewey** has firmly said that "democracy is inconceivable without education because education can generate and install the quality which demands a pre requisite."

Educational Need in Modern Democratic India:

A national system of education is always inspired by the social, political and economic conditions prevailing in the country. It implies mobility of students and teachers. It also implies the quality of education based on national heritage and national values.

Need of the education must be in conformity with cherished national goals:-

- * The first ever statement on aims and need of education for democratic India was made by the Secondary Education Commission in the report published in 1953
- * The commission stated that education which is national in character must develop in its citizens habits, attitudes and qualities of character and equip them to bear the burden of life in the changing economic structure.

Development of Democratic Citizenship:

It is a challenging responsibility with education to carefully train every citizen for democratic citizenship. Such training involves development of multisided qualities.

Capacity for Clear Thinking:

A democratic citizen should have the understanding and the intellectual integrity to distinguish truth from falsehood and facts from propaganda. Education should train the young scholar to reject fanaticism and prejudices.

4.0.3 : Educational Aims

Educational aim and need in modern democratic India must be in the context of our national system of education. The Secondary Education Commission made the first ever statement of educational aims for democratic India.

- * Development of democratic citizenship
- * Improvement of vocational efficiency

* Development of personality

* Education for leadership

The Kothari Education Commission (1966) in its report observed that education must become a powerful instrument of social, economic and cultural transformation for this purpose.

The commission suggested the following objectives of education.

1. Increasing productivity
2. Social and national integration
3. Accelerating the process of modernization.
4. Developing social, moral and spiritual values.

4.0.4 : Implications of Democracy for Education and Freedom:

I. Democracy and Aims of Education: Following are the aims of education in a democracy.

- a) Training students in the art of living together
- b) Development of the capacity to think clearly
- c) Development of the capacity to receive new ideas
- d) Development of the ability to think rationally and scientifically.
- e) Development of tolerance
- f) Development of true patriotism
- g) Development of the qualities of leadership
- h) Improvement of vocational efficiency
- i) Development of the creative energy of the students.

II. Democracy and Educational Administration:

This implies-

- a) Principle of sharing responsibility
- b) Principle of equality
- c) Principle of freedom
- d) Principle of cooperation
- e) Principle of justice
- f) Principle of recognizing the individual worth
- g) Principle of leadership

III. Democracy and curriculum: This means

- 1) Education according to 4 'A's i.e. age, ability, aptitude and aim, of the students.
- 2) Emphasis of Flexibility
- 3) Reconciliation to the needs of the society and the pupils

- 4) Provision of core-curriculum
- 5) Group activities and group work

iv. Democracy and Methods of Teaching

- 1) Principle of sharing in planning
- 2) Use of a variety of methods
- 3) Group and project work

v. Democracy and Discipline

- 1) Discipline becomes self-discipline
- 2) No place for “flogging”
- 3) Students participation in running some of the affairs of the students
- 4) Student self- Government

vi. Democracy and the Teacher

- 1) Teacher as a guide or helper
- 2) Teacher as a friend
- 3) Creation of a healthy environment
- 4) Student centred teaching learning process
- 5) Teacher as a believer in the theory of “Impression rather than repression”

vii. Democracy and Mass Education

Education is the birth right of every individual. It implies:

1. Universalisation of elements
2. Adult literacy / education
3. Continuing education

4.0.5 Role of Teachers in a Democracy

Teachers should be democratic and human in their outlook, more so in their behaviour. They should be objective that is free from prejudices and favouritism. They have to encourage student initiatives. They have to allow children to put questions and discuss with them, rather stimulate them to do so. They should be discerning in the use of authority and in providing freedom to children. They are

to create an atmosphere where children are self-disciplined.

Basic objectives of Education in a Democratic country

1. Democracy as Respect for Dignity of the person
2. Democracy as Freedom
3. Democracy as Equality
4. Democracy as Sharing
5. A passion for Social justice
6. Tolerance
7. To raise the intellectual, cultural standards of Education
8. Development of Love for the country
9. Education should develop love for work
10. Training in leadership

4.0.6. Functioning of the school on Democratic Principles and promotion of Democratic outlook:

Followings are the important principles and considerations for the realization of democratic Values:

1. Development of Individuality
2. Many sided Development of personality
3. Individual Differences of children
4. Provision of Diversified courses
5. Respect for the Individuality of the child
6. Freedom of the child

7. Rich Environment
8. Constructive and creative activities
9. Social activities
10. Development of curiosity
11. Manual work
12. Learning by experience
13. Atmosphere of love
14. No place for corporal punishment
15. Curriculum in term of activities
16. Stress on co-operation
17. Self Government
18. Role of the Teacher
19. Centre of Community Service.
20. International understanding **Self Assessment Questions Essay Type of**

Questions

1. Define the meaning of Democratic education
2. Explain the Educational need in modern Democratic India
3. What are the functions of School in democracy?
4. Explain the implications of Democracy for Education and freedom.

Short Answer Questions

1. Explain any four characteristics of democratic school management
2. Any 5 objectives of Democratic Education

Equality of Educational opportunity

Objectives

- * To enable the students appreciate the meaning, need and significance of providing equality of educational opportunity.
- * To enable the students means of promoting equality of opportunity in educational institutions

4.1.1 Meaning of equality of educational opportunity

The concept of equality of educational opportunity has passed through various stages of evolution in history. At present equality of educational opportunity has been interpreted as “the opportunity to start together, to benefit from staggered starts, to remain on the same track and to run or progress together.”

- * According to **NPE (1986)**, Equality of Education means to provide the equal opportunity to all not only in access but also in the conditions for success. Equality of Educational opportunity has been taken as equalization of access by suitable manipulation of educational inputs (like physical facilities, equipment in schools, and quality of teachers curriculum and financial assistance for the poor).
- * To others it has meant an equalization of results of education as well, that is equalization of educational achievement and benefits.
- * The terms equality of educational opportunity was generally interpreted as openings of schools within walking distance for children providing residential facilities to children, admission of children of all communities to schools, reducing the dropout rate and increasing the retention rate of children through various measures, provision of non formal education centre's for the non-attending children, grant of pre-metric and post-metric stipends and provision of various ancillary services to facilitate schooling of children. It is a common observation that such provisions have neither not been fully utilized nor understood in the right perspective by the beneficiaries concerned.
- * Economic poverty through a major reason is not the only constraint in the educational development of the educationally backward sections of Indian society. There are other factors, such as social and psychological restraints, lack of motivation in children vis-a- vis their education, a low-self concept of the parents, inadequate facilities in homes, the passive attitude of teachers to the educational progress of learners from backward communities.

- * Teacher's active participation in the educational development of these communities in general, and individual attention to their children in particular, will definitely pave the way for their success in education.

- * In the independent India one of the main concerns of the government and the educational administrators is to equalize educational opportunities. This means education should go down to every citizen of India, every SC, every ST, every girl and every rural child and to every economically poor child.

Nature of equality:

Nature of equality is "all human are equal". Equality can thus, be seen as a legal standard, a formal concept which may draw upon distinctions of relevant aspects. A focus on equality thus, implies that different people are to be treated "the same" by some specified agency, to some specific relative aspects.

Equality of opportunity depends upon talent and effort, then equality of opportunity tends more towards, text books and bicycle to girls operates in education at the formal level.

