

**COURSE CODE: C01-PIE-I**

**COURSE TITLE: Perspectives in Education - I**

**COURSE CONTENT**

**Unit-I**

- a) Concepts, Principles and Assumptions of education, critical analysis of education as a discipline or area of study; connecting knowledge across disciplinary boundary.
- b) Prioritizing the aims of education in the context of national values enshrined in the constitution of India

**Unit-II**

- a) Epistemology and Education: Knowledge; methods of acquiring valid knowledge with special reference to logical analysis, positive relativism and constructivism.
- b) Axiological issues in education

**Unit-III**

- a) Sociology of Education: Concept and Theoretical Perspectives (Functionalist, Conflict & Interactionist).
- b) Secondary School Education: Contemporary Challenge: multiple school context
- c) Social Change: Concept and determinants of Social Change, Modernization, Education as an agency of Social Change.

**Unit-IV**

- a) Education as related to social equity and equality of educational opportunities with special reference to socio-economically disadvantaged sections of society based on caste, gender, locale, income disparity and different disabilities.
- b) Social Stratification and Social Mobility; Concepts, Factors affecting; Education in relation to Social stratification and Social Mobility with special reference to Indian Society.

## Unit-I

- a) Concepts, Principles and Assumptions of education, critical analysis of education as a discipline or area of study; connecting knowledge across disciplinary boundary.
- b) Prioritizing the aims of education in the context of national values enshrined in the constitution of India

### A) Concept OF EDUCATION ,

Etymological meaning of word Education –

The word ‘Education’ is derived from the Latin words –

| <b>Latin word</b> | <b>Meaning</b>                         |
|-------------------|--|
| Educare           | - ‘to bring up’<br>‘to nourish’        |
| Educere           | - ‘to lead out’<br>‘to draw out’       |
| Educatum          | - ‘the act of teaching<br>or training’ |

Synonyms of Education

| <b><u>Word</u></b>                | <b>- <u>Meaning</u></b>         |
|-----------------------------------|---------------------------------|
| • Pedagogy                        | - ‘to lead the pupil’           |
| • Shiksha<br>(Root word – ‘shas’) | - ‘to control’<br>‘to instruct’ |
| • Vidya<br>(Root word – ‘vid’)    | - ‘to teach’<br>‘to know’       |

“Education is the manifestation of divine perfection already existing in man.” He further says – “we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet.”

**Vivekananda**

According to Mahatma Gandhi “By education I mean an all round drawing out of the best in child and man-body, mind and spirit.”

**Mahatma Gandhi**

According to Rigveda, Education is that “which makes a man self reliant and selfless.”

**Rigveda**

Redden’s definition has been regarded as the best definition of education. According to him “Education is the deliberate and systematic influence, exerted by the mature person, upon the immature, through instruction, discipline and harmonious development of physical intellectual aesthetic, social and spiritual powers of the human being according to individual and social needs and directed towards the union of education with his creator as the final end.”

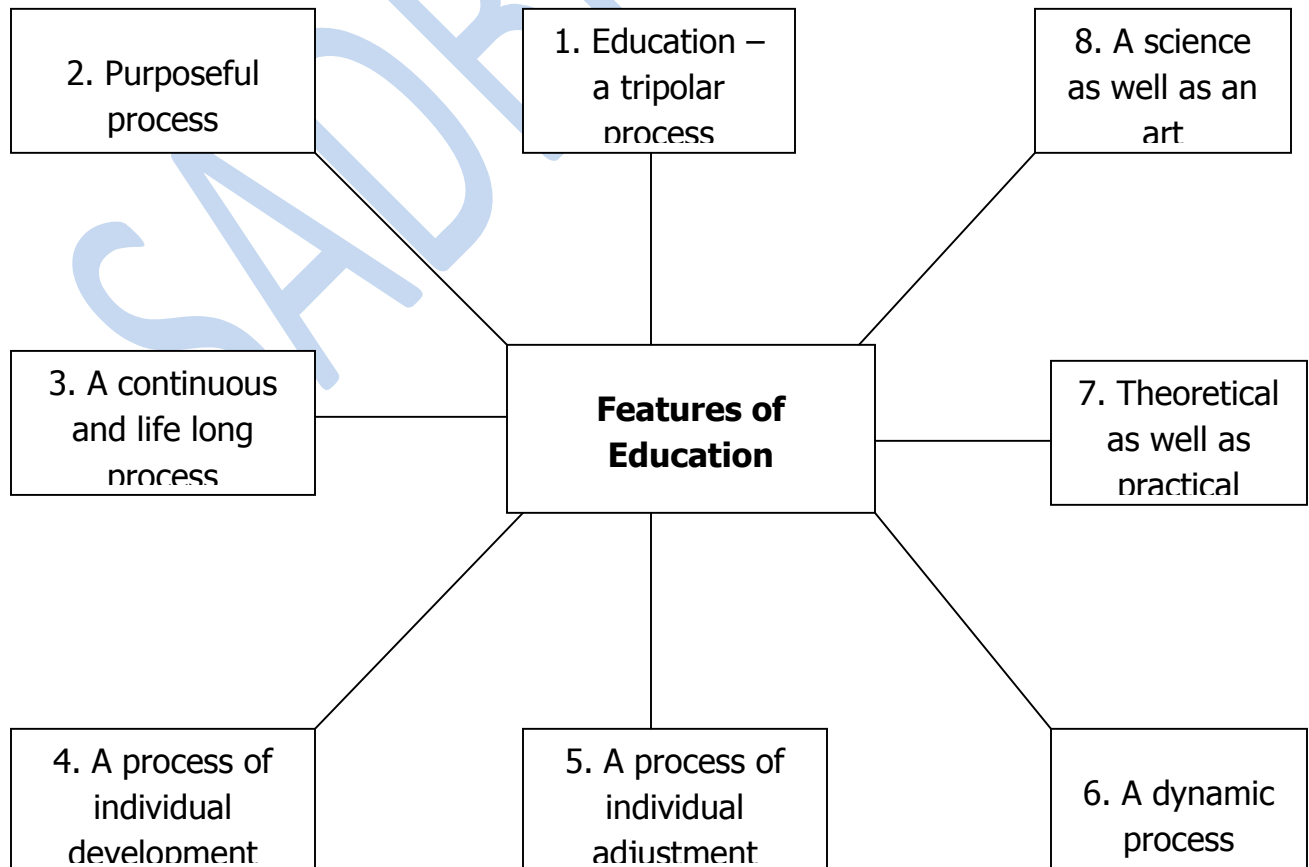
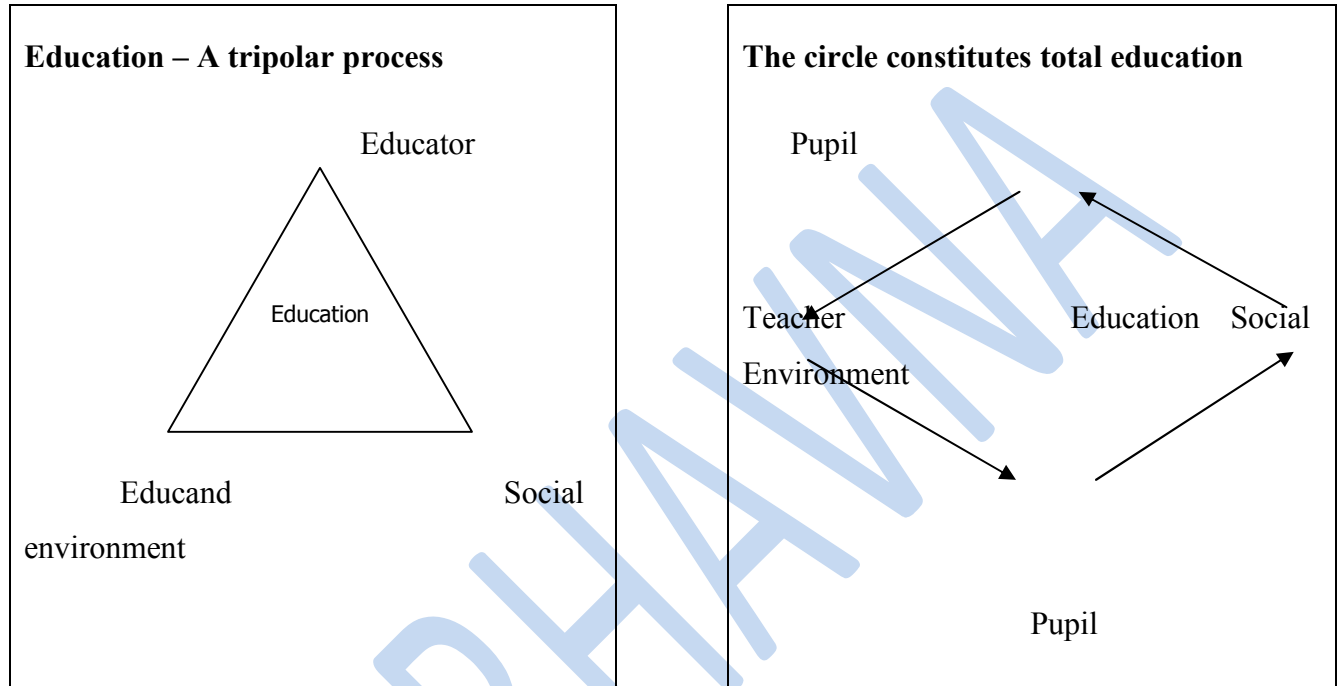
**Redden**

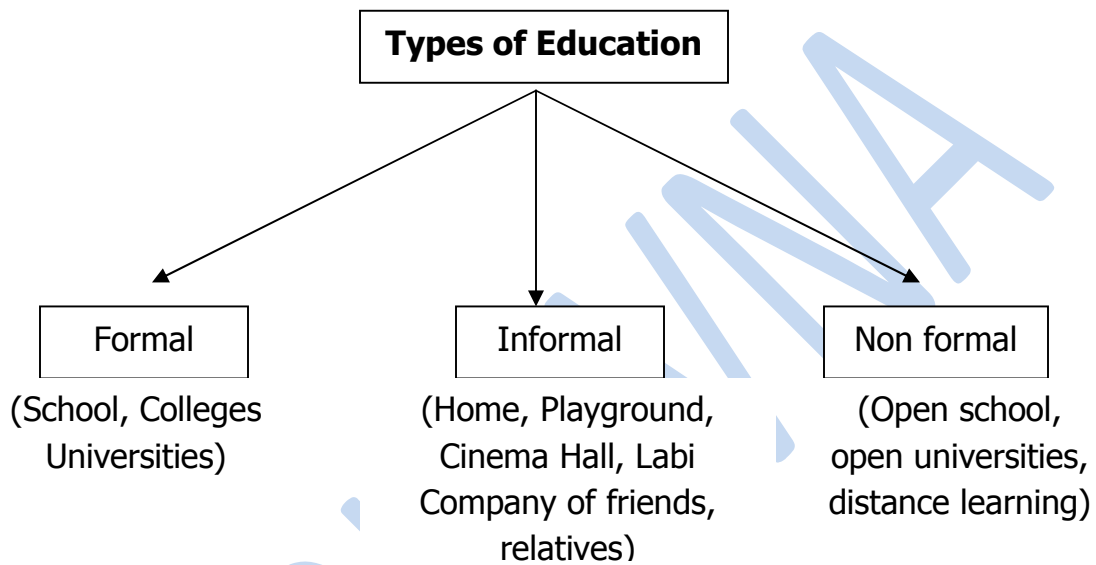
“School is a special environment where a certain quality of life and certain types of activities and occupations are provided with the object of securing child’s development along desirable lines.”

**Dewey**

Plato, the father of modern knowledge realized the need for perfect knowledge for a man to be perfectly good. He says, “Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.”

**Plato**





## UNIT – I

### CONCEPT AND TYPES OF EDUCATION

#### 1.2 CONCEPT OF EDUCATION

Education is a life long process. It is never ending. It starts with the birth of an individual and then it goes on till the last day of the individual. Education makes an individual a real human being. It is an essential human virtue. Man becomes man through education.

#### Two perspectives of Education

In general, Education has two perspectives:

- (i) The students goes to the school for the purpose of receiving education.

(ii) Education is a pedagogical science studied by the students of teacher education.

### Let us understand the word 'Education' etymologically

**First view:** The word 'education' is derived from the Latin word 'educare' which means 'to bring up' or 'to nourish'.

**Second view:** The word 'education' is derived from the Latin word 'educere' which means 'to lead out' or 'to draw out'.

In the process of education, efforts is 'to draw out' rather than 'to put in'.

**Third view:** Third view is that the word 'education' comes from the Latin word 'Educatum' which means 'the act of teaching or training'.

| Latin word | Meaning                           |
|------------|-----------------------------------|
| Educare    | 'to bring up'<br>'to nourish'     |
| Educere    | 'to lead out'<br>'to draw out'    |
| Educatum   | 'the act of teaching or training' |

### 1.3 SYNONYMS OF EDUCATION

1. **Pedagogy:** Sometimes the word 'Pedagogy' is used for education which means 'to lead the pupil'.

In other words pedagogy is a science of instruction for purpose of learning the pupils.

2. **Shiksha:** Similarly the word 'Shiksha' is used for education.

Root word of Shiksha is 'Shas' (Sanskrit word).

‘Shas’ – which means – ‘to discipline’, ‘to control’, ‘to instruct’, ‘to teach’.

3. **Vidya:** Sometimes the term vidya is used for education. The term ‘Vidya’ is derived from the word ‘vid’ which means ‘to know’.

| <b>Synonyms of education</b> |  |
|------------------------------|--|
| <b>Word</b>                  | <b>Meaning</b>                         |
| Pedagogy                     | ‘to lead the pupil’                    |
| Shiksha                      | ‘to control’, ‘to instruct’, to teach’ |
| Vidya                        | ‘to know’                              |

### **DIFFERENTIAL APPROACH**

In order to understand the meaning of education in a clearer and more definite form education should be distinguished from instruction, training, schooling, literacy, teaching and information.

**Education and Instruction:** Education is more than instruction as it implies acquisition of knowledge and experience as well as the development of skills, habits and attitudes which help a person to lead a full and happy life. It is the complete dev of students personality. In instruction we impart the knowledge of particular subject to the student in systematic planned and logical way. We of course, include this knowledge in education, but we have to look to something else. A person may be well informed but he may not be an educated person.

**Education and Training:** Training is given in a formal way as it implies preparation under supervision and in a certain framework of rules and regulations.

**Education and Schooling:** No doubt schooling is wider term than instruction as it includes academic activities and programmes, other than classroom instruction of

communicated information. Schooling is confined to the period for which a child remains on the rolls of an institution. But education is a life long process. It starts when the child is born, and continues upto the last moment of death.

**Education and Literacy:** Knowledge of reaching and writing is literacy. Literacy is only a part of education. Literacy is itself is not education. A literate wife may be less educated than an illiterate wife and an illiterate wife may be educated Akbar did not know reading and writing but all of us know that he was the most educated person among the Mughals.

**Education and Teaching:** Education is not teaching. Education and teaching are not one and the same thing. In teaching, we impart knowledge of a particular subject to the students. We of course, include this knowledge in education, but education cannot be confined to teaching only.

**Education and Information:** Education is a not a mere collection of information. Information may be helpful in the course of education, but it can never take the place of education. Education cannot be equated with instruction, training, schooling, literacy, teaching and information. It is planned as well as unplanned, organized as well as unorganized, formal as well as informal. Instruction, training, schooling, literacy, teaching and information are confined to planned, organized and formal enterprises.

### **Check your Progress-1**

- Q.1. Explain the literal meaning of education?
- Q.2. Write short notes on –
- (a) Education and instruction
  - (b) Education and information

## **INDIAN CONCEPT OF EDUCATION**



Indian education in its wider perspective is more inclined towards spiritual development, gaining knowledge and disciplining the mind. We have to adjudge these views in their developing phase in order to establish a consensus among various opinions.

**Rigveda:** According to Rigveda, education is that “which makes a man self reliant and selfless.”

**Upnishads:** According to Upnishads, “Education is that whose end product is salvation.”

**Yajnavalka’s view:** “Education is that which makes a man of good character and useful for the world.”

**Panini’s view:** The famous Indian Grammarian Panini says, “Human education means the training which one gets from nature.”

**Vivekananda’s view:** Vivekananda remarks – “Education is the manifestation of divine perfection already existing in man.” He further says – “we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one’s own feet.”

**Shankracharya’s view:** Indian philosopher Shankracharya says, “Education is realization of the self.”

**Gandhi’s view:** According to Mahatma Gandhi “By education I mean an all round drawing out of the best in child and man-body, mind and spirit.”

### **University Education Commission Report**

In the words of University Education Commission Report, “Education according to the Indian traditions, is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, divitiyam janma.”

**Aurobindo’s view:** In the words of Aurobindo Ghosh, education is “helping the growing soul to draw out that is in itself.”

**Vedantic view:** According to vedantic point of view, the essence of man is spirituality.  
“We need an education that quickens, that vivifies that kindles the urge of spirituality inherent in every mind.”

SADBHAVNA

## WESTERN CONCEPT OF EDUCATION

Modern progressive education owes much to the west. The view of some of the thinkers are briefed below:

**Socrates view:** Socrates was the father of philosophy. For him, education is self-reverence, self knowledge, self control. His views on education are based on the fundamental principle, that is, “knowledge is virtue”.

**Plato’s view:** Plato, the father of modern knowledge realized the need for perfect knowledge for a man to be perfectly good. He says, “Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.”

**Comenius’s view:** “All who are born as human beings need education because they are destined to be real men, not wild beasts, dull animals, and clumps of wood.”

**Pestalozzi’s view:** Pestalozzi speaks of education as “Natural, harmonious and progressive development of man’s innate powers.”

**T.P. Nunn’s view:** T.P. Nunn, another famous English educationist says – “Education is the complete development of individuality so that he makes an original contribution to human life according to the best of his capacity.”

**Dewey’s view:** John Dewey a famous American educationist remarks “Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities.”

**Herbart’s view:** Herbart opinion – “Education is the development of good moral character.”

**Horne’s view:** According to H.M. Horne, “Education should be thought of as the process of man’s reciprocal adjustment to nature, to his fellows and to the ultimate nature of the cosmos.”

**Raymont's view:** According to Raymont, "Education is a process of development from infancy to maturity, the process by which he adopts himself gradually in various ways of his physical, social and spiritual environment."

**Redden's view:** Redden's definition has been regarded as the best definition of education. According to him "Education is the deliberate and systematic influence, exerted by the mature person, upon the immature, through instruction, discipline and harmonious development of physical intellectual aesthetic, social and spiritual powers of the human being according to individual and social needs and directed towards the union of educand with his creator as the final end."

#### **Analysis of definition:**

According to above definitions, education is the complete development of an individual including physical, moral, spiritual, social, intellectual development. It prepares the individual for social living. It is a process of development from infancy to maturity.

#### **NARROWER CONCEPT OF EDUCATION**

In the narrow sense education is confined to schooling and university instruction. Education starts when the child enters in educational institution and ends when he completes his studies or learns the educational institution.

#### **BROADER CONCEPT OF EDUCATION**

In the broader sense, education begins at birth and continues throughout life. In other words, it is the process of development from infancy to maturity, from womb to grave. Education includes experiences gained through a number of agencies like home, school, church, club, cinema, press, friends, playground, workshop, travel, physical environment, social environment etc.

Thus, in the wider sense education is life and life is education. It is really life that educates.

#### **CONCLUSION REGARDING CONCEPT OF EDUCATION**

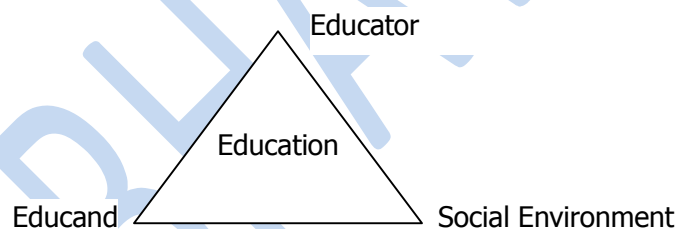
Harmonious development we mean all round development including physical, intellectual, aesthetic, moral, social and spiritual development should take place in a balanced way.

So, education is a designed process to promote the harmonious development of person capable of exercising such responsibilities in the society as his powers allow and directed towards the merger of the individual self with his universal self as the final end.

