

EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Unit Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Meaning of Educational Sociology and Sociology of Education
- 1.3 Need to study Sociology of Education
- 1.4 a) Scope of Educational Sociology and
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1.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the meaning of Sociology of Education and Educational Sociology
- Understand the scope of Sociology of Education and Educational Sociology
- Explain the need to study Sociology of Education
- Explain the difference between Educational Sociology and Sociology of Education
- Understand the concept of Social Institution
- Explain the types and functions of Social Institution

1.1 INTRODUCTION

For the study of various subjects the science is divided into two basic parts one is the natural sciences and other is social sciences. Physics, Chemistry and Biology are the examples of natural sciences. Social sciences study the sociological phenomenon for e.g. social relations. Society means the

network of social relationship. Auguste Comte, A French Philosopher (Father of Sociology) first coined the term “**Sociology**”. The word SOCIOLOGY is derived from the Latin word “**Socius**” meaning society and the Greek word “**Logus**” meaning systematic study or science Thus “**Sociology**” means the science or study of society.

Scope of sociology is depending upon two important schools one Specialistic or formalistic school and the other is synthetic school. According to Specialistic school sociology included the study of social relations and as per the synthetic school sociology means general science, means it include the study of other subjects like economics, history and political science.

1.2 MEANING OF EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Educational Sociology and Sociology of Education are the branches of sociology. In 1928 **George Payne** (Father of Educational Sociology) published the book “**The Principals of Educational Sociology**” in this book he threw light on the effect of education. He considered that the knowledge of social interaction is one of the important elements so social progress and this knowledge should be grasped through education. **John Dewey** threw light on the education is a social process and importance of educational sociology in his book **School and Society (1900) Democracy and Education (1916)**

According to **George Payne** by Educational sociology , means the science which describes and explains the institutions, social groups, and social processes ,that is ,the social relationships in which or through which the individual gains and organizes his experience.

- **Brown** – Educational sociology is the study of the interactions of the individual and his cultural environment which includes other individuals, social groups, and patterns of behavior.
- **Good** – Educational sociology is the scientific study of how people live in social groups especially including the study of Education i.e. obtained from by the living in the social groups and education that is needed by the members to live efficiently in social group.
- **Ottoway** – Educational sociology starts with the assumption that education is an activity which goes on in society and the society in turn determines the nature of education
- **Cook& Cook** – Educational sociology is the study of human factors in the educative process, with the aim to improve teaching and learning in all types of educational system.

Emergence of Sociology of Education

Sociology of education is a later development in Sociological study of education. It can be said to be as refinement or improvement upon

educations Sociology. Main contributors John Dewey, Emile Durkheim, Robert Angel, Marx Weber. **Lester F. Ward**, an American Sociologist was the first scholar to emphasize the need of studying education Sociology in his book “**Dynamic Sociology**” 1883 and also focused Education as the proximate means of progress.

Educational Sociology and
Sociology of Education

John Dewey stress upon the school should be treated a social institution in their respective articles “**My Pedagogic Creed**” and “**the demands of Pedagogic on Sociology**” published by the university of Chicago press in 1897.

In 1920 **Robert Angell** was used the name sociology of education. Angell and his colleague focused educational institutions are the systematic and scientific sources data collection. In 1963 **Journal of Educational Sociology** converted **Journal of Sociology of Education**.

- Web dictionary- Sociology of education is the study of how public institution and individual experiences affects education and its outcomes.
- Brookover & Gottlieb- Sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in educational system.
- Sociology of education is the study of how social institution and forces affects educational processes and outcomes and vice-versa.

Sociology of education emphasizes the analyses of sociological process involved in educational institution and also the sociological problems in the realm of education which is the concern of sociologists.

1.2 NEED TO STUDY SOCIOLOGY OF EDUCATION

- **Opposition to individualism:** The sociological tendency was born out of reaction to individualism It stresses the importance of society against the individual.
- **Social progress as the aim of Education:** Social welfare is the aim ascribed to education by the sociological tendency Children should be trained only for this through a system of free and compulsory education.
- **Stress on Professional and Vocational Education:** The sociological tendency lays stress on enabling the child to earn his livelihood.
- **Faith in Democracy:** The sociological tendency also evinces faith in Democracy. In a Democracy education is based upon the co-operation between the state and society and besides success of a Democracy depends on the education of its members.
- **Clarification of Social Problems:** The sociological tendency clarifies social problems and suggests ways and means of solving them through education many social reforms can be brought about through education

and it can create entirely new generation which may be free from the defects of the earlier generation.

- **Raising the standard of Social Life:** The sociological aim of education is raising the standard of social life by promoting comprehensive development of the child. Education must train him to fulfil his social responsibilities. If it fails to do this, education cannot be said to have any utility.
- **Importance to Social Sciences:** The presence of sociological tendency in Education has led to greater importance being attached to social sciences so that the child can understand social phenomena and problems and thus be enabled to make some positive contribution to social welfare.
- **Importance to social life in the school:** Social life within the school has been recognized as important because of the sociological tendency.
- **Education as an Agency of social progress:** According to sociologists education is the best means of social control, social change, thus leading to social progress. All social changes that are necessary for social progress can be easily brought out through education.

1.4 a) SCOPE OF EDUCATIONAL SOCIOLOGY

Educational sociology studies the effect of social interaction on education and vice versa. Following important factors should be studied in the educational sociology.

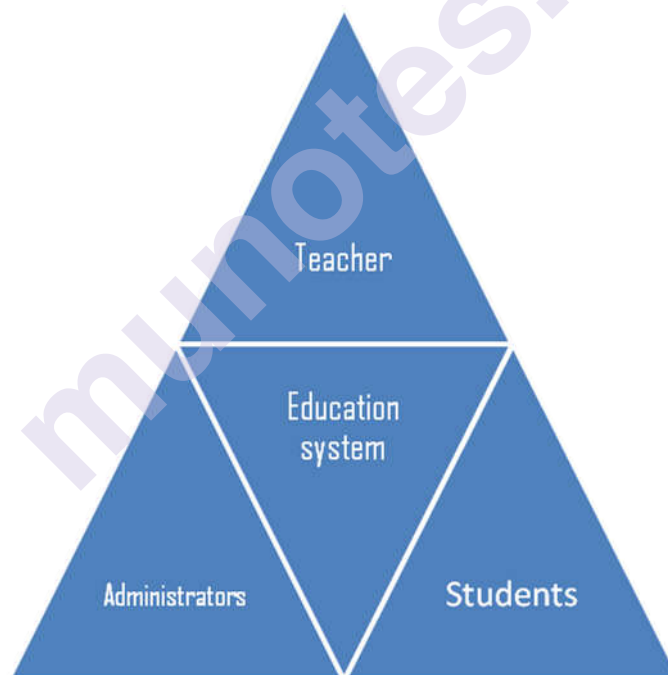
- Role of education in society
- Interrelations between teacher and students
- Need and significance of teachers in society
- Relations between School and other social agencies
- Importance of mass media
- Importance of teaching method in the development of students.

1.4 b) SCOPE OF SOCIOLOGY OF EDUCATION

Following important factors should be studied in the educational sociology

- Analysis of the relationship of educational system to other aspects of society.
 - a) Education and culture
 - b) Education and social control & the power system
 - c) Education and social change

- d) Education and social class
- e) Education and other groups
 - School & social system
- a) Nature of school culture
- b) Structure of school society
 - System of interconnected social relationship between the individual and number of others a social role
- a) Social role of teacher
- b) Nature of teachers' personality
- c) The effect of teachers' personality on pupils' personality
- d) Function of school in the process of socialization of the students
 - Education – interaction within the system



- Education & Social system
 - a) Education & kinship
 - b) Education & Stratification
 - c) Education & political system
 - d) Education & the attitude of knowledge

- School & community
 - a) Effect of community on educational organization
 - b) Analysis of educational process in non-school social process of community
 - c) Relationship between the school and community and Educational function
 - d) Factors of community (Population & environment) and educational organization
- Different social institute and education
- Relation between Education & job
- Relation between education & social class, culture & language
- Education & economical system of country
- Education & social & cultural change

1.5 DIFFERENCE BETWEEN EDUCATIONAL SOCIOLOGY AND SOCIOLOGY OF EDUCATION

Educational sociology is the application of general principles and findings of sociology to the administration and processes of education. The approach means the application of sociology to the institution of education as a separate societal unit. Sociology of education depicts an analysis of the sociological processes involved in the educational institution. It emphasizes the study within the institution of education.

EDUCATIONAL SOCIOLOGY	SOCIOLOGY OF EDUCATION
Jorge pen – Finney, Snedden, Peters, Clements & Kinneman	R.C.Angell – Durkheim, Lester word, Brookover & Gottlieb
Angell – Educational sociology is a branch of the pure science of sociology	Angell – Researches develop in school situation as a sociology of education
According to Smith, Zorbaugh & Kulp – Educational sociology is the application of Sociology to educational problems.	Sociology of education is Scientific analysis of the social process & Social pattern involved in the educational system.
Educational sociology is strictly technology and not science at all.	Development of scientific generalization about human relations in educational system
According to new science applying sociological principles to the whole process of education	Educational process goes on both in formal & informal situations
To analyze the pattern of social	To analyze the human relations and

interaction and social role within the school & relation of personalities within the school to outside the group.	society.
To study the place of teacher in society	To study the social role of teacher
Determination of teaching methods for the development of child.	Determination of teaching methods for the Socialization of child
To study the school as small unit of society and their interrelations	Study of whole society and other aspects of society

1.6 CONCEPT OF SOCIAL INSTITUTION

A social institution consists of a group of people who have come together for a common purpose. Social institution is a social structure and social mechanisms of social order and cooperation that govern the behavior of its members. It is a group of social positions, connected by social relations performing a social role. Social institution is an interrelated set of norms. let's study some of the definitions about social institutions.

- Ogburn and Nimkoff- Social institutions are organized and established ways of satisfying certain basic human needs.
- K Davis-Institution can be defined as a set of interwoven folkways mores and laws built around one or more functions.
- Parsons- Institutions are the normative complexes relating to the major aspects of our social activity.
- Harry Johnsons- A social institutions are thus a recognized normative pattern.
- Anderson and parker- Institutions are established normative patterns operating through institutions agencies, which men develop to achieve the basic needs or objectives of a society.

A set of organized beliefs rules and practices that establishes how a society will attempt to meet basic needs. A group of persons bonded together for common purposes having rights, privileges, liabilities, goals or objectives distinct and independent from those of individual members. A social institution may be defined as an organizational system which functions to satisfy basic social needs by providing an ordered framework linking the individual to the larger culture.

1.7 TYPES OF SOCIAL INSTITUTION

Major Perspectives –

According to Marx – Social institutions are determined by their society's mode of production and Social institutions serve to maintain the power of the dominant class.

Weber – Social institutions are independent but no single institutions determine the rest. The causes and consequences of social institutions cannot be assumed in advanced.

Durkheim – Set the stage for later functionalist analyses of institutions by concluding that religion promotes social solidarity and collective conscience.

Functionalist Theory- The social institutions listed in this (along with other social institutions) fulfill functional prerequisites and are essential.

Conflict theory- Social institutions tend to reinforce and inequalities and uphold the power of dominant groups. Emphasizes divisions and conflicts within social institutions.

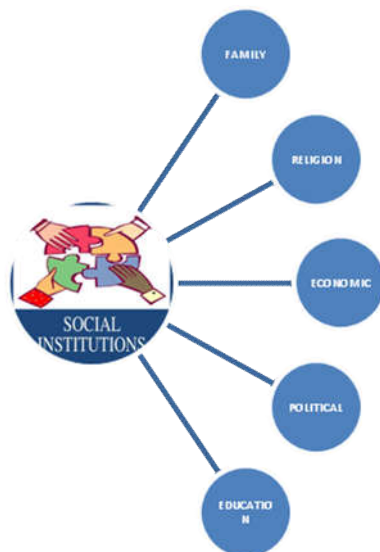
Symbolic Interactionism- Focuses on interactions and other symbolic communications within social institutions.

General functions of social institutions are -

1. Institutions satisfy the basic needs of society.
2. Institutions define dominant social values.
3. Institutions establish permanent patterns of social behavior.
4. Institutions support other institutions.
5. Institutions provide roles for individuals.

The five basic institutions are: Family, Education, Religion, Economic and Political institutions.

1. Family institution- deals with procreation and regulation of sexual norms.
2. Educational institution- deals with socialization and preparation for productive participatory citizenship.
3. Religious institution- deals with the promotion of personal meaning and understanding of ultimate concerns.
4. Economic institution- deals with the allocation and distribution of goods and services.
5. Political institution- deals with the authoritative allocation of public social goals and values.



The Family:

The family is the most important social unit in society. It is the building block of society. Family, most universal social institution, takes responsibility for raising the young and teaching those accepted norms and values.

MacIver & Page- The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children

Clare-by family we mean a system of relationship existing between parents and children

Burgess & Locke-a family is a group of persons united by the ties of marriage, blood or adoption constituting a single household interacting and in intercommunication with each other in their respective social role of husband and wife, mother and father, son and daughter, brother and sister creating and maintaining a common culture.

Functions of the family institution-

- The control and regulation of sexual behavior.
- To provide for new members of society.
- To provide for the economic and emotional maintenance of individuals.
- To provide for primary socialization of children.

Religion Institution:

Religion provides a shared, collective explanation of the meaning of life.

Dawson –whenever and wherever man has a sense of dependence on external powers which are conceived as mysterious as and higher than man's own, there is religion”.

Kant-Religion is the recognition of all our duties as divine commandments.

Harald Hoftding-the essence of religion is faith in the conversation of values.

A.N. WHITE-Religion is a vision of something which stands beyond, behind and within.

Gisbert –Religion is the dynamic belief in and submission to god or to gods on whom man feels dependent.

A unified system of beliefs and practices pertaining to the supernatural and to norms about the right way to live that is shared by a group of believers. Sociologists treat religion as a social rather than supernatural phenomenon.

Durkheim: religion provides social solidarity and collective conscience; it expresses and celebrates the force of society over the individual.

Functionalist theory: functions of religion include providing meaning for life, reinforcing social norms, strengthening social bonds and marking status changes (e.g. marriage) dysfunctions, according to some, include justifying persecution.

Functions of the Religion -

- Providing solutions for unexplained natural, phenomena.
- Supplying a means for controlling the natural world.
- Religion tends to support the normative structure of the society.
- Furnishing a psychological diversion from unwanted life situations.
- Sustaining the existing class structure.
- Religion serves as an instrument of socialization.
- Religion may both promote and retard social change.
- Religion may both reduce and encourage conflict in groups.

Economic Institution:

Sociologists understand the economy as the set of arrangements by which a society produces, distributes, and consumes goods, services, and other resources. Economic institution, organizes the production, distribution, and consumption of goods and services.

Marx: economic organization determines the major features of any society.

Functionalist theory: functions of economic institutions include: production and distribution of goods, assignment of individuals to different social roles such as occupations. Educational Sociology and Sociology of Education

Function of the Economic institution-

- Provide methods for the production of goods and services.
- Provide methods for the distribution of goods and services.
- Enable societies members to consume goods and services which are produced.

Political Institution (state):

Political institution is the system of norms that governs the exercise and distribution of power in society.

Garner-state is a community of person ,more or less numerous, permanently occupying a definite portion of a territory, independent and so of a foreign control and possessing an organized government to which the inhabitants render a habitual obedience.

Weber: defines the state as an authority that maintains a monopoly on the use of violence in its territory.

Functionalist theory: Functions of political institution include protection from external enemies, resolving group conflicts, defining societal goals and strengthening group identity and norms. Pluralism, a particularly functional type of political institution, entails distribution of power among many groups so no one group can gain control.

Function of the Political Institution-

- The institutionalization of norms (laws).
- The enforcement of laws.
- The adjudication of conflict (court).
- Provide for the welfare of members of society.
- Protection of society from external threat.
- Construction of a national scheme of education.

Education Institution:

Educational institution- deals with socialization and preparation for productive participatory citizenship. Education ensures the transmission of values, patterns of behavior, and certain skills and knowledge. Education institution is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training or research.

Functions-

Mcnergney and Herbert (2001) described the school as first and foremost a social institution, that is, an established organization having an identifiable structure and a set of functions meant to preserve and extend social order.

School is the place for the contemplation of reality, and our task as a teacher, in simplest term, is to show this reality to our students, who are naturally eager about them.

- **Intellectual purpose:**

- To teach basic cognitive skills such as reading, writing, and mathematics, to transmit specific knowledge.

- **Political purpose:**

- To inculcate allegiance to the existing political order(patriotism)
- To prepare citizens who will participate in the political order
- To assimilate diverse cultural groups into political order

- **Social purpose:**

- To socialize children into the various roles, behavior and values of society.

- **Economic purpose:**

- To prepare students for their later occupational roles, and to select, train, and allocate individuals into the division of labour.

- Construction of a national scheme of education.
- Training in citizenship.
- Provision of schools.
- Adult education.
- Finance of schools.
- Universal, compulsory and free education.
- Encouragement of guardians.
- Provision of efficient teachers.
- Provision of military education.
- Provision of standard books.
- Provision of scholarships.
- General control and direction of school system.
- Organization of boards and committees.
- Appointments of commissions.
- Encouragements to educational research

1.8 FUNCTION OF SOCIAL INSTITUTION

1. **Social Solidarity** - the religious institute teach us to help each other. Political institute maintain the security of the society through by laws and orders.
2. **Transmissions of culture** - social institutions are transmitting the culture from one generation to other. Educational institutions imparts the knowledge .family institution provides values and culture about the society. Family teach us various norms, values, traditions of the society.
3. **Social Welfare and Development** - social institutions provide and satisfying the societal needs. Economic institutions provide the goods and services. Religious institutions transmit the various values. Political institutions provide the facilities for the various stakeholders of the society.
4. **Recreational Activities** – social institutions are the real source of recreation for the people .the educational institutions organize various curricular and extra curricular activities.political institutions organizes various national sports, competitions for the people.

1.9 UNIT END EXERCISE

1. Why we study the Sociology of Education?
2. Explain the difference between Educational Sociology and Sociology of Education
3. Explain the role of social institution the development of society.
4. Discuss the functions of Social Institution.

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EDUCATION AND SOCIALIZATION

Unit structure:

2.0 Objectives

2.1 Introduction

2.2 Concept of socialization

2.3 Agents of socialization

2.4 The role of education in socialization

2.5 Summary

2.6 Questions

2.7 References and Further Readings

2.0 OBJECTIVES:

- To understand the concept of socialization
 - To familiarize students with different agents of socialization w.r.t. education
-

2.1 INTRODUCTION:

Socialization is a term used to describe the processes that take place in interaction between society and the individual. The socialization of an individual, in turn, is a process influenced by such factors as family, formal and informal social groups, education processes, upbringing, etc. and accompanies the whole life of a person; a process of shaping individual functional behaviour in accordance with the expectations of the culture or society in which this person lives. Each society develops its own culture by preserving and following norms, customs, values, traditions, social roles, symbols and languages, and socialization helps an individual learn, inherit, preserve, and transfer these values over time.

Moreover, it helps him acquire new skills and habits essential for adequate inclusion in community life. In other words, socialization contributes to the process of acceptance of one individual by the society through cultivating a certain value system. We can state that socialization is the process through which society and culture continue to exist. It is not only an end in itself, but it focuses on the ways, patterns and models through which the society shapes and controls individuals by imposing certain norms, standards and values. It relates to learning, internalization and transfer of customs, norms of behaviour and culture of the society to the next generations and at the same time plays an important role in preparing

a young man for his active inclusion in various social structures and relations.

Socialization and education are the processes directly related to the overall development of an individual. These processes prepare individuals and ensure their inclusion in various social spheres and cultural integration.

2.2 CONCEPT OF SOCIALIZATION:

Human child has an innate capacity to learn and to communicate. Therefore, gradually learns the group-defined ways of behaviour. It is human company initially in the form of a family and later other social institutions like the community, peer group, school etc. educate the human child to be a responsible and useful member of society. The process of learning to internalize the values and norms into its self or the mode of learning to live in society is called the process of socialization. To internalize is to imbibe so deeply that it becomes a part of the individual's behaviour and personality.

Therefore, socialization is basically the learning of socially desired values, norms, and roles by the members of a particular group or society. It may be defined more comprehensively as a life-long process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. The socializing agent does not try to teach everything at once. He concentrates on one task or on a few tasks at a time. Moreover, the process of accomplishing any one of the aims of socialization is gradual. Social scientists have earmarked four different stages of socialization from infancy to adulthood. These are:

- i) The oral stage
- ii) The anal stage
- iii) The oedipal stage, and
- iv) Adolescence.

At the first stage the infant builds up fairly definite expectations about feeding time, and he learns to signal his pressing needs for care. During this stage, the infant is not involved in the family as a whole. He is involved only in the subsystem consisting of himself and his mother.

The anal stage of socialization covers the period between first and third year of child's life. Toilet training is the focus of this stage. During this stage the child internalizes two roles- his/her own and that of his/her mother, now clearly separate. The child receives love and care and gives love in return.

The third stage extends from about the fourth year to puberty. During this stage the child becomes a member of the family. The child identifies itself with the social role ascribed to him/her based on his/her sex.

The fourth stage begins roughly at puberty. At this stage young boy or girl wants to be freed from the control of parents. The 'crisis' of this period is precisely the strain produced by much greater demands for independence. By the time the individual attains maturity major part of socialization is over, though it continues for whole of the life.

All types of socialization may be classified into two broad groups, viz. *primary socialization* and *secondary socialization*. This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger etc. are called primary needs while secondary needs are those which emerge to meet primary needs e.g. the need for learning skills to earn livelihood. Family satisfies the basic needs of human beings; therefore, it is called primary institution whereas a school is a secondary social institution because it meets the derived needs of the children.

The parents are primary socializing agents of the child whereas the school teachers are the secondary socializing agents. Inculcation of norms and values within the family is called *primary socialization* while the process of imbibing norms, values and behavioural patterns of school may be called *secondary socialization*. Primary socialization takes place in infancy and childhood. This is the most crucial stage of socialization as the child learns basic behaviour pattern at this stage. Generally secondary socialization starts from the later stage of childhood and goes up to maturity. However, the process of socialization never stops in life. The school, peer groups and other institutions in which a person is placed in life play the role of socializing agents.

CHECK YOUR PROGRESS:

1. Write a note on types of socialization.

2.3 AGENTS OF SOCIALIZATION:

The child is socialized by several social agencies or institutions in which he or she participates, viz, his/her family, school, peer group, neighbourhood etc.

Family

The family is the smallest unit of society and represents it in all respects. It is the locus of early socialization or the internalization of basic values of culture because the child is most plastic and exposed for longest in dependent relationship with parents. The basic requirements involved in walking, talking, playing with other children, eating, toilet training and generally dealing with adults are learned in an informal way. The family is also the source of internalization of the basic cultural vocabulary of the child.

Peer Group

Children like to play and move about in group of their age peers. This group life is very important for them and has considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security. Being accepted by a group builds up their self-confidence. Particularly those who are popular learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family.

School

In modern industrial society the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students. The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.

Mass Media

In modern society the means of mass communication such as television, radio, cinema, newspaper, books, and audio-video cassettes have become an integral part of life. They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey same message to nationwide audience. Therefore, its impact on the process of socialization assumes greater significance.

CHECK YOUR PROGRESS:

1. What is role of the peers in socializing the child?

2.4 THE ROLE OF EDUCATION IN SOCIALIZATION:

Education is a social process, which prepares individuals to lead a meaningful and dignified life. Together with other social forces it plays an important role in shaping the structure of society. Through education society imparts its knowledge, skill, values and behavioural patterns to its younger generations. Thereby ensuring self-preservation and continuity. In this sense education is a process of socialization. At the same time changes in society mould the education system itself and it acquires complexity. Education in this sense is a process, which prepares the members of the society to adapt to the constantly changing conditions of a society.

To say that education is a process of socialization implies:

- i) Education takes place through social interaction.
- ii) It is much more than mere instruction.

- iii) People receive a certain degree of education even if they never enter a school. Education and Socialization
- iv) Formal education is socialization with a deliberate purpose and in a desired direction.

The role of education in socialization of each member of the community, regardless of where, by whom and under what conditions he or she was raised, is to create conditions for overcoming differences, for integration and, if necessary, adaptation. Education supports the socialization of an individual by providing the necessary foundation of knowledge that enable communication, inter personal relationships and in general – understanding, acceptance and communication in the surrounding environment.

In contemporary society, educational institutions – schools, universities, institutes, and academies – are the key “figures” in socialization of an individual. After leaving their family homes, children enter school environment that shapes their way of communicating with other people. The school and later the higher education institution socialize a person, gives him an opportunity to present his qualities, potential and possibilities, instincts. The school helps and motivates children to develop their personalities and teachers are role models for them. Every small action, every move or a word of a teacher is imprinted in children’s minds.

Apart from the teacher, children are influenced by other classmates and groups. These partners or groups are of major importance in determining the children’s roles in society later in life. During education, personalities of growing children develop under the influence of other personalities they interact with. Cultural programmes in school also help pupils improve their attitudes. The school is expected to transfer knowledge and skills to its learners so that they can cope with challenges life has prepared for them. In the context of socialization, education takes into account social needs of society and aims to introduce its new members – those who are to be educated – to social traditions, norms, customs, etc.

In other words, when a society strives to have strong social organization and does not allow its members neglect their social traditions, it largely emphasizes the social goal of education. Both socialization and education involve learning, but there is one very important difference. Socialization is something that takes place in our everyday lives, it cannot be planned, it helps us understand our identities, the reality and find the ways to get along with others. Education, unlike socialization, is planned, it usually involves a formal organization responsible for providing and monitoring learning process and focuses on limited skills and knowledge. In other words, socialization is an action through which with the help of interaction, a person becomes a member of society. It is a learning process that aims to prepare people for the set of roles they will interpret in the future.

CHECK YOUR PROGRESS:

1. Explain how education is important in one's life.

2.5 SUMMARY:

Socialization and education are directly related to the overall development of an individual. These processes prepare an individual and ensure their inclusion in various social spheres and cultural integration. In order to have a positive impact, education should be consistent with the development processes, individual peculiarities and age, specificity of macro and microenvironment. Education in the global world should be fundamental, adapted to the needs of the developing human being and, finally, take into account the modern achievements of science and technology.

2.6 QUESTIONS:

- Elaborate on the stages in socialization.
- What is socialization?
- What role does education play in the process of socialization?
- Compare the roles of family and school as agencies of socialization.