Equality of process is most difficult to ensure, but is the one with maximum long term effects in education. It is concerned very closely with pedagogical practices with a focus on more process based learning.

Equality of outcome is usually defined in terms of outcome in the proportional participation of certain groups in various sectors. After attaining substantive equality of opportunity there will be de-emphasizing out comes because there are differences existing on account of variety of grounds not by individual choice.

According to article 29(1) of the "convention on the rights of child." The aims of education are:

- a) The development of the child's personality, talents and mental and physical abilities to their fullest potential.

- b) The development of respect for human rights and fundamental freedoms.
- c) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes and friendship among all peoples.
- d) The development of respect for the natural environment.

4.1.2 Meaning of social justice and equality

Social justice and equality have vast social justice dimensions and cover almost everything which promotes the welfare of all the members of the society in general and in particular the welfare of the weaker or backward sections of the society.

It implies the following:

- i) Equality of opportunity
- ii) Economic security.
- iii) Abolition of special privileges of upper sections of society.
- iv) Abolition of social inequality
- v) Abolition of social evils.
- vi) Protective discrimination, i.e. providing special benefits to backward
- vii) classes or sections.
- viii) Minimizing gaps in wealth
- ix) Protection of the interest of the workers
- x) Fulfilment of basic needs of all the members of society.

4.1.3 Education and equity

Followings are the connotation:

1. **Equitable Education** by ensuring equality of opportunity for all children, including those from educationally marginalised groups, i.e. Education for equity with an emphasis on diversity.
2. **Educational Equity**: By ensuring participation of children from all marginalised groups in that equitable education i.e equity, in education with an emphasis on relevant diversity.
3. **Education for an Equitable Society** By education in turn ensuring equal opportunity in other fields such as job market.

Absence of Equity of Educational opportunity

- * **Unequal Enrolment:** Difference on the basis of gender, religion and caste etc.
- * **Attendance Difference:** Urban, rural divide and gender based differences.
- * **Dropout Rates:** Dropout rates at Primary and upper primary for the sake of equity. Reasons behind higher dropout rates of girls.

4.1.4: Measures to Equalize Educational opportunity

Compensatory Education:

The compensatory Education is universally agreed as a necessary condition to educational opportunity. This compensatory education is imparted to the culturally deprived and socially disadvantaged children.

- * Poverty, child labour, low culture, social discrimination, defective language, spoken at home, poor hygiene, malnutrition, overcrowded home, illiterate home environment are all impediment to educational pursuit and achievement.
- * To help this socially handicapped section of the society the following measures are suggested by the commissions and implemented by the government, state and central.
 1. Pre-metric scholarships and post metric scholarships for the children of scavengers, tanners, sweepers and other economically poor children are awarded by the government.
 2. Incentives are given to the families to enable eligible girls to come to the school. Girls are the economic asset. So, parents do not want to part with the girls and send them to school.
 3. Schools are built in the tribal areas and in the areas 'where SC's are concentrated.
 4. Government is taking steps to train teachers who belong to the SC, ST, communities as they would have burden for their non disadvantaged people.
 5. Reservation of seats are accorded to the socially handicapped in education, employment etc.
 6. To help the rural children, more schools are built in the rural areas. Navodayas schools are established in the rural areas to achieve this objective. Free and quality education is given to these children. They are given boarding and lodging.
 7. Residential schools for the scheduled tribes, scheduled castes and disadvantaged sectors.

8. Special coaching classes for scheduled castes for university courses and competitive examinations like I.A.S. State Administrative services etc.
9. Scholarships for students from the economically weaker sections are provided to enable them to complete university education and to pursue studies abroad.
10. Whatever distortion caused to these socially handicapped people in the past is being rectified now. This measure is called protective discrimination.
11. Transport facilities: Adequate transport facilities may be provided to the girls.
12. Admission policy: There is a great need to introduce an egalitarian element in addition to institutions so that students coming from rural areas are not handicapped due to language or some other factors.

Self Assessment questions.Essay type questions

- 1) Define the meaning and significance of social justice and equality
2. Explain the nature of Equality
3. Point out any 5 points on measures to equalize Educational opportunity

Short answer question

1. Education and Equity
2. Inequality in Educational opportunity

**Education of socially and economically Disadvantaged sections of the society
with reference to SC,ST, women and rural population.**

Objectives

- * To enable the students understand the significance of providing constitutional safeguards for the socially and economically disadvantaged sections of the society.
- * To enable the students appreciate the role of Education in the empowerment of the above mentioned categories.

4.2 Provisions for Promoting Equality of Educational opportunities

Provision of equality of educational opportunity is the demand of modern times. This universal demand arises mainly from two considerations. "Firstly, there is the purely ideological reason that the right of education is a universal human right. Act 26(I) of the universal declaration of Human Rights mentions it as such. From this point of view, education is a fundamental right and on no ground (caste, colour, creed, race etc.) can anybody be excluded from exercising this right.."

Secondly, reason for this demand arises out of the desire of people for more and more and education. People believe that more education can improve their socio-economic status. Provisions for promoting equality of educational opportunity with reference to SC,ST, women and rural population are made by the Govt. discussed below:

4.2.1 Objectives of Equalization of Educational Opportunities for the SC/STstudents:

1. Education backwardness among the scheduled castes and scheduled tribes has been due to social deprivation and economic poverty meted out to those communities in the pre- independence period.
2. The inequalities in educational development between educationally backward communities and other sections of Indian society ought to be minimized by special efforts.
3. The behavioural discrimination shown towards the children of the scheduled castes and scheduled tribes, even inadvertently, resulted in their disinterest in studies, early withdrawal and development of a low self-concept.
4. Teachers have a special role towards the education of children of these communities, specially the first generation learners.
5. Teachers have a role to sensitize the parents and community members of the scheduled caste and scheduled tribes on the schemes and incentives for them to educate their children.
6. A crash programme of universal functional literacy and teacher's wholehearted participation would bridge the gap and imbalance in the education of the scheduled castes, scheduled tribes and other communities.

4.2.2: Constitutional safeguards provided to scheduled castes and scheduledtribes.

Our constitution secure justice social economic and political for all citizens. They also realised that inequitable forces embedded in the socio-economic system and also political organisation, had resulted in deprivation and disadvantage for the poor and weaker sections of the society. Therefore,

considered it necessary to provide specific safeguards in the constitution for the scheduled caste and scheduled tribes, these sections of the society were the most deprived, weak and vulnerable amongst the various sections of society. The various safeguard and protective measures sought to ensure for them all round development and freedom from exploitation and social injustice, so that they could form part of the mainstream of the society.

The preamble to the constitution of India provides for securing to all the citizens, social, economic and political justice and equality of status and opportunity. The Directive Principles as contained in Article 46 of the constitution provide that “the state shall promote with special care the educational and economic interests of the weaker sections of the people and especially in context of scheduled caste and scheduled tribes shall protect them from social injustice and all forms of exploitation.” The followings are number of safeguards for SC and ST.

1. Social safeguard
2. Economic safeguard
3. Education and cultural safeguard
4. Political safeguard
5. Service safeguard

Social Safeguards:

Article 15,17,23,24 and 25 (2), 46(b) of the constitution enjoins the state to provide social safeguards to scheduled castes. Article 17 relates to abolition of untouchability being practical in society. The Parliament enacted the protection of Civil Right Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Articles) Act, 1989 to tackle the problem of untouchability, which being practiced against scheduled castes.