### **SALIENT FEATURES OF EDUCATION**

Some of the salient features of education can be briefly described as follows:-

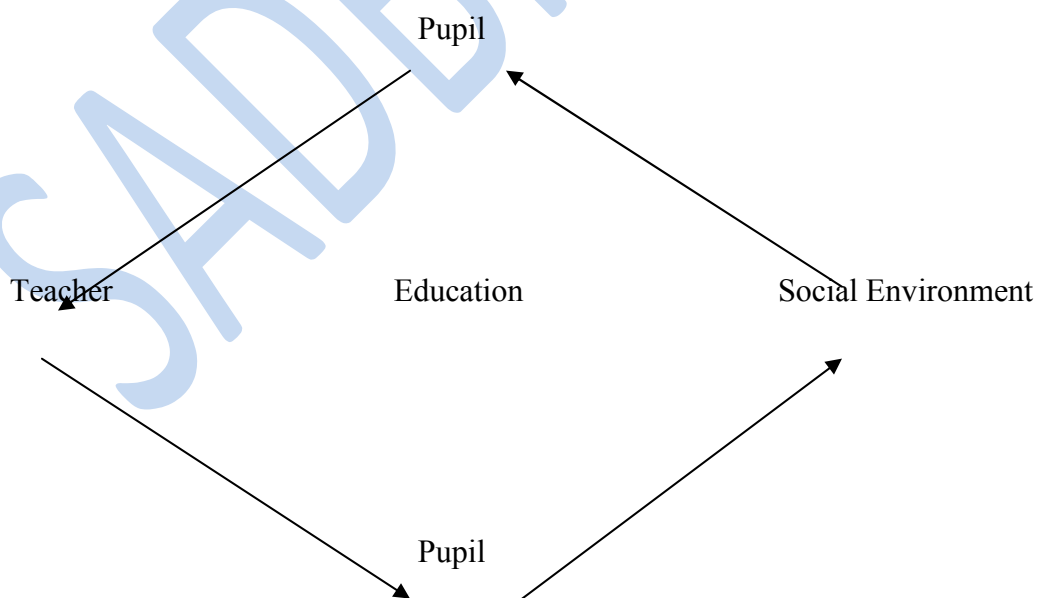
1. **Education a tri-polar process:** Education is a tri-polar process. It involves interaction between the pupil (educand) the teacher (educator) and the social environment (social forces).



2. **Education – a purposeful process:** Education is a purposeful process. Both the pupil and the teacher make efforts for achieving purpose or destination.
3. **Education – a continuous and life long process:** Education is a continuous and life long process. It starts when the child is born and continuous upto the last moment of death.
4. **Education – a process of individual development:** Education is a process of individual development. By individual development we mean physical, intellectual aesthetic, moral, social and spiritual development of individual.
5. **Education – a process of individual adjustment:** Education is a process of individual adjustment. Education helps the individual in making adjustment with his own self with parents, relatives, friends, teachers or members of the society at large.

6. **Education – a dynamic process:** Education is a dynamic and progressive process. It reconstructs a new and better social pattern according to the changing needs of time, place and society.
7. **Education – theoretical as well as practical in nature:** Education is theoretical as well as practical in nature. Theoretical and practical knowledge of education broadens the intellectual horizon of the child, deepens his insight, enhances his efficiency and helps him in solving educational problems.
8. **Education – a science as well as an art:** Education is both a science as well as an art. It is a science because of the following reasons:
  - (i) It undertakes systematic and methodical study of certain facets.
  - (ii) It employs the scientific method of observation and experimentation.
  - (iii) It discovers, establishes and formulates a number of generalization about its curriculum methodology, learning memory, interest etc.

**The circle constitutes total education**

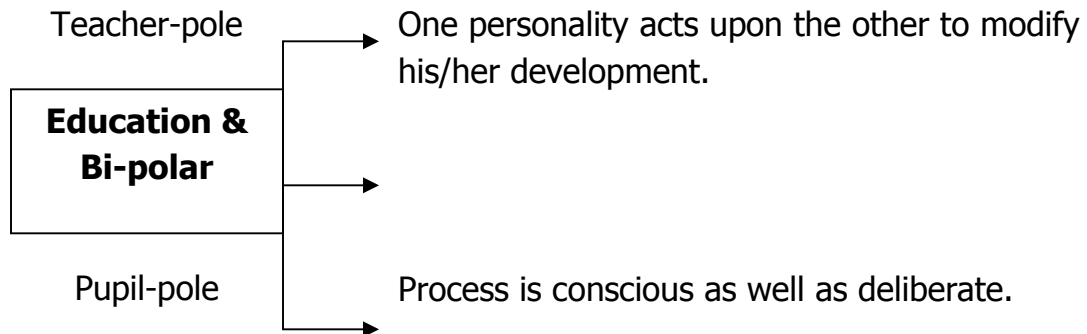


**Tripolar process / three dimensional process**

9. **Education:** Modification of behaviour

10. Education is getting new knowledge and a new reaction.

**Diagram: 'Education as a Bipolar process'**



“Knowledge flowing from the teacher to the pupil connects the two. The instrument is mutual discussion.”

**Bipolar process:** Narrower concept of education.

**Tripolar process:** Broader concept of education.

**Check your Progress-2**

- Q.1. Define education? (According to Indian Philosophers)
- Q.2. Write short notes on narrower and broader concept of education.
- Q.3. What are the salient features of education (explain any five).

**PRINCIPLES OF EDUCATION**

Effective teaching involves acquiring relevant knowledge about students and using that knowledge to inform our course design and classroom teaching.

When we teach, we do not just teach the content, we teach students the content. A variety of student characteristics can affect learning. For example, students' cultural and generational backgrounds influence how they see the world; disciplinary backgrounds lead students to approach problems in different ways; and students' prior knowledge (both accurate and inaccurate aspects) shapes new learning. Although we cannot adequately measure all of these characteristics, gathering the most relevant information as early as possible in course planning and continuing to do so during the semester can (a) inform course design (e.g., decisions about objectives, pacing, examples, format), (b) help explain student difficulties (e.g., identification of common misconceptions), and (c) guide instructional adaptations (e.g., recognition of the need for additional practice).

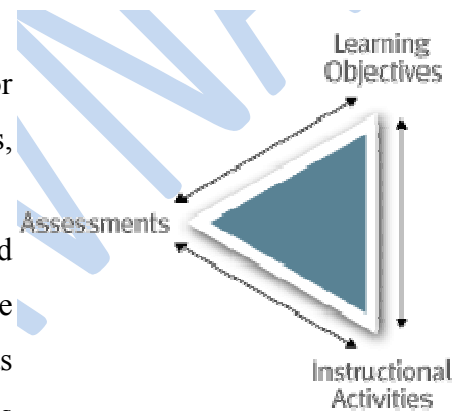
Effective teaching involves aligning the three major components of instruction: learning objectives, assessments, and instructional activities.

Taking the time to do this upfront saves time in the end and leads to a better course. Teaching is more effective and student learning is enhanced when (a) we, as instructors, articulate a clear set of learning objectives

(i.e., the knowledge and skills that we expect students to demonstrate by the end of a course); (b) the instructional activities (e.g., case studies, labs, discussions, readings) support these learning objectives by providing goal-oriented practice; and (c) the assessments (e.g., tests, papers, problem sets, performances) provide opportunities for students to demonstrate and practice the knowledge and skills articulated in the objectives, and for instructors to offer targeted feedback that can guide further learning.

Effective teaching involves articulating explicit expectations regarding learning objectives and policies.

There is amazing variation in what is expected of students across American classrooms and even within a given discipline. For example, what constitutes evidence may differ greatly across courses; what is permissible collaboration in one course could be considered cheating in another. As a result, students' expectations may not match ours. Thus, being clear about our expectations and communicating them explicitly helps students learn more and perform better. Articulating our learning objectives (i.e., the knowledge and skills that we expect





students to demonstrate by the end of a course) gives students a clear target to aim for and enables them to monitor their progress along the way. Similarly, being explicit about course policies (e.g., on class participation, laptop use, and late assignment) in the syllabus and in class allows us to resolve differences early and tends to reduce conflicts and tensions that may arise. Altogether, being explicit leads to a more productive learning environment for all students.

Effective teaching involves prioritizing the knowledge and skills we choose to focus on.

Coverage is the enemy: Don't try to do too much in a single course. Too many topics work against student learning, so it is necessary for us to make decisions – sometimes difficult ones – about what we will and will not include in a course. This involves (a) recognizing the parameters of the course (e.g., class size, students' backgrounds and experiences, course position in the curriculum sequence, number of course units), (b) setting our priorities for student learning, and (c) determining a set of objectives that can be reasonably accomplished.

Effective teaching involves recognizing and overcoming our expert blind spots.

We are not our students! As experts, we tend to access and apply knowledge automatically and unconsciously (e.g., make connections, draw on relevant bodies of knowledge, and choose appropriate strategies) and so we often skip or combine critical steps when we teach. Students, on the other hand, don't yet have sufficient background and experience to make these leaps and can become confused, draw incorrect conclusions, or fail to develop important skills. They need instructors to break tasks into component steps, explain connections explicitly, and model processes in detail. Though it is difficult for experts to do this, we need to identify and explicitly communicate to students the knowledge and skills we take for granted, so that students can see expert thinking in action and practice applying it themselves.

Effective teaching involves adopting appropriate teaching roles to support our learning goals.

Even though students are ultimately responsible for their own learning, the roles we assume as instructors are critical in guiding students' thinking and behavior. We can take on a variety of roles in our teaching (e.g., synthesizer, moderator, challenger, commentator). These roles should be chosen in service of the learning objectives and in support of the instructional activities. For example, if the objective is for students to be able to analyze arguments from a case or written text, the most productive instructor role might be to frame, guide and

moderate a discussion. If the objective is to help students learn to defend their positions or creative choices as they present their work, our role might be to challenge them to explain their decisions and consider alternative perspectives. Such roles may be constant or variable across the semester depending on the learning objectives.

Effective teaching involves progressively refining our courses based on reflection and feedback.

Teaching requires adapting. We need to continually reflect on our teaching and be ready to make changes when appropriate (e.g., something is not working, we want to try something new, the student population has changed, or there are emerging issues in our fields). Knowing what and how to change requires us to examine relevant information on our own teaching effectiveness. Much of this information already exists (e.g., student work, previous semesters' course evaluations, dynamics of class participation), or we may need to seek additional feedback with help from the university teaching center (e.g., interpreting early course evaluations, conducting focus groups, designing pre- and posttests). Based on such data, we might modify the learning objectives, content, structure, or format of a course, or otherwise adjust our teaching. Small, purposeful changes driven by feedback and our priorities are most likely to be manageable and effective.

**Teaching is a moral and political act:** Teachers have a moral responsibility to understand economic, social and political factors that affect their students and the schools they attend. Teacher curricular and pedagogical decisions have an impact on students' sense of efficacy and access to ideas, knowledge, cultural capital and material, intellectual and technological resources that support learning.

**Teaching is grounded in an ethic of care:** Learning is more likely to occur in a safe and supportive environment in which people from all racial, cultural, socio-economic, gender and ability groups are treated with dignity and respect.

**Learning is an active process requiring engagement:** Curriculum and pedagogical practices should involve students as active participants in the learning process, as constructors of knowledge and as agents of their own lives.

**All students are capable of learning:** Teachers should be responsive to their students' needs, interests, cultural meaning making systems, and aspirations. Teachers who demonstrate that they

believe in their students' capacities as learners and hold them to meaningful, high standards make it possible for all to develop their intellectual, moral and social capacities.

**Literacy is a civil right:** All learners, especially those from marginalized communities, have a right to learn to read the word *and* the world; to master and use the tools of mathematics, science, social studies, literature and the arts to understand their lives and to act as citizens of their communities and the larger society. Without this basic right, students will be unable to fully utilize their other rights as democratic citizens.

### ASSUMPTIONS OF EDUCATION

- Persons at all ages have the potential to learn, with some learning faster than others. Age may or may not affect a person's speed of learning, and individuals vary in way they like to learn.
- The individual experiencing a change process, such as a new learning situation, is likely to feel stress and confusion. Some anxiety often increases motivation to learn, but too much anxiety may cause fatigue, inability to concentrate, resentments, and other barriers to leaning. Learning is more comfortable and effective when the environmental conditions support open exchange, sharing of opinions, and problem-solving strategies. The atmosphere should foster trust and acceptance of different ideas and values.
- In the classroom the instructor facilitates learning by incorporating students' experience, observations of others, and personal ideas and feelings. Exposure to varied behavior models and attitudes helps learners to clarify actions and beliefs that will aid in meeting their own learning goals.
- The depth of long-term learning may depend on the extent to which learners try to analyze, clarify, or articulate their experiences to others in their family, work or social groups. The depth of learning increases when new concepts and skills are useful in meeting current needs or problems. This allows for immediate application of the theory to a practical situation.
- An educational program may only provide one step in an individual's progress toward acquiring new behaviors. The adoption of a new behavior depends on many factors. Some

conditions predispose and individual to take a particular action, such as former knowledge and attitudes. Availability and access to resources, such as exercise or practice facilities, may enable a person to carry out new plans of actions. Other environmental conditions and family characteristics help to reinforce or hinder behavior changes.

□ Learning improves when the learner is an active participant in the educational process. When selecting among several teaching methods, it is best to choose the method that allows the learning to become most involved. Using varied methods of teaching helps the learner maintain interest and may help to reinforce concepts without being repetitious.

□ In recent years teachers have found that many principles of adult learning also apply to children and adolescents. For example, adults and children prefer learning experiences that are participatory; they learn faster when new concepts are useful in their present as well as future lives. The role of an educator is to assess the audience's interest, current skills, and aims. This information then guides the structuring of a learning atmosphere and selection of methods most satisfying and effective for the learners.

## **QUESTIONS**

- 1. Define Education.**
- 2. Explain the broader and narrower meaning of education.**
- 3. What do you mean by analytical meaning of education?**
- 4. Describe the nature of the Aims of Education.**
- 5. How has the aims of education evolved? Discuss.**
- 6. Enlist and explain different aims of education.**
- 7. Discuss the process of education.**

**critical analysis of education as a discipline or area of study;**

## **EDUCATION IS A DISCIPLINE**

“Education is a discipline.” By “discipline” Charlotte meant the importance of cultivating good habits in our children—habits that they would then continue into their adult lives. In fact, she

likened these good habits to railroad tracks that parents can lay down in their children's lives, allowing the child to run on them smoothly into the future with little thought or effort. When we think of good habits, we usually think of training our children to make their beds and brush their teeth. But Charlotte maintained that the same principle we use to train a child in one of those habits could be applied to training a child to give full attention, to tell the truth, or to look for ways to be helpful. Habits don't have to be restricted to chores. Habits can be powerful tools in shaping your child's character. Somehow we don't equate "character" with "habit." But the saying is true, "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character." Charlotte challenged parents to apply that principle to building moral habits (like self-control, good use of time, and personal initiative), mental habits (like logical thinking, memorizing, and observing), physical habits (like fortitude and self-restraint in indulgences), and even religious habits (like regular devotions, thanksgiving, and thought of God) in their children's lives. Jan's trouble is that her daughter has developed the bad habit of dawdling. Just think how your home life would be different if your children developed the good habit of giving full attention the first time you said something or the habit of obeying the first time you told them to do something. Yes, it is possible! But it takes discipline on our part. Charlotte's Thoughts on Education Is a Discipline 1. We should put intentional thought and effort into forming habits. "By Education is a discipline, is meant the discipline of habits formed definitely and thoughtfully, whether habits of mind or body. Physiologists tell us of the adaptation of brain structure to habitual lines of thought—i.e. to our habits"

2. It's not always easy to administer consequences, but our children's futures depend on our faithfulness and efforts to do so. "It is evident that to administer rewards and punishments on this principle [natural consequences] requires patient consideration and steady determination on the mother's part. She must consider with herself what fault of disposition the child's misbehaviour springs from; she must aim her punishment at that fault, and must brace herself to see her child suffer present loss for his lasting gain. Indeed, exceedingly little actual punishment is necessary where children are brought up with care. But this happens continually—the child who has done well gains some natural reward (like that ten minutes in the garden), which the child forfeits who has done less well; and the mother must brace herself and her child to bear this loss; if she equalise the two children she commits a serious wrong, not against the child who has done well, but against the defaulter, whom she deliberately encourages to repeat his shortcoming. In placing

her child under the discipline of consequences, the mother must use much tact and discretion. In many cases, the natural consequence of the child's fault is precisely that which it is her business to avert, while, at the same time, she looks about for some consequence related to the fault which shall have an educative bearing on the child: for instance, if a boy neglects his studies, the natural consequence is that he remains ignorant; but to allow him to do so would be criminal neglect on the part of the parent"

3. Habits can become stronger than natural inclinations. " 'It's human nature,' we say, when stormy Harry snatches his drum from Jack; when baby Marjorie, who is not two, screams for Susie's doll. So it is, and for that very reason it must be dealt with early. Even Marjorie must be taught better. 'I always finish teaching my children obedience before they are one year old,' said a wise mother; and any who know the nature of children, and the possibilities open to the educator, will say, Why not? Obedience in the first year, and all the virtues of the good life as the years go on; every year with its own definite work to show in the training of character. Is Edward a selfish child when his fifth birthday comes? The fact is noted in his parents' year-book, with the resolve that by his sixth birthday he shall, please God, be a generous child. . . . The parent who believes that the possibilities of virtuous training are unlimited will set to work with cheerful confidence, will forego the twaddle about 'Nature,' whether as lovely in itself or as an irresistible force, and will perceive that the first function of the parent is that function of discipline"

. 4. Education should deal with character issues, not just acquiring a certain amount of knowledge. "The fact is, many of us do not believe in education, except as it means the acquirement of a certain amount of knowledge; but education which shall deal curatively and methodically with every flaw in character does not enter into our scheme of things possible. No less than this is what we mean when we say, Education is a Discipline

5. Incessant watchfulness and work are required for forming and preserving habits. "Not mere spurts of occasional punishment, but the incessant watchfulness and endeavour which go to the forming and preserving of the habits of the good life, is what we mean by discipline; and, from this point of view, never were there such disciplinarians as the parents who labour on the lines we would indicate. Every habit of courtesy, consideration, order, neatness, punctuality, truthfulness, is itself a schoolmaster, and orders life with the most unfailing diligence"

6. Cultivating good habits makes up one-third of our children's education. "The discipline of habit is at least a third part of the great whole which we call education"

7. The effort is in the forming of a habit; once it is formed it is no longer strenuous. "It is unnecessary to enumerate those habits which we should aim at forming, for everyone knows more about these than anyone practises. We admire the easy carriage of the soldier but shrink from the discipline which is able to produce it. We admire the lady who can sit upright through a long dinner, who in her old age prefers a straight chair because she has arrived at due muscular balance and has done so by a course of discipline. There is no other way of forming any good habit, though the discipline is usually that of the internal government which the person exercises upon himself; but a certain strenuousness in the formation of good habits is necessary because every such habit is the result of conflict"

## **B) PRIORITIZING THE AIMS OF EDUCATION IN THE CONTEXT OF NATIONAL VALUES ENSHRINED IN THE CONSTITUTION OF INDIA**

### **1. Individual Development**

Development of an individual - physically, mentally and spritually is well known aim of education. Objectives related to this aim of individual development have been expressed in various ways in the memoranda:

- Developing physical and mental faculties
- Acquiring the capacities of understanding, appreciation and expression through word and act, are the fundamental aims of education
- Aim of education should be to make children self- confident and self dependent, and to make them strong physically and mentally
- Education is meant to develop every child's character, personality and culture and as much knowledge as the child can assimilate not merely memorize.

The best expression of complete development of an individual and the harmonious development of personality, however, is found in the following paragraph.

The policy should be directed to the aim of enlightenment of head and heart; illumination of consciousness for allround development of individual personality. Education should enable a human being to attain the greatest possible harmony, internal and external, spiritual and material, for the fullest possible development of human potentialities and capacities.

## **2. Social and National Development**

Social, aim of education is equally important because an individual lives in society and has his obligations towards his nation. There is a realisation that, "The present education system does not yield required results mainly because it is divorced from the real social content and social goals".

It has, therefore, been suggested that education should be able, to discharge its natural functions and must correspond to its structure, goals and content in the interest of national development and social progress. It has also been suggested in this connection that students from young age should be made aware of the social responsibility cast on them.

At the same time, there are certain constitutional commitments, which are intimately related to this aim.. We as the citizens of the republic, are constitutionally Committed to democracy, social justice, equality of opportunity, secularism and above all to a welfare state. It has, therefore, been suggested that, "Educational policy and educational programme should clearly reflect these commitments".

The objectives of developing a sense of national identity, unity and patriotism are advocated by many associations. It is pointed out that the national objectives of planning and programmes and development with special emphasis on popular participation and the national problems that we face in different fields should. be taught at relevant stages.



Individual and social aims of education are not contrary to one another. In fact they are complementary to one another. The following view strikes a balance between individual and social aims of education.

