



Accredited with NAAC **A** Grade

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Sociological Foundation of Education

DAME201

CENTRE FOR DISTANCE AND ONLINE EDUCATION



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**SOCIOLOGICAL FOUNDATION
OF EDUCATION
(DAME201)**

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INTRODUCTION

Sociology, according to Duncan, is the scientific study of the dynamic processes of interactions of persons and the patterns these form in relation to biological, psychological and cultural influences. Thus, sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern social relations and the forces that develop the personality of the individual.

According to the sociological perspective, education does not arise in response to the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member. The educational system of any society is related to its overall social system. Education is a sub-system performing certain functions for the ongoing social system. The goals and needs of the total social system get reflected in the functions it lays down for educational system and the form in which it structures it to fulfil those functions.

In a static society, the main function of the educational system is to transmit the cultural heritage to the new generations. But in a dynamic society, these keep changing from generation to generation and the educational system in such a society must not only transmit the cultural heritage, but also aid in preparing the youth for adjustment to any changes in them that may have occurred or are likely to occur in future. In contemporary societies, 'the proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former times.' This is more so in societies that have newly become independent and are in a developing stage. Consequently, in such modern complex societies, education is called upon to perform an additional function of becoming an agent of social change. Thus, the relationship between educational system and society is mutual; sometimes the society influences changes in educational system and at other times the educational system brings about changes in the society.

This book, *Sociological Foundations of Education*, deals with various aspects of educational sociology—the effects of learning on group life. The book discusses the types of social organizations and their characteristics as well as the role of individuals in organizations. Social interaction is the foundation of society. The book discusses the development of groups and the characteristics of group dynamics. The book also highlights the roles of various agencies of social education, such as the school, peer groups and family.

This book, *Sociological Foundations of Education*, is written in a self-instructional format and is divided into five units. Each unit begins with an *Introduction* to the topic followed by an outline of the *Unit Objectives*. The content is then presented in a simple and easy-to-understand manner, and is interspersed with *Check Your Progress* questions to test the reader's understanding of the topic. A list of *Questions and Exercises* is also provided at the end of each unit, and includes short-answer as well as long-answer questions. The *Summary* and *Key Terms* section are useful tools for students and are meant for effective recapitulation of the text.

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UNIT 1 EDUCATION AND SOCIOLOGY

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Structure

- 1.0 Introduction
- 1.1 Unit Objectives
- 1.2 Relationship between Sociology and Education
 - 1.2.1 Scope of Educational Sociology
 - 1.2.2 Aims of Educational Sociology
- 1.3 Meaning and Nature of Educational Sociology
 - 1.3.1 Theories of Emile Durkheim
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1.0 INTRODUCTION

The term 'sociology' has been derived from the two words: '*Societus*' which means society and '*logos*' which means science. Thus, from an etymological point of view 'sociology' is the science of society.

Auguste Comte, who is known as the father of sociology used the term 'sociology' for the first time in 1937, while delivering a series of lectures. He introduced sociology as a fundamental science in his book *Positive Philosophy* and employed scientific methods to collect data about mankind. Sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual. The subject of educational sociology is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life. Sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system. In this unit, you will get acquainted with the relationship between sociology and education and its various characteristics.

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1.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the relationship between sociology and education
- Assess the meaning and nature of educational sociology
- Explain Emile Durkheim's theory of social facts
- Evaluate Merton's theory of deviance
- Describe the concept of sociology of education

1.2 RELATIONSHIP BETWEEN SOCIOLOGY AND EDUCATION

Sociology, according to Geoffrey Duncan Mitchell, is the scientific study of dynamic processes of interactions of person and the patterns they form in relation to biological, psychological and cultural influences. It studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual. It is built upon the study of the behaviour of ants, birds, and primitive men. It has drawn for its material on social history and social physics. It has received impetus from biology and psychology. Sociology is based upon two fundamentals:

- Each individual is born into a cultural world created by his predecessors. This world has a continuity of existence. It appears to be independent of individuals who enter or leave this cultural stream.
- The individual becomes, as he grows up, identified with the vast body of culture, and finds his role in it. He further seeks to modify it in his dealings with the world around him. Thus, he becomes not an individual that he was at birth, but a person.

Importance of Educational Sociology

There is, explains Francis J. Brown, a constant interaction between the individual and his cultural environment. He is influenced by it. This constant interaction, which is the subject-matter of educational sociology, is the basic pattern of life. Any attempt therefore, says Brown, to understand and foster the development of the individual and every effort to provide the means and agencies for such development must be based upon an analysis of this two-way process in which the individual and the forces external to him are in continual interaction.

Also, this interaction is inevitable. Man must be able to control the physical and social forces around him if he is not to fall a passive victim in the continuous struggle for existence. By his inventions, he has been able to harness the forces of nature, and to eliminate time and distance through radio and television. But these physical forces, like the hydrogen bomb and atomic energy, unless directed by him

wisely, would be let loose on him and destroy him and his social organizations. This is the vital, gripping and urgent problem of the day. As never before, man must learn the ways and means of controlling human behaviour, his own and others. It is, therefore, very important for an individual to have some grasp of the interrelations of nations and the social forces that influence their policies and activities.

Moreover, the knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups. One's attitude towards state, religion and other communities is often the product of group associations. An intelligent study of these attitudes should guide one in adopting the right social attitudes.

Also, biology and psychology have, no doubt, probed and gauged the less tangible forces within man and helped us to understand him better. But man is an integral member of the many groups amongst whom he lives and moves. He cannot be understood independently of these—family, church, community, nation, means of communication, folkways and more. It is no longer enough for us to understand the individual without knowing or understanding the interacting forces that are working on him. Education must, therefore, go beyond the individual and reach out into the total social milieu.

There is a two-fold approach to the study of the development of the child; one from the viewpoint of the individual, and the other from that of the society. The individual approach is studied by biology and psychology, while the 'societal' approach concerns sociology. It is, however, contended that the individual approach is inadequate and incomplete, and must therefore, be reinforced by the societal approach also.

Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology. It was claimed in the beginning that biological factors had a direct bearing upon human behaviour. The 'mechanistic school' held that an individual was the product of innate characteristics and influences—both animal and human—which were beyond his control. But recent research has revealed that these were not the sole or primary factors, but only a part of the infinitely complete forces that develop and mould the individual. Some of these forces are inherited and predetermined; some are capable of modification to an appreciable extent; while others are the product of environment.

Psychologists, on their part, hold that human behaviour is determined by instincts. The 'instinctive behaviour patterns' are unlearned, relatively stereotyped and automatic. But observation of dogs, apes and infants stimuli, including the learning process, the nature of response to a specific action, conditions the behaviour of man or animal. Therefore, environmental factors and motivation are as important as innate characteristics in the development of the individual. Psychiatry too has moved far away from what Freud thought it to be—to unravel the complex factors which are the causes of behaviour. Now psychiatry takes the whole physical and cultural background into consideration.

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1.2.1 Scope of Educational Sociology

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The subject of educational sociology is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life. It is, therefore, according to Dan W. Dodson, interested in three things—total cultural milieu, the school as its agency and the educational process that conditions personality development.

- The social milieu can be broken up into, what Payne calls, ‘social independencies’. These are institutions, social groups, social customs and conventions. Through these the individual gains and organizes his experiences and these influence the evolution of the educational system because it equips the youth with knowledge and character to function and fit into society. Educational sociology deals, therefore, with groups like the family, school, team, club, union, community, church, state and the world.
- In the second place, it is concerned with the sciences which help to understand its function in its various aspects. It is consequently not concerned with aspects of any science which does not condition personality development. It is, however, concerned with the school which is a specific educational agency as well as with other social agencies like the family, the play group, the church, school union; club, social customs and the mode of living, all of which contribute to the development of personality. The personality of an individual first develops in the family through the process of interaction. The business of educational sociology is to discover the area of interaction within the family and then in the school or elsewhere. Sociology would, however, confine itself to the history of the development of family and its various patterns. Sociology deals with social theory and group phenomena, but ignores the educative process and the educational agencies.
- Next to sociology, educational sociology is related to educational psychology. Both of them deal with the school as the agency of education. Both seek to determine and influence the school’s effect upon individual behaviour. Both are applied sciences. Educational psychology is applied to learning, while the other studies impact the effects of learning. The latter deals with individual’s relation to society while the former is interested in the techniques of building new habits into the child. The latter regards school as a social institution, a part of total social milieu; a form of collective behaviour and so shapes its curriculum, its teaching methods and its organization so as to prepare children for further participation in social life. In short, the former deals with the process of learning, while the latter deals with the problem of personality or behaviour.
- Psychology has been delving deep into the human mind to discover its peculiar pattern, but experimental studies of infant behaviour conducted by Arnold Lucius Gesell have led him to the conclusion that ‘infants are individuals—individuals in the making as well as by birthright. The child’s personality is the product of slow and gradual growth...mental growth is a patterning process, because the mind is essentially the sum total of a growing multitude of behaviour

patterns.' The most significant recent development in psychology, says Brown, has been the increasing recognition of environmental factors in the development of personality and in the specific processes of learning. The borderline between psychology and sociology is not sharp today. Moreover, educational sociology manipulates these environmental factors in the interest of interaction. Biology offers us the data that forms the basis of individual behaviour. Sociology studies how the laws of heredity and impulses determine an individual's interaction with others as individuals or as groups. Educational sociology goes a step further. It seeks to influence this interaction in harmony with social ideas.

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1.2.2 Aims of Educational Sociology

Educational sociology, according to George S. Herrington, has four specific aims. They flow from the larger aim, i.e., to achieve better personality development by influencing the processes of education. The specific aims deal with the various aspects of the total social milieu as well as the means, the methods, the curriculum and the agencies of education. The achievement of these aims is essential for the achievement of the larger aim. Educational sociology should explain (a) the role of the school in the community (b) the role of the school (c) and the social factors influencing schools. Second, it should understand democratic ideologies, cultural, economic and social trends that influence formal and informal agencies of education. Third, it should estimate the social forces and their effects upon individuals. Fourth, it should socialize curriculum. Lastly, in order to achieve these aims, educational sociology should encourage research and critical thinking, and adopt the results thus obtained.