Article 15: The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them. Nothing in this article or in sub-clause(g) of clause(l) of Articles(19) shall prevent the state from making any special provision, by law for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the state, other than the minority educational institutions referred to in clause (l) of Article 30.

Article 23: Prohibits trafficking of human beings and other similar forms of forced labour and provides that any contravention of this provision shall be an

offence punishable in accordance with law. Although, there is no specific mentions about the scheduled castes in this article but majority of the bonded labour come from Scheduled Castes. Thus this article has a special significance for them.

Article 24: Provides that no child below the age of 14 years shall be employed to work on any factory or mine or engaged in any other hazardous employment. Even in this article there is no specific mention about the Scheduled Castes, but substantial portion of child labour engaged in hazardous employment belong to Scheduled Castes.

Article-25 (2)(b) Provides that Hindu religious institution of a public character shall be opened to all classes and sections of Hindu. The term Hindu includes person professing Sikh, Jain and Buddhist religion.

Article 46: Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections. The state shall promote with special care the educational and economic interest of the weaker sections of the people and in particular of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.

Economic Safeguard:

Article 46 provides, “The state shall promote with special care that educational and economic interests of the weaker section of the people and in particular of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and forms of exploitation.”

Educational and Cultural Safeguards:

Article 15(4) empowers the state to make special provision for the advancement of any socially and educationally backward classes of citizen and for Scheduled Castes. This provision has enabled the state to reserve seats for Scheduled Castes in educational institutions in general and profession courses etc.

Right to Education Act (Article 21A) : “ The state shall provide free and compulsory education to all children of the age of 6 to 14 years in such a manner as the state may, by the law, determine.” Article 21(A) was added by the 86th constitution (Amendment Act) 2002.

Political Safeguard:

Reservation of seats for Scheduled Castes and Scheduled Tribes in the local bodies of the State/Union Territories, Legislative Assembly of the state and in Parliament are provided in the constitution of India, which are as follows:

1. Article 243 (D) Reservations of Seats:

Seats shall be reserved for (a) the scheduled castes, and (b) the scheduled Tribes in every Panchayat and the number of seats to be reserved shall bear, as nearly as may be the same proportion to the total number of seats to be filled by the direct election in that Panchayat.

2. **Article 330:** Reservation of seats for scheduled castes and scheduled tribes in the house of the people. Seats shall be reserved in the house of the people for

(a) the scheduled caste

(b) the scheduled tribes, except the scheduled tribes in the autonomous district of Assam

(c) the scheduled tribes in the autonomous districts of Assam

3. **Article 332:** Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the states.

Service Safeguard:

The main objectives for providing reservations for Scheduled Castes and Scheduled Tribes in Government Services is to uplift these people socially and educationally with a view to empower them to join the national mainstream.

The relevant **articles of the constitution** which govern the entire reservation set-up are given below:

Article 15(2): Removal of any disability, liability, restriction or conditions with regard to access to shops, public restaurants, hotels and places of public resort maintained wholly or partially out of state funds or dedicated to the use of general public.

Article 16(4A): This article was added in the year 1995, to provide for that “Nothing in this article shall prevent the state from making any provision for reservation in matters of promotion to any class or classes of posts in this services under the state in favour of the Scheduled Castes and Scheduled Tribes which in the opinion of the state are not adequately represented in the services under the state.” [Constitution (77th, Amendment) Act, 1995]

Article 16(4B) : This article provides that “ Nothing in this article shall prevent the state from considering any unfilled vacancies of a year, which are reserved for being filled up in that year in accordance with any provision for reservation made under clause(4) or clause (4A) as a separate class of vacancies to be filled up in any succeeding year or years and such class of vacancies shall not be considered together with the vacancies of the year, in which they are being filled up for determining the ceiling of 50% reservation on total number of vacancies of that year.” [Constitutions (81st Amendment) Act, 2007]

Article 17: Abolition of untouchable and forbidding its practice in any form.

Article 19(c) General right of all citizens to move freely, settle in and acquire property in any part of the country.

Article 25 (b): Providing for social welfare and throwing open by law of Hindu religious institutions of public character to all classes and sections of Hindus.

Article (46): It enjoins upon the state to promote with special care the educational and economic interests of the weaker sections of the society and in particular of the SCs and the STs and promises to protect them from social injustice and all forms of exploitation.

Article 164 (1): It provides for the appointment of special Minister in some states for looking after the work of SCs and STs.

Article 244, 244(a) and 275(I) : Special provision for administration and control of Scheduled and tribal area in some states.

Article 275(I): It promises grant-in-aid for promoting the welfare of STs and raising the level of administration of the Scheduled Areas.

Article 338: It relates to the appointment of National Commission for Scheduled Castes and Scheduled Tribes.

Article 340: It empowers the state to appoint a commission to investigate the conditions of the society and Educationally Backward classes.

Strategies adopted by the government for increasing female literacy in the country:

The main strategies adopted by the government for increasing female literacy in the country, including National Literacy Mission, 1988.

- Create an environment where women demand knowledge and information, empowering themselves to change their lives
- Inculcate in women the confidence that change is possible, if women work collectively
- Spread the message that education of women is pre-condition for fighting against their oppression
- Highlight the plight of the girl child and stress the need for universalisation of elementary education as a way of addressing the issue.

4.2.3: Empowerment through Education:

A suitable environment for the welfare and development of the socially disadvantaged groups by removing the existing inequalities, disparities and other persisting problems besides providing easy and equal access to basic minimum services through;

- * Education being the most effective instrument empowering the socially disadvantaged groups, all-out efforts to be made to improve the educational status of these groups, especially of women and the girl child.
- * Universalization of primary education by 2007 and at elementary stage by 2010 with a special focus on low literacy pockets, and educationally backward communities, viz, SCs,STs, OBCs, minorities and women with a special focus on the girl child.
- * Improving enrolment/ retention rates of these groups in schools and thus reducing school dropout rates through special incentives/ support services like hostels, financial assistance, scholarships, free books and food, uniforms etc and thus improving the educational status of these groups , especially that of their women and girl children.
- * Vocational Training/ education to improve the technical and productive capabilities of these groups, suiting local needs and market demands.
- * Supplementing Primary health care services through the Pradhan Mantri Gramodaya Yojana (PMGY) so as to fill the critical gaps, both in the infrastructure and services in the SC/OBC/Minority concentrated areas.
- * “Reaching the unreached”, viz. SC/OBC/ Minority groups, those living in the most backward and neglected areas in general and their women and the girl children, in particular through the Universalised/Expanded programmes of ICDS, Supplementary Nutrition Programme Mid-day Meals, etc.
- * Encouraging the participation of the socially disadvantaged groups in the

planning and developmental processes at every level through ensuring their adequate representation in various democratic, decision making institutions like Panchayati Raj/ Local Bodies, State Assemblies/ Parliament etc.

- * Education is considered to be the most powerful tool of social change, a means for creating a social order founded on the values of freedom, social justice and egalitarianism.