The purpose of education should be the development of the fullest possible capacities and potentialities physical and spiritual of a 'total man'. It should make a man capable of earning his livelihood reasonably well to enjoy a happy and secure life while making effective contributions to the society and national effort of making India strong, advanced and prosperous.

### **3. Social Transformation**

Education should not merely equip an individual to adjust with society to its customs and conventions, but it should enable him to bring desirable changes in the society. It has been, therefore, suggested that, "Every educational institution from secondary school to university college should be developed to become an agency of change...."

However, it is essential that we should be quite clear about the purpose of change. It is, therefore, natural to ask the question, "Reform and change to achieve what"? What type of society we aim at and what type of citizens we wish to produce? The following ideas give an indication of the kind of changes education is expected to bring about.

### **4. Modernisation**

Modernisation of society in terms of scientific and technological advancement is a view which seems to be quite popular. It is thought that education should enable us to move with times and attain excellence in science and technology. To quote an expression of this kind.

Scientific and technological advances are, gaining momentum and conscious efforts are made to incorporate them into the development sectors. This calls for modernisation of education in order to make it in conformity with the modern times and to keep pace, with the advances in the world.

Modernisation, however, is not interpreted and equated with westernisation. In fact, lot of emphasis is given to 'Indianness' while talking about modernisation. One of the suggestions

explicitly points out that, our education should integrate and unite the people of India, modernise society while preserving what is authentically Indian in our cultural and spiritual heritage".

The following suggestion beautifully reconciles the twin objectives of modern technical sophistication and the ancient spirituality.

"New education policy of India should be built on the foundation of ancient spirituality and modern culture and technical sophistication. It should develop scientific temper and spirit of enquiry in the students".

### **5. Productivity**

Some documents have insisted on linking education with productivity and thus making individuals as productive citizens to build a productive society. One of the suggestions, in a memorandum, for example, says. "It should bring about a social transformation, and enhance greater efficiency and productivity in all sectors : agri- cultural, industrial and service". It is in this context that Mahatma Gandhi's system of basic education is still considered as a basically sound system and a suggestion has been made that with necessary modification elements of basic education may form part of education not only at the primary stage but at all stages in our national system of education. These elements are:

1. Productive activity in education.
2. Correlation of the curriculum with productive activity and physical and social environment.
3. Intimate contact between the school and the local community.

### **6. Community Participation**

In a democracy education without community participation is barren. This aim of education is, therefore voiced by a number of groups and organisations. The change that is envisaged on this front is that of Integrating education with community in all respects. To quote a suggestion in this regard:

The education system in all its branches and sectors should get itself involved in activities related to problems of local Community life and shall thus endeavour through the desirable community participation community involvement in the educational field to bring all education of its rightful place in community life.

## **7. Acquisition of Values**

moral, cultural and spiritual values in education have been given immense importance in the Memoranda documents. One of the expressions emphatically point out that, "certain basic values as respect for others, responsibility, solidarity, creativity and integrity must be fostered in our children".

It is interesting that a number of specific values have been suggested in the documents. The values which are considered important are mentioned below:

Emphasis should be given in cultivating good qualities like cooperation, good will, forgiveness, tolerance, honesty, patience etc. in order to encourage universal brother-hood and to prepare students worthy citizens of the country.

Values of optimism and secularism, and service to the poor should be stressed on the young minds.

### **Summing up**

It is worth reproducing what a document mentions about the aims of education:

The aim of education is two-fold (i) Development of the individual in society and (ii) Consequent development of the society. The aim of education in relation to individual may be spelt out as follows:

i) to produce full human personality with courage, conviction, vitality, sensitivity and intelligence so that men and women may life in harmony with the universe;

ii) to bring out the fullest potential of child and prepare him. for life and its varied situations so that he becomes a cultured and responsible citizen dedicated in the service of community.

In relation to the society, the aim of education is to create:

i) a sane and learning society where made of material production will be such that no section of the society remains unemployed. In the Indian context such a made of

production will be necessarily based on a decentralised economy utilising all available manpower;

ii) a society. where the conditions of work and general environment will offer psychic satisfactions and effective motivations to its members.

iii) a society reconciling technological and scientific advancement with general well-being and securit of its members, enhancing joy of life and eliminating all forms of exploitation.

## Unit-II

### **a) EPISTEMOLOGY AND EDUCATION: KNOWLEDGE;**

The word *epistemology* is derived from the Greek *epistēmē* meaning "knowledge" and *logos* meaning "speech" or "word", in this context denoting "codified knowledge of". J.F. Ferrier coined *epistemology* on the model of 'ontology', to designate that branch of philosophy which aims to discover the meaning of knowledge, and called it the 'true beginning' of philosophy. The word is equivalent to the German concept *Wissenschaftslehre*, which was used by Fichte and Bolzano for different projects before it was taken up again by Husserl. French philosophers then gave the term *épistémologie* a narrower meaning as 'theory of knowledge [*théorie de la connaissance*].' E.g., Émile Meyerson opened his *Identity and Reality*, written in 1908, with the remark that the word 'is becoming current' as equivalent to 'the philosophy of the sciences.

According to Webster's Dictionary, knowledge is "the fact or condition of knowing something with familiarity gained through experience or association". In practice, though, there are many possible, equally plausible definitions of knowledge. A frequently used definition of knowledge is "the ideas or understandings which an entity possesses that are used to take effective action to achieve the entity's goal(s). This knowledge is specific to the entity which created it."

An understanding of knowledge requires some grasp of its relationship to information. In everyday language, it has long been the practice to distinguish between information — data arranged in meaningful patterns — and knowledge — which has historically been regarded as something that is believed, that is true (for pragmatic knowledge, that works) and that is reliable.

In recent times, theoretical objections to the concept of truth (e.g. by post-modernists) or to that of reliability (e.g. by positivists) have led to some blurring of the distinction. The interchangeable use of information and knowledge can be confusing if it is not made clear that knowledge is being used in a new and unusual sense, and can seem unscrupulous insofar as the intent is to attach the prestige of (true) knowledge to mere information. It also tends to obscure the fact that while it can be extremely easy and quick to transfer information from one place to another, knowledge is sticky: it is often very difficult and slow to transfer knowledge from person to another. (C.f. the World Bank's 1998 World Development Report on Knowledge for Development which begins with the false assertion that knowledge travels at the speed of light.)

- b) methods of acquiring valid knowledge with special reference to logical analysis, positive relativism and constructivism.

### c) **Axiological issues in education**

#### **AXIOLOGY AND EDUCATION**

**Axiology and Ethics**—it has discussion on ideals and values of human life, resources of getting ultimate objective of life and workable and non-workable karma. Analysis of workable and nonworkable

karma is only called Ethics. We know that any ideal becomes value only when it is reflected in our behavior, becomes part of our behavior. It is obvious that value and behavior are linked to each

other, values direct and regulate behavior and conduct and our conduct reflects those values.

There is no value of any philosophy, if it does not provide guidance to conduct. It also contains analysis of attaining actual aesthetics of life apart from these analyses. Whatever has been logically thought and discussed till now, is its subject matter.

Axiology is the branch of philosophy that deals with the problem of value. It poses the question - What is good? What should man prefer? What are the fundamental values? What is beauty? What is art? What is really desirable? Etc. Every moment of our lives is up with valuing. Without discussing these fundamental problems regarding values, we cannot solve many problems concerning values in our everyday life. Axiology has been divided into the following three branches:

- Ethics – concerns human conduct, character and values. It studies nature of right and wrong and the distinction between good and evil. Ethics explores the nature of justice and of a just society, and also one's obligation to one self, to others and to society. Ethics asks such questions as, What makes right actions right and wrong actions wrong? What is good and what is bad? And What are the proper values of life? Problems arise in ethics because we often have difficulty in knowing exactly what the right thing to do is. The central question posed by ethical enquiry is, what should I do? What is right or good? This is referred as moral philosophy deals with judgments of approval and disapproval, rightness and wrongness, goodness and badness, virtue and vice.
- Aesthetics – deals with the relation and principles of art and beauty. It also studies our thoughts, feelings and attitudes when we hear or read something beautiful- in nature or in art. In addition aesthetics investigates the experience of engaging in such activities as painting, dancing, acting and playing. Aesthetics is sometimes identified with the philosophy or art, the process of artistic creation, the nature of the aesthetic experiences and the principles of criticism. But aesthetics has wider application. The central question posed by aesthetics is, What is beautiful? Why are certain forms preferred to others? Is there higher and lower order enjoyment of beauty? In short, it discusses the nature and criteria of beauty. Aesthetic is the science of beauty, as logic is the science of truth and ethics is the science of good. Education seeks to realize the true, the good and the beautiful. Therefore, it requires not only logic and ethics but also aesthetics. The aim of education is to realize all-round development of the educand. In this development moral and aesthetic development occupy

foremost place. While moral development requires knowledge of ethics, aesthetic development requires training in aesthetics. Aesthetics again is the basis of all literary and artistic criticism. It supplies the philosophical basis to literature and art. As literature and art contribute significantly to education, the value of aesthetics in education is clear. Anything that excites appreciation, attracts man with its innate beauty and creates a feeling of joy and hilarity has aesthetic value. Anything having appeal to the aesthetic yearning of man of man has aesthetic value. Teaching is an art and for a born teacher has an aesthetic value as he enjoys teaching and continues bubbling with enthusiasm. His creativity and ingenuity can create atmosphere of good values. There is a stimulating influence of aesthetic values on the perception and intensification of other of values.

Values guide our decision as to what is good, true and right. Thus they depend as much on your feelings as on our thoughts. These values include the simple difference between right and wrong, a belief in God, the importance of hard work, self respect. Value based education is a tool which not only provides us a profession but also a purpose in life. The purpose of our life is undoubtedly to know oneself and be over selves. Value based education is a key dimension of building peace, tolerance, social conduct, justice and intercultural understanding. For the real progress of a country, it is very necessary to develop values in all citizens and to achieving this goal, teacher plays an important part. Teachers are key for knowing or understanding a nation. In the other words, they are the builders of a nation. So to make the significant development in a nation or society we have to look towards teachers. Thus we can hope to achieve sound development of personality of a child by the teacher. It is a universal truth that personality of a teacher has a positive effect. A teacher can play an important role in promoting this discussion because a teacher has the capacity to influence students with their thoughts and personality and engage them in these activities. The teacher must never impose ethical codes or standards of behavior: these should arise out from social situation and the pupil's evaluating of his own behavior. Raise a child to understand how to relate well with other people and righteousness open doors to many opportunities.

Axiological issues

The main problem of present time is 'deterioration of values in human beings' Corruption is increasing day by day. Material advancement made us greedy and selfish. Nobody is careful about maintaining the values. When we go through newspapers, T.V and other agencies, we come to know about many crime activities, which are very much shocking for the human beings. Therefore the modern poet T.S.Eliot has called this world 'A Waste Land' where men are spiritually dead in the midst of unparallel material progress and miraculous scientific achievement. There are so many challenges, but some of these are mentioned here: • Nuclear family system decreases the values because parents have not much time for their children. In joint family a great deal of care, love and wellbeing. The old received as much care and attention as the very young and the all children were shared by a sort of common wealth and a source of joy and happiness. Story telling have always been an effective way of presenting values, concept and ideas.

- Misdirected education system instead of developing a person as human being it is only directed towards superficial, surface level achievements. Education today is nothing but a profit making business, it will go on to become our source of bread and butter. It is designed purely for money making and not for man making and only promotes negative qualities like jealousy hatred and rivalry instead of virtues like kindness, compassion and honesty.

- Shortage of well-trained dedicated teachers, value based curriculum, innovative teaching methods, materials and service learning approach.

- Today there is a rapid advancement in technology and science is taken place. With the rise in material advancement, we are lacking our cultural and moral standards. There is more greed, more selfishness, lack of sincerity and integrity.

- Politics oriented student's unions.

- Media is one of the leading causes for value deterioration. Television, videogames, music lyrics that have violent connotations has a negative effect on a child' psychology.

- Tit for tat attitude, demanding nature of children, self interest dominates public interest, no interest in religious practices, no respect for elders and teachers.

- Lack of refresher programs, scholarships for teachers, extra burden of work like election, polio drops, guiding duty, census survey etc and absence of sacrifice among teachers for their students.

- Urbanization has bad impact on the culture and rural life values, including socialization.



## **Unit-III**

### **a) SOCIOLOGY OF EDUCATION: CONCEPT AND THEORETICAL PERSPECTIVES (FUNCTIONALIST, CONFLICT & INTERACTIONIST).**

#### **SOCIOLOGY OF EDUCATION: CONCEPT**

Education and life are interconnected/complementary. Education is life and life is education. Education cannot be separated from life. Life's needs can be divided into two parts, firstly the needs of an individual and secondly the needs of society. The needs of an individual comprise of physical, mental, emotional, spiritual, and self-actualization needs; man's cultural and social needs shall also be taken care of and they consist of the following: familial, social, national and international. The purpose of education is to fulfill all these needs of men. Hence, from the point of view of man and society, education is most essential. Education is a sociological process, that is, education is a process oriented towards the society, it is operational in the society, it works for the society and it operates through the society. The existence of education depends on the existence of society. The structure of education, its nature and principles depend on a society's norms, values and principles (hence on the culture prevailing in the society) this is why education and society cannot be regarded as being separate from one another. Margaret Mead said that education is the cultural process through which a new born becomes the strategic citizen of tomorrow. Plato said that man behaves according to the norms his/her society teaches him.

#### **Meaning of Sociological Basis of Education**

The sociological basis of education means that education should be footed on society's needs, aspirations and principles. Through education, students should make remarkable progress in achievement of social values so that they may fulfill their duties, use their rights, and be valuable, awakened, productive and complete citizens of tomorrow. Along with education, they should be cultivated to imbibe strong values of discipline. The principles of education should be in line with

a society's vision, mission, its religious, cultural, political values and economic stability. Hence such

subjects and activities should be included in the school curriculum which foster social growth, fill

social needs and ensure progress of the society. This way the sociological basis of education focuses

on society to be the foundation of education. Education should be a means towards self-growth, which in return, enables the society to grow.

The three parts of education—the Instructor, the Student and the Curriculum are actually parts of the

society, that is why education is considered as a sociological process, which means,

1. The components of the education process are always being influenced by the non-static society.
2. The principles of education are founded on the needs of society.
3. The educational curriculum is constantly amended with new subjects by taking into consideration the present and future sociological needs.
4. The various rules of education also depend on the norms of the society within which it operates.
5. In discipline, the social point of view is given more importance.
6. The education process is guided by the society's prevailing culture.
7. All the resources spent on education come from society itself.
8. University is considered to be the realistic form of society.

In the national education policy formulated in the year 1986 it was said that—

“Financially and technologically, our country has reached such heights that we can easily make use of available methods to improve different aspects of society. Education is a means to achieve this objective.” —

“New challenges and demands/needs of society are pressing government to formulate and implement

a new policy. There is no other alternative.” —

As mentioned in the text above, the mutual relationship between education and society is very deep.

Actually any society's composition, needs, cultural values and all its related aspects determine the basic

education to be provided. As it is said, the form that education takes is a reflection of the society within

which it operates and also the society which we want to create for tomorrow. As the Commission of

Kothari (1964–66) analyzed deeply the circumstances and needs of the Indian society, he framed the

then structure of education accordingly:

1. Increase in production
2. Progress in social and national unity
3. Democracy of citizens
4. Social, ethical and spiritual upliftment
5. Modernization of the nation

In this way, the educational policy formulated with respect to the changing circumstances of the society

in the year 1986 consists mainly of—

1. Equal education
2. Education for one and all
3. Education's impact on management
4. To make the education system effective

After this in the year 1990 the Association of Acharya Ramurthi was created to analyze the national

education ethics. The name of this Council was “**Towards an efficient and humane society**”.

**Its main objective was to educate one and all.**

Hence we may imply that the present and future social needs and circumstances continuously influence the education process. Education obtains its new form from society itself. Because of the

changing nature of society, education process also becomes non-static. This is the sociological basis

of education.

The educational sociologists should analyze and study the gaps in society and gain knowledge on how to remedy the situation.

### **Self Assessment**

Fill in the Blanks:

1. Education and life are .....
2. University is considered to be the ..... form of society.

### **Historical Aspect of Sociology**

Man is a social animal. Man and society are nearly related to one another. None of them have any existence without one another. With a lack of individuals, society has no importance and with the destitution of society man can neither progress nor survive. Society is a material concept which is built on man's existence. Since ancient times there have been studies on the relationship between man and society. Plato said that man behaves according to the norms society teaches him. Man's behavior is the result of the society in which he has been born and brought up. Aristotle stated that no man would agree to stay in this world if he gets to know that he has to survive alone. He also stressed on the importance of man's social and communal life by saying the one who is unable to live peacefully with his/her fellowmen, is either at a low stage of human life, or a highly evolved stage or an animal or otherwise God himself. Lucretius, Cicero, Marcus Aurelius, St Augustine, Thomas Aquinas, Dante, Thomas Hobbes, John Lock, Rousseau, Montesquieu and other thinkers also have expressed their thoughts on society and social life. Hence, since ancient times, thinkers' attention have been attracted towards the concept of society, the relationship between man and society, societal incidents

and concerns; many thoughts have been pondered over these concepts because no matter whether it is in this age or ancient times, man has always been entangled in social concerns. This means that the social heterodox has always existed whether written or unwritten, tangible or intangible, scientific or unscientific. Robert Bierstedt has said, "Social heterodox has a very ancient or long past." In one of his speeches Gisbert has said, "if man is a philosopher by nature, this implies he is also a social heterodox."

Thus the past of sociology is long but history is very short. Francis philosopher August Comte was the first who imagined a new social science named social physics which was later changed to Sociology in 1938. August Comte is known as the father of sociology as he first imagined scientific study of society. He said that sociology should be used for reconstruction of society. After Comte, John Stuart Mill and Herbert Spencer worked for the development of it. They provide an arranged prospect and established as a complete science. Sociology was developed most in United States of America. Lester Ward divided sociology in two parts, Pure sociology and practical sociology. In pure sociology the social aspects are studied in present prospect and in practical sociology studies are done for the improvement. Francis philosopher Durkheim also contributed toward the expansion of sociology. He said that in sociology everything should be studied by social point of view. Montaigne, Mauss, Buckle, Robertson, Tonnies, Ratzel, Maciver, Sorokin, Parsons, Barns, Coser, Park and Burgess are other philosophers who contributed in development of sociology. Human being is a social animal.

### **Meaning and Definition of Sociology**

The word 'Samaj Shastra' in Hindi, is the translation of 'Sociology' in English. Sociology in English

comprises two words, 'socio' and 'logy'. Socio means 'in relation to society' and 'logy' refers to 'knowledge or science'. Thus, the literary meaning of 'sociology' is the science relating to society which

studies about the society. Society in this context refers to human society. Thus, sociology studies only

about the human society. In order to understand the form of sociology in its entirety, it is essential to

study the definitions given by different thinkers. Some definitions are as under—

**August Comte**—'Sociology is the science of social order and social progress'.

**Giddings**—'Sociology in totality is the organised description of society and its factors'.

**Maurice Ginsberg**—'Sociology is the study of interaction, interrelation of human beings, their process and results'.

**Emil Durkheim**—'Sociology is the science of representation of collective mass'.

**Gillin and Gillin**—'Broadly, Sociology is the science which studies the interactions of human beings as a mass.'

**Mciver and Page**—'Sociology is the organised study of social relations. The web of social relations is called society by us'.

**Sorokin**—'Sociology is the general science of the ordinary form of socio cultural events, their pattern and various end relations'.

**Cuber**—'Sociology can be called the scientific branch of human relations'.

**Max Webber**—'Sociology is that science which portrays analytical explanations of social activities'.

On analysis of the above mentioned definitions, it becomes clear that sociology interprets all personal,

social, cultural and national relations of individuals and society and studies as well as analyses their

relative reactions. Under these, all those groups are studied which impact individuals and their behaviour

definitely. It includes study of traditions, customs, folk tales, human attributes, religious social and

moralistic institutions, castes, economic organisations, financial political crimes and problems.

It is said

that sociology is the scientific study of life and activities of the society, where problems, both physical

and spiritual abound and which has relation to past, present and future.

### **Subject Matter of Sociology**

Different sociologists have expressed themselves on the subject matter of sociology. Thoughts of some

sociologists are as under:

**Durkheim** has divided the subject matter of study of sociology into three sections—

1. Social Morphology
2. Social Physiology
3. General Sociology

Ginsberg has divided it into four sections—

1. Social Morphology
2. Social Control
3. Social Processes
4. Social Pathology

According to Motwani, the subject matter of sociology is as under—

1. Society tries to discover such theories which establishes harmony in the basic elements of social life.
2. Sociology interprets development, growth of social institutions, and activities and their end relations.
3. Sociology denotes those elements of social organisations which determine the direction of social

changes.

