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Sociology of Education

BASCC302

CENTRE FOR DISTANCE AND ONLINE EDUCATION



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**SOCIOLOGY OF EDUCATION
(BASCC302)**

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UNIT- I

Introduction:

Conceptual clarity,
Relationship between Society,
Education and Development

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1.2 What is Sociology?

Sociology primarily concerns itself with social relationships. A network of social relationships is called the society. The society is the sole concern of sociology. Though, there are other aspects of the social science that focuses on some other aspects of the society, the central concern of sociology is the social relationships of mankind. Sociology also uses scientific method in its study. Science is an accumulated body of systemized knowledge and widely accepted processes dedicated to the discovery of generalizations and theories for refining and building on the existing knowledge. The scientific method which is universal (though now objected to by some scientists) consists of formulating a problem to be investigated, formulating some hypotheses and conducting a research which must be public, systematic and replicable.

Sociology is therefore a scientific study of human behaviour in groups, having for its aim the discovery of regularities and order in such behaviour and expressing these discoveries as theoretical propositions or generalizations that describe a wide variety of patterns of behaviour. Members of a group interact with one another at the individual level. The patterns of behaviour are the sum of the activities of one member on another in the group. Thus, sociology is also seen as the study of the formation and transformation of groups and the relationship of groups and group members with one another, noting that where there are groups there are tendencies for participation, cohesion and conflict. Sociology also involves the study of human groups and how they operate through established institutions and institutionalized patterns of behaviors which are more or less adapted to the specific functions of society assigned to each institution.

1.2 What is Education?

To the sociologist, education takes place in the society and is a social thing. Durkheim (1950) argued that:

“It is society as a whole and each particular social milieu that determine the ideal that education realizes. Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning, the essential similarities that collective life demands. But on the other hand,

without certain diversity all cooperation would be impossible; education assumes the persistence of this necessary diversity by being itself diversified and specialized”

Durkheim thus views education as a means of organizing the individual self and the social self, the I and the We into a disciplined, stable and meaningful unity. The internalization of values and discipline represents the child’s initiation into the society. This is why it is very significant to study and analyze education using sociological approaches.

Swift (1969) noted that:

- 1. Education is everything which comprises the way of life of a society or group of people is learned. Nothing of it is biologically inherited.*
- 2. The human infant is incredibly receptive to experience. That is, he is capable of developing a wide range of beliefs about the world around him, skills in manipulating it and values as to how he should manipulate it.*
- 3. The infant is totally dependent from birth and for a very long period thereafter upon other people i.e. he is incapable of developing human personality without a very great deal of accidental or intended help from other people*

He therefore, defined education as “the process by which the individual acquires the many physical, moral social capacities demanded of him by the group into which he is born and within which he must function.” This process has been described by sociologists as Socialization. Education has a broader meaning than socialization. It is all that goes on in the society which involves teaching and learning whether intended or unintended to make the child a functional member of that society. The role of sociology in education is to establish the sociological standpoint and show its appreciation to education. Manheinn (1940) stated that:

“Sociologists do not regard education solely as a means of realizing abstract ideals of culture, such as humanism or technical specialization, but as part of the process of influencing men and women. Education can only be understood when we know for what society and for what social position the pupils are being educated.”

Education has often been very much so seen as a fundamentally optimistic human endeavour characterized by aspirations for progress and betterment.¹ It is understood by many to be a means of overcoming handicaps, achieving greater equality, and acquiring wealth and social status.

Education is perceived as a place where children can develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality. Many would say that the purpose of education should be to develop every individual to their full potential, and give them a chance to achieve as much in life as their natural abilities allow (meritocracy). Few would argue that any education system accomplishes this goal perfectly. Some take a particularly negative view, arguing that the education system is designed with the intention of causing the social reproduction of inequality.

Education does not operate in a vacuum. To have a better society, we should analyze the society to show its strengths and weakness and plan the educational programmes to these effects. The educational system of many countries must reflect the philosophy of that society. It should be based on the needs, demands and aspirations of the society for it to function properly. It should be related to the level of culture, industrial development, and rate of urbanization, political organization, religious climate, family structures, and stratification. It should not only fulfill the individual's and society's needs but their future aspirations.

1.3 Sociology of Education:

Briefly, sociology of education is defined as a study of the relations between education and society. It is an investigation of the sociological processes involved in an educational institution. To Ottaway (1962), it is a social study and in so far as its method is scientific, it is a branch of social science. It is concerned with educational aims, methods, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function. As far as the education of the individual is concerned, sociology of education highlights on the influence of social life and social relationships on the development of personality. Thus, sociology of education emphasizes sociological aspects of educational phenomena and institutions. The problems encountered are regarded as essentially problems of sociology and not problems of educational practice.

Sociology of Education, therefore, may be explained as the scientific analysis of the social processes and social patterns involved in the educational system. Brookover and Gottlieb consider that "this assumes education is a combination of social acts and that sociology is an analysis of human interaction." Educational process goes on in a formal as well as in informal

situations. Sociological study of the human interaction in education may comprise both situations and might guide to the development of scientific generalizations of human relations in the educational system. The sociology of education is the study of how public institutions and individual experiences influence education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the growth of higher, further, adult, and continuing education. It is a philosophical as well as a sociological concept, indicating ideologies, curricula, and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. It is concerned with the relationships, activities and reactions of the teachers and students in the classroom and highlights the sociological problems in the realm of education.

1.4 Historical Roots and Theoretical Perspectives:

Systematic sociology of education began with the work of Émile Durkheim (1858-1917) on moral education as a basis for organic solidarity, and with studies by Max Weber (1864-1920) on the Chinese literati as an instrument of political control. After World War II, however, the subject received renewed interest around the world: from technological functionalism in the US, egalitarian reform of opportunity in Europe, and human-capital theory in economics. These all implied that, with industrialization, the need for a technologically skilled labour force undermines class distinctions and other ascriptive systems of stratification, and that education promotes social mobility. However, statistical and field research across numerous societies showed a persistent link between an individual's social class and achievement, and suggested that education could only achieve limited social mobility. Sociological studies showed how schooling patterns reflected, rather than challenged, class stratification and racial and sexual discrimination. After the general collapse of functionalism from the late 1960s onwards, the idea of education as an unmitigated good was even more profoundly challenged. Neo-Marxists argued that school education simply produced a docile labour force essential to late-capitalist class relations

The sociology of education contains a number of theories. Some of the main theories are presented below.

1.4.1 Political Arithmetic

The Political Arithmetic tradition within the sociology of education began with Hogben (1938) and denotes a tradition of politically critical quantitative research dealing with social inequalities, especially those generated by social stratification. Important works in this tradition have been. All of these works were concerned with the way in which school structures were implicated in social class inequalities in Britain. More recent work in this tradition has broadened its focus to include gender, ethnic differentials and international differences. While researchers in this tradition have engaged with sociological theories such as Rational Choice Theory and Cultural Reproduction Theory, the political arithmetic tradition has tended to remain rather skeptical of ‘grand theory’ and very much concerned with empirical evidence and social policy. The political arithmetic tradition was attacked by the ‘New Sociology of Education’ of the 1970s which rejected quantitative research methods. This heralded a period of methodological division within the sociology of education. However, the political arithmetic tradition, while rooted in quantitative methods, has increasingly engaged with mixed methods approaches.

1.4.2 Structural functionalism

Structural functionalists believe that society leans towards social equilibrium and social order. They see society like a human body, in which institutions such as education are like important organs that keep the society/body healthy and well. Structural functionalist believe that role of educational institutions is to incorporate common consensus among the new member (children) of the society. According to Durkheim in educational institutions the behaviour is regulated to accept the general moral values through curriculum and hidden curriculum. Educational institutions also sort out learners for future market. It plays the role of grading learners out come to fit them to different future jobs. High achievers will be trained for higher jobs and low achievers will be fitted in less important jobs. The behaviour of member of society is regulated in such a way that they accept their roles in society according to their social status. Thus structural functionalism opposes social mobility.

1.4.3 Socialization

Social health means the same as social order, and is guaranteed when nearly everyone accepts the general moral values of their society. Hence structural functionalists believe the aim of key institutions, such as education, is to socialize children and teenagers. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. Although this aim is stated in the formal curriculum, it is mainly achieved

through the hidden curriculum, a subtler, but nonetheless powerful, indoctrination of the norms and values of the wider society. Students learn these values because their behavior at school is regulated until they gradually internalize and accept them.

1.4.4 Filling roles in society

Education must also perform another function: As various jobs become vacant, they must be filled with the appropriate people. Therefore the other purpose of education is to sort and rank individuals for placement in the labor market. Those with high achievement will be trained for the most important jobs and in reward, be given the highest incomes. Those who achieve the least, will be given the least demanding (intellectually at any rate, if not physically) jobs, and hence the least income.

According to Sennet and Cobb however, “to believe that ability alone decides who is rewarded is to be deceived”. Meighan agrees, stating that large numbers of capable students from working-class backgrounds fail to achieve satisfactory standards in school and therefore fail to obtain the status they deserve. Jacob believes this is because the middle class cultural experiences that are provided at school may be contrary to the experiences working-class children receive at home. In other words, working class children are not adequately prepared to cope at school. They are therefore “cooled out” from school with the least qualifications, hence they get the least desirable jobs, and so remain working class. Sargent confirms this cycle, arguing that schooling supports continuity, which in turn supports social order. Talcott Parsons believed that this process, whereby some students were identified and labelled educational failures, “was a necessary activity which one part of the social system, education, performed for the whole”. Yet the structural functionalist perspective maintains that this social order, this continuity, is what most people desire.

1.4.5 Education and social reproduction

The perspective of conflict theory, contrary to the structural functionalist perspective, believes that society is full of vying 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. 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 demand of this

domestic labour often makes it difficult for them to find time to do all their homework and thus 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 *in continuum*.

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.

However, this perspective has been criticized as deterministic and pessimistic. It should be recognized however that it is a model, an aspect of reality which is an important part of the picture.

1.4.6 Bourdieu and cultural capital: This theory of social reproduction has been significantly theorized by Pierre Bourdieu. However, Bourdieu as a social theorist has always been concerned with the dichotomy between the objective and subjective, or to put it another way, between structure and agency. Bourdieu has therefore built his theoretical framework around the important concepts of habitus, field and cultural capital. These concepts are based on the idea that objective structures determine individuals' chances, through the mechanism of the habitus, where individuals internalize these structures. However, the habitus is also formed by, for example, an individual's position in various fields, their family and their everyday experiences. Therefore one's class position does not determine one's life chances, although it does play an important part, alongside other factors.

Bourdieu used the idea of cultural capital to explore the differences in outcomes for students from different classes in the French educational system. He explored the tension between the conservative reproduction and the innovative production of knowledge and experience. He found that this tension is intensified by considerations of which particular cultural past and present is to be conserved and reproduced in schools. Bourdieu argues that it is the culture of the dominant groups, and therefore their cultural capital, which is embodied in schools, and that this leads to social reproduction.

The cultural capital of the dominant group, in the form of practices and relation to culture, is assumed by the school to be the natural and only proper type of cultural capital and is therefore legitimated. It demands “uniformly of all its students that they should have what it does not give” [Bourdieu]. This legitimate cultural capital allows students who possess it to gain educational capital in the form of qualifications. Those lower-class students are therefore disadvantaged. To gain qualifications they must acquire legitimate cultural capital, by exchanging their own (usually working-class) cultural capital. This exchange is not a straight forward one, due to the class ethos of the lower-class students. Class ethos is described as the particular dispositions towards, and subjective expectations of, school and culture. It is in part determined by the objective chances of that class. This means that not only do children find success harder in school due to the fact that they must learn a new way of ‘being’, or relating to the world, and especially, a new way of relating to and using language, but they must also act against their instincts and expectations. The

subjective expectations influenced by the objective structures found in the school, perpetuate social reproduction by encouraging less-privileged students to eliminate themselves from the system, so that fewer and fewer are to be found as one journeys through the levels of the system. The process of social reproduction is neither perfect nor complete, but still, only a small number of less-privileged students achieve success. For the majority of these students who do succeed at school, they have had to internalize the values of the dominant classes and use them as their own, to the detriment of their original habitus and cultural values.

Therefore, Bourdieu's viewpoint discloses how objective structures play an imperative function in determining individual attainment in school, but allows for the exercise of an individual's agency to conquer these blockades, although this option is not without its penalties.

1.5 Scope of Sociology of Education:

The scope of sociology of education is vast.

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

- It provides an understanding of the problems such as racism, communalism, gender discrimination etc.

1.6 Difference between Educational Sociology and Sociology of Education

The premise of sociology of education is different from the concept of educational sociology which is seen as the application of general principles and findings of sociology to the administration and/or processes of education. These approach efforts to pertain principles of sociology to the institutions of education as a separate societal unit. The challenges of educational sociology are derived from the field of education. The content of the sociology of education therefore included such general concepts as the society itself, accommodation, assimilation, cultural lag, sub culture, status etc. Such other considerations as the effect of the polity and economy on education, the social forces and determinants that effect educational and cultural change; the social institutions involved in the educational process – the family, the school and the church; various problems of role structure and role analysis in relation to the total social system and the micro-society of the school; the school viewed as a formal organisation, involving such problems as authority, selection, the organization of learning and streaming; the relationship between social class, culture and language, and between education and occupation; and problems of democratization and elitism, all fall within the purview of sociology of education. In doing the above, the sociologists often utilize any one of Historical correlation or the functionalist approaches. These are demonstrated in the particular perspective used for the study of a given problem.

Educational sociology is a branch of discipline of sociology which studies the problems of relationship between society and education. It evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological researches in planning educational activities and in developing effective methods of realizing these plans. The main aim of educational sociology was to study social interaction. Francis Brown considered that, “All education proceeds by the participation of the individual in the social consciousness of the race”. He defined educational sociology as that discipline which applied the general principles and findings of sociology to the process of education. Educational sociology is by definition a discipline which studies education sociologically, with the premise that it recognizes education as a social fact, a process and an institution, having a social function and being determined socially.

It is the application of sociological principles and methods to the solution of problems in an educational system.

Educational Sociology threw light on the importance of the interactions of different elements of the society with an individual. It emphasized the progress of the society through the medium of education. The problems of schooling and instructions were looked upon as problems of the society. The educational sociology tried to answer the questions -- as to what type of education should be given? What should be the curriculum? Why children become delinquent? It threw light on those institutions and organizations and on those social interactions that were important in educational process. It used educational interactions that helped in the development of the personality of the individual so that he becomes a better social being. It was realized that though educational sociology made everyone realize the social nature of education, formulated ideals by which educational planning was guided, used the theoretical knowledge gathered by researches conducted by either sociologists or educational sociologists, there appeared to be confusion as to what the proper dimensions of educational sociology should be. There were differences of opinion regarding what types of researches are to be classified under the head of educational sociology. This led to the thinking that there should be a separate branch of knowledge which can be designated as sociology of education. Soon educational sociology became a historical phenomenon. In 1963, the Journal of Educational Sociology became the Journal of Sociology of Education. Sociology of Education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system.