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SOURCES OF FORMAL EDUCATION

Unit Structure

3.0 Objectives

3.1 Introduction

3.2 Meaning of Formal Education

3.3 Sources of Formal Education in India

3.4 Summary

3.5 Questions

3.6 References

3.0 OBJECTIVES

- To understand the meaning of formal education
- To learn about the different sources of formal education in the Indian context

3.1 INTRODUCTION

It is through learning; by which human species develops its different behavioural traits. In addition, human beings create and enrol their children to different educational opportunities for their children in order to socialise or enculturate them in specific ways. This innate inclination of the species has given rise to education. Hence even today, diverse cultures are connected and remains supportive of one another through communication and education.

Education has been one of the most important and reliable mode/ sources of information and learning for every child. It is an institution which is found in every part of the world. Education helps in helping the child to learn about different aspects of themselves, society and fellow human beings. It helps in teaching the child participation, competition, finance and even helps in learning certain skill sets (OECD).

Children are educated in ways that are distinct from one another. The connections between culture, human development, and education are now significantly more complex due to two standardising influences. In order to thrive in the current competitive environment, most cultures are eager to encourage in their children an interest in science and technology, thereby enhancing literacy, numeracy, and a budding understanding of science. As a result, basic public schooling that is institutionalised has become practically universal across all cultures. Despite the fact that the human mind grows as a result of socialisation and cultural enculturation, it has some universal traits that result from the species' evolutionary past. This

suggests that even civilizations with great differences may result in a very similar pattern of personal growth (G. Hatano, K. Takahashi, 2001). Thus, education is viewed as the cultural transmission that results from enculturation and socialization in both informal and formal learning situations. Thus knowledge, skills, attitudes, and values are transmitted.

In this chapter we are going to learn about how formal education has evolved with time and its different sources like Boards, University Grants Commission, Universities, Colleges, School. As students who are yourself learning about the formal education this chapter would help you to learn about the different aspects of formal education and the sources.

3.2 MEANING OF FORMAL EDUCATION

School imparts the formal education into the lives of children. According to Bruner (1996), schooling is part of how a society indoctrinates the young into its established ways. In fact, it is a culture's one of the approaches to integrating children into the requirements of communal living. Serpell and Hatano (1997) point out that formal education is frequently viewed as a process that builds upon itself and has two main phases: (a) the acquisition of fundamental literacy skills which would be later be used by the individual, and (b) the acquisition of cultural knowledge and a deeper level of understanding. As a result, a sizable percentage of the initial stage of school is devoted to the teaching and learning of basic reading and writing abilities. Literacy development is critical to human development at the individual or community level is still up for debate.

Formal education follows a strict curriculum and pedagogy. The formal education is delivered by well qualified teachers who are anticipated to be excellent teachers. It also enforces strict discipline. Both the teacher and the student are informed of the facts and actively engage in the learning process. Teachers who are well qualified and thought to be good educators assist in the formal education. Additionally, learning institutions imposes strict discipline. Each set of groups – learns, teachers actively participate in the learning/ sharing process and is aware of the relevant information conveyed.

In Formal education Students attend classes for learning.

- School grades, Diplomas, and degrees from colleges and universities
- Pre-planned education in a range of subjects using a curriculum learned through participation in the institution.
- Through knowledgeable and experienced instructors, a structured educational style, and up-to-date course materials, students learn. A rigorous, structured approach to learning is adopted.
- After taking the intermediate and final exams, students are assured of progressing to the following grade level.

- Institutions are set up in a management and have physical presence many a times. Students get certificates after completing their degree and that is accepted by the government.
- These degree help students to find employment
- A child's immediate surroundings determines his or her access to formal schooling.

• **Education Differentiation Between Formal and Informal**

According to the "Western model," formal education consists of scheduled instruction in "universal" knowledge and skills that is given at predetermined times and locations by qualified individuals. Initiation ceremonies, communities divided by age also offer instruction, and various religious educational institutions like schools are other ways that indigenous peoples receive formal education. There are also cultural differences in the institutionalization of formal education. The structure of the educational system is also formal, like the relationships between public and private schools, the minimum number of years that children must attend school, the length of time they spend in elementary and secondary school, and the methods used to instruct teachers and students.

• **Informal education**

As vital as formal education is, informal education also has a significant impact on people's lives. In addition to formal education, informal education also involves lifetime of socialization affects from encounters with peers and family members in environments with culturally advantageous values and practices. Informal learning takes place in many cultures within the circumstances of daily life, in response to urgent needs, and possibly just through observation and imitation (Segall et al. 1999). Many a times, informal traditional education becomes a part of the local cultural system, which it tends to uphold, and contains moral and spiritual components as well as manual labor (G. Trommsdorff, P. Dasen, 2011).

• **Correspondence as formal education**

Correspondence schools have been well-organized for more than a century. Numerous writers and works mention that one among the first to begin correspondence formal education was through Toussaint Langenscheidt in which program for language study was started by mail in Berlin in 1856. Graduation program began in 1886 in England through mail. The first formal way of learning took place in New York in 1883, and a "Society to Encourage Home Study" was established in Boston in 1873. It was also seen as "Correspondence University". Other countries also started similar programs, such as "enseignement par correspondance" in France, "fernUntersuch" and "fernStudium" in Germany. The words "home study," "postal tuition," and "tuition mail" were used in England; "ensinoporcorrespondência" and "ensennzaporcorreo" were used in Portuguese and Spanish, respectively. There are several correspondence schools/ universities available today. These days, there are several correspondence schools worldwide offering a range of disciplines.

Students that enrol in correspondence courses are from different socioeconomic status. In the correspondence pattern the students are given printed educational material. The approach is also different where there is limited but purposeful interaction. Students can also pursue their own interests and learn at their own pace using a personalized learning technique in the correspondence learning. The majority of institutional resources are often created by teachers who are subject experts. At the moment, courses also include a range of teaching resources, such as kits, audio and video cassettes, etc. In general, correspondence courses establish up a two-way correspondence by mail, supported by the instructor who reviews the work, gives instructions, and offers any explanations that may be required. The main determinant of a program's success may be the student's motivation, which cannot be imposed and is not subject to any obligations. Even today, the correspondence education plays a important role in reaching to lakhs of students and empowering them through education.

- **Parents and Formal Education**

The most important component in a child's intellectual advancement in majority of countries is through formal schooling and family. Formal education is important for the kids. As a result, parents' attitudes toward education and involvement in educational activities have long been seen as important factors in how well their kids do in school. Some studies point out that academic achievement of children is positively connected with parental involvement in their formal education: parents of high achievers are more likely to volunteer at their children's schools, attend school events, and have better relationships with teachers than parents of poor achievers. Though we cannot generalize this in every part of the earth.

Some ideas contend that higher socioeconomic class families are more acclimated to the educational setting and find it easier to contact teachers and school officials than lower socioeconomic class families. These hurdles to parental involvement are substantially more severe when parents are from a low-income minority group and have had unfavourable contacts with school officials in the past (Clark 1983, cited from Kurtz-Costes, 2001).

The formal education of the child is also influenced by the parents' education, as the parents' attitude and perspective toward education motivates the child to take educational initiatives. If parents believe that education is a waste of time, especially for girls, then the child may not have access to education and all subsequent learning. Additionally, the youngster might always need help from others as an adult for things like obtaining a bank account or even just speaking in English. Parents' and cultural viewpoints should be taken into account when designing formal schooling.

In the Indian context, certain religions had practices where education has been carried out in isolation under the supervision of a Guru, in a place called Gurukul. Here, the different skills required for survive right from bow arrow, religious lessons to good qualities like patience, respecting elders everything has been taught. Living in a forest in isolation from parents these students used to learn the lessons through stories, actions. Serving the Guru was seen as a duty of the student, hence even today, the teacher is respected. The guru covered all of the child's interests, from mathematics to metaphysics, from Sanskrit to sacred texts. The pupil stayed as long or until the guru felt he had covered all there was to cover. Learning was not limited to memorization of facts; it was everything strongly connected to nature and living. For example – A student would not touch a teacher to take blessings in Europe or America. In the Indian context, the teacher is seen as equal to parents. With time kingdoms changed the social structure also changed. Occupations were passed on from one generation to another, apprenticeship under a professional was also an option. Regional languages schools of learning were also established. With time the importance of education also grew. Yet, in many households the girls were denied going out of home to educate themselves specially after puberty, some were married early too even today.

Check Your Progress

1. Discuss the relation between parents and formal education
2. Write your understanding of Correspondence Education

- **Jyotirao Phule and Savitribai Contribution**

Jyotirao Phule, a philosopher of education, was the first person to devote his entire lives to the promotion of public education and the upbringing of the impoverished communities and women (Bala and Marwaha, 2011). His beliefs and ideas were revolutionary.

The universalization of elementary education was the main cause for concern. He focused on issues including the value of primary education, the qualifications needed for primary school teachers, and the primary education curriculum. He believed that by getting education and taking the appropriate steps, women succeeded in achieving this aim. During Phule's time, education was like a distant dream for women and people who were born into certain castes.

In reaction to this situation, he began a historic campaign for the education of women and for people belonging to marginalized castes despite facing threats to his life. He saw education as a tool for broader social change than just literacy. According to Mahatma Phule, the only way to address societal problems was through education. He was emphatic that if social reforms were to be effective and long-lasting, education should be made available to people at all levels.

Savitribai Phule also pioneered the opening of schools for girls and children from marginalized castes in India and ignited a revolution in the country's educational system. She was the among the first Indian to make universal, child-sensitive, critically thinking, and socially reforming education the main focus of the overall good of Indian youngsters (Wolf and Andrade, 2008). According to Manas (2007), Savitribai was one of the first female educator in contemporary India (Inflibnet).

- **English Education**

The English education as such had the influence of Britishers in India. In the year 1830s, Lord Thomas Babington Macaulay brought the modern educational system and the English language to India. The only "modern" subjects taught in the curriculum were science and mathematics; metaphysics and philosophy were thought to be pointless. The link to nature was broken by the close relationship between the teacher and the student as well as the confinement of education was limited to the classroom.

- **Board Emergence**

The Uttar Pradesh Board of High School and Intermediate Education, which had authority over Rajputana, Central India, and Gwalior, was the first board to be founded in India. In 1929, the Rajputana Board of Intermediate and High School Education was established. Later on, some states created their own boards. However, the board's charter was ultimately modified in 1952, and it acquired the new name Central Board of Secondary Education (CBSE). The Board was in charge of all the schools in Delhi and other places. It was associated with the affiliated schools, the Board held the power to determine the curriculum, textbooks, and created different policies.

With time, India's new leadership sought to make education universal and required for all children between the ages of 6 and 14. This is evident from the fact that it is listed as a directive policy in Article 45 of the Constitution. But even after more than 50 years, this objective is still far off. The government of India made universal primary education a Fundamental Right for all citizens. With the help of the Board, there has been significant growth and expansion at the secondary level of education, which has improved the level and calibre of instruction at institutions. However, the Board's jurisdiction later shrunk to only cover Ajmer, Bhopal, and Uttar Pradesh as State Universities and State Boards proliferated across the country. In 1962, the Board was eventually reconstituted. The main objectives were to provide better service to educational institutions and meet the educational needs of students whose parents worked for the central government and other transferable positions (CBSE website).

- **Maharashtra Board**

The Maharashtra State Board of Secondary & Higher Secondary Education, Pune was established as an independent organization in

accordance with the provisions of Maharashtra Act No. 41 of 1965. The Maharashtra State Board of Secondary and Higher Secondary Education oversees the administration of the HSC and SSC Exams in the state of Maharashtra through its nine Divisional Boards, which is located in Pune, Mumbai, Aurangabad, Nasik, Kolhapur, Amravati, Latur, Nagpur, and Ratnagiri. Around 14 lac HSC and 17 lac SSC students appear for the main/final exam, which the Board conducts twice a year. There have been roughly 6 lac HSC and SSC students taking their exams. At present there are around 21000 schools (SSC) and 7000 Higher Secondary Schools/Junior Colleges in the entire state. (HSC). (SSC Board Website)

• **Schools in India**

The Unified district information system for education of India, UDISE is the body which has the records of the number of schools in India. The annual report of 2020-2021 points out that -

As the Indian education system is one of the biggest in the world hence, there is more than 15 lakh schools, over 97 lakh teachers, and almost 26.5 Crore students in pre-primary to higher secondary levels. These students are from a variety of socioeconomic backgrounds.

In the year 2020–21, there were roughly 25.38 billion students enrolled in primary through higher education. Among these 13.17 crore boys were enrolled, compared to 12.21 crore girls. This demonstrates that there are 0.96 lakh girls who lack access to education. Pre-schoolers were taught in many of the institutions covered by the UDISE+ system. All UDISE+ schools, from lower elementary to upper secondary, had a combined enrolment that exceeded 26.44 crore in 2020–21. The number of students enrolled in upper elementary, intermediate, and higher secondary schools has grown at every grade level following primary, demonstrating growth in the system's ability to retain more children in the training of the educational system over time. One of the highest number of schools is in the state of Uttar Pradesh while Lakshwadeep has only 45 schools (CBSE Website). The National Education Policy also places a strong emphasis on inclusive education and participatory learning, with the goal of enabling every student to master at least one skill by the time they graduate.

• **United Grants Commission**

The University Grants Commission Act, which created the UGC in its current form, was approved in 1956, but the organization's roots may be traced to British debates on ways to enhance Indian education in the early 1940s. It resulted in the establishment of the Central Advisory Board on Education in 1944 in order to promote post-war educational expansion.

The University Grants Website lists out that there are 456 state universities, Deemed to be Universities are around 126, Central Universities are around 54, Private Universities are around 421 as on 23rd August, 2022. On July 5th, 1916, the first Women's University was also constructed. It was founded by DK Karve and given the name Indian Women's University at first. In 1920, it changed its name to

ShreematiNathibaiDamodarThackersey Women's University. There are still not many universities that only accept female students.

Check Your Progress

1. What is the name of first women's University in India.
2. Discuss the Maharashtra Board

3.4 SUMMARY

In this chapter we began with understanding the meaning of formal education. Serpell and Hatano (1997) point out that formal education is frequently viewed as a process that builds upon itself and has two main phases: (a) the acquisition of fundamental literacy skills which would be later be used by the individual, and (b) the acquisition of cultural knowledge and a deeper level of understanding. Formal education follows strict pattern and pedagogy. We also looked into different sources of formal education like Gurukul, Britishers and their institutions. The chapter also discusses about Correspondence education which began with exchange of study material through mails. As the Indian education system is one of the biggest in the world hence, there is more than 15 lakh schools, over 97 lakh teachers, and almost 26.5 Crore students in pre-primary to higher secondary levels. The University Grants Website lists out that there are 456 state universities, deemed to be Universities are around 126, Central Universities are around 54, Private Universities are around 421 as on 23rd August, 2022. Both the universities and schools form one of the important institutions for imparting knowledge throughout the country. These students are from a variety of socioeconomic backgrounds. We also learnt about social reformers like Mahatma Jyotirao Phule and Savitri Bai Phule who contributed to the growth of education for all groups and specially for girls. They inspired generations of people. In the chapter there is also discussion about different bodies which were formed for the development and institutionalizing education like University Grants Commission for higher education and setup of Boards for school education. Thus, the chapter discusses the different sources of education with the country and by giving a brief description about the core concepts of the title like formal education.

3.5 QUESTIONS

1. Discuss the sources of formal education in India
2. Write a note on Correspondence as a form of formal education
3. Discuss the meaning of formal education

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INTRODUCTION EDUCATION AND SOCIAL MOBILITY

Unit structure:

4.0 Objectives

4.1 Introduction

4.2 Understanding the concept of Social Mobility

4.3 Types of Social Mobility

4.4 Role of Education in promoting Social Mobility

4.5 Summary

4.6 Questions

4.7 References and Further Readings

4.0 OBJECTIVES:

- To understand the concept of class, social stratification and social mobility
 - To familiarize students with the role of education in promoting/delimiting social mobility
-

4.1 INTRODUCTION:

Social mobility means a change in the status of an individual or group. It is the ability to move up or down the social ladder. While it is generally used to describe changes in wealth, it can also refer to general social standing or education. Societies are dynamic in nature and social mobility is a clear expression of it.

While many factors play a role in determining the extent of social mobility in a society, education can be especially effective in societies like ours where the traditional modes of stratification, like the caste system, disallow large scales of upward social mobility. There is significant evidence to prove that a lack of education often acts as a detriment to the social mobility of those who have been unable to attain it.

Children of high income and low-income families do not have a great difference in their abilities at birth. However, the gap between their performance continues to widen as the higher income families can invest more and more into their children's education. Education is often seen as a way out of poverty as it enables children from low-income families to move upwards in both social and economic spheres. If provided to

everyone equally, education can act as a great democratizing force, cutting across the barriers of caste and class.

4.2 UNDERSTANDING THE CONCEPT OF SOCIAL MOBILITY:

The term social mobility refers to the movement of individuals or groups from one position of a society's stratification system to another. Sociologists use the terms open class system and closed class system to distinguish between two ideal types of class societies in terms of social mobility. An open system implies that the position of everyone is influenced by the person's achieved status. Achieved status is a social position attained by a person largely through his or her own effort. In an open class system, competition among members of society is encouraged.

At the other extreme of the social mobility system is the closed system, in which there is little or no possibility of individual mobility. Slavery and the caste system of stratification are examples of closed systems. In such societies, social placement is based on ascribed characteristics, such as race and family background, which cannot be easily changed. Ascribed status is social position assigned to a person by society without regard for the person's unique characteristics and talents.

Here the key questions concern the way in which achieved status is obtained and the degree of movement that can take place across generations. It is in these circumstances that social mobility becomes important, as sociologists examine the way in which individuals compete for unequal positions. In studying social mobility, sociologists compare the actual degree of social mobility with the ideal of free movement through equal opportunity. Therefore, the social position that an individual achieves may bear no relationship to the positions he acquired at birth. Movement up or down the social scale is based on merit.

CHECK YOUR PROGRESS:

1. What is social mobility?

4.3 TYPES OF SOCIAL MOBILITY:

In accordance with the direction of movement of the people in the society, Social mobility can be categorized into two types:

1. Horizontal Social Mobility
2. Vertical Social Mobility

Horizontal Social Mobility

When the movement of a person occurs from one situation to another at the same level i.e. within the single stratum, the process is called horizontal social mobility. In other words, in this type of mobility, there is no change in the social status of the individual but there is a change in his affiliations.

For example, when a Principal of Secondary School at palm joins at the same post in a Secondary School at South Ex. In this example the status and role of the person working as a principal remains the same but there is a change in the place of work which brings about change in these affiliations, thus he shows horizontal social mobility.

Vertical Social Mobility

The movement of a person from one stratum of the society is referred as Vertical Social Mobility i.e., in Vertical Social Mobility there is a change in the status of the individual. The individual attains high education and becomes rich, He moves upward in the social hierarchy. For example, when a teacher becomes a lecturer in a college is said to have moved vertically.

Within vertical social mobility, we have Upward Social Mobility (Ascending Mobility) and Downward Social Mobility (Descending mobility).

Upward Social Mobility refers to the movement from lower to higher occurs from position. Ascending mobility means the entry of i.e., within persons from lower strata and prestige to higher status and prestige groups. For example, if a person is born in a family of a sweeper and after acquiring must learn the cultural behaviors of officers.

Downward Social Mobility Downward or Descending mobility means going down of a person from higher position prestige and status to lower ones. It may occur due to political changes, economic depression, and crests of character etc.

CHECK YOUR PROGRESS:

1. What is vertical social mobility?

4.4 ROLE OF EDUCATION IN PROMOTING SOCIAL MOBILITY:

Education is a very potent means of encouraging social mobility the Indian society. It has multidirectional influence in promoting social mobility. Education plays such an important role in following ways.

1. Education is the need of every person because on it depends proper development of man. It is education that reveals the latent qualities and potentiates of man and enables him to understand 'Self and the environment surrounding him'.
2. Education sharpens the intellect, widens the vision, helps in the wholesome and balanced development of man and above all it leads to social, economic and political development of a nation.
3. Both the streams of education i.e. formal and Non-formal play a great role in bringing about social mobility.

4. Formal education is directly and causally related to social mobility. This relationship is generally understood to be one in which formal education itself is a cause or one of the causes of vertical social mobility.
5. Education is directly related to occupational mobility and the subsequent improvement in economic status and on the other hand, it forms an element of social change. Persons with higher education and better employment are respected more in the society.
6. It is a purpose of education to develop within the individual such motivation as will make him to work hard for the improvement of his social position.
7. Higher education helps in gaining higher income and, thus, education is an important means for upward social mobility.
8. A change in occupation is the best single indicator of social mobility. The reason for it is that occupational status is closely correlated with educational status. Income style of life and the other determinants of class status.
9. Education helps students belonging to lower strata of the society to go up in the social scale and gain a high social position in the society.
10. Education helps in preparing one's self-employment, which is an important aspect of social upliftment.
11. The popularity of education among women has considerably led to an increase in the social status of women. It has helped in raising their social position, status, and achievement of high social prestige; which indicates upward social mobility of the women.

CHECK YOUR PROGRESS:

1. Explain the importance of education.

4.5 SUMMARY:

Formal education is closely linked to upward social mobility and in this aspect, schools play an important role in sorting out individuals into their prospective levels, this is done through the system of examinations, supervision and promotions. Thus, education can assist the movement of persons into the top positions in society or elite mobility. Hence, formal education has become a prerequisite for many established professions such as doctors, lawyers, accountants, teachers, engineers and so forth.

Thus, education is a liberating force and in the present age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances, thereby, bringing about mobility among the people in the social structure of the society.

4.6 QUESTIONS:

- How social mobility related to education?
- Why are equal educational opportunities needed for everyone?

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FUNCTIONAL PERSPECTIVES ON EDUCATION

Unit Structure

5.0 Objectives

5.1 Introduction

5.2 Structural Functionalism

5.3 Summary

5.4 Questions

5.5 References

5.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the various sociological theories.
- Explain the contributions made by Durkheim and Parsons towards structural functionalism

5.1 INTRODUCTION

Sociological theories means is a set of statements that seeks to explain problems, actions or behaviour. Theories guide research and policy formulation in the sociology of education. They also provide logical explanation for why things happen the way they do. A theory is a proposed relationship between two or more concepts. An effective theory may have an explanatory and predictive power. Theories help sociologist understand the educational system and it also contributes to our understanding of education as a part of society.

Sociologists study social events, interactions, and patterns. They then develop theories to explain why these occur and what can result from them. In sociology, a theory is a way to explain different aspects of social interactions and create testable propositions about society (Allan, 2006). For example, Durkheim's proposition, that differences in suicide rate can be explained by differences in the degree of social integration in different communities, is a theory. The proponents of sociological theories are Karl Marks, Emile Durkheim, Max Weber, Talcott Parsons & Robert Merton, Louis Atthussor & Ralph Dahrendorf, Herbert Mead& Herbert Blummer. Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the social world. A theory is a set of interrelated propositions Sociological

theories help us to explain and predict the social world in which we live. Sociological theories help us to take various pieces of a puzzle and put them together, using specific framework to help us make sense of it all and to give us the tools about the bigger picture of society. Each theoretical perspective represents a particular way of understanding the social world. It is like seeing the world through a specific set of glasses. There are three major theoretical perspectives in sociology. Symbolic Interactionism, Structural Functionalism and Conflict Theory.

5.2 STRUCTURAL FUNCTIONALISM

Structural functionalism is a body of theories that understand the world as a large system of interrelated parts that all work together. Emile Durkheim and Talcott Parsons are two major theorists in this area. According to functionalists, the schools prepare the learners to be a part of the institutions of the society.

Functionalists focus on the positive functions performed by the education system. There are four positive functions that education performs

1. Creating social solidarity
2. Teaching skills necessary for work
3. Teaching us core values
4. Role Allocation and meritocracy

Functionalists contend that education is a crucial social institution that contributes to society's needs and stability. Since we are all a member of the same organism, education serves the purpose of fostering a sense of identity by imparting fundamental principles and defining duties.

Education, according to functionalists, play both the manifest as well as latent functions. The manifest functions includes : Socialisation, Innovation, change, allocation of role and resources, transmission of culture, whereas, the latent functions includes engaging in group work, creating a generation gap , restricting activities, etc.

French sociologist Émile Durkheim (1858–1917) was the first sociologist of education. He is best known for his *theory of moral regulation*.in his writings *Moral Education* (1925).¹ He argued that it is only through education that a given society can forge a commitment to an underlying set of common beliefs and values, as well as create a strong sense of community or nationhood. This moral education prepares us to be productive members of society by socializing and integrating us.

Durkheim's belief that society is held together by a common set of values and morals is at the heart of structural functionalism because it emphasizes how the various parts of a social system work together.

Durkheim died in 1917 and structural functionalism work was largely ignored until Talcott Parsons.

- In 1950s and 1960 Functionalism reigned as the dominant theoretical perspective in sociology.
- Functional Perspectives on Education

It states that society is made up of various institutions that work together in cooperation. Talcott Parsons structural functionalism has four functional imperatives for all general action system also known as AGIL system.

What is AGIL? It includes **Adaptation, Goal attainment, Integration and Latency**.

- **Adaptation-** system must cope up with the external situation, adapt to its environment and adapt environment to its needs.
- **Goal attainment-** a system must define and achieve its primary goal.
- **Integration-** regulates the interrelationship of its component parts. Manage the relationship among other three functional imperatives (AGL)
- **Latency-** furnish, maintain and renew both the motivation of individual and the cultural patterns that create and sustain motivation.

AGIL system was designed **four system** levels; the behavioral organism is the **Action System** that handles the **adaptation function** by adjusting and transforming the external world .

Personality System performs the goal attainment by defining system goals and mobilizing resources.

Social System cope up with the integration function by controlling its component parts.

Cultural System performs the latency function by providing the norms and values that motivates them for action.

Key principles of functionalist theory by Farley (1990) Inter dependency- every part of the society is depending to some extent to other parts of the society, so that what happens at one place in society has important effects elsewhere.

Function of social structure and culture- social structure refers to organization of the society including its institutional social position and distribution of resources. Culture is the set of beliefs, rules values and language held in a common set of members.

Consensus and cooperation- society have a tendency towards consensus i. e to have certain values that nearly overcome in the society agrees upon. Societies tend towards consensus to achieve cooperation.

Equilibrium- is a characteristic of a society when it has achieved the form that is best adapted to its situations. It has reached a state of balance and it will remain in that condition until it is forced to change by some new.

American sociologist Talcott Parsons lived from 1902 to 1979. Building on Durkheim's theories, Parsons argued that secondary socialisation took place in schools. He believed that in order for kids to be functional, they needed to learn societal standards and values. As per Parson's view, schooling serves as a "focal socialising agent," separating children from their primary caregivers and family while preparing them to accept and successfully fill in their social responsibilities.