Programme to encourage among Scheduled Caste and Scheduled Tribes date back to the period prior to independence. These continued by making special provisions in the constitution after independence. Article 46 of the Directive Principle of State Policy provides safeguard to Scheduled Castes and Scheduled Tribes in particular.

Ministry of Social Justice and Empowerment

i) In the year 1985-86, the erstwhile Ministry of Welfare was bifurcated in to the Department of Women and Child Development and Department of Welfare

ii) Ministry of Social Justice and Empowerment is committed towards educational development economic development and social empowerment of person belonging to scheduled castes, backward classes, rehabilitation of person with disability.

iii) Under the scheduled castes development Bureau the ministry implements Scheduled Castes, Sub-plan (SCSP) which in an umbrella strategy to ensure flow of targeted financial and physical benefit from all the general sectors of development for the benefit of Scheduled castes.

4.2.4 Important steps should be taken by the school to facilitate the SC/ST students in their education

- 1) The teacher's example in his/her own behaviour towards students belonging to scheduled caste and scheduled tribe communities is the most powerful way to build up a congenial climate.
- 2) As a rule, the school staff should seek, provide and ensure non-discrimination between the children of scheduled castes, scheduled tribes and other communities.

- 3) Use of caste name or derogatory words while calling roll calls or naming children should be avoided.
- 4) Teacher should lead all the children equally to participate in the curricular and co-curricular activities of the school including games.
- 5) Frequent meetings between the staff school teachers, and parents of SC and ST children should be arranged. At these meetings details of the schemes for promoting education among scheduled castes and scheduled tribes should be explained. It should be impressed upon them that they must continue the education of their children. Special attention should be paid to motivate them for the education of girls.
- 6) If there is an adult education centre in or around the school, teachers should suggest to illiterate parents the advantages gained by attending functional literacy classes in the centre.

4.2.5: Educational benefits to Scheduled Castes and Scheduled Tribes.

1) Post Metric Scholarship

It was implemented from 1st April 2003. The objective of the scheme is to provide financial assistance to the scheduled castes students studying at post matriculation or post secondary stage to enable them to complete their education. The financial assistance includes maintenance allowance reimbursement of non-refundable compulsory fee charged by educational institutions, book bank facility and other allowance. The scholarships are available for studying in India only and awarded by the Government of the State/ Union Territories to, which the applicant actually belongs.

2) Pre-Metric Scholarship

This scheme was started in 1977-78. Under the scheme financial assistance provided for pre-metric education to children of the following target groups.

1. Scavengers of dry latrines

2. Sweepers having traditional links with scavenging
3. Tanners
4. Flayers
5. Manhole and open drain cleaners.

Assistance under the scheme consists of two components:

- 1) Monthly Scholarship (for 10 months)
- 2) Annual adhoc grant (to cover incidental expenses like stationery, uniform etc.)

The scheme is implemented through state Governments. The scheme was revised in December 2008.

3) Rajiv Gandhi National Fellowship scheme for scheduled caste and scheduled tribe.

It was effective from 1st April, 2010. It provides financial assistance to scheduled caste and scheduled tribe, student for pursuing research studies leading to M.Phil, Ph.D, and equivalent research degree in universities research institutions and scientific institutions. University Grants Commission (UGC) is the nodal agency for implementing this scheme.

4. National Overseas Scholarship for scheduled caste and scheduled tribe.

National Overseas Scholarship is meant to provide assistance to selected scheduled caste, de-notified, nomadic, semi-nomadic tribes landless agricultural labourers and traditional artisan students for pursuing higher studies of master level courses and PhD programmes abroad in specified fields of engineering, technology and science only.

5) Babu Jagjivan Ram Chhatrawas Yojana

The object of the scheme is to provide hostel facilities to SC boys and girls studying in middle schools, higher secondary schools, colleges and universities. The state Government/ union territories administrations and the central and state universities/ institutions are eligible for central assistance both for fresh construction of hostel buildings and for expansion of the existing hostel facilities. Admission of Scheduled Caste and Scheduled Tribes in higher education including technical education in various universities.

Self Assessment Questions Essay Type Questions

1. What are the educational benefits made for Scheduled Caste and Scheduled Tribe ?
2. What steps are being undertaken for promoting education among the SCs and STs ?
3. State the role of School in developing suitable environment for promotion of education among SCs and STs?

Short Answer Questions.

1. Meaning of Constitutional empowerment of SCs and STs.
2. Meaning of Compensatory education.

Education for women and Rural Population:

Objectives:

- * To enable the students understand that women in ancient India occupied a reasonable high status in society.
- * To enable the students appreciate the need for the empowerment of women through education.
- * To enable the students know the efforts being made in the promotion of women's education.

4.3. Status and Widespread of Education of women at Ancient India.

The 'Vedas' accord a very honourable and respectable status to women. Accordingly they were not only eligible for education but also received higher education and status. They could occupy administrative and other important jobs mostly performed by men. It was only during the Middle Ages that their education and status began to decline.

Women have always played an important role in the progress of a nation. In modern age, women are going very well in all the fields of progress. They were demonstrating their talents in best. **Napoleon** said, "Give me good mothers and I will give you a good nation." **Manu**, the great law-giver, said long ago "where women are honoured there reside the Gods." Women play a prominent role in the cultural, economic, political, religious and social life of a country. The ancient people of India fully realised this fact and accorded a reasonable status to women and encouraged, their education. According to **Vedas**, women should have opportunity to attain knowledge of the Vedas from all four courses (Rig Veda 14.9.64). More than 400 verses in the Vedas are ascribed to 24 women srees. In the Vedas women have been called "Updeshtri" of knowledge and this indicates, women working as teachers (Rg Veda 1.3.11).

Swami Vivekananda has emphasised, "If you do not raise the women, who are living embodiment of the divine mother, don't think that you have any other way to rise".

Jawaharlal Nehru very rightly observed, "Education of a boy is the education of one person, but education of a girl is the education of entire family."

Gandhiji stated the importance of women education in these words. " I am strongly of the opinion that women should have the same facilities as men and even special facilities where necessary."

In view of the importance of women education in national development, the **University Education Commission 1948-49** remarked" There can't be an educated people without education of women. If general education had to be limited to men or to women, then opportunity should be given to women, from them, it would more surely be

passed to the next generation.

Similarly, the **Kothari Commission 1964-66**, stated, “For full development of human resources, the improvement of human beings and for moulding the character of children during the most impressionable years of infancy, the education of women is of great importance than that of men.”

Position of women in different Religion “Every religion gives importance to women’s position in the society. According to ancient Hindu sculptures, no religious rite can be performed with perfection by man without participation of his wife. wife participation is essential to any religious rites. Married men along with their wives are allowed to perform sacred rites on the occasion of various important festivals. Wives are thus befitting called “**Ardhangini**” (better half). They are given not only important, but equal position with men.

Islam realised the importance of women and granted them a very dignified position equal to man. Therefore Islam accorded an equal position to women in the society. Though, the status of women in India, both historically and socially, has been one of the respect and reverence, but the hard truth is that even today, they are struggling for their own identity shouting for diffusion of their voices and fighting for their own esteem.

4.3.1 Slow Progress of Girls and women Education.

The causes of slow progress are as follows.