CHECK YOUR PROGRESS

1. How does knowledge of social life help a child?
2. What is the subject of educational sociology?
3. List the roles that educational sociology should explain.

1.3 MEANING AND NATURE OF EDUCATIONAL SOCIOLOGY

Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences. According to E. George Payne, who is known as the father of educational sociology, educational sociology is 'an applied science in the field of sociology'. It is concerned 'with the effect of learning on group life and in its turn the effect of smaller group life upon the larger group', since the subject matter of educational sociology is the process of social interaction. 'Of both the individual and his social environment', says F. J. Brown, it is 'neither education nor sociology alone; it is education and sociology

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when these are both considered as a total educative process'. Educational sociology utilizes all that has been learned in both fields but joins them in a new science which applies sociological principles to the whole process of education, including subject matter and activities, method, school organization and measurement.

Nature of Educational Sociology

Educational sociology is not merely theoretical, i.e., it does not merely study the forces of interaction between the individual and the society or the group, but it is also practical because besides studying the interacting forces, it tries to regulate and control the interacting forces.

It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.

1.3.1 Theories of Emile Durkheim

In the 19th century, prominent French sociologist Emile Durkheim (1858–1917) made a great contribution to the field of sociology by his new ideas and theories. Durkheim had the multi-faceted personality of a learned scholar and writer, a progressive educationist, a deep thinker and a strict disciplinarian. Unlike Spencer, Durkheim acknowledged Comte as his master and subscribed to the latter's positivistic stress on empiricism. However, he surpassed Comte by insisting that sociology too should follow scientific methods for it to be considered a science. This led to sociology getting the status of empirical science.

Durkheim was born to Jewish parents at Epinal, in the French province of Lorraine on 15 April 1858. He studied the Hebrew language, the Old Testament, and the Talmud at an early age. However, despite studying religious literature in his formative years, Durkheim remained an agnostic throughout his life.

As a student, Durkheim was not happy with the conventional subjects taught at school and college levels. He longed for inclusion of scientific methods and moral principles in school education. He felt that these were necessary for the moral guidance of the society. Durkheim was interested in scientific sociology, but there was no school of thought pertaining to the same in his times. As a college student at Epinal, Durkheim excelled in studies and won several prizes. He graduated from a famous college of Paris, 'Ecole Normale'. Between 1882 and 1887, he taught philosophy in many provincial schools in Paris and the surrounding areas.

To pursue his love for education, Durkheim went to Germany where he got an opportunity to study scientific psychology being pioneered by Wilhelm Wundt. Later, Durkheim published several articles based on his experiences in Germany. Gradually, Durkheim and his writings became famous. His publications earned him a prominent place in the department of philosophy at the University of Bordeaux in 1887. Later on, he was also asked to head the newly created department of 'social sciences'.

From 1893 onwards, Durkheim succeeded in publishing some of his famous works. His French doctoral thesis, *The Division of Labour in Society*, was published

in 1893. His other famous works included *The Rules of Sociological Method* (1895), *Suicide* (1897) and *The Elementary Forms of Religious Life* (1912). His other achievement was the 1902 invitation from the famous French University, the Sorbonne, and in 1906, he was named professor of education and sociology.

French politics remained an important concern for Durkheim throughout his life. He was respected as a political liberalist and had a deep interest in moral education. Widespread moral degeneration prevalent in the French society was a serious concern for him. His efforts were directed at finding the values and principles for moral guidance through French education. He urged people 'to achieve victory in the struggle against public madness'. He followed the collectivist tradition of social thought represented by Joseph de Maistre, St. Simon, and Comte. But he was averse to the individualist ideas of Spencer and English utilitarians.

During his last days, Durkheim was highly disappointed at the moral degeneration of the French society. He died an unhappy man at the age of 59 in 1917. Today, Durkheim is remembered for his lasting influence on the field of sociology. He is still alive through his works on functionalism, sociology of education, sociology of law and sociology of religion which were all started by him. The journal, *L'Annee Sociologique*, started by him in 1896, is still in print as a leading journal of sociological thought.

We will now read Durkheim's theories related to society. They are:

- Theory of Social Facts
- Durkheim's Theory of Division of Labour
- Durkheim's Theory and Typology of Suicide

(i) Theory of Social Facts

In Durkheimian sociology, the concept of social facts is quite important. Social facts and events constitute the fundamental bases of Durkheim's sociological thought. In fact, in simple words, Durkheim defines sociology as a science of social facts. He tries to analyse and explain social phenomena and social life by treating the concept of social facts as a basic concept. Durkheim's views on social facts have been presented extensively in his second major treatise, namely *The Rules of Sociological Method* (1895).

Main aim of the 'theory of social facts'

As stated earlier, the Durkheimian concept of sociology is based on the theory of social facts. Durkheim was in part a positivist and a believer in applying the methods of physical science to the study of social facts. His aim was to demonstrate 'sociology' as an objective science conforming to the model of other sciences and subjects.

Meaning of the 'concept of social fact':

- 'A social fact is a phase of behaviour (thinking, feeling or acting) which is subjective to the observer and which has a coercive nature'.
- Social facts represent 'a category of facts' with distinctive characteristics, 'consisting of ways of acting, thinking and feeling, external to the individual and endowed with a power of coercion by means of which they control him'.

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Two main characteristics of social facts

According to Durkheim, social facts must consist of the following two characteristics:

- Social facts must be regarded as *things*.
- Social facts are *external* and *exercise constraint* on the individuals.

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(a) Social facts must be regarded as ‘things’

According to Durkheim, we must discover social facts as we discover physical facts. He emphasises that social facts must be treated as ‘things’, as empirical facts from outside. ‘Precisely because we have the illusion of knowing social realities, it is important that we realize that they are not immediately known to us. It is in this sense that Durkheim maintains that we must regard social facts as things because things, he says, are all that is given, all that is offered to—or rather forced upon—our observation.’ Durkheim also warns that we must ‘... rid ourselves of the preconceptions and prejudices which incapacitate us when we try to know social facts scientifically’.

Social facts are not reducible to individual facts: ‘Social facts are inexplicable in terms of and irreducible to either psychological or physiological analysis,’ thus opines Durkheim. He distinguishes between psychological and social facts in these words: ‘The former are elaborated in the individual consciousness and then tend to externalize themselves; the latter are at first external to the individual, whom they tend to fashion in their image from without’. Thus, Durkheim’s approach to the study of society requires that economic and psychological reductionism be eschewed in the light of the ‘*sui generis*’ quality of social facts.

(b) Social facts are external to the individuals and exercise constraint on them

This characteristic of social facts involves two elements:

- Social facts are external to individuals.
- Social facts exercise a constraint on them.

(1) Social facts are external to individuals

Durkheim asserts that society is a reality ‘*sui generis*’ above and apart from the individuals. To support his assertion, he provides four points as evidence. These points, listed by H. E. Barnes, are as follows:

- **Heterogeneity of individual and collective states of mind:** Durkheim sees a difference in the states of mind of an individual and a group. For example, in times of national danger, the intensity of the collective feeling of patriotism is much greater than that of any individual feeling. Further, society’s willingness to sacrifice individuals is much greater than the willingness of individuals to sacrifice themselves.
- **Difference in individual attitudes and behaviour which results from the group situation:** When alone, individuals feel and act in their own distinct ways. But when individuals become part of a crowd, then they feel and act in

a different way. This means that a new reality is created by the association of individuals, and this reality reacts upon the sentiments and behaviour of the individuals. It can even change them.

- **Uniformities of social statistics:** A surprising degree of numerical consistency is observed from year to year in some types of social facts like those relating to crimes, marriages and suicides. Durkheim does not explain this consistency on the basis of personal motives or characteristics. According to him, this consistency could be explained only in terms of ‘certain real social currents’ which form part of an individual’s environment.
- **Based on analogy and on the philosophical theory of emergence:** We cannot explain the phenomenon of life on the basis of the physiochemical properties of the molecules which form the cell. Actually, a particular association of these molecules is responsible for the phenomenon of life. Similarly, we must assume that society cannot be reduced to the properties of individual minds. On the contrary, society constitutes a reality sui generis which emerges out of the interaction of individual minds.

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(2) Social facts exercise constraints on the individuals

Durkheim says that social facts have a constraining effect on individuals. It implies that social facts condition (or compel) human beings to behave in a particular manner. To explain the constraining effect of social effects, Durkheim gives a series of examples such as moral laws, legal rules, penal system and crowd behaviour. Some of these examples are:

- In a crowd or group, laughter is communicated to all. It happens because in a crowd situation, an individual feels constrained to behave in a particular manner. Such a phenomenon is social because its basis or its subject is the group as a whole and not the society.
- Fashion is also social in nature. Everyone dresses in a certain manner to follow the prevailing fashion because everyone else does so. It is not an individual who is the cause of fashion; it is society itself which expresses itself in these ways.
- The institutions of education, law and beliefs also have the characteristics of being given to everyone from without and of being imperative for all.

(ii) Durkheim’s Theory of Division of Labour

In the field of sociological thought, Durkheim’s *Theory of Division of Labour* is regarded as his major contribution. This theory emerged from his doctoral thesis, *The Division of Labour in Society* (1893), which was his first major book. The theme of this book is the relationship between individuals and society or the collectivity. The influence of Auguste Comte on Durkheim is clearly evident in the book, which is considered a classic study of social solidarity. In this thesis, Durkheim opposes the view that modern industrial society could be based simply upon an agreement between individuals motivated by self-interest and without any prior consensus. However, he agrees that the kind of consensus in modern society is different from that in simpler social systems. But he saw both types of consensus as two types of social solidarity.