4. Sociology evolves practical ways to overcome social pathology and mismanagement.

5. Sociology accords importance to harmonise those social forms and factors which prove helpful in

the progress of individuals and society.

### **Self Assessment**

Multiple Choice Questions:

3. The. .... of education depends only on the existence of society.

- (a) Existence (b) Fate
- (c) Level (d) None of these

4. Education and society have. .... interrelation.

- (a) Weak (b) Very Deep
- (c) Representative (d) None of these

5. Sociology is the mass representative of. ....

- (a) Science (b) Scriptures
- (c) Representative (d) None of these

6. Durkheim has stated that education is basically. .... as per its form, origin and manifestation

- (a) A social problem (b) An unsocial problem
- (c) A general problem (d) A special problem

### **Meaning and Definition of Educational Sociology**

The close relationship shared between Education and society gave birth to sociology. Durkheim has said that education basically is a social action; based on its form, function and varieties. As a result, education's principles are more closely linked to sociology as compared to any other conventional science. In educational sociology, all those tenets/points of sociology are adopted which influence the fundamental and behavioural aspect of education. Dedicated research and extensive work has been one in the field of educational sociology, the credit of which goes to E. George Payne of the New York University. In 1923, he setup the 'National society for the study of sociology'; which has extensively

contributed to the cause of evolution and development of sociology as a field of study. In 1928, George Penny, authored a famous book, 'Principles of Educational Sociology', in which he had



written that Educational sociology is a new form of science, which combines Education and sociology. He interpreted the educational process on the basis of sociology. In his interpretation, he's explained how community influences life and society. Education is a social process and in this way, it helps build and improve the society and in this manner, greatly contributes to the general well being of people. From September 1928 onwards, Journal of Educational Sociology was published and made available for the general public.

Famous visionaries like Dewie have, in their own way, contributed towards the cause of promoting sociological trends in education. Dewie, by means of his famous books 'The School and Society' and 'Democracy and Education' have accepted and propagated the concept of education as a social trend, which has the power to bring about a social awareness and helps develop the same. From this point of view, it becomes important to understand and appreciate sociological consciousness so as to develop necessary guidelines for imparting the right form of education. Educational sociology has benefited immensely from the contributions of Fredric Leaplay, Moore, Merrill, Maciver, Cole, Duncon, Brown,

Davis, Dollard, Clark, and Ottaway, etc. They have said that sociology can supplement the educational process in achieving unattained goals for a progressive society. In a similar manner, educational sociology is a deep integration of education and sociology. In this field, man, society, communities, societal class, community organisations, etc. are studied, and their influence on man's road to progress analysed; depending upon the results, what form of education is best suited to the society's needs, is decided upon. In educational sociology, all those theories are accepted which influence both the fundamental and behavioural aspects of education. The requirements and situations related to various parts of

education, namely, objective, syllabus, teaching style, discipline, teachers, school, administration etc.

are analysed and accordingly, educational sociology is developed.

Many learned people, visionaries have interpreted educational sociology in their own ways, some of which are:

**George Penny**—'By Educational Sociology we mean that science which analyses organisations,

communities and community practices, or that science by the help of which, a man can record or collect

his experiences, and later elaborate on them or interpret them in detail.’

**Brown**—‘Educational sociology is the study of the interactions between man and his cultural environment.’

**Rosek**—‘Educational sociology is that branch of sociology which solves basic/fundamental educational problems.’

**Ottaway**—‘Educational sociology is that science which studies education and society. It analyses the

objectives, the processes, institutions, and syllabus and determines its impact on the financial, political, religious, social and cultural powers of a society. A man’s personality and his education is greatly influenced by the kind of society and culture he is exposed to.’

**Good**—‘Educational sociology scientifically analyses how a man lives in a community, how they get educated and what kind of education, knowledge is required by them to efficiently and successfully integrate into their society.’

**Carter**—‘Educational sociology analyses those aspects of sociology which have a relevance in the educational process; it specially studies those aspects, which help formulate policies and indicate towards effective control of the manner in which education is imparted.’

### **Aims of Educational Sociology**

Harington has given following objectives of sociology of Education—

1. The study of social causes and its impression on the schools.
2. By studying the social causes, try to understand its impact on human.
3. To understand the Social, Economical and cultural characteristics and placement the syllabus of education through social way.
4. Regarding to society the role of Teacher’s and tries to get the knowledge of this field, and also the view of social development of schooling.
5. Understanding the philosophy of Democracy.
6. Use research and methods to attain these objectives.

### **Scope of Educational Sociology**

By the study of definition of educational sociology and its goal, we came to this conclusion that the scope of education sociology field is wide. Following main subjects are studied in this field—

1. The study of societies needs, situations and problems.
2. The study of person and the society and the relation with cultural environment.
3. The study of different types of social institutions and its relations.
4. The study of the person or school and the impact of society on them.
5. The study of teacher's role and it's important in society.
6. The study of the causes which impacts on between the relation of teacher and the students.
7. The study of relations between schools and social institutes.
8. The study of the impact of education on society.
9. To develop the democratic sentiments in the schools.
10. To development of person and society by implanting the important changes in the course of syllabus.
11. For the development of personality by accepting the educational laws.
12. The study of the impacts of education on social control, social changes, social organizations, social process and social development.
13. The study of the impacts and the role of newspaper, radio, TV, cinema, library in social life.
14. The study of total impact of cultural on the person.

According to Marvin Bressler educational sociology studied the following subjects—

1. The study of the impact of external social systems on the complete process of education.
2. The correct analysis of school according to the types of comprehensive system.
3. The study of the social inner process in the educational classes and relations with the social philosophy and it's laws.
4. The study of Schools and other internal organization and its relations with the society, and its' other elements.

The analysis of the subjects of educational sociology Den. W. Dodson wrote that “The interest of educational sociology is complete in itself relations with the culture. From it, from that person collects and earned the experiences. Educational Sociology takes a very specific interest in how to govern the educational process for the development of a well personality.

### **Functions of Educational Sociology**

1. Educational Sociology helps for the betterment of society members' moral, character, spiritual, philosophy and social development.
2. Educational Sociology take the part to change the person's thought, morality and his behavior and to show him the paths of development.
3. Educational Sociology protects the society, it's useful traditions, customs, beliefs and morality and it helps them to stay firm and it research on the it's ill customs and behavior.
4. Educational Sociology takes the role to boost society.
5. Educational Sociology provides the training to social members along with the society and social ideals and beliefs' according to live life happily.
6. Educational sociology develops the ability of children's to live in society by socialization them.
7. Educational Sociology develops the merits to understand the group of peoples, its creational process, and social life.
8. Educational Sociology gives the total association to protect the societies cultural.

Give your thoughts on the subject of Educational Sociology's works.

### **Need and Importance of the Study of Educational Sociology**

The role of education is to develop child's comprehensive personality. This development never happens in empty space. Always the development impressed by social relations. On the child's development is effected by Child's family, school, society, culture. In Educational Sociology these all subjects are studied.

The necessity of Educational Sociology and its importance can be expressed in following manners—

1. From the help of educational Sociology we have the knowledge of society and its different kinds of nature and its impact on the education.
2. From the Educational Sociology it helps to understand the educations' concepts.
3. From the study of Educational Sociology it helps to set the aims of education for the better understanding of the social needs, and its problems.
4. In the Educational Sociology analysis of social actions, cause, and its impacts, from the help of this knowledge we can build syllabus of education. Like this Educational Sociology can help syllabus of education.

5. Educational Sociology helps to make educational laws. Though the important pillars of making the educational laws is Educational Psychological study but this law can also make by considering the correlations of between human and society.

6. Educational Sociology not looks the problems of disciple on the ground of moral crime, but it looks it as on the basis of child's social environment. From this view it is necessary into express the law of discipline in the education.

7. From the help of Educational Sociology we having the knowledge of school's model and its working style.

8. From Educational Sociology it widen the scope of teaches personality from the social view. At the end in the process of education the importance of teacher and his role can be understood through the study of this science.

9. Educational Sociology helps to understand the backward calls Childs and criminal child's problems on the social basis.

10. Educational Sociology to understand the other problems of education and it gives the solutions for it.

### **Impact of Educational Sociology on Education**

Educational Sociology and because of its impact many changes took place.

1. For people and the welfare this movements were started for education.

2. To give the child the compulsory and gratis education.

3. The Further education is started.

4. Government takes in native role to help education and brings further steps for the development of Education.

5. Government takes responsibility of handicapped and mental disorder child's education.

6. For the teacher's training the training institutions are started.

7. The importance is given to child's education and on child's psychology.

8. Monitoring system is stated inspire of Teachers.

9. Movement against the child labor started and from that the children's were prohibited to work in industries and other places.

10. From the States the institutes like Occupational, Technical and Agricultural education are stated.

11. There are many changes took place in the education's all section - Meaning of Education, Aim of Education, Syllabus of Education, Educational Laws and discipline.

### **Sociology of Education**

Education is the most powerful medium which helps to improve the human's overall development. Education is our culture heritage. The scientific culture was held from many centuries and it was also in the British rule. And it was depended on Agricultural and sculpture. And for this the knowledge of astronomy, agricultural science, mathematics and Mechanical. Ayurvedic science was also a part of British rule. Before British arrived the progress in economic and science was not great. Indian had

had great knowledge of Mathematics, Chemistry; Ayurvedic even before the all other countries was on the first stage of culture. An Indian society was stood for many years at only one place reason that they failed to reach the economical and culture development. In this long time Indians were produced many philosophical books on Upanishads. But in terms of natural science and industrialization its contribution was not so much. British' introduced Modern Scientific and Social western Knowledge in an Indian society.

**Definition of Education in Dictionary is** "The planned education for the development of human character and his mental power means Education." In every human society education is one basic activity. Shiksha which called Education in English language, which came from Latin word Educate which means

nourishment. Education doesn't mean shallow knowledge but it is formal tool to control the social morality. It is form of socialism. It helps the child's social life. And it change the rethought of child. Education teaches people about discipline, social cooperation, endurance and the social values. It develops social behavior. So they can face the future very well. Plato's view on education is that "to developed man's

physic and soul and even aesthetic sense is goal of education. According to Aristotle education means, "to develop man's strength and his mental strength so that he will able to understand the final truth, aesthetic and even to experience the highest point of Eternal Happiness." According to Seminar, "Education means which brings social behavior in the child, so that he can learn what to accept and is to reject, how he

can face the different situation." According to Brown and Russele, education means "the total experience which breeches the difference between the young and old society and determination

of many behaviours too.” According to Anderson, through education man can learn how to live his life in the society and social how to learn its values which gives me the strength of self. According to Durkheim education means

“Socialism of Young mind.” He wrote that “It’s ongoing process of hammering on young child of thinking, experiencing, working and which he never can learn naturally.”

In a compressive term education means one process where a group of people able to give it’s asocial inheritance for future generation. It is training for child to learn the future things. It is similar to socialism. It makes possible the future generation’s development. In the words of Gandhi, “The core meaning of Education is to develop humans and the child’s highest and foremost skills means the total development of-Physic, Intellect, and Soul.”

The Education can be used in both ways: Compressive meaning of education is this is endless process of life, and it can be lead further any experience of life. In this meaning education’s tools can be found at any course of life. The things of experienced can never left behind. From this point view learning means a living life. If we look behind in our past we can find that life’s biggest experience which we got form the difference places. It means to learn this kind of education there is no trying process. In our entire life we struggled to understand life’s problems, natural impacts from our people and our failures and form sadness, they are all close together.

The hypothesis of education is mainly emphasis on the process form which human personality develops the relations of human and his society, and also the relations between human and the universe. In the terms of the meaning of education is from which we develop our strength and that which helps the sentient form. The education which we get from the schools and colleges are mainly comes in this term. For the developments of students psychology teacher presents some thoughts, and from that it helps students to achieve there goal. For the education students get the admission in the education institutes. Prof. Dave in his book ‘Democracy End Education’, to prove his point regarding the above

point, he states that Whether Education come from unconsciousness state or it has any conscious aim. We generally take the meaning of education with meanly. “It is a kind of process which governed by the state, family or many different forms with conscious achievement by planning. And its aim is to provide the youth a certain way to achieve goal. It’s such kind of aim or goal where personality’s common developments are included in it or not in there.”

In the ancient society education was primarily informal. By supervising and direct contact child acquired the knowledge of mores and also formal education and he became more skillful. Though it categorized as informal but it was not totally rejects the formal values. Initiation was there in the formal training.

According to Margaret Moore in some of the ancient society, Maya society there was a religious school for priest. Method love physical torture was not there. But the discipline was exemplary. They all obey the orders so that there was no need of external discipline. Unlike modern education system they did not had the larger educational halls, large teaching staffs, exam systems, and certificate. They had have an only single end of education was to create the relations between the generation and upcoming generation.

Farmer's son was not allowed to become the Landlord and Landlord's son never became a lawyer. In the middle age the form of education was become an institutional. There was a degree of difference in the formality was lies in the form of subject things and aim of culture. In Greek the syllabus was based on literature, music and exercise and along with the subjects like history and mathematics. In Rome the high education was based on Grammar, Literature and goldsmith, scientific subject, mathematics, geometry, music and also education of horoscopes, it all was taught in the temples, ashrams. In the

16th Century Christian society members included the subject like, history, geography, archeology, and geologist. Philosophy and religious science were taught at the highest level of education. In India students were taught subjects like Literature, History, Philosophy, Religion, Mathematic, Horoscope, according to Chanadyoga Upanishads. In the renowned university known as Takshshila in their

subjects like Science, Arts and three forms of Veda and also eighteen types of art were taught. The difference of syllabus was there because of the cultural difference in the society. Education was limited for the only minorities. Most the other peoples were not allowed to take education. Schools were generally made by religious institutes.

Science of Education, Commerce and trades were developed along with Protestant movement and for that education became popular. But this system was accepted in only 19th century. Along with neutrality of Religion education was also become popular. It is no longer limited to only a few people. There were two



reasons behind secularisation and popularisation of education during the 19th century- evolution of strong nationalistic states and spread of democracy. Democracy broadened the purpose of education. Universal education was accepted to be essential for existence of democracy. One aspect of democracy on education

was to make it people oriented. People became familiar with the concept of mass education which later gave birth to the concept of compulsory free mass education. Democracy has had a great role in transforming the system of education. Along with this, the progress in technology necessitated many changes in the syllabus.

Capitalism and its technologies developed various techniques and innovations for which no guidelines were available in the earlier dispensation. Education has now become specialised training where more emphasis is placed on commercial education than on general education. It is being tuned to suit the new demands of developing an untraditional financial system. There are technical teachers in our schools. Huge

amounts have been invested and there are large mass of students enrolled in such courses. Their purpose is not only to consolidate the presently available knowledge but also to quest for new knowledge.

### **Social aspect of education**

The primary work of education is to develop the personality of the child and develop tendency in him towards good conduct and enable him to enter greater community life. Hence child of each society is taught about the aspects of the society are simple and the best. Keeping this purpose in mind, Aristotle has emphasized use of music and fairy tales in children's education. According to him, Good music reflects the goodness of the world. By this, the person listening to music develops attachment to the

purpose of the world. Music is the most influencing tool amongst all good forms of art, containing images of all good qualities. In modern times, music is taken to be the medium for education in nursery and kindergarten schools. The other influencing media in initial education are rhyme, poems and children's stories. JK McRidge has written in an outline about our society that a story based on a good idea or enduring idiom easily touches the heart and, remembered for a longer time, resides in a corner of the heart as an aspect of happiness and becomes a source of inspiration for the entire life. In this light, music, poems and fairy tales become the basis to enforce the laws. Law imparts certainty and permanence to the good traditions of people but their

capacity is based on the limitations to which the traditions have impacted the minds and hearts of people.

The most important subject of initial of children is the language of their people which contains all things like knowledge, introspection, purpose and ideal, pride and limitations, etc. Along with this, study of nature is also important which is a study of the child's relations with his environment. Tagore put emphasis on such education as according to him, it is the best and most effective way to open the minds. It begins from observing but soon acquires feelings and thinking and ultimately becomes a part of human life. When the child grows older, the power of deliberations come within him. Then he learns grammar, arithmetic, geometry, general concepts of morality and introspections regarding religion and relations through which he analyse relations with the universe and develops inducements to study the questions related to life and death. That is why, the most important task of school is it make the modern generations social, to equip them with values and ideas and to enlighten them with traditions of the society. But there is no uniform pattern of socialization. It takes different forms in different societies. In this way, in ancient India, formal education was imparted by Brahmins. They were the repository of knowledge and directors of Hindu life. In ancient India, a child started his education at the age of 5 with the learning of the alphabets. The emphasis of education system was more on the life and less on learning. After the initiation, the student had to imbibe physical and spiritual disciplines. Tools, Schools and ChatusPathis acted as agents for teaching religious and cultural traditions to the coming generations. There were similar arrangements in each society for children's initial education. The difference was only to the extent that in India, religious teachings was more effective than the West, Islamic community or China. However, education was not organised as a separate activity in the general societies. It was imparted by family or other primary groups or acquired as everyday activity of life from the entire society.

Education teaches the child the responsibilities of a good citizen. Those who want to study further, to increase the knowledge beyond the learning and mental fundamentals so as to consolidate the real traits of education like law, medicine, technology, etc; they can do the same in some colleges and universities. The college is prepared to extend help to the students and facilitate their paths to progress. The main work of college is to impart higher and liberal

education which is not available in school. Though college educating is more specific than school education, it tends to increase general knowledge and not skill and techniques. On the other hand, education in university is specialised in the sense that the student learns in details those subjects in which he is interested in. University encourages research in specific departments. Apart from colleges and universities, there are technical institutions which impart training on technical aspects, special knowledge to a student, according to his natural traits and capabilities. In ancient times, when science had not developed, technical education was usually imparted by family and professional groups in an informal and practical manner. There were no specific institutions for teaching like the present day. For example, a child born to the family of a carpenter or blacksmith learnt the skill of the trade from his family members internally. The condition of technical education remains the same even now, especially in rural India.

### **Function of education for the society as a whole**

According to Emile Durkheim, the principal function of education is to bring changes in the rules and traditions of society. "Society can survive only when there is enough unity amongst its members. Education generates unity and establishes it. It determines the required similarities amongst children which is essential for community life. "The principal responsibility of society is to unify all individuals as a community. Individuals should have affinity to the society. Durkheim states that education teaches the individuals in a society the values, ideals, community traditions and thoughts and equips them with principles which imparts required unity amongst individuals and society.

Secondly, Durkheim argues that formal education given by schools cannot be given by the family or any special group. Family is a union of patrimonial members who are united by blood relations.

Hence, family relations is full of love and affection, kinship, feeling etc. According to property of nature, an individual does not see beyond the family and understands the assurances and problems of greater society while remaining within it. People are seen as good or bad according to one's choice.

By nature, membership of any special does not prepare any individual for the greater society. On the other hand, institution of school is a hard way in which one student interacts with other

students of his schools maintaining certain rules. According to Durkheim, “the child learns to respect general laws by respecting the rules of the school. He develops the habit of self control and self-restraint. It is the

beginning of performance of duty which indicates that life has begun with earnestness”. According to Talot Parsons, a family or a group of respectable people follow specific rules while schools follow

universal rules. In this way, school prepares them for their adult role.

Thirdly, Durkheim argues that formal educational institutions apart from teaching general values, teach required unitary skills for social responsibilities which provides diversities required for social cooperation. Earlier, in the industrial society, technical skill was taught mainly by the family and professional group in an internal and practical way. In this way, a child born to the family of a

carpenter was trained by family members informally. Industrial society has become much specialized and complex which demands skill of high order. Complex division of labour which is a characteristic of industrial society by definition, indicates continuous strengthening of social solidarity. He calls it physical unity. Industrial society derives strength and unity from such agreed values and division of labour. It accepts that interdependence is one condition of life.