- i) Lack of proper social attitudes in the rural and backward areas for the education of girls.
- ii) Lack of educational facilities in rural areas.
- iii) Economic backwardness of the rural community.
- iv) Conservative nature and co-educational aspects.
- v) Lack of suitable curriculum.
- vi) Lack of proper incentives to parents and children.
- vii) Lack of women teachers
- viii) Lack of proper supervision and guidance due to inadequate women personnel in the inspectorate.
- ix) Uneducated adult women and lack of social education.

- x) Social ills.
- xi) Inadequate systematic publicity.
- xii) Indifference of Panchayats.

4.3.2 Special Initiatives for women.

Some special initiatives have been taken in recent years in this regards.

1. **National Commission for Women** in January 1992, this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments, wherever necessary was setup.
2. **Reservation of women in local self government:** The 72nd and 73rd constitutional Amendment Acts passed in 1992 by parliament ensure one third of the total seats for women in all elected offices in all rural and urban local bodies.
3. **The National Plan of Action for the Girl child (AD1991-2000):** The Action Plan is to ensure survival protection and development of girl child with the ultimate objective of building up a future for the girl child.
4. **National Policy for Empowerment of Women:** The development of women and child development in the Ministry of Human Resources Development has prepared a National Policy for empowerment of women in the year 2001. The goal of this policy is to bring about the advance.

4.3.4 Measures for Promotion of Women's Education.

I. Creating proper social attitude in the Rural and Backward Areas for the Education of Girls.

- 1) To study the problems relating to women's education and get detailed

scientific data, a thorough research should be taken up by the institutes of Education.

- 2) Separate Schools for girls at the middle and high school stages should be established where needed.
- 3) School mothers in co-education primary schools should be appointed.
- 4) Crèches and nursery classes wherever possible should be opened.
- 5) Public opinion in favour of girls' education should be created.

II. Providing adequate Educational facilities:

- 1) Hostels for girls in the middle and high school stages.
- 2) Maintenance stipends to girls residing in hostels for meeting their board and lodging expenses.
- 3) Subsidised transport facilities, wherever necessary and possible.
- 4) All priority to be given to the construction of suitable buildings for girls schools
- 5) Free education for girls.

III. Removing Economic Backwardness of the rural and Backward Areas.

- i) Free uniforms and free books to the needy and deserving children should be provided.
- ii) Attendance scholarships which serve as a compensation to the parents should be given.
- iii) Mid-day meals should be made available free of charge.

IV. Conservative Nature of Parents and Coeducation:

Parents in rural areas and backward communities tend not to send the girls to coeducational schools. Their apprehensions have to be removed with a thought-out plan of educating them in this regard.

V. Provisions of suitable Curriculum:

Suggestions made by **Smt. Hans Mehta Committee (1962)** :

- 1) No differentiation should be made in the curriculum for boys and girls at the primary and middle stages of education.
- 2) Steps should be taken to improve the instruction of home economics.
- 3) Steps should be taken to improve the teaching of music and fine arts.
- 4) Universities should review periodically the provision they have made for the courses designed to meet special needs of girls.

4.3.5. Women Education as per Education Commission (1964-66)

The education of women should be regarded, as a major programme in education for some years. The existing gap between the education of men and women should be bridged. Special schemes must be prepared for this purpose and the funds required for them should be provided as a priority basis.

At the Primary stage: The education of girls requires special attention in fulfilling the constitutional directive. More and more ancillary services should be provided. Special measures should be taken to check the undesirable growth of stagnation and wastage among girls.

At the secondary stage: Efforts should be made to accelerate the expansion of girls' education so that the proportion of girls to boys reaches 1:2 at the lower secondary stage and 1:3 at the higher secondary stage in 20 years. Emphasis should be placed on establishing separate schools for girls, provision of hostels and part time and vocational courses.

At the university stage: The present population of women students and men students (1:4) should be increased to about 1:3 to meet the requirement of women in different fields. At the under graduate level separate colleges for women may be established if there is local demand. Courses in home science, nursing and social work need to be developed as these have attraction for a large proportion of girls. Research units should be set-up in one or two, universities to deal specially with women's education.

4.3.6. Different Committees and Commissions on Women Education.

1. The university Education Commission (1948-49)
2. Smt. Durgabai Deshmukh Commission (1959)
3. Smt. Hansa Mehta Committee (1962)
4. M. Bhaktvatsalam Committee to look into the causes of Public support particularly in Rural Areas for girls Education and to enlist public cooperation.
5. Education Commission (1964-66)
6. Resolution on the National Policy on Education (1968)
7. Report of the committee on the status of women in India (1974)
8. Challenge of Education 1985
9. National Policy on Education 1986
10. Programme of Action 1986

Some of the various programmes stated by government of India for educating women are following:

4,3,7. Kasturba Gandhi Balika Vidyalaya (KGBV)

- * It is a scheme launched in July 2004, for setting up residential schools at upper primary level for girls beginning predominantly to the SC, ST, OBC and minority communities.
- * The scheme is being implemented in educational backward blocks of the country where the female rural literacy is below the national average and gender gap in literacy is above the national average.
- * The scheme provides for a minimum reservation of 75% of the seats for girls belonging to SC, ST, OBC or minority communities and priority for the remaining 25% is accorded to girls from families below poverty line (www.mhrd.gov.in)

Incentives to Girls for Secondary Education

To promote enrolment of girl child in the age group of 14-18 at secondary stage especially those who passed class VIII and to encourage the secondary education of such girls, the centrally sponsored scheme, National Scheme of incentives to girls for secondary education was launched in May, 2008.

This scheme covers:

- * All SC/ST girls who pass VIII
- * Girls who pass VIII examination from KGBV (irrespective of whether they belong to SC or ST) and enrol for Class IX in state/ Ut Government added or

local body schools in the academic year 2008-09 onward.

- * Girls should be below 16 years of age (as on 31st March) as joining class-IX
- * Married Girls, studying in private un-aided schools and enrolled in schools run by central Government are excluded.
- * A sum of Rs. 3,000/- is deposited in the name of eligible girls as fixed deposit. The girls are entitled to withdraw the sum along with interest there on reaching 18 years of age on passing 10th class examination (www.mhrd.govt.in)

4.3.8. Mahila Samakhya Programme

The National Policy on Education (1986) recognized that the empowerment of women is possibly the most critical pre-condition for the participation of girls and women in the educational process. The Mahila Samkhya Programme was launched in 1988 to pursue the

objectives of the **NPE (1986)**. It recognized that education can be an effective tool for women's empowerment. The parameters of which are

1. Enhancing self esteem and self confidence of women.
2. Building a positive image of women by recognizing their contribution to the society, policy and the economy.
3. Developing ability to think critically
4. Fostering decision making and action through collective process.
5. Enabling women to make informed choices in areas like education, employment and health. (Especially Productive health)
6. Ensuring equal participation in developmental process.

7. Providing information, knowledge and skill for economic independence.
8. Enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas (www.mhrd.govt.in)

4.3.9. Scheme for education of girls and women of Ministry of Human Resource Development (MHRD)

1. **The Sarva Shiksha Abhiyan (SSA)** It serves as an umbrella scheme for schemes directly or indirectly beneficial to girl child, the National Programme for the Education of Girls at an Elementary Level (NPEGEL) and the Early Childhood Care and Education (ECCE) programme. The Education Guarantee Scheme under SSA also aims to provide vocational and non-formal education to out-of-school children, in which girls are insignificant member. It was launched in accordance to the 86th Constitutional Amendment for Universal Elementary Education (UEE) towards the end of the 9th Five Year Plan in 2001.