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In *The Division of Labour in Society*, Durkheim tries to determine the social consequences of the division of labour in modern societies. A major theme in all Durkheim's writings is the importance of shared social norms and values in maintaining social cohesion and solidarity. He argues that the nature of this social solidarity depends on the extent of the division of labour.

Meaning of division of labour

The concept of division of labour has been used in the following three ways:

- **Technical division of labour:** In this sense, it describes the production process.
- **Sexual division of labour:** In this sense, it describes social divisions between men and women.
- **Social division of labour:** In this sense, it refers to differentiation in society as a whole.

It is in the third sense that Durkheim uses this term. In a general sense, the term division of labour implies assignment to each unit or group, a specific share of a common task. Classical economists such as Adam Smith (1776) used this term to describe a specialization in workshops and the factory system and explain the advantages accruing in terms of increased efficiency and productivity from these new arrangements.

Durkheim's optimistic view of division of labour

Durkheim and Marx held opposite views about the division of labour in society. While Marx was pessimistic about the division of labour, Durkheim was cautiously optimistic. Marx saw the specialized division of labour trapping the worker in his occupational role and dividing the society into antagonistic social classes. Whereas Durkheim too saw a number of problems arising from specialization in industrial society, but he also believed that the promise of division of labour outweighed the problems.

Two main types of social solidarity

As stated earlier, the main theme of the book *The Division of Labour in Society* is the relationship between the individual and society. The nature of this relationship could be defined by the answers to these two questions: (i) How can a large number of individuals make up a society? (ii) How can these individuals achieve 'consensus' which is the basic condition of social existence?

In his attempt to answer these vital questions, Durkheim drew up a distinction between two forms of solidarity, namely: (i) mechanical solidarity and (ii) organic solidarity. These two types of solidarity were found in traditional tribal societies and in modern complex urban societies.

Link between Division of Labour and Social Solidarity

Meaning of solidarity

- Social solidarity is synonymous with social cohesion or social integration.
- It refers to 'the integration and degree or type of integration, manifested by a society or group.'

- It refers to ‘the condition within a group in which there is social cohesion plus co-operative and collective action directed towards the achievement of group goals’.

The basis of solidarity serves as parameter of differentiation between simple societies and complex societies. Durkheim made distinction between the primitive and civilized societies in terms of his concept of solidarity. According to him, the primitive society is characterized by ‘organic solidarity’ based on the ‘division of labour’.

(a) Mechanical solidarity

Durkheim defines **mechanical solidarity** as ‘social solidarity based upon homogeneity of values and behaviour, strong social constraints, and loyalty to tradition and kinship. The term is applied to small, non-literate societies characterized by a simple division of labour, very little specialization of function, only a few social roles and very little tolerance of individuality’.

According to Durkheim, mechanical solidarity is a solidarity of resemblance. It is rooted in the similarity of the individual members of a society. In a society built on mechanical solidarity, individuals do not differ much from one another. ‘They feel the same emotions, cherish the same values, and hold the same things sacred’ because they are the members of the same collectivity. Such a society is coherent because the individuals are not yet differentiated. In this type of society, we find the strong state of ‘collective conscience’. Collective conscience refers ‘to the sum total of beliefs and sentiments common to the average members of a society. This prevails mostly in primitive societies. Common conscience completely covers individual mentality and morality. Here, social constraint is expressed most decisively in repressive, severe criminal law, which serves to maintain mechanical solidarity.’

(b) Organic solidarity

Durkheim defines **organic solidarity** as:

A type of societal solidarity typical of modern industrial society, in which unity is based on the interdependence of a very large number of highly specialized roles in a system involving a complex division of labour that requires the co-operation of almost all the groups and individuals of the society... This type of solidarity is called organic because it is similar to the unity of a biological organism in which highly specialized parts or organs must work in coordination if the organism (or any one of its parts) is to survive.

Organic solidarity is just opposite to mechanical solidarity. Durkheim describes the increasing density of population as the key to the development of division of labour. Division of labour and the consequent dissimilarities among men bring about increasing interdependence in society. The interdependence is reflected in human mentality and morality and in the fact of organic solidarity itself. Organic solidarity emerges with the growth of the division of labour. This is especially witnessed in modern industrial societies. In organic solidarity, consensus results from the differentiation in society. The individuals are no longer similar but different. It is precisely because the individuals are different that consensus is achieved. With the increase in division of labour, the collective conscience lessens. Thus, criminal law

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tends to be replaced by civil and administrative law. Here, the stress is on restitution of rights rather than on punishment. An increase in organic solidarity would represent moral progress, stressing the higher values of equality, liberty, fraternity, and justice. Even here, the social constraints in the form of contracts and laws continue to play a major role.

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Difference between mechanical and organic solidarities

Durkheim made a distinction between the two types of solidarity by identifying the demographic and morphological features basic to each type. He also identified the typical forms of law and formal features and content of the conscience collective, which ought to be associated with each type. These are explained in Table 1.1.

Table 1.1 Mechanical and Organic Solidarity – A Summary of Durkheim’s Ideal Types

	Mechanical Solidarity	Organic Solidarity
(1) Morphological (structural) basis	Based on resemblances (prevalent in less advanced societies) – Segmental type (first clan-based, later territorial). Little interdependence (social bonds relatively weak). Relatively low volume of population. Relatively low material and moral density.	Based on division of labour (predominant in more advanced societies) Organized type (fusion of markets and growth of cities). Much interdependence (social bonds relatively strong). Relatively high volume of population. Relatively high material and moral density.
(2) Type of norms (typified by law)	Rules with repressive sanctions. Prevalence of penal law	Rules with restitutive sanctions. Prevalence of cooperative law (civil, commercial, procedural, administrative and constitutional law)
(3) (a) Formal features of conscience collective	High volume High intensity High determinateness Collective authority absolute	Low volume Low intensity Low determinateness More room for individual initiative and reflex ion
(3) (b) Content of conscience collective	Highly religious Transcendental (superior to human interests and beyond discussion) Attaching supreme value to society and interests of society as a whole Concrete and specific	Increasingly secular Human-orientated (concerned with human interests and open to discussion) Attaching supreme value to individual dignity, equality of opportunity, work ethic and social justice Abstract and general

Lukes, 1973. ‘Collins Dictionary of Sociology’.

Division of labour is different from disintegration

Durkheim views division of labour and disintegration as two different things. As form of disintegration, he points to industrial failures, crises, conflicts and crimes. All these are pathological in nature. In these forms, the division of labour ceases to bring forth solidarity and hence represents an ‘anomic division of labour’. Division of labour in society is actually different from occupational division of labour in the factory as pointed out by Marx.

Earlier Durkheim believed that a society with organic solidarity needed fewer common beliefs to bind members to the society. But later, changing his view, he propounded that even the societies, where organic solidarity has reached its peak, needed a common faith, a 'common conscience collective'. This would help the men to remain united and not to 'disintegrate into a heap of mutually antagonistic and self-seeking individuals'.

Division of labour and anomie

Division of labour undoubtedly is an essential element of society. However, it can do great harm to a society if carried to the extreme. Durkheim was aware of this potential harm. Hence, he had cautioned against the adverse consequences of unregulated division of labour. 'Anomie' is one such adverse consequence. In fact, Durkheim was the first to use this concept.

The Greek term 'anomie' literally means 'without norms' or 'normlessness'. 'Anomie' arises following a clash in one's own values with those of the society. In the state of 'anomie', one is not clear in which way to go, how to behave, how to come up to the society's expectations and how to mould the environment to suit one's expectations.

'Anomie is the strict counterpart of the idea of social solidarity. Just as solidarity is a state of collective ideological integration, anomie is a state of confusion, insecurity, normlessness. The collective representations are in a state of decay.'

State of Anomie Leading to Personal and Social Disorganization

According to Durkheim, the main problem of modern society is that the division of labour inevitably leads to feelings of individualism. The individualism is pursued at the cost of shared sentiments or beliefs. Having little commitment to shared norms, people lack social guidelines for personal conduct and are inclined to pursue their private interests, not caring for the interests of society as a whole. Social norms become confused or break down, and people feel detached from their fellow beings. This results in anomie—a state of normlessness in both the society and the individual. Social control of individual behaviour becomes ineffective, and as a result the society is threatened with disorganization or even disintegration.

Widespread anomie seen in modern societies supports Durkheim's view that the division of labour and the resulting growth of individualism would break down shared commitment to social norms. However, despite widespread anomie, modern societies do retain some broad consensus on norms and values. This we can see when we compare one society with another, say, the United States with China. Although this consensus seems much weaker than that in pre-industrial societies, it is probably still strong enough to guide most individual behaviour and to avert the social breakdown that Durkheim feared. However, Durkheim's analysis remains valuable for his acute insights into the far-ranging effects that the division of labour brings on social and personal life.

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(iii) Durkheim’s Theory and Typology of Suicide

‘Suicide’, the act of taking one’s own life, is an indication of disorganization of both individual and society. Increasing number of suicides in a society clearly indicates something wrong somewhere in the social system of that society. Suicide figures prominently in the historical development of sociology because it was the subject of the first sociological data to test a theory.

Durkheim has studied the problem of suicide at some length. His third book, *Suicide*, was published in 1897. This book in many ways is related to Durkheim’s study of division of labour. It is an analysis of a phenomenon regarded as pathological, intended to throw light on the evil which threatens modern industrial societies, that is, ‘anomie’. Durkheim’s theory of suicide is cited as ‘a monumental landmark in which conceptual theory and empirical research are brought together’. He begins his study of suicide with a definition of the phenomenon, and then proceeds to refute the earlier interpretations of suicide. Finally, he develops a general theory of the phenomenon.