Fourthly, as Durkheim says, “the purpose of educationist to awaken physical, intellectual and moral levels in children which are essential for their development, as per their inborn capabilities.” Whatmore further elaborates the statement of Durkheim by saying that the work of education is to develop the children according to their special abilities. The traditional meaning is - to prepare him for the membership of specialised groups in the social strata. “There is social division in almost all societies. Wherever there are classifications in societies, there are differences in education too. Division by class is reflected in the system of education; in fact education acts an agent to maintain the special privileges

and self-interest of classes. By this, divisional classification is perpetuated. In this way, education of higher castes in India was quite different from the education of the general mass, in ancient times. The education of the first category was performed by patrimonial pundits which included secular ideas to a large extent and it basically related to religious and Vedic scriptures. With the establishment of British administration in India, the old system of education perished. But the decision to implement English education segregated from society those who had English

education. Even after 6 decades of independence, there are class divisions due to different types of schools for different social groups. There are such classifications in educational systems in all modern societies despite their professed commitment to ultramodern ideas. Fifthly, it cannot be denied that education is important as an agency of social control. According to

Durkheim, its purpose is the transfer of standard and value by older generation to those people who are not ready for social life. Once a child acquires intellect and introspection, his activity and conduct

become intellectual too. Affinity towards social and values become spontaneous. There is a deep bondage between society on one side and individual on the other. Seen in this context, education appears to be a very strong and effective agency of social control. The question of enforcing social rules arises only when people become socially wayward, or, implementation of social standards arises only when

people go socially astray, or, have tendency to deviate the standard. It is unnecessary to enforce social prohibitions in the circumstances when educational agencies are transferring social rules and values to the individuals at the time of their education.

In the present times education has become less effective as a tool of social control due to certain conditionality. For example literacy in the earlier societies was so important that it was the basis of strength and prestige. Teachers were also generally happy receiving prestige and honour. That is why; there were no difficulties for teachers to mould the conduct of children according to social traditions and values. With industrialization, the standards of values have changed. Wealth, not education, has become the basis of prestige in the society. This has diminished the honours of the teachers to a certain extent. Apart from this, the prestige of teachers has declined because of mass literacy in the modern world, because

now he cannot be put in a separate category as an educated man. There is one more fact to refurbish this purpose. Now-a-days the values taught by teachers are devoid of official authority.

They have to compete with family, religious groups and news media. In this way, there is increased possibility of conflict between different activities in modern society and social control by different agencies. That is why Indian universities do not impart religious teachings. In the circumstances, a boy or a girl, who comes from a conservative family which has its own religious traditions, finds internal contradictions between secular education of the state and religious values of the family.

## **Education and equality**

In this age, when we swear by democracy, the ideal of equality of education to all is accepted as a component of democratic process. The difference in education is being reduced in all societies. But experience tells that the equality in result is not balanced with the equality of education. The cultural deprivation of a section of the society is one amongst many obstructions in this path. We may consider about the children of the backward classes, Scheduled Caste and Scheduled Tribes. There may be many more groups, which can be brought under this class. The characteristics of a culturally deprived

student is that his environment is poor in the economic sense as well as cultural sense. He might have reached school without the traditional lullabies of his mother, knowledge of nursery rhyme and folklore of his country. In other words, a culturally deprived child does not come from his home and environment with a free intellect and happy state of mind so that he can properly adjust with the situation.

The matter relating to culturally deprived children creates problems in the popular ideal of equality of education. The internal principle of the equality of education is that if equal opportunities are provided to all students, every student will get full opportunity to develop his abilities. But it has been seen gradually that similar type of state education will not give equal opportunity to all because many in the system will be travelling with millstone of social depravity.

This understanding has changed the principle of equal opportunity of education. Earlier it was thought that we meet the requirement of equality of education when entry to the field of education is easily available to all. Now it is argued that equality of education can be there only when the level of reception of education will be equal in all groups. The meaning is that now everything has come to the equality of examination results from the equality of opportunity.

The next question is how to ensure equality of examination results. It was suggested that some compensation can be given to the socially and culturally deprived. It is thought that such method of compensation will enable the culturally deprived to fully avail of all opportunities meaning thereby help will be given to those people who have remained backward so that they can compete equally with

those who are not so deprived. This thought is behind the tradition of discrimination against culturally deprived students. It means that there should be additional arrangements for education of the culturally deprived student to fully avail of all opportunities meaning thereby help will be given to those people who have remained backward so that they can compete equally with those who are not so deprived.

This thought is behind the tradition of discrimination against culturally deprived students'. It means that there should be additional arrangement for education of the culturally deprived student. Supplementary education programme was vigorously implemented in America as a part of President Johnson's war against poverty. Millions of dollars were spent on Operation Head Start. This was a widespread programme for preschool education in the low income areas of the country. The purpose of the programme was to provide educational environment to the culturally deprived children and to

inspire them to fully avail of equal opportunity of education. It was reported that the result was not encouraging. In England supplementary education started in the later part of 1960 in certain selected areas called Educational Primary areas. The organiser of supplementary education in the area says 'even if it is difficult to evaluate the result, the report from the priority areas is discouraging.' There are reasons behind failure of supplementary education programme in America and England. It is doubtful

that in India also protective discrimination method has given expected result. How to understand it?

It is argued that in educational institutions efforts should be made to develop the environment instead

of concentrating only on children so that the entire society and family will be deeply influenced.' It is not important how much you work in school. The truth is that you cannot be effective at all without the informal help from home. It was suggested that a community school associated with school as well as community be established. It was further suggested that parents should be taught to help the children. In this context it can be said that the Nation Literacy Programme implemented by the Government of India since 1978 aims at educating the adults of the society between 15 and 35 years of age so that they can prove to be source of inspiration for the young of the society for best use of available opportunity

of education. Though there are many supporters of supplementary education, there are detractors also who criticize the idea as well as its basic principles. The critics argue that the theory of cultural deprivation is a sham which is utilised to hide the deprivation in education. It is said that the problem is social and economic and can be solved this way. Supplementary education does not present any solution of this fundamental problem. Critics say even to the extent that ‘ supplementary education is a deviation from actual practical principle’ and it can never be successful as long as social inequality and economic deprivation or deficiency persist. In other words, humanitarian approach in small measure need to be converted to an integrated humanitarian approach to include different aspects of social life.

### **The purpose of education**

Education has vast social importance. Since ancient times philosophers have extensively deliberated to

define the form and purpose of education. In modern days too, eminent educationists and teachers have given important place to education in their works.

Johan Amos Comenius of Czechoslovakia is known as the first eminent educationist. He criticized the traditional emphasis given to logic and rules of the scriptures and emphasized that the method of education should be according to the mental development of the child and the subject matter as per his liking. English philosopher John Lock has written that ‘the necessity of education should be to develop mental discipline’ and ‘it should be secular, not religious’.

According to Rousseau the

purpose of education is to intelligently direct the natural instincts of the child in order to train him properly. He supported mass education also. Froebel who introduced Kindergarten system believed that the purpose of education is ‘complete life’. According to Pestalozzi the purpose of education should be balanced development of all faculties. Its ultimate aim should be improve the conditions of the people. John Dewey, the father of the movement for progressive education believed that education is not the preparation for life but living life itself. Auguste Comte, the father of sociology, believed that the purpose of education should be development of good feeling and sympathy towards fellow beings.

Herbert Spencer believed the purpose of education is to prepare individuals for appropriate living in the society. Samner believed the purpose of education is to develop well organized critical faculties in individuals which will restrain him from acting only by suggestion and emotion and



blindly following traditional rituals and enable him to take decisions on the basis of logic and conscience. But he did not consider education as an unfailing medicine. Giddings believed that the purpose of education is to

develop self-respect and self-control in individual, to free them from superstitions and ignorance, to impart knowledge and to enable them for realistic thinking and to help becoming wise citizen.

According to Durkheim, the purpose of education is to socialization of the young generation.'

Thus, writers have described differently about the purposes of education. According to Arnald, we can

make the objectives described in the following manner—

**(1) Fulfilment of the socialisation-process**—The first and foremost purpose of education is the fulfilment

of socialisation process. Though family is great source of socialisation, yet it is not able to perform this duty well in modern times. Family has failed in inculcating the sense of responsibility in children.

One Sociologist has described its reason in the following manner ---

“Partial reason of this situation is that we are attracted towards urban life which the sociologists call secondary group-organisations, that is such a society which is known for disappearance of home and garden, domination of commercial distinctions, individualism in choosing friends, religion, life and variety of amusement; general manners of formal relations are characterised by impersonal social relations. The life in cities appears to be artificial compared to the rural life some centuries ago.”

School has entered into this vacant space. It is so far understood that it is the responsibility of the school to develop in the child, the sense of honesty, justice, sympathy, right and wrong. Parents, whose control over the adolescent child has ended, now expect from the school to complete the deficiencies of the family in teaching courtesy and morality. There is now excessive pressure on schools for socialisation which used to be the work of the family sometime earlier. Apart from the socialisation of the young, the school devotes adequate time and energy in the matter of cooperation, distinguish citizenship and performance of duty. Sense of patriotism, is developed.

**(2) Transmission of cultural heritage**—Secondly, the purpose of education is the transmission of cultural heritage. The significance of cultural heritage lies in the past and in the understanding

of its arts, literature, philosophy, religion and music. The child is indirectly introduced to his cultural legacy by the textbooks of history and cultural functions related to patriotism. But the endeavour to achieve this purpose is made at the higher level of education.

**(3) Improvement in the mentality**—Thirdly, the purpose of education is also to bring improvement in the predestined wrong tendencies in the child. In the family, the child gathers different types of mentality, beliefs, devotions, and prejudices. It is the work of education to rectify those beliefs and prejudices. Even though school cannot do much in this direction as the child's attendance in the

school is irregular, yet schools should continuously strive towards improvement in the mentality.

**(4) Establishment of profession**—Education has utilitarian purpose as well. It has to enable the youngster

to earn a livelihood. Education should be able to build capacity in him to do some productive work by which he can earn adequate money for himself and his family. The young should be capable of performing a productive role in the society.

**(5) Development of sense of competition**—The main stress of the school is on individual competition. In the matter of study of each subject, a child is compared to his fellow students on the basis of marks acquired in the subject. Teacher praises the good students and reprimands the bad students. The school does not only classify all its students on the basis of their achievements, but also segregates

the students on the basis of intellect and diligence and separates them by promoting some and not promoting others.

Probably, Cardinal Newman has given the best narration of the purpose of education. About university education he has stated—'University education is a great but general medium of a great and general

### **Challenges of Education**

There are many challenges before education in the context of our civilisation—

1 Firstly, regarding syllabus and its implementation, the problem is to decide what should be taught in the school and university level? How many and what subjects the students will be taking? What will be the syllabus in each subject? We have observed universities and boards to change syllabus which create misunderstanding.

2. Secondly, what should be the purpose of education? As it is clear, the purposes of education have been differently described. Present education enhances the child's memory power only. It does not develop his physical and spiritual capabilities. Education will be meaningful only when it will bring integrated development of body, mind and heart.

3. Thirdly, the educationists have to find a solution for the undernoted disputes:

(i) Up to what extent formal education will be led by social education movement under which the ideal roles are taught by way of analysis of the dogma and medium of propaganda.

(ii) Whether extracurricular and co-curricular activities are associated in the syllabus of formal education?

(iii) Whether moral education can be separated from formal education?

(iv) Whether the education system in soviet Russia has found out the formula for integrated development of mind, body and heart?

4. Fourthly, knowledge of certain subjects are never given to the child as it is held that such subjects are beyond a student's absorption capacity. These forbidden subjects are taught in the secondary or university education level. what will be the future of the child who does not enter into a university?

Does exclusion of some subjects from the syllabus of the school not restrict the child from developing

into a complete human being?

5. Fifthly, what should be the place of professional education in our system of education?

Whether the

purpose of education is to produce skilled workers or emphasize on character development?

6. Lastly, in what way can education train people in preserving culture, as well as searching for new

values?

7. Another question relates to social mobility. Young people with modern education are leaving villages,

an migrating to the cities by which, development of rural areas has been impeded. Hence, what

should be the form of education so that educated young people are not attracted towards the cities

and contribute to economic process, residing in the rural areas?

Sometimes education is applied in assimilation of dogma. Thus, in socialistic countries students are taught socialism and in Islamic countries fundamentalist Islam is taught. Though social stratification in India has ended in one sense, it has reappeared in another form. The so called “public school system” has created a new class—higher class children who do not like to play or keep relation with lower class children. In the society an aristocratic class of children whose life style is coloured with the colour of the west has taken birth. Hence the question before education in India is whether to put an end to the public school system of education?

### **Education as an agency of social control**

Education, whether formal or informal, is an important agency of social control. Hence, such education is imparted which will mould the individual according to the ideals of the society. Education is a type of socialisation and it performs its duty of social control in the process. If appropriate socialisation is achieved the members behave according to social rules and values and do not exhibit divergent behaviour. Education system by clarifying the moral thoughts and bringing intellectual development of the individual contributes to social regulation. We may put the control function of education as under:

- (1) Education provides individual the ability of self-analysis. Because of this capability individuals on their own follow the regulations of the society and there is no need of any external pressure in this.
- (2) Education gives rise to sense of self realisation in us by which we start understanding the difference

between right and wrong behaviour. When we separate the right from the wrong we naturally choose

right, then. Thus, with growth of education we understand right behaviour and adhere to the same.

By this social control is automatically maintained.

(3) Education has the capacity of handing over the culture. We learn about our tradition an ancient

culture through education. One generation does not build up entire culture. Through communication

of education only the young generation learns about the esteemed rituals of the older generation and follows the same. Because of this society remains under control.

(4) New definition and standard of stratification of the variable society are obtained through education. In

rural or tribal society an individual's status is determined on the basis of his birth. Against this, in the

variable society where new values evolve, education is important basis for determination of status. Like

this, education producing new basis of determination of standard in society in place of the disappearing

old method of status-determination. By presenting a solution to the transition process arising out of

the ending of status based on inheritance, education has solved one problem of socialisation.

(5) It can also be said that education tries to find solution to the tensions coming upon immaterial

culture. We have already stated that immaterial culture is related to those elements in society which

we can neither see nor touch. For example, folk rituals, knowledge, traditions etc do clash with new

thoughts in a novel manner, to preserve their existence. In such circumstances, education gives us

logic and conscience on the basis of which we accept the useful sides of traditions and rituals. Thus,

education by creating a balance between the useful sides of traditions and modern thoughts, helps maintain control over social organisations.

(6) Education creates liberalisation in individuals. An educated man generally does not become fundamentalist in his behaviour. That is, an educated individual, by not becoming fundamental in his behaviour in changing circumstances, brings changes and this helps him in his liberalisation. The liberalisation leads to adaptation in society. In the absence of such adaptation, there is social tension which is the biggest problem of social control. The problem of adaptability has cropped up between labour and manager, student and teacher, father and son now-a-days. Education has important contribution to this field.

Finally, it is necessary to clarify one matter. It is not necessary that all agencies of control will be effective

in all circumstances. Religion or traditions are not very effective in city or the society influenced by urban

values. As against this, in traditional societies like rural as well as tribal areas, religion and traditions are

more effective than laws passed by the state. In essence, various agencies of control are associated with

various social arrangements.

### **Education and social changes**

It is realised that in order to achieve the values of violent revolutions in extended level, it can only be

done by way of education. Education can reach the ordinary people. It is also realised that it is not easy

to extend education to the general population because it requires strong will and committed work.

Despite this, education is the tested tool of social development in the world. In India also, this logic is

true, but it needs a well-defined plan.

If the citizens express inspirations and popular skill and determination then they can participate in the struggle for national development. Inspiration and determination are the natural specialities of eminent members of the society. State and other associate arrangements which relate to rights and control create such environments by which education system generates and develops determination and skill. Thus, system of education becomes an important element for national development. The people related to sub-organisations of education include policy makers, education organisers and administration. Along with this, we can also discuss about those officers who distribute the means. Apart from this, the co-coordinators who provide shape to subject matter, associate administrators, writers of concerned books, managers of the organisation and teachers are also included. It is necessary that all these people possess determination and skill. They should be devoted to their work and be prepared for any type of sacrifice. Education is such a medium through which stability/continuity can be attached to the posts related to social class, from generation to generation. The relation between educational achievements and business achievement s can always be seen. In the Indian context, the inequality based on caste, impacts different classes. Till recently, the Brahmins had almost exclusive rights over the opportunity of education. In modern times, this exclusive right of the Brahmins have diminished, though. Now the problem is that no member of any caste can be prevented from taking admission in public school but financial problems/constraints and dearth of schools, they are deprived of admission in schools.

Thus, changes come into existence principally due to industrialisation. hence, in modern times, education has accelerated the pace of commercial development beyond expectation. Education has been accorded foremost priority because it is very important characteristic of modern society and helps in 'High Level momentum', that is, help achieving the opportunities of development. Hence it can be said that education has great relation with business achievement and opportunities.

### **Modernization and Education**

The above mentioned changes and disputes are due to change in syllabus of the modern educational institutions. Modern schools, colleges and universities do not much believe in imparting teaching on life as was being done by earlier educating methods. It was because the traditional education was for a passive and unchanging society. It was such society which was not a partner of intense transformations due to industrialization. On the other hand, modern societies is full of intense and extensive changes.

In such a variable society, the purpose of education is spreading and communicating the technical and other specialised education in a modern way. In other words, keeping in view the demands of changing world, corresponding change in the substance of education is required.

Far reaching consequences of the changes in subject matter and method of education have come to the fore. Plethora of study materials provided by modern science has made it essential to reduce very much or stop altogether the study of language of scriptures or literature. It means separation of the students from the tradition and cultural heritage of the community. It is argued that in such circumstances,



individual will be cut off from his roots and his creative power, especially his emotional and spiritual

sharpness will die down due to lack of food. It is a riddle for the modern human being. He thinks science

and technology to be essential for livelihood. But if emphasis is put on technical education, he will be

deprived of the repository of rich traditions of the past. It is not easy to solve the riddle.

Secondly, many

desired values of the past have lost their earlier importance for want of modern science and technology.

People are not prepared to accept those without raising questions. Unfortunately, no new sense of value has been able to refresh the old one. This leads to two types of dangers - one of which is for the individual

and the other for the society. the society has come to danger because of the fundamental question of

what is right and what is wrong, what is appropriate and what is inappropriate, what is desirable and

what is undesirable. The danger for the individual gives rise to the truth, 'Though situated in the midst

of complicated and magical machines what way is he better placed than a cruel and clever monkey?'.  
Thirdly, it brings us up to one facet of science and technology which we can ignore only at our peril.

Man was immersed in quest of natural science throughout the nineteenth century. Wankhen echoed

the thoughts of many by saying 'knowledge is power'. But now-a-days, many famous scientists have

half-heartedly reached at the conclusion that 'Unfortunately, knowledge has power'. Robert Jenk

has

commented on the aspect of science in his book 'brighter than a thousand suns' as follows:

“The ages which ended with the development of all powerful disciplines is also known because of the unanimous development of science and technology ‘, but now the widely venerated physicist Herzenberg says that -’ The space where man has evolved as an intelligent being, there are more dimensions in it than the dimensions of the traditional directions continuing since ages. This new liberalism which is related to inhuman or atomic disciplines has been generated from atomic research. The power of atomic bomb comes from the root like the new philosophy of liberalism in modern man. It is motivated by the experience of nuclear research. This demands rethinking and re-evaluation in planning of education which is part of modernisation. ’

### **Summary**

Reviewing the field of educative sociology, Dan W. Datson has written “Educative societies” interest is in entire cultural mass in which individual earns and consolidates experiences. Especially, educative society is interested in the aspect as to how to organise educative process to develop good personality.’

**1. Democracy**—Rule by people

**2. Need**—Requirement

### **Review Questions**

1. Write the meaning of sociological basis of education.
2. Write the meaning and definition of sociology.
3. Write the objectives of educational sociology.
4. What is the impact of educational sociology on education?
5. Write a short note on “Sociology of education”.

b) Secondary School Education: Contemporary Challenge: multiple school contexts.

c) Social Change: Concept and determinants of Social Change, Modernization, Education as an agency of Social Change.

## **Social Change and Education**

### **Introduction**

Change is the eternal/perpetual rule/law of nature. Change happens in every object of the world. This change is apparent in every base and consciousness. This change is quite apparent in the nature. Sometimes day sometimes night, sometimes winter, sometimes summer, sometimes rain, sometimes flood, sometimes dry, sometimes earthquake, sometimes storm. The seed gets germinated

after it gets nourished in the earth; it becomes a plant/sapling, from plant/sapling it becomes a tree,

it finally dies after it completes the whole life circle. This process of change in nature continues.

Where

change happens in lifeless nature, how can humans be left untouched by the process as they have life. How can change not happen in their system, their activities etc? A man's life changes from one

level to another level-it starts from childhood, then youth, then old age and ends in death eventually.

A man's language, thoughts, needs, life, aim, values, culture and everything changes in some way

or another. It is said that time and universe are not constant. Change is the law/rule of life. He, who

concentrates only on their past and present, definitely lose their future. Society is there with man since the beginning of human life and from that time till today there has never been any hindrance

in the society or in the process of continuous and unavoidable change in the character/nature, fabric, order/set-up, alliance, ideals, and values of his social life. One cannot imagine a society which is absolutely stable. Change is bound to happen in every society. Unchanging/unvarying society does not exist at all. The result of this change is such that the early man of the Stone Age has today reached the space and will scale greater heights in future. Change pertaining to the current society is what we call the social change.