It was intended to ensure that all children were enrolled into the schooling system by 2003. The SSA also an attempt to bridge gender and social disparities at the primary level by 2007 and at the elementary level by 2010.

2. **Education Guarantee Scheme (EGS) or Schemes for Alternative and Innovative Education** The EGS/AIE were launched under the SSA as successor to the non-formal education scheme launched in 1979 and revised in 1987.

These targets not only out of school children, but also hardest-to-reach children i.e. out of school girls, adolescent girl, school dropouts' children from habitation with no schools and working children.

3. **Kasturba Gandhi Balika Vidyalaya (KGBV)** It was launched on July, 2004, KGBV set-up residential schools at the upper primary region primarily for girls from SC, ST and OBC families as well as minorities communities. The scheme is being implemented in educationally backward blocks, where the female rural literacy is below the national average. 75% of the seats in KGBVS are reserved for SCs, STs, OBCs and minorities. The remaining 25% of the vacancies is filled with girls of BPL families.

4. National Programme for Education of Girls at an Elementary Level (NPEGEL) It was started in September, 2003, as an integral component of Sarva Shiksha Abhiyan. It sought to distribute free textbooks for girls till class VIII, conduct separate toilets for girls and Conduct Bridge camps for older out of school girls. The NPEGEL aimed at ensuring that 50% of the newly recruited teachers were female and the learning material would be gender sensitive.

4.4.1 Education of the Rural Population

Model School Scheme

The model school scheme was launched in November 2008. The scheme aims to provide quality education to talented rural children through setting up of 6000 model school as benchmark of excellence at block level at the rate of one school per block.

The scheme has the following objectives. :

- 1) To have at least one good quality senior secondary school in every block.
- 2) To have a pace setting role
- 3) To tryout innovative curriculum and pedagogy.
- 4) To be a model in infrastructure, curriculum evaluation and school governance.

The scheme has to models of implementation

- i) 3500 school are to be setup in as many educationally backwards blocks (EBBS) through state/UT Government and
- ii) The remaining 2500 schools are to be set up under public-private partnership (PPP) mode in blocks which are not educationally backward (www.mhrd.gov.in)

4.4.2 Navodaya Vidyalaya

- 1) Navodaya Vidyalaya System is a unique experiment unparalleled in the annals of school education in India and elsewhere. Its significance lies in the selection of talented rural children as the target group and the attempt to provide them with quality education comparable to the best in a residential school system. Such children are found in all sections of the society, and in all areas including the most backward.
- 2) Education would enable students from rural areas to compete with their urban counterparts on an equal footing. The National policy on education (1986) envisaged the setting up of residential schools, to be called **Jawaharlal Navodaya Vidyalayas** that would bring out the best of rural talent.

Reservation for Rural SC,ST and Girls students.

In **Jawahar Navodaya Vidyalaya**, admission will be given primarily for children from rural areas, with provision of 75% seats of rural children. Seats are reserved for children from the SC and ST communities in proportion to their population in district but not less than the national average. 1/3 of the seats are for girl students. 3% of the seats are for disabled children (www.navodaya.nic.in).

FACTORS INFLUENCING SOCIAL ORGANIZATION

The factors of social organization are as below:

☐ **Individual motives:** Individual motives are potent factors which influence a social organization a lot. The individuals join an organization only when they can derive benefits from it. The motive may be in the form of social and economic recognition, meeting or getting connected to men of letters or men of prestige.

☐ **Identifying oneself with an organization:** Identifying oneself with an organization is a great factor that influences social organization. People belonging to an organization always have some common motives through which they can identify themselves with the organization. There are various reasons for the individuals' identifying with the organizations. Some of the reasons are like—(i) most of the needs of individual are satisfied

by the organization; (ii) the goals and objectives of the members are the same; (iii) the organization holds greater position than individual; (iv) competition among members is very less; and (v) interaction takes place in a large scale in the organization.

MEANING AND DEFINITION OF FOLKWAYS:

The concept of folkways is associated with the name of **William Sumner** who made one of the clarifying analyses of culture and its implications. In his sociological classic *Folkways*, he has made a notable contribution to the understanding of individual behaviour. **Sumner** conceived of culture in terms of folkways and mores and used the terms “folkways” in a very comprehensive sense. According to him, they are like products of natural forces which men unconsciously set in operation or they are like the instinctive ways of animals which are developed out of experience which reach a final form of maximum adaptation to an interest which are handed down by tradition and admit of no exception or variation yet change to meet new conditions still within the same limited methods and without rational reflection or purpose. From this it results that all the life of human beings in all ages and stages of culture is primarily controlled by a vast mass of folkways handed down from the earliest existence of the race having the nature of the ways of other animals, only the top-most layers of which are subject to change and control and have been somewhat modified by human philosophy, ethics and religion or by other acts of intelligent reflection.

Folkways are recognized ways of behaviour in a society which arise automatically within a group to meet the problems of social living. Social life is full of problems and man seems to have tried every possible way of dealing with such problems. Different societies have found different workable patterns. A group through trial and error, sheer accident or some unknown influence may arrive at one of the possibilities, repeats it and accepts it as the normal way of behaviour. It is passed on the succeeding generations and becomes one of the ways of the group of the folk, hence a folkway. According to Sumner, men inherited from their beast ancestor’s psycho-physical traits, instincts and dexterities or at least predispositions which give them aid in solving the problem of food supply, sex, commerce and vanity. The result is mass phenomena: currents of similarity, concurrence and mutual contribution and these produce folkways.

DEFINITIONS OF FOLKWAYS

1. According to **Maclver**, “The folkways then are recognized or accepted ways of behaving in society. They include conventions, forms of etiquette, and the myriad modes of behavior men have evolved and continue to evolve with which to go about the business of social living”.
2. According to **Gillin and Gillin**, “Folkways are behavior patterns of everyday life which generally arise unconsciously in a group”.

3. **A.W. Green** says, “Those ways of acting that are common to society or a group and that are handed down from one generation to the next are known as folkways”.

CHARACTERISTICS OF FOLKWAYS:

The following are the most common characteristics of folkways—

☒ **Spontaneous Origin:** Folkways arise spontaneously. They are not deliberately planned or designed. They are developed out of experience. They are unplanned and uncharted.

☒ **Approved behavior:** Folkways are the recognized ways of behaviour. The group accords recognition to certain ways while rejecting others. Only such ways of behaviour are folkways as have been approved by the group to which they relate.

☒ **Distinctiveness:** There are numerous folkways in different societies. The folkways become related to a particular group.

There is considerable variation in the folkways between groups.

☒ **Hereditary:** Folkways are passed on from one generation to another. An individual receives folkways from his ancestors.

MEANING AND DEFINITION OF MORES:

The term “mores” is derived from the Latin word ‘mos’ which stands for customs and just as customs cannot be violated by any individual so mores also cannot be violated without incurring severe punishment. The mores relate to the fundamental needs of society more directly than do the folkways. They express the group sense of what is fitting, right and conducive to social welfare. Sumner has written the Latin word mores seems to be on the whole more practically convenient and available than any other for our purpose as a name for the folkways with the connotations of right and truth in respect to welfare embodied in them. **Sumner** applied the term ‘mores’ to those folkways which are considered by the group to be of great significance and, therefore, rather indispensable to its welfare.