1.7 Functions of Education in Society

Acquisition of knowledge and development of the personality of an individual is no longer presumed to be the main function of education. Functions are assumed to occur without directed effort. From the sociological point of view, education has the following functions:

1.7.3 Assimilation and transmission of culture/traditions:

This needs to be done consciously and selectively because traditions need to be selected for transmission as well as omission depending on their value and desirability in today's democratic set-up. For example, one needs to propagate the idea of 'Sarva Dharma

Samabhav' meaning 'all Dharmas (truths) are equal to or harmonious with each other'. In recent times this statement has been taken as meaning "all religions are the same" - that all religions are merely different paths to God or the same spiritual goal. It emphasizes moral responsibilities in society that people should have towards each other. At the same time education should encourage people to do away with the custom of child marriage, untouchability etc. Education should help in

- Acquisition/clarification of personal values
- Self-realization/self-reflection: awareness of one's abilities and goals
- Self-esteem/self-efficacy
- Thinking creatively
- Cultural appreciation: art, music, humanities
- Developing a sense of well-being: mental and physical health
- Acquisition/clarification of values related to the physical environment
- Respect: giving and receiving recognition as human beings
- Capacity/ability to live a fulfilling life

1.7.4 Development of new social patterns:

Today the world is changing very fast due to development of technology and communication. So along with preservation of traditional values, new values, social patterns need to be developed where:

- Citizens rooted in their own cultures and yet open to other cultures are produced.
- Global outlook is fostered.
- Knowledge is advanced in such a way that economic development goes hand in hand with responsible management of the physical and human environment.
- Citizens who understand their social responsibilities are produced.
- Citizens who can evaluate information and predict future outcomes are developed – in short who can take part in decision-making
- Who have the capacity/ability to seek out alternative solutions and evaluate them are trained – those who are trained in problem solving

1.7.5 Activation of constructive and creative forces: Education should help to build up a qualified and creative workforce that can adapt to new technologies and take part in the 'intelligence revolution' that is the driving force of our economies.

- It should Ensure capacity/ability to earn a living: career education Develop mental and physical skills: motor, thinking, communication, social, aesthetic
- Produce citizens who can adapt, adjust according to social environment,
- Produce citizens who can contribute towards the progress of society,
- Produce citizens who will live democratically,
- Create individuals who will make proper use of leisure time,
- Train individuals to adapt to change or prepare for change, better still initiate change in the society,
- Develop individuals who are open to others and mutual understanding and the values of peace,
- Promote knowledge of moral practices and ethical standards acceptable by society/culture
- Develop capacity/ability to recognize and evaluate different points of view
- Develop understanding of human relations and motivations

1.7.4 Need to Study Sociology of Education:

Every society has its own changing socio – cultural needs and requires an education to meet these needs. Today’s needs are conservation of resources, environmental protection, global citizenship etc. Therefore education caters towards meeting of these different needs. Since the needs of the society change education also changes. Hence there is need for studying sociology of education.

It helps in understanding:

- Work of School and Teachers and its relation to society, social progress and development
- Effect of Social Elements on the working of school and society
- Effect of Social Elements on the life of individuals
- Construction of Curriculum in relation to the cultural and economic needs of the society
- Democratic ideologies present in different countries
- Need for understanding and promoting international culture
- Development of Society through the formulation of various rules and regulations and understanding of culture and traditions
- Need for Promotion of Social Adjustment
- The effect of social groups, their interrelation and dynamics on individuals

1.8 Education and Development:

Granted that education has an assured value of its own, it must be still asked what role it could be assigned in national development. Educational systems are costly and must be weighed against other possible development projects in drawing up a list of priorities for developing countries. It is necessary, therefore, to set up clearly the relationship between education and development.

During the past two decades there have been at least four major shifts in the way this relationship has been perceived by development theorists and economists. An understanding of these shifts is vital if anyone wishes to understand the alterations in development policy all through the Third World in the last twenty years and, more particularly, the educational decisions that were made. It should be noted that there was an era when development was generally identified with economic development. This is borne out by the fact that the most common indices of "development" during the 1960s and before were:

1. Growth of Gross National Product,
2. Technological advance and rate of industrialization,
3. Improved living standards.

Present-day philosophy, however, is less willing to regard development as only a condensed form of economic development. The meaning of development has been widening to hold more than merely economic growth. While this may be an enhancement of a term, the task of defining a changing relationship is none the easier when the meaning of one of the terms of the relationship is itself shifting.

1.8.1 Disregard of Education: In the post-War years, education was generally neglected as a factor in the economic development of what later came to be called the Third World countries. While education was always regarded as humanizing and popular for all people, it was seen as something of a luxury for those countries struggling to produce enough to feed their populations. The real imperative for these countries was an augment in productivity, and this meant modernization of productive methods-factories, utilization of resources, and so forth. The principal means of achieving this was the formation of sufficient capital in the country to permit industrialization and development of the infrastructure. Accumulation of savings from within the country, or adequate inflow of foreign aid from abroad, was the prerequisites for economic

development. Several studies (the most popular of which was Rostow's *The Stages of Economic Growth*) supposed to demonstrate the close correlation between capital formation and economic growth in the industrialized nations of the West. This was assumed to hold equally true for non-industrialized, more traditional countries elsewhere.

1.8.2 Investment in Man: During the early 1960s an amazing turnaround of development theory took place. More rigorous studies of economic growth revealed that only a part of it could be explained by the amount of capital investment. Other factors seemed to be at least as important in development. One correlation that loomed large in the studies by economists at this time was that between the level of education and economic growth. Some found a close relationship between elementary education and Gross National Product; others maintained that higher education was the decisive factor; still others argued that general literacy was the important element. Assuming that the level of education bore a causal relationship to economic growth, economists tended to see "investment in human resources" as the essential condition for economic development. This meant, in practice, that foreign aid to developing countries was to be allocated primarily for hospitals and schools rather than for factories.

The explanation for this reversal of development theory went thus: No economic development can take place in a society until the people embrace values favorable to modernization and progress and until they are trained in the basic skills needed in a transitional society. The "crust of custom" needed to be broken before change could occur. Traditional attitudes which discouraged development had to be properly shaken, and there was no better way to do this than to sharpen the material appetites of the people. This would lead them in time to turn to Western patterns of production and use of resources. For other theorists, the primary place of education in development was more a matter of recognizing the value of capital investment in human beings. Gunnar Myrdal, whose *Asian Drama* reflects in great part the thinking of this period, quotes a representative statement: "Countries are underdeveloped because most of their people are underdeveloped, having had no opportunity of expanding their potential capital in the service of society."

The thinking on economic development had undergone this shift: the cause of economic growth was seen as the "capacity to create wealth rather than the creation of wealth itself." Thus, every graduate of a school in a developing country was regarded as a valuable resource capable of making a significant contribution to economic development. In time, the investment in his education would be returned to the country many times over.

1.8.3 Rejection of the Panacea

By the late 1960s it had become clear that investment in education and health did not in itself assure development any more than capital formation did. Education, which had once been abandoned in development, had thereafter been given the leading place in aid programs to developing countries. Neither approach proved a impressive success. Critics soon warned of taking education out of the context of the multiple and complex forces at work in a society and assigning it too great an importance in development. They cautioned that something more than insecticides, tractors, and education were needed for increasing agricultural productivity. Other sorts of institutional reforms—for example, land reform programs—were recognized as a necessary ingredient of development. If education was a prerequisite for economic growth, it was by no means the only one and perhaps not even the most important.

Critics of the "Investment in Man" theory of development pointed out that education could hinder rather than promote economic growth. A case study of Kerala, one of the states of India, showed how educational expansion could lead to political instability, social unrest, and retardation of economic growth in certain circumstances. The older idea governing educational acceleration in developing countries—"There can never be too much of a good thing."—was now under fire from many quarters. In its place came the idea of "controlled education" for developing countries. Educational expansion must take place within the limits imposed by capital formation in the country. It must not outpace the ability of the economy to absorb its products. This led to another question being raised. If education could actually set back economic development, when allowed to run wild, might not it also retard social development in certain instances? A balance was required between the educational thrust and the development of other institutions in the Third World. Otherwise, education might well be counterproductive in terms of over-all development. Education, therefore, was no longer seen as an unqualified good.

1.8.4 Education as Barrier to Development

By the beginning of this decade a small but growing number of social critics were heard to proclaim that formal education was not a mixed blessing at all for Third World countries; it was a real obstacle to development. For Ivan Illich, Paulo Freire and others who were at the vanguard of this movement, "development" had acquired a new definition. The measure of development was no longer an increased productivity and more dollars. National and individual wealth was now seen as secondary to a sense of power-the ability to make real choices and shape one's own future. A certain level of national affluence is the condition for achieving this power, provided it does not lead to domination by the wealthy world powers. Just as development means freedom from national impotence, it also implies liberation from powerlessness for all social groups within the country. The elimination of social inequality takes on special prominence in this concept of development. And here is where formal education, as embodied in the Western school, comes under severe attack. By sorting people out into categories of its own making (PhDs, ABs, high school graduates, dropouts), it leads to class stratification and actually promotes social inequality. Formal education systems, the critics charge, produce a sense of dependence and helplessness among those whom they purport to help. People learn to mistrust their own power to engage in meaningful learning outside of a school. The Western school, Illich maintains, is as much the product of an industrialized society-and therefore just as inappropriate to many developing countries-as the skyscraper and the fast express train. His quarrel is not with education as such, but with the costly types of formal education that devour a large chunk of the national budget for the benefit of elite representing only a tiny fraction of the national population. Others contend that the supposed economic gains from education are largely illusory. The consumption of the educated eventually outstrips their productivity, education being not the least expensive of the commodities they learn to consume. The result is a society outdoing itself to keep up with educational demands. In the last analysis, the system of formal education transplanted in developing countries from foreign shores is self-defeating as a means of achieving development.

It would be hard to conceive of a greater fluctuation in theories than that which has taken place within the past twenty years. Education, which was at first ignored as a force in development, then became the magic key to attaining economic growth. Not long afterwards it was

demystified, although still accorded an important place in national development. Now, as the disenchantment with the results of development during the 1960s grows, education (or at least the formal education with which we are most familiar) is, in the eyes of some, a real obstacle to a more broadly defined development. One of the purposes of studying history is to assist us in relativizing the dogmas of a particular age so that we can discern what is of lasting value. This is particularly important for us as we attempt to focus on the meaning of education in overall development. Our schools in Micronesia were built on the limited theoretical foundations of the early 1960s, and they are being attacked from other limited premises that we work from today. It is impossible for educators to ignore the critical question of the relationship between education and overall development, and unwise for us to see only a little bit of the question. Perhaps this survey will help us gain a larger perspective.

1.9. Let us Sum Up:

- The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It is mostly concerned with the public schooling systems of modern industrial societies, including the expansion of higher, further, adult, and continuing education.
- The scope of sociology of education is vast. It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, subculture, status, role and so forth.
- Every society has its own changing socio – cultural needs and requires an education to meet these needs. Today’s needs are conservation of resources, environmental protection, global citizenship etc. Therefore education caters towards meeting of these different needs. Since the needs of the society change education also changes
- The premise of sociology of education is different from the concept of educational sociology which is seen as the application of general principles and findings of sociology to the administration and/or processes of education.

1.10. Keywords: Education, Sociology, Development. Socialization, Cultural Capital, Social Reproduction

1.11. Check your progress

Long Questions:

1. What is Sociology of Education?
2. Explain the term 'Education'. What is the relationship between Education and Sociology?
3. Delineate the major theoretical roots in Sociology of Education.
4. Explain the 'Cultural Capital Theory' as envisaged by Pierre Bourdieu.
5. Differentiate between Sociology of Education and Educational Sociology?
6. Explain in your own words, the various functions of education in the society.
7. Highlight with key points the relationship between education and development.

Short questions:

1. Scope of Sociology of Education
2. Education as a barrier to Development
3. Need of the discipline of Sociology of education.
4. Educational Sociology
5. How education helps in role-filling in society?

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UNIT- II

Socialization and Education

Relations between Socialization and Education,
Agencies of Socialization and Education:
Family, Peer Groups, School and Media

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Objectives:

To provide key insights into the concepts of education vis-à-vis socialization

To explain the views of Durkheim and others

To let the reader know about the traditional and progressive views regarding education

To provide the agencies of socialization

2.1 Introduction: Differences between education and socialization has been in several ways and these concepts have also been treated by some people more or less as synonyms. Generally the distinctions hold socialization to be the process of preparing an individual to be a proficient social agent in society, and education to be something in addition to this, which might include being able to reflect critically on one's particular society or might include a range of more or less refined cultural attainments whose value to the individual might seem clear but whose value to society at large is less clear. Underlying most of the distinction is an inference though it has not perhaps been put so starkly -- that anything which may reasonably be called socializing has implicit in it the desire and tendency to make people more alike, and the contrasting impulse and tendency in education is to make people more distinct.

If one's idea of society is so encompassing that all aspects of all members of society's lives and their meanings are included within it, then education will likely be seen as only a part of a more general socializing process or as a synonym for socialization. If one's idea of society includes mainly a set of economic, industrial, legal, political, commercial transactions and a set of relationships determined by them, yet holds distinct a cultural world of knowledge, understanding, and appreciation that provides particular pleasures which transcend the relationships and transactions of particular societies at particular times, then one will likely want to distinguish initiation into "society" by "socialization" and initiation into the cultural realm by "education." One may say perhaps that the importance or otherwise of the distinction turns on one's response to what has been called the "problem of the culture-boundedness of meaning".

This chapter explores why some people consider it important to make the distinction and why others think it unimportant, and why others again think it important not to make it. It also considers whether it is proper to make such a distinction and, if so, what is the proper way to make it.

2.2 Durkheim, Dewey, and Socialization

2.2.1 Views of Durkheim:

One of the contributions of sociology has been to show the degree to which we become recognizably human by being initiated into a society. As Durkheim puts it, "Man is man, in fact, only because he lives in a society". Becoming socialized is the process of being fitted into a complex social environment and in this process a certain limited set from the indeterminately large range of human potentialities is evoked and actualized. The limited set is those which are shared by other members of the society into which the child is being initiated: "Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands". Social life is not merely concerned with the basic necessities of physical existence and the regulating mores of the group, but also with what we call our culture. "Of what an animal has been able to learn in the course of his individual existence, almost nothing can survive him" but human beings accumulate knowledge, skills, records of many kinds, and "this accumulation is possible only in and through society". Nor is it merely basic information that is passed on in socializing, but also how that knowledge and those skills and understandings are to be interpreted: "society frequently finds it necessary that we should see things from a certain angle and feel them in a certain way". The initiation of children by adults into society, in this general sense, is what Durkheim calls education: "education consists of a methodical socialization of the young generation".

To conclude, Durkheim appears, not to make any difference between socializing and educating: they serve as synonyms for him. He seems not to confess of anything that is of human value that is outside of society, and so any initiation into any aspect of human life must be socialization. In stressing the absolute importance of a society to human beings and the role of education in initiating the young into particular societies, he is, incidentally, trying to expose the shallowness

of notions of education -- such as James Mill's -- which focus on the cultivation of the individual as though people had free choices about what characteristics they would encourage in the young: "even the qualities which appear at first glance so spontaneously desirable, the individual seeks only when society invites him to, and he seeks them in the fashion that it prescribes for him". But this is not to say that society hinders the development of the individual; society both makes it possible and, given man's social nature, it is only within the collectivity that the individual can develop properly: Whereas we showed society fashioning individuals according to its needs, it could seem, from this fact, that the individuals were submitting to an intolerable oppression. But in reality they are themselves interested in this compliance; for the new being that collective influence, through education, thus builds up in each of us, represents what is best in us". Sometimes those who see education as utterly an instrument of social initiation and who thus classify individual cultivation entirely within a social context, tend towards conclusions about "society's" rights and duties in governing individuals' education that can make others distinctly bumpy.

Thus, since education is an essentially social function, the state cannot be indifferent to it. On the contrary, everything that is related to education must in some degree be submitted to its influence". Even in private schools; "the education given in them must remain under (the State's) control." The alternative to this all enveloping state control of education, according to Durkheim, is disaster: If (the State) were not always there to assurance that pedagogical influence be exercised in a social way, the latter would necessarily be put to the service of private beliefs, and the whole nation would be divided and would break down into an jumbled massive amounts of little fragments in conflict with one another.

One way of viewing the history of schooling over the past century and a half in the West is as a generally successful struggle waged by the centralized states against church, family, locality, and class interests for control of the schools. Prominent among the weapons of the State have been the slogan "equality of opportunity" and arguments such as Durkheim's. We might be wary, however, of Durkheim's easy move from his general, normative concept of society to seeing particular centralized nation-states as instantiations of that normative concept. The problem with that move is summed up by Dewey (though not referring especially to Durkheim): "The social

aim of education and its national aim were identified, and the result was a marked obscuring of the meaning of a social aim".