Parsons contends that educational institutions respect universalistic norms, which are impartial in that they assess and hold all students to the same standards. In contrast to parents' and caregivers' opinions, which are invariably subjective, educational institutions and teachers' assessments of students' talents and abilities are always fair. This practise of judging kids according to the norms of their own families is referred to as particularistic standards by Parson where children are not held to the same standards as the rest of society. These standards are solely used within the family, where children are assessed according to subjective criteria, which are then based on the family's values. Status is assigned here. On the other hand, universalistic standards state that regardless of relationships to one's family, class, race, ethnicity, gender, or sexual orientation, everyone is held to the same standards. Status is attained here.

According to Parsons, the education system and society are based on 'meritocratic' principles. **Meritocracy** refers to a system which expresses the idea that people should be rewarded based on their efforts and abilities.

5.3 SUMMARY

Sociological theories means is a set of statements that seeks to explain problems, actions or behavior. Theories in sociology provide us with different perspectives with which to view our social world. The major sociological theories offer insight into how we understand education There are three major theoretical perspectives in sociology. The Conflict, Structural functionalism and symbolic Interactionism. Functionalists view education as an important social institution that contributes both manifest and latent functions. Functionalists see education as serving the needs of society by preparing students for later roles, or functions, in society

5.4 QUESTIONS

Explain the major theorist associated with structural functionalism.

5.5 REFERENCES

Functional Perspectives on
Education

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THE INTERACTIONIST PERSPECTIVE

Unit Structure

6.0 Objectives

6.1 Introduction

6.2 Proponents of sociological theories

6.3 Symbolic Interactionism Theory –George Mead

6.4 Summary

6.5 Unit End Exercise

6.6 References

6.0 OBJECTIVES

After going through this unit, you will be able to

- Understand the various sociological theories.
- Explain the contributions made by Durkheim and Parsons towards structural functionalism
- Explain the theory of symbolic Interactionism.
- Understand the role of conflict theory and explain the modes of conflict and causes of conflict

6.1 INTRODUCTION

Sociological theories are a set of statements that seeks to explain problems, actions or behaviour. Theories guide research and policy formulation in the sociology of education. They also provide logical explanation for why things are happens the way they do. A theory is a proposed relationship between two or more concepts. An effective theory may have an explanatory and predictive power. Theories help sociologist understand the educational system and it's also contribute to our understanding of education as a part of society.

Sociologists study social events, interactions, and patterns. They then develop theories to explain why these occur and what can result from them. In sociology, a theory is a way to explain different aspects of social interactions and create testable propositions about society (Allan, 2006). For example, Durkheim's proposition, that differences in suicide rate can

be explained by differences in the degree of social integration in different communities, is a theory.

The proponents of sociological theories are Karl Marks, Emile Durkheim, Max Weber, Talcott Parsons & Robert Merton, Louis Atthussor & Ralph Dahrendorf, Herbert Mead& Herbert Blummer.

Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the social world. A theory is a set of interrelated propositions Sociological theories help us to explain and predict the social world in which we live.

Sociological theories help us to take various pieces of a puzzle and put them together, using specific framework to help us make sense of it all and to give us the tools about the bigger picture of society.

Each theoretical perspective represents a particular way of understanding the social world. It is like seeing the world through a specific set of glasses. There are three major theoretical perspectives in sociology. Symbolic Interactionism, Structural Functionalism and Conflict Theory.

6.2 PROPONENTS OF SOCIOLOGICAL THEORIES



6.3 SYMBOLIC INTERACTIONISM

Definition- Interactionism theory analyze society addressing the subjective meaning that people impose on objects, events,& behaviours.subjective meanings are given primacy because it is believe that people behave based on what they believe and not just on what is objectively true.

The symbolic interaction perspective also called symbolic Interactionism is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction.

Symbolic Interactionism looks at individual and group meaning making focusing on human action instead of large scale social structures.



George Herbert Mead (1863-1931)

- George Herbert Mead was born in South Hadley, Massachusetts in February of 1863.
- In 1894 , Mead moved from The University of Michigan to Chicago, Illinois, where he would later become the center of the sociological department at The University of Chicago.
- After Mead's death in 1931 his students at the University published his *Mind, Self, and Society* teachings.
- Herbert Blumer, Mead's pupil, further developed his theory and coined it "Symbolic Interactionism."

Mead an American Philosopher, Sociologist & Psychologist. One of the founders of social psychology pioneered the development of symbolic interaction perspectives. Mead is well known for his theory of social self, which is based on the central argument that the self is a social emergent..

The social conception of the self entails that individual selves are the products of social interaction and not the logical or biological precondition of that interaction. It is not initially there at birth but arises in the process of social experiences and activity. For Mead mind arises out of the social act and communication Mead's concept of social act is relevant not only to his theory of mind but to all facets of his social philosophy.

Symbolic interaction theory in general asserts that the world is constructed through meanings that individuals attach to social interactions. Mead's approach to understanding social life was grounded in his understanding of the steps in child development. In 1934, he used the

terms “*I*” and “*Me*” to refer to the process that individual go through in understanding themselves in a social world.

I & Me Concept- A child enters the world only understanding the concept of “*I*”—he or she is mostly unaware of the social world except as it relates to fulfilling his or her own needs. The “*I*” is controlled by impulses and basic human needs and desires. As a child gets older, the social part of the self—the “*Me*”—develops. The child learns about other people through the understanding and meaning he or she attributes to gestures. The “*Me*” develops through interaction with other people and through the social environment. This happens by learning how individuals respond to specific acts and gestures made by the individual. The “*Me*” is the social self. The “*I*” is our immediate response to others.

Mead explains that there are two distinct stages that a child goes through in order to realize “*Me*.” The first is the *play stage*, where children learn how to take the attitude of a single particular other. The second stage—where full development of the self occurs—is the *game stage*, where a child learns to take on the attitude of everyone else. By being able to internalize the roles of several others, he or she is about to function in organized groups in society.

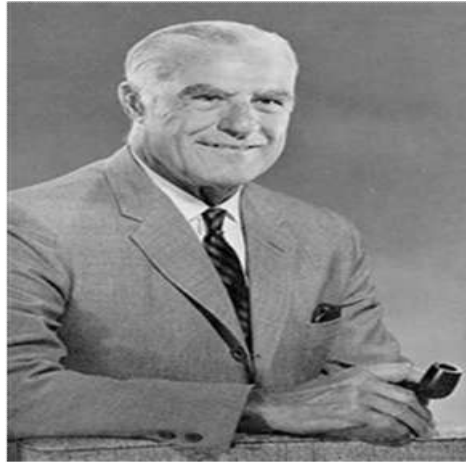
Looking-glass self

- Looking-glass self is the process of developing a self-image on the basis of the messages we get from others, as we understand them.
- There are three components to the looking glass self: 1. Imagine how we appear to others; 2. Imagine what their judgment of that appearance must be; 3. Develop some self-feeling, such as pride or mortification, as a result of our imagining others' judgment.

Generalized Other

- By being able to take on various roles at a time, he or she understands the roles and attitudes of multiple people. This understanding of collective attitudes of a society is what Mead referred to as the *generalized other*. The generalized other keeps individuals connected to society by an understanding of shared meanings; it can be considered a bridge between the individual (micro) and the wider society (macro).

After Mead’s death in 1931 his students at the University published his *Mind, Self, and Society* teachings. Herbert Blumer, Mead’s pupil, further developed his theory and named it “Symbolic Interactionism.”



Herbert Blumer (1900-1987)

This theory is the process of interaction in the formation of meanings for individuals. In simple form, people act based on symbolic meanings they find within a given situation. The goals of our interactions are to create a shared meaning. **Herbert Blumer came up with three Core principles for his theory. -Meaning, Language, and Thought.**

Meaning-

- Meaning: “Making is a community project”
- Meaning is something that has to be assigned and who assigns it?
- The definition of this word states that it is a intention for a particular purpose or destination.
- Blumer says that the principle of meaning is central in human behavior
- Meaning is based on human interaction and how we act towards other people.

This theory tells us that its how people interpret messages and statements. Each one of us has a different meaning assigned to different things. Different object have different meanings for different individuals for eg. Tree – will be different object to botanist, to poet, home Gardner. Word “grass” is something that can be defined as green, or something needed to be cut. To animals, the word “grass” could mean shelter or food. Now in the case of symbols, meanings also depend on the number of consensual responses of those who use it

Language-

- Language: “Symbolic naming for the human society”
- Language gives humans a means by which to negotiate meaning through symbols.
- Mead believed that when you named something, it is assigned a meaning. An example of this would be me naming my dog Lucifer.

The meaning of this name would be the devil, because maybe the dog is extremely mean or bites people all of the time.

- In simple terms, this principle says that when we talk to each other, symbolic interaction means that humans identify meaning or naming, and then they develop discourse, which is communication orally
- Language is the source of meaning.
- Everything in life has a different meaning.
- All objects, people, and abstract ideas have been assigned certain names.
- Meaning has never been inherent
- Spoken words, written words, and pictures are all the part of our language.
- Each word or picture means different things to each individual.
- Each person's language is shaped by other people.

Thought-

- Thought: "Interpretation of symbols"
- Thought is based on language. While in a conversation, your mind is imagining or thinking about the different points of view or meanings to what the other person is saying to you.
- What this means is that once you hear someone say something, you automatically start thinking about what you are going to say next.
- According to Mead "Minding is the two-second delay where individuals rehearse the next move and anticipate how others will react."
- Mead believes that "We naturally talk to ourselves in order to sort out the meaning of a difficult situation."
- Whatever you think of before acting to an action or responding to a phrase is your thought. We do this all the time without knowing or realizing it. It is your own personal meaning that you put on words
- Humans come equipped with a mind wired for thought.
- That mind allows everyone to interpret the symbols of our language.

Blumer, following Mead, claimed that people interact with each other by interpreting or defining each other's actions instead of merely reacting to each other's actions.

6.6 SUMMARY

Sociological theories means is a set of statements that seeks to explain problems, actions or behavior. Theories in sociology provide us with different perspectives with which to view our social world. The major sociological theories offer insight into how we understand education **There are three major theoretical perspectives in sociology. The Conflict, Structural functionalism and symbolic Interactionism.**

The theory of symbolic Interactionism focuses on education as a means for labeling individuals

6.7 UNIT END EXERCISE

1. Explain the major theorist associated with structural functionalism.
2. Read the articles or review the researches on education based on theoretical approaches

6.8 REFERENCES:

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LIBERAL PERSPECTIVES

Unit structure:

7.0 Objectives

7.1 Introduction

7.2 What is Liberalism?

7.3 Liberalism and Education

7.4 Summary

7.5 Questions

7.6 References and Further Readings

7.0 OBJECTIVES:

- To understand the concept of liberalism
 - To familiarize students with the liberal perspectives in education
-

7.1 INTRODUCTION

The concept of liberalism has a wide influence on contemporary work within the field of education. Given this breadth of effect, it is not surprising that liberalism can be invoked in the service of multiple ends—many of which appear to be at odds with one another.

Few approaches to social and political life are as capacious as liberalism. Many, of ten seemingly incommensurate, agendas declare liberalism as a guiding ethos in their activities. It is perhaps due in part to this rich diversity of perspectives that liberalism has become a dominant view within the impulses of and conversations about contemporary social institutions. Unsurprisingly, education does not break from this pattern, as the influence of liberalism is felt in multiple arguments for educational arrangements and obligations.

7.2 WHAT IS LIBERALISM?

Liberalism is the dominant ideology of the present-day Western world. The history of England, Western Europe and America for the last 300 years is closely associated with the evolution and development of liberal thought. Liberalism was the product of the climate of opinion that emerged at the time of the Renaissance and Reformation in Europe. As an ideology and a way of life, 'it reflected the economic, social and political aspirations of the rising middle class which later on became the capitalist class'. In the sixteenth and the seventeenth centuries, when the feudal system was cracking up, a new political system was taking its place.

The establishment of the absolute nation-states in England and Europe gave birth to a kind of political system in which the authority of the king

was absolute. The beginning of liberalism was a protest the hierarchical and privileged authority and monarchy - a protest which involved every aspect of life. The main slogan of the protest was freedom - freedom from every authority which can act capriciously and arbitrarily along with freedom of the individual to develop all his potentialities as a human being endowed with reason. To achieve the liberty of the individual and to challenge the authority of the state, liberalism demanded liberty in every field of life: intellectual, social, religious, cultural, political, and economic etc.

Indeed, a through line in the history of liberalism, without qualification or specific focus, necessarily includes an account of the European Enlightenment, the period of political revolutions that followed, and a careful treatment of the work of a range of thinkers as diverse as Thomas Hobbes, John Locke, Adam Smith, Montesquieu, John Stuart Mill, Immanuel Kant, and many others. These historical moments and thinkers molded liberalism into the body of commitments that populate the contemporary context.

Liberalism as a political and moral philosophy which is centred on two main principles - these are individualism and liberty. Firstly, liberalism places the individual at the heart of society and argues that the highest value social order is one that is built around the individual. Secondly, the purpose of society is to allow individuals to reach their full potential if they want to, and that the best way to do this is to give the individual as much liberty as possible. These two key principles are the foundations upon which the various elements of liberalism spring forth.

PRINCIPLES OF LIBERALISM include:

SOCIAL

1. liberalism is opposed to all artificial pressure as well as regulations on individual freedom
2. It believes that the traditions and institutions being outdated will have no relevance in the prosperity and development.

ECONOMICAL 1. In economic sphere liberalism supports free trade and production. 2. It vigorously oppose any restriction on imports and exports.

POLITICAL

1. Liberalism has advocated the total restriction of state interference in the freedom of man
2. It is voice in favour of equality before law
3. It advocates freedom of thought and expression
4. It stands for secularism.

CHECK YOUR PROGRESS:

1. Write a note on the beginning of liberalism.

In keeping with the rich and complex history of the tradition, most general understandings of liberalism, as it currently exists across multiple forms, identify a dualoccupation with the central aims of equality and liberty. Although not necessarily described as such, these two tenets are differently prioritized and pursued by the various species of liberalism such that a general account of liberalism in education can be organized by appeals to either of the pair. This focus on both liberty and equality has, at its base, an attention to questions of the legitimacy of political power and the ethical organization of relative stability in the service of progress within a society.

Liberalism's occupation with questions of equality has come to dominate discussions of education, as that institution has, in the last half century, become a more explicit site of contestation relative to resources and benefits within a social setting. Although previous eras or non-Western perspectives may have presented many open questions of equality and education, it is safe to state that contemporary Western perspectives demand that education move toward equality in access to and quality of educational experiences.

Despite this general agreement regarding the essential value of equality within education, disputes persist. These disagreements stem from a variety of sources; chief among them are deliberations regarding whether equality is realized in one or another set of circumstances. Within the richness of these ways of conceiving of equality in education, a few large category groups emerge: namely, a focus on rights, outcomes, opportunity, or adequacy, as prioritized standards for best understanding the concept of equality in education.

The language of rights is often invoked to clarify any number of liberal arguments for equality within education. The idea that every citizen may have a right to education is a rather powerful and relatively contemporary notion, which is perhaps surprising to those who currently examine education. In line with liberalism's rise since the 18th century, the idea of a right to education is popular enough that it is difficult to imagine a time in which a declaration of that right would not have been prosaic. Never the less, the widespread claim of a right to education, held equally by diverse persons, is a relatively new addition to educational thinking.

Of course, arguments over what exactly may be included within a right to education present interesting challenges for liberalism within education. What does the right to education entail? Should a right to education imply that educational practices and policies ought to mitigate the external factors and circumstances of one's situation? There are a number of ways in which the liberal view of equality can be understood and explored as it intersects with rights language within education.

As such, liberal views of equality may suggest that all persons hold an equal right to education. This argument may be most fully represented in Article 26 of the Universal Declaration of Human Rights: "Everyone has the right to education." In this view, the right to education ought not be

limited due to, inter alia, one's nationality, race, gender, (dis) ability status or identity. One has right to an equal allotment of educational resources or educational experiences of a quality equal to their peers.

This account of an equally held right to education tends to be most strictly regulative in application to the more foundational levels of education, such that the right to primary education tends to be enacted as a guarantee to be educated, while possession of an equal right to higher education tends to be enacted as the guarantee to have access, allocated on the basis of the demonstration of some meritorious past accomplishments, to educational opportunities.

CHECK YOUR PROGRESS:

1. What is 'right to education'?

7.4 SUMMARY

Related to views of education as essential to the process of securing liberalism's most central aims, is the view that equality in education ought to be organized according to these or other outcomes. These potential outcomes span a rather large spectrum and support for them may be argued alongside the language of rights, in that they may seek to achieve ends of social integration, political enfranchisement, or more. Political or social equality may be the outcome of an educational project, but various other outcomes are also asserted and defended on the grounds of equality.

Liberalism covers a wide range of positions relative to education in the 21st century. It is unlikely that this fact will change in the near future as liberalism captures most of the popular lay understandings of the value of education while also providing a rich set of conceptual tools for advancing nuanced educational arguments.

7.6 QUESTIONS

- What does the notion of 'liberty' mean within the educational pursuit?
- Does everyone in the world have equal access to education? Why?

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CONFLICT THEORY

Unit structure:

8.0 Objectives

8.1 Introduction

8.2 Conflict Theory on education

8.3 Drawbacks of Conflict Theory

8.4 Questions

8.5 References and Further Readings

8.0 OBJECTIVES

- To introduce you to the conflict theory on education.
 - To explore the conflicts related to education in a society.
-

8.1 INTRODUCTION

The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of social groups with different aspirations, different access to life chances and gain different social rewards. Relations in society, in this view, are mainly based on exploitation, oppression, domination and subordination. The several social theories that emphasize social conflict have roots in the ideas of Karl Marx (1818-1883), the great German theorist and political activist. The Marxist conflict approach emphasizes a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political program of revolution or, at least, reform. Conflict theories draw attention to power differentials, such as class conflict, and generally contrast traditional or historically-dominant ideologies. Conflict theory is most commonly associated with Marxism, but as a reaction to functionalism and positivist methods may also be associated with critical theory, feminist theory, queer theory, postmodern theory, post-structural theory, postcolonial theory, and a variety of other perspectives. Some conflict theorists like Max Weber (1864-1920) believe education is controlled by the state which is controlled by the powerful, and its purpose is to reproduce existing inequalities, as well as legitimize acceptable ideas which actually work to reinforce the privileged positions of the dominant group. Connell and White state that the education system is as much an arbiter of social privilege as a transmitter of knowledge.

8.2 CONFLICT THEORY ON EDUCATION

Education achieves its purpose by maintaining the status quo, where lower-class children become lower class adults, and middle and upper class children become middle and upper-class adults. McLeod argues that teachers treat lower-class kids like less competent students, placing them in lower —tracks || because they have generally had fewer opportunities to develop language, critical thinking, and social skills prior to entering school than middle and upper class kids. When placed in lower tracks, lower-class kids are trained for bluecollar jobs by an emphasis on obedience and following rules rather than autonomy, higher-order thinking, and self-expression. They point out that while private schools are expensive and generally reserved for the upper classes, public schools—like Municipal schools, especially those that serve the poor, are under-funded, understaffed, and growing worse. Schools are also powerful agents of socialization that can be used as tools for one group to exert power over others – for example, by demanding that all students learn English, schools are ensuring that English-speakers dominate students from non-English speaking backgrounds. This cycle occurs because the dominant group has, over time, closely aligned education with middle class values and aims, thus alienating people of other classes. Many teachers assume that students will have particular middle class experiences at home, and for some children this assumption isn't necessarily true. Some children are expected to help their parents after school and carry considerable domestic responsibilities in their often single-parent home. The demands of this domestic labour often make it difficult for them to find time to do all their homework and this affects their academic performance. Where teachers have softened the formality of regular study and integrated student's preferred working methods into the curriculum, they noted that particular students displayed strengths they had not been aware of before. However few teachers deviate from the traditional curriculum and the curriculum conveys what constitutes knowledge as determined by the state - and those in power. This knowledge isn't very meaningful to many of the students, who see it as pointless.

Wilson & Wyn state that the students realise there is little or no direct link between the subjects they are doing and their perceived future in the labour market. Anti-school values displayed by these children are often derived from their consciousness of their real interests. Sargent believes that for working class students, striving to succeed and absorbing the school's middle class values, is accepting their inferior social position as much as if they were determined to fail. Fitzgerald states that —irrespective of their academic ability or desire to learn, students from poor families have relatively little chance of securing success□. On the other hand, for middle and especially upper-class children, maintaining their superior position in society requires little effort. The federal government subsidises 'independent' private schools enabling the rich to obtain 'good education' by paying for it. With this 'good education', rich children perform better, achieve higher and obtain greater rewards. In this way, the continuation of privilege and wealth for the elite is made

possible. Conflict theorists believe this social reproduction continues to occur because the whole education system is overlain with ideology provided by the dominant group. In effect, they perpetuate the myth that education is available to all to provide a means of achieving wealth and status. Anyone who fails to achieve this goal, according to the myth, has only themselves to blame. Wright agrees, stating that —the effect of the myth is to...stop them from seeing that their personal troubles are part of major social issues□. The duplicity is so successful that many parents endure appalling jobs for many years, believing that this sacrifice will enable their children to have opportunities in life that they did not have themselves. These people who are poor and disadvantaged are victims of a societal confidence trick. They have been encouraged to believe that a major goal of schooling is to strengthen equality while, in reality, schools reflect society's intention to maintain the previous unequal distribution of status and power

8.3 DRAWBACK OF CONFLICT THEORY

This perspective has been criticized as deterministic, pessimistic and allowing no room for the agency of individuals to improve their situation. 18 It should be recognized however that it is a model, an aspect of reality which is an important part of the picture.

8.4 QUESTION

1) Explain conflict theory on education in detail.

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RADICAL PERSPECTIVES – DE-SCHOOLING SOCIETY (EVAN ILlich)

Unit Structure

9.0 Objective

9.1 Introduction

9.2 Biography of Ivan Illich

9.3 Understanding De-Schooling Society

9.4 Discussion Surrounding De-schooling by different Writers

9.5 Summary

9.6 Questions

9.7 References

9.0 OBJECTIVES

1. To learn about Evan Illich, work of De-schooling Society
2. To understand the solution, he offers through De-schooling for the Education system.

9.1 INTRODUCTION

In this chapter we will learn about De-schooling Society an important work by Evan Illich. We are learning about this text even today as its very much relevant to the present conditions of education too. This chapter will make you think and make you introspect both as a student and as a learner about your experiences with education altogether. This chapter, will help you to develop and critique or view the education system from a different dimension. The structure of the chapter is as such we will learn about the biography of Evan Illich and thereafter his work and then compare it with the present education system. This chapter, will give a scope for discussion like is schooling worth the number of years a student spends? Is it worth when the kind of investment by children and parents in terms of energy, resources like time, money? This chapter would make you think on these lines.

9.2 BIOGRAPHY OF IVAN ILLICH

Ivan Illich was an Austrian philosopher and Catholic priest who was born on September 4, 1926, in Vienna, and passed away on December 2, 2002, in Bremen, Germany. He is well known for his work on radical polemics (arguments), he argued that many contemporary social systems and technological advancements had dubious disadvantages in addition to undermining people's autonomy, freedom, and dignity. He pointed out how institutionalizing regulates the key facets of life in both the mass educational system and the contemporary medical establishment.

9.3 RADICAL PERSPECTIVES

As the chapter title uses the term radical perspectives, let us look learn about the meaning of radical first. Radical according Cambridge dictionary is that of doing or believingsomething which is about bring about change in the structure, social political conditions of the society. Deutsch; Steven(2007) note that the influence of a radical movement is complete, strong and it also involves certain degree of conflicts with the old pattern.

9.4 DE-SCHOOLING SOCIETY

De-schooling Society was published in the year 1971, it is one of most well-known and important work, of Illich which discusses about education and schooling. Illich saw schools as places where consumerism and submission to authority were valued over real learning. For him actual learning was substituted by a process of moving up in the institutional ladder and acquiring more not so useful certifications. Illich relied on his background in philosophy and history as well as his many years of teaching experience to develop his work De-schooling Society. Illich believed that instead of mandating universal schooling, it would be better to adopt a model of learning in which information and skills were shared through networks of informal and voluntary encounters (Britannica).

- **Institutionalized education**

In contrast to schooling, the institutionalized education discourages the mind from relying on one's own knowledge and makes one more dependent upon the system to advance in life, Illich contends that education should be an intellectual endeavor to improve oneself by acquiring a greater knowledge base. We wholeheartedly concur with Illich that formal education is institutionalized through schools. Even with a little child under the age of two, an unidentified bystander, acquaintances, or family members, we occasionally discover fresh and unusual things. Not all teaching and learning must occur in formal educational settings. While going by bus, train, or metro wherever, we study on the road and on the street. Since there is no upper limit to where people may learn, learning should not be restricted to school grounds. We believe that learning with others who are different from oneself is much more enriching and broadens the information one obtains.

Education is to educate one's entire being, not just their mind. De-schooling education, Illich's believes that education undermines citizens' freedom and perpetuates the myth that only education and the degrees granted by schools can provide for students. They value degrees and certificates more than they value knowledge. He writes that schools have an anti-educational impact on society since they are seen as institutions with a focus on education. Most individuals see academic failures as personal. There is also evidence that obtaining an education is a highly expensive, very hard, usually practically impossible endeavour for poor. He says that schools do not solve the duty of duty of providing education instead it further complicates the problem.

- **Indoctrination through Schools**

Through the education system people are indoctrinated by experts of education, and they are also dependent on them. People aren't content. Professionals make education as a consumer-driven culture, which trains the students to be more materialistic and focused on material possessions. Children are trained to become Information managers which is consider valuable knowledge as a commodity. In fact, Children would stop attending school if such concept are not planted in their minds. Due to the complex educational system individuals are looking for certain skills and certifications since there is greater competition for available positions. Services for education and training has become essential for labor forces to use in order to compete. A person's quality is determined by the quantity of training and educational level they acquire. Technocrats provide a degree as recognition to people who successfully finish a particular level of education. With each level of education, the job market of educated people access grows. Although formal education, in our respective opinions, has the ability to aid individuals in moving up the social scale, it also severely divides society into several socioeconomic classes. Those who attend school and those who don't, those who graduate from school and those who don't, are among these many categories.