Definition of suicide

According to Durkheim, suicide refers to ‘every case of death resulting directly or indirectly from a positive or negative death performed by the victim himself and which strives to produce this result.’ From this definition, it is clear that suicide is a conscious act and the person concerned is fully aware of its consequences. For example, the person who shoots himself to death, or drinks severe poison, or jumps down from the tenth storey of a building, is fully aware of the consequences of such an act.

Two main purposes of Durkheim’s study

To establish his fundamental idea that suicide is also a social fact, and social order and disorder are at the very root of suicide, Durkheim used a number of statistical records. Abraham and Morgan see two primary reasons of Durkheim undertaking this statistical analysis, as stated below:

- To refute theories of suicide based on psychology, biology, genetics, climate, and geographic factors
- To support his own sociological explanation of suicide with empirical evidence

Reason behind using statistics for suicide research

While conducting researches on suicide, Durkheim found the explanations focusing on the psychology of the individual were inadequate. Experiments on suicide were obviously out of the question. Case studies of past suicides would be of little use because they did not provide reliable generalizations about all suicides. Survey methods were hardly appropriate because one cannot survey dead people. But statistics on suicide were readily available, and Durkheim chose to analyse them.

Durkheim displays an extreme form of sociological realism

Durkheim has selected the instance or the event of suicide to demonstrate the function of sociological theory. He strongly believes that suicide is not an individual act or a

private and personal action. Rather, it is caused by some power which is over and above the individual or 'super-individual'. Durkheim stresses that suicide is not a personal situation but a manifestation of a social condition. He speaks of suicidal currents as collective tendencies that dominate some vulnerable persons. The act of suicide is the manifestation of these currents.

Durkheim rejects extra-social factors as the causes of suicide

Durkheim rejected most of the accepted theories of suicide which focused on extra-social factors. The reasons for rejecting some of these factors are as follows: (i) His monographic study demonstrated that heredity, for example, is not a sufficient explanation of suicide. (ii) Climatic and geographic factors are equally insufficient as explanatory factors. (iii) Likewise, waves of imitation are inadequate explanations. (iv) He also established the fact that suicide is not necessarily caused by psychological factors.

Social forces are the real causes of suicide: Durkheim

Suicide is a highly individual act, but its motives can be fully understood by reference to the social context in which it occurs. While trying to substantiate this inference, Durkheim came to know that the incidence of suicide varied from one social group or set-up to another, and this variation was observed consistently over the years. Some of his observations about this variation were: Protestants were more likely to commit suicide than Catholics; people in large cities were more likely to commit suicide than people in small communities; people living alone were more likely to commit suicide than people living in families. Durkheim succeeded in identifying one independent variable that lay behind these differences. It was the extent to which the individual was integrated into a social bond with others. People with fragile or weaker ties to their community are more likely to take their own lives than people who have stronger ties.

Suicide: An index to decay in social solidarity

Durkheim does not think that there could be a society where suicide does not occur. It means suicide may be considered a 'normal', that is a regular, occurrence. But, a society may witness a sudden increase in the suicide rate. According to Durkheim, this increase could be taken as 'an index of disintegrating forces at work in a social structure'. He also concluded that different rates of suicide are the consequences of differences in degree and type of social solidarity. So, suicide may be taken as an index to decay in social solidarity.

Durkheim's three-fold classification of suicide

After analysing a mass of data gathered by him on many societies and cultures, Durkheim identified three basic types of suicides listed below:

- Egoistic suicide
- Altruistic suicide
- Anomic suicide

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According to Durkheim, these three types of suicides occur as an expression of group breakdown of some kind or the other. These types reveal different types of relations between the actor and his society.

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1. Egoistic suicide

Egoistic suicide is a product of relatively weak group integration. In other words, this suicide results from the lack of integration of the individual into his social group. Extreme loneliness and excessive individualism may lead one to egoistic suicide. Individuals become more prone to egoistic suicide when they become 'detached from society' and when the bonds which had previously tied them to their fellow beings become loose.

Durkheim suggests that egoistic suicides are committed by those individuals who have the tendency to shut themselves up within themselves. Such individuals feel affronted, hurt and ignored. Introvert traits gain an upper hand in them. Egoistic persons are aloof and cut off from the mainstream of society and do not take interest in social matters. Such persons get alienated and find it difficult to cope with social alienation and feel compelled to commit suicide.

Durkheim considers the lack of integration of the individual into the social group as the main cause of egoistic suicide. He studied varying degrees of integration of individuals into their religion, family, political and national communities. He found that suicides among the Catholics were comparatively less than among the Protestants. His another finding was that Catholicism is able to integrate its members more fully into its fold. In contrast, Protestantism fosters a spirit of free inquiry, permits great individual freedom, lacks hierarchic organizations and has fewer common beliefs and practices. It is known that the Catholic Church is more powerfully integrated than the Protestant Church. It is in this way that the Protestants are more prone to commit suicide than the Catholics. Hence, Durkheim generalized that the lack of integration was the main cause of egoistic suicide.

2. Altruistic suicide

Over-integration of the individual into his social group is a major cause of altruistic suicide. This kind of suicide takes place in the form of a sacrifice. In other words, in altruistic suicide, an individual ends his life by heroic means for a cause, principle, ideal or value which is very dear to him. In simple words, altruistic suicide implies taking of one's own life for the sake of a cause. So, just like weak integration within society, a high level of social solidarity also induces suicide. Some examples of altruistic suicide are as follows:

- In some primitive societies and in modern armies such suicides take place.
- Japanese sometimes illustrate this type of suicide. They call it 'Hara-kiri.' Japanese commit 'Hara-kiri', that is, take their own life, for the sake of the larger social unity. They believe that self-destruction would prevent the breakdown of social unity.
- The practice of 'sati', which was once prevalent in North India, is another example of this kind.

- The self-immolation by Buddhist monks and self-destruction in Nirvana by ancient Hindu sages represent other variants of altruistic suicide.

3. Anomic suicide

The state of normlessness or degeneration in a society brings about anomic suicide. In other words, anomic suicide follows catastrophic social changes when social life all around seems to go to pieces. According to Durkheim, when social relations get disturbed, both personal and social ethics become casualties. When the collective conscience weakens, men fall victim to anomic suicide. 'Without the social backing to which one is accustomed, life is judged to be not worth continuing.'

In modern times, breakdown of social norms and sudden social changes instigate one to anomic suicide. A sudden change has its vibrations both in social life and social relationship. There is a degradation in values of life, bringing about radical changes in the outlook of some individuals. The change being sudden, adjustment becomes difficult. It is this inability to sudden social disruption which leads one to suicide. According to Durkheim, not only economic disaster and industrial crisis but sudden economic prosperity can also cause disruption and deregulation and finally suicide.

1.3.2 Robert K. Merton and the Theory of Anomie or Deviance

Robert K. Merton was born on 5 July 1910 to Slavic immigrant parents in Philadelphia. His family was economically backward and his father worked as a carpenter and truck driver. But the economic backwardness of his family never deterred Merton from continuing his education. After completing his high school education at Philadelphia, Merton won a scholarship to Temple University. He proved a brilliant scholar at Temple University from where he received his BA degree. While pursuing his post-graduation, Merton developed a lifelong interest in sociology. He also got the rare opportunity to study the subject of his interest with intellectual giants like Pitirim A. Sorokin, Talcott Parsons and Lawrence Joseph Henderson.

Merton served as the faculty of Tulane University, New Orleans (US) between 1939 and 1941 and later he moved to Columbia University on an invitation to work as a lecturer in sociology. He became a full-time professor in 1947 and thereafter served in the same post till he handed over the responsibility to professor Giddins in 1963. He served as an associate director of the Bureau of Applied Research at Columbia where he became the colleague of Paul Lazarsfeld, yet another great scholar of the day.

Merton's Strain Theory

Gap between cultural goals and institutional means

Some deviance may be necessary for a society to function. Merton studied the deviance in society and propounded that excessive deviance results from particular social arrangements. According to him, deviance is a result of the gap between the goals of a culture and the approved means of meeting those goals. He describes anomie as a situation that arises when there is a discrepancy between socially approved goals and the availability of socially approved means of achieving them.

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In his theory of deviance, Merton analyses the relationship between social structure and anomie. From several elements of social structure, Merton separates two—cultural goals and institutional means. The cultural goals constitute a frame of inspirational reference and are more or less integrated. They are the acknowledged desirables in any society. Examples of these goals are—success, money, power, prestige, name and fame. The institutionalized means are the acceptable modes of reaching the cultural goals. These represent the standardized practices of the group found in the form of customs, traditions, institutions and laws. In other words, these means are normatively regulated and approved by the social system. But these may not necessarily be the most efficient. American society also specifies the means of attaining cultural goals, such as education, hard work, adventure, taking advantage of opportunities and so forth.

Individuals facing the state of anomie

Merton defines anomie as the disjunction between cultural goals and institutionalized means. According to him, anomie is not the same thing as the absence of norms or even the absence of clarity of norms. ‘In the condition called anomie, norms are present, they are clear enough, and the actors in the social system are to some extent oriented to them. But this orientation, on the part of many, is ambivalent; it either leans towards conformity, but with misgivings, or leans towards deviation, but with misgivings.’

People who accept the goal of success but find the accepted means to success blocked may fall into a state of anomie and seek success by disapproved methods. The strength of Merton’s approach is that it locates the source of deviance mainly within culture and social structure of the system, not in the failings of individual deviants. Society itself in this state of anomie (or disjunction between cultural goals and institutionalized means) exerts a definite pressure on some people to behave in deviant ways rather than conformist ways.

Five Types of Individual Adaptation

Merton reasoned that people, when faced with anomie, respond or adapt in certain ways. They either conform to or deviate from cultural expectations. His anomie theory of deviance mentions five basic forms of adaptation, as shown in Table 1.2.