2.2.2 Views of Dewey

Some might think that a lot of confusion might be avoided if Durkheim and Dewey used a distinction between education and socialization. The preceding quotation might then be written something like this: "Education was confused with socialization and the result was a marked obscuring of the meaning of education." But Dewey no less than Durkheim uses "education" for the process of growth into social life. Those who want to distinguish education from socialization need to define the two terms. But for Dewey the "conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind". For the person who wishes to distinguish between education and socialization, Dewey's claim might well be true for socialization, but not for education. Those philosophers of education who labor to elucidate their "concept of education" without steady reference to the particular social context in which it is to be embedded are, in Dewey's view, engaged in a futile scholastic exercise. His aim in *Democracy and Education* was to show that education was not the kind of process that could be defined apart from social experience and to show that if it was allowed to become untied from that experience one was left with "an unduly scholastic and formal notion of education". In this view, then, a society in which a distinction could readily be drawn between educating and socializing is a society in which elite will be educated and the rest socialized. The result is that which we see about us everywhere -- the division into 'cultured' people and 'workers'. Rather, what we have to do is so describe the qualities of a truly democratic society such that socialization to such a society would encompass all that anyone might wish to include in a proper concept of education. Not only is social life identical with communication, but all communication is educative.

Given such a vision of a constantly educating social experience, the desire to distinguish socializing from educating threatens to drive apart aspects of social initiation which Dewey was most concerned to hold together. The idea of a distinct process of education involves "the standing danger that the material of formal instruction will be merely the subject matter of the schools, isolated from the subject-matter of life-experience". The idea of a distinct process of socialization leads to the danger of a narrowly conceived scheme of vocational education to

perpetuate the division between rich and poor. The means of overcoming these dangers was to tie both formal instruction and vocational education to the living reality of present social experience. Thus there pursue those pedagogical recommendations for preserving the social character of all learning which became, or were perverted in, the program of progressivism.

In the literature of progressivism, then, there is no form of the conventional difference between education and socialization because education is seen as having an essentially social character. Its role is seen as preparing people to be at home in the social world that is constantly coming into being, in order "to naturalize, to humanize, each new social and technical development". To pay no attention to that social reality and to try to "educate" children into a dead or dying culture is to pledge the conservation of ignorance and helplessness for the many and a dehumanized exploitativeness for the few. Similarly the institution which is chiefly charged with the more or less formal part of this initiation needs to be closely integrated with society's experience; it is not to be a place apart where students undergo an artificial and difficult initiation to a culture not alive in the society at large. The society must constantly raid the school so that children may grow effortlessly into that social experience by directly doing things which are a part of its reality.

2.3 Education as Distinct from Socialization

Above, then, is an effort to outline in universal terms why some people do not differentiate between educating and socializing. It may be helpful here to try to sketch in a likewise general way how and why others do make the distinction. Socializing and educating have been differentiated in many ways, sometimes quite casually and hazily. To attempt to expose the major basis for the difference it may be helpful to start with the strong distinction suggested above: socializing activities are those whose aim is to make people more alike; educating aims to make people more distinct.

The first great socializer, then, is learning a language. Those who share a language share a substantial fraction of their view of the world, which is programmed at a level of assumption in the terms, distinctions, grammatical structure given in that language. Teaching people to be functionally literate is, in this form of the distinction, to socialize, in that it teaches conventions

which are shared by everyone who aims to communicate by writing. Teaching to write with style, talk with eloquence, and read with critical awareness is, then, to educate. Such things stress individual distinctness from the basic conformities which make communication possible; they stress distinctness from the current cliché and conformist forms.

Homogeneity in conventional forms of expression doles out social utility; there is less complexity, less ambiguity, less likelihood of misunderstandings, and also less richness and diversity. Writing with elegance and reading with favoritism is not a matter of social utility. It is, however, a matter of educational importance. (Eccentricity is a kind of disease of education; it focuses on the formal characteristics of distinctness at the expense of the content which might make one "distinguished").

In schools, then, we might foresee all activities to have both socializing and educating aspects -- the degree of which will differ from activity to activity. In carpentry or metalwork, for instance, learning to use tools is a matter of socializing. Learning to use them with grace, with individual style, and seeking there through an aesthetic quality in one's work above and beyond what utility requires, is an educational matter. In learning, say, French there is a level of learning conventions of letters and basic expression which involve a socialization to that language, but the aim of ease and refinement in understanding a different view of life and the world is an educational matter. Usually in schools the distinction can be made more easily and clearly. Those activities which are engaged in so that people can get on more easily in society at large -- can get jobs, can fulfill the basic responsibilities of citizenship, parenthood, and so on -- will tend to be mainly a matter of socialization. Those activities which lead to individual development will be liable to be largely educational. We may also differentiate between educating and socializing activities by the grounds on which we justify their place in the curriculum. Socializing activities are justified on grounds of social utility; educational activities on the grounds of cultivation of individuals. Both are worthwhile: the former are worthwhile because they are the homogenizing activities which Durkheim pointed out were essential to keep a society working; the latter are worthwhile for the refined pleasures they provide us individually.

The distinction is significant to hold, in the sight of those who hold it, because we need to be able to refer to separate criterion in judging whether curriculum time be allowed for any particular socializing or educating activity. Thus, if we face a conflict between some who want to add a course in, say, driver training and some who want to add a course in, say, Sanskrit or music appreciation, we need to be clear that we do not make a decision which to include and which to exclude by reference solely to a socializing criterion. We do not ask which is more pertinent to students' capability to get by in the daily adult world. Rather we need to know that schools both socialize and educate, and a conflict between learning driving and Sanskrit cannot sensibly be settled by applying a criterion appropriate to deciding which among various socializing activities should be included. This sharp difference, then, is seen as a defence of education in schools; a defence deeply needed in light of the attrition of educational activities in schools in favor of increasing socialization. This erosion has been especially severe, in this view, in North America where the schools were willing instruments in the homogenizing of diverse immigrant populations and where the society at large is seen as suitably demanding that the schools pay increasing attention to socializing concerns.

This perspective is expressed most boldly by Michael Oakeshott:

‘The design to substitute 'socialization' for education has gone far enough to be recognized as the most momentous occurrence of this century, the greatest of the adversities to have overtaken our culture, the beginning of a dark age devoted to barbaric affluence. It emerged from a project, embarked upon about three centuries ago (which was neither stupid nor itself menacing to the educational engagement) to provide an alternative to education for those who, for whatever reason, fell outside the educational engagement. Since those times this alternative has been adjusted to respond to changing circumstance, it has been improved and extended to compose an apprenticeship to adult domestic, industrial and commercial life, it has generated a variety of versions of itself, and for the most part it has submitted to the direction of governments. Indeed, it has become what the world it has helped to create can recognize as a 'service industry'. It was designed as a contribution to the well-being of 'the nation'; it has been welcomed or endured on account of the affluence it is alleged to be about to procure, and attempts have been made to calculate its product in terms of costs and benefits; and it has been defended on the ground of what it is designed to produce and upon the more questionable plea that

it is the most appropriate apprenticeship for certain sorts of children. This makeshift for education, however, was permitted to corrupt the educational engagement of European peoples; and it is now proclaimed as its desirable successor. The usurpation has everywhere been set on foot. But the victim of this enterprise is not merely an historic educational engagement (with all its faults and shortcomings); it is also the idea of education as an initiation into the inheritance of human understandings in virtue of which a man might be released from the 'fact of life' and recognize himself in terms of a 'quality of life'. The calamity of the enterprise is matched by the intellectual corruption of the enterprisers'.

The reason for holding fast to an obvious division between socializing and educating, as may be seen from Oakeshott's words, is that it is the only way of making clear that human beings may engage a refined culture which transcends the relationships and transactions of any particular society. To use another of Oakeshott's images, this culture is like a conversation: it began long ago in the primeval forests and was elaborated in the earliest towns and in the city-states and empires around the Mediterranean; it has continued to grow and be enriched through the centuries, some parts of it are in poems, plays, music, painting, sculpture, until in the present we have around us this enormously rich cultural conversation continuing, in which we can engage. Education is learning the language of this great civilized and civilizing conversation. We can of course live and die without engaging it, as animals do. For a human being to live and die without engaging in this conversation, however, is to miss the best that life has to offer.

In North America there has prevailed an authoritative confrontation to seeing the schools merely as socializing institutions. A strong statement of this view from the earlier part of this century runs:

'The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.'

2.4 Progressive Responses

Everybody understands a distinction between learning in a utilitarian fashion to use a tool and learning to use the tool to produce an aesthetically satisfying product. What has been wrong with some parts of the traditional form of education is that this distinction has been complacently accepted and built into practice, such that it is seen as perfectly proper for the masses to be taught in a utilitarian fashion -- if indeed an acceptable proportion can be taught to use tools, read, compute, and so on, adequately for the demands of their job and social role -- and proper for others to be educated. The traditionalist might well say that it would of course be desirable if everybody could learn the more refined uses of tools, more sophisticated literacy, and so on, but, unfortunately, these higher abilities are accessible only to a small proportion of citizens. What is wrong with all this from the progressive point of view is the acceptance of the division between utilitarian skill and cultural achievement. The progressive program is designed to prevent precisely that traditional theoretical distinction becoming realized in social life. No one is to be trained simply to utilitarian skills with no sense of the intrinsic value of their functions; no one is to be allowed to develop a frivolous, effete aesthetic sensitivity with no sense of social functions and utility.

There is an obvious ambivalence in progressivism thinking, which will be explored later, about traditional High Culture. There is a strain of progressivism which sees this elite pleasure as properly the legacy of everyone, and among the intricate blend of programs that are recognized as progressivism is a set of methodological reforms which will make high culture available to everyone. Another strain of progressivism is antagonistic to high culture, seeing it as mis-education and a deception. Both distinguish that a product of high culture is social division; the former consider this a contingent matter, a historical coincidence that can be rectified by proper democratic procedures. In the process, the artificial aesthetic that creates for traditionalists a hierarchy of cultural objects "out there," which have to be internalized in appropriate hierarchies inside, will become purified; the artificial crud, associated with unreflective snobbery, will be wiped away, and the new democratically educated person will be able to see the contents of this high culture afresh and with a purer aesthetic make appropriate genuine responses.

2.5 Conditioning and Determining

It would be possible to give an account of the conflicting positions about the appropriateness or otherwise of a distinction between socializing and educating in historical terms. In such an account the distinction between those who see knowledge, culture, and aesthetic responses as being socially conditioned and those who see them as being socially determined would come only recently into the story with any sharpness. The conflict is prefigured in Dewey, of course, in that he seems to hold both positions, each at different points. But the arguments are all contemporary, the traditionalists have not gone away nor have the progressives conceded defeat with "back to basics." What is more significant of late is the harder progressive position sketched above -- the position which, to put it starkly, holds that High Culture is a political commitment, and that any institution which seeks to preserve it is necessarily reactionary and hostile to the interests and proper education of the working class. It is a necessary connection because knowledge, culture, and aesthetic responses are socially determined.

Pursuing what in other, connected, arguments is called a synchronic rather than a diachronic approach, we may lay out a continuum with two apparent discontinuities along its length. On the right is the wish to differentiate sharply between educating and socializing, because in the distinction lies a defence of High Culture, civilization, and what makes life most worth living. In the middle is a weak form of progressivism which tends to recognize some kind of distinction between cultural initiation and utilitarian training in job skills, and whose adherents believe that High Culture can be incorporated into present social life and provide its pleasures to the working classes, as long as schools are careful in tying it always to present experience. There is some discomfort about all this, however, and there is no promise to initiate children into High Culture, only the unclear sense that working class, and other, children should be "exposed" to it, and if it takes so much the better, and if not, it doesn't much matter. On the left, there is the belief that the distinction between socializing and educating is a political tool to preserve an unequal, divisive, and exploitative social system. It would be useful to consider this left position in more detail. Perhaps we might usefully call this group radical as distinct from progressive -- though their position has been now and then articulated within what has traditionally been called progressivism.

The radicals consider, most radically, that "Every society has its specific way of defining and perceiving reality". There is no such thing as an objective reality; objectivity and reality are created by each society and they are what they are believed to be by each social group. This

perspective allows its user to see why the progressives were unsuccessful in changing, in any serious approach, the traditional educational system and the class-based social system which it supported: the progressives failed to see that knowledge and objectivity and reality were not simply conditioned by social experience but were indeed created in it and determined by it. In accepting the traditional epistemology with its assumptions about scientific method establishing an objective view of the world, about how one can secure certain "facts," about the very tenets of rationality, the progressives lost the ability to do anything but reform and so strengthen the social system they worked to reconstruct. The more radical perception that social life determines what counts as a fact, as objectivity, as rationality, leaves the way open for rejecting the grounds on which the traditionalists have so far preserved the dominance of their social view. Thus one may also see, from this position, why the traditionalists were able to continue their control of education and extend their view of reality under the slogan "equality of opportunity." This did nothing towards breaking down class-based society, but became simply an instrument for co-opting cleverer children from the working class into the traditional view of reality through initiation into its culture. Equality of educational opportunity, while seen by many socialists as a tool in their kit, became a more effective way of preserving the social status quo. The radical challenge is to deny all the grounds which have been accepted as common by traditionalists and progressives: the belief in the "accepted" (by whom and for what purpose?) canons of rationality, what counts as a fact and how is it established, the ideal of objectivity, and so on. Similarly, the radicals have serious doubts about whether one can hope to use the schools to transform our sense of social reality, because the public schools are at heart middle-class institutions. They have only been good for the middle-classes and their interests; they have always been hopeless institutions for the working classes. Thus the radicals are driven towards a program of de-schooling and finding new ways of bringing children to be at home in a better social reality.

In debate with traditionalists the radical responds: "While agreeing that our educational dilemmas are about culture and meanings, these are not separable from the political and economic struggles of which such meanings is an expression". That means that for the radical "the curriculum is a social construction". Thus traditional philosophers of education who have uncomplicatedly pursued the task of clarifying and elaborating their conceptions of education find themselves engaged by what seem entirely irrelevant questions about their political motives, their ideological commitments, their very way of life in which their relationships with wife and children, the kind

of car they like to drive, and so on and voraciously on, are inserted into what they thought was to be a traditional academic debate conducted by the old ground rules which the progressives, to their cost, accepted. A typical response of traditionalists at this point is to throw up the hands. This is fine by most radicals as they see their job not to argue with traditionalists -- they know all those arguments -- but to elaborate their newly perceived social reality and destroy the institutions which preserve the unjust and inhumane traditional social reality.

In general, the traditionalists' response to the radicals is not altogether satisfactory. It is not enough to show the radicals hoist by own relativist petard; the traditionalists must show that they are not also hoist by it. The challenge of relativism, and the degree to which social conditioning affects what counts as knowledge, seems to me underestimated by traditionalists, who too complacently seem to adopt remnants of nineteenth century positivist epistemology. The next moves for this paper would be to outline the traditionalist response to the progressivists and then the radical response to the above traditionalist's arguments. The former argument is on-going and its constraints are spelled out above; the radicals' responses to the above points are not spelled out here, however sketchily, because I don't know what they are. One does not find responses to such arguments in the radical literature, merely repetitions of the basic set of assertions and a refusal to accept the terms in which the arguments have traditionally been conducted. Should we distinguish between educating and socializing, and, if so, how? Yes; carefully. Yes, because no one will gain if we sacrifice civilization to justice; and carefully, because civilization will be rotten if we sacrifice justice to culture.

2.6 Agencies of Socialization:

In general, it may be said that the total society is the agency for socialization and that each person with whom one comes into contact and interact is in some way an agent of socialization. Socialization is found in all interactions but the most influential interaction occurs in particular groups which are referred to as agencies of socialization.

The oblivious beginning of the process for the new-born child is-his immediate family group, but this is soon extended to many other groups. Other than the family, the most important are the schools, the peer groups (friends circle) and the mass media.