- **Inequality in Education –**

Pierre Bourdieu outlines the connection between institutionalization and polarization in his work in his work *The Forms of Capital* (1986). According to Bourdieu, identifying a person's opposed things may help determine their cultural capital in addition to their position, which is symbolically conveyed in their environment (Bourdieu 1986). Some kids could have more access to literature, computers, or other extra learning resources in a school context than less privileged student groups. If the school committee does not promote shared access to educational resources, other consequences can happen. A person with more object capital is likely to be more productive. Therefore, we argue that having access to money is one of the crucial factors affecting a person's academic achievement. These various groups include those who go to school and those who don't, those who graduate from college and those who don't, and those who can afford to go to school and those who can't. While Illich thought that this "social division" was a result of schooling. There are

socioeconomic divisions that are getting worse even within schools. For instance, more pupils from disadvantaged community groups will quit going to school if the government stops funding free education. The law will affect at the end middle-class than the affluent persons in the meantime.

Illich discusses the current pattern of classroom. He points out that the majority of the child's formative years is spent in a facility with 500–1000 other convicts who are sorted into classes based on age. These institutions are what Illich views as the earliest indications of disempowerment. He focuses on credentials in education and how 'consumer kids' are given instruction in the form of packages created by technocrats. Thus, are kids being taught to be consumers. Additionally, large public schooling reduces neighborhood initiatives by appropriating resources and goodwill. When schooling became mandatory in Britain in the 1860s, working class schools that relied on parental funding were stopped to exist. The author Illich also views education, namely the mass, mandatory public schools, as offering an introduction to a consumerist, packaged, institutionalized, and impoverished way of life. He contends that the assertion that instruction is the primary cause of most learning is demonstrably wrong.

- **Marx and De- schooling**

Illich views education pattern of classroom as a false redemption narrative. He makes note of the fact that no matter how much money is spent on public education, the outputs remain flat and more money is constantly needed. Illich claims that educational alienation in society is worse than the alienation of labour (as analysed by Marx). People are taught in schools to consume goods made by others and to believe in the notion of unending growth. Schooling creates a fantasy that "offers empty promises of salvation to the underprivileged of the technological era." According to Illich, de-schooling is essential to the transformation needed to make society more human. Though for Illich Marxists and others who want social change but see no issue with education are dubious in his eyes. The way we think about education, according to Illich, is at the core of our miserable existence. The idea behind the educational system is that it opens doors to fresh knowledge and a better understanding of the world though it doesn't happen in the institutionalized mode.

Check Your Progress

1. What is your view on universalizing school?
2. Which concept of Marx does Illich use in his work?

- **Monopoly of Schooling**

Although it is assumed that education will lead the pupils to eternal happiness and enlightenment. However, it is important to note that the current educational system has mis produced schools and has not been successful in achieving its goals for society. Ivan Illich's questions the uprising against the monopoly educational system. The student is "schooled" to mistake instruction with learning, grade advancement with

education, a certificate with competence, and fluency with the capacity to express anything new, according to him. The imagination of the student is "schooled" to accept service instead of value. Medical care is confused for health care, while social work is mistaken for improving. The competition is mistaken for productive employment, as is medical treatment for health care, social work for the development of communal life, police protection for safety, and military honour for national security. He says that schools relieve other institutions of the burden of providing education. Instead of relying on themselves as individuals for education, all facets of life—including politics and leisure—depend on schools. Illich considers this to be a challenge. Illich's main problem with schooling is that he sees it as weakening the independence of citizens and with the stereotype idea that only school and degree distributed by school is everything for learners. They are giving the importance to degree and certificate but not the knowledge. He describes schooling's anti-educational effect on society as "school is recognized as the institution which specializes in education. The failures of school are taken by most people as a proof that education is a very costly, very complex, always arcane, and frequently almost impossible task". He explains that school's take away the responsibility of education from other institutions. Illich views schools as oppressive institutions that limit creative expression, foster uniformity, and force students to embrace and perceive as just the interests of the strong. According to Illich, this is the "secret curriculum" present in the classroom. What and how students learn is completely out of their hands.

In De-schooling Society, Ivan Illich also argued that a good education system should have three aims: to give everyone enough access to resources at any time in their lives, especially those who want to learn; to make it possible for everyone who wants to share knowledge and create a platform for those people who want to learn it from them; and to give opportunities for those who want to present an issue, arguments to the general public (1973a: 78). He thus contends that four (or even three) distinct pathways or learning exchanges which could help in facilitate this. These are what he refers to as educational or learning webs. Ivan Illich used his interest in "non-formal" approaches and his own experiences with "free" education to argue in favor of the development of educational webs or networks (Inflibnet). The present system the child doesn't have any voice, they have to just play the role of following than doing anything. It's a interest of powerful with massive curriculum, the teaching regime is an authoritarian one. The best student is seen as someone more marks, confirming group and the outgroup is seen as not accepted. Instead of skill and human values. Since, school is an important role in the labour market – and society too follows same yardstick and harms the child. Universal education is not healthy – each child to transform and learn, share and caring. The institution base has to be dismantled, deinstitutionalized education for deinstitutionalized society. Mindless conforming doesn't help the society to move in a forward direction.

The present education system has no place for Individuality and originality. Answers are supposed to be written on pre written norms. Any

deviation the student could lose marks and fail in the exam, which would be further leading to stigmatizing experience both for students and parents.

Radical Perspectives – De-schooling Society
(Evan Illich)

- **Solution for Schools is Learning Webs**

One fascinating idea that sprang from Illich's de-schooling society was the idea of learning webs. Before the internet was invented, learning webs provided a platform for self-driven study practices. Illich said that the only thing that should be institutionalized is the purported "bank for talent exchange." The phrase "bank for talent exchange" denoted a public library with learning materials available to everyone. The bank for skill exchange became a reality thanks to modern technology. (Soegiono, et.al. 2018).

The alternative mechanism put out by Illich is a more thorough process for building learning webs. Illich favours this as his preferred way of instruction. Learning webs establish a community of teachers and learners with similar interests who will collaborate on "creative and exploratory" learning projects on their own initiative.

Through Reference Services to Educational Objects, which make it easier to access items or procedures needed for formal learning, Illich explains how these webs may be constructed. Some of these can be set aside for this usage and kept in libraries, rental facilities, labs, and performance spaces like theatres and museums, while others can be used regularly in factories, airports, or farms but made available to students as interns or during downtime. People can publish their talents, the conditions under which they are prepared to act as mentors for those looking to gain these abilities, and the contact information at Skill Exchanges.

Peer-Matching is a communications platform that enables users to define the learning activity they want to participate in in the hopes of connecting with a partner for the investigation.

Reference Services to Educators-at-Large is a company that offers a directory of professionals, paraprofessionals, and independent contractors with contact information, a description of their services, and terms and conditions for using them. One can select such instructors, services and can include surveying or talking to their previous students and can be used for upgrading children's creativity.

The core point of De-schooling is it shouldn't be compulsory to attend or made compulsory by denying opportunities to students' learners to attend school. People should be able to learn from anywhere and giving all the powers to school isn't always right. He gives the example of Spanish teaching. Once, when there was need for teachers, nobody was able to teach to a group of people who were non-Spanish. The teachers failed to teach the non-Spanish people as they stuck to a syllabus, rigid structure. Thereafter a bunch of teenagers were hired who were living on streets and they completed the task within a week. The point to draw is that its not always the degree holders are able to fulfil certain task. Easy solutions need to be applied specially those who do not have degree should also be used.

Check Your Progress

1. What is your view on de-schooling?
2. Which Web is Ivan discussing in his book?

9.5 DISCUSSION SURROUNDING DE-SCHOOLING BY DIFFERENT WRITERS

Though some points of De-schooling book can be accepted. It cannot be completely accepted. Like Abolishing or reducing complete dependence on schools would mean that there would be no public schools, which would imply that education would once again be limited to those who can afford it, condemning the uninformed to poverty as public education has historically been one of the most effective means of escaping poverty. Reform, as opposed to school closure, would be preferable. Illich makes the claim that public education has done absolutely nothing to assist lift people out of poverty. The self-promotional nature of connected organizations is brought to light by the bureaucratization of society. Despite the fact that Illich's contributions may not always seem to have an impact on the systemic issues facing education in the contemporary period. (Bano et.al 2017).

When referencing radical education, Fielding and Moss point out that the prevailing philosophies are challenged by several factors like standardization, markets, competitiveness, and competition managerialism, technical practice, instrumentality. The existing structure in education strongly emphasizes democracy as a guiding principle, compassion as a core value, and education in its fullest meaning. They also support the idea that a child has a lot of potential. They argue that radical education should take place in the "common school," an environment that accepts pupils of all ages, is sized on a human scale, values cooperation, and concentrates on depth of learning. A learning community that prioritizes the needs of each individual member while collaborating closely with other schools and the local authority; a school that is seen as a place open to all locals; a community workshop with a variety of uses and opportunities; and a learning community that views each member's needs as a top priority. (Fielding, et.al 2010).

Routray rejects the deinstitutionalization of school's proposal of Illich, which is supported by certain academics. Illich's initiatives aid in reducing the central technocrat's dominance in education. The strong political power of the school hegemony will result in a more standardized education. Services for education are held to a higher standard as a result of growing competition. Routray prophesied that due to the steady increase in educational uniformity, society would be split into many groups that would struggle to survive and compete in the modern industrial world (Routray 2012:86).

9.6 SUMMARY

In this chapter we learnt about Ivan Illich work De-schooling society which was published in the year 1971. This book questions the existing education system which creates marginalization among learners to use Marx's words alienation among students. The education system through that of institutionalization reduces creativity, innovation, originality among the students. To give a simple example, if a student writes something new in the exam, that what is written in the textbook, his/ her perspective would be not accepted. Hence, through de-schooling Ivan notes that there needs to be alternative platforms be created like learning webs where people are able to network, exchange and learn what interests them than universalizing school and same curriculum for everyone.

He also finds the syllabus, rigid, structured like manuals. Schools offer degree, certificates, diploma which is of no use and those who do not have are seen as out group and even ignored even though they have the required skill sets. In a way, schools operate like monopoly created in the market. Through de-schooling Ivan questions, the hegemony of the powerful people and gives a voice for the student. The student who has to follow the earlier approved syllabus and who have to no role to play except follow. Thus, de-schooling society is a path-breaking text which is relevant even today, which the rising school fees and inequality and lack of government owned schools and rising private schools.

9.7 QUESTIONS

1. Write a note on Institutionalization of Schooling as discussed by Ivan?
2. Discuss the learning Web as explained by Ivan.
3. Explain the de-schooling society through monopolistic role of school as discussed by Ivan.

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CULTURAL REPRODUCTION (BOURDIEU P.)

Unit structure:

10.0 Objectives

10.1 Introduction

10.2 Interface between Education and Society

10.3 Cultural Reproduction: The Concept

10.4 Cultural Reproduction and Education

10.5 Summary

10.6 Questions

10.7 References and Further Readings

10.0 OBJECTIVES:

- To understand the what is cultural reproduction
 - To familiarize students with Bourdieu's work in the context of education
-

10.1 INTRODUCTION:

Development today stands on such a threshold that livelihood issues cannot be addressed without reference to education. Modern societies have entered a situation of never being able to dream of development without achieving 'mass literacy'. Education is viewed as one of the important strategies of creating 'ability' among citizens to establish an understanding of their vision of society and convert it into an operational reality. From the above perspective, education is considered as one of the prominent agents of social transformation and as one that takes people towards sustainable development.

Bourdieu's exploration of how the social order is reproduced, and inequality persists across generations, is more pertinent than ever. The concepts he marshals shed considerable light, for example, on the dynamics at work for educators and pedagogues. Schooling, academic institutions and local structures were of great interest to him. Pierre Bourdieu's experiences of the schooling system, and the pressures and prejudices, focused around those from poorer backgrounds within elite educational institutions were significant both in terms of the foci of his work and his concern to generate tools for change.

Bourdieu's work has attracted considerable interest and, notwithstanding criticism of his style and obscure theoretical formulations, has introduced some powerful concepts into social theory. Bourdieu contributed to the sociology of education and especially by proving an account of socially differentiated educational attainment. Further, he paid attention to issues of structure, agency and habitus, the cultural autonomy of the school, arbitrary and necessary school cultures, and the distinction between primary and secondary effects on educational differences.

10.2 INTERFACE BETWEEN EDUCATION AND SOCIETY:

The above analysis about the importance of studying education from a sociological perspective highlights the fact that the interaction between society and education is not mutually exclusive and contradictory. Education helps people in society to develop their abilities to the best possible way and use them appropriately to improve their earning capacities and living capabilities from time to time.

However, it is also true that not always does education result in such positive outcomes as progress, equality, and sustainable development. While the tenets of education could be the same to all in a society, unequal access to educational opportunities and outcomes of education can result in unequal reproduction of knowledge and socio-economic power obtained through such knowledge.

Building his theoretical framework around what he calls the *Habitus*, the *Field* and the *Cultural Capital*, Bourdieu upholds that structures determine people's choices to participate in the gains of development. The *Habitus* is not only comprised of traditionally ascribed structures (of caste, in the case of India), it is also based on achieved statuses like education. Traces of inequality in educational accomplishments were tested against the concepts of social capital in the famous 'French Educational System'. Bourdieu explored the tension between the reproduction of knowledge based on traditional patterns vis-à-vis those that emerged from modern, innovative approaches.

In the final stage, the cultural product of the dominant groups/classes comes to stay and reproduced socially in education. The argument by Bourdieu is that the practices of the dominant group get legitimised; the marginalised students are compelled to be alienated from the educational capital as they do not possess the required cultural capital (of the dominant group). Upon this, the situation requires adoption of the cultural capital alien to them by lower-class students, which is an oppressive step. Learning becomes a compulsive process of trying to know the hitherto unfamiliar contexts by shunning one's own familiar experiences and practices and adopting those of the dominant groups.

The sociology of education is centrally concerned with the interrelationship educational processes of a society and their social context and comparativists are similar issues in a cross-cultural context. Education is

important for all structures of the society. The structures of the society mainly classes are involved and tried to be educated in places which are separated deliberately for the aims. On the other hand, from society to society the aims and also the expectation can be changed. As an instrument education needs to be given thought to on and reconsidered for the individual and social perspectives. Education is one of the main factors for the social reproduction in the society. That is a nature of the societies that they want to reproduce themselves as they are. So, society cannot be separated from reproduction and education.

CHECK YOUR PROGRESS:

1. How does society reproduce itself through education?

10.3 CULTURAL REPRODUCTION: THE CONCEPT:

Cultural reproduction is a concept developed primarily by the French sociologist Pierre Bourdieu to describe the method by which dominant classes within an unequal society replicate and legitimate aspects of their culture. Pierre Bourdieu and other theorists argue that cultural reproduction ensures that the various forms of language, dress, art, and learning of the dominant class appear as normative to the society at large. As such, cultural reproduction is theorized to be one of the major tools by which the dominant class retains power. Cultural reproduction differs from the somewhat related cultural production in that cultural production deals with the development of cultural objects, whereas cultural reproduction is focused on how existing cultural forms of the dominant class become prevalent over alternate cultural forms.

Cultural reproduction is frequently considered to describe how cultural forms (e.g., social inequality, privilege, elite status, ethnicity) and cultures themselves are transmitted intact, from one generation to another. The word culture derives from the notion of growth and development and does not imply stasis or repetition. Drawing on definitions of culture from anthropologists, scholars suggest that culture embodies the idea of accumulated resources (material and immaterial) that a community might employ, change, and pass on. Essentially it is the socially learned behavior and the shared symbolism of a community: it reveals and structures, empowers and constrains.

CHECK YOUR PROGRESS:

1. Explain the concept of cultural reproduction.

10.4 CULTURAL REPRODUCTION AND EDUCATION:

As far as education is concerned, Bourdieu argues that society is divided into dominant groups by means of the 'pedagogic action' of the elite group which imposes its 'cultural' as the legitimate definition of educational culture. This, in contrast to a culture conscious choice (a sociological impossibility) or natural outgrowth of the whole, authors argue that all

'pedagogic action' is objectively 'symbolic violence', in imposition of a cultural arbitrary by an arbitrary power.

Bourdieu argued that the purpose of the school system was the production and maintenance of elites. As Pierre Bourdieu's progress through the French educational system shows, some individuals from outside dominant classes and wealthy groups can get through, and the offspring of some in the upper echelon do not. Historically, the latter might well have 'inherited' progression but now they must demonstrate achievement in the schooling system. However, they start with a tremendous advantage in terms of economic, social, and cultural capital.

The first, and obvious, point to make is that the reproduction of the social order needs to be a focus when reflecting on our own practice and processes – and that of the institutions we function within. It should feature within staff training, discussions of policy and practice, and how organizations are managed. Furthermore, it must also be a key focus for exploration by and with learners, students, and other participants.

According to the aims of the education system, the young generation morally and culturally rises under one umbrella of the values and knowledge as a society. It is a functional process with the institutions in the society. It is functional because the process goes from nation to nation that's why social reproduction is neither perfect nor complete, with its all process it is a journey to the future. It is normal that with more educated people life standards and living styles of the societies will be higher.

CHECK YOUR PROGRESS:

1. How are cultural reproduction and education related?

10.5 SUMMARY:

As Ritzer (2003) put it, one of the impressive things about Pierre Bourdieu's work is that he 'not only built bridges between theory and research, *he crossed the bridges he built to test their strength and durability*'. His concern with social reproduction in schooling and college systems remains deeply relevant. It is no accident, for example, that the big expansion of higher education in recent years has coincided in the UK and many other countries with a reduction in social mobility.

10.6 QUESTIONS:

- Who was P. Bourdieu? What was his contribution to sociology?
- Is cultural reproduction universal in the world?
- What is the aim of education?
- How does cultural reproduction take place?

10.7 REFERENCES AND FURTHER READING:

Cultural Reproduction
(Bourdieu P.)

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KNOWLEDGE AND POWER (FOUCAULT M.), CULTURAL HEGEMONY (A. GRAMSCI)

Unit structure:

11.0 Objectives

11.1 Introduction

11.2 Michael Foucault – Knowledge and Power

11.3 Antonio Gramsci – Cultural Hegemony

11.4 Summary

11.5 Questions

10.6 References and Further Readings

11.0 OBJECTIVES:

- To understand the Foucauldian connection between knowledge and power
 - To familiarize students with the concept of cultural hegemony by Gramsci
-

11.1 INTRODUCTION:

For those analysts interested in making sense of the complexities of modern forms of social life, both the French philosopher Michel Foucault and the Italian Marxist thinker Antoni Gramsci are invaluable sources. For Foucault, “power is everywhere”, and power relations are embedded in social life. Life in society, literally from the cradle to the grave, inevitably involves actions being exercised on others actions.

Antoni Gramsci on the other hand had a “nuanced” notion of power and believed that power operated mostly at the level of mutual interactions of culture economy and politics within the realm of a “hegemonic” discourse.

In devising their theories of power and ideology both Gramsci and Foucault make use of Machiavelli's notion of "relations of force". They therefore diffuse the power relations to the complex mechanisms of society. Power in Gramscian analysis resides in ideology. Or in other words, to be conscious of the complex social network-hegemonic forces-within which an individual realizes himself already generates power. Once a social group can modify the ensemble of these relations and make it "common sense", it is creating a hegemonic order.

The concept of power is everywhere in Foucault's analyses as well as in his theory. Power is "omnipresent". It comes from everywhere and is produced every moment. Like Gramsci, Foucault also sees power as a relation of force that only exists in action. Foucault's basic difference from Gramsci is that the latter saw power relations in terms of binary oppositions (such as the leaders and the led, the rulers and the ruled etc.). For Foucault though, power, as well as the resistance it generates, are diffused and not localized in some points.

11.2 MICHAEL Foucault – KNOWLEDGE AND POWER:

Michel Foucault (1926–1984) was a French historian and philosopher, associated with the structuralist and post-structuralist movements. He has had strong influence not only in philosophy but also in a wide range of humanistic and social scientific disciplines. Since its beginnings with Socrates, philosophy has typically involved the project of questioning the accepted knowledge of the day. Foucault's critical philosophy undermines such claims by exhibiting how they are the outcome of contingent historical forces, not scientifically grounded truths. Each of his major books is a critique of historical reason.

Michel Foucault, the "unclassifiable" famous French historian chose Nietzsche rather than Marx as his point of departure. Foucault mainly borrowed from Nietzsche his "genealogy of morals". For Foucault, Nietzsche "is the philosopher of power, a philosopher who managed to think of power without having to confine himself within a political theory". Foucault rejected the notion of a centralized scientific discourse. Using "genealogy" (deconstruction of the theoretical, formal, unitary scientific discourse), he tried to eliminate the scientific hierarchization of knowledge and promote what he calls "local knowledge".

Foucault's main question was to "theorize power". Power is everywhere and man cannot escape from the complex relations of power that make up the society. One of Michel Foucault's fundamental concepts is power/knowledge. We normally think of power and knowledge as two separate concepts, one political and one epistemological (having to do with truth for its own sake), or perhaps pedagogical (having to do with teaching and education). Foucault, however, argues that power and knowledge are inextricably linked, such that it doesn't make sense to speak of one without the other. Hence, power and knowledge are conjoined into a single concept, which he calls "power/knowledge."

According to Foucault, *all* knowledge is possible and takes place only within a vast network or system of power relationships that allow that knowledge to come to be, for statements accepted as "true" in any context to be uttered, and in order for what counts as knowledge to be generated in the first place. For example, scientific knowledge may be produced only as the result of well-funded academic institutions, for-profit corporations, and/or governments, each of which is rife with its own visible, and often invisible, power relations, economies, and strata.

Systems of power, whether governmental, academic, cultural, corporate, or scientific, are all justified and upheld by a complex web of beliefs generally accepted as “truth” or as “knowledge” by people of various ranks and roles within any context, such that it’s not possible, even in principle, to separate the vast web of power relationships from the vast web of beliefs, each of which feeds off the other in a relationship that is deeper than mere symbiosis or reciprocity. This, when we speak of either power or knowledge, according to Foucault, we are really dealing with **power/knowledge** as a single, vast web of power relationships and systems of knowledge, the majority of which are implicit and not commonly called attention to within any particular society, context, or institution.

To understand Foucault’s concept of power/knowledge, it’s important to understand that Foucault does not mean merely top-down power relationships such as is seen in the relationship between a monarch—such as king or queen—and his or her subjects. Power relationships, for Foucault, are not always top-down; they can be bottom-up, lateral, overlapping, or even bidirectional.

Those who are *allowed* to speak and have influence, as well as those who are not, are governed by the very same network of power relationships and systems of knowledge within their shared contexts, as anyone whose voice or influence has even been silenced will know all too well, and as anyone with the power to speak and to influence outcomes also knows and enjoys all too well while wielding the influence that those very relationships of power and knowledge make possible.

CHECK YOUR PROGRESS:

1. Write a brief note on power/knowledge.

11.3 ANTONIO GRAMSCI – CULTURAL HEGEMONY:

Antonio Gramsci (1891 - 1937), besides being an intellectual and politician, was a founder of the Italian Communist Party whose ideas greatly influenced Italian communism.

The Italian communist Antonio Gramsci, imprisoned for much of his life by Mussolini, took his ideas further in his Prison Notebooks with his widely influential notions of ‘hegemony’ and the ‘manufacture of consent’. Gramsci saw the capitalist state as being made up of two overlapping spheres, a ‘political society’ (which rules through force) and a ‘civil society’ (which rules through consent). Gramsci saw civil society as the public sphere where trade unions and political parties gained concessions from the bourgeois state, and the sphere in which ideas and beliefs were shaped, where bourgeois ‘hegemony’ was reproduced in cultural life through the media, universities and religious institutions to ‘manufacture consent’ and legitimacy.

The concept of cultural hegemony is much broader than that of ideology, because it refers to the construction process of the collective experience, of the modelling of meanings, from the development of values, the

creation of world conceptions and of the moral, cultural and intellectual direction of society through education. During different interpretations throughout history, the concept of hegemony has been shaped under several forms. What all those forms have had in common is the renewal of critical consciousness as the key to designing a new framework for a new kind of coexistence. For this reason, in the words of Antonio Gramsci, hegemony was a process where subalterns had to impose another scenario not to irretrievably find themselves in the same previous social structure.

For Gramsci, hegemony is exercised by the ruling class not only through coercion, but also through consensus, managing to impose their worldview, a philosophy of customs and 'common sense' that favour the recognition of its domination by the dominated classes. Gramsci's ideas provide insights for an effective contemporary socialist pedagogical politics that are based on the principle of critical access to 'powerful knowledge' and experiences that promote critical thinking, in formal educational institutions and other learning settings.

In short, to miss the educational element embedded in relations of hegemony is to overlook the central core of hegemony and therefore a crucial aspect of Gramsci's conception of power and the quest for social and political transformation. Education, viewed in its all-encompassing manner, is central to the workings of hegemony.

Education in its broader context is, for Gramsci, an essential feature of the 'ethical state,' the state as educator if you will. The state and its institutions have a strong educational dimension. It is against this backdrop and the nature of relations between state and civil society, force and consent, in the Gramscian sense, that education in its various manifestations needs to be seen. This has implications for the situation, under Neoliberalism, when the social contract, that renders education a public good, is undermined as the bulk of spending shifts towards the private sector and the military-industrial complex, with provision becoming a consumer good instead.

CHECK YOUR PROGRESS:

1. What is Gramsci's notion of cultural hegemony?

11.4 SUMMARY:

This unit compares discourse and hegemony through their distinctive elaboration in the humanities and the social sciences by two major twentieth century theoreticians, Michel Foucault and Antonio Gramsci. In discourse Foucault unmasks the speaker's – or the scientist's - conscious and unconscious intentions in representing phenomena as if they were part of a coherent and readable whole. This whole results from an ensemble of discursive practices which prescribe what can be accepted and what has to be excluded within a certain social formation, a body of recognized and authoritative knowledge crucial in managing and maintaining power.

Gramsci also acknowledges a close link between knowledge and power, but his idea of hegemony, unlike Foucauldian discourse, does not deny the possibility of political agency through which individuals can forge a political strategy to improve their lot. Discourse and hegemony are nowadays essential tools for gauging social confrontations and understanding forms of coercion or negotiations in cultural exchange. Suffice is to say at the beginning that both were admirers of Machiavelli. Foucault like Gramsci adopted Machiavelli's concept of "relations of force" to do away with the system of Law-and-Sovereign. But Foucault went one step further. He tried to eliminate all conceptions of "fundamental source of power".

This is the basic difference between Foucault and Gramsci that we should keep in mind in starting our analysis: Gramsci is a Marxist and does in fact locate power in some centralized agency while Foucault "dares" to follow the Nietzschean tradition and diffuses power relations into the "very grains of individuals".

11.6 QUESTIONS:

- 1) How is cultural hegemony and education intertwined?
- 2) Distinguish the ideas on hegemony as provided by Foucault and Gramsci.