*Table 1.2 A Typology of Modes of Individual Adaptation
(OR Merton’s Typology of Deviance)*

Modes of Adapting	Accepts Culturally Approved Goals	Accepts Culturally Approved Means
Conformist	Yes	Yes
Innovator	Yes	No
Ritualist	No	Yes
Retreatist	No	No
Rebel	No	No
	(Creates new goals)	(Creates new means)

Source: Adapted from Robert K. Merton’s *Social Theory and Social Structure* (New York: Free, 1968) as cited by Ian Robertson in *Sociology*.

- **Conformity:** It is the most common response or adaptation in Merton's typology. Conformity is the opposite of deviance. It implies pursuing conventional goals through approved means. Conformists accept both the approved goals and the approved means. Hence, to attain success and to obtain wealth, they work hard, save money, and generally use approved means of seeking the goals even if they are unsuccessful.
- **Innovation:** This is the most common form of deviance. It involves accepting the goals but rejecting the means. It occurs, for example, when a student wants to pass an examination but resorts to cheating, or when a candidate wants to win an election but uses dirty tricks to discredit an opponent. The innovator would use new illegitimate means of obtaining wealth—racketeering, blackmailing or resorting to 'white-collar crimes', and so on.
- **Ritualism:** This response involves rejecting the goals while accepting (or even overemphasizing the means). Here, people abandon the goals as irrelevant to their lives but still accept and compulsively enact the means. For example, low-level bureaucrats, knowing that they will achieve only limited financial success, stick closely to the rules in order to feel at least respectable. Ritualism is the mildest form of deviance and except in extreme cases is not usually regarded as such.
- **Retreatism:** This response occurs when a person turns retreatist, rejecting both goals and means. The retreatist is a person who has lost commitment to both the goals and the means that society values. The retreatist is a 'double failure' in the eyes of society. Alcoholics, drug addicts, vagrants, street people can be cited as examples of the retreatist. The deviance of retreatists can be attributed to their unconventional lifestyle and perhaps more seriously to their willingness to live in peculiar ways.
- **Rebellion:** Similar to retreatism, rebellion involves rejection of both goals and means. But the rebel differs from the retreatist, as he substitutes new goals and means for the old ones. The rebel considers the new goals and means more legitimate than the existing ones. The rebel develops an ideology which may be revolutionary. A rebel, for example, may advocate a system of socialist ownership that would put an end to private property. Similarly, some rebels, such as 'radical survivalists', go one step further by forming a counter culture and advocating alternatives to the existing social order.

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Critical Evaluation of Merton's Theory of Deviance

Comments in favour of the theory

- Merton's theory of deviance is considered thoughtful and influential.
- It has been usefully applied to several forms of deviance, particularly that of delinquent juvenile gangs.
- 'Deviance reflects the opportunity structure of society.' This opinion of the theory has been confirmed by subsequent research. Sociologists like Richard Cloward, Albert Cohen, Walter Miller and Elijah Anderson have endorsed this opinion.

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- The theory succeeds in putting forward convincing causes of deviance in society. It provides a very plausible explanation of why people commit certain deviant acts, particularly crimes involving property.
- The theory's usefulness lies in its treatment of conformity and deviance as two ends of the same scale, not as either/or categories.
- It also shows that unlike common assumption deviance is not a product of a totally negative, rejecting attitude. A thief does not reject the socially approved goal of financial success. He or she may embrace it warmly as any young person on the way up the corporate ladder. A ritualistic bureaucrat does not reject the proper procedures but actually overdoes them. Even so, both of these people are behaving in deviant ways'.
- Merton's 'theory helps us to understand deviance as a socially created behaviour rather than as the result of momentary pathological impulses.'

Comments against Merton's theory

- Merton's theory is comparatively restricted in its applications. 'Little effort has been made to determine to what extent all acts of deviance can be accounted for by his five modes... His formulation fails to explain key differences in crime rates. Why, for example, do some disadvantaged groups have lower rates of reported crime than others...? Merton's theory of deviance does not answer such questions easily?'
- Ian Robertson opines that Merton's theory is 'less useful, however, for explaining other forms of deviance, such as homosexuality, exhibitionism, or marijuana use...'
- All 'structural-functional theories imply that everyone who breaks the rules is labelled deviant. Becoming deviant is, however, actually a highly complex process...'
- Merton's theory of strain has been criticized for explaining some kinds of deviance, for example, theft, far better than others, such as crimes of passion. Further, all people do not seek success in the conventional terms of wealth, as the strain theory implies.

Manifest and Latent Functions

Robert Merton has contributed much more than other sociologists to the codification and systematization of functional analysis. He has reviewed and critiqued the essential postulates in functional analysis and modified them. While attempting to eliminate some prevailing confusion, Merton redefines current conceptions of function. He defines 'function' in terms of useful or 'system sustaining activity'. He also talks about the concept of 'dysfunction'.

According to Merton, 'Functions are those observed consequences which make for the adaptation or adjustment of a given system; and dysfunctions are those observed consequences which lessen the adaptation or adjustment of the system.'

Contributions of Merton to Functional Analysis

Among Merton's major contributions to functional analysis, two are observed in his discussion of (i) the distinction between manifest and latent functions, and (ii) between function and dysfunction. These distinctions and their clarification by Merton have made functional analysis of cultural patterns and social institutions more meaningful and scientific.

Distinction between latent and manifest functions

According to the functional theory, every element in a social system is supposed to fulfil certain functions. But how can one determine the functions of a given element in a social system? The sociologist only asks what its consequences are, and not what its purposes are believed to be. The assumed purposes of some components can have consequences other than the intended ones. Based on this fact, R. K. Merton has made a distinction between 'manifest functions' and 'latent functions'.

According to Merton, 'Manifest functions are those objective consequences contributing to the adjustment or adaptation of the system which are intended and recognized by the participants in the system'. M. F. Abraham states, 'Latent functions correlatively, being those which are neither intended nor recognized.'

Manifest Functions: These functions are 'intended and recognized' by the participants in the system. People assume and expect the institutions to fulfil these functions. Examples: (i) Schools are expected to educate the young with knowledge and skills that they need. It is their manifest function. (ii) Economic institutions are expected to produce and distribute goods and direct the flow of capital wherever it is needed. (iii) Dating is expected to help young men and women find out their suitability for marriage. (iv) The welfare system has the manifest function of preventing the poor from starving. (v) Similarly, incest taboos are expected to prevent biological degeneration. These manifest functions are obvious, admitted, and generally applauded.

Latent Functions: These are 'unrecognized and unintended' functions. These are the unforeseen consequences of institutions. Examples: (i) Schools not only educate youth but also provide mass entertainment and keep the young out of the employment market. (ii) Economic institutions not only produce and distribute goods but also promote technological, political and educational changes, and even philanthropy. (iii) Dating not only selects marriage partners but also supports a large entertainment industry. (iv) The welfare system not only protects the starving but also discharges the latent function of preventing a civil disorder that might result if millions of people had no source of income. (v) Incest taboo has the latent function of preventing conflicts within the family. Its another latent function is that it reinforces the sexual union between husband and wife.

Role of latent functions in relation to manifest functions

Latent functions of an institution or a partial structure are related to manifest functions in the following three ways: These may: (i) support manifest functions, or (ii) be irrelevant to manifest functions, or (iii) may even undermine manifest functions.

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- **Latent functions may support manifest functions:** Example: The latent functions of religious institutions in the modern society include offering recreational activities and courtship opportunities to young people. All church leaders agree that these activities help churches pursue their manifest functions.
- **Latent functions may be irrelevant to manifest functions:** Example: It is doubtful whether the sports spectacles staged by schools and colleges have much effect upon the manifest function of promoting education. They seem to be largely irrelevant to this manifest function.
- **Latent functions sometimes undermine manifest functions:** Example: The manifest function of civil service regulations is to secure a competent, dedicated staff of civil servants to make the government more efficient. But the civil service system may have the latent function of establishing a rigid bureaucracy (consisting of bureaucrats with least concern), which may block programmes and policies of an elected government. Such a bureaucracy may refuse to carry out such government programmes which disturb the bureaucrats' routine procedures. This could be referred to as the 'dysfunctional' aspect of the civil service system.

Purpose and importance of distinction between manifest and latent functions

- Due to the distinction between manifest and latent functions, we come to understand why many social practices continue to persist even though their manifest purpose is clearly not achieved.
- The functional analysis also helps us understand the importance of ceremonials in the latent function of reinforcing group identity. These ceremonials provide a periodic occasion to the members of a group to gather at one place and engage in some common activity.
- Due to the concept of latent function, one is able to take note of a range of consequences which are simply ignored or remained unnoticed.
- Looking beyond the common sense knowledge about social life, latent functions throw light on the complexity of social practices.
- A social engineer cannot do without the concepts of latent and manifest functions which are highly effective tools in both practical and theoretical sociology.

Interlink between latent and manifest functions

It is not always easy to distinguish manifest functions from latent functions. For example, some members of a social system may view a function as manifest while other members may term the same function as latent. According to H. M. Johnson, the distinction between manifest and latent functions is essentially relative and not absolute. Therefore, individuals often fail to notice the latent or manifest dysfunctions of the partial structures of society. However, understanding the distinction between these functions is necessary due to the following reasons:

- Understanding the existence of latent functions and dysfunctions helps the sociologist go beyond his 'common sense' to find an explanation for certain social elements in terms of these functions and dysfunctions. The sociologist, by ignoring the possibility of latent functions, may consider that some partial structures have no function at all. And, he may restrict his work only to manifest functions.
- For the reform of any partial structure, the knowledge of its latent functions and dysfunctions is essential. Otherwise, the reform proposals concerning the said partial structure would prove to be ineffective. For example, it is essential to understand the latent functions of corruption before launching a drive against the corrupt political machinery in a city or province. Otherwise, there is every possibility that this drive would prove a non-starter. Therefore, 'knowledge of the way in which society actually 'works' is the only sound basis of social planning. Naïve moralizing can be not only ineffectual but wasteful and otherwise harmful'.