2.6.1 The family:

The child's first world is that of his family. It is a world in itself, in which the child learns to live, to move and to have his being. Within it, not only the biological tasks of birth, protection and feeding take place, but also develop those first and intimate associations with persons of different ages and sexes which form the basis of the child's personality development.

The family is the primary agency of socialisation. It is here that the child develops an initial sense of self and habit-training—eating, sleeping etc. To a very large extent, the indoctrination of the child, whether in primitive or modern complex society, occurs within the circle of the primary family group. The child's first human relationships are with the immediate members of his family—mother or nurse, siblings, father and other close relatives.

Here, he experiences love, cooperation, authority, direction and protection. Language (a particular dialect) is also learnt from family in childhood. People's perceptions of behaviour appropriate of their sex are the result of socialisation and major part of this is learnt in the family.

As the primary agents of childhood socialisation, parents play a critical role in guiding children into their gender roles deemed appropriate in a society. They continue to teach gender role behaviour either consciously or unconsciously, throughout childhood. Families also teach children values they will hold throughout life. They frequently adopt their parents' attitudes not only about work but also about the importance of education, patriotism and religion.

2.6.2 School:

After family the educational institutions take over the charge of socialisation. In some societies (simple non-literate societies), socialisation takes place almost entirely within the family but in highly complex societies children are also socialised by the educational system. Schools not only teach reading, writing and other basic skills, they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their achievements through competition.

Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those

disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual.

2.6.3 Peer group:

Besides the world of family and school fellows, the peer group (the people of their own age and similar social status) and playmates highly influence the process of socialisation. In the peer group, the young child learns to conform to the accepted ways of a group and to appreciate the fact that social life is based on rules. Peer group becomes significant others in the terminology of G.H. Mead for the young child. Peer group socialisation has been increasing day by day these days.

Young people today spend considerable time with one another outside home and family. Young people living in cities or suburbs and who have access to automobiles spend a great deal of time together away from their families. Studies show that they create their own unique sub-cultures—the college campus culture, the drug culture, motorcycle cults, athletic group culture etc. Peer groups serve a valuable function by assisting the transition to adult responsibilities. Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable.

On the other hand, the group may encourage someone to violate the culture's norms and values by driving recklessly, shoplifting, stealing automobiles, engaging in acts of vandalism and the like. Some studies of deviant behaviour show that the peer group influence to cultivate behaviour patterns is more than the family. Why do some youths select peer groups which generally support the socially approved adult values while others choose peer groups which are at war with adult society? The choice seems to be related to self-image. Perhaps, this dictum works—"seeing- is behaving". How do we see ourselves is how we behave.

The habitual delinquent sees himself as unloved, unworthy, unable, unaccepted and unappreciated. He joins with other such deprived youths in a delinquent peer group which reinforces and sanctions his resentful and aggressive behaviour. The law-abiding youth sees

himself as loved, worthy, able, accepted and appreciated. He joins with other such youths in a conforming peer group which reinforces socially approved behaviour.

2.6.4 Mass media:

From early forms of print technology to electronic communication (radio, TV, etc.), the media is playing a central role in shaping the personality of the individuals. Since the last century, technological innovations such as radio, motion pictures, recorded music and television have become important agents of socialisation.

Television, in particular, is a critical force in the socialisation of children almost all over the new world. According to a study conducted in America, the average young person (between the ages of 6 and 18) spends more time watching the 'tube' (15,000 to 16,000 hours) than studying in school. Apart from sleeping, watching television is the most time-consuming activity of young people.

Relative to other agents of socialisation discussed above, such as family, peer group and school, TV has certain distinctive characteristics. It permits imitation and role playing but does not encourage more complex forms of learning. Watching TV is a passive experience. Psychologist Urie Bronfenbrenner (1970) has expressed concern about the 'insidious influence' of TV in encouraging children to forsake human interaction for passive viewing.

2.6.5 Workplace:

A fundamental aspect of human socialization involves learning to behave appropriately within an occupation. Occupational socialization cannot be separated from the socialisation experience that occurs during childhood and adolescence. We are mostly exposed to occupational roles through observing the work of our parents, of people whom we meet while they are performing their duties, and of people portrayed in the media.

2.6.6 The state:

Social scientists have increasingly recognised the importance of the state as an agent of socialisation because of its growing impact on the life cycle. The protective functions, which were previously performed by family members, have steadily been taken over by outside

agencies such as hospitals, health clinics and insurance companies. Thus, the state has become a provider of child care, which gives it a new and direct role in the socialisation of infants and young children. Not only is this, as a citizen, the life of a person greatly influenced by national interests. For example, labour unions and political parties serve as intermediaries between the individual and the state. By regulating the life cycle to some degree, the state shapes the station process by influencing our views of appropriate behaviour at particular ages.

2.7. Let us Sum Up:

- Differences between education and socialization have been in several ways and these concepts have also been treated by some people more or less as synonyms. Generally the distinctions hold socialization to be the process of preparing an individual to be a proficient social agent in society, and education to be something in addition to this, which might include being able to reflect critically on one's particular society or might include a range of more or less refined cultural attainments whose value to the individual might seem clear but whose value to society at large is less clear.
- As Durkheim puts it, "Man is man, in fact, only because he lives in a society". Becoming socialized is the process of being fitted into a complex social environment and in this process a certain limited set from the indeterminately large range of human potentialities is evoked and actualized.
- But Dewey no less than Durkheim uses "education" for the process of growth into social life. Those who want to distinguish education from socialization need to define the two terms. But for Dewey the "conception of education as a social process and function has no definite meaning until we define the kind of society we have in mind".
- The idea of a distinct process of socialization leads to the danger of a narrowly conceived scheme of vocational education to perpetuate the division between rich and poor. The means of overcoming these dangers was to tie both formal instruction and vocational education to the living reality of present social experience.
- Everybody understands a distinction between learning in a utilitarian fashion to use a tool and learning to use the tool to produce an aesthetically satisfying product. What has been wrong with some parts of the traditional form of education is that this distinction has been complacently accepted and built into practice, such that it is seen as perfectly proper for

the masses to be taught in a utilitarian fashion -- if indeed an acceptable proportion can be taught to use tools, read, compute, and so on, adequately for the demands of their job and social role -- and proper for others to be educated.

- In general, it may be said that the total society is the agency for socialization and that each person with whom one comes into contact and interact is in some way an agent of socialization. Socialization is found in all interactions but the most influential interaction occurs in particular groups which are referred to as agencies of socialization.

2.8. Keywords: Education, Socialization, Traditionalist, Progressive, Radical, Agency

2.9. Check your Progress

Long Questions:

1. Explain Durkheim and Dewey's views on education and socialization.
2. What is education and how is it different from socialization?
3. Explain Socialization and provide various agencies of socialization.
4. 'Socializing activities are those whose aim is to make people more alike; educating aims to make people more distinct'. Elaborate
5. Besides the world of family and school fellows, the peer group (the people of their own age and similar social status) and playmates highly influence the process of socialization. Discuss.

Short questions:

1. Dewey's views on Education
2. Difference between school and family as agent of socialization
3. Role of Mass Media in socializing a child

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Unit – III

Education, Inequalities & Social Justice:

Concept of Equality of Educational
Opportunity,
Education and Disparities:
Caste, Class, tribe, gender, rural-
urban, Education and social
mobility

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UNIT-III

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Objectives:

To let the reader know the prevailing inequalities in educational opportunities

To provide policy level provisions for ensuring educational inequality

To comprehensively describe the relation between education and social mobility

To explain the need for equalization of educational opportunity

3.1 Introduction: Inequality in Education

Inequality in education is one of the most alarming social problems in the contemporary times. Because of the poor and deteriorating quality of the government schools, more and more parents are willing to send their children to private schools, in spite of exorbitant tuition fees. These schools generally generate better interest in learning because of smaller class size, higher academic standards, better teacher-student contacts and greater discipline. Family income plays a crucial reason affecting access to education. Government schools in tribal and remote areas of India are almost non-functional, making it difficult for students of SC and ST communities and of poor families to have equal access to quality education. This results in low literacy rates among the SCs and STs in comparison to national average.

In spite of various special affirmative programmes by the government, a huge proportion of the students from SC and ST population have been unable to break out of the clutches of traditional occupation and the vicious circle of poverty. The socio-economic status of the children not only determines their access to quality schools, but even when they are in equal schools, the cultural resources they bring to these schools heavily influence their performance. Thus, inequality perpetuates and even increases existing social stratification system.

Such, severe inequalities in education are prominent in the writings of Pierre Bourdieu's theory of cultural production. He makes effective use of the term 'cultural capital', which refers to forms of knowledge, skills, education and any advantages a person has which give him a higher status

in society. Parents provide children with cultural capital, the attitudes and knowledge that make the educational system a comfortable and familiar place in which they can succeed. Cultural reproduction highlights how prevailing disadvantages and inequalities are transmitted from one generation to another. This is especially due to the educational system. Capitalist societies depend on a stratified social system, where the working class receives an education suited to manual labour and leveling out such inequalities would breakdown the system. Thus, schools in the capitalist societies always remain stratified.

The inequality of performance at school of children from different social classes yielding 'success at school' is basically due to the cultural capital that they bring to school, not the effect of their natural aptitude. Bourdieu's work focused how social classes, especially the ruling and intellectual classes, reproduce themselves even under the pretence that society fosters social mobility, especially through education. According to him, the socio-cultural capital accumulated in the ranks of upper classes gets multiplied through the education system which, rather than level out the differences, enhances the inequalities of the stratified social system.

In a similar manner, the Brazilian educator, Paulo Freire (1970), talks about the way wealth gap stratifies children by access to quality education and school achievement. He has straightforwardly mentioned that schools provide 'pedagogy of the oppressed'. The oppressed are a social class unspecified by race, gender, ethnicity, language and culture. His work has stimulated over three decades of global dialogue on educational philosophy. Similarly, Ivan Illich's, '*Deschooling Society*' (1971) argues that students, especially those who are poor, are schooled by the educational system to confuse process and substance. The pupil is thereby 'schooled' to confuse teaching with learning, grade achievement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is 'schooled' to accept service in place of value. The institutionalized system of education leads to physical pollution, social polarization and psychological impotence. According to Illich, "it should be obvious that even with schools of equal quality a poor child can seldom catch up with a rich one. Even if they attend equal schools and begin at the same age, poor children lack most of the educational opportunities which are casually available to the middle class child. These advantages range from conversation and books in the home to vacation travel and a different

sense of oneself, and apply, for the child who enjoys them, both in and out of school for advancement or learning. The poor needs funds to enable them to learn, not to get certified for the treatment of their alleged disproportionate deficiencies”.

In a technologically advanced nation, education has become a significant criterion of social stratification. In such a society, occupation is the determinant of income. It is also found that recruitment to various occupations in these societies is determined by the education levels of individuals. Also the status gradation is defined by the occupational and educational levels of education. Briefly, in view of the close relationship between education and occupation, and to extent that occupation is an important if not the only avenue, for income and social status, education acquires significance as a determinant of social placement and social stratification. It is noticeable that in the industrial societies the most prestigious jobs tend to be not only those that yield the highest incomes but also the ones that require the longest education. The more education people have, the more likely they are to obtain good jobs and to enjoy high incomes.

It is often found that education and social stratification are complicatedly related. Though, education acts as a generator of upward mobility, quite often it also acts as a deterrent for people who cannot afford or access education. In many countries, the facilities for higher education for occupations like medicine, astronomy, management etc are limited while there are many aspirants for the same. Since the financial costs are very high to get enrolled for such subjects, many students are debarred and few students from elite sections of the society get admission into such institutions. This section is, therefore, the privileged section of the society which remains at the apex position of the social ladder. Thus, education instead of being a facilitator of upward mobility is forced to function as an agency of stratification, to function as agency of status retention. Such kind of social stratification affects the lower levels of education especially in the remote areas and villages. In many of the countries dropout rates among the students is majorly found in the students belonging to the lower stratum of the society.

India has made progress in increasing enrolment and school completion over the past decades. Enrolment in primary schools has increased from 19.2 million in 1950- 51 to 113.6 million in 2001. Gross primary school enrolment is nearing 100%. Overall enrolment of children in all stages of education in India has improved over the years. Such increase in school participation

has been also associated with a significant jump in the literacy rate which rose from 18% in 1951 to 65% in 2001. On the one hand, the growth in enrolment has taken place in the backdrop of introduction of various centrally sponsored educational interventions. Examples of such schemes include Sarva Shiksha Abhiyan (SSA), the Non-formal Education Program (1979-90), Operation Blackboard for small rural schools (1986), Total Literacy Campaigns (1988), District Primary School Education Program (1994-2002) and more recently the mid-day meal schemes. Between 1950 and 1990, the number of schools increased more than three-fold, outpacing the growth of the school age population. School participation may have responded to these supply-side changes.

Social stratification in India along the lines of caste, ethnicity and religion is also reflected in educational attainment with a vast quantity of literature documenting inequalities therein. These inequalities have been a cause of concern to both the government and civil society. The government has put in place strong, affirmative action policies to redress many of the historical injustices. Some of these have received strong public support but others, particularly those regarding reservation of seats in colleges and universities; have led to resentment and protests from more privileged sections of the society. Nonetheless, after more than 60 years of implementing policies aimed at restoring this imbalance, and some decline in educational inequalities, the gap still remains wide.

Educational imbalances in India deserve particular attention because traditional social disparities based on notions of pollution and impurity that governed caste relations are rapidly being transformed into class inequalities through differential educational attainments. Although a number of studies describe various aspects of social distance and discrimination between different castes in diverse areas of life, economic disparities are perhaps the most pernicious, resulting in perpetuating the cycle of inequality across generations. While educational inequalities are not the sole determinants of economic status, they play an important role in creating disparities in earnings. Caste-based differences in education, income and other aspects of wellbeing have long been recognised. In recent years, similar religion-based imbalances have also been observed where Muslims are particularly vulnerable when compared with other religious groups such as Jains, Zoroastrians, Hindus, etc.

Public policies attempt to address these inequalities in two ways:

- (a) by providing scholarships and other incentives to reduce financial stress on the family and to increase the motivation to continue education; and
- (b) by providing preferential admission in colleges and advanced professional programmes through reservations or quotas. While some attempts at setting up special schools or hostels for children from marginalised communities have also been made, these have relatively been limited in scope. Policy intervention, particularly in the case of the highly controversial reservations or quotas in college admissions, comes much too late in the educational path of students.

Drawing on data from the India Human Development Survey (IHDS) conducted in 2004–05 by researchers from the University of Maryland and the National Council of Applied Economic Research (NCAER), data shows the rate of leaving school/ college at a given education level for boys from different social backgrounds. These figures show that the largest differences between forward caste Hindus and disadvantaged groups like dalits, adivasis and Muslims appear to lie primarily in school entrance and before completion of Class X. The differences decline on progression to the next level — on completion of Class X. Most minority students who have been able to pass the early hurdles have developed skills and may have intelligence, fortitude and motivation far exceeding their more privileged peers, which increases their chances of success and reduces the inequalities in educational outcomes. They may also belong to the more privileged sections of the dalit, adivasi, Other Backward Class (OBC), or Muslim communities and may be less likely to be subject to prejudices and disadvantages faced by their less-privileged brothers and sisters. These observations are consistent with the finding from international literature on comparative education, which also notes greater inequalities in education at early stages. Unfortunately public policies, when it comes to addressing educational inequalities, tend to focus more on higher education instead of on early education, possibly because they are easier to address.