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FEMINIST PERSPECTIVES

Unit structure:

12.0 Objectives

12.1 Introduction

12.2 What is Feminism?

12.3 Waves of Feminism

12.4 Feminist Perspectives on Education

12.5 Summary

12.6 Questions

12.7 References and Further Readings

12.0 OBJECTIVES:

- To understand the whole range of feminist perspectives on education
 - To familiarize students with important feminist scholars on education
-

12.1 INTRODUCTION:

Recent years have seen a growing interest in investigating feminism and post-feminism as multifaceted theories in relation to works of art, narrative genres, and ideological political discourse, as exemplified in several edited volumes, debates and articles. However, it is worthy of note that there is a paucity of studies relevant to the investigation of the feminist perspectives on education and pedagogy, in general.

12.2 WHAT IS FEMINISM?

Feminism is a highly contested term. Broadly conceived, feminism, 'seek[s] to explain and change historical systems of sexual difference, whereby 'men' and 'women' are socially constituted and positioned in relations of hierarchy and antagonism'. Feminism then has many meanings, not one. However, the general focus of feminism can be summed up in achieving gender equality at economic, political as well as social levels. This equality encompasses equal rights to vote, employment, equal payment, properties and lodging as well as education, etc. Feminists have also worked towards protecting females from rape, domestic violence, and sexual harassment in addition to securing women's reproductive rights.

Feminists believe society is male dominated –in other words it is a patriarchy. Feminists also believe that society is based on conflict between the sexes. They believe that women have historically been disadvantaged in society and that men historically have had more power than women. Feminists believe this is wrong and needs changing. There are many different feminist theories but they all share things in common – they look at the differences in society between men and women and try to see how these problems could be solved. Feminists believe that education is an agent of secondary socialization that helps to enforce patriarchy. They look at society on a MACRO scale. They want to generalize their ideas about males and females to the whole of society.

Feminism is an umbrella term for a number of cultural phenomena related to the ever-deteriorating situation of women under the patriarchal status quo. The term was coined in 1837 by the utopian philosopher and radical socialist Charles Fourier (1772–1837) as a reaction to the organized forms of activism for supporting women's suffrage. Feminism represents many schools of philosophical thinking, theories, and moral beliefs. Despite its multiple forms, it has unanimously mobilized toward alleviating women's subjugated positions, private and social alike, by exerting impact on the economic, political, and cultural fabrics of modern societies. Feminism represents institutional and grassroots activities for abolishing gender-based inequalities with respect to women and their social standing. As a Western movement, it has ensued in four waves that encompass several satellite formations of a vicarious or complimentary nature.

CHECK YOUR PROGRESS:

1. What is feminism?

12.3 WAVES OF FEMINISM:

Cultural critics divide the history of modern feminism into four parts which they term “waves.” Each wave marks a specific cultural period and women's involvement with the media. Despite the embeddedness of the wave metaphor in theorizing feminism, the metaphor has been considered problematic and contested within feminist literature.

The first wave represents the pioneering stage of feminist activism that spread in Europe and North America, Egypt, Iran, and India between the early 1800s and the first decades of the 20th century. Despite its international range, the first wave was most active in the United States and Western Europe as inspired by proto-feminist political writing of authors such as Mary Wollstonecraft (*The Vindication of the Rights of Women*, 1792) or John Stuart Mill (*The Subjection of Women*, 1869).

The first wave mobilized around the idea of the “New Woman”—an ideal of femininity that challenged limits established by male-centered society. The first wave relates to social campaigns that expressed dissatisfaction with women's limited rights for work, education, property, reproduction, marital status, and social agency. It is associated with women's suffrage—a movement advocating women's entitlement to vote, the flagship

organization of which became the International Woman Suffrage Alliance (1904). Feminist Perspectives

As the first wave concluded with the acknowledgment of women's right to vote, the second wave commenced after the postwar chaos and the atmosphere of the liquefaction of social roles to focus on women's work and family environment. Active from the early 1960s to the late 1980s, the second wave asked questions about the constituentsof gender roles and women's sexuality. Simone de Beauvoir's phrase "one is not born a woman but becomes one" served as a by word for the wave's effort toward relaxing the social idiom of femininity.

The second wave was influenced by poststructuralism, deconstruction, and psychoanalysis. As such, it showed interest in the relationship between the structuring of womanhood (in social practice and media representation) and woman's lived experience. As television became the defining medium for the second quarter of the 20th century, the second wave revolved around women's struggle for televisual presence.

The era of the internet, which burst out with the beginning of the 1990s, brought new possibilities for representation and communication along the changing access to technologies and their related media planes. A great part of the third wave that came around that time subscribed to the benefits of technological development, pointing to the opportunities emerging from women's contribution to tech-evolution and the emergence of cyberspace. There was an increased focus on using internet technologies (traditionally a male-dominated arena) for improved networking to advance the feminist agenda and restructure the sources of social impact.

In various strands of the media environment, the third wave witnessed the emergence of a wide spectrum of fringe and mainstream icons like Riot Grrrl and the Guerrilla Girls on the one side and Madonna on the other. It has also mediated the ideas of womanism for inclusion of race issues and queer minorities in the feminist debate.

Toward the 2010s, feminism revived under actions that spread internationally across the Web and in the streets to protest violence against women and children. Online mobilization on media platforms like Facebook, Twitter, Tumblr, YouTube, Vimeo, Instagram, and so forth, as well as the hashtag and blog campaigns that followed (e.g., Everyday Sexism Project, #To The Girls, #Everyday Sexism, and more recently, #MeToo, # No More, and # Times Up) mark a new period, new agenda, and a new manner in the feminist struggle that can be termed as the fourth wave. The private and organized use of the social media became a real catalyst for the fight against women's harassment, professional discrimination, media sexism, and gender shaming.

The fourth wave shows interest in essential feminist values and as such welcomes a transgeneration dialogue in which women of different feminist periods (late second, third, and fourth wavers) share experiences for a common goal. Currently, feminism is creating a broad landscape of activities that marry various social, cultural, political, and aesthetic aspects

of the contemporary condition. It engages femininity in all social strata and manages those aspects of egalitarian politics which decentralize systems of power toward a more peripheral and therefore more encompassing social politics.

CHECK YOUR PROGRESS:

1. What is first wave of feminism?

12.4 FEMINIST PERSPECTIVES ON EDUCATION:

Feminism has undoubtedly fought, since its very beginning, for women's right to education and this led to women's greater access to education across the globe. Feminists have not given women more places in schools alone; they have also succeeded in securing women specializations that used to be male-dominated for a long time, including science and technology.

Feminist sociologists have large areas of agreement with functionalists and Marxists in so far as they see the education system as transmitting a particular set of norms and values into the pupils. However, instead of seeing these as either a neutral value consensus or the values of the ruling class and capitalism, feminists see the education system as transmitting patriarchal values.

For example, the curriculum teaches patriarchal values in schools. Like the traditional family structures in textbooks (along with many other gender stereotypes, subjects aimed towards specific genders, gender divisions in PE and sport and the gender division of labour in schools (predominantly female teachers and male managers).

Liberal feminists would point out these remaining issues of patriarchy in education while also acknowledging significant strides towards equality in the education system. In the 1940s and 50s, under the tripartite system, boys had a lower pass rate for the 11+ than girls and some subjects being specifically for one gender or the other used to be institutional rather than based on apparent preference. Today, once subjects become optional, there are quite clear gender preferences for one subject or another, but all subjects are open to all pupils. Perhaps the biggest change, since the 1980s, is that girls now outperform boys in education so if the system is a patriarchal one, designed to favour boys, it is singularly failing. However, there will still higher expectations of boys and teachers would be more likely to recommend boys apply for higher education than girls at the same academic level.

Radical feminists argue that the education system is still fundamentally patriarchal and continues to marginalize and oppress women. It does this through some of the processes already noted (reinforcing patriarchal ideology through the formal and hidden curriculum and normalizing the marginalization and oppression of women so that by the time girls leave school they see it as normal and natural rather than as patriarchal oppression). Radical feminist research has also looked at sexual

harassment in education and how it is not treated as seriously as other forms of bullying. Feminist Perspectives

Black feminists point out how not all girls have the same experience in education and that minority-ethnic girls are often victims of specific stereotyping and assumptions. For example, teachers might assume that Muslim girls have different aspirations in relation to career and family from their peers.

What all feminists agree on is that the education system does work as an agent of secondary socialization which teaches girls and boys what are seen as universal norms and values and gender scripts that are actually those of contemporary patriarchy and that girls and boys learning these values prevents social change and challenges to patriarchy.

Further, there is a **glass ceiling** and a **gender pay gap** so the education system might be creating lots of highly-qualified girls, they are still losing out to their male peers when it comes to top jobs and higher incomes. They are also still more likely to take time off for child-rearing, work part time and to carry out most housework tasks. Feminists point out that the education system largely normalizes this (alongside other agents of socialization such as the family and the media) and so even highly-qualified women often accept this as inevitable or normal. At the same time men are socialized to also consider this normal.

It is also evident that, in Western societies, especially the United States where feminism has been very influential, these insights offered by Greene, hooks, Sleeter and Lather on education were the outgrowth of the clashes between Afro-Americans and white Americans towards eradicating all forms of 'interlocking systems of domination like sexism, racism, class oppression, imperialism, and so on.

CHECK YOUR PROGRESS:

1. Explain the liberal feminists' view on education.

12.5 SUMMARY:

Liberal feminists writing about education use concepts of equal opportunities, socialization, sex roles and discrimination. Their strategies involve altering socialization practices, changing attitudes, and making use of relevant legislation. Critics of the liberal school point to conceptual limitations and the liberal reluctance to confront power and patriarchy. Socialist feminists analyze the role of the school in the perpetuation of gender divisions under capitalism. Major concepts are socio-cultural reproduction and to a lesser extent acceptance of and resistance to gender-based patterns of behaviour.

So far socialist-feminist educational writing is mainly theoretical rather than practical and has therefore been criticized for its over-determinism and insufficient empiric foundation. Radical feminists in education have concentrated mainly on the male monopolization of knowledge and

culture and on sexual politics in schools. Strategies involve putting women's and girls' concerns first, through separate-sex groups when necessary. Critics argue that radical feminism tends towards biological reductionism, description rather than explanation and contains methodological weaknesses.

Mutual criticism of perspectives seems less destructive in educational writing than in some other categories of feminist scholarship. All the theoretical frameworks are subject to the same pressures including the oppressive power of structures, the resilience of individuals, and the tension between universality (how women are the same) and diversity (how women differ on attributes like class and race).

12.6 QUESTIONS:

- Elaborate on second wave of feminism.
- How does feminist thought intersect with education?
- In what ways did third wave feminism look at the issues of education?

12.7 REFERENCES AND FURTHER READING:

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RIGHT TO EDUCATION

Unit Structure

13.0 Objectives

13.1 Introduction

13.2 Importance of Education

13.3 The Right to Education Act

13.4 Issues connected with Right to Education Act

13.5 Summary

13.6 Questions

13.7 References

13.0 OBJECTIVES

- To understand the Right to Education
- To learn about the implementation and case studies of different states.

13.1 INTRODUCTION

In this chapter, you are going to learn about Right to Education which is an important aspect of every child's life and even society at large. In this chapter we will learn initially about the Right to education and thereafter we will look into the problems, issues associated with its implementation at the grassroot level. We will also look into the Right to Education Act which helped the field of education to reach to the distance corners of the country. Every child is bestowed with certain rights to empower themselves and accessing that is through education. Understanding this topic and even further specializing on this topic itself can help you get employed into a non-governmental organization working on education or even you would be able to research and assist in the organizations/ research centres working on education.

13.2 IMPORTANCE OF EDUCATION

According to UIS data there are almost 258 million children and young people who are not in school. It is estimated that by the year 2030, just six out of ten young people would have completed secondary school. The youth literacy rate (15–24) is 91.73%, meaning 102 million youth do not have access to the fundamental right of literacy. It is observed that only in 155 nations there is a legal mandate compulsory education for at least nine years. Legally, only 99 nations provide at least 12 years of free education. 8.2% of children who could be in the age of attending first grade do not attend school.

Education is also a fundamental human right for everyone, as stated in the Universal Declaration of Human Rights, and this right was further outlined in the Convention against Discrimination in Education. The ability to exercise other human rights depends on having access to education, which is a fundamental human right. One of the most important concerns in education is also inclusive education in practically every nation. Using the 1994 publication of the Salamanca Statement (UNESCO), numerous developing nations began modifying their policies to encourage the integration of disabled students into regular schools.

The importance of education is that it's not a privilege to be educated. It is a human right.

- The right to education is legally guaranteed for everyone without any form of discrimination
- States must safeguard, uphold, and implement the right to education.
- If the state violates or denies a person their right to education, one can challenge the state responsible.

It is generally acknowledged that inclusion increases the largest majority of kids' potential. All school-age children, whether or not they have disabilities, have a right to an education because they will eventually become countries citizens. (Singh, 2016).

The goal of a high-quality education is to guarantee the growth of a well-rounded individual. It is one of the most effective methods for bringing individuals and children who are socially excluded out of poverty and into society. According to UNESCO estimates, if all adults obtained a secondary education, the population of the poor would decrease by more than half globally. It will also reduce the gender gap for both women and girls. **According to UN research, every additional year spent in education cuts the likelihood of new born mortality by 5% to 10%.** Hence, there must be an equal opportunity, open access, and monitored quality standards for this human right to function.

In India, the Right to Education stands for -

- Universal, free, and compulsory primary education.
- Secondary education that is widely available and even open to everybody, and there are also attempts to make free some technical and vocational education.
- There are also attempts to make higher education available to everyone based on individual need and make it progressively free
- Basic education for those who have not finished their education and chances for professional training.
- Equal educational quality through minimum requirements
- high-quality instruction and instructor resources adequate fellowship programmes and teaching staff living conditions the power to decide

Before learning about Right to Education let us first look into what is the meaning of a right. The protections and privileges that the Constitution guarantees to the population are known as constitutional rights. The Bill of Rights contains descriptions of many of these rights, such as the freedom of speech and the right to vote. Given this context, education is seen also as a right of every child born in the country. The right to education benefits both people and society. It is essential for creating lasting peace and sustainable development, as well as being crucial for human, social, and economic growth. It is an effective tool for ensuring human dignity, realising everyone's potential, and advancing both individual and group well-being.

The right to education is a right to empowerment that liberates marginalised people from poverty, it is essential for the realisation of other rights, and promotes the total development of the human personality. Let us now look into Right to Education Act in detail.

Article 21-A, states that all children between the ages of six and fourteen have the fundamental right to free and compulsory education. This was added to the Indian Constitution by the Constitution (Eighty-sixth Amendment) Act of 2002. The Act also says that every child has the right to a full-time elementary education of satisfactory and equitable quality in a formal school. It also complies with certain fundamental norms and standards, according to the Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation anticipated under Article 21-A.

The RTE Act and Article 21-A came into force on April 1, 2010. The words "free and compulsory" are part of the RTE Act's title. to provide and guarantee elementary school enrolment, attendance, and completion for all children aged 6 to 14.

With this, India has advanced toward a rights-based framework and the Central and State Governments are now legally obligated to implement this fundamental child right as stated in Article 21A of the Constitution in accordance with the RTE Act's guidelines.

The Right to Education Act points out that -

Any form of Physical and verbal abuse are prohibited by the law.

Screening measures for youngsters being admitted.

Capitation costs cannot be acquired by school

Private tuition cannot be conducted by a school teacher who is employed.

Unrecognised schools would not be permitted to run.

The Right to Education act makes children to have the right to attend a local school where their education is free and required until they complete

elementary school. It makes it clear that "compulsory education" refers to the obligation of the relevant government to guarantee free primary education. It also ensures that every child in the six to fourteen age range enrolls, attends, and completes elementary school. Free means that no child will be required to pay any fees, expenses, or any other costs that would prohibit them from pursuing and completing basic school.

It includes provisions for the admission of an unadmitted child to a class that is suitable for his/her age. The distribution of financial and other responsibilities between the Central and State Governments, as well as the roles and responsibilities of the relevant Government and, local authorities role, parents role, in delivering free and compulsory education, are all outlined in the Right to Information document. The Right to Information Act also discusses the rules and requirements for Pupil Teacher Ratios (PTRs) is 30:1, facilities and infrastructure, school calendars, and teacher work schedules.

Through the Act it is ensured that the stated pupil teacher ratio is maintained for each school, rather than only as an average for the State, District, or block thereby allowing deployment of required teacher and preventing an imbalance between urban and rural teacher postings. Additionally, it forbids the use of teachers for non-educational tasks. It also allows for the appointment of teachers who have the necessary entry-level and academic credentials, or teachers who are suitably trained.

It forbids (a) corporal punishment and verbal abuse, (b) child admission screening practises, (c) capitation fees, (d) teacher-led private tutoring, and (e) operating schools without recognition. This been an important move as parents struggle with fees.

In accordance with the values embodied in the Constitution, it calls for the creation of curriculum the Right to Education ensures a child's overall development. It also aims to build on that child's knowledge, potential, and talent, and liberate him/her the child from fear, trauma, and anxiety through a system of kid-friendly and kid-centred learning. The Act also ensures providing 25 percent reservation for children's from marginalized background.

Check Your Progress

- 1) When was Right to Education Act implemented in India?
- 2) What all does the Right to Education Act prohibits.

13.4 ISSUES CONNECTED WITH RIGHT TO EDUCATION ACT

There are several issues which has emerged post implementation of the Right to Education Act, Singh discusses some of them like -

- **Psychological Uncertainty:** Concern over the provision relating to the reservation of 25% of seats for children from poor backgrounds has

seeped into the minds of individuals from all segments of society. When a child attends a new school, even though parents are cooperative and happy about child attending a private school. The child finds it difficult to mix and play with other as there is a difference of culture. There are concerns about managing students with varying academic backgrounds to the teacher too.

There are differences across the nation despite six decades of independence in both the qualitative and quantitative aspects of education which effects the child at large. As access to education varies greatly by region, economic status, social class, and other factors.

- **Variations within the country –**

The variations in quality a student's level of education makes a big impact on their ability to get enrolled in higher education and other socioeconomic advancement. The problem lies in the quality of education being different from city to city and that of rural areas. In the rural areas there are also complete lack of infrastructure this would make the rural area child to be unaware and his/ her skill sets be different than a child who is learning in a city. This would in a large scale effect access, choice of higher education and at the end his career and interpersonal skills too.

- **Policy Gaps-**

The Right to Education (RTE) Act's "no fail" policy, which mandates that all children up to middle class pass their tests, prohibits any child from Class 1 through 8 from failing, regardless of how poorly they perform on their exams. Despite the fact that several state administrations anticipate an increase in literacy rates and aid underprivileged children, encourage students to enjoy learning instead of just many educators and parents believe it would further reduce the quality if students performed well on examinations/tests. A simple non-detention policy proclamation is insufficient to address the core cause of stagnation. In order for the proclamation to be effective, factors like extensive and ongoing evaluation, the teacher-to-student ratio, teacher training needs to be updated which would cost more resources and money to the government and finally the tax payers/ public money. Families are also unsure of the policy's potential benefits for pupils, as if child doesn't get the taste of failure as to how he/she would deal with failure later in life.

- **Unanswered queries –**

A closer examination of the Right to Education Act's fine print reveals the significant flaws in the historic legislation. The fact that the Act's framers could not anticipate the long-term effects of the revolutionary provision of giving children of the weaker sections a 25% reserve. The first significant unanswered issue is what happens to kids from the less fortunate areas after they graduate from free primary education in the best institutions. Naturally, these kids will have to go to these schools and revert to institutions with dubious quality, which is inevitably mentally distressing.

Second, there have been concerns raised about the infrastructure, teacher-to-student ratio, and other aspects of government schools, including the availability of drinking water and restrooms. Next, the RTE Act's most unclear provision relates to education quality. Unsettling information about our crucial, life-changing basic education is that the majority of our children in six lakh villages are taught by teachers with little formal education. It is evident that the RTE Act places little value on teaching standards, which are the main issue with our educational system.

- **Policy Implementation in Isolation**

The RTE Act's goal is to let the poor and marginalized groups receive good quality education. Yet, there are dropouts among students. Studies also point out there is an increase in the dropout rate among students. The students belonging to groups like orphans who do not have any support or guidance are unable to take the benefit of the Right to Information Act. In a way, they are marginalized. For family's survival issues still comes first than education.

The schooling system is dominated by the standardising regime. Between the world of books and the world a child lives in, there is a huge gap. The world that children live in is not represented in school texts. Hence, the conflict between these two results in two different universes. The emphasis on exams and the culture of rote learning attitude toward textbooks minimises the student's personal world and experience. This authority of textbooks undermines and reduces the roles of the learner and the teacher. involvement of creativity in the learning process (Singh, 2016)

- **Patterns –**

With the Right to Education, every student will be advanced to the next class automatically. This may encourage community including students be indifferent and uninterested in their studies. According to age restrictions, only kids between the ages of 6 and 14 are eligible for the rights. Even though India endorsed the U.N. charter, which clearly specifies that free education should be made mandatory for children aged 0–18, it ignores the 0–6 and 14–18 age groups. Regarding reservations, the act mentions reserving 25% of the seats in unassisted private or public schools for students from less affluent backgrounds and the kids' tuition costs will be covered by the state government. The cost of the charge will be covered by the government. Yet, the difference between the per-child cost of schooling and what the government will pay will be substantial. Who will be responsible for paying this deficit share is now in doubt. The additional costs of attending a private school, such as uniform, books, stationery, etc. has the school asks the borne the parents which becomes a burden to the poor parents. The fees initial amount has to be borne by the parents which again becomes difficult for parents.

Additionally, the student being suddenly exposed to a different level of living. There are several questions like are the teachers and classmates treat them equally and with respect? Will the poor youngsters' ability to handle doesn't turn to be traumatising? There are other issues like parents

unable to get the distance requirements, and difficulties getting the required certificates from the appropriate government agencies.

In regards to bridge courses, the legislation mandates that the child be placed in the appropriate class for their age, which is a good idea because it can prevent years from being lost. However, no bridge course is recommended that can help the child become used to the admitted class.

Numerous documents, including a birth certificate and a Below the poverty line certificate, Income certificate, are needed at the time of admission. Getting the certificates is time consuming and someone has to take out time to get this work done. Orphans appear to have been excluded from the Act's benefits by this action. In addition, due to lack of guidance and enough support the students are not able to take the benefit of the reservation in private schools.

The RTE-mandated pupil-teacher ratio is impacted by a lack of teachers, which in turn impairs the effectiveness of instruction. Only children aged 6 to 14 are eligible for the Right to Education; however, this age range could be increased to include children aged 0 to 18 to make it more inclusive and all-encompassing. Children under the age of six are not protected under the Act.

A 2019 change to the Act, which addressed the "no detention" policy until class 8, brought in regular annual tests in classes 5 and 8. If a student fails the annual exam, they are required to retake it and are offered further instruction. The student may be kept in class if the retest is not passed. After numerous states argued that frequent exams were necessary to accurately assess children's learning levels, this modification was enacted. Six states that had better learning outcomes as a result of their successful CCE system deployment as required by the Act were opposed to this revision. Andhra Pradesh, Karnataka, Kerala, Goa, Telangana, and Maharashtra were the six states (5).

Still schools do not have adequate facilities for the marginalized students specially differently abled students to integrate them. There is lack of transport infrastructure for students to move freely with ease. Wheelchair, ramps, accessible places, restrooms have to be constructed by keeping in mind the students with differently abled. The problem exists not only within the school but even within the surrounding area, when the child has to commute to school and if parents are old or have to work and the child is differently abled, reaching the school would be a task and the situation may lead to discontinuing of the education at any phase. Hence, even though the right exists but the child would be unable to take the benefit of it. As there is no support to commute to school.

Check Your Progress

- 1) What does AISHE discuss on education
- 2) List out two challenges in Higher education

13.5 SUMMARY

Education is also a fundamental human right for everyone, as stated in the Universal Declaration of Human Rights. In India, the Right to Education stands for - Universal, free, and compulsory primary education. Secondary education that is widely available and even open to everybody, and there are also attempts to make free some technical and vocational education. There are also attempts to make higher education available to everyone based on individual need and make it progressively free. Basic education for those who have not finished their education and chances for professional training. Equal educational quality through minimum requirements. High-quality instruction and instructor resources adequate fellowship programmes and teaching staff living conditions the power to decide. **The RTE Act and Article 21-A came into force on April 1, 2010.** The words "free and compulsory" are part of the RTE Act's title. to provide and guarantee elementary school enrolment, attendance, and completion for all children aged 6 to 14. Through the Act a reservation of 25 percent in private schools are allowed for poor children's. The Act also discusses about the student teacher ratio. However, there are several issues and concerns related to the Right to Education Act like lack of enough teachers and resources to pay these teachers. The sudden change in the school leads both confusion and trauma among child as the new environment, new friends, teachers there could be lack of acceptance among the child both at the school and individual level. There are issues like parents unable to pay the extra money required apart from the tuition fees which the government reimburses like sports uniform, regular uniform, travel expenses, other fees like picnic, project, canteen, sports fees, training, private tutor fees etc. The lack of exams can also lead to development of ease behavior among childrens and community at large leading to lack of seriousness towards education. Lack of proper exams could also lead to childrens not facing failure at early life and hence unable to accept failure later part of the life. In a way, not showing the reality of life and how the real world works. Like Any Act right to education has both positive and negative sides. Yet, it is one of the most important Act to empower childrens and community at large in improving the education at large in the country.

13.6 QUESTIONS

1. Discuss the problems connected with the Right to Education Act
2. Write in brief the Right to Information Act
3. Discuss the Importance of Education

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MULTICULTURAL EDUCATION

Unit Structure

14A.0 Objectives

14A.1 Introduction

14A.2 An Overview

14A.3 Meaning and Concept of Multicultural Education

14A.4 Characteristics, goals and dimension of Multicultural Education

14A.5 Principles of Teaching and Learning in a Multicultural Society

14A.6 Unit End Exercise

14A.7 References

14A.0 OBJECTIVES

After going through this unit, you will be able to

- Know the meaning and concept of Multicultural Education
- Understand the characteristics, goals and dimension of Multicultural Education.
- Explain the importance of the principles of Teaching and Learning in a Multicultural Society.

14A.1 INTRODUCTION

Multicultural education is regarded as an idea or concept, an educational reform movement, and a process. It helps in incorporating ideas that students irrespective of class, caste, social structure, ethnicity, racial or cultural characteristic have an equal right and opportunity to learn in schools. It provides equal opportunity on the basis of gender and also instil the values, cultures, traditions and customs that each of the members of the nation celebrate and it is regarded as unique and respected by all. In multicultural education, it is the duty of the educators to create an awareness of the diverse cultures, traditions, disseminate them through their subjects so that unity in diversity is fostered. Through this, it will help the young generation to understand the importance of accepting and respecting each community along with their diverse characteristics.