The latent–manifest distinction helps in assessing the effects of transforming a previously latent function into a manifest function. The distinction also involves the problem of the role of knowledge in human behaviour and the problems of the 'manipulation' of human behaviour.

Concept of Dysfunction

In simple words, **dysfunction** is any social activity that negatively affects the effective functioning or working of a social system. The difference between a function and a dysfunction can be understood through Merton's functional analysis. Merton makes a distinction between functions and dysfunctions depending upon their consequences. According to Merton, consequences that interfere with the system and its values are called dysfunctions while those that contribute to the system's adjustment are called functions. So, dysfunctions are those consequences that lead to instability and ultimately change in the system.

Functions bring harmony and adjustment in a system while dysfunctions lead the system towards disintegration and maladjustment. Systems often have aspects with both functional and dysfunctional consequences. For example, divorce of a couple has a dysfunctional consequence of interfering with the material needs of the members of the couple's family. But it can also have the functional consequence of preventing violence in the family.

Latent dysfunctions

In some systems, there are many latent functions which tend to undermine and weaken institutions or block manifest functions. Such latent functions are called latent dysfunctions. For example, the manifest function of the government's drug regulation regime is to protect consumers against injurious substances. However, its latent function may have a negative consequence of delaying the introduction of new, life-saving drugs. This latent function is dysfunctional for the social system.

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Different perceptions of the consequences of the function

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In a system, the same function may come to be associated with different perceptions and consequences. In other words, the same function may be perceived to have both positive and negative consequences. One part of the system may judge this function as dysfunctional while the part may see it as functional. For example, prevalence of certain superstitions may be functional for the uneducated people in a society, but for the science-educated youth, superstitions are dysfunctional. Similarly, rain is functional for farmers who need water for irrigation, but for cricket lovers it will be dysfunctional if it leads to match cancellation. What is functional for a particular group under certain circumstances may be dysfunctional for the same group under other circumstances. For example, 100 years ago, child marriage was a functional practice in many parts of India, but today it is considered dysfunctional all over India, and the government has also passed a law against it.

Reference Group Theory

Herbert Hyman came up with the concept of 'reference group' in his book *Archives of Psychology* (1942) to refer to a group against which an individual evaluates his own situation or conduct. R. K. Merton developed this concept into theory known as 'reference group theory'. This theory is extensively used in the analysis of individual and group behaviour, and in the study of social mobility of individuals and groups.

Meaning of the concept of reference group

Following are some explanations of the term reference group given by some sociologists:

- **R. K. Merton:** Reference group theory aims to systematize the determinants and consequences of those processes of evaluation and self-appraisal, in which the individual takes the values or standards of other individuals and groups, as a comparative frame of reference.
- **Sherif and Sherif:** Reference groups are those groups with which an individual relates himself as a part or aspires to identify himself psychologically.
- **Ogburn and Nimkoff:** 'Groups which serve as points of comparison are known as reference groups'. These are the groups from which 'we get our values, or whose approval we seek'.
- **Horton and Hunt:** A reference group is any group to which we refer when making judgements, that is, any group whose value-judgments become our value-judgments. Or, 'Groups which are important as models for one's ideas and conduct norms....' can be called reference groups.
- **John J. Macionis:** A reference group is a social group that serves as a point of reference in making evaluations and decisions. For a doctor, the most important reference group consists of fellow physicians. He looks to this group to seek answers to these questions: What is the appropriate consultation fee? How frequently doctors should go for training after leaving medical college? Should a doctor report the incompetence of a fellow practitioner to

the medical and government authorities? Is it acceptable to wear jeans when interacting with patients?

Membership and non-membership groups playing the role of reference groups

Groups of which a person is not a member may also act reference groups for him. Actually, Merton's 'reference group theory' deals with both types of reference groups, that is, membership groups (of which the person is a member) and non-membership groups (of which the person is not a member). According to this theory, any person acting in any situation may be influenced not only by his membership groups but also by other groups of which he is not a member. The non-membership groups exert their influence as reference groups in a purely passive or silent way. It means the person simply thinks about these non-membership groups and has no direct interaction with them. In reality, the non-membership groups do not exist as reference groups. But they are treated as reference groups because of their ability to exert influence on the person. For a young child, his family is both a membership group and a reference group. He is interested in gauging the reactions of everyone in the family with whom he is in contact. But once grown up, the child selects particular groups whose approval or disapproval he especially desires. Then these groups become reference groups for him.

Modern society is complex and heterogeneous. In this society, which has very high physical and occupational mobility, the concept of reference groups, as distinct from non-membership groups, has special relevance. In the complex modern society, a person may be a member of one group but would prefer membership or aspire for membership in another. In the small folk society, the distinction between membership groups and reference groups is less common and even may be non-existent.

Impact of multiple reference groups

According to Merton, for a person, reference groups may not be necessarily one or two, they could be several. It is normal for a person to orient himself to more than one reference group at a time, especially in the case of non-membership groups. For example, fellow students constitute a natural membership reference group for a medical student. But, the medical student may also have another non-membership reference group of practicing physicians whose ranks he hopes to join eventually.

In modern complex societies, it is not necessary for individuals to orient themselves to the values and standards of only one particular group. The reason is the individuals come into contact with various groups in different sectors of life, and they may prefer to mould their behaviour according to the values and standards of more than one group. For example, they may look to one reference group in the film world, another in sports and yet another in politics.

Importance of reference group in socialization

The concept of reference group plays an important role in one's evaluation of oneself in the context of 'socialization' and 'conformity'. In other words, one's evaluation of

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oneself about socialization and conformity is strongly influenced by the reference groups one chooses. For example, the self-evaluation of a student with B-grade marks would not be same when he analyses his performance vis-a-vis with two reference groups—one of the students with A-grade marks and the other of the students with C-grade marks. For socialization and conformity, people are as strongly influenced by the norms and values of the non-membership reference groups as by those of the membership reference groups.

Anticipatory socialization: The concept of ‘anticipatory socialization’, introduced by Merton, deals with the consequences of conforming to the norms of a non-membership group, that is, out-group. The membership group is referred to as the in-group. Two important consequences, expected to result from anticipatory socialization are: (i) First, as the individual increasingly inclines towards anticipatory socialization, he incurs the hostility of his in-group. This may compel the individual to develop increasing conformity to the out-group. This leads to the out-group turning into the in-group for the individual. (ii) Second, greater rewards are offered for conformity to group members to keep them in the group and to maintain the structure of authority in the group.

Relative deprivation and reference group behaviour

Regarding deprivation, Merton was highly influenced by Samuel A. Stouffer’s research study, *The American Soldier* (1949). Stouffer studied the behaviour pattern among American soldiers. His study revealed that the ‘so feelings of deprivation were less related to the actual degree of hardship they experienced than to the living standards of the group to which they compared themselves.’

R. K. Merton and Alice S. Kitt also provided a systematic functionalist formulation of the concept of reference group in their classic *Contribution to the Theory of Reference Group Behaviour* (edited by R. K. Merton and P. F. Lazarsfeld), and *Continuities in Social Research: Studies in the Scope and Method of the American Soldier*, 1950).

Stouffer’s research

In 1949, Samuel Stouffer conducted a research on reference group dynamics during World War II. In the research, soldiers were asked to rate their own or a fellow competent soldier’s chances of promotion in their own army unit. The soldiers, as Stouffer’s study found, measured themselves differently with respect to different groups. For example, the soldiers having assignments with lower promotion rates did not expect people around them making more progress than themselves. So, although they had not been promoted, they did not feel deprived compared to soldiers in units with a higher promotion rate. However, the soldiers easily recalled the people who had been promoted sooner or more often than themselves. While comparing themselves with these early promotees, even the soldiers who had been promoted were likely to feel short-changed or even deprived.

According to Stouffer’s research, people neither make judgments about themselves in isolation nor do they compare themselves with just anyone. Without

taking into consideration one's real situation, one tends to form a subjective sense of one's well-being by looking at oneself in relation to specific reference groups. For example, a man with a motorbike can feel relatively disadvantaged in comparison to his friends owning cars, as can the man with only one air-conditioned car in comparison to his neighbour with two air-conditioned cars.

Conditions under which a group functions as a reference group for a particular group

H. M. Johnson has mentioned the following four conditions under which a group may become a reference group for the members of a particular social group:

- **Striving for admission:** When some or all the members of a particular group aspire for membership in the reference group. For example, the ambitious upper-middle class people always want to join the ranks of upper-class people. In getting the approval of the upper-class people, they may show their dislike and prejudiced behaviour against low-ranking groups.
- **Attempts at emulation:** When the members of a particular group struggle to imitate the members of the reference group, or try to make their group, at least in some respects, appear like the reference group. For example, economically backward people, who suffer from a sense of inferiority, are found to be emulating the styles of middle-class people to feel equal to them, at least in some respects.
- **Conferral of superiority:** When the members of the particular group derive some satisfaction from being distinct in comparison to the reference group in some aspects. They may try to maintain the difference between the two groups or between themselves and the members of the reference group.
- **Simple comparison or standard for comparison:** When the members of a particular group consider the reference group or its members as a standard for comparison. For example, the low-paid teachers of private schools take the government school teachers as the reference group for measuring their economic well-being, service conditions and performance. Such comparison with the reference group may have some consequences for the morale of the group.

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CHECK YOUR PROGRESS

4. What according to E. George Payne is educational sociology?
5. What does Durkheim mean when he says that social facts have a constraining effect on individuals?
6. What is anomie according to Durkheim? When does it arise?
7. What are the three types of suicides identified by Durkheim?
8. How does Merton define functions and dysfunctions?
9. What does the concept of 'anticipatory socialization' deal with?

1.4 SOCIOLOGY OF EDUCATION

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Educational Sociology

Educational sociology, like educational psychology, evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological research in realizing these plans.