DEFINITIONS OF MORES:

Sumner says, “I mean by mores the popular usages and traditions when they include a judgment that they are conducive to social welfare and when they exert coercion on the individual to conform to them although they are not coordinated by any authority”.

In the words of **Gillin** and **Gillin**, “Mores are those customs and group routines which are thought by members of the society to be necessary for the group’s continued existence”.

Maclver opines, “When the folkways have added to them conceptions of group welfare, standards of right and wrong, they are converted into mores”.

CHARACTERISTICS OF MORES

Mores are not deliberately invented or thought of or worked out by some people in the society. They emerge gradually out of the customary practices of the people, largely without conscious choice or intention. In the long run, the origin of such group ways or customary practices is forgotten and the conviction arises that they are useful and necessary to the

welfare of the group and contrary ways of acting are inimical to the welfare.

Like folkways, mores are also learned either consciously or unconsciously. They are taught to the young as a set of sacred things or verse (mantra). They are nearly synonymous with morals.

Wherever the mores are firmly established, obedience is automatic. Violations of mores inspire intense reactions, and some type of punishment inevitably follows.

The punishment may involve expulsion from the group, harsh imprisonment, or in some cases even death. In Hindus, marriage within one's caste (endogamy) is a rule. It has become a 'mos' for the people (Hindus) of India. Any person who transgresses this rule and contracts inter-caste marriage is either expelled from the caste or fined heavily. Among the Kashmiri (particularly Qureshi community) people also there is a tradition of inter caste/community marriages, if anyone is violating that (mores) they can be suspended from their community or can be given strong punishment.

DIFFERENCES BETWEEN FOLKWAYS AND MORES

Folkways and mores can be distinguished in the following manner:-

- ☐ Mores are relatively wider and more general in character than the folkways.
 - ☐ Mores imply a value judgement about the folkways.
 - ☐ Out of the mores comes our profound conviction of right and wrong and not out of the folkways.
 - ☐ An individual may disobey the ordinary folkways without incurring any severe punishment. But violation of the mores brings him strong disapproval and severe punishment.
 - ☐ Mores are more compulsive, regulative and rigid than the folkways.
- Hence, mores are more effective and influential in moulding our character and restricting our tendencies.
- ☐ As **Sumner** has suggested when the folkways take on a philosophy of right living and a life policy of welfare, folkways become mores. Hence, the mores always contain a welfare element in them.
 - ☐ Folkways are less deeply rooted in society and change more rapidly. On the other hand, mores are deeply rooted in society and change less frequently. Folkways may change with one's social status and occupational position. But mores do not change in that manner for they are permanent standards of right conduct.

From the above description, we may feel that the line dividing the folkways from mores is clear and definite. But it is not so always. Differentiating one from the other becomes extremely difficult especially in the marginal cases. For example, drinking liquor is regarded by some as simply bad and must be avoided. But some others may condemn it as a highly immoral practice.

As Sumner has remarked our conceptions of right and wrong, proper and improper are

mostly determined by the folkways and mores. They can make anything right and anything wrong. Of the two, mores are more dominant than the folkways. Even the laws are often called the 'codified mores'.

EDUCATIONAL IMPLICATIONS OF FOLKWAYS AND MORES

Folkways and mores have their own educational implications. Folkways and mores are the basis of culture which is an essential and potent force of educational society. They give us better understanding about a particular culture. They are regulative and exert pressure upon the individual and the group to conform to the norms. They are most powerful and control the behaviour of individuals in society even more than the state action. Folkways are as indispensable to social life as language, and they serve much the same purpose. Mores determine much of our individual behaviour. Mores always bring direct pressure on our behaviour. They mould our character and restrain our tendencies. They act as powerful instruments of social control. Mores are indoctrinated into the personalities of the individuals from the beginning and hence they help them to exercise constraints over their own behaviour. Mores identify the individual with the group. Mores are the means by which the individual gains identification with his fellows. As a result of that, he maintains social relations with others that are clearly essential for satisfactory living. Mores are the guardians of social solidarity. Mores bring the people together and weld them into one strong cohesive group. Those who share common mores also share many other patterns of behaviour. Every group or society has its own mores. There are mores for each sex, for all ages, for all classes, for all groups from the family to the nation. The mores of each of these groups help to maintain the solidarity of the group. With the evolution of society, the mores have become more 'specialized'. Their Control on the civilized and the advanced people is also diminishing. Hence, they are supplemented with laws and legislations.

EDUCATIONAL INSTITUTION

Educational Institution is a social institution through which a society's children are taught basic academic knowledge, learning skills, and cultural norms. Educational institution is responsible for the systematic transmission of knowledge, skills and cultural values within a formally organized structure. It is one of the most influential institutions in contemporary societies. Every nation in the world is equipped with some form of education system, though those systems vary greatly.

DEFINITION OF INSTITUTION:

According to **John J. Macionis**, "It is the social institution through which society provides its members with knowledge, including basic facts, job skills, and cultural norms and values".

TYPES OF EDUCATION

FORMAL EDUCATION

- Planned with a particular end in view.
- Limited to a specific period.
- Well-defined and systematic curriculum.
- Given by specially qualified teachers or experienced person.
- Includes activities outside the classroom.
- Observes strict discipline.

IN FORMAL EDUCATION:

- Incidental and spontaneous
- Not-pre-planned.
- Not imparted by any specialized agency.
- No prescribed time-table or curriculum.
- May be negative also.

NON-FORMAL EDUCATION:

- Flexible courses as per the capabilities of the individuals are offered.
- No schedule is to be followed, and exams are not a necessity.
- Helps in developing specialized skills in an individual.
- Diploma, degree, awards etc. are not a necessity.
- Lack of seriousness as the individual has more independence.
- Lack in regularity and schedule.
- No exams and certifications can undermine its credibility.

FUNCTIONS OF EDUCATIONAL INSTITUTION

Socialization: Technologically simple societies look to families to teach skills and values and thus to transmit the way of life from one generation to the next. As societies gain more complex technology, the school became the first formal agency which exposes the child to the rules of the large society. In primary school, children learn language and basic mathematical skills. In addition, all educational institutions teaches cultural values and norms. Here the child learns to recognize and obey rules, learnt and behave in group settings, sit quietly and listen to teachers, participate in social events, and accept responsibilities.

Education itself is a process of socialization. Schooling enables children to internalize the social rules that contribute to the functioning of society. This is not only done by teaching “bookish knowledge,” but also teaching the society’s culture, including moral values, ethics, politics, religious beliefs, habits, and norms (a sense of self-discipline).

Cultural Transmission: The system of education transmits our cultural values to the next generation. During education, the teacher while teaching learns the socio-cultural norms himself. While teaching he/she adds his/her own experiences in the knowledge what he received from his parents and teachers.

Social Control. Schools are responsible for teaching values such as discipline, respect, obedience, punctuality, and determination. Schools teach conformity by encouraging young people to be good students, hard-working future workers, and law-abiding citizens.