A form of education that introduces the students to various **cultural backgrounds, values and beliefs** is **multicultural education**. It is an **approach to reform school, an idea or movement** to bring in equity, democracy and social justice. Multicultural education aims at revamping schools so that the **knowledge, attitudes and skills** acquired by the students helps in proper functioning in a racially and ethnically diverse nation and world. Such type of education seeks to ensure educational equity for members irrespective of diverse socio-economic groups, cultural, ethnic and racial groups and helps to facilitate their active participation as critical and reflective citizens in an inclusive national civic culture.



Multicultural education is a set of educational strategies developed to provide students with knowledge about the histories, cultures, and contributions of diverse groups. It draws on insights from multiple fields, including ethnic studies and women studies, and reinterprets content from related academic disciplines

14A.3 MEANING AND CONCEPT OF MULTICULTURAL EDUCATION

Multicultural education is a type of educational model that helps in the celebration of equity and diversity. Its purposes of multicultural education is to help all students, specially those who have been historically underrepresented. It is a form of education that introduces students to different cultural backgrounds, beliefs and values. According to James Banks, 1997, it is an idea, an educational reform and seeks to create equal educational opportunities for all students, including those from different racial, ethnic and social-class groups. It therefore refers to any form of education or teaching that incorporates, integrates the histories, values, texts, beliefs and perspective of people from various diverse cultural backgrounds

14A.4 CHARACTERISTICS, GOALS AND DIMENSION OF MULTICULTURAL EDUCATION

India, being a multicultural society, we witness people of diverse ethnicities, races, nationalities that are living together in the same community. Hence, in such multicultural communities, since they are living together the people share their own unique life style, food, dressing style, languages, art traditions and behaviour. Thus, such customs and traditions are retained, sustained and disseminated to the future generation.



Characteristics of Multicultural Education:

1. It is an education for social justice.: Social justice is central to education and thus the curriculum and the instructional techniques must be based on social justice. In order to achieve this the two important components of learning are **reflection** and **action**. The school activities

planned must be in relation to the community needs.

2. **It is a critical pedagogy:** Pedagogy involves both the teacher and the students and both are involved in the teaching learning activity, giving real life situations. While providing real life experiences, the teaching learning process becomes more effective and thus decision-making skills and social action skills are fostered.

3. **It is pervasive:** Multicultural education is all pervasive. It is universal and can be seen in the teaching learning process, in the planning of the curriculum, syllabus, lesson planning, instructional objectives, strategies used in the classroom etc. The talking walls of all educational institution also speaks volumes of multicultural education.

4. **It focuses on basic education:** It focuses on the second language,

5. **It is antiracist education:** Multicultural education is antiracist. It talks about customs, traditions, culture, ethnicity irrespective of caste, class and community. India being a diverse country it is important for people to be aware of all communities along with their uniqueness so as to accept their diverse nature to live in peace and harmony.

6. **It is important for all students:** Being a part of a citizen of the country, the nation and world at large it is important that all students are created awareness of multicultural education, its needs and its importance.

Goals of multicultural education

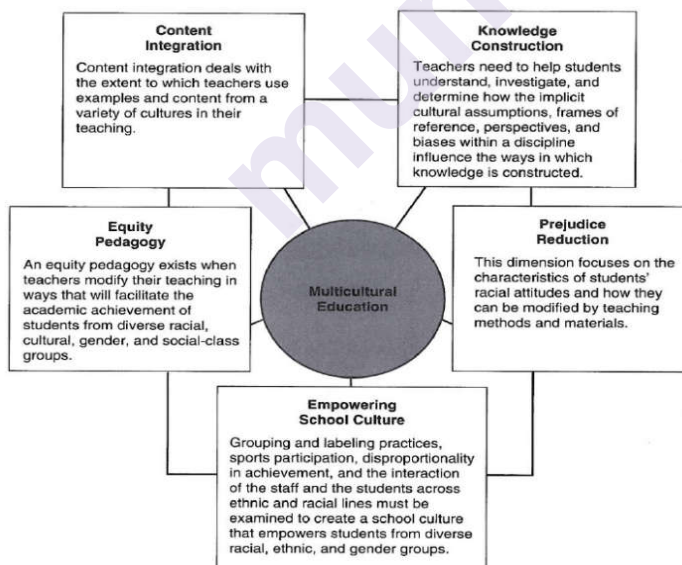
- **Educational equity:** It fosters equity in order to bring about peace and harmony in the nation and world at large
- **Empowerment:** it is one of the goals of multicultural education so that everyone is independent especially the deprived section of the society.
- **Cultural pluralism:** is fostered through multicultural education as each one is aware of the uniqueness of the customs, traditions, culture of those living in and around them

- **Intercultural/interethnic/ intergroup understanding:** Awareness of each and every community custom, traditions, culture automatically fosters intergroup, intercultural and interethnic understanding as students are made aware of their uniqueness and diverse nature.
- **Freedom:** it enhances freedom among the individuals, societies, communities to follow their own customs, traditions and this helps in preservation of culture
- **Expanded knowledgeInformed:** The goal of multicultural education is through the awareness of rich culture, diverse backgrounds and the dissemination of the same help in expanded knowledge and keep the people well informed.
- **inquisitive multicultural perspective:** it enhances, encourages an inquisitive multicultural perspective so that critical thinking, analytical and logical thinking is fostered and understanding is gradually developed.

Dimensions of Multicultural Education

Many schools' districts refer to James A. Banks's *Dimensions of Multicultural Education* to conceptualize and develop courses, programs, and projects in multicultural education.

As per Banks there are five main characteristics, goals and dimensions of multicultural education. They can be listed as follows:



The dimensions of multicultural education

a. content integration

b. the knowledge construction process

c. Prejudice reduction

d. an equity pedagogy

e. an empowering school culture and social structure

The above dimensions are distinct, however practically they are interrelated, interconnected and overlap each other.

1. Content integration: includes integrating, correlating, interconnecting the content from the various culture and groups in order to explain principles, generalizations, concepts and theories in their own subject or discipline. In a diverse country like India, it is paramount to infuse the ethnic and cultural content into a subject area for awareness among the young ones for the need for accepting and respecting each other cultures, traditions etc. Content integration of ethnicity and cultural aspects are possible more in some subjects than in others. This is to a greater extent in subjects like social sciences, languages, arts and in music wherein the content is integrated to illustrate the key concepts, themes and principles. Although there is lesser opportunity for content integration in maths and science as it seems to some practitioners, it is not the case. There can be content integration of multicultural education even in subjects like maths and science in the form of word problems wherein in unity in diversity can be enhanced.

2. The knowledge construction process: In the process of constructing knowledge, the teaching activities must help students to understand, determine, investigate, and determine the importance of implicit cultural assumptions, critically review the biases of researchers and text book writers as they play an important role in influencing the way the knowledge is constructed. The teachers and students have to understand the integrities of cultural identities and social positions of researchers when they are assessing the validity of knowledge claims in the construction process of knowledge. The theories based on multicultural education firmly believes that the personal histories, values and attitudes cannot be separated from the knowledge they create. Such theories reject positivist claims of disinterested and distancing knowledge and also disagree of the possibility of creating such a knowledge that does not have any cultural assumptions and social position of the knowledge producer.

Multicultural teaching focuses on changing the structure and organization of school knowledge rather than just infusing the content into the school curriculum based on ethnicity. It stresses on the way the teacher and students view and interact with knowledge, helping them to become producers of knowledge and not merely consumers of the knowledge produced by others, this will enhance the critical, analytical and logical thinking as the knowledge produce will be based on theories rather than their own assumption. Multicultural teaching involves not only infusing

ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge, helping them to become knowledge producers, not merely the consumers of knowledge produced by others. It will be related to life experiences and thereby a tendency to distort or exclude concepts or even challenge such concepts so that it can make it more representative and inclusive of the nation's diversity and to reshape the frames of references, perspectives and concepts that is included in school knowledge.

3. Prejudice reduction: The prejudice reduction dimension of multicultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups. The theory developed by Gordon Allport (1954) has significantly influenced research and theory in intergroup relations. He hypothesized that prejudice can be reduced by interracial contact if the contact situations have these characteristics: (1) they are cooperative rather than competitive; (2) the individuals experience equal status; and (3) the contact is sanctioned by authorities such as parents, principals and teachers.

4. An equity pedagogy: in order to achieve this the teachers will have to modify their teaching and learning in order to facilitate academic achievement of students who belong to diverse racial, cultural, socioeconomic and language groups. The teacher uses different teaching and learning styles within various ethnic and cultural groups. Various methods in order to foster equity pedagogy includes cooperative techniques. An equity pedagogy assumes that learners from different cultures and groups come to school with many strengths. Multicultural theorists describe how cultural identity, communicative styles, and the social expectations of students from marginalized ethnic and racial groups often conflict with the values, beliefs, and cultural assumptions of teachers. The middle-class mainstream culture of the schools creates a cultural dissonance and disconnect that privileges student who have internalized the school's cultural codes and communication styles.

The teachers practice culturally responsive teaching when an equity pedagogy is used. They incorporate important aspects of the family and community culture of their students in the instructional materials and practices. Culturally responsive teachers also use the "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (Gay, p. 29).

5. An empowering school culture: an empowering school culture fosters equality by restructuring the culture and organisation of the school by involving students from diverse racial, socio economic and language group. There is an exchange of the uniqueness of different culture into the social structure of the school. They need to be reformed, examined as per the social structure in consensus with the needs of the society.

An empowering school structure requires the creation of qualitatively different relationships among various groups within schools. Relationships are based on mutual and reciprocal respect for cultural differences that are reflected in school-wide goals, norms, and cultural practices. An empowering school structure facilitates the practice of multicultural education by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and school staff shared responsibility for school governance.

14A.5 PRINCIPLES OF TEACHING AND LEARNING IN A MULTICULTURAL SOCIETY

TEACHER PROFESSIONAL DEVELOPMENT:

Principle 1: It should help teachers understand the complex characteristics of ethnic groups within society and the ways in which race, ethnicity, language and social class interact to influence student behaviour.

STUDENT LEARNING:

Principle 2: Equitable opportunities to learn and meet high standards must be ensured by all educational institutions.

Principle 3: The need to help student understand that knowledge is socially constructed and it reflects personal experiences of the researcher as well as the sociological economic and political context in which they live and work.

Principle 4: Participation of students in curricular and co curricular activities will enable students to develop the knowledge, skills and attitudes that increase academic achievements and foster positive interracial relationships.

INTERGROUP RELATIONS

Principle 5: In order to improve intergroup relations schools should create cross cutting group membership in order to improve intergroup relations.

Principle 6: Learning about stereotyping and other related biases that have negative effects on racial and ethnic relations should be taught to the students.

Principle 7: Values shared by virtual and cultural groups should be taught to students e.g justice, equality, freedom, peace, compassion and charity.

Principle 8: Social skills needed to interactive effectively with the students from other racial, ethnic, cultural, and language groups helps them to acquire the knowledge.

Principle 9: Need to interact socially under conditions so as to reduce fear and anxiety should be provided to students.

Principle 10: Educational institutions should ensure that decision making is fostered among the members of the school community so that they develop collaborative skills and helps to live and create a caring environment for students.

Principle 11: Strategies should be developed by leaders that ensure that all public schools are funded equitably.

Principle 12: Teachers should use varied techniques that are culturally sensitive to assess complex cognitive and develop social skills.

14A.6 UNIT END EXERCISE

- 1) Explain the meaning of multicultural education
- 2) What is the concept of multicultural education
- 3) Explain the characteristic of multicultural education
- 4) Elucidate the goals of multicultural education
- 5) Illustrate the dimension multicultural education
- 6) Elucidate the Principles of Teaching and Learning in a Multicultural Society

Write short notes on:

- 1) Concept of multicultural education
- 2) Dimensions of Multicultural education
- 3) Goals of Multicultural Education

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Evidence of the Effectiveness of Multicultural Education

The Handbook of Research of Multicultural Education comprehensively reviews the research on multicultural education and the effectiveness of various kinds of multicultural curricular interventions. At least three categories of research that describe the effectiveness of multicultural education can be identified: (1) research that describes the effectiveness of multicultural curriculum interventions such as Banks's 2001 research review; (2) research on the effects of cooperative learning and interracial contact, such as Robert Slavin's 2001 research review; and (3) research on how culturally responsive teaching influences student learning, such as Carol Lee's 1993 study and Gloria Ladson-Billings's 2001 work. An extended discussion of studies in the first genre is presented in this entry. Research reviews of the other two genres are found in the Handbook of Research on Multicultural Education.

Slavin's 2001 research review and Cohen and Lotan's 1995 research on cooperative learning and interracial contact activities indicate that these interventions—if they are consistent with Allport's theory of intergroup contact—help students to develop more positive racial attitudes, to make more cross-racial friendships, and have positive effects on the academic achievement of Latino and African-American students. Lee's 1993 research on culturally responsive teaching indicates that when teachers use the cultural characteristics of students in their teaching the academic achievement of students from diverse groups can be enhanced.

Read more: Multicultural Education - History, The Dimensions of Multicultural Education, Evidence of the Effectiveness of Multicultural Education - Students, Cultural, Ethnic, and School - StateUniversity.com <https://education.stateuniversity.com/pages/2252/Multicultural-Education.html#ixzz7Hftbtccr>



SOCIAL STRATIFICATION

Unit Structure

14B.0 Objectives

14B.1 Introduction

14B.2 An Overview

14B.3 Concept and Types of Social Stratification

14B.4 Concept and Types of Social Mobility- Factors affecting Education in relation to Social Stratification and Social Mobility with special reference to Indian Society

14B.5 Concept of Modernisation: Individual and Societal Modernity, Role of Education in Modernisation

14B.6 Unit End Exercise

14B.7 References

14B.0 OBJECTIVES

After going through this unit, you will be able to

- Know the concept and types of social stratification, social mobility and modernization
- Aware of the concept of modernisation: Individual and Societal Modernity
- Understand the factors affecting education in relation to social stratification and mobility with special reference to Indian society
- Understand the role of Education in Modernisation

14B.1 INTRODUCTION

Stratification in ancient India was on the basis of the caste. According to Young and Mack, “in most societies people classify one another into categories, and rank these categories from higher and lower. The process of defining such categories is called Social stratification and the resulting set of ranked categories is called the stratification structure.” The categories themselves are called strata, popularly known as classes. Sociologist use the term social stratification to describe the system of social standing.

14B.2 AN OVERVIEW

Social inequity is the basis of social stratification. More or less all societies encouraged social inequality by stratifying their members. According to some sociologists, stratification, and its resulting inequalities are a necessary, functional requirement of all societies. The society has some highly important functions which are to be performed by its members who are most capable and thus came distribution based on talents. Labourers performed the lower functions that they were capable of. The society thus stratifies themselves on the lines of social functions. Some sociologists differ that such stratification led to social inequality even though they admit that social inequality is universal.

14B.3 CONCEPT AND TYPES OF SOCIAL STRATIFICATION

Social stratification is a particular form of social inequality. Societies arrange their members in terms of superiority, inferiority and equality. Social stratification is nothing but division of society into various sections and groups. This division is called stratification because it leads to formalization of in-groups versus out-group relations. It means that members belonging to one group behave in a particular way and it differs from the way the other group behaves.

Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

Concept of Social Stratification: Social stratification refers to a society's categorization of its people into groups based on socioeconomic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power (social and political)



Definitions of Social Stratification:

P.W Murray: Social Stratification is horizontal division of society into 'higher' and 'lower' social units.

Gilbert: "Social Stratification is the division of society into permanent groups or categories linked with each other by relationship of superiority and subordination."

Ogburn and Nimkoff: The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification".

Types of Social Stratification:

Social stratification is based upon a variety of principles. So we have different type of stratification. The major types of stratification is based on

1. Caste
2. Class
3. Estate
4. Slavery

1. Caste: It is purely due to a person being born in a particular religious or caste group. In such a system the individual's position is determined by the position of his family and the individual has only limited opportunity to either rise or fall in the hierarchy. It is a hereditary endogamous social group in which a person's rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. e.g. Stratification based on caste is Brahmins, Kshatriyas, Vaishyas and Sudras.



2. Class: This type of stratification is on the basis of class which is dominant in modern society. Stratification on the basis of class purely depends to a very great extent on the achievement and ability of an individual to use to advantage the inborn characteristic to the maximum and the wealth that he may possess.

3. Estate: In the medieval Europe, estate system provides another type of stratification which gave emphasis to birth as well as wealth and possession. Here each estate had a state

4. Slavery: This type of stratification had an economic basis. The slave had his master to whom he was subjected and this prime duty was to obey his master. The master's power over the slave was unlimited. Most of the times, the slaves were illtreated and tortured by their masters.

14B.4 CONCEPT AND TYPES OF SOCIAL MOBILITY: FACTORS AFFECTING EDUCATION IN RELATION TO SOCIAL STRATIFICATION AND SOCIAL MOBILITY WITH SPECIAL REFERENCE TO INDIAN SOCIETY

Concept of Social Mobility: Social Mobility indicates that that social change has taken place and that the society is progressing. The societal progress definitely leads to individual progress. Social mobility refers to the movement within the social structure, from one position to another. It means that there is a change in social status. Societies provide some or the

other opportunity for social mobility. However, societies differ from each other to extent in which individuals can move from one class or status level to another.

The concept of Social Mobility has essential importance in ascertaining the relative 'openness' of a social structure and this is studied by sociologist. Improvement in any group will definitely improve its social status. It differs from society to society and hence, not uniform in all countries. Since, agriculture is the main occupation in India, and caste system still prevalent in India, therefore the rate of social mobility is naturally low.

Definition of Social Mobility:

Sorokin: By social mobility is meant any transition of an individual from one position to another in a constellation of social group or strata.”

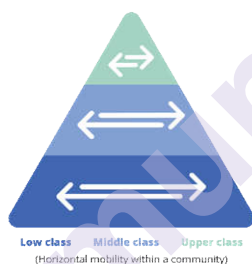
Headrick: Social mobility is the movement of persons from social group to social group”

Types of Social mobility:

Sorokin has discussed two types of social mobility:

1. Horizontal social mobility

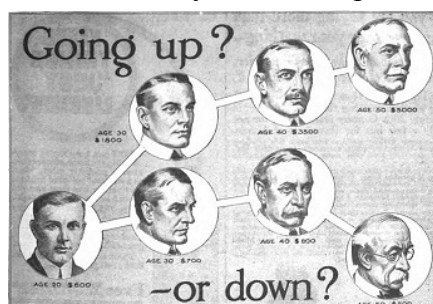
2. Vertical Social mobility



Horizontal Social Mobility: It refers to the movement of people from one social group to another situated on the same level. It means that the ranks of these two groups are not different. It is transition of an individual from one social group to another situation on the same level. Here the position of the individual may change but his status remains the same. eg. A teacher leaves one school and becomes a teacher in another school.

Vertical Social Mobility: It refers to the movement of people from one stratum to another or from one status to another. It brings changes in class, occupation and power. It involves movement from lower to higher or higher to lower. eg. When a person attains higher education and becomes rich, it is known as vertical social mobility.

There are two types of vertical mobility. One is upward and other is downward mobility.



Upward mobility is when an individual moves from lower status to higher status eg daughter of a peon joins the bank as an officer.

Downward mobility is when an individual moves down from one position to another and change his status. eg if a person loses his job due to his inefficiency or any other reasons, he is downwardly mobile from his previous job.

Factors affecting education in relation to social stratification and social mobility with special reference to Indian society.

Education and Social Stratification

Sociologists like Durkheim view the major function of education in any society as the transmission of that society's norms and values. According to them, education provides a link between the individual and the society and it provides the individual specific skills necessary for the future occupations, which is the most important factor in the modern social stratification system. Parsons (1961) believes that the educational system is an important mechanism for the selection and allocation of the individuals in their future roles in the society. It is also regarded as the ground for proving one's ability and hence selective agency for different statuses according to their abilities. However, this argument is rejected by people like Bowles and Gintis who argue that the social relationships in the schools replicate the hierarchical division of labour in the work place. There is a close correspondence between the social relationships which govern the personal relationships at the work place and the social relationships in the educational system.

Raymond Boudon (1974) also suggests that the inequality of educational opportunity is primarily a product of social stratification. According to him, even if there were no sub-cultural differences between classes, the very fact that people stand at different positions in the class system will produce inequality of educational opportunity. Thus, the essence of social stratification is social inequality and it manifests itself through many forms such as differential allocation of income, status and privileges, opportunities for various social utilities, etc and the educational achievement is very important in all these aspects. In the open systems of stratification such as class system, the movement up and down the strata is possible and in the closed ascription-based stratification systems such as caste, where the boundaries between various strata are rigid, the movement is extremely difficult. Further, there are various correlates of the relationship between education and social stratification in a society. Most important of them is that the education is the primary generator of social mobility in any modern industrial society. This relationship is little complex to understand. For instance, the education is the main component in achieving a status in the social class system, on the one hand, and stratification system is the deciding factor in the differential access to education, on the other hand. Therefore, the relationship between

education and social stratification is very complex and can only be understood in relation to the concept of social mobility.

Education and Social Mobility As discussed earlier, education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Secondly, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living. Thirdly, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

14B.5 CONCEPT OF MODERNISATION: INDIVIDUAL AND SOCIETAL MODERNITY, ROLE OF EDUCATION IN MODERNISATION

Concept of Modernisation

The word modern or modernisation is the derivative of the Latin term '**MODO**', which means '**just now**' or '**the latest**'. Modernisation involves transformation towards progress democratic, socio-economic and scientific ideals. Modernisation as a process of change requires both structural and functional changes. Mutual tolerance, respect for other's views and equality among all are the essential requisites of modernity. Modernisation does not mean elimination of all traditional and ancient values. Those ancient values are to be preserved and protected along with induction and modernity has to be intelligently solved to accommodate overall progress.

The Oxford English Dictionary defines the term '**modern**' as 'something of the recent times or something new or latest, not concerned with classic. Thus, the literal meaning of the term refers to anything which is New or Latest in life style, dress, art or thinking.

According to Indian sociologist **Prof. Y. Singh**, "Modernisation symbolizes a rational attitude towards issues and their evaluation from universalistic, not particularistic point of view". For him, Modernisation involves diffusing scientific and technological know-how.

C.E. Black in his book '**Dynamics of Modernisation** suggests modernisation as a process by which historically evolved institution are adopted to the rapidly changing function that reflect the unprecedented

increase in man's knowledge, permitting control over his environment in the recent centuries that accompanies the scientific revolution.

Concept of Modernity has following distinctive characteristics:

- (i) Intellectual characteristics are like emphasis on science and technology, reason and rationality, belief in progress and human development, control over environment and avoidance of superstition and orthodoxy.
- (ii) Political Characteristics, include marginalization of religious influence from State/Political matters, and rise of secular democratic polity, universal adult suffrage, democratic values.
- (iii) Religious Characteristics constitute a secularized society free from religious orthodoxy and decline of religiosity.
- (iv) Social Characteristics include decline of a traditional social order, decline of Joint family system, alienated kinship ties
- v) In relation of education, it involves literacy, emphasis on knowledge, trained skill and the like.
- (vi) Economic Characteristics include changing over to commercial agriculture, use of machines and advanced technology in agriculture, growing industrialisation and urbanisation, improvement in commerce, industry and growth of Market etc. Thus, modernity implies a bunch of new socio-economic, politico-religious and intellectual system, totally separated from the traditional one.

Individual Modernity: is modernity in an individual and is defined as a syndrome of attitudes and beliefs including progressive, secularity, optimism, future-oriented perspectives and a sense of self efficacy

Societal Modernity: is associated with evolutionary social change towards increasing differentiation of structure and increasing specialization of function

Modernisation has broadly the following salient features:

- (1) A Scientific temper outlooks
- (2) Reasoning and rationalism
- (3) Secularization
- (4) High aspirations
- (5) Total change in attitude, norms and values,
- (6) Developed economy,
- (7) Broader national interest
- (8) Democratization

- (9) An open society.
- (10) A challenging personality and finally
- (11) Dynamic leadership to organize socio-economic cultural & political movement and undertake reforms.

Role of Education in Modernisation: There are certain parameters that contribute directly to the process of modernisation

1. **Sound political ideology** and its effective operation, viable national economy, functionally literate population, wholesome personality, skilled man-power, modified values and motivation, concerted national efforts, open mindedness etc. are regarded as the gifts of education. Education disseminates political ideology of a nation, accelerates the growth of economy, prepares abled and skilled man-power and makes people literate functionally and expands the minds for the larger interests of the society and nation.

2. **Production of skilled Human Resources:** Education directly contributes to the process of modernisation. It is rightly acknowledged that human resource is the key to national advancement and a sound human resource is created and developed by education. It produces the skilled persons with a sound knowledge base to occupy and operate economic, industrial, technological and social fields. This high -powered human resource contributes to the growth of national wealth through their creative abilities and productive efforts. Therefore, education promotes in the rising generation those knowledge, skills and attitudes which accelerate the pace of modernisation.

3. **Breaks the barriers of traditional thinking:** As a dynamic force of change education breaks the status quo of the traditional thinking, doing, habits, attitudes and values. It broadens the mental horizon and arouses interest in innovation and experimentation. It helps Individuals to be broad-minded and stimulates their thinking to accept new things and objects without a compromise with the old thinking and ideas.

4. **Education prepares intellectual individual who are sensitive to the needs of the society:** Education creates a cadre of philosophers, scientists, technocrats, leaders, elite, co-planners, administrators, physician, teachers etc. who vanguard the chariot of modernisation. They are highly sensitive to the needs, demands and aspirations of, a modernized society and they work for consensus building on important issues including national and emotional integration, and above all international understanding.

They socialize individuals to look at the objects, ideas, things, persons etc. in the correct perspectives by **cultivating scientific temper and fostering rationality**. These two cardinal instruments i.e. scientific temper and spirit and rational thinking help man to evaluate everything in its correct forms and perspectives. Therefore, a society is advanced in every respect and education is the originator and creator of everything which steers the vehicle of modernisation.

5. Education creates interest in the mind and positively changes the thinking of the people Education, as a chief instrument of modernisation arouses, sustains, stimulates and perpetuates interest in the minds of people in the change and growth processes. Education helps in the evolution of mind which is dispassionate, and objective and enquiring.

Education brings about change in the mind: attitude, value, opinion etc. to work for the progress and prosperity of a nation. Moreover, education helps in the increase of production and income of a nation. Therefore, there is a positive correlation between education and the growth of per capita and national income. Education is regarded as the **engine of economic growth of a nation**.

14B. Education prepares a band of **knowledgeable and creative men and women** by imparting appropriate **value, skill and knowledge** adequately who, in turn, will commit themselves to the process of modernisation. Thus, modernisation is harnessed by education.