Society is continually dynamic. There is a continuous change in society's social, political, cultural and economical situations. Due to this change only there is a great deal of change in our society's fabrication and character/nature. Today's society is different from the society which is hundred years old and the latter is different from the one that existed thousand years ago. The changes that have happened during this time interval, has caused a great deal of difference between today's society and that time's society. This way there is a continuous change in the society. But yes of course, there are dart changes in some societies while some societies witness slow changes. It is the society's characteristic that it progresses ahead as usual. The change that happens in it is the indicator of progress itself.

The social is that continuous process which is affected by a lot of factors.

### **Meaning and Definition of Social Change**

Social change is a constituent of two words-society and change. Society doesn't mean a group of people, but, it is the unitary form of the relation between the people of that group. Society is a web of societal relations. Change means modification, in other words, modification in past situation. Change is the

interval between the past and today's situation. Similarly, the interval between society's past and the subsequent situation is called social change. The interval between social set-up/alliance, social mould/frame, social relations or society's standard of living, customs, values and beliefs etc is called social change. Certain definitions of social change are as follows—

**K. Davis**—“Only those changes are comprehended in the social change, which happen in the social set-up/alliance, in other words, the changes that happen in society's mould/frame or affairs/functioning.”

**Jones**—“Social change is the word which is used to describe the difference or transformation in social arrangements, social paradigms, social affairs/functioning or any part of social set-up/alliance.”

**Johnson**—“The change in people's way of functioning or thinking is called social change.”

**Dauson and Gatis**—“Cultural change itself is social change.”

**Maciver and page**—“The change in social mould/frame is called social change.”

**Gillin and Gillin**—“Social change is the change in the recognized customs of the society, whether those changes have happened due to a change in the geographical conditions, cultural wherewithals, the population fabric, change in the principals, through propagation or inventions in the group.”

**Kuppuswami**—“when we talk about the social change, we talk about a change that happens in the social behavior or social mould/set-up.”

### **Characteristics of Social Change**

The following characteristics are apparent about the social change—

1. This change can either happen in the society's mould on the whole or in any of its set-up also.
2. Social change happens when there is a change in our material or immaterial culture.
3. The behavior of a person changes when a revolution happens in his thought process due to education etc.

4. Change happens fast in an open society, where, it happens on a slow note in a narrow/closed society.
5. The change in social set-up happens slowly as compared to change in social functions/affairs.
6. When the process of social change is slows down then the possibility of revolutions increase and this revolution facilitates abrupt universal changes.
7. It is not important that all the changes have to be stable. There can be a change in the nature/character of the changes in future which are apparent today.
8. It is not important that the changes happening in the society will always take it forward on the path of progress. Some changes sometimes take the society towards declension also.
9. The social change can either be planned/organized or unplanned/unorganized.
10. Change happens faster in the modern societies as before and we can also see those changes more clearly today.
11. The changes that happen naturally and normally affect our thoughts as well as social fabric.

### **Self Assessment**

Fill in the Blanks:

1. Change is ..... law/rule of the nature.
2. Cultural change is the ..... change.

### **Theories of Social Change**

Primarily, there are three main theories of social change—

**1. Technological Theory**—Augburn has rendered this theory. He explained the progress in the technological field as the basis of all types of social changes and has also established the relation between social changes and inventions/discoveries. He said that the meaning of new inventions is-discovery of new cultural virtues/attributes and elements. This discovery can be a shuffle in the present culture or can also be completely innovative. When the society starts imbibing it then it changes.

**2. Linear Theory**—Kamtey, Spenser and Karl Marx are regarded as the exponents of this theory. They

described the order/chain of progress/growth of society as historical and imagined a society where

the cycle of change would be rendered stable. Kamtey has described the social change as a result of intellectual evolution/growth and described three aspects/instances of intellectual evolution/growth—1. Religious aspect. 2. Elemental aspect. And, 3. Scientific aspect.

**3. Cyclical Theory**—Spangler, Sorokin and Tayanavi are regarded as the exponents of this theory.

According to Tayanavi, change in society happens due to a person's inner spiritual might.

According

to Sorokin, there are three categories of society— Thoughtful, sensational and idealistic—which brings

about a timely change in the society. Spangler has described three stages of Social occurrences/ events—birth, maturity and death, which are responsible for bringing about change in the society.

### **Forms of Social Change**

The following are the three forms of social changes—

**1. Evolutionary Change**—The changes in society don't happen suddenly but are based on already

existing situations. These kind of changes don't happen all of a sudden, they happen slowly and gradually, but it appears as if these changes have happened all of a sudden. The process of evolutionary change is a continuous process. If we look at the fields like academic, technological,

medical and health etc, we will find that the structure/character it has acquired today has developed

slowly and gradually.

**2. Wave Like Change**—This is that change, which fluctuates like waves/tides. Like waves sometimes

go up and sometimes go down in the water, similarly, the society sometimes progresses at a fast rate

and sometimes moves towards declension.

**3. Cyclic Order Change**—Changes which happen like a cycle are called cyclic order changes.

The old

events/occurrences are repeated in the society under this kind of change. Such as the unemployment

moderates through employment programmes, but with the population growth the problem of unemployment also escalates and change happens in the society. Similarly, the change that happens

in fashion is also this kind of change. Sometimes tight pants are in vogue, sometimes wide pants are

in vogue and after some that same old tight pants are in vogue again. This way the cycle of events/

occurrences continuously reels in this kind of change.

The society is remains mobile continuously.

#### **Factors Affecting Social Change in India**

Social change is that continuous process which is affected by a lot of factors. Several thinkers have

explained a lot of factors behind social change. The main factors of social change in Indian context are

as follows—

**1. Natural Factors**—Nature is the main foundation of change. The earth's surface doesn't always remain

in the same state. Some or the other changes do take place on it. A lot of problems/difficulties arise in

the society due to deluge, drought, famine, earthquake and epidemic etc. A change in the system has

to be made in order to solve these problems, which deeply affects the social life. The Indian economy

is based on agriculture. More than 70 per cent people are engaged in cultivation. The horrific aspect

of the nature affects them badly. Apart from this, when some field is not that fertile anymore, there



is a scarcity of facilities like water etc or minerals are depleted in a particular field and all means of livelihood for people are finished, then people leave that place to settle at other places and establish new social relations there. This changes their lifestyle.

**2. Biological Factors**—Social change can also happen due a lot of biological factors. Biological factors decide the type of population. For example, if the health standard is low in any society, then it will surely affect the social life. The societies where male and female ratio is not equal, the polyandry practice/custom will be established due to more males being there than females and several problems will crop up. The ethnic/racial and provincial shackles are weakening slowly and gradually nowadays. The Indians are not only marrying the women from other regions/province but are also marrying foreigners and women from other religion and sects/communities, which is bringing about a change in the society.

**3. Demographic Factors**—Demographic factors also play an important role in bringing about the social change. Change in population's size and density also increases the chances of social change. Decrease in birth rate and increase in the death rate causes an overall decline in the population, due to which there is a shortage of quality workforce in the society and subsequently, all available natural resources are not put to good use. The economic condition of a country stumbles due to this; the family size shrinks, thereby, causing a change in the social and familial relations. Thus, the population increases due to an increase in the birth rate and decrease in the death and new ways are devised to feed that population. Intensive farming and cultivation on new land is done to keep

up with the sufficient food supply. The population of India has increased by leaps and bounds after

Independence, which has brought down people's standard of living. A large part of the population

is living below poverty line, unemployment is increasing, crime/delinquency rate is increasing, pollution is increasing and the country is facing appalling problems/difficulties.

**4. Technological Factors**—Technological factors are a very important factor of social change.

Today's

age is a technological age. The moment any new machine or device is invented, it definitely affects

the social life. Augburn has mentioned 150 changes that have occurred due to radio's invention.

Production began on a large scale due to the invention of machines, labor sectionalization and characterization were needed, trade and commerce grew, standard of living elevated, cities started

developing fast, economic crisis and unemployment cropped up, technological disputes, diseases and accidents increased, the urbanization of the villages started, the influence of religion waned, the

joint family system got disrupted, women started working and their situation got better, paucity of

residential space, growth of slums, crime, immorality/adultery, struggle and competition increased,

normal life withdrew from the nature and a lot of such changes happened in the society. These technological factors have made very big changes in the Indian society.

**5. Cultural Factors**—According to scholars like Max Weber, Sorokin and Meevers etc, the primary

source of social change is cultural change, because a deep relatedness is found in a man's beliefs, values, thoughts, perspective/outlook, customs and social relations and associations. Dawson and Gatis name the cultural changes as social changes themselves. Actually, our social life is dependent

on religion, customs, associations, beliefs and values etc and due to this reason, any change in them

brings about a change in our social life. For example, earlier matrimony had a religious aspect, due to which people did not dare to think about breaking the institution, but today, the paradigm has changed and people enter the institution just to satisfy their sexual needs and for their personal comfort, due to which the institution of marriage is not stable anymore and a lot of marriages are ending in divorce. Thus, when a family falls apart, it not only affects and brings a lot of changes a person's life but also becomes the reason of a lot changes in the social life. The social changes have happened only through cultural changes in India. Due to western's culture where globalization has been encouraged in the Indian society, people are less fossil now, scientific outlook has developed in people, women are getting out from the confines of their houses and progressing in several fields, social evils have subsided, people's interest in spirituality has also abated, their dressing sense and eating habits have changed drastically, the tendency to work with hands (yourself) has decreased and the feeling of selfishness has become more strong.

**6. Social changes by new inventions**—Today's age is a scientific age. Science has stunned the whole world by its inventions and miracles and these inventions have changed the society drastically. It is incredible the great scientific inventions like Rail, car, airplane, television, radio, washing machine, cinema, telephone etc have changed a man's life tremendously. Due to inventions in the field of medicine the incurable diseases are curable now. The technology which is adopted in the fields like Communication and media and revolution in computer has made an unbelievable change in a man's social life. Television, telephone and computer have played an important role in bringing about a

social change in India over the past few years.

**7. War Factor**—Augburn has described war as an important factor of social change. Many new inventions and systems take place due to war. War is considered as a distorted aspect of social disintegration/disorganization. There is an immeasurable loss of life and wealth due to war, economical resources get destroyed, various types of maladies spread, population declines, and peoples' ethical/moral values decline. The defeated nations have to accept the conditions and social and political values. The society changes drastically due to all these changes. The wars between India and China and India and Pakistan affected the lives of the Indian people a lot after Independence.

**8. Religion Factor**—According to Charles Edwood Religion is a factor of social change. The religion always had a powerful control over the society and man. Religion has played an important role in the Indian society. Agitations like Arya Samaj and Brahma samaj have made a lot of changes in the Indian society. The Indian constitution has identified secularism as its paragon after independence and it has also impacted the people. Nowadays, the frequently happening religious preachings and the religious discourses/sermons of saints, mahatamas and sadhvis have also changed the thoughts/views of Indian people.

**9. Law Factor**—The laws made by the Government where on one hand are helpful in managing/controlling the society, are also helpful in bringing about a social change. The law protects the rules of society and people learn to obey the rules, those who do not obey the law, function against the society's rules, are punished, which helps in making a discipline in the society. Very broad/pervasive changes have been brought about in the social life of the country by abolishing the zamindari practice,

terminating the Privy Purse, ending the slavery and exploitation, fixing the marriageable age for boys and girls, pronouncing child marriage, polygamy and sati practice as punishable offence and abolishing the untouchability through law in the whole of India. The arrangements for appointing lokpals have been made for putting a check on the practice of turncoat/recreance and to prevent corruption thorough law, some change is surely identified through it. Actually, people will not accept the new change if they are asked to accept it, but if that change is brought about by passing the law then they are bound to accept it. That is why; the law is an important means to bring about a change in any society.

**10. Political Factors**—The human society's history is majorly a history of political turmoil. Most of the social changes happen due to political factors. Political stability facilitates sustainability and stability/perpetuity in the society, whereas, instability causes social change to happen. Hitler's dictatorship, communist revolution, the birth of Bangladesh, India's partition, terrorist attack on America etc political incidents/events have deeply affected the society. The democratic set-up has been accepted in the independent India and this set-up has made a big change in the Indian people's life. The Indian people are aware today, they have become very clear regarding their duties and rights. Their interest has increased in the elections and they have begun to understand the national problems. Politics has entered the educational institutions. Where it has done good, it has none the less also done harm. Thus, the political factors in

India have played an important role in bringing about a social change in the country.

### Self Assessment

Multiple Choice Questions:

3. Happens in everything in the world—

- (a) Change (b) No change
- (c) Difference (d) None of these

4. Society is continuously—

- (a) Mobile/dynamic (b) Assiduous
- (c) Existent (d) None of these

5. Changes which happen like a cycle are called—

- (a) Integrated/all round (b) Cyclical
- (c) Biological (d) None of these

6. Augburn has mentioned ..... changes arising due to the invention of radio—

- (a) 150 (b) 160
- (c) 170 (d) 180

### Factors Resisting Social Change

There is a continuous change happening in the society and this change can also not be stopped, but there

are some elements, which hinder the social change, those resistive changes are as follows—

**1. Fear of new things**—There are some people in the society who are fully satisfied with the present situation

of themselves and the society, they keep their faith intact in that and feel protected too. They think that if

they imbibe any new thing or thought then they can be harmed, that is why, they don't want any change

in the society. In this situation novelty/innovation is not able to find its way in the society.

**2. Cultural Inertia**—There are lot of people in the society who believe that, whatever, thoughts and

beliefs our forefathers had, are right, and we should accept and imbibe them only. Cultural inertia

means, those values, beliefs and customs of our forefathers, which have enslaved some people

and they are not ready to forsake them at any cost. In this situation, social change is not possible by any means.

**3. Vested Interests**—There are people in the society who do only those things which accomplish their

self-interests. They do not want to do such things which hinder the consummation of their vested interests. The welfare of society doesn't hold any good for these people, their own self-interest is most important for them. For example, the abolition of Privy Purse practice was opposed by the kings in our country, and the abolition of zamindari system was opposed by the zamindars/landlords. Whether, the reservation is in jobs or regarding women, they are being opposed by the vested interests. These kind of vested interests hinder the course of social change.

**4. Degree of Isolation**—There are some people in the society who want to keep themselves aloof from

others. They want to protect their culture and this is the reason why they do not want any contact/

link with other cultures. The change is not possible at all in a society where there is a feeling like this, where people are obsessed with the idea of isolation. Thus, it is also a resisting social change.

### **Education and Social Change**

There is a very intimate relation between education and social change. Since, education is a continuous

process; therefore, it progresses ahead by accepting the change in the society and helps a person in

fulfilling the needs of the changing society. Thus, the relation between education and social change can

be seen in the following two ways-

1. Education is means of social change
2. Education imitates social change

### **Education is the Instrument for Social Change**

Education is the most important and powerful means of social change. Dr. Radha Krishnan has acknowledged education as a means of social change and said that, "education is the means of change. The work which in a customary society is done by family, religion, social and political

organizations, the same today is done by the educational institutions.” We can change the thoughts/

ideas of people only through education and help the society grow. In the words of Duvi,” education

is the only means which can take any society on the path of progress.” According to Brubaker, there

are two types of educational institutions from the view of social change—one which criticizes the status quo, in other words, informs people about the loopholes/flaws in the current social setup through education, and the benefit of doing away with those loopholes/flaws. The other one being the one which tries to bring about a social change, in other words, preparing the ground for the introduction of new changes thorough education, and, also bracing the people to accept those changes. Kothari commission has also stressed on the fact that education is the only means in today’s

age by which broad/pervasive social change can brought about in a peaceful manner. In his words,”

If change can be brought about on a large scale without any violent revolution, then there is only one

means that can be used, and that is education.” Education can be introduced as a means of social, economic and political changes. Thus, we can see that, education is a powerful means for bringing

about a healthy social change. This is the reason why, every progressive nation tries to make more

and more skillful and effective plans through education system. Education does the following in bringing about the social change—

**1. Mental preparation for the change**—The first and foremost job of education is to mentally prepare

people to accept any new change. It is often seen that people don’t get ready to accept any new change naturally. They are constantly troubled by the fear that what if the new change is detrimental

for them. Sometimes people also don’t accept changes due to their vested and narrow self-interests.



The job of education is to familiarize people with the benefits of these changes and to change their mentality also.

**2. Change the prejudices and to motivate/inspire innovation/novelty**—Some people in the society are extremely fundamental, superstitious and Victorian. They have their own prejudices and they don't want to budge an inch from them (prejudices). Education changes their way of thinking, dispels all their prejudices and develops a scientific perspective in them, through which they can support the changes headed towards today's scientific technology.

**3. To encourage new inventions**—Education makes a person speculative. It motivates to think deeply over every situation and news. It introduces us to the progress and development made due to changes in various countries of the world. Encourages to accept new changes. This gives inspiration to the people.

**4. Helps in assessing/evaluating changes**—Normally, most of the social changes are progressive in nature, they help the society in progressing, but there are certain changes which are regressive, which if accepted prove to be detrimental for the society. In this situation, education only enables people to assess/evaluate the social changes, makes them capable to contemplate their merits and demerits and, also enables them to decide as to which changes would be useful for them and which would be not.

**5. To stabilize Perpetual/eternal values**—Every society has some perpetual/eternal values, which grant stability to that society. These perpetual/eternal values are considered as the characteristics of

that society. Ralph Liten is of the opinion that whenever these values weaken due to social changes, the society advances towards down-fall. That time education only protects these perpetual/eternal values, saves from the ill effects of social changes and educates people regarding them in a way that their belief is intact in these values and they keep on accepting the social changes also.

**6. To enhance/increase the knowledge**—It is a requisite for the change to happen that there is a continuous increase in our knowledge levels. We can attain information about new changes only by enhancing/increasing our knowledge base. New researches can only be possible through education, which facilitates development in various fields of knowledge. Thus, education encourages social changes by increasing/enhancing the knowledge.

**7. Not only transferring the culture but also changing and improving it**—Society's culture is transferred to the new generation through education, which facilitates perpetuity and sustainability/continuity in the society. But education's role is not only to transfer knowledge and culture, but to bring about desirable change and improvement in it. Thus, education is the founder, innovator and director of social change.

**8. Rouse/invoke Unity/solidarity and totality**—When various sections of the society start struggling due to mutual tensions, discords and contention/strife/disputes, then education invokes such thoughts and beliefs in people, which breed the feeling of unity and totality in them. A lot of struggle is apparent in India on the basis of caste, colour, community, religion, language and province every now and then, but all of them can be done away with through the medium of education.

**9. Promulgate human as well as social relations**—In today's scientific, industrial and urbanized age,

where the society has travelled a long way in the field of development and advancement, it has also created a lot of social organizations. Amongst these problems, there is an extremely important

problem of shattering human and social relations. This development and progress has made people

insensitive/numb towards human virtues. An important job of education is to help promulgate human as well as social relations amid the social changes that have happened in this materialistic age and sensitize people towards them.

**10. Help in providing apt guidance in social change**—Education has an important role to help in providing

apt and able guidance from the viewpoint of social change. During the course of independence agitation,

the guidance that Tilak, Mahatma Gandhi, Pandit Nehru, Subhash Chandra Bose provided to the society, and gave the inspiration of change, had a welcome result. No matter how able and gifted the

people of any society are, unless there is an apt guidance to direct them, they will not only be able to

take the right decision but also would not be able to do the right thing. People find the right direction,

the moment they have an apt and able guidance, which facilitates new changes in the society.

### **Education follows Social Change**

The second aspect in respect to the education and social change is that education follows the social

change. It means, social change happens first and the education follows it only. When change starts

happening in values, needs and methodologies, then education alters itself according to them. In confirmation with the social changes, education's structure, objective, curriculum and textbooks etc

change. Otavo says in this context, “sometimes it is suggested that the education is a factor of social

change. The truth that holds against it is—Instead of initiating social changes, educational change simply

follows them.” Actually, every society arranges/manages its education according to its needs and situation only. Whatever is the structure of a society, same is the change that happens in education’s

social, cultural, economical and political situation, life values, the perspective towards life, and structure.

Education follows social change due to following facts—

**1. Educational change due to social forces**—There are some forces in every society, such as, the social,

political and economical groups of a society, its ideals and values, its needs and the paradigms of social manners and practices etc. When there is a change in these forces due to any reason, then the

education also changes according to them.

**2. Educational changes due to social needs**—Every society has its own needs, and, the education

system is set up according to those needs only. As the society’s needs change, the education system

also changes accordingly. The education is arranged in accordance with the needs in our country.