Cultural Innovation: Educational institutions create and transmit cultural values. The teacher does not transmit the same knowledge without change. By adding his experience he makes knowledge up-to-date and according to the requirements of society. The teacher educates the new generation thus brings social change. Center of higher education bring change in our lives through the research conducted by the scholars.

Social Integration: Educational institution molds a diverse population into a unified society. It creates social organization in the society by harmonizing the attitudes, ideas, habits, customs, emotions and sentiments of the people. Especially important in nations with social diversity.

Patriotism: Patriotism develops through education in the young generation. The children recognize themselves and their duties towards nation.

Social Placement: Educational institutions identify and develop talent in students. Children achieve their status according to merit. Educational institution enhances meritocracy by rewarding ability and effort regardless of social background and provides a path to upward social mobility.

Future Occupation: Education directs towards selection of future occupation. It also provides occupational training, and teaches the skills needed to perform roles in increasingly specialized occupations.

Custodial Care: Child care for the growing number of one-parent and two-career families. Children in their early age are the participating members of 'play group', 'nursery', or 'day care center'.

MEANING OF VALUES:

A value is a shared idea about how something is ranked in terms of desirability, worth or goodness. Generally, value has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. But sociologists use this term in a more precise sense to mean "the generalized end which has the connotations of rightness, goodness or inherent desirability".

These ends are regarded legitimate and binding by society. They define what is important worthwhile and worth striving for. Sometimes, values have been interpreted to mean "such standards by means of which the ends of action are selected". Thus, values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and

improper in a culture.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friendliness. These are generalized ends consciously pursued by or held up to individuals as being worthwhile in them. It is not easy to clarify the fundamental values of a given society because of their sheer breadth.

DEFINITION OF VALUES:

1. According to **M. Haralambos** (2000), "A value is a belief that something is good and desirable".
2. According to **R.K. Mukherjee**, "Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations".
3. According to **Zaleznik** and **David**, "Values are the ideas in the mind of men compared to norms in that they specify how people should behave. Values also attach degrees of goodness to activities and relationships".
4. According to **I. J. Lehner** and **N.J. Kube**, "Values are an integral part of the personal philosophy of life by which we generally mean the system of values by which we live. The philosophy of life includes our aims, ideals, and manner of thinking and the principles by which we guide our behavior".
5. According to **T. W. Hippi**, "Values are conscious or unconscious motivators and justifiers of the actions and judgment".
6. **G.R. Leslie, R.F. Larson, H.L. Gorman** says, "Values are group conceptions of the relative desirability of things".
7. According to **H.M. Johnson**, "Values are general standards and may be regarded as higher order norms".
8. **Young and Mack** write, "Values are assumption, largely unconscious, of what is right and important".
9. **Michael Haralambos** says "A value is a belief that something is good and worthwhile. It defines what is worth having and worth striving".
10. According to **Peter Worsley**, "Values are general conceptions of "the good", ideas about the kind of ends that people should pursue throughout their lives and throughout the many different activities in which they engage".
11. The **Dictionary of Education** (1959) defines values "as the things in which people are interested-things they want to desire to be or become; feel as obligatory, worship or enjoy".
12. **Kane** (1962) States "Values are the ideals, beliefs or norms which a society or the large majority of a society's members holds".

TYPES OF VALUES:

Values can be classified into two broad categories:

(1) Individual values:

These are the values which are related with the development of human personality or individual norms of recognition and protection of the human personality such as honesty, loyalty, veracity and honour.

(2) Collective values:

Collective values are very much concerned with the relation in social situation. By maintaining collective values, it is making strong relationship among the members of the society. Values connected with the solidarity of the community or collective norms of equality, justice, solidarity and sociableness are known as collective values.

Values can also be categorized from the point of view their hierarchical arrangement:

(1) Intrinsic values:

These are the values which are related with goals of life. They are sometimes known as ultimate and transcendent values. They determine the schemata of human rights and duties and of human virtues. In the hierarchy of values, they occupy the highest place and superior to all other values of life.

(2) Instrumental values:

These values come after the intrinsic values in the scheme of gradation of values. These values are means to achieve goals (intrinsic values) of life. They are also known as incidental or proximate values.

SOURCES OF VALUES:

Sources of value are a comprehensive guide to financial decision-making suitable for beginners as well as experienced practitioners.

It treats financial decision-making as both an art and a science and proposes a comprehensive approach through which companies can maximize their value.

Generally, no values tend to be relatively stable and enduring.

A significant portion of the values we hold is established in our early years from parents, teachers, friends, and others. There are so many sources from which we can acquire different values.

Sources of values are;

- **Family:** Family is a great source of values. A child learns his first value from his family.
- **Friends & peers:** Friends and peers play a vital role in achieving values.
- **Community or society:** As a part of society, a person learns values from society or different groups of society.
- **School:** As a learner, school and teachers also play a very important role in introducing values.

- **Media:** Media such as – Print media, Electronic media also play the role of increasing values in the mind of people.
- **Relatives:** Relative also helps to create values in the minds of people.
- **Organization:** Different organizations and institutions also play a vital role in creating value.
- **Religion.** Religion is another important source of values. Religion only teaches people that what is honesty, morality, spiritualism etc. which can maintain values in the society. Religion controls the behavior of the individual.
- **History.** History is foremost sources of values. History is the study of the past – specifically the people, societies, events and problems of the past – as well as our attempts to understand them. It is a pursuit common to all human societies. History is also preserving the values of the society.
- **Books.** A book is a medium for recording [information](#) in the form of [writing](#) or [images](#), typically composed of many [pages](#). It is also one the most important sources of values which preserve values in the form of printing or manuscript.
- **Others.** Some unwritten form of values which prevalent in the society from generation to generation. These are the important part of our culture. For example etiquette, common beliefs, greetings etc.

The main functions of values are as follows:

1. Values play an important role in the integration and fulfillment of man’s basic impulses and desires in a stable and consistent manner appropriate for his living.
2. They are generic experiences in social action made up of both individual and social responses and attitudes.
3. They build up societies, integrate social relations.
4. They mould the ideal dimensions of personality and range and depth of culture.
5. They influence people’s behaviour and serve as criteria for evaluating the actions of others.
6. They have a great role to play in the conduct of social life.
7. They help in creating norms to guide day-to-day behavior.
8. Values provide goals or ends for the members to aim for.
9. Values provide for stabilities and uniformities in group interaction. They hold the society together because they are shared in common. Some sociologists argue that shared values form the basis for social unity. Since they share the same values with others, the members of society are likely to see others as “people like themselves”. They will therefore, have a sense of belonging to a social group. They will feel a part of the wider society.
10. Values bring legitimacy to the rules that govern specific activities. The rule are accepted as rules and followed mainly because they embody the values that most people accept. The

Americans for example, believe that the capitalist organization is the best one because it allows people to seek success in life.

11. Values help to bring about some kind of adjustment between different sets of rules. The people seek the same kinds of ends or goals in different field of their life. Hence, it is possible for them to modify the rules to help the pursuit of this end.

Self Assessment Questions:

Essay Type Question

1. Explain the Education of Scheduled Castes.
2. What are the causes of slow progress?
3. What are the special incentives taken up for women education?
4. Recent facilities taken up for rural population education

Short Answer Questions

1. Mahila Samakhya Programme.
2. Kasturba Gandhi Balika Vidyalala
3. Write 5 nos of committees and commissions on women Education.

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