The picture of educational inequalities in India is not consistently miserable. Considerable narrowing in basic literacy rates has taken place. Statistics on basic literacy are naturally attained

by asking individuals or their family members whether they can read and write a sentence. In this, the IHDS, like the *Census of India* and other surveys documents the convergence between various social groups. To some extent this convergence is attributable to rising school enrolment among all sections of society, and to some extent is a statistical artifact generated by the higher education groups, forward caste Hindus and smaller religious groups such as Christians, Sikhs and Jains reaching near 100 per cent literacy rates. More detailed studies also show that the gap is closing in some areas. An analysis of the National Sample Survey data between 1983 and 2000 states:

‘[These results suggest that holding] other factors [household income, place of residence and household size] at their mean values, for upper caste Hindu and other [Sikh, Jain and Christian] males, the probability of ever enrolling in school increased from .715 in 1983 to .858 in 1999–2000, an increase of about 14 percentage points. Over the same period, enrollment for dalit males increased by 20 percentage point in their probability of enrollment, and that for adivasi males increased by 21 percentage points. This has helped to narrow the disparities between high caste Hindus and dalits / adivasis ... Among females, the corresponding gain in primary enrollment for upper caste Hindus ... is 25 percentage points, compared with 33 percentage points for dalits and 35 percentage points for adivasis’.

However, in spite of this limited success, disparities in educational experiences of children between social groups persist. Data shows differences in experiences of children aged 6 to 14 from various social groups documented by the IHDS. It is important to note that these data refer to the period before the Right to Education (RTE) Act was implemented and some of the parameters such as repeating or failing a class may be less relevant now. In addition, dalit, adivasi and Muslim children fare far worse on all the mentioned indicators when compared to forward caste Hindus and other religious groups with OBCs falling somewhere in the middle. The disadvantages of Muslims are particularly noteworthy since their economic status is often at par with the OBCs, but when it comes to education, they are far behind OBCs and closer to dalits and adivasis.

3.2 Public Policy Implications:

It is well recognized by demographers that the largest improvements in life expectancy can be achieved by focusing on infant mortality rather than mortality reduction at older ages. Saving the life of one child adds about 70 years to his/ her life, saving that of a 60-year-old may only add another 15. Similarly, reduction in educational inequality at the primary education stage can have a long-lasting impact and could be the most leveraged investment a society can make. However, Indian public policies are excessively focused on reducing inequalities in college education, possibly because interventions at younger ages are harder to identify and implement. Nonetheless, for a substantial reduction in educational inequality, we must focus on primary education. In order to do this, four types of activities are needed:

3.2.1 Ensuring that educational policies do not inadvertently exacerbate pre-existing inequalities: It is important to ensure that the RTE is implemented in a way that reduces the reliance on parental inputs or resources and increases the role of schools in providing education. In systems where a great deal of reliance is placed on homework and/or private tuitions, children whose parents are unable to provide the required supervision are likely to be left behind. A couple of RTE provisions may well have such unintended effects. First, the RTE requires that newly-enrolled children be placed in classes appropriate to their age, regardless of their skill level. Second, children cannot be retained in Classes I–VIII. This places a tremendous burden on the teacher. When coupled with the fact that children who start school late are often from dalit, adivasi or Muslim backgrounds, this may lead to lower skill growth among those who start out later than their classmates. A number of studies have suggested that overambitious curricula without concomitant support to teachers lead to low levels of growth in learning outcomes and inappropriate placement is likely to place too high a burden on teachers. One of the ways of dealing with this challenge may be to have remedial training before or after school hours.

3.2.2 Special programmes for children from disadvantaged groups:

Research suggests that children often lose ground during school vacations, particularly if they come from families where reading materials are not available. Having special programmes during summer vacations and other holidays for children who are in danger of falling behind or need remedial classes can help alleviate some of these problems. Rayat Schools, an interesting programme in Maharashtra, has sub-schools attached to normal ones for children who have

dropped out or fall behind. Additionally, programmes designed to keep girls in school that involve cash payment to parents on completion of Class XII could be extended to dalit, adivasi and Muslim children.

3.2.3 Identifying specific problems faced by disadvantaged children in school:

Many studies are underway to identify the specific reasons for lower learning of disadvantaged children at school. Recent studies have shown that:

- (i) teachers are being indifferent to teaching these children and checking their class/homework;
- (ii) in case of shortages and even otherwise these children do not receive free books and uniforms like other children;
- (iii) other children in the class tease and trouble them discouraging them from attending school and teachers do not intervene most of the time; and
- (iv) these children are often made to sit separately in class, drink water from separate vessels or play in separate areas.

Such discriminatory and exclusionary practices are highly demotivating and discouraging for the children and hence need to be identified and teachers and staff trained to not only be more sensitive but be pro-active in paying special attention to children from these groups.

3.2.4 Better monitoring of existing programmes:

A number of existing programmes (such as the Mid-Day Meal Scheme) fail to deliver the intended benefits and services. The food distribution is found to be discriminatory with food not given or served in separate utensils or with separate seating arrangements. Increasing the involvement of non-governmental organizations (NGOs) that focus on dalit, adivasi or Muslim issues in programme monitoring may ensure that benefits are appropriately distributed while raising the awareness level in the community about its educational needs.

3.2.5 Research on school performance and teaching techniques:

Very little attention has been directed towards classroom processes that put some students at a disadvantage, or effective teaching techniques that can reduce the gap. For example, we know little about whether schools for only children from minority communities can remedy the

educational disparity. A number of innovative programmes already exist. For example, schools have been set up by Navsarjan in Gujarat with specially designed curricula for dalit children. Evaluation of these curricula and monitoring of outcome may help inform larger educational reforms.

Evidence suggests that there are clearly a set of factors specific to children from minority communities which unless explicitly understood, specified and made part of the educational reform process, would make this new initiative less effective in delivering to children from these groups and bridging the education, and eventually, income gap. In addition, the time and levels/standards at which these specific interventions are to be made is also important and need to be made part of the education reforms.

3.3 Education for Equality Disparities: Excerpts from The Education Policy

The new Policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far.

3.3.1 Education for Women's Equality:

Education will be used as an agent of basic change in the status of woman. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged taking up active programmes to further women's development. The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo-typing in vocational and

professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.

3.3.2 Education of Scheduled Castes:

The central focus in the SCs' educational development is their equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions –rural male, rural female, urban male and urban female. The measures contemplated for this purpose include:

- i. Incentives to indigent families to send their children to school regularly till they reach the age of 14;
- ii. Pre-matric Scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class I onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound programmes targeted on them will be undertaken;
- iii. Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.
- iv. Recruitment of teachers from Scheduled Castes;
- v. Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme;
- vi. Location of school buildings, Balwadis and Adult Education Centres in such a way as to facilitate full participation of the Scheduled Castes;
- vii. The utilisation of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes; and
- viii. Constant innovation in finding new methods to increase the participation of the Scheduled Castes in the educational process.

3.3.3 Education of Scheduled Tribes:

The following measures will be taken urgently to bring the Scheduled Tribes on par with others: -

- i. Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal

funds for education, as well as under the Jawahar Rozgar Yojana, Tribal Welfare schemes, etc

- ii. The socio-cultural milieu of the STs has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise Instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.
- iii. iii) Educated and promising Scheduled Tribe youths will be encouraged and trained to take up teaching in tribal areas.
- iv. Residential schools, including Ashram Schools, will be established on a large scale.
- v. Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasise technical, professional and para-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.
- vi. Anganwadis, Non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.
- vii. The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

3.3.4 Other Educationally Backward Sections and Areas:

Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands will be provided adequate institutional infrastructure.

a) Minorities:

Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will naturally include the Constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.

b) Handicapped:

The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures will be taken in this regard:

- i. Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
- ii. Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.
- iii. Adequate arrangements will be made to give vocational training to the disabled.
- iv. Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and
- v. Voluntary effort for the education of the disabled, will be encouraged in every possible manner.

c) Adult Education:

Our ancient scriptures define education as that which liberates-- i.e., provides the instruments for liberation from ignorance and oppression. In the modern world, it would naturally include the ability to read and write, since that is the main instrument of learning. Hence, there is a crucial importance of adult education, including adult literacy. The whole nation has pledged itself, through the National Literacy Mission, to the eradication of illiteracy, particularly in the 15-35 age group through various means, with special emphasis on total literacy campaigns. The Central and State Governments, political parties and their mass organisations, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist groups, and employers, must reinforce their commitment to mass literacy campaigns, which include literacy and functional knowledge and skills, and awareness among learners about the socio-economic reality and the possibility to change it. Since involvement of the participants of the literacy campaigns in the development programmes is of crucial importance, the National Literacy Mission will be geared to the national goals such as alleviation of poverty, national integration, environmental conservation, observance of the small family norm, promotion of women's equality, universalisation of primary education, basic health-care, etc. It will also facilitate energisation of the cultural creativity of the people and their active participation in development processes. Comprehensive programmes of post-literacy and continuing education will be

provided for neo-literates and youth who have received primary education with a view to enabling them to retain and upgrade their literacy skills, and to harness it for the improvement of their living and working condition. These programmes would include:

- i. establishment of continuing education centres of diverse kind to enable adults to continue their education of their choice;
- ii. workers' education through the employers, trade unions and government;
- iii. wider promotion of books, libraries and reading rooms;
- iv. use of radio, TV and films ~ as mass as well as group learning media;
- v. creation of learners' groups and organisations; and
- vi. programmes of distance learning

A critical development issue today is the continuous up gradation of skills so as to produce manpower resources of the kind and the number required by the society. Special emphasis will, therefore, be laid on organisation of employment/self-employment oriented, and need and interest based vocational and skill training programmes.

3.4 Education and Social Mobility:

The role of education in promoting social mobility is among the central issues in contemporary sociological and political debate. In modern societies, education has become an increasingly important factor in determining which jobs people enter and in determining their social class position. This has led some scholars to believe in the advent of open and meritocratic societies but the empirical evidence has cast doubts on this. In many countries the relationship between family background (ie social origins) and educational opportunity is still strong: people from more advantaged social classes have higher chances of embarking on a long educational career and gaining higher level qualifications than those from less advantaged classes. The acquisition of higher educational qualifications results in a clear advantage when they enter the labour market. Indeed, education has been found to be a crucial intervening link between the social background of individuals and their later class destination, and this may reinforce social inequalities and reduce social mobility. Educational institutions and their admission, selection and certification processes may play a significant role in reducing or maintaining social inequalities.

It has been often opined that lack of educational qualification restricts social mobility. In developed countries people wish to attain higher level of education to equip themselves to obtain more prestigious jobs. For doing so, people want to receive extra years of education even if it is not required for some of the jobs or occupations that they are seeking for. Evidences show that educational achievement has no consistent relationship to later job performance and productivity. What is more significant, however, is that the lack of educational qualifications restricts social mobility of those people who for one reason or another have been unable to obtain them.

Peter Blau and Otis Duncan (1967), in their study of social mobility in America found that the important factor affecting whether a son moved to a higher social status than his father's was the amount of education the son received. A high level of education is a scarce and valued resource and one for which people compete vigorously.

Due to the increased awareness regarding the importance of higher education, large number of persons is trying to avail of the same to increase their social standing. As a result

3.4.1 Education and Mobility Constraints:

There are various factors which impede mobility of the individuals in a social structure, and such factors are referred to as constraints on mobility. The internal constraints may be classified as values, aspirations and personality patterns of the individuals. The external constraints are the opportunity structure of society with which the individual is influenced.

- 1) ***System of Belief and Values:*** One of the primary constraints in the upward mobility is a system of beliefs and values existing in the society. Studies have found that lower socio economic groups place less emphasis upon college education as necessary for progress and advancement and are less likely to allow college education for their children. In addition, opportunities for education to the lower classes are very limited, particularly in the rural areas. Thus, the prevalent value system governs their aspirations and actions. Hence, they may lag behind the upper classes in the regard.
- 2) ***Family Influence:*** Upward mobility is also restricted due to the family influences. It has been found that both occupational plans and aspirations are positively associated with the prestige ranking of father's occupation. If the family itself lacks initiative it is reflected in

the child's desire for not moving out of family bonds. The child develops a tendency to take up a job that the family wants in the age-old hierarchical set up. The child also doesn't show much interest in education because the parents are least concerned with it, especially in the joint families.

- 3) ***Individual Personality:*** Traits ingrained in the individual's personality structure may also contribute to his mobility (or immobility). Number of studies has found that achievement motivation, intelligence, aspirations and values are related with mobility. The person grows to attain new values in life and thereby shapes his performance. Those who gradually perform well they opt for better and higher education, thus a better job prospect and eventual upward social mobility.

Various findings have revealed that the strength of the achievement motive is clearly related to upward mobility. Often it could happen that the youth of the upper strata of the society may not need strong personal motivation for mobility. They get better advice and a conducive environment where 'looking upward in life' is encouraged and where they are provided with wise decisions for setting up their careers.

3.5 Women and Education:

Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development.² The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is key to empowering women's participation in decision making in society and to improving families' well-being. In addition, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment. The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth. In the increasingly open global economy, countries with high rates of illiteracy and gender gaps in educational attainment tend to be less competitive, because foreign investors seek labor that is skilled as well as inexpensive. Various global trends pose special challenges to women who are illiterate or have limited education. Economies' export orientation and the growing importance of small and medium-sized enterprises create opportunities for women, but

women need the appropriate education and training to take full advantage of these opportunities. But great challenges remain. Many people — especially girls — are still excluded from education, and many more are enrolled in school but learning too little to prepare them for 21st-century job markets. In some countries, access to the secondary and higher education that helps create a skilled and knowledgeable labor force continues to be limited; even where access is not a problem, the quality of the education provided is often low.

3.5.1 Education: A Social Right and a Development Imperative

Education's importance has been emphasized by a number of international conventions, including the Universal Declaration of Human Rights and the Programme of Action of the 1994 International Conference on Population and Development. The Fourth World Conference on Women, held in Beijing in 1995, recognized that women's literacy is key to empowering women's participation in decision-making in society and to improving families' well-being. In addition, the United Nations has articulated the Millennium Development Goals (MDGs), which include goals for improved education, gender equality, and women's empowerment. The MDGs emphasize education's essential role in building democratic societies and creating a foundation for sustained economic growth. Education contributes directly to the growth of national income by improving the productive capacities of the labor force. A recent study of 19 developing countries, including Egypt, Jordan, and Tunisia, concluded that a country's long-term economic growth increases by 3.7 percent for every year the adult population's average level of schooling rises. Thus, education is a key strategy for reducing poverty where poverty is not as deep as in other developing regions. According to the United Nations Population Fund, countries that have made social investments in health, family planning, and education have slower population growth and faster economic growth than countries that have not made such investments. In the increasingly open global economy, countries with high rates of illiteracy and gender gaps in educational attainment tend to be less competitive, because foreign investors seek labor that is skilled as well as inexpensive. Various global trends pose special challenges to women who are illiterate or have limited education. Economies' export orientation and the growing importance of small

and medium-sized enterprises create opportunities for women, but women need the appropriate education and training to take full advantage of these opportunities.

In addition, the benefits of female education for women's empowerment and gender equality are broadly recognized:

- As female education rises, fertility, population growth, and infant and child mortality fall and family health improves
- Increases in girls' secondary school enrollment are associated with increases in women's participation in the labor force and their contributions to household and national income
- Women's increased earning capacity, in turn, has a positive effect on child nutrition.
- Children — especially daughters — of educated mothers are more likely to be enrolled in school and to have higher levels of educational attainment.
- Educated women are more politically active and better informed about their legal rights and how to exercise them

3.5.2 Low Educational Status of Women: Causes

1. **Neglect of Female Education due to Gender Inequality:** In India, ever since the medieval period, female education has been totally neglected. Foreign rulers never took any interest in female education and even after independence things have not improved drastically. Girls are neglected often neglected in the patriarchal set up as there is always preference over sons. Girls were withdrawn from education once they attain puberty due to the conservative cultural values of the parents and society. Girl's education was also cut short due to early marriage.
2. **Imposition of Domestic Responsibilities on Girls:** Unlike the boys girls are made to assume domestic responsibility from an early age. They are expected to do domestic work in order to make free their mothers to go out of home for undertaking economically rewarding activities. Girls belonging to very poor families are also made to work in the houses of the affluent people as 'domestic maids'.
3. **Lack of Educational Facilities (especially in the villages):** For a substantial period of time, education had not reached to the rural areas in India. Till date, even after so many governmental initiatives, education in rural areas is a big challenge. Parents of girls were

reluctant to send their daughters to faraway places in the villages. Acute shortage of female teachers working in the rural areas also prevented parents from sending their daughters to schools in absence of female teachers. Till now, parents of girls are unwilling to send them to the co-education schools and schools exclusively for girls are scarce in rural areas.