We

have established a democratic, socialist and secular republic. In order to achieve these goals,

Special

arrangements have been made to provide free and compulsory primary education, adult education,

education for disabled and the children of minorities, weaker sections, scheduled castes and tribes.

**3. Educational changes due to cultural changes**—The educational structure also changes due to cultural

**changes. As Otavo says-“ There are two forms of culture-one is material culture, and the second one**

is immaterial culture. The material culture changes first after which the immaterial culture changes. **Notes**

When the material culture changes, education also changes to accommodate with that change.

The

radio, television, computer etc have been made a part of education today.

### **Self Assessment**

State whether the following statements are true/false:

7. Technological principals have been demonstrated/rendered by Augburn.
8. Kamtey has mentioned three aspects of intellectual development/evolution-Religious aspect, elementary aspect and scientific aspect.
9. Spangler has mentioned three stages of social events/occurrences-birth, maturity and death.
10. Nature is not a major premise of change.

### **Role of Teacher in Social Change**

The role of a teacher is very important in context with social change. In today's transitional times, teacher

is the one who dispels the darkness of ignorance in people and shows them the way to progress.

He is

the one who dissipates the hurdles that come in the way of change, generates faith in new changes and

spearheads/leads the society in bringing about the new changes. From the perspective of social change,

a teacher can prove to be very important as a friend, torchbearer and a philosopher. The following are

apparent regarding the role of a teacher—

### **Role of a teacher**

1. A teacher should provide an organized direction and impetus to social change.
2. A teacher should imbibe a democratic way of life.
3. A teacher's behavior should be neutral and unbiased for all.

4. A teacher should dissipate the prevalent narrowness and backwardness in the society and should

establish high ideals and values.

5. A teacher should not let the feeling of superiority and inferiority flourish in the children due to their

social and economic situations.

6. A teacher should contribute actively in the scientific and technological development of the society.

7. A teacher should dispel the cultural idiocy in people and should prepare them for new change.

8. A teacher is an intellectualist. He has the comprehensive knowledge of various fields of science. He

should prepare the ground for new changes on the basis of high knowledge. He should start them and control them so that this change happens in right direction.

9. A teacher should inform about the new changes in the society, which would enable the people to

bring about those changes.

10. A teacher should present himself idealistically to his students, so that the children follow him and

make their thoughts/ideas progressive.

11. A teacher should give importance to the science and technical subjects in the curriculum, which

would enable the society to progress from the viewpoint of science and technology.

12. A teacher should do a systemic development of student's personality, by which they can contribute

in the composition of a new society.

13. A teacher should be aware of the prevalent edictions, superstitions and problems in the society, he

should establish progressive values in the society by solving them.

14. In order to bring about the social change, the teacher sometimes should educate the children outside

the confines of the classroom also and should impart miscellaneous knowledge in them.

15. A teacher should be well versed with all the activities of the society, so that he can grant thought and action to the society.

### **Summary**

The second aspect in respect to the education and social change is that education follows the social

change. It means, social change happens first and the education follows it only. When change starts

happening in values, needs and methodologies, then education alters itself according to them. In confirmation with the social changes, education's structure, objective, curriculum and textbooks etc

change. Otavo says in this context, "sometimes it is suggested that the education is a factor of social

change. The truth that holds against it is-Instead of initiating social changes, educational change simply

follows them".

### **Social Change by Education**

#### **Aims of Education: Social Development**

Education is an effective tool to bring and confirm social changes and to carry forward this task of

social revolution. To fulfill this task of social development in the present Indian situations it becomes

important to first of all strengthen the social values absence of which have given rise to the hurdles described above.

#### **Development of Social Values**

Sociologists like Machiver and Page the society is a web of social relations which are based on the social

values. Under the directives of these social values, social norms are created which control our social

behavior. A society can survive only on the basis of respect of human identity, equality among humans,

mutual harmony and self control. It is also based on respect of elders, obedience, allegiance, faith and

honesty. So a serious effort will have to be made by educational institution to develop these virtues.

These values can be developed only when education becomes an integral part of our social programs.

### **Make the Centre of Social Life of School and Collages**

It is necessary for the growth of social spirit that school and colleges should be made the centre of social activities. Our educational institutions should transform themselves as social seminaries so that they

can make the social life more developed. This will help in increasing cooperation, service of students,

and tolerance which will lay the foundation of this development in the student in their teenage.

### **To Make Social Service Programs an Integral Part of Education**

Literacy is not the beginning or end of education. So the practical education for behavior transformation

should be more emphasized rather than limiting it to the theoretical knowledge. So to achieve this

target, schools should run various programs for backward communities and in the slum areas.

### **Necessity to Participate in the Programs of Communal Development**

Literacy is neither the beginning nor the end of education. Therefore, stress should be laid so that education is not confined only to knowledge but is made a behavioral practice. For this purpose, schools

should run programs for the underprivileged, people from the backward classes of the society.

### **Necessity to Participate in Community Development Programs**

Educational institutes should accept community development programs as an integral part of it.

They can vary depending upon the age group of students, interests but participation should be made

mandatory. It should be made a rule that certificates are not awarded to the student who does not participate for a minimum of 30 days. Some of such programs are as follows—

#### **(i) Health Service programs—**

- (a) Regular health service camp
- (b) Vitamins, medicine distribution camp
- (c) Workshop on epidemic
- (d) Camp on treatment of different diseases

#### **(ii) Adult education program—**

- (a) Practical/productivity related literacy camps
- (b) Camp spreading information on culture
- (c) Camp for general knowledge

#### **(iii) Business/Industrial development program—**

- (a) Agriculture training program
- (b) Farm related industrial camp
- (c) Manure, pesticide. Medicine distribution-program service

#### **(iv) Flood-drought relief program—**

- (a) Flood assistance camp
- (b) Relief program

Such programs can be made effective through National Service Scheme (NSS). On the lines of this; other

organisations can also be trained. The programs can be either full-time or part-time. Full time for 20

days in a year and 1 and-a-half month should be the duration of part-time in a month.



### **Similar Necessary and Free Education for Children up to 6–14 years**

Free education should be imparted to students between the age group of 6–14 years irrespective of their caste, creed, color or sex in order to remove discrimination in education, thereby obliterating social inequality so that students of all sections could come together, study and remain free from such social practices.

### **Similar School and Education System**

Common schools, public schools, convent schools and gurukuls in India are the examples of discord of socio-democratic pattern of education in our country. This is responsible for encouraging the gap and discrimination among students of different castes thereby increasing struggle among them. Similar schools in the country, therefore, the incentive is to get this type, which religion, caste, character, full of family secrets. The education committee has proposed for the following form of public education—

- (i) The one which is free from caste, creed, religion, particular committee, prestige and is easily available to the students.
- (ii) Which provides opportunity to study on the basis of merit and is not dependent on caste, creed or social status of the person.
- (iii) One which is free of cost.
- (iv) The one which keeps in mind an average father who cannot afford to send his child to an elite school and does not feel the need to do so.

### **Encouragement to Women's Education**

A society cannot progress till its women do not get their due share of respect. Women in India belong to the weaker section. In order to uplift their condition, special arrangement should be made to include women's education at all levels of education in our country. Due amount of money should be spent in this direction. Such education should be in accordance with their interests, nature, skills. Many efforts are needed in this direction. Provision for schools, hostels and other necessary study materials is necessary to achieve the desired results.

### **Education of Backward Classes**

A major section of Indian society comprises people from the backward section. To improve their condition in the sphere of education, the following arrangements are needed—

- (i) Reservation of the backward classes at various levels of education.
- (ii) Free education for backward classes.
- (iii) Scholarships for students from backward classes.

- (iv) Hostel facility for students belonging to backward classes.
- (v) Arrangement of free food, study material for such students.

### **Reformation of Curriculum**

We need to frame our curriculum in such a way that in principle or practically it helps in bringing

following changes in the behavior of the educated people.

- (i) Disbelief towards casteism/racism
- (ii) Merit to be considered in place of lineage
- (iii) Believe in social equality
- (iv) Disregard towards untouchability
- (v) Feeling of equality towards women
- (vi) Respect towards backward sections of the society
- (vii) Inclusion of social values in behavior
- (viii) Hatred towards practices such as dowry
- (ix) Disbelief in superstition, other malpractices
- (x) Belief in the social culture of the nation
- (xi) Efforts to co-ordinate modern with the ancient values

### **Educational Aims for National Necessity and Need**

National unity is our top-most priority in today's time. Our dream is to have a strong, independent

and prosperous nation. Problem of immigrants in Assam, Khalistan in Punjab, Rehabilitation in Kashmir, Telugudesam agitation in Andhra Pradesh, oppression of Hindi in Tamil Nadu are some of

the impediments in achieving this goal. Regionalism and communalism are paralyzing the soul of the

nation. Strong lingual affinity is dividing the country readily. Communalism is spreading across the

western region, Gujarat, Assam like a wildfire. Therefore, in today's time the major goal of education is national unity.

Major obstacles in achieving the above goal are as follows—

- (i) Communalism
- (ii) Regionalism
- (iii) Lingual affinity
- (iv) Communalism
- (v) Mad race for non-valuable position
- (vi) Lack of selfless leadership
- (vii) Priority to obtain right than fulfilling duty

Only when the aforesaid impediments are removed, the following objectives should be practiced for

achieving national goal of education—

**Encouragement to national spirit**—To integrate the spirit of unity in diversity among sub-cultures, communities, region as was the aim of our forefathers at the time of freedom struggle for achieving

the goal of national development, that should be the prime objective of education so that we are proud of our national culture. For achieving this Kothari commission has proposed for the following two programmes to be included in our educational curriculum—

**1. Re-evaluation of our national heritage and to know it in a better way**—This objective can be

achieved by adopting following measures:

(i) Arrangements should be made for organized study of Indian language, its philosophy, religion and history.

(ii) Indian painting, sculpture, vastu, dance and music, dramatics to be included as a compulsory part of the curriculum.

(iii) India and its various natural and political regions, their specialities should be made a part of discussion.

(iv) Mutual interaction among teachers of various regions.

(v) Organising holiday camps, summer camps on a national level.

(vi) Establishing national/All India level institutes to promote study of Indian culture and its heritage.

**Development of inspiring and strong faith for future**—This can be done by following ways—

(i) To educate the students about their citizenship, Constitution, its aims, provisions and principles.

(ii) To educate the students about the model of development of democratic and social society.

(iii) To inform the students about the five-year plans and other development programs of the country.

**3. Concentrated efforts**—To achieve the goal of national unity, concentrated efforts in the following directions are required—

(i) Due importance be given to all modern Indian languages included in the syllabus.

(ii) The modern Indian languages to be used as a medium of education, in thought process.

(iii) Acceptance of three-language principle as discussed above for study purpose.

(iv) Including regional language/mother tongue as a medium of instruction.

(v) Development of national language Hindi by promoting it in communication.

(vi) Compulsory promotion of national service program in the country.

### **Political Development**

Our efforts towards promoting national unity will remain unsuccessful until our political development

does not correspond with the pattern of political set up in our country. This challenge has following parts—

**Assimilation of democratic values in citizens' behavior**—These values are—

(i) Respect towards personality of a person

(ii) Generous patience

(iii) Self-control

(iv) Mutual co-operation

(v) Mutual respect

(vi) Sacrifice and service

- (vii) Mutual exchange etc
- (viii) Awareness towards our duties other than knowing our rights
- (ix) To make our country economically independent.

The goal of social and national integration of our country is attainable only if through education we

promote in our students—

- (i) Social development
- (ii) Political development
- (iii) Accustom them according to the democratic set up of our country

### **Produce the Feelings of All Religious Good will**

India is a multi-religious country. We have established a secular democratic country. Our Constitution

provides freedom to every citizen of our country to practice religion of his/her choice and manage their

religious. Only through education, the right to practice freedom of religion is possible. We cannot impart

religion specific education. All religions are given equal importance in education. In this direction, the

educational institutes should practice following activities—

- (i) The school/college should begin by an all religion prayer.
- (ii) The useful sayings from all religious texts should be read.
- (iii) The birth anniversaries, remembrance day of saints from various religions should be celebrated.
- (iv) Festivals of all religions to be celebrated in schools/colleges.
- (v) Lectures from all religious leaders should be encouraged.
- (vi) Standard syllabus should be made wherein principles of various religions are informed to the students through general awareness and language at primary and secondary level and at the higher level as a separate subject.
- (vii) Comparative study of various religious at higher level should be made.

Adopting the above mentioned ways and inclusion of them in our education system can surely help in

promoting all religious feeling across the nation.

### **Education for International Goodwill**

India is a country “Sarve Bhavantu Sukhina, Sarve Santu Niramaya” and “Vasudhaiv Kutumbakam”

tradition. This spirit or tradition is also necessary in this world where increasing stress, terrorism, arm

race, and challenges to the sovereignty are dominant. Science and technology should be used for peaceful

and developmental works for which an environment of international goodwill should be created.

In the

independent India we also contributed in it through the theories like panchsheel and neutrality.

This

spirit should also be incorporated in our education system with a view of individual development.

For us to become a global citizen, our study of humanities and social sciences should be of following type—

(i) Knowledge of the neighboring countries and other world of the nations should be given in the curriculum so that proper information about these countries can be given to the students.

(ii) This knowledge should be neutral and free from any biased approach.

(iii) Various exchange programs between countries should be promoted.

(iv) Objectives of United Nations and its various other organisations and their adopted programs should also be given due importance in our educational programs.

### **Coordination of Antiquity and Modernity**

It would also be important for international goodwill that we should also adjust with the modernity based on new science and education of western countries. Indian society is a traditional society and we can develop the international goodwill until we do not adjust our antiquity and modernity. So in the educational system we have incorporate antiquity and modernity.

In the form of antiquity, India has got the heritage of great social, moral, and spiritual values. These are the universal human values which made India the messiah, pioneer and master. Today these values are badly needed in this world. The most powerful instruments of the process modernization are science and craft which are carrying the humanity towards destruction. Race of scientific arms and ammunitions is increasing day by day. We have already witnessed these large scale mass killings in two

world wars. So rather than accepting science as our master we should use it as for the betterment of the humanity. Coordination of value-based antiquity and science-based modernity should be our objective.

Late Pandit Jawaharlal Nehru said, “Can we not coordinate the progress of science and educational science with the progress of spirit and self? We cannot deny the importance of science because this is a basic thing of today’s life and the values which were followed in India since the ancient times cannot be avoided as well. So we should proceed on the path of industrialisation with full force and never forget that without patience, mercy and wisdom, physical assets may turn into ashes.” With the coordination of this antiquity and modernity we will be able make an Indian who will use the worldly scientific achievements while following the values like renunciation, tolerance, generosity, and peace. And with this our education can be regarded successful.

### **Review Questions**

1. What do you mean by social change? Elaborate.
2. ‘Education is a means of social change’. Comment.
3. Mention the factor resisting the social change.
4. Mention the factors of social change in India.

### **Unit-IV**

**a) Education as related to social equity and equality of educational opportunities with special reference to socio-economically disadvantaged sections of society based on caste, gender, locale, income disparity and different disabilities.**

**Educational equity**, also referred to as **equity in education**, is a measure of achievement, fairness, and opportunity in education. The study of education equity is often linked with the study of excellence and equity.

Educational equity is dependent on two main factors. The first is fairness, which implies that factors specific to one's personal conditions should not interfere with the potential of academic success. The second important factor is inclusion, which refers to a comprehensive standard that applies to everyone in a certain education system. These two factors are closely related and are dependent on each other for true academic success of an educational system.

The growing importance of education equity is based on the premise that now, more than ever before, an individual's level of education is directly correlated to the quality of life he or she will live in the future. Therefore, an academic system that practices educational equity is a strong foundation of a society that is fair and thriving. However, inequity in education is challenging to avoid, and can be broken down into inequity due to socioeconomic standing, race, gender or disability.

**Social equality** is a state of affairs in which all people within a specific society or isolated group have the same status in certain respects, often including civil rights, freedom of speech, property rights, and equal access to social goods and services. However, it also includes concepts of health equity, economic equality and other social securities. It also includes equal opportunities and obligations, and so involves the whole of society. Social equality requires the absence of legally enforced social class or caste boundaries and the absence of discrimination motivated by an inalienable part of a person's identity. For example, sex, gender, race, age, sexual orientation, origin, caste or class, income or property, language, religion, convictions, opinions, health or disability must not result in unequal treatment under the law and should not reduce opportunities unjustifiably.

"Equal opportunities" is interpreted as being judged by ability, which is compatible with a free-market economy. A problem is horizontal inequality, the inequality of two persons of *same* origin and ability.

In complexity economics, it has been found that horizontal inequality arises in complex systems, and thus equality may be unattainable.

## **Equity**

Equity recognizes that some are at a larger disadvantage than others and aims at compensating for these peoples misfortunes and disabilities in order to make sure that everyone is capable of attaining the same type of healthy lifestyle. Examples of this are: "When libraries offer literacy programs, when schools offer courses in English as a second language, and when foundations target scholarships to students from poor families, they operationalize a belief in equity of access as fairness and as justice" Equity recognizes this uneven playing field and aims to take extra measures by giving those who are in need more than others who are not. Equity aims at making

sure that everyone's lifestyle is equal even if it may come at the cost of unequal distribution of access and goods. Social justice leaders in education strive to ensure equitable outcomes for their students.

### **Equality**

The American Library Association defines equality as: "access to channels of communication and sources of information that is made available on even terms to all a level playing field is derived from the concept of fairness as uniform distribution, where everyone is entitled to the same level of access and can avail themselves if they so choose." In this definition of equality no one person has an unfair advantage. Everyone is given equal opportunities and accessibility and are then free to do what they please with it. However, this is not to say that everyone is then inherently equal. Some people may choose to seize these open and equal opportunities while others let them pass by.

The concept 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 rein on the same track, and to rein or progress together.

"According to NPE-1986 Equality of Education means "to provide for equal opportunity to all not only in a access but also in the conditions for success". Equality of Educational opportunity has been taken as "equalization of access by as suitable manipulation of educational inputs (Like physical facilities and equipment in schools, quality of teachers and curriculum, and financial assistance for the poor).

To other, it has meant an equalization of results of education well, that is equalization of educational achievement and benefits accruing from it."

Till date the term 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 centres for the non-attending children, grant of pre-matric and post-matric stipends and provision of various ancillary service to facilitate schooling of children.

It is common observations that such provisions have either not been fully utilised or not understood in the right perspective by the beneficiaries second, economic poverty though 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 restrains lack of motivation in children vis-a-vis their education, a low self-concept of their parents, inadequate facilities in homes, and 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.

## *Socio-economic equity in education*

---

### **Income and class**

Income has always played an important role in shaping academic success. Those who come from a family of a higher socioeconomic status (SES) are privileged with more opportunities than those of lower SES. Those who come from a higher SES can afford things like better tutors, rigorous SAT/ACT prep classes, impressive summer programs, and so on. Parents generally feel more comfortable intervening on behalf of their children to acquire better grades or more qualified teachers (Levitsky). Parents of a higher SES are more willing to donate large sums of money to a certain institution to better improve their child's chances of acceptance, along with other extravagant measures. This creates an unfair advantage and distinct class barrier.

### **Costs of education**

The extraordinarily high cost of the many prestigious high schools and universities in the United States makes an attempt at a "level playing field" for all students not so level. High-achieving low-income students do not have the means to attend selective schools that better prepare a student for later success. Because of this, low-income students do not even attempt to apply to the top-tier schools for which they are more than qualified. In addition, neighborhoods generally segregated by class leave lower-income students in lower-quality schools. For higher-quality schooling, students in low-income areas would be required to take public transport which they do not have the means to pay for. Fewer than 30 percent of students in the bottom quarter of incomes even enroll in a four-year school and among that group, fewer than half graduate.

### **Tracking**

Another contributor to the inequality in the education system is tracking. Tracking sorts students into different classes or groups based on ability or future plans. The point of tracking is to create an environment in which the student's abilities match both the curriculum as well as the other student's in the class. This separation, however, creates an inequality within itself. Starting at an extremely young age, the sorting of students mimics hierarchy similar to one which will form later on in life. Students are both viewed and treated differently depending on which track they take. The quality of teaching and curricula vary between tracks and as a result, those of the lower track are disadvantaged with inferior resources, teachers, etc. In many cases, tracking stunts students who may develop the ability to excel past their original placement.

## *Racial equity in education*

---

From a scientific point of view, the human species is a single species. It is therefore misleading to use divisive terms such as races and racial groups. Nevertheless, the term racial group is enshrined in legislation, and phrases such as race equality and race relations are in widespread official use. Racial equity in education means the assignment of students to public schools and within schools without regard to their race. This includes providing students with a full opportunity for participation in all educational programs regardless of their race

The educational system and its response to racial concerns in education vary from country to country. Below are some examples of countries that have to deal with racial discrimination in education.