7. Education acts as a powerful force of modernisation by developing national outlook and international understanding. It can help the pupils in knowing the latest developments in social, economic, technological, scientific and cultural domains of human life.

8. Education can help in the **achievement of emotional and national integration** which is the basis for establishing unity among people and for development of nation-social, cultural, economic and political and scientific aspects.

9. Education can help in accelerating the process of modernisation by **fostering a democratic and secular outlook** and vision among the people. Secular attitude helps in developing respect for all religions of the world and of the nation. Democratic attitude enables people to live successfully in the society with others without any difference and feelings.

10. Education helps people to **prepare for future life** which is essential for modernization. It helps them to acquire all social skills for leading a better future life. And better future life accelerates the process of modernisation. Therefore, it is a powerful weapon that can accelerate the pace of modernisation in the present society for a happier and respectable life.

14B.6 UNIT END EXERCISE

Write in brief:

- 1) Mention the three types of social stratification
- 2) Briefly identify education as a factor in social mobility
- 3) Explain the role of education in modernization
- 4) Elucidate individual modernity

- 5) Differentiate between upward and downward mobility
- 6) Explain the need for societal modernity

Write short notes on:

- 1) Concept of social stratification
- 2) Concept of social mobility
- 3) Concept of modernization

14B.7 REFERENCES:

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EQUALITY IN EDUCATIONAL OPPORTUNITIES

Unit Structure :

- 15.1 Determinates of Social Class
- 15.2 Objectives of Equality
- 15.3 Stratification And Equality of Educational Opportunity
- 15.4 Unit End Exercise
- 15.5 Reference Books

15.1 DETERMINANTS OF SOCIAL CLASS

A social class is one or two or more broad group of individuals who are ranked by the members of the community in socially superior and inferior positions'. Max Weber held that classes are aggregate so of individuals 'who have the same opportunities of acquiring goods, the same, exhibited standard of living'. Social class can also be said as Culturally defined group that is accorded a particular position or status within the population as a whole'.

Social class is based on several closely related factors; Wealth, the power derived from wealth, and life chances' to acquire wealth.

15.2 OBJECTIVE OF EQUALITY

15.2.1 ACCESS:

Without exception modern societies such as our own are socially stratified. This means that they contain social groups (i.e.), families, classes or ethnic groups that have unequal access to important advantages, such as economic resources, power and prestige. Such inequalities have not always existed, however. During most of human history, more equalitarian societies were the rule. Such equalitarian have some differences in advantages based on age, gender, or particular ability but all the families within them have the same access to rights and advantages.

Based upon customs or rules that confer or deny unequal access to economic resources, power or prestige, anthropologist has a model of three different kinds of societies.

1. Equalitarian Society
2. Rank Society
3. Class Society

- (1) Equalitarian Societies are unstratified; no social group has unequal access to economic resources, power or prestige.
- (2) Rank Societies are partly stratified; social groups do not have very unequal access to economic resources or power but they do have unequal access to prestige.
- (3) Class societies are stratified; Social groups have unequal access to economic resources, power and prestige. Such stratified societies may range from some what open class systems to more rigid caste systems when caste membership is assigned at birth and unlikely to change throughout life. Within a society composed of people from widely varied backgrounds and different physical features racism is often associated with social stratification.

–Race II is not a scientifically useful device for classifying humans. Access to higher learning should be made possible for all regardless of race, ethnicity, gender, economic or social class, age, language, religion, location or disabilities. Equitable access and academic excellence are essential and compatible aspects of quality higher education.

- (1) Division of society into groups that differ greatly in wealth, power and prestige.
- (2) Class based on achieved status.
- (3) Caste based on a scribed status.

15.2.2 Principles of social stratification :

Stratification refers to a system of in equality, society is stratified.

There are five principles:

- (1) It is social, not natural
- (2) It's persistent, even as societies change.
- (3) It is omnipresent in nearly all social settings, even in socialist systems.
- (4) It is supported by ideology.
- (5) It is micro—as well as a macro—level.

15.2.3 Liberal and Radical:-

1. Liberals:

Liberals support a moderately high level of social services but tend to favour equality of opportunity more than equality of social condition. They do believe that society has a duty to help the poor and oppressed, and to make appropriate arrangements for the young and elderly, but they would not go as social democrats and other radicals in the pursuit of these

goals. Many liberals also believe that the educated elite should lead society and that the power of rational persuasion (–ideas again) are sufficient to convince voters of the moral correctness of their aims ; they are thus –idealists in the strictly philosophical sense of the term.

2. Radical :

RADICAL SOCIAL CHANGE

The important theoretical question of whether our interpretation of the relationship between social structure and personality applies also during times of radical social change.

Social change as change in the structure of the society, not merely as an eventful or dramatic period in the life of that society: "Change occurs when there is a shift in pattern, when new relationships emerge..." By radical social change, we prefer not to the pace of change but to the nature of the change--the transformation of one political and economic system into a quite different system. The idea of a relationship between social structure and personality implies a dynamic interchange. What we learn about this interchange during times of social stability offers a static slice of a dynamic process. Whether what we learn is typical of a more general process or is specific to times of social stability is an open question. The null hypothesis, so to speak, is that our general interpretation of the relationships between social structure and personality will prove to be valid even during periods of radical social change. Contrary hypotheses would predict that radical social change might greatly modify the relationships between social structure and personality: either because the social structures of the countries were themselves in process of change; or because the relationship between social-structural position and occupational self direction may weaken during periods of transition from one system to another, when the occupational structure itself may be in flux; or because the pivotal role of occupational self direction as an explanatory link between social-structural position and personality may be challenged under conditions of change and uncertainty; or simply because the experience of radical social change--particularly the uncertainties and fears that it engenders--may itself have such wide-ranging psychological consequences as to overwhelm all else.

How does one test these hypotheses? Poland certainly has been experiencing radical social change, and for our purposes a restudy of Poland was strategically central. We studied Ukraine for much the same reason that my collaborators and I originally studied Poland and Japan--to differentiate social-structural universals from single-nation particularities

15.2.4 Liberal and Distributive Models of Social Justice

The definition of the Distributive Liberal Social Contract' is proposed which appears ethically and practically acceptable. The logical consistency of the liberal social contract is established in a theorem which proves the existence of such a contract for all initial distributions of wealth, when individual agents share the common opinions that wealth

should be consumed by individuals rather than disposed of, and that gifts should flow down the scale of wealth. The distributive liberal social contracts are then the Pareto efficient distributions that are unanimously preferred to the initial distribution of rights.

15.3 STRATIFICATION AND EQUALITY OF EDUCATIONAL OPPORTUNITY

Social stratification refers to differential access to resources, power, autonomy, and status across social groups. Social stratification implies social inequality; if some groups have access to more resources than others, the distribution of those resources is inherently unequal. Societies can be stratified on any number of dimensions. In the United States, the most widely recognized stratification systems are based on race, social class, and gender. The challenge for those of us interested in understanding the implications of social stratification and social inequality for mental health is to trace the processes through which macrostructures of social stratification become manifest in the micro conditions of individual lives. Those micro conditions can be objective or subjective, and the effects of objective conditions often depend on how those conditions are subjectively perceived. Thus, the study of social stratification and mental health requires that we think at multiple levels of analysis and about the connections between objective and subjective experiences. Given renewed interest in macro-micro links among sociologists (e.g., Huber, 1990) and the centrality of subjective perceptions in social-psychological theory, the study of social stratification and mental health is a quintessentially sociological project.

"Even though social stratification is a multi-disciplinary and multi-dimensional field of study, there is a tendency to understand it mainly from the perspective of sociology. Further, most analysts perceive Indian society as a series of antinomies such as caste/class, caste/power, structure/culture and structure/process. Departing significantly from both these viewpoints, this book provides a comprehensive understanding of social stratification and mobility in India drawing essential inputs from major debates and dialogues in various branches of the social sciences.

"Focusing on different segments of society--such as rural-agrarian and urban-industrial--K.L. Sharma covers a wide gamut of theoretical and methodological issues. He emphasizes the need to study the ideology, structure and process of social inequality both temporally and contextually. The inclusion of discussions on social stratification particularly enriches the comparative perspective of the study. The role of the state and its policies in the structuring of social stratification is also explored.

"The author maintains that while the cultural explanation of social mobility suffers from serious inadequacies, the structural perspective alone is unable to explain the entire range of structure and change in the context of social inequality. He suggests that the caste-class-power nexus approach is not only more relevant for analyzing social stratification and mobility, but does away with antinomies as well.

"On the whole, this chapter provides a holistic understanding of the complexities of Indian society by analyzing the historical, cultural and political bases of social stratification. It will be of particular interest to students and scholars of sociology, social anthropology, and political sociology, as also to concerned intellectuals and planners."

15.3.1 Equality of Educational Opportunity

Equality is said to exist only when inequality has been removed. But in reality inequality is not totally eliminated. Whatever measures may be taken to ensure equality, inequality will exist to some degree. Thus what the programmes of equality do or can do is to narrow down the inequalities. It means—elimination of that level or type of Inequality which is considered undesirable or unacceptable within the society. So the purist of equality aims not at total equality in the philosophical sense, but at an equitable distribution of societal resources.

Modern society views education as an important societal resource and a means of achieving the goal of egalitarianism. Education is looked upon as a means of raising the social status of an individual in various ways. It is accepted as a basic human need to have a desirable quality of life. Given equal opportunity for general, vocational, technical and professional education most citizens have equal status in the society. Education is often considered as an equalizer.

Equality of educational opportunities means that an individual has equal access to education. Equality of educational opportunities is one of the goals of the ideology of Egalitarianism. However, inequality of educational opportunities exists throughout the world and more so in India.

The Education Commission (1964-1966) has observed :- The main social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve a lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population.

15.3.2 Differential standard of Educational Institutions:

Children from poor families receive education in substandard institutions which are not properly equipped with teachers, teaching aids and apparatus. Usually urban schools and colleges are of better standard than rural schools and colleges. Differences in the standard of educational institutions ultimately cause inequality in the standard of students.

15.3.3 Positive Discrimination in the Indian context:

In order to ensure equalization of educational opportunities certain measures to be taken with immediate effect. These measures may be based on the needs and status of disadvantaged groups, disabled children, and girls.

1. Primary Education:

Primary education should seek to satisfy the basic needs of all people. There should not be any differentiation of curricula at this stage. Equality of educational opportunities at the primary stage requires provision of free and compulsory education for all children without any discrimination.

2. Secondary Education:

Individual differences among boys and girls are more prominent at the secondary stage diversified curricula should be introduced to cater to the needs, interests and capabilities of students.

3. Higher Professional Education:

At the stage of higher education and professional education emphasis should be placed on individual capacity or merit and maintenance of quality and standard.

4. Compensatory Education:

Disadvantaged children have an unstimulating environment. They attend primary schools without prerequisite learning which are necessary for successful completion of primary education.

Common School System:

Equalization of educational opportunity necessitates adoption of a common school system-both at the primary and secondary stages. It will be a system-

1. Which will be open to all children without any discrimination?
2. Where admission will be based on talent.
3. Which will maintain adequate facilities and reasonably good standards?
4. Where no tuition fee will be charged.
5. Which will meet the needs and aspirations of the middle and lower classes.

Nationalization of education system is an important step to equalize educational opportunities. There should be only one agency in the country to spread and control education. No private agency should be allowed to function in the field of education. Uniform educational facilities can only be provided in a national system of education.

15.3.4 Free Education and Scholarships

To provide free and universal primary education for the age group 6-14 is a constitutional obligation. All Education should be tuition free. Free text books and writing materials should be made available to poor and meritorious students to ensure equality no limited for introducing large number of loan-scholarships, improving the method of selection.

15.3.5 Equalization of Educational opportunity

The equalization of educational opportunities is essentially linked with the equality notions in the social system. The social system which intends to provide equal opportunities for the advancement of all has to make provisions for equal educational opportunities also. In modern industrial society education has become the main agency for socializing new born into law abiding citizens and productive members of the society. Formal education has become almost indispensable because to participate in economic production one needs to learn specialized skills which cannot be acquired through family or any other agency. Due to the indispensability of formal education in advanced industrial societies education is provided by the state as a matter of right for all its citizens. Formal institutions – schools, colleges and universities are organized for this purpose.

In most societies today legislations exist guaranteeing equality of the right of education. In fact to realize this ideal of equality of educational opportunities special efforts are made by the welfare states in industrial societies to provide compulsory education to the socially deprived. In developing countries like India state has assumed the responsibility to provide universal free education at the school level. Special policy measures have been developed to spread modern scientific secular education to rural areas and policy of protective discriminating has been adopted to encourage the traditionally deprived section like SC and ST to take to modern education. However in spite of the creation of a legal framework in most societies to ensure quality of educational opportunity such an ideal continues to be elusive in reality even in the industrially advanced societies.

Bourdon relates the costs and benefits of course selection to family and peer group solidarity. His work has important implications for practical solutions to the problem of inequality of education opportunity. Even if positive discrimination worked and schools were able to compensate for the primary effects of stratification considerable inequality of educational opportunity would remain.

Bourdon argues that there are two ways of removing the secondary effects of stratification. The first involves the educational system. If it provides a single compulsory curriculum for all students the element of choice in the selection of course and duration of stay in the system would be removed. The individual would no longer be influenced by his courses and remain in full time education for the same period of time. He said that more the branching points there are in the educational system point at which the student can leave or choose between alternative courses the more likely working class students are to leave or choose lower level courses. The gradual raising of the school leaving age in all advanced industrial societies has reduced inequality of educational opportunity but the present trend indicates that this reduction will at best proceed at a much slower rate. Bourdon's second solution to the problem of inequality of educational opportunity is the abolition of social stratification. He feels that this is the direction of economic equality as the most effective way of reducing inequality or educational opportunity. As a result he argues that

the key to equality of opportunity lies outside rather than inside the schools. Bourdon concludes: for inequality or educational opportunity to be eliminated, either a society must be unstratified or its school system must be completely undifferentiated.

15.3.6 Problems concerning equality of opportunities in education

Education helps in establishing equality and ensuring social justice but the system of education itself can add to the existing inequalities or at least perpetuate the same. Inequalities of educational opportunities arise due to -

- Poverty as the poor cannot afford to meet the expenses of education.
- Children studying in the rural schools have to compete with the children in urban areas where there are well-equipped schools.
- In the places where no primary, secondary or collegiate educational institutions exist children do not get the same opportunity as those who have all these in their neighborhood.
- Wide inequalities also arise from differences in home environments. A child from a rural household or slum does not have the same opportunity as a child from an upper class home with educated parents.
- There is wide sex disparity in India. Here girl's education is not given the same encouragement as boys.
- Education of backward classes including SC and ST and economically backward sections is not at par with that of other communities or classes.

15.3.7 Compensatory Education Programmes

DEFINITION:

COMPENSATORY EDUCATION is a program of supplementary instruction designed to meet the individual needs of students performing significantly below expected achievement levels in language arts, maths, and/or reading.

POLICY:

1. Compensatory education, in the form of supplementary instruction, will be provided to selected students who are performing significantly below expected achievement levels in language arts, mathematics, and/or reading. The CEP is intended to be primarily for students who do not require special education services. However, special education students who meet the CEP entrance requirements would be eligible to be considered for the CEP.
2. The CEP is designed to be a program of Supplementary instruction and as such will not be used to provide the primary instruction for regular or special Education students.

3. An ongoing assessment program, which may include criterion referenced tests, will be conducted to identify students eligible for compensatory education supplementary instruction and to determine student progress and program effectiveness.
4. Testing procedures used for placements and progress evaluation of students will be valid and fair.
5. For staffing, budget, and overall program planning, the number of students performing at or below the 40th percentile on norm-referenced standardized tests in language arts, maths, and reading will be used.
6. Compensatory education programs will include a parent involvement component.
7. Instructional priority will be given to students in grades one through four. Preventative measures at these grade levels are proven to be the most reliable.
8. Systematic procedures for annual program valuation, to include record keeping, will be used to ensure maintenance and improvement of compensatory education services.

15.3.8 Responsibilities

1. The Director is responsible for:
 - a. Ensuring the development, implementation, program–evaluation.
 - b. Coordinating with the chiefs of the Education, Fiscal, Logistics,
2. The regional director is responsible for:
 - a. Ensuring the development, implementation, program evaluation, and improvement of a regional CEP consistent-with concepts identified.
 - b. Providing enrollment figures, test data, and other pertinent information, as required, to support staffing and resource allocations.
3. The district super intendent is responsible for:
 - a. Coordinating with regional office staff regarding the CEP's.
 - b. Ensuring implementation and evaluation of school level CEP's
4. The school principal, where staff is assigned, is responsible for:
 - a. Ensuring the development, implementation, anannual evaluation, and improvement of a school CEP consistent with the concepts and processes identified.

- b. Making recommendations to the district superintendent and/or regional director identifying the school's specific needs in compensatory education.
- c. Utilizing a committee to develop a plan for a school CEP.
- d. Implementing the plan for compensatory education services.
- e. Providing the regional director and/or district superintendent with enrollment figures, test data, annual evaluation report, and other pertinent information, as required, to support staffing and resource allocations.

15.3.9 Enriching the Compensatory Education Programme

The development of compensatory education programs has traditionally been informed by the belief that disadvantaged students can benefit most from a less challenging curriculum and limited achievement goals. Evaluations--effectiveness" reinforce the curriculum deficiency by measuring only the improvement in scores on reading and arithmetic tests, and by failing to deal with the overall achievement of students.

15.3.10 Coordination of Regular and Compensatory Education Classes

Often there is a lack of clarity about the purpose of compensatory education services, with divergent perceptions found among the support staff, the core classroom teachers, and administrators. Most studies indicate that there are few efforts to coordinate various special or supplementary programs with core or regular programs, few procedures for cooperative/joint planning among the various program teachers at the school, and even fewer district-or building-level policies to foster cooperative planning among the various suppliers of programs or services. Thus, students often end up with less instructional time than other students.

For instance, regular class room teachers often report that the reading resource teachers rarely offer instructional information, suggestions, or materials. Support program teachers are often unable to identify the reading instruction material their remedial students use in the regular classroom. Regular classroom and reading resource teachers are often confused about who is responsible for which aspects of instructional planning and delivery. Reading is often taught as an "unrelated skill"--i.e., reading of reading texts--not as a skill needed for other learning and study areas. What is needed is congruence between curricula what is to be taught, in what order, and using which materials, and between the methods of instruction (Ellington & Johnson, 1986). Conflicts arise when the reading strategies taught and learned in one setting are radically different from those in the second setting, such as emphasis on decoding versus a focus on comprehension.

15.3.11 Cognitive Development

A sound educational program provides for learning opportunities in both cognitive and affective areas, in skills of learning how-to-learn and learning how to be a "student."

However, the services emphasize mastery learning techniques that may improve scores on standardized tests, but fail to help students learn how to work independently and develop coherent mental representations for school work in general (Doyle, 1986).

If there is a trend, at least among the theorists and researchers, it is that curriculum and instruction for the disadvantaged should emphasize developmental over remedial learning. Cognitive science research in mathematics and reading underscores the importance of emphasis on meaning and understanding beginning in the early elementary grades. The Commission on Reading (Anderson, Hilbert, Scott, & Wilkinson, 1985) concluded that from the beginning children should be given all of the elements necessary for constructing meaning because they must be made aware that reading is always directed toward meaning. However, students receive more instruction in factual and lower-level skills--drill and practice--and less in higher-order skills.

Peterson (1986) concluded that low achieving students can successfully be taught a variety of cognitive strategies, such as memory, elaboration, self-questioning, rehearsal, planning and goal setting, comprehension, problem-solving, hypothesis generating and study skills; and that compensatory education should give greater emphasis to their development. Adams (1986) encourages teaching thinking skills to allow students to create the "schema" necessary for the mind to store, order, and make sense of various observations, facts, and events that they are exposed to.

It should be noted, however, that, as another pullout activity taught by someone other than the regular classroom teacher, a "thinking class" can create as many problems as it solves; compensatory education should give greater emphasis to the development of students' cognitive strategies--the strategies needed for learning (learning how-to-learn skills).

15.3.12 Reading:

Despite efforts over the last quarter century to improve the reading achievement of disadvantaged students, the correlation between economic status and reading achievement remains (Calfée, 1986). In addition, Calfée asserts, literacy does not begin with a concept of basic skills or minimum competency; a literate person has "an approach to language that transcends the medium of print" (p. IV-51). Nevertheless, disadvantaged students are taught relatively low-level skills that do not transfer to the higher level knowledge and skills that comprise literacy (Calfée, 1986). More attention needs to be paid to integrating the reading, writing, and oral language elements of literacy and comprehension.

15.3.13 Mathematics:

If remedial reading programs fail to provide opportunities for cognitive development, their mathematics counter part narrows the students' focus even further. Romberg (1986) observed that compensatory programs in mathematics fall into three broad categories: enrichment programs, which are supposed to provide low-income children with experiences and intellectual challenges that the middle-class have; differential programs, which treat disadvantaged students differently from middle-class children, and are comprised of mastery learning that uses computers and other aids as management tools and standardized tests as assessment instruments; or direct drill methods that teach arithmetic skills by emphasizing right answers rather than appropriate processes; and developmentally based programs, which are geared to the level of a child's conceptual thoughts after his or her cognitive functioning has been determined.

Romberg (1986) argues that a mathematically sound program should not fragment math into literally thousands of pieces as these methods do. Rather it would provide all children with an opportunity to learn mathematics by emphasizing the interdependence of ideas and the use of reasonable procedures to arrive at an answer. Math should be conceived as "a language and a science that orders the universe, a tool for representing situations, defining relationships, solving problems, and thinking II.

15.3.14 Challenge and Coherence :

The curriculum for disadvantaged students should not be limited to pullout instruction in reading and math. It should be as rich and balanced as that provided high achieving students. While student success on basic tests of reading and achievement is important, such minimal competencies are only a part of the total educational goals and objectives for all students.

Disadvantaged students need access to a sound core curriculum of reading and language arts, writing, mathematics, social studies, science, fine arts, health, physical education, and even possibly a second language. They also need access to vocational and technical curricula, and a rich array of electives. The skills, knowledge, understanding, and insights that constitute a general and common education (especially at the elementary level) are essential for all children. They constitute the "cultural imperatives," and the remediation services of compensatory education should provide access to them.

15.3.15 Education as a right and as an element of social stratification

There exists some social differentiation in all human societies. Societies are divided into ranks corresponding to the social positions they have for their individual members.

These ranks are based directly or indirectly on the division of labour and influenced by the historical context. This vertical hierarchy is called social stratification II. The concept of stratification is usually applied to studies of structural social inequality. That means studies of any

systematic inequalities between groups of people, which arise as unintended consequences of social processes and relationships. The major variables in this respect are social class, gender and 'race' (or ethnic group). Gender and 'race' cannot be reduced to social class.

In contemporary societies education is one of the most important elements for social stratification because the knowledge, skills and attitudes learnt in school are considered important for the sustaining and development of a society. However, basic education is also a social right by e.g. the United Nation's Declaration of Human Rights. Every individual should have right to education despite her/his social class, income and place of residence. Globally, we are far from this goal. Nearly one third of world's adult population is illiterate. In industrially developed societies, equal opportunities to education have realized rather well in many areas.

The reason to the expansion of education is not, however, only justice, but also a particular ideology called meritocracy (Halsey et al.1997, 632). Meritocracy has become the major justification for the process of socialization, selection and control exercised by education system. According to meritocracy individuals should be treated by their abilities. It should be allowed to an individual to make efforts for her/his success based on her/his personal abilities or as an equation:

INTELLIGENCE+EFFORT=MERIT

By the educational expansion the number of students from lower social classes and from different ethnic background as well as the number of female students has increased tremendously. In terms of relative and relational differences inequality is still there and often it has increased.

Definitions of educational equality

1. Provision (quantity and quality of education available, organization of education system),
2. Access (selection and its criteria), 3. utilization (meaning of education in people's life) and
3. Outcomes (degrees and performances and the definitions of them). The perfect quality of out comes would be both impossible and undesirable, but still it is grounded to analyze the out comes.

We can identify an arrow or conservative and wide or radical definition of educational equality depending on whether an intervention into conditions to inequality is included or not the definition of equal opportunity (Husen 1972).

One way to assess equal opportunity from a wide perspective is to compare the distributions of students and graduates by socialclass, sex and ethnic group to the corresponding distributions in the whole age group. This practice is common in social research as is connecting this analysis to intergenerational social mobility by including parents' social and cultural background.

The highly optimistic view of education's role in reducing social inequality prevalent in 1960's and early 1970's has not realised. A more pessimistic view is well expressed in Shavit's and Blossfeld's (1993) comparative study on education and inter generational mobility in 13 countries. The title of this book is 'Persistent Inequality'.

Explanations of inequality

On the comparative level, patterns of social mobility are very similar in countries where a market economy and a nuclear family are central social institutions. More remarkable is that it seems to have been rather similar also in those communist countries in Eastern and Central Europe that participated in comparative studies. Does it mean that a nuclear family is a sufficient condition to inequality or are there other explanations.

An accelerated economic competition and globalization have been influencing social inequality in general and thus less and more indirectly educational inequality. There is a female majority among secondary and higher educated population in some countries. An understanding of the expansion of the number of women in education must consider, in addition to the structure of the educational system, recent economic, demographic, social and cultural changes in contemporary Europe (Jonsson 2003).

The first conclusion was that Sweden is not a very different case but an extreme case within the same pattern. Second, equalization has not touched all social classes and not the whole after World War II period. In a detailed statistical analysis of the survey data, two variables explained more than 50% of the correlation between social class and participation in education in all countries. Those variables were school achievement and attitude to transitions.

In several studies, including my own studies on educational life courses and life histories, it has been observed and interpreted, that since the early school years an individual often follows the cultural manuscript of her/his social class and its way of life with images of self and personal abilities. Theoretically, Pierre Bourdieu's concept of habitus as a system of cognitive (doxa), ethical and moral (ethos) and body (hexis) schemes dispositions could explain this phenomenon (Bourdieu 1990).

The first habitus, primary habitus, has been formed already in early (class-based) family socialization. The secondary habitus acquired at school and among peers can be different, but not without struggle against structural constraints. Often, the change of habitus requires a change in life course in the form of challenge or even crisis.

15.4 UNIT END EXERCISE

1. What are the problems concerning to equality of education in India?
2. Do you think Indians have Equality in attaining educational opportunities?