4. **Historical factors:** For centuries together, female education in India was neglected and hence, tradition bound people came to believe that the education of women is unworthy of any serious consideration. Since most of the mothers themselves were uneducated they never felt the need for getting education to their daughters. In the beginning of the 20th century, that is, in 1901 hardly 6 women out of 1000 were illiterate. As per 2001 figures, more than 46% of women remain illiterate in India. it is not easy to inspire them to take up the responsibility of giving education to their daughters.

3.5.3 Indian Government schemes to encourage Woman Education:

1. **Sakshar Bharat mission for female literacy:** Launched in 2008 for promoting adult education especially among woman under which Lok Shiksha Kendras were set up.

2. **SABLA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls:** It aims to provide nutrition for growing adolescent girls by provision of food grains.

3. **Right To Education:** RTE considers education as a fundamental right which will provide free and compulsory education to every child aged between 6 to 14.

4. **Kasturba Balika Vidyalaya:** Establishment of residential upper primary schools for girl

5. **National Programme for Education of Girls at Elementary Level:** It is for reduction in the school dropouts by giving special attention to weak girls. In villages, women's group is formed. These groups follow up/supervision on girl's enrollment, attendance.

6. **Mahila Sangha:** Under this scheme women's forums (Mahila Sangha) were created. It provides space for rural women to meet, discuss issues, ask questions, make informed choices. It is implemented in ten states.

7. **Rahstriya Madhyamik Shiksha Abhiyan:** Infrastructure for girls hostel for secondary education

8. **Dhanlakshmi scheme:** Conditional money transfer scheme for Girl Child following 3

conditions.

- a) At birth and Registration of Birth.
- b) Progress of Immunization and Completion of Immunization.
- c) Enrollment and Retention in School.

3.6 Equality of Educational Opportunities:

It is an accepted working policy of all the democratic nations to make provision for equal opportunities. As Dr. Radhakrishnan has pointed out long ago, 'Democracy only provides that all men should have equal opportunities for the development of their unequal talents'. The Indian Constitution also as per the articles 15, 16, 17, 38 and 48, guarantees that the State shall not discriminate between persons on account of their religion, or region or caste or class. The Preamble of the Constitution also assures equality to all the citizens. It implies that the constitution is committed to the principle of equality and accepted it as an article of faith.

He further maintained that, *“One of the important social objectives of the education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for improvement of their condition. Every Society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian human society by which the exploitation of the weak will be minimized”*.

3.6.1 Need for Equalization of Educational Opportunities:

This 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 provision for equal educational opportunities also. Following are the reasons for such equalization:

1. Equality of educational opportunities is needed for the establishment of an egalitarian society based on social equality and justice,
2. It contributes to the search for talents among all the people of the nation
3. It is essential to ensure rapid advancement of an nation

4. It is needed for the successful functioning of a democracy (educated people can ensure a meaningful democracy)
5. It helps to develop a closer link between manpower needs of a society and the availability of the skilled personnel

3.6.2 Role of Education in Equalizing Opportunities:

It is now widely held that provision for equality of education has become an utter requirement for improving one's social status. In modern society achieving merit and ability is only possible through education. Education plays a significant role in propelling individuals towards upward social mobility. M.S.Gore is of the opinion that education plays the role in equalizing opportunities in three important ways:

- 1) By creating opportunities which should be made available for all those who have the desire and the ability to be profited by it
- 2) By preparing a content of education which endeavors to promote the development of scientific and pragmatic outlook
- 3) By establishing a social environment based on religion, language caste, class etc to provide equal opportunity to secure good education.

It is a fact that education is not the only channel to social mobility, but at the same time, it is equally true that lack of education is bound to prove a great obstacle in mobility. Studies have revealed that the disadvantaged sections in our society (SCs, STs, OBCs, women and others) have been exploited because of their illiteracy. At the same time, they have also revealed that education has proved to be an effective instrument of equality especially for these sections.

3.6.3 Causes of Educational Inequalities:

- 1) Inequalities of educational opportunity occurs due to the poverty of a large number of people as they cannot afford the expenses of education
- 2) Children in rural areas studying in poorly equipped schools have to compete with the children in urban areas where there are well-equipped schools. The poor exposure of rural children may lead to their poor performance
- 3) In absence of better educational facilities in the nearby vicinity, it may be difficult for the children to travel far flung areas for studying

- 4) Wide inequalities also arise from differences in home environments, children residing in slums may not get the same environment as children of elite parents
- 5) There is an ever persisting wide sex disparity in India. hence, girls education at all stages of education is not similarly encouraged as boys
- 6) Education of the backward communities (SCs, STs etc) is not at par with the forward or mainstream communities of the society

3.6.4 Suggestions for Eradicating Inequality in Educational Opportunity in India:

The government of India has been striving to achieve the target of providing equal educational opportunities to all the people. Few suggestions could be provided as follows:

- 1) To reap the benefits of education and also to remove the prejudices and biases, adult illiteracy has to be removed by launching appropriate literacy programmes
- 2) By following a policy ‘policy of protective discrimination’ all efforts must be made to increase the opportunities for education to all the weaker sections of the society
- 3) Sincere efforts should be made to provide compulsory education to all the children
- 4) The higher education opportunities must be extended to all on merit
- 5) Education Commission suggests:
 - i) Education should be made tuition free for all immediately at the primary and secondary levels and in course of time, at the university at least for the needy deserving students
 - ii) Free text books and writing materials should be supplied at the primary stage
 - iii) Transport facilities must be provided to students to reduce hostel and scholarship costs
 - iv) Facilities for the students to earn a part of their educational expenses, i.e. “earn while you learn”, schemes must be developed
 - v) There should be liberal schemes for scholarships
 - vi) Wide differences that are found in the educational development in different states and districts must be minimized to a desirable content

The above discussions point out to the fact that educational inequalities could be removed by careful and strong policy level changes. The government needs to take up urgent steps in order to

provide equal educational opportunity to all the sections of the society irrespective of their social category.

3.7. Let us Sum Up:

- 1) Inequality in education is one of the most alarming social problems in the contemporary times. Because of the poor and deteriorating quality of the government schools, more and more parents are willing to send their children to private schools, in spite of exorbitant tuition fees. These schools generally generate better interest in learning because of smaller class size, higher academic standards, better teacher-student contacts and greater discipline.
- 2) In spite of various special affirmative programmes by the government, a huge proportion of the students from SC and ST population have been unable to break out of the clutches of traditional occupation and the vicious circle of poverty. The socio-economic status of the children not only determines their access to quality schools, but even when they are in equal schools, the cultural resources they bring to these schools heavily influence their performance. Thus, inequality perpetuates and even increases existing social stratification system.
- 3) Social stratification in India along the lines of caste, ethnicity and religion is also reflected in educational attainment with a vast quantity of literature documenting inequalities therein. These inequalities have been a cause of concern to both the government and civil society. The government has put in place strong, affirmative action policies to redress many of the historical injustices.
- 4) The role of education in promoting social mobility is among the central issues in contemporary sociological and political debate. In modern societies, education has become an increasingly important factor in determining which jobs people enter and in determining their social class position.
- 5) It is now widely held that provision for equality of education has become an utter requirement for improving one's social status. In modern society achieving merit and ability is only possible through education. Education plays a significant role in propelling individuals towards upward social mobility.

3.8. Keywords: Inequality in education, educational opportunity, social mobility, disadvantaged communities

3.9. Check your progress

Long Questions:

1. Inequality in education is one of the most alarming social problems in the contemporary times. Explain with suitable examples
2. Discuss the various ways in which public policies can substantially reduce educational inequalities.
3. Who are the vulnerable groups that face educational disparities? What are the various prescriptions in the Education Policy?
4. Can education help in the social mobility of an individual? What are the various constraints that impede a person's social mobility?
5. Literacy rate among women is always lower than men. Explain the causes of low educational status among women.
6. Discuss the causes of educational inequality in India and provide necessary suggestions to eradicate such inequalities.

Short questions:

1. Role of education in uplifting women's status in India
2. Ivan Illich' views in 'Deschooling Society'
3. Short Note on problems faced by disadvantaged children in school.
4. Policy prescription for handicapped children in school
5. Briefly discuss how education is a development imperative?

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UNIT – IV

Emerging Trends in Education in India

School education: Existing scenario

Higher Education in India

Governance of Higher Education:

Institutional programmes

National Educational policy, 1986

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Objectives:

To provide key insights into the emerging trends in elementary and higher education in India

To enlist the governmental programmes under school education

To let the reader know about the governance system in higher education

To provide the key components of the National Policy on Education

4.1 Introduction:

The present day education system in India has come a long way and the age old traditions have undergone a new makeover. Government of India is doing lots of efforts in this field so that the objective of inclusive growth can be achieved very soon by it. A great achievement of the Indian government is a big jump in the literacy rate from 18.3% in 1950-51 to 74.04% in 2010-11. Such an achievement is the result of a lot of efforts by the Indian government in the education sector. The government is improving the country's education status to enhance the standard of living of the people and also to achieve other goals like, overcoming the problem of poverty and unemployment, social equality, equal income distribution, etc. Education contributes to the individual's well being as well as the overall development of the country. Education is not only a device of enhancing efficiency but is also an effective tool of widening and augmenting democratic participation and upgrading the overall quality of individual and societal life. Thus, the importance of education can't be ignored.

There has not been any fundamental change in the structure of secondary and higher education in India. If there has been any such change, then only few of the states have been affected. The period since the nineties, especially since last decade, has witnessed growth in response to the demand generated by the expansion of elementary education. Primary as well as higher education sector have also witnessed great attention of the Indian Government. The present paper has made

a comparison of elementary education system of Haryana with that of its neighbouring states, like, Punjab, Himachal Pradesh, Rajasthan, Uttar Pradesh, and Delhi. Major indicators showing the achievements and failures in the education sector have been taken and data has been analysed on the basis of such factors.

4.2 School Education in India

The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions. The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main programme for universalizing elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening and construction of new schools, additional teachers, regular teacher in-service training, academic resource support to ensure free textbooks, uniforms and free support for improving learning outcomes. The Right to Free & Compulsory Education Act 2009 provides a justiciable legal framework that entitles all children between the ages of 6-14 years free and compulsory admission, attendance and completion of elementary education. It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination. Most importantly, it provides for children's right to an education that is free from fear, stress and anxiety.

4.2.1 Right to Free & Compulsory Education Act 2009

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Article 21-A and the RTE Act came into effect on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group.

With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act.

The RTE Act provides for the:

- Right of children to free and compulsory education till completion of elementary education in a neighbourhood school.
- It clarifies that 'compulsory education' means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. 'Free' means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- It makes provisions for a non-admitted child to be admitted to an age appropriate class.
- It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.
- It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for

prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

- It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.
- It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,
- It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

4.2.2 Selected Programmes at Elementary Education Stage

a) District Education Programme:

Launched in 1994 in 42 districts, this is a Centrally Sponsored scheme aiming at providing access to primary education for all children, reducing primary dropout rates to less than 10 per cent, increasing learning achievement of primary school students by at least by 25 per cent and reducing gender and social groups to less than 5 per cent.

b) National Programme of Nutrition Support to Primary Education (Mid-day meal):

With a view to enhancing enrolment, retention and attendance and simultaneously improving nutritional levels among children, the National Programme of Nutritional Support to Primary Education (NP-NSPE) was launched as a Centrally Sponsored Scheme on 15th August 1995. In 2001 MDMS became a cooked Mid Day Meal Scheme under which every child in every Government and Government aided primary school was to be served a prepared Mid Day Meal with a minimum content of 300 calories of energy and 8-12 gram protein per day for a minimum of 200 days. The Scheme was further extended in 2002 to cover not only children studying in Government, Government aided and local body schools, but also children studying in Education Guarantee Scheme (EGS) and Alternative & Innovative Education (AIE) centres.

In September 2004 the Scheme was revised to provide for Central Assistance for Cooking cost @ Re 1 per child per school day to cover cost of pulses, vegetables cooking oil, condiments, fuel

and wages and remuneration payable to personnel or amount payable to agency responsible for cooking. Transport subsidy was also raised from the earlier maximum of Rs 50 per quintal to Rs. 100 per quintal for special category states and Rs 75 per quintal for other states. Central assistance was provided for the first time for management, monitoring and evaluation of the scheme @ 2% of the cost of foodgrains, transport subsidy and cooking assistance. A provision for serving mid day meal during summer vacation in drought affected areas was also made. In July 2006 the Scheme was further revised to enhance the cooking cost to Rs 1.80 per child/school day for States in the North Eastern Region and Rs 1.50 per child / school day for other States and UTs. The nutritional norm was revised to 450 Calories and 12 gram of protein. In order to facilitate construction of kitchen-cum-store and procurement of kitchen devices in schools provision for Central assistance @ Rs. 60,000 per unit and @ Rs. 5,000 per school in phased manner were made. In October 2007, the Scheme was extended to cover children of upper primary classes (i.e. class VI to VIII) studying in 3,479 Educationally Backwards Blocks (EBBs) and the name of the Scheme was changed from 'National Programme of Nutritional Support to Primary Education' to 'National Programme of Mid Day Meal in Schools'. The nutritional norm for upper primary stage was fixed at 700 Calories and 20 grams of protein. The Scheme was extended to all areas across the country from 1.4.2008. The Scheme was further revised in April 2008 to extend the scheme to recognized as well as unrecognized Madarsas / Maqtabas supported under SSA .

c) **Lok Jumbish:**

This project started in 1992 and has completed in two phases up to June 1999. This programme is being implemented in Rajasthan and has shown a positive impact of micro-planning and school mapping process through community support.

d) **Pradhan Mantri Gramodaya Yojana (PMGY):**

This programme was launched during 2000-01 and envisages Additional Central Assistance (ACA) for basic minimum services in certain priority areas. The scheme has six components covering elementary education, primary health, rural shelter, rural drinking water, nutrition and rural electrification. A minimum of 10 per cent of ACA for all components except nutrition (for which it is 15 per cent) has been fixed. The allocation for the remaining 35 per cent of ACA would be decided by the States and UTs among the components of the Scheme, as per their

priorities. Funds for elementary education sector under PMGY are utilized to further the goal of Universalisation of Elementary Education.

e) **Mahila Samakhya**

The Mahila Samakhya scheme was started in 1989 for the education and empowerment of women in rural areas, particularly those from socially and economically marginalized groups. It focuses on enabling a greater access to education, generating a demand for education, building capabilities and strengthening women's abilities to effectively participate in village-level processes for educational development.

f) **Sarva Shiksha Abhiyan**

SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps in elementary education and improving the quality of learning. SSA interventions include inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teachers, regular teacher in service training and academic resource support, free textbooks & uniforms and support for improving learning achievement levels / outcome. With the passage of the RTE Act, changes have been incorporated into the SSA approach, strategies and norms. The changes encompass the vision and approach to elementary education, guided by the following principles:

- Holistic view of education, as interpreted in the National Curriculum Framework 2005, with implications for a systemic revamp of the entire content and process of education with significant implications for curriculum, teacher education, educational planning and management.
- Equity, to mean not only equal opportunity, but also creation of conditions in which the disadvantaged sections of the society – children of SC, ST, Muslim minority, landless agricultural workers and children with special needs, etc. – can avail of the opportunity.
- Access, not to be confined to ensuring that a school becomes accessible to all children within specified distance but implies an understanding of the educational needs and predicament of the traditionally excluded categories – the SC, ST and others sections of the most disadvantaged groups, the Muslim minority, girls in general, and children with special needs.
- Gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986 /92; i.e. a decisive intervention to bring about a basic change in the status of women.