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.

1.4.1 Social Interaction in the Classroom

Classroom is a place where a group of children of the same age group study. Each classroom has a social society of its own. Children sit close to each other and work in close association with each other. They study together, play together, and learn a set of values. They develop their attitudes and skills in various fields. Some excel in sports, some in studies and some in other co-curricular activities. It is in classrooms that a lot of social and psychological training takes place. Children learn from their teachers new facts and apply these in their actual lives.

Classroom is not only the basic social unit of school but also the basic structural unit as well. A classroom is just a collection of different children from different families and backgrounds. They belong to different socio-economic backgrounds, yet children get along and make friends very quickly. Soon this collection of children becomes a group.

A group is formed when a 'we' feeling develops in a set of individual. As children become close to each other gradually a 'they' feeling which existed initially or at the beginning of class, changes into a 'we'. The group has a special characteristic of homogeneity.

According to Charles Cooley, there are two broad categories of groups i.e. primary and secondary. However, there are five characteristics which qualify a group. These are:

- A group is a plurality of persons
- There is a face to face relationship of its purpose
- The members have a common goal or purpose
- Members subscribe to a set of norms
- Members are differentiated into a structure

(i) Group is a plurality of persons

A group has more than two members. Supposing, we have two members, A and B, they form a dyad. Here, the combination would be A-B, B-A. In a triad, we have three members A, B and C. Here, the combinations are A-B, A-C, B-A, B-C, C-A,

C-B. Therefore, we understand that a group has a plurality of persons who interact with each other as in a classroom.

(ii) Face to face relationship among members

This property of group is also found in a classroom. Children meet each other face to face. They have daily interaction with each other, studying and playing together.

(iii) Members have a common goal or purpose

Since the children in a class study together, they have a common purpose. They learn together and play together. At the end of the session, they all want to get promoted to the next class. This is a common goal or purpose of all the group mates.

(iv) Members subscribe to a set of norms

By norms we mean certain standards of behaviour which specify the conduct expected from group members. The members formulate or outline certain behaviour which may be accepted in a group and others may not be, e.g. a certain dress code may be accepted in a group and each member conforms to this norm. If norms are not followed, punishment is awarded to the person.

(v) Members are differentiated into a structure

The members of the group are surely part of the group but they all have their different roles to play. Teachers take up the role of leaders in the group while students follow the orders or instructions of the leader.

The classroom is a small social system where all students form a part of this social culture. They participate in all activities prescribed by the teacher. There are a number of activities that goes on in the classroom which lead to communication among students. The activities which teachers plan out help students to cooperate with each other. These activities lead to the formation of a close group.

In each classroom, one observes two sets of rules, i.e., 'mores' and 'controls'. Mores are defined as the codes which are a homogenous set of values which may be implicit or explicit. Children come to school from different social backgrounds which are clearly depicted in their initial behaviours. It takes time for children to start following these mores. They learn how to wish teachers, how to ask permission to enter or leave the class. The children gradually follow the established mores set in the class. There are cases of indiscipline like stealing or other things which are discussed and dealt with by the teacher. A result of these discussions leads to the establishment of mores which are followed by the group. Such things lead to a reduction in the recurrence of unwelcome activities. The group soon becomes cohesive.

The other rules which are to be followed are called 'controls'. Controls are the processes or instructions that force conformity. These are the instructions or rules set by the teachers which have to be followed by students out of compulsion not choice. These include the instructions related to coming to school at the right time, eating lunch only during the lunch break, not allowing any mischief during

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teaching sessions. This is the duty and authority of teacher to control the class and ensure discipline.

The teacher has to take care of the very shy and quiet child and also the over aggressive one. The common experiences which the children get in the classroom lead to closeness in the group. John Dewey also reinforced the same saying, 'To have the same idea about things which others have, to be like-minded with them, and thus to be really members of a social group, is therefore to attach the same meanings to things and to acts which others attach. Otherwise there is no common understanding, and no community life. But in a shared activity, each person refers what he is doing to what the other is doing and vice-versa. There is an understanding set up between the different contributions, and this common understanding control the actions of each.'

1.4.2 Teacher Student Relationship

We may very safely take teacher to be the axis of existence of any class or any educational institution. Teachers become qualified after taking the pre-required professional training. A teacher has both direct and indirect influence on the students. The aspects of the teacher which affect students may be discussed under the following heads:

- Respect/prestige of a teacher
- A teacher's understanding of children and the skill in dealing with them
- Language used by a teacher
- Teacher's control of the physical environment
- Effective use of teaching strategies

(i) Respect/Prestige of a teacher

The teacher's role and success depends on the respect associated with them. This depends on the kind of person a teacher is. They gain respect due to their subject knowledge, competence as a trainer. A teacher's attitude towards teaching, their encouragement towards their students and how they treat their students determine their effectiveness as a teacher. Generally, in the junior classes, students depend a lot on their teachers but not so much as they grow older. As they become older, they do not depend so much on adult orientation but have a lot of peer culture, and peer influence and dependence.

Studies by Jersild and Holmes show that the traits like cooperativeness, democratic attitude, kindness, consideration for the students, patience, wide interests, pleasing manner and appearance, fairness, sense of humour, good disposition and consistency are found desirable in teachers. All these qualities help the teacher to become good teachers.

(ii) Understanding of the students

A teacher who is able to understand the psychology of the students is bound to be a successful teacher. One who does not understand students, their problems, fears, hopes, ambitions will never become a success among the students.

Successful teacher-pupil relations are built on the psychology of understanding of pupils as individuals. It is not merely the learning of teaching techniques but the actual understanding of child psychology for a good social interaction.

Teachers should be able to accept their students emotionally as well. Sometimes children tend to behave in an erratic manner but a good teacher is one who is able to find the cause by going into the past of the child and find the cause. They should be able to recognize each pupil as unique and special and help them out.

(iii) Language used by the teacher

Language is the most important means used by not only teachers but all. Teachers use language to teach, give instructions and interact with pupils. This is the main way through which teachers control the behaviour of their students. They are able to get the correct response from students with the help of language.

Studies on language used by teachers show that teachers use a wide variety of words. It is observed by Johnson that requests used by teachers are more effective than threats. Encouraging students into doing something is more effective than scolding them.

Whenever a student gives a wrong response, the teacher corrects the student. The way the teacher uses the language will either encourage the students or greatly discourage them. Sometimes the language used by teachers may demoralize pupils greatly. Bad language used by teachers might lead to frustration and aggression among students. They turn into rebels and many-a-time result in delinquent behaviour.

In case of very negative response from pupils, teachers need to become a little more patient. They need to look for some more socially integrative methods to interact with students. It is advisable in some situation to simply avoid the students who are ill-behaved (for some time only and tackle softly).

(iv) Teacher's control of the physical environment

The physical setting of the classroom and its ambience has an impact on the group activities. The seating arrangement of the classroom effects the social environment as well.

The doors and windows provide good ventilation which makes teaching-learning interesting. The charts on the walls make learning easy and catchy. The books and other instructional materials make it congenial for social interactions. The classroom environment brings children close to each other and becomes the venue of a number of activities. Teachers use their creativity to create a good teaching-learning atmosphere in the classroom. They make sure that children get a good atmosphere and learn well.

(v) Effective use of teaching strategies

While getting trained to become teachers, the teachers are taught a number of things. These subjects include psychology, philosophy and sociology. But success of a teacher lies on the incorporation of the theory learnt into practice. All situations are not the same and each solution does not fit in for all problems. Therefore, the

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intelligence and promptness of the teacher lies in being a good manager as well. Teachers should have the wit and promptness to solve any problematic situation. The strategies learnt have to be used well for the benefit of the students.

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The Teacher's Role in the Classroom

Sorenson (1963) suggested six principle sub-roles for teachers. They are:

- *Advisor*: Recommending courses to students
- *Counsellor*: Helping the students discover themselves
- *Disciplinarian*: Adhering to rules and administering punishment
- *Information giver*: Directing learning and lecturing
- *Motivator*: Using rewards to stimulate conformist activity
- *Referrer*: Securing help of outside agencies

However, the above categorization helps us to understand that the main roles that a teacher plays are those of an instructor and a disciplinarian. Here, instructor means to provide information and instructions regarding the subject matter. The role as a disciplinarian means that a teacher makes sure that the classroom is in a state of order and discipline. This could also mean that in cases of defiance, punishment would be awarded to students. When we speak of the interaction that takes place in a classroom, it is surely a social interaction. Thelen (1954) describes it as:

The most fundamental thing about classroom experience is that it is social; it is a continual set of interactions with other people. I call this the most fundamental thing because there is no escape; the demands are there, and they must be met... these interactions are most fundamental for another reason. They make a difference in the learning process... social interactions set the conditions under which learning occurs.

1.4.3 Teacher-Pupil Relationship

The relationship between teacher and taught is the most sacred of all. Teachers are worshipped like god. One cannot forget the mythological tale of Eklavya who cut off his thumb as *Guru Dakshina* (A payment to the teacher as a sign of great respect and honour) to his teacher Dronacharya. He did this as a mark of respect and a small token of the fact that what he had learnt from his teacher was invaluable.

Teachers share a relationship with not only their students, management, colleagues but also an association with the parents of their students and other people of the community. All the people who come in contact with them have certain expectations from them as they hold them in high esteem. There are a number of factors which affect the relationship between teachers and their pupils. Some of these factors are discussed below:

1. Difference between personal and professional relationship

Professional relations are objective in nature. They have a formality associated with them. Hierarchy is always attached with such relationships. They do not have anything to do with personal choice. Professional relationships have a clear purpose.

Personal relationships on the other hand deal with emotions more than anything formal. There is generally no hierarchy attached in such cases and also no formality. Personal relationships have nothing to do with status, power or social position. Each accepts the other as they are. There is no distance in this kind of relationships and no place for any professional achievement or some conscious purpose. It is the result of a personal choice. The main factor for personal association is the continuation of attraction between the two.