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PRIVATIZATION OF EDUCATION

Unit structure:

16.0 Objectives

16.1 Introduction

16.2 Privatization of Education

16.3 Effects of Privatization of Education

16.4 Policy Implications

16.5 Summary

16.6 Questions

16.7 References and Further Readings

16.0 OBJECTIVES

- To understand the what is privatization.
 - To familiarize students with the issues of privatization of education
-

16.1 INTRODUCTION

Privatization has its roots in a liberal perspective of the role of the state in education, according to which centralized education systems are often criticized for being largely inefficient. Privatization is the transfer of activities, assets and responsibilities from government/public institutions and organizations to private individuals and agencies. Also, privatization is often thought of as 'liberalization' – where agents are freed from government regulations, or as 'marketization' – where new markets are created as alternatives to government services or state allocation systems. Privatization trends are developing as education policies across each of the three sectors of primary, secondary, and higher education.

The privatization of education is a growing and complex issue. Privatization is a process, which can be defined as the 'transfer of assets, management, functions or responsibilities [relating to education] previously owned or carried out by the state to private actors'. Private actors may include companies, religious institutions, or non-governmental organizations. There are many ways in which privatization can occur, through for example, the development of public private partnerships. Additionally, the unmonitored and unregulated expansion of private sector provision of education, such as for-profit schools or low fee private schools, may have a privatizing effect if students have no other choice of school.

Just after independence, the education sector was the top priority for the country and several initiatives were taken up by the government of India to provide education to the masses. Some areas which belonged to the masses like elementary education were still under the government's purview. For private institutions, there was always a feeling that they take care of the quality aspect in a better way but are meant mainly for the elites rather than the masses.

But now at the school level, the demand for private educational institutions is on the rise, across the classes. This is mainly due to the limitations of the government in providing quality education to the masses. Private institutions offering higher and professional education are getting popular due to the limitations of the public sector in fulfilling the needs in this area.

16.2 PRIVATIZATION OF EDUCATION

While state governance aims at supplying education as a public good to the population, the provision of education as a private good through the market results from the equilibrium between provider and consumer choice. Private education providers can govern education by deciding which products they offer and which prices they charge. Consumers of these products, i.e. students and parents indirectly, have the option to choose which kind of education products they purchase and how much they will spend, and thus feel empowered to ask for better services. Instead of a rather standardized and homogeneous provision of a normally free state education aiming at social integration and the creation of human capital, market governance seeks to satisfy individual interests and needs and is driven by profit motives.

Participation of the private sector in the field of education are available under the following stack of ownership:

- **Individual owners and Trusts:** Under this type of ownership, Educational institutes/organizations are owned and controlled by trusts created for educational purposes by the individual(s) and corporate houses.
- **NGOs (non-government organizations):** Under this type of ownership, organizations help in providing education to the segmented sections like women, disabled, rural, and urban people.
- **Religious bodies:** Under this type of ownership, religious organizations such as Buddhist monasteries, Vidyapeeth's, Christian missionaries, The Khalsa group, Arya Samaj, Ram Krishna mission promotes education.
- **Corporate houses:** Under this type of ownership, corporate houses like the Tatas, the Birla's, the Reliance group, etc. are actively involved in providing education.

The government on its own cannot take care of providing quality education to the masses. However, the constitutional provisions make the government responsible for providing elementary education, and hence it is felt that the government should allow the private sector to handle higher and professional education.

In the field of higher and professional education, there are many private institutions that offer quality education. Private professional institutions offer better infrastructure, follow a dynamic curriculum, provide research facilities for quality education. Thus, enabling the private sector to function as centers of excellence for providing quality education.

CHECK YOUR PROGRESS:

1. Describe the privatization of education in India.

16.3 EFFECTS OF PRIVATIZATION OF EDUCATION

Evidence on the effects of privatization is scarce and ambiguous and drawing universal conclusions from context-specific empirical research is difficult. One implication of privatization is that it leads to a remarkable growth in the creation and advancement of national assessment and quality assurance systems, seeking to improve the quality of information that consumers have to make better choices, both at individual and collective levels.

Private actors have the liberty to establish and direct educational institutions, under international human rights law. This liberty is subject to the requirement that these private actors must conform to minimum standards laid down by the state. It is also closely associated with the state's obligation to respect the liberty of parents to choose schools other than public schools for their children if they wish to do so. The educational choice of parents ensures that families can choose education that is in line with their own religious and moral convictions.

The effects of the privatization of education have been discussed extensively but are scientifically unsettled. While some studies argue that privatization is a catalyst of social inequality, others contend that it encourages overall educational efficiency. What clearly emerges from this debate is that privatization entails an efficiency-versus-equity trade-off in education, which has to be seen as a continuum rather than as an inevitable choice.

In Indian perspective there are two types of impacts of privatization of higher education ---

A. Positive impact of Privatization of Higher Education:

1. Easy access to high education : To get higher education has become easy due to privatization number of educational institutions, that is, colleges and universities are increased. Again different methods of

communications are developed so that teaching and learning process can be done anywhere and anytime.

2. Reduce distance of educational institutions : Privatization of higher education increases the number of educational institutions in rural and urban areas. So, the distance is decreased between educational institutions and residential place of students.

3. Relief of financial burden : Privatization of higher education decreases the financial burden of the state and the central governments on higher education.

4. To provide of quality education : Better quality higher education can also be provided by private sector. As we know, government is facing acute shortage of funds and grants given by government for higher education has been cut on a drastic scale and on the other side demand of higher education is increasing, then only feasible way is privatization of education. So this is the major factor responsible for it.

5. Join any course irrespective of merit : Privatization not only increase the number of higher education institutions but also helps the students to join any courses irrespective of their merits. So, administration is made according to their fiscal capacity not on intellectual ability. This is the present status in most of the private educational institutions in the Indian society.

6. Shaping the curriculum in accordance to global, national and local needs: Privatization of Higher Education will definitely expose the students and teachers to international education standards thereby throwing better opportunities for employment on a global basis as well as national and local basis. It also will lead to greater reach to rural areas through the on-line education systems in the long run. The teachers are of the opinion that though higher salaries may be the norm in the short period but in the long run it will stabilize and rationalize.

7. Free from political intervention : Private sectors are almost independent of political interventions. According to Honorable Supreme Court, unaided professional institutes are autonomous in their administration and decisions. But they have to follow necessary guidelines notified by regulating agencies regarding admission, examination, recruitment of staff etc.

8. Better employment : Privatization of higher education causes the generation of employment opportunities to the graduates, post- graduates, researcher and trainees in different fields. Generation of employment and income opportunities to educated youth is positive impact of privatization of higher education in the Indian labour market.

9. Fulfilling the need of the country in liberalization, privatization, and globalization: Private sector is very sensitive for any change which is occurred and for any change which is likely to be occurred.

Competition. Privatization of higher education brings about radical structural changes providing momentum in the competitive sectors. Privatization of Education

B. Negative Impact of Privatization in India:

1. High Cost of Education : In higher education the privatization always increases the cost of education. The authority collects different fees to increase its income. This situation is beyond the fixed capacity of poor and middle-class income groups.

2. Poor Faculty : The main object behind privatization of higher education is said to be quality improvement, this object is not fulfilled. In majority of educational institutions quality compromise is observed. Their staff is not properly qualified and provides services for fewer sums. By using such staff such institutions earn considerable amount of profit but in return do not provide better quality education.

3. Inadequate infrastructure : The infrastructure facilities in the self-financed college and university is inadequate and poor. Most of the colleges do not have separate buildings, especially for staff and library, no proper class room, no technological devices etc. Moreover, basic facilities such as drinking water, hygienic toilet and equipped laboratories are not available in many colleges which affect the learning environment and otherrelated objects.

4. Education a Business : At higher education level, Mushroom Colleges have grown rapidly. Such colleges are becoming the center for selling degrees. After paying money, you need not attend the classes. Such institutions are more in professional courses like Engineering, Pharmacy, Education and Management courses.

5. Lack of Quality Education but restless work : The private educational institutions do not provide the education of better quality.

6. Exploitation : Private institutions also exploit the teachers and professors by paying those amounts which are not according to the amount specified by regulating agencies like UGC etc. This may lead to slackening in the efforts of teachers and professors and may finally result in the fall of standard of education.

7. Violation of right to education : Privatization of higher education has resulted into violation of right to education. It has created a big problem in our country.

8. Disparity in access to higher education : There are four kinds of disparity in higher education are visible in India: gender disparity, geographical disparity, minority-majority based disparity, and disparity based on economic class. The above-mentioned disparities in access to privatization of higher education.

9. Focus on quantity : Private sectors have their focus on quantity and not on quality.

10. Capitation fees : Capitation fee refers to an illegal transaction whereby an institution that provides educational services collects a fee that is more than what is approved by regulatory norms.

CHECK YOUR PROGRESS:

1. What are social effects of privatization of education?

16.4 POLICY IMPLICATIONS

The state is ultimately responsible for ensuring that the right to education is upheld regardless of the provider of education. Under international human rights law, states have the obligation to regulate and to monitor private education institutions. The state must ensure that private providers meet minimum standards, as laid down by the state, and that educational freedoms do not lead to extreme disparities of educational opportunity for some groups in society.

As many developing countries struggle to guarantee access to good quality education to all children, developing the private provision of schooling is often regarded as a promising avenue. In particular, low-cost private schools seem to rise for several reasons related to failures in the government provision of schooling, be that due to insufficient school numbers that usually translate into longer journeys or, frequently, because parents perceive that private schools provide better quality than public schools or are simply more convenient because of opening hours.

Therefore, should the state be held accountable and responsible for ensuring collective goods, even if tasks are delegated to other actors, or not. There is, in this respect, a great deal of evidence indicating that the quality of governance is important in broadly contributing to better social and economic outcomes.

In many developing countries, states lack the resources and capacity to keep track of developing the private sector and enforcing the rules. Regulations, wherever they exist, are hardly enforced, and if so unevenly as they can often be evaded through bribery. Governments can be called on to regulate the private sector more effectively; however, the best way forward to promote the right to education would be to use government resources to raise the quality of public schools. Where state provision of education is failing, and where constrained budgets imply tradeoffs, there is nothing to be gained in wasting precious resources on trying to regulate private schools or, at least, in giving this priority over the reform of the public provision to make it more efficient.

CHECK YOUR PROGRESS:

1. What policies can a State have to save its education from the negative impact of the private players?

16.5 SUMMARY

Privatization of education is sometimes promoted as a means of filling gaps in the provision of education. However, the ongoing trend of privatization of education raises serious concerns about its negative impacts on the enjoyment of the right to education, particularly regarding the availability and accessibility of free education, equality of educational opportunities, and education quality.

On the one hand, teaching in private schools often appears to be of better quality and may account for better academic outcomes. On the other hand, the development of private provision of education as it is - even when low-cost - seems unlikely to address the issue of poor children who cannot access schools and may even increase segregation and reinforce inequalities in educational opportunity.

To ensure access to higher education by weaker section of society, government must increase public expenditure on higher education. Overall, an improvement in the standards of education could be achieved through a balanced relationship between public and private sector. Although there are many drawbacks of privatization of higher education in India, it is sure to improve the present educational system.

16.6 QUESTIONS

- Why is private education becoming a global phenomenon?
- What are the positive effects of private education?
- What are the policy implication for the State in encouraging private education?

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HIGHER EDUCATION IN INDIA

Unit Structure

17.0 Objectives

17.1 Introduction

17.2 Meaning of Higher Education

17.3 History of Higher education

17.4 Higher education in India

17.5 Data on Higher Education in India.

17.6 Challenges in Higher Education in India

17.7 Privatization and Higher Education in India

17.8 Government Schemes

17.9 Summary

17.10 Questions

17.11 References

17.0 OBJECTIVES

- To understand the different schemes in the higher education in India.
- To learn about the challenges in the higher education system in India.

17.1 INTRODUCTION

Education can be seen as the dissemination of a society's values and collective wisdom. Social scientists relate education to socialisation or enculturation. Some scholars also have the view that education is intended to help children learn the culture. Education also helps in shaping the behaviour of an adult, and point them in the direction of their ultimate place in society. The general aims, content, organisational structure, and educational practises are all being developed as society places more and more value on education (Britannica). Education helps every generation to survive in a better way. As students who are pursuing higher education this chapter would be very much useful for you. Here, the different schemes, initiatives, challenges impacting the higher education and society at large is discussed.

17.2 MEANING OF HIGHER EDUCATION

Higher education is the different types of education offered in postsecondary schools of learning, usually resulting in awarding a degree,

diploma, or certificate of higher studies to the learner. Universities, colleges, and professional schools that offer training in subjects like law, theology, medicine, business, music, and art are also seen as higher education institutions. Junior colleges, institutes of technology, and schools for creating future teachers are also considered to be part of higher education. The completion of secondary education is the standard entrance criterion for the majority of higher educational institutions, and the entrance age is often about 18 years.

17.3 HISTORY OF HIGHER EDUCATION

The first university was found in the Middle Ages, further developing the modern higher education system. The models developed in mighty nations like France, Germany, Great Britain, and the United States have had a significant influence on modern higher education. (Britannica). There also exists different types of educational institutions like religious education, community college, academic institutes like university.

17.4 HIGHER EDUCATION IN INDIA

India being a country with second largest population after China and the United States, the student strength also is one of the world's largest and hence the higher education system catering to the students also is a large one. After India's independence, a number of universities, college-level institutions, and other higher education institutions has significantly increased with the growth of youth population.

The government of India believes in providing everyone who higher education who qualifies, especially the most vulnerable groups, more equitable access to higher education possibilities, as education would help the vulnerable groups to increase their way of life, standard of living. The Government also tries to increase in the infrastructure for students by building new institutions, strengthening existing ones, and providing support to state governments, non-governmental organizations, and civil society to support current public efforts to eliminate regional or other disparities. There are also initiatives towards establishing policies and programs to support innovation and research, and motivate public and commercial organizations to push the limits of knowledge. (Government of India, Higher Education, website).

17.5 DATA ON HIGHER EDUCATION IN INDIA

The survey conducted by AISHE- All India Survey on Higher Education, reveals that there are around 1043 Universities, 42343 Colleges and 11,779 Stand Alone Institutions in India. The survey conducted by AISHE also notes that 307 universities have colleges which are affiliated with them. It also reports that there are 396 privately run universities. Survey also shows that there are 420 universities in rural areas. Out which there are three universities Rajasthan and two in Karnataka are solely meant for women. On the Other hand, there is only one university for women in Tamil Nadu, Delhi, Haryana, Assam, Bihar, and Andhra Pradesh, West

Bengal, Himachal Pradesh, Maharashtra, Odisha, and Uttarakhand. There is also 14 State Open Universities, 1 Central Open University, and there are 110 Dual mode Universities, all of which are State, Private Open Universities and they are also providing lessons, courses, instruction via distance learning. There are such 13 universities in Tamil Nadu alone. This shows that there is still need for improvement in universities for students specially women.

AISHE reports that an estimated 38.5 million students have enrolled into different courses for higher education in India. The gender ratio of students is that of 19.6 million boys and 18.9 million are girls. Female students make up 49% of the total enrollment. Share of female students is lowest in Institutions of National Importance followed by Deemed University-Government, State Private University (Aishe, 2019-2020). Though the data of AISHE published is of 2019-20 it gives a general estimate of the present situation in the country.

SCOPE OF HIGHER EDUCATION

There is further requirement of developing innovative courses which would help individuals to get access to quick jobs or set up their own businesses and create jobs for others. India being one of the world's second largest population with larger amount of youth. It is necessary to channelize the human resources into proper direction. There is a need of developing more higher education centres which focus on health care, yoga, naturopathy, sports etc. with the growing population and growing lifestyle diseases and due to growth of technology.

The need for courses catering female in terms of providing seed capital, courses have to be increased. The differently abled population in the country is also a large section which has been ignored since long has to be have courses which could help them get jobs and be self-dependent.

According to the Census of India, 2011 more than 21 million people (or 2.1% of the population) have a disability of some type. Out of which the Males and females with disabilities are around 12.6 million and 9.3 million of the overall population, respectively. The figure would have increased at present, as the census hasn't been carried out in this year, due to pandemic the percentage would have increased at present.

There is also the third gender who are in need of special assistance, guidance, career growth opportunities, job opportunities, educational encouragement and opportunities. The first count of third gender revealed the population is that of 4.9 lakh in India. Though the data available is that of the year 2014. In a way, the study could have been done a year before. At present in 2022 data, we can estimate that the population would have massively increased. Hence, there is need of community colleges, higher education institutions unlike

One of the main challenges in the grassroot level is lack of elementary, secondary education in several remote parts of villages. This leads to youth unable to take the benefits of higher education at times even though the reservation facilities exist many a times. Lack of role model, mentor and guidance leads to marginalized people very often not able to take the benefit of higher education. Poverty is still one of the major reason due to which individuals do not pursue higher education in India. The stratification at the elementary level due to wealth among parents lead to accessibility of higher education. There are several other challenges like -

- **Enrollment:** When compared to developed and growing countries, India's higher education gross enrollment ratio (GER) is quite low which is only 15%. The nation's demand for more schools to enroll students has outpaced the development in the number of higher education institutions that can meet the growing demand for education.
- **Equity:** There isn't any equity among the many social groupings in GER (gross enrollment ratio). Studies also show that the Male and females in India's higher education experience greater differences in GER. There is also several regional variations and systematic imbalances in higher education since some states have high GERs while others lag well below the national GER.
- **Quality** is a comprehensive, multilayered, and dynamic concept in higher education. Currently, one of India's top priorities is assuring the quality of higher education. The government, however, never ceases highlighting top-notch education. Many colleges and Indian institutions are still unable to meet the fundamental requirements established by the UGC, and our universities are unable to place themselves among the best in the world.
- **Political meddling:** A large number of educational institutions are owned by political figures who also hold significant positions in the governing bodies of the colleges. They are profiting on the students' helplessness by exploiting them, organizing campaigns, losing sight of their own objectives, and establishing a career in politics.
- **Faculty shortages** and the state educational system's inability to find and keep instructors with the requisite credentials have long been obstacles to high-quality education. Even today many PhD and NET candidates are unable to obtain employment.
- **Research and innovation:** Impactful research have to be carried out. The focus on research in higher education institutions is insufficient. There aren't enough resources for students to use, including equipment and facilities as well as excellent lecturers. Most research researchers are either without fellowships or are not able to obtain them in a timely

manner, which has an impact on their research either directly or indirectly. Additionally, research institutions are connected to higher education institutions in India. As a result, this creates yet another challenge for higher education in India.

- **Organizational challenges in higher education:** Some educational system suffers from over centralization, bureaucratic structures, a lack of accountability, and openness.
- **Unfilled posts** –In a speech given by the Union Education Ministry, Rajya Sabha informed that IITs, IIMs, and central universities all have more than 10,000 open teaching positions. Education Minister Dharmendra Pradhan stated in a written response that there were 6,535 full-time teaching positions open in the central universities, 403 in the 20 IIMs, and 3,876 in the 23 IITs. There are also 54 central universities in the country. The administration had informed the Parliament in writing during the monsoon session that 40% of all teaching seats are vacant in the central universities. The institutes also do poorly in terms of the representation of OBC, SC, and ST people in teaching positions. 1,015 SC professor vacancies, 590 ST positions, and 1,767 OBC positions are open in the core universities. Together, the IITs have 462 OBC, 183 SC, and 32 ST faculty members. For IIMs, the comparable numbers are 5, 27, and 45. The Constitution requires that at least 7.5% of teaching jobs in educational institutions be held by STs, 15% by SCs, and 27% by OBCs. (Indian Express, Dec 15th 2021).
- **Global Challenges** - The educational systems of the most powerful countries have long been replicated outside of the Western Hemisphere, though not always for the better. The major problem is that many developing countries need significantly more technical institutes than academic schools to produce professionals and scientists who can address their particular problems. Language barriers is also a problem in many countries because of which many of the technologies developed in the West require a vocabulary that many languages lack.

Check Your Progress

- 1) What does AISHE discuss on education
- 2) List out two challenges in Higher education

17.7 PRIVATIZATION AND HIGHER EDUCATION IN INDIA

As Privatization is entering every sector, it has also influenced and entered the education too. Privatization of education has both positive and negative effects. Currently there are **419** number of private Universities offering higher education in the country (UGC Website). The Privatization of University and education is problematic. As private university/institutes are not directly in control of the Government Educational bodies. The fees

structures are built according to the demand/ management decisions. Profit remains a strong motive among some Private institutes unlike Government owned educational where there are reservations, low fees and service remains a major motto.

There are several problems associated with the privatization like the existence of fake university. Due to ignorance/ lack of awareness the students end up joining the course in these universities and later realise the university/ institute turns out to be fake. As a result, the students suffer and even lose their money and even lose hope and undergo through career crisis. The UGC website lists out time and again notice on list of fake universities. With privatization and the lack of direct control such fake universities are a problem. Many private universities are recognized to as higher education but after certain period the accreditation and recognition are taken away from them, yet they continue to operate through different ways hence the students suffer specially in remote villages, where there are students who are first generation learners.

At present the private sector supports/ contributes around 60% of higher education institutions in India. With the mushrooming of colleges, Urbanization, technology, population in the past ten years, India now consists of a large amount of higher education institutions per capita in the entire globe and we also have high enrollments are at a record level (Shaguri, 2013).

Privatization further marginalizes the society at large many a times. As privatization does not have reservation and hence the teachers from reserved category fail to get jobs. To understand the impact of privatization from Gramsci's concept of Hegemony, it is the powerful who would be build the schools, colleges, control their own authority and even produce and spread the knowledge according to their will . While further marginalizing the poor man psychologically, unconsciously at a slow process. As even today, the parents in India, view education as a way of upgrading the standard of living through education. Hence, with the rise in the price of fees the students especially poor cannot afford it and it would also become a burden for the poor.

17.8 GOVERNMENT SCHEMES

Government Schemes towards Higher Education - Some important schemes of government towards Higher education are –

- Impactful Policy Research in Social Science (IMPRESS)- Impress was designed to support the social science research in the higher educational institutions and to enable research to guide policy makings. A total cost of Rs.414 Crore for implementation up to 31st March 2021. The organization in charge of carrying out the initiative is the Indian Council of Social Science Research (ICSSR), New Delhi.
- SWAYAM 2.0 is a website through which several courses are offered. The courses are free unless one needs a certificate. The cost is

nominal like Rs. 1000 for the exam certificate. The course is conducted by several professors who are from well-known universities like IIT, IIM. These courses are even based to improve skills and specially designed for people who could get jobs. It is skill enhancement and vocational courses. These courses require electronic devices like mobile phone or computer with internet.

- The Pradhan Mantri Innovative Learning Program (DHRUV) seeks to recognize and support gifted kids to broaden their skill sets and knowledge. In order to strengthen the nation's culture of research and innovation, MHRD also introduced a number of new programs in the Higher Education Department. Education Quality Upgrading and Inclusion Programme, a five-year vision plan, has been completed and made public by the HRD Ministry's Department of Higher Education (EQUIP). Several additional significant Department of Higher Education initiatives, including SWAYAM 2.0, Deeksharambh, and PARAMARSH, were introduced in 2019.

- The Department of Higher Education of the HRD Ministry has finalized and launched a five-year vision plan titled Education Quality Upgrading and Inclusion Programme in compliance with the Prime Minister's order that each Ministry finalize a five-year vision plan (EQUIP). This report was created following a thorough exercise by the Experts. It aims to improve employability in higher education and develop the ideals of Access, Inclusion, Quality, and Excellence. The EQUIP vision plan seeks to change the higher education system in India by carrying out sector-specific strategic interventions over a five-year period (2019-2024). Currently, EQUIP has been presented for in principal approval of EFC. • EQUIP was created based on reports of Ten expert groups formed to discuss significant elements of Higher Education.

- Right to education is one of the important Act which brought about massive changes in the field of education. Article 21-A, states that all children between the ages of six and fourteen have the fundamental right to free and compulsory education, and it was added to the Indian Constitution by the Constitution (Eighty-sixth Amendment) Act of 2002. (Ministry of Education, Website)

- RISE- Revitalizing Infrastructure and Systems in Education, discusses about infrastructure development and educational systems. The scheme tries to provide good quality research facilities to Indian higher education institutions, to create it a global centre for education. The project is even aimed at raising 1,000,000 crores through Higher Education Financing Agency (HEFA). The scheme is also trying to provide greater autonomy to educational institutions and collaborations with international institutions.

- Online courses – There are several new initiatives in the education system with the introduction of technology. The University Grants Commission encourages developing the MOOC Courses, increasing more

online and distance education so that higher education is available for all. There are also measures to provide accreditation to different universities and ranking them. Based on the accreditation there would be more funding and grants provided to the organizations for research and development.

- The New Education Policy is path breaking policy after the 1986. There are several good initiatives like focus on regional languages, vocational courses. The aim is to increase the Gross Enrolment Ratio in higher education, including vocational education, which is expected to rise from 26.3% in 2018 to 50% in 2035, according to NEP 2020. The New Education Policy also aims at increasing the number of seats in higher education institutions by 3.5 billion. It encourages use of newer technology – ICT. The policy also intends to bring 2030, universal enrollment in secondary education will be achieved, corresponding with SDG 4's goal of achieving basic literacy and numeracy skills through national action by 2025. The New education policy plans that by 2030, the Pre-School to Secondary Level will be 100% GER. It also focusses on bringing back 2 million Out-of-School students. By 2023, teachers will be ready for assessment reforms. By 2030, a system of inclusive and equitable education is visualized and planned. The policy also ensures that each child will graduate from school having mastered at least one skill. Every student will graduate from school with at least one skill in hand, according to the Common Standards of Learning in Public and Private Schools. The new education policy also encourages and emphasizes on the use of regional languages in learning.

Check Your Progress

- 1) Discuss Right to education
- 2) What online courses UGC has started list out few names.

17.9 SUMMARY

The chapter tries to understand the higher education in India and its challenges and scope. The chapter begins with understanding the meaning of higher education i.e., Higher education can be seen as any of the many different types of education offered in postsecondary schools of learning, usually resulting in awarding a degree, diploma, or certificate of higher studies to the learner. The government of India believes in providing everyone who higher education who qualifies, especially the most vulnerable groups, more equitable access to higher education possibilities, as education would help the vulnerable groups to increase their way of life, standard of living. We also saw about the data related to the number of universities in India. The chapter also discusses different schemes, policies related to education. For example – The development of ICT (Information and Communication and Technology to promote education. In the chapter there is also discussion about the New Education policy which is supposed to be launched soon. The New education policy aims at building one skill by the time the child completes his education. The New education policy also aims at increasing the gross enrollment in the secondary education and achieving the Sustainable development goal

number 4. The chapter in addition discusses the impact of privatization in education which has created in a segregated growth of student's development leading those who can afford to better quality education to rise up in the standard of living.

17.10 QUESTIONS

1. Discuss the challenges in higher education.
2. Explain the privatization in education
3. Write a note on the different schemes in Higher education
4. Discuss the New Education Policy.

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