- Centrality of teacher, to motivate them to innovate and create a culture in the classroom, and beyond the classroom, that might produce an inclusive environment for children, especially for girls from oppressed and marginalised backgrounds.
- Moral compulsion is imposed through the RTE Act on parents, teachers, educational administrators and other stakeholders, rather than shifting emphasis on punitive processes.
- Convergent and integrated system of educational management is pre-requisite for implementation of the RTE law. All states must move in that direction as speedily as feasible.

4.3 Higher Education System in India: Current Scenario

The contemporary times have witnessed that students opt for higher studies with less interest or take it carelessly. Moreover, there are very few institutions in India who are imparting quality inputs so as to instill the learning skills amongst students. Higher Education System in India compare to developing / developed countries needs considerable development. The percentage of students taking higher education is hardly about 13 % whereas the same is varying between 28 to 90 %, across the world. The lowest % being 28 % and the same is as high as 90 % in developed countries. At one end we claim that India would rank 3rd among all countries by 2020 in education. If the overall ranking of relevant institutions is observed, then it's seen that in the year 2000, out of 500 there were 2 Indian Universities / Institutes were featured in the list, and 1 institution from China. Now almost after a decade in 2010 the tables have changed with only 1 institution from India being featured and 32 institutions are featured from China. It firmly spells out, how much we are lagging behind in terms of overall % of higher educational institutions, number of students pursuing higher education. We are not only beaten in by the developing and developed countries in terms of GDP, Exchange of foreign currency but also in terms of number of students pursuing higher education.

Budget allocation by Govt. of India as per 2012 plan is about 6 % which is not going to be adequate, and therefore allocation must be made appropriately, i.e. minimum 10 % in order to improve the scenario. Basic education must reach to maximum number of children from different strata of the society so that they are eligible to pursue higher education. Over and above, institutions must also concentrate on giving away quality inputs to the students. Institutions must look into constantly updating the syllabus in order to help students adapt with the changing

market scenario. To start with they can look at making education liberal, introduce new practices & applied research work; updating the course curriculum frequently. If such developments take shape in its true sense in our country students would be attracted to pursue higher education which will in turn fulfill corporate expectations. Efforts should also be taken to guide, mentor students and parents to develop and retain interest amongst students. In addition to above, curriculum should also include sports, hobby classes, vocational skills development program, employability enhancement & soft skills development programs, entrepreneurship development modules, specialization wise clubs and committees of students, practical assignments related to their field, industry interface related modules such as internships, industry visits, guest lectures / workshops / seminars, participation in summits, management quiz etc. with evaluation / monitoring system so as to ensure continual improvement in the same.

Special emphasis must be given to communication and presentation skills, especially for students coming from rural background / remote locations and that for student's studies in vernacular languages, so that they can perform well in the corporate world, across the globe. Institutions should also inculcate multitasking abilities amongst students, foreign languages, advanced IT knowledge so that they can perform better in the chosen field. Student exchange, cultural exchange should be encouraged and various ways and means should be found to enhance student's interest level & participation. Government should also provide sufficient funds, annual schemes for unaided institution for enhancing overall support. Some specific programs of higher education should be developed for respective sectors, and companies of these sectors must assure employability through internships / projects and final placements for win-win situation. These are some of the points if we practice in a near future for increasing percentage of students seeking higher education, the scenario will certainly increase., and students in turn will start adding value to the corporate world and towards the growth of our nation in the near future.

On the other side, Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since Independence. The number of Universities has increased 34 times from 20 in 1950 to 677 in 2014. The sector boasts of 45 Central Universities of which 40 are under the purview of Ministry of Human Resource Development, 318 State Universities, 185 State Private universities, 129 Deemed to be

Universities, 51 Institutions of National Importance (established under Acts of Parliament) under MHRD (IITs - 16, NITs – 30 and IISERs – 5) and four Institutions (established under various State legislations). The number of colleges has also registered manifold increase of 74 times with just 500 in 1950 growing to 37,204, as on 31st March, 2013. The quantum growth in the Higher Education sector is spear-headed by Universities, which are the highest seats of learning.

In India, "University" means a University established or incorporated by or under a Central Act, a Provincial Act or a State Act and includes any such institution as may, in consultation with the University concerned, be recognised by the University Grants Commission (UGC) in accordance with the regulations made in this regard under the UGC Act, 1956. Every year, millions of students from within the country and abroad, enter these portals mainly for their graduate, post graduate studies while millions leave these portals for the world outside. Higher Education is the shared responsibility of both the Centre and the States. The coordination and determination of standards in Universities & Colleges is entrusted to the UGC and other statutory regulatory bodies.

The Central Government provides grants to the UGC and establishes Central Universities/Institutions of National Importance in the country. The Central Government is also responsible for declaring an educational institution as "Deemed-to-be University" on the recommendations of the UGC. At present, the main categories of University/University-level Institutions are :- Central Universities, State Universities, Deemed-to-be Universities and University-level institutions. These are described as follows:

A university established or incorporated by a Central Act.

State University:

A university established or incorporated by a Provincial Act or by a State Act.

Private University:

A university established through a State/Central Act by a sponsoring body viz. A Society registered under the Societies Registration Act 1860, or any other corresponding law for the time being in force in a State or a Public Trust or a Company registered under Section 25 of the Companies Act, 1956.

Deemed-To-Be University:

An Institution Deemed to be University, commonly known as Deemed University, refers to a high-performing institution, which has been so declared by Central Government under Section 3 of the University Grants Commission (UGC) Act, 1956.

Institution of National Importance:

An Institution established by Act of Parliament and declared as Institution of National Importance.

Institution under State Legislature Act:

An Institution established or incorporated by a State Legislature Act.

4.5 Governance in Higher Education in India:

4.4.1 The Department of Higher Education, MHRD,

The Department of Higher Education, MHRD, is responsible for the overall development of the basic infrastructure of Higher Education sector, both in terms of policy and planning. Under a planned development process, the Department looks after expansion of access and qualitative improvement in the Higher Education, through world class Universities, Colleges and other Institutions. The Vision, Mission, Objectives and Functions of the Department are as under:-

Vision: To realize India's human resource potential to its fullest in the Higher Education sector, with equity and inclusion.

Mission

- Provide greater opportunities of access to Higher Education with equity to all the eligible persons and in particular to the vulnerable sections.
- Expand access by supporting existing institutions, establishing new institutions, supporting State Governments and Non-Government Organizations/civil society to supplement public efforts aimed at removing regional or other imbalances that exist at present.
- Initiate policies and programmes for strengthening research and innovations and encourage institutions - public or private to engage in stretching the frontiers of knowledge.
- Promote the quality of Higher Education by investing in infrastructure and faculty, promoting academic reforms, improving governance and institutional restructuring toward the inclusion of the hitherto deprived communities.

Objective

- To expand the Higher Education sector in all its modes of delivery to increase the Gross Enrolment Ratio (GER) in Higher Education to 15% by 2011-12 to 21% by 2016-17 and 30% by the year 2020.
- To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.
- To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.
- To provide opportunities of Higher Education to socially-deprived communities and remove disparities by promoting the inclusion of women, minorities and differently-abled persons.
- To remove regional imbalances in access to Higher Education by setting up of institutions in unnerved and underserved areas.
- To enhance plan support for infrastructure and faculty development in the institutions of higher learning and to attract talent towards careers in teaching and research.
- To create conditions for knowledge generation through improved research facilities in universities and colleges.
- To promote collaboration with International community, foreign governments, universities/institutions and regional and international institutions, for the advancement of universal knowledge and intellectual property rights.
- To promote development of Indian languages.
- To promote autonomy, innovations, academic reforms in institutions of higher learning
- To undertake institutional restructuring for improving efficiency, relevance and creativity in Higher Education.

Functions

- Enhancement of Gross Enrolment Ratio by expanding access through all modes.
- Promoting the participation of these sections of the society whose GER is lower than the national average.
- To improve quality and to promote academic reforms
- Setting up of new educational institutions and also capacity expansion and improvement of the existing institutions.
- Use of Technology in Higher Education.

- Development of Vocational Education and Skill Development.
- Development of Indian Languages.
- International Collaboration in the field of education.

4.4.3 The University Grants Commission

The University Grants Commission is a statutory organization established by an Act of Parliament in 1956 for the coordination, determination and maintenance of standards of university education. Apart from providing grants to eligible universities and colleges, the Commission also advises the Central and State Governments on the measures which are necessary for the development of Higher Education. It functions from New Delhi as well as its six Regional offices located in Bangalore, Bhopal, Guwahati, Hyderabad, Kolkata and Pune.

4.4.3 Inter-University Centres

The UGC establishes autonomous Inter-University Centres within the university system under Clause 12(ccc) of the UGC Act. The objectives for setting up these centres are:

- To provide common advanced centralized facilities/services for universities which are not able to invest heavily in infrastructure and other inputs.
- To play a vital role in offering the best expertise in each field to teachers and researchers across the country.
- To provide access for research and teaching community to the state-of-the-art equipment and excellent library facilities which are comparable to international standards.

The Nuclear Science Centre at New Delhi (now called Inter University Accelerator Centre) was the first research centre established in 1994.

As of today, six Inter University Centres are functioning within the university system, which are as follows:

- Inter University Accelerator Centre (IUAC), New Delhi
- Inter University Centre for Astronomy and Astro-Physics (IUCAA), Pune
- UGC-DAE Consortium for Scientific Research (UGC-DAECSR), Indore
- Information and Library Network (INFLIBNET), Ahmedabad
- Consortium for Educational Communication (CEC), New Delhi
- National Assessment and Accreditation Council (NAAC), Bangalore
- Inter University Centre for Teacher Education, Kakinada

4.4.6 The Association of Indian universities (AIU)

The Association of Indian universities (AIU) is a registered society under the Societies Registration Act, 1860 with membership of Indian Universities. It provides a forum for administrators and academicians of member universities to exchange views and discuss matters of common concern. It acts as a bureau of information exchange in higher education and brings out a number of useful publications, including the “Universities Handbook”, research papers and a weekly journal titled “University News”. The present membership of the Association is 527 including seven Associate Members viz. Kathmandu University, Kathmandu, Nepal, Mauritius University, Mauritius, University of Technology, Mauritius, Royal University of Bhutan, Thimpu, Open University of Malaysia, Kuala Lumpur, Malaysia, Middle East University, UAE, and Semey State Medical University, Semey, Kazakhstan. The Association is substantially financed from the annual subscription of the member universities. The Government of India, Ministry of Human Resource Development provides grants for meeting a part of the maintenance and development expenditure, including research studies, workshops, training programmes for university administrators, orientation programmes and creation of Data Bank of Global(of which Universities(the preliminary document Access to Global Universities is completed). AIU has Evaluation Division, Students Information Service Division, and Publication Sales Division, Sports Division to sponsor Inter-University Tournaments and World University Games:2007, Youth Affairs Division, Library and Documentation Division, Finance Division, Administration Division, Computer Division and Meeting Division. The AIU is also empowered to grant Associate Membership to universities of the neighbouring countries of India.

4.4.7 Councils:

a) Indian Council of Social Science Research (ICSSR)

The Indian Council of Social Science Research (ICSSR) was established in 1969 for promoting social science research, strengthening different disciplines, improving quality and quantum of research and its utilization in national policy formulation. To realize these objectives, the ICSSR envisaged development of institutional infrastructure, identifying research talents, formulating research programmes, supporting professional organizations and establishing linkages with social scientists in other countries. The ICSSR provides maintenance and development grants to various Research Institutes and Regional Centres across the country. Regional Centres have been set-up

as extended arms of the ICSSR to support research and development of local talents and its programmes and activities in a decentralized manner. Since 1976, the ICSSR has been carrying out surveys of research in different disciplines of social sciences. With a view to give special emphasis to the promotion of social science research in the North Eastern Region, initiatives have been taken in the ICSSR to support research proposals and other activities.

b) Indian Council of Philosophical Research (ICPR)

Indian Council of Philosophical Research (ICPR) was set up in 1977 by the Ministry of Education, Government of India as an autonomous organization for the promotion of research in Philosophy and allied discipline. The ICPR was born out of the conviction that Indian philosophy tradition deserves to have an exclusive and special agency in the country. The Council has a broad-based membership comprising of distinguished philosophers, social scientists, representatives of the University Grants Commission, Indian Council of Social Science Research, Indian Council of Historic Research, Indian National Science Academy, the Central Government and the Government of Uttar Pradesh. The Governing Body (GB) and the Research Project Committee (RPC) are the main authorities of the council. These bodies are vested with well defined powers and functions.

c) Project of History of Indian Science, Philosophy & Culture (PHISPC)

PHISPC was launched in the year 1990 under the aegis of Indian Council of Philosophical Research (ICPR) with the basic objective of undertaking inter-disciplinary study so that inter-connection between Science, Philosophy and Culture as developed in the long history of Indian civilization, could be brought out in detail. From April 1, 1997, PHISPC was officially de-linked from Indian Council of Philosophical Research (ICPR) for a greater autonomy to complete the Project by the stipulated period, and is now affiliated to Centre for Studies in Civilizations (CSC). Government of India has recognized CSC as the nodal agency for the purposes of funding the ongoing research project, PHISPC. The major programme of PHISPC is to publish several volumes on the theme mentioned in the 'Introduction'.

d) Indian Council of Historical Research (ICHR)

Indian Council of Historical Research is an autonomous organization which was established under Societies Registration Act (Act XXI of 1860) in 1972. The prime objectives of the Council are to give a proper direction to historical research and to encourage and foster objective and

scientific writing of history. The broad aims of the Council are to bring historians together, provide a forum for exchange of views between them, give a national direction to an objective and rational presentation interpretation of history, to sponsor historical research programmes and projects and to assist institutions and organizations engaged in historical research. It has a broad view of history so as to include in its fold the history of Science and Technology, Economy, Art, Literature, Philosophy, Epigraphy, Numismatics, Archaeology, Socio-Economic formation processes and allied subjects containing strong historical bias and contents. The ICHR has established two Regional Centres, one at Bangalore and the other at Guwahati with a view to reach out the far flung areas of the country.

e) **National Council of Rural Institutes (NCRI)**

The National Council of Rural Institute is a registered autonomous society fully funded by the Central Government. It was established on October 19, 1995 with its Headquarters at Hyderabad. Its main objectives are to promote rural higher education on the lines of Mahatma Gandhi's vision for education so as to take up challenges of micro planning for transformation of rural areas as envisaged in National Policy on Education (NPE) 1986. In order to achieve its objectives, the NCRI has been identifying various programmes for providing support and financial assistance, to be taken up by suitable institutions including voluntary organizations.

4.4.8 Rashtriya Uchchar Shiksha Abhiyan (RUSA)

Rashtriya Uchchar Shiksha Abhiyan (RUSA) is a Centrally Sponsored Scheme (CSS), launched in 2013 aims at providing strategic funding to eligible state higher educational institutions. The central funding (in the ratio of 65:35 for general category States and 90:10 for special category states) would be norm based and outcome dependent. The funding would flow from the central ministry through the state governments/union territories to the State Higher Education Councils before reaching the identified institutions. The funding to states would be made on the basis of critical appraisal of State Higher Education Plans, which would describe each state's strategy to address issues of equity, access and excellence in higher education.

Objectives:

The salient objectives of RUSA are to:

- Improve the overall quality of state institutions by ensuring conformity to prescribed norms and standards and adopt accreditation as a mandatory quality assurance framework.

- Usher transformative reforms in the state higher education system by creating a facilitating institutional structure for planning and monitoring at the state level, promoting autonomy in State Universities and improving governance in institutions
- Ensure reforms in the affiliation, academic and examination systems.
- Ensure adequate availability of quality faculty in all higher educational institutions and ensure capacity building at all levels of employment.
- Create an enabling atmosphere in the higher educational institutions to devote themselves to research and innovations.
- Expand the institutional base by creating additional capacity in existing institutions and establishing new institutions, in order to achieve enrolment targets.
- Correct regional imbalances in access to higher education by setting up institutions in un-served & underserved areas.
- Improve equity in higher education by providing adequate opportunities of higher education to SC/STs and socially and educationally backward classes; promote inclusion of women, minorities, and differently abled persons.