- US Department of Education: The Commission on Equity and Excellence in Education issues a seminal report in 2013. It is not a restatement of public education's struggles, nor is it a mere list of recommendations. Rather, this is a declaration of an urgent national mission: to provide equity and excellence in education in American public schools once and for all. This collective wisdom is a historic blueprint for making the dream of equity, and a world-class education, for each and every American child a reality.

The struggle for equality of access to formal education and equality of excellent educational outcomes is part of the history of education in this country and is tied up with the economic, political, social history of the peoples who are part of it. From the beginning of this nation, there were many barriers to the schooling and education of girls and racial, national origin, and language groups not from the dominant culture. Approaches and resources for achieving equality and equity in the public schooling of girls and ethnic, racial, and language minority groups are still evolving.

### **Higher education**

Higher education plays a vital role in preparing students for the employment market and active citizenship both nationally and internationally. By embedding race equality in teaching and learning, institutions can ensure that they acknowledge the experiences and values of all students, including minority ethnic and international students. Universities Scotland first published the Race Equality Toolkit: learning and teaching in 2006 in response to strong demand from the universities in Scotland for guidance on meeting their statutory obligations.

### *Gender equity in education*

---

Gender equity in practicality refers to both male and female concerns, yet most of the gender bias is against women in the developing world. Gender discrimination in education has been very evident and underlying problem in many countries, especially in developing countries where cultural and societal stigma continue to hinder growth and prosperity for women. Global Campaign for Education (GCE) followed a survey called "Gender Discrimination in Violation of Rights of Women and Girls" states that one tenth of girls in primary school are 'unhappy' and this number increases to one fifth by the time they reach secondary schools. Some of the reasonings that girls provided include harassment, restorations to freedom, and an inherent lack of opportunities, compared to boys. United Nations Educational, Scientific and Cultural Organization (UNESCO) understands Education as a " fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits."

UN Special Rapporteur Katarina Tomasevki developed the '4A' framework on the Right to Education. The '4A' framework encompasses availability, accessibility, acceptability and adaptability as fundamental to the institution of education. And yet girls in many underdeveloped countries are denied secondary education. Figure on the right shows the discrepancies in secondary education in the world. Countries such as Sudan, Somalia, Thailand and Afghanistan face the highest of inequity when it comes to gender bias.

Gender-based inequity in education is not just a phenomenon in developing countries. A *New York Times* article highlights how education systems, especially public school systems, tend to segregate. Boys and girls are often taught with different approach which programs children to

think that they are different and deserve different treatment. However, studies show that boys and girls learn differently and therefore should be taught differently. Boys learn better when they are kept moving while girls learn better sitting in one place with silence. Therefore, segregation of gender for this reasoning promotes gender equity in education as both boys and girls have optimized learning.

### **Promoting Equality of Educational Opportunities in India**

India is a democratic country. The success of democracy depends upon education of its citizens. Education should aim at total development of individual's personality. Modern education is a process of learning from real life and from the pulsating, dynamic society around us. So the learning from real life and from the pulsating, dynamic society around us. So the learning should be at the choice and pace of the learner. It is only in this way that education becomes relevant to life. So educational opportunities are to be provided to individuals to develop their personalities into the fullest extent.

The Constitution of India also writes for the provision of educational opportunities to all peoples of the country. Since education is one of the most important means for development, it is through education that one can aspire to achieve higher status, position and emolument. So every individual should have similar opportunities for getting education.

Ordinarily, equality of opportunity means to give equal chance to every individual for the development of his capacity. The concept of equality of opportunity can be interpreted in two ways such as horizontal equality and vertical equality. The horizontal equality treats all constituents in equal manner whereas the vertical equality requires special consideration to bring about equality of opportunity.

### **There is a great need for emphasizing the equality of opportunity in education due to the following reasons:**

1. It is needed for the establishment of an egalitarian society.
2. It is needed because it is through the education to all people in a democracy that the success of democratic institution is assured.
3. The equality of educational opportunities will ensure a rapid advancement of a nation. When the people have opportunities to get education, they will have a chance to develop their natural talent and thus enrich the society.

4. The equality of educational opportunity will extend the search of talent among all the people of a nation.

5. It will help to develop a close link between the manpower needs of a society and the availability of skilled personnel.

**Problems of equality of Educational Opportunities:**

In India there are some reasons which create inequality of educational opportunities.

**These reasons are:**

1. Difference in economic status of home.
2. Gender disparities.
3. Regional Imbalance.
4. Physiological difference.
5. Difference in home conditions.
6. Desparity between backward and advanced classes.
7. Non-availability of adequate opportunities.
8. Difference in mental and physical abilities.

**Measures taken for Equalisation of Educational Opportunity:**

Equalisation of educational opportunities has been one of the major objectives of the successive Five-Year Plans. Considerable works in this respect has been done through the programme of expansion of educational facilities at the elementary, secondary and university stages. For achieving the target of equality of educational opportunity in India our efforts must be directed in many directions for recognizing the educational system.

**Some of the these directions are as follows:**

**1. Constitutional Provisions:**

On the basis of the constitutional provisions we must provide compulsory elementary education to all children of the country. Democracy, socialism, secularism, justice and equality are to a be cultivated through the provision of equalizing educational opportunity for establishing an egalitarian society.

## **2. Debarring restriction on admission in educational institutions:**

Admission to educational institutions has been made available to all irrespective of caste and religion.

## **3. Wide distribution of Institutions:**

Educational institutions have been opened in large numbers in order to provide opportunity to all for getting education.

## **4. Provision of Pre-school education:**

In order to overcome wastage and stagnation in primary education, Pre-school education is to be given priority. Pre-school education centres like Balwadi, Anganwadi etc. have been opened and are to be set up in large scale.

## **5. Provision of scholarship and other facilities:**

Provision of free ship<sup>6</sup> and scholarships are being made for the backward and disadvantaged groups.

## **6. Special treatment for S.C., S. T. and Other Backward Communities:**

Special treatment as being made for S.C., S.T and Other Backward Communities in relation to reservation of seats, provision of different types of scholarships to ensure equality in education.

## **7. Residential School:**

In tribal areas, residential schools or Ashram schools have been set up. Kanyashram schools have been commissioned in the tribal areas to facilitate education of girls.

## **8. Special education of the handicapped:**

Steps have been taken for the education and training of blind, deaf, orthopaedically handicapped and educable sub-normal children by the government and voluntary organisations.

The New Education Policy, 1986 lays special emphasis on removing disparities and equalizing educational opportunity. To promote equality, it will be necessary to provide for opportunity to all not only in access but also in the conditions for success.

1. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels.
2. Numerous incentives, helps, benefits, facilities will be provided to SC and ST population to equalize them with other developed communities.

3. People of educational backward areas like rural areas, hill tracks and desert areas will be given adequate institutional and infrastructural facilities.
4. Minority community will be allowed to set up and administer their own educational institutions.
5. Education for physically and mentally handicapped children should be integrated with the general community as equal partner to prepare them for normal growth and to enable them to face with courage and confidence.

Truly speaking in spite of all attempts in the direction of the national goal-quality of opportunity, the result is not satisfactory. Hence in order to accelerate in the progress of providing equality of opportunity, incentive measures are to be properly implemented and administrative structure has to be properly streamlined with a strong will and determination. Various media, methods and materials are to be utilized to fulfil the special needs of the deprived children of the country.



### **Challenges in educational equity**

---

The long-term social and economic consequences of having little education are more tangible now than ever before. Those without the skills to participate socially and economically in society generate higher costs of healthcare, income support, child welfare and social security.

#### **Societal structure and costs**

While both basic education and higher education have both been improved and expanded in the past 50 years, this has not translated to a more equal society in terms of academics. While the feminist movement has made great strides for women, other groups have not been as fortunate. Generally, social mobility has not increased, while economic inequality has. So, while more students are getting a basic education and even attending universities, a dramatic divide is present and many people are still being left behind.

#### **Increase migration and diversity**

As increased immigration causes problems in educational equity for some countries, poor social cohesion in other countries is also a major issue. In countries where continued migration causes an issue, the ever-changing social structure of different races makes it difficult to propose a long-term solution to educational equity. On the other hand, many countries with consistent levels of diversity experience long-standing issues of integrating minorities. Challenges for minorities and migrants are often exacerbated as these groups statistically struggle more in terms of both lower academic performance and lower socio-economic status.

#### **Role of Schools and teachers**

Schools and teachers play a valuable role in promoting good race relations between people of different racial groups, eliminating unlawful racial discrimination and promoting equality of outcomes between these groups, but they need support in order to continue to do so.

- For Schools: Inclusion of race equality concepts in lessons should be seen as a normal part of effective teaching and learning; local resources in lessons involving race equality, such as work by local black and minority ethnic writers, and in the history of local industrialization, should be used to stimulate pupils' interest and learning. From **Race equality in education**
- One of the quotations, 'there is nothing more important than closing the gap between national averages and the educational attainments of black kids, Muslim kids, travellers and gypsies, and most refugee kids.' But the significance of closing the achievement gap is manifold; it is fundamental to building a sense of belonging and to improving a sense of safety amongst all pupils. All of which are essential to pursuing race equality in schools. From **Race equality and education**
- For Teachers: All bullying is wrong and causes recipients great distress. Teachers should be alert to potential incidences of bullying and intervene when they become aware of it. There should be a framework within which all members of staff should operate in their response to such incidences. It is not a matter for an individual to deal with on their own. Whilst there are several similarities between racist bullying and other forms of bullying, there are significant differences. It is essential that teachers should be aware of these. Helping children and young people to understand this, and to act against unjustifiable inequalities, is one of the most important challenges facing teachers. ATL believes that this publication will help enable teachers to fulfil this role and help schools meet their legal obligations under the Race Relations (Amendment) Act 2000. From **Race equality and education**
- For Governments: One of the most efficient educational strategies for governments is to invest early and all the way up to upper secondary. Governments can prevent school failure and reduce dropout using two parallel approaches: eliminating education policies and practices that hinder equity; and targeting low performing disadvantaged schools. But education policies need to be aligned with other government policies, such as housing or welfare, to ensure student success. At this initial educational stage, direct public funding of services is associated with more effective governmental monitoring of early childhood services, advantages of scale, better quality across the country, more effective training for educators and a higher degree of equity in access.
- For Society: Each and every one of us has a personal responsibility to confront these issues and to contribute to a change in societal perceptions and views. Whilst no one individual can act alone, changes in society can be achieved if we all work together. Discrimination is not limited to skin color, however. The experiences, expectations and opportunities open to an individual can be as much dependent on their gender, age, sexual orientation, disability, or the national, cultural and religious traditions into which they were born. The task is not easy. It can be frequently stressful as it involves confronting

and challenging others – children, young people, their parents, and one's colleagues. Further, it also involves confronting and challenging oneself.

- Race Equality Toolkit: Universities in Scotland first published the Race Equality Toolkit – Learning and Teaching in 2006 in response to strong demand from the universities in Scotland for guidance on meeting their statutory obligations in terms of the Race Relations (Amendment) Act 2000. This resource is designed to assist academic staff, particularly those less familiar with race equality issues, to embed issues of race equality and of fostering good relations as part of learning and teaching and curriculum design. It does not provide a blueprint for how race equality should be addressed in teaching and learning but it encourages the academic staff to self-evaluate, and to review the curriculum and their teaching and assessment methods, in order to create as inclusive a learning environment as possible. The Toolkit, therefore, encourages the institutions to develop the corporate strategies necessary to support individual lecturers and departments in mainstreaming race equality issues.

b)

b) Social Stratification and Social Mobility; Concepts, Factors affecting; Education in relation to Social stratification and Social Mobility with special reference to Indian Society.

### **Education: Social Stratification and Social Mobility**

#### **Introduction**

Education has a deep association with Stratification. The boy who comes from a low or middle class in society mostly receives education for the reason that by getting educated he can elevate his section/class whereas, the boy from the upper class receives education so that he can lay his claim on his position and

respect. What is social mobility; several scholars have discussed it according to their own viewpoints. In this regard, Ublu. C Headrick says that, " Social mobility marks the shifting of people from one social group to another."

#### **Social Stratification**

India's socialist structure has been discussed within the Indian society and it has been also been completely strived to consider every individual in the society as equal on social, political, academic and economic basis. But, we cannot rule out diversity while establishing unity and equality. Even if we look at the nature, then on the basis of physicality also people are either fair or black, thin or fat, tall or short, in other words,

in some or another form, people are diverse from each other. Due to this reason, the psychologists believe that personal distinctness is an eligible attribute we should accept. This situation is also found in society.

Social inequality also arises at each level in society. In order to run the social set up smoothly, it is important to give every individual specific position or work and the moment we figure out the situation, the repute of an individual or a group vests spontaneously. And, this repute itself is called social stratification.

Social stratification divides the society into various sections. Due to this reason, we call only that society a stratified society which is divided into various groups. Social stratification is going on in our society since before. For the purpose of the organization of the society when it was divided in four parts, that

also is a part of this stratification. We can define this stratification through this sketch this way—

Shudra

Vaishya

Kshatriya

Brahmin

### **Definitions of Social Stratification**

The thoughts expressed by various scholars regarding social stratification are as follows—

1. **H.P. Fairchild**—“By social stratification we mean the arrangement/organization of societal elements into groups on different horizontal levels and establishing each element’s superiority and inferiority while granting each a position/status.”

2. **Vilhelm Aubert**—“Social stratification illustrates on how to arrange/organize a society, which assigns the people or roles above or below each other.”

3. **P. Gilbert**—Social stratification is the division of society in permanent groups or categories which are linked to each other through the relationship between superiority and subordination.”

### **Forms of Social Stratification**

Sociologists state the following forms of social stratification—

1. Slavery, 2. Estate, 3. Caste, 4. Class.

Express your views on the social changes of education.

### **Self Assessment**

Fill in the Blanks:

1. Social Stratification ..... to arrange/organize the society.

2. .... can't be brought in closed stratification.

3. Social mobility means the shifting of ..... from one social group to another.

4. Downward social mobility is completely ..... from upward social mobility.

### **Types of Social Stratification**

1. **Closed Stratification**—This is that stratification in which no change can be brought. Once a person

is granted a position/status, it is attached to him all his/her life.

2. **Open Stratification**—In this kind of stratification, an individual has the freedom to bring about a

change in his position/status. He can incline from it either upwards or downwards.

### **Basis of Social Stratification**

Age Sex Religion

Politics Basis of Stratification Caste

Occupation Locality Social Class

A lot of change has come about in the Indian society and the major reasons for this are acculturation,

westernization, urbanization and industrialization.



### **Education of Social Stratification**

There is a deep connection between education and stratification. The boy who comes from a low or middle class in society mostly receives education for the reason that by getting educated he can elevate his section/class whereas, the boy from the upper class receives education so that he can lay his claim on his position and respect. Any nation wants to progress in technological education so that it can elevate its level. The education is developing due to progressive technological education and new dimensions of education are unfurling, which are giving birth to new stratification. The class consciousness can be invoked/roused in a boy through education which results in a boy constantly trying to elevate himself to the upper class level while developing his might/power. We can say that social stratification also has an effect on our education. There are various educational institutions for different communities in the society, where the higher class educational institutions want to impart better and quality education than the lower level educational institutions, which has also resulted in education's stratification. The psychologists have considered stratification as a desirable attribute as intellectual stratification inspires us to structure various types of curriculums. That is why we believe that social stratification and education have a deep connection. We will explain the need for social stratification in the following lines—

1. It provides various individuals of different levels for various roles in the society.
2. Stratification facilitates decentralization of work whereby, every individual understands his/her responsibility.
3. It is possible to train people ideal to stratification in various fields and increase their productivity.
4. Labor division becomes easier on this basis.
5. It helps to maintain the social set-up by placing people on various positions according to their capabilities.
6. It also helps in keeping safety and dispelling interpersonal conflicts/frictions/struggles.

### **Social Mobility**

If we look at historical India's society, we will find that the society was majorly split into various- Brahmins, Kshatriya, Vaishya, kshatriya, shudra. These castes were made on the basis of their work/ role but slowly and gradually they imbibed the basis of birth and people were not given the freedom to go out of the periphery of their respective castes. But a change has come about in today's Indian society and the main reasons of this change are-inculturation, westernization, urbanization and industrialization. Where on the constitutional level, we think of social equality, freedom and justice, on the other hand, we also think of the composition of education which does not differentiate on the basis of socio-economic level. At each and every level we have tried to erase the social discrimination trying to bring various groups/communities closer to each other, and, this closeness is not possible till we

don't give the community/group the opportunity of mobility. What is Social Mobility? Several scholars have described it according to their viewpoints which are explained as follows:-

### **Definitions of Social Mobility**

**1. P. Sorokin**—"By social mobility we mean-any transition of an individual from one position to another in a constellation of social group and strata."

**2. W.C. Headrick**—"Social Mobility is the movement of persons from one social group to another social group."

Hence, we can say that social mobility is the change a person makes in his place and it is important that this change is stable. Social Stratification divides the society in various sections/classes.

### **Types of Social Mobility**

Headrick has mentioned to forms of social mobility—

1. Horizontal Mobility

2. Vertical Mobility

1. Horizontal Mobility means the movement of the individual or group from their social group/community to another social group/community at the same level. Example-if we are the spokesperson of Agra University and if go to Kanpur University, then that is called horizontal mobility. We can explain it through the following sketch.

**I. Upper Level**

**II. Middle Level**

**III. Low Level**

A B C

A B C

A B C

2. Vertical Mobility means the movement of an individual from one social position to another social position. For example-if we are backward economically and we win a lottery, then we will become a part of upper economic group. This type of mobility is called vertical mobility which can be explained through following sketch—

**I. Upper Level**

**II. Middle Level**

**III. Low Level**

**Havighurst and Neugarten** have made some change in the thought given by Headrick. They have

explained two types of social mobility—

1. Upward Social Mobility

2. Downward Social Mobility

1. Upward social mobility is like vertical mobility, where an individual raises his level from the level he was at and after that, he learns the culture of the new group he enters and moulds his behavior according to that.

2. Downward mobility is opposite of upward social mobility, where an individual goes down from the level he was at. For example-an individual is big trader, but he goes bankrupt if he suffers loss in trade, then he comes down to the low economic level from high economic level.

We can explain this mobility through the following sketch-

- I. Upper Level
- II. Middle Level
- III. Low Level

### **Factors Affecting Social Mobility**

Factors affecting social mobility are as follow:

- Administration
- Social Structure
- Caste System
- Education
- Factors of Social Mobility
- Agriculture
- Occupation Industrial
- Economic Factors
- Demographic Factors
- Aspiration

If any change happens in any of the above mentioned factors for the purpose of advancement or Declension, then that affects the social mobility. If the society is structured on the basis of caste and in case there is a change in its character, then society will head towards mobility or there would also be mobility in the society if education progresses.

### **Education and Social Mobility**

Equality in academic opportunities has been discussed in the Indian constitution, the major reason of which is to do away with the gap between various groups/communities through development/ progress of education and furthermore, we want to improve an individual's level and standard of living through the development/progress of education. In other words, we can also say that education ends the class difference based on birth and destroys the rigid stratification prevalent in the society.

Teachers and students who are involved in the process of education also have a positive relation with social mobility. Any teacher who progresses towards a higher position after joining his job means he is accepting mobility. Furthermore, the students use education to attain a higher level in the society, in other words, teachers and students both head towards upward social mobility. This mobility is

a desirable process and every individual should get the opportunity to attain it on the basis of his capability and aspiration. This process is slower in Indian society as compared to western societies but the Indian society is involved in the process of development and surely headed towards social mobility.

### **Self Assessment**

State whether the following statements are True/False:

5. The process of urbanization is apparently related to academic progress.
6. Social mobility means the disengagement/split of people from one social group to other social group.
7. The society in historic India was majorly divided in four castes-Brahmin, Kshatriya, Vaishya, shudra.

8. Equality in academic opportunities has been discussed in the Indian constitution.

### **Summary**

Teachers and students who are involved in the process of education also have a positive relation with social mobility. Any teacher who progresses towards a higher position after joining his job means he is accepting mobility. Furthermore, the students use education to attain a higher level in the society,

in other words, teachers and students both head towards upward social mobility. This mobility is a desirable process and every individual should get the opportunity to attain it on the basis of his capability and aspiration. This process is slower in Indian society as compared to western societies but the Indian society is involved in the process of development and surely headed towards social mobility.

### **Review Questions**

1. Explain the factors of social change.
2. What do you mean by social mobility? Explain.
3. What do you mean by social stratification? Explain.
4. Comment on education and stratification.