Components: RUSA would create new universities through upgradation of existing autonomous colleges and conversion of colleges in a cluster. It would create new model degree colleges, new professional colleges and provide infrastructural support to universities and colleges Faculty recruitment support, faculty improvements programmes and leadership development of educational administrators are also an important part of the scheme. In order to enhance skill development the existing central scheme of Polytechnics has been subsumed within RUSA. A separate component to synergize vocational education with higher education has also been included in RUSA. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating state.

Institutional Hierarchy: RUSA is implemented and monitored through an institutional structure comprising the National Mission Authority, Project Approval Board and the National Project Directorate at the centre and the State Higher Education Council and State Project Directorate at the state level.

4.5 NATIONAL POLICY ON EDUCATION

Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today. The country has reached a stage in its economic and technical development when a major effort must be made to derive the maximum benefit from the assets already created and to ensure that the fruits of change reach all sections. Education is the highway to that goal. With this aim in view, the Government of India announced in January 1985 that a new Education Policy would be formulated for the country. A comprehensive appraisal of the existing educational scene was made followed by a countrywide debate. The views and suggestions received from different quarters were carefully studied. The National Policy of 1968 marked a significant step in the history of education in post- Independence India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen *national* integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people. Since the adoption of the 1968 Policy, there has been considerable expansion in educational facilities all over the country at all levels. More than 90 per cent of the country's rural habitations now have schooling facilities within a radius of one kilometre. There has been sizeable augmentation of facilities at other stages also. Perhaps the most notable development has been the acceptance of a common structure of education throughout the Country and the introduction of the 10+2+3 system by most States. In the school curricula, in addition to laying down a common scheme of studies for boys and girls, science and mathematics were incorporated as compulsory subjects and work experience assigned a place of importance. A beginning was also made in restructuring of courses at the undergraduate level. Centers of Advanced Studies were set up for post-graduate education and research. And we have been able to meet our requirements of educated manpower.

While these achievements are impressive by themselves, the general formulations incorporated in the 1968 Policy did not, however, get translated into a detailed strategy of implementation, accompanied by the assignment of specific responsibilities and financial and organisational

support. As a result, problems of access, quality, quantity, utility and financial outlay, accumulated over the years, have now assumed such massive proportions that they must be tackled with the utmost urgency. Education in India stands at the crossroads today. Neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the situation. In the Indian way of thinking, a human being is a positive asset and a precious national resource, which needs to be cherished, nurtured and developed with tenderness, and care, coupled with dynamism. Each individual's growth presents a different range of problems and requirements, at every stage from the womb to the tomb. The catalytic action of Education in this complex and dynamic growth process needs to be planned meticulously and executed with great sensitivity.

India's political and social life is passing through a phase, which poses the danger of erosion to long-accepted values. The goats of secularism, socialism, democracy and professional ethics are coming under increasing strain. The rural areas, with poor infrastructure and social services, will not get the benefit of trained and educated youth, unless rural-urban disparities are reduced and determined measures are taken to promote diversification and dispersal of employment opportunities. The growth of our population needs to be brought down significantly over the coming decades. The largest single factor that could help achieve this is the spread of literacy and education among women. Life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalize new ideas constantly and creatively. They have to be imbued with a strong commitment to humane values and to social justice. All this implies better education. Besides, a variety of new challenges and social needs make it imperative for the Government to formulate and implement a new Education Policy for the country.

4.5.1 THE ESSENCE AND ROLE OF EDUCATION

In our national perception, education is essentially for all. This is fundamental to our allround development, material and spiritual. Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit - thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution. Education develops manpower for different levels of the economy. It is also the

substrate on which research and development flourish, being the ultimate guarantee of national self-reliance. In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education.

4.5.2 NATIONAL SYSTEM OF EDUCATION

The Constitution embodies the principles on which the National System of Education is conceived of. 3.2 The concept of a National System of Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. To achieve this, the Government will initiate appropriately funded programmes. Effective measures will be taken in the direction of the Common School System recommended in the 1968 Policy. The National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further break-up of the first 10 years efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary, followed by 2 years of High School. Efforts will also be made to have the +2 stage accepted as a part of school education throughout the country]. The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values. India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, Education has to strengthen this world view and motivate the younger generations for international co-operation and peaceful co-existence. This aspect cannot be neglected.

To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Besides, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth. Minimum levels of learning will be laid down for each stage of education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. Besides the promotion of the link language, programmes will also be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception. In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit, regardless of his origins. The universal character of universities and other institutions of higher education is to be underscored. In the areas of research and development, and education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance. The Nation as a whole will assume the responsibility of providing resource support for implementing programmes of educational transformation, reducing disparities, universalisation of elementary education, adult literacy, scientific and technological research, etc. Life-long education is a cherished goal of the educational process.

This presupposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning. [The institutions which will be strengthened to play an important role in giving shape to the National System of Education are the University Grants Commission, the All India Council of Technical Education, the Indian Council of Agricultural Research and the Indian Medical Council. Integrated planning will be instituted among all these bodies so as to establish functional linkages and reinforce programmes of research and post graduate education. These, together with the National Council of Education Research and Training, the National Institute of Educational

Planning and Administration, the National Council of Teacher Education and the National Institute of Adult Education will be involved in implementing the Education Policy]. *

The Constitutional Amendment of 1976, which includes Education in the Concurrent List, was a far-reaching step whose implications-substantive, financial and administrative-require a new sharing of responsibility between the Union Government and the States in respect of this vital area of national life. While the role and responsibility of the States in regard to education will remain essentially unchanged, the Union Government would accept a larger responsibility to reinforce the national and integrative character of education, to maintain quality and standards (including those of the teaching profession at all levels), to study and monitor the educational requirements of the country as a whole in regard to manpower for development, to cater to the needs of research and advanced study, to look after the international aspects of education, culture and Human Resource Development and, in general, to promote excellence at all levels of the educational pyramid throughout the country. Concurrency signifies a partnership, which is at once meaningful and challenging; the National Policy will be oriented towards giving effect to it in letter and spirit.

4.5.3 REORGANISATION OF EDUCATION AT DIFFERENT STAGES EARLY CHILDHOOD CARE & EDUCATION

The National Policy on Children specially emphasizes investment in the development of young child, particularly children from sections of the population in which first generation learners predominate. Recognizing the holistic nature of child development, viz., nutrition, health and social, mental, *physical, moral and emotional development*, *Early Childhood Care and Education (ECCE)* will receive high priority and be suitably integrated with the Integrated Child Development Services programme, wherever possible. Day-care centres will be provided as a support service for universalisation of primary education, to enable girls engaged in taking care of siblings to attend school and as a support service for working women belonging to poorer sections. Programmes of ECCE will be child-oriented, focused around play and the individuality of the child. Formal methods and introduction of the 3 R's will be discouraged at this stage. The local community will be fully involved in these programmes. A full integration of child care and

pre-primary education will be brought about, both as a feeder and a strengthening factor for primary education and for human resource development in general. In continuation of this stage, the School Health Programme will be strengthened.

4.5.4 OPEN UNIVERSITY AND DISTANCE LEARNING

The open learning system has been initiated in order to augment opportunities for higher education, as an instrument of democratising education and to make it a lifelong process. The flexibility and innovativeness of the open learning system are particularly suited to the diverse requirements of the citizens of our country, including those who had joined the vocational stream. The Indira Gandhi National Open University, established in 1985 in fulfilment of these objectives, will be strengthened. It would also provide support to establishment of open universities in the States.

4.5.5 RURAL UNIVERSITY

The new pattern of the Rural University will be consolidated and developed on the lines of Mahatma Gandhi's revolutionary ideas on education so as to take up the challenges of microplanning at grassroots levels for the transformation of rural areas. Institutions and programmes of Gandhian basic education will be supported.

4.5.6 TECHNICAL AND MANAGEMENT EDUCATION

Although the two streams of technical and management education are functioning separately, it is essential to look at them together, in view of their close relationship and complementary concerns. The reorganisation of Technical and Management Education should take into account the anticipated scenario by the turn of the century, with specific reference to the likely changes in the economy, social environment, production and management processes, the rapid expansion of knowledge and the great advances in science and technology. The infrastructure and services sectors as well as the unorganised rural sector also need a greater induction of improved technologies and a supply of technical and managerial manpower. This will be attended to by the Government. In order to improve the situation regarding manpower information, the recently set up Technical Manpower Information System will be further developed and strengthened. Continuing education, covering established as well as emerging technologies, will be promoted.

As computers have become important and ubiquitous tools, a minimal exposure to computers and a training in their use will form part of professional education. Programmes of computer literacy will be organised on wide scale from the school stage. In view of the present rigid entry requirements to formal courses restricting the access of a large segment of people to technical and managerial education, programmes through a distance learning process, including use of the mass media will be offered. Technical and management education programmes, including education in polytechnics, will also be on a flexible modular pattern based on credits, with provision for multi-point entry. A strong guidance and counseling service will be provided. In order to increase the relevance of management education, particularly in the noncorporate and under-managed sectors, the management education system will study and document the Indian experience and create a body of knowledge and specific educational programmes suited to these sectors. Appropriate formal and non-formal programmes of technical education will be devised for the benefit of women, the economically and socially weaker sections, and the physically handicapped. The emphasis of vocational education and its expansion will need a large number of teachers and professionals in vocational education, educational technology, curriculum development, etc. Programmes will be started to meet this demand. To encourage students to consider "self-employment" as a career option, training in entrepreneurship will be provided through modular or optional courses, in degree or diploma programmes. In order to meet the continuing needs of updating curriculum, renewal should systematically phase out obsolescence and introduce new technologies of disciplines.

4.5.7 REORIENTING THE CONTENT AND PROCESS OF EDUCATION: THE CULTURAL PERSPECTIVE

The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. The preoccupation with modern technologies cannot be allowed to sever our new generations from the roots in India's history and culture. Deculturation, de-humanisation and alienation must be avoided at all costs. Education can and must bring about the fine synthesis between change-oriented technologies and the country's continuity of cultural tradition. The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement. Resource persons in the community, irrespective of their formal educational qualifications, will be invited to contribute to the cultural enrichment

of education, employing both the literate and oral traditions of communication. To sustain and carry forward the cultural tradition, the role of old masters, who train pupils through traditional modes will be supported and recognised. Linkages will be established between the university system and institutions of higher learning in art, archaeology, oriental studies, etc. Due attention will also be paid to the specialized disciplines of Fine Arts, Museology, Folklore, etc. Teaching, training and research in these disciplines will be strengthened so as to replenish specialised manpower in them.

4.5.8 VALUE EDUCATION

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect.

4.5.9 LANGUAGES

The Education Policy of 1968 had examined the question of the development of languages in great detail; its essential provisions can hardly be improved upon and are as relevant today as before. The implementation of this part of the 1968 Policy has, however, been uneven. The Policy will be implemented more energetically and purposefully.

4.5.10 MEDIA AND EDUCATIONAL TECHNOLOGY

Modern communication technologies have the potential to bypass several stages and sequences in the process of development encountered in earlier decades. Both the constraints of time and distance at once become manageable. In order to avoid structural dualism, modern educational technology must reach out to the most distant areas and the most deprived sections of beneficiaries simultaneously with the areas of comparative affluence and ready availability. Educational technology will be employed in the spread of useful information, the training and re-training of teachers, to improve quality, sharpen awareness of art and culture, inculcate abiding

values, etc., both in the formal and non-formal sectors. Maximum use will be made of the available infrastructure. In villages without electricity, batteries or solar packs will be used to run the programme. The generation of relevant and culturally compatible educational programmes will form an important component of educational technology, and all available resources in the country will be utilised for this purpose. The media have a profound influence on the minds of children as well as adults; some of them tend to encourage consumerism, violence, etc., and have a deleterious effect, Radio and T.V. programmes, which clearly militate against proper educational objectives, will be prevented. Steps will be taken to discourage such trends in films and other media also. An active movement will be started to promote the production of children's films of high quality and usefulness.

4.5.11 THE MANAGEMENT OF EDUCATION

An overhaul of the system of planning and the management of education will receive high priority. The guiding considerations will be:

- a) Evolving a long-term planning and management perspective of education and its integration with the country's developmental and manpower needs;
- b) Decentralisation and the creation of a spirit of autonomy for educational institutions;
- c) Giving pre-eminence to people's involvement, including association of non-governmental agencies and voluntary effort;
- d) Inducting more women in the planning and management of education;
- e) Establishing the principle of accountability in relation to given objectives and norms.

I. **NATIONAL LEVEL:** The Central Advisory Board of Education will play a pivotal role in reviewing educational development, determining the changes required to improve the system and monitoring implementation. It will function through appropriate Committees and other mechanisms created to ensure contact with, and co-ordination among, the various areas of Human Resource Development. The Departments of Education at the Centre and in the States will be strengthened through the involvement of professionals.

II. **INDIAN EDUCATION SERVICE:** A proper management structure in education will entail the establishment of the Indian Education Service as an All-India Service. It will bring a national perspective to this vital sector. The basic principles, functions and

procedures of recruitment to this service will be decided in consultation with the State Governments.

- III. **STATE LEVEL:** State Governments may establish State Advisory Boards of Education on the lines of CABE. Effective measures should be taken to integrate mechanisms in the various State departments concerned with Human Resource Development. Special attention will be paid to the training of educational planners, administrators and heads of institutions. Institutional arrangements for this purpose should be set up in stages.
- IV. **DISTRICT AND LOCAL LEVEL:** District boards of Education will be created to manage education up to the higher secondary level. State Governments will attend to this aspect with all possible expedition. Within a multilevel framework of educational development, Central, State and District and Local level agencies will participate in planning, co-ordination, monitoring and evaluation. A very important role must be assigned to the head of an educational institution. Heads will be specially selected and trained. School complexes will be promoted on a flexible pattern so as to serve as networks of institutions and synergic alliances to encourage professionalism among teachers to ensure observance of norms of conduct and to enable the sharing of experiences and facilities. It is expected that a developed system of school complexes will take over much of the inspection functions in due course. Local communities, through appropriate bodies, will be assigned a major role in programmes of school improvement.

4.6.Let Us Sum Up:

- The present day education system in India has come a long way and the age old traditions have undergone a new makeover. Government of India is doing lots of efforts in this field so that the objective of inclusive growth can be achieved very soon by it. A great achievement of the Indian government is a big jump in the literacy rate from 18.3% in 1950-51 to 74.04% in 2010-11
- The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions.

- The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main programme for universalizing elementary education.
- On the other side, Higher Education sector has witnessed a tremendous increase in the number of Universities/University level Institutions & Colleges since Independence. The number of Universities has increased 34 times from 20 in 1950 to 677 in 2014.
- The National Policy of 1968 marked a significant step in the history of education in post-Independence India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen *national* integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people. Since the adoption of the 1968 Policy, there has been considerable expansion in educational facilities all over the country at all levels. More than 90 per cent of the country's rural habitations now have schooling facilities within a radius of one kilometre.

4.7. **Keywords:** School education, Higher education, Education Policy,

4.8. Check your Progress

Long Questions:

1. What is Right to Free & Compulsory Education Act 2009? Discuss the various components of the Act.
2. What is the importance of elementary education for children? Elaborate the various programmes at the elementary education stage.
3. What is the scenario of Higher Education in India? Provide in your own words the necessary suggestions for improvement (if any) in the scenario.
4. Explain with suitable examples, the governance scenario in Higher Education in India.

Short questions

Write short notes on:

1. Sarva Siksya Abhiyan
2. Pradhan Mantri Gramodaya Yojana (PMGY)
3. Indian Council of Social Science Research (ICSSR)
4. Technical and Management Education
5. Value-Education

4.9.References:

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