Each person has to be in a complex situation tied in his personal and professional relationships. Sometimes, it may happen that a personal relationship may obstruct a professional relationship. Sometimes it may be that an unsuccessful professional relationship may lead to very bad personal relationships as well.

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2. Analysis of relationship between teacher and students

Teacher liking students

Teachers have a liking for all their students. This liking is based on the factors which qualify students as competent and good. Teachers like students who are socially adjusted. They like students who are intellectually high and score well in class.

On the other hand teachers do not like students who are inattentive and badly behaved. They also dislike students who do not wish to improve themselves even in spite of being checked again and again. However, this is a very case specific situation. One teacher may like a particular student but another may have a strong dislike for the same.

Students liking teacher

Students also have their liking for teachers. The students who do well academically tend to like their teachers more than the ones who do not do so well. There is a relation between knowing subject-matter well and a liking for teachers. Other qualities that make the students like their teachers are their fairness, allowing them some freedom and have sympathy towards the students.

Personal liking of teachers and students for each other

Teachers and students have a very strong relationship. They share a mutual bonding. Sometimes teachers may develop too much liking or affection for a particular student. This leads to an unhealthy atmosphere in class. This is an undesirable trait in teachers. Similarly, a teacher may develop a strong hatred or dislike for a particular student and become very vindictive. This quality is also very undesirable for teachers.

The classroom should not be a place where teachers should sort out their own personality issues, e.g. a childless elderly lady teacher may become over affectionate towards her students that she may literally stifle them with love and care.

A survey shows that students who like their teachers tend to do well in that particular subject than others. They tend to learn more and better. But this does not mean that teachers should try to become popular with students to do so. Such shallow behaviour is soon caught and it does not last long.

3. Teacher's information about students as a factor

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Teachers have to have enough knowledge about their students at all times. Teacher-pupils effectiveness depends upon the knowledge that teachers have about their student's background, circumstances, interests, problems (if any) and home.

Each child is different and unique. Individual differences of students have to be taken into account to become effective. Teachers should have full knowledge so that they are able to help their students. The teachers should have information about aspects such as health of their students, their abilities and their aim or ambition.

There are reasons why the above information is mandatory, they are:

- **Teachers interact with many students:** Teachers have to deal with a large number of students each day. The time spent with each student is less. This makes it important for the teacher to have information about the students so that they can deal with them effectively.
- **Teachers work in groups:** Teachers have a large group of students to handle. This makes it necessary for them to be aware of their student's nature and situations.
- **Teachers work with all types of students:** A group which a teacher gets has students belonging to different backgrounds with different socio-economic status. Teachers have to be able to understand their students well. Teachers cannot afford to devote all their time to any problematic child and ignore the others. They have to distribute their time equally among all the students.
- **Teachers work with children continuously:** Teachers are with their students all the time. They do not get ample time to plan their activities ahead due to paucity of time. Teachers should, therefore, have information about their students so that they are ready for them in times of emergency. This would surely mean a lot of effort on part of the teacher.
- **Teachers direct learning:** The main job of teachers is to provide information so that students learn well. If they spend too much of their time getting familiar with students then they will have no time left for actual teaching.
- **Teachers need to produce results:** The success of a teacher is directly dependent on the result he/she produces at the end of the session. Along with this it is also important to play a role in the overall development of a student's personality. The achievement of pupils is judged by their scholastic and non-scholastic achievements. This makes it all the more important for teachers to have knowledge of their pupils so that their progress is ensured.
- **Teachers differ in their ability to use information:** The information about pupils may be used by teachers in a positive way. They may have a sensitive approach towards their pupils but sometimes teachers may not have the sensibility to maintain the secrecy of some confidential information regarding some student. This may do more harm than good.
- **Resources of teachers are limited:** Teachers interact with students on daily basis. But still they do not have individual time to spend with each child

to gather information regarding them. They do not get time to make home visits or do psychological testing if need be. In such situations, previous information helps.

- **Teacher's role as counsellor:** Teachers need to teach for sure because that is what they have been appointed for. But along with that they may have to play the role of a counsellor as well. Sometimes trained counsellors may not be available so the teacher has to play this additional role as well.

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4. Purposes, activities and achievements of teachers and students as factors

• Purpose

Purpose is a very important factor around which our entire life revolves. This is not only for teachers but also for students as well. In a classroom, both the teacher and the students have similar purposes. It is seen that in a classroom where the teacher and student share similar purpose they have a good rapport. Similarly, when there is a definiteness of purpose for both the teacher and the student, the relationship is good and beneficial for both.

• Activities

In a classroom, a variety of activities take place. Students like outdoor activities and picnics. Teachers on the other hand do not approve of such activities too much. Activities such as written reports, assignments, group projects, lectures and of course examinations are least liked by students but totally approve activities. The teacher has to strike a balance between outdoor and the other activities so that students are happy and at the same time they learn as well.

• Achievement

Here, we discuss the subject-matter achievement of both the teachers and the students. It is seen that teachers who have a good control over the subject are respected by their students. Similarly, students who master the subject matter are liked and appreciated by teachers as well.

On the other hand, the students who do not have a good subject knowledge do not share a good rapport with the teachers too. They never have the confidence to approach the teacher and always like to be the back-benchers.

5. Techniques of control

The classroom can be a productive place only when there is discipline. The first prerequisite for good teaching-learning to take place is when the classroom has a conducive atmosphere for learning. The teacher needs to be strict yet be sensitive towards the students. Too liberal teachers may create indiscipline in the class. They may give too much liberty to children themselves and when things go out of hand they may give harsh punishment too. Such a situation is not good.

Today, the old techniques of simply learning by rote and being tested on that have changed. Teachers today give instruction to children and show them the way.

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Actual learning has to be done by the students themselves. The method of control by the teachers also influences the teacher-student relationship. The individuality of the teacher is very crucial in the relationship. The need to keep students in the loop while planning a course or test dates is important as it gives them freedom with a restraint. These steps make the teaching process effective and thereby make teacher-students relationship even better.

6. Social belief as a factor for teacher-student relationship

In cases where teachers and students share similar beliefs they tend to have better relationships. They also have a better rapport.

Teachers who believe in ideals like patriotism and simplicity are admired much by their students. They have a strong influence on their students. The way of thinking, overall personality of the teacher is strongly influenced by social belief system.

7. The administrator-teacher relationship as a factor in teacher-student relationship

The faculty of teachers needs to work in unison with the administration or management. There is a very close association between the two. There are a number of factors which influence the administrator-teacher interaction. These may be broadly categorized into institutional factors and personal factors.

Institutional factors

The factors which affect the relationship between administrator and the teacher may be of the following two types:

- Disruptive forces (unpleasant)
- Cohesive forces (pleasant)

(i) **Disruptive forces:** The management or administration is responsible for all the major decisions of the institution. Sometimes these may not be very conducive or friendly. As a result of this, the teacher may undergo the following forms of unpleasant happenings. These are:

- Sycophancy
- Isolation
- Belligerency
- Adjustment

Sycophancy: This is when the teacher becomes a flatterer to the authority. He/she simply keeps repeating the acts of the management whether or not it is genuinely needed. This is observed everywhere. In order to remain in the good books of the administration employees do this very often.

Isolation: Sometimes, teachers assume a different role. They distance themselves from everyone, including the staff and administration as well.

Belligerency: This is the exact opposite of sycophancy. In this situation, the teacher is always in a state of conflict with the management. He/she always keeps contradicting the administration.

Adjustment: Teachers mostly do not fall prey to the above three mechanisms. They adjust to the situation and understand that they are junior and have to obey the authorities. They do not display any hostility towards the administration.

- (ii) **Cohesive forces:** In an institution one finds a close association of the management and the teaching staff. Both work in agreement with each other. The teaching and non-teaching staff works in collaboration with each other.

The final aim of each and every worker of any organization is the success of the organization. The administration takes harsh steps also sometimes to maintain discipline in the institution.

Hierarchy is a very important factor in each organization. When each person, at each level does his duty well in the organization, there is a good working culture. Each person benefits from this.

The unwritten laws are well understood by all. All the staff members perform their duty and ensure the smooth working of the institution (school in this case).

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Teacher-Pupil Interaction

When we analyse the interaction between the teachers and students, we observe talking, listening, thinking, movement, etc. which takes place constantly.

John Withall (1949) classified the classroom interactions into seven categories. They are:

- Learner-supportive statements that have the intent of reasoning or commending the students.
- Accepting and clarifying statements having intent to convey to the students the feeling that he/she has understood and help to elucidate ideas and feeling.
- Problem-structuring statements or questions which raise questions about the problem in an objective manner which facilitate the learner's problem solving qualities.
- Neutral statements which comprise polite formalities, repetition of something already said.
- Directive statements which intend to have the students follow a recommended course of action.
- Repeating remarks which deter or stop the students from continued indulgence in present 'unacceptable' behaviour.
- Teacher's self-supporting remarks which are intended to sustain or justify the teacher's course of action.

Categories 1-3 are 'learner-centered' while the categories 5-7 are 'teacher-centered'. These interactions may not be identifiable in real classroom situations easily. However, they help us to analyse the interaction between teacher and students.

The basic unit of teacher-pupil interaction may be broken down into tiny bits. One bit of behaviour which is emitted by the teacher is called proaction. The following bit of behaviour which follows from the student is called reaction.

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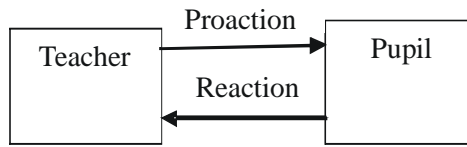


Fig. 1.1 Link

The above unit of interaction is called a link but many times such a link is not observed in a classroom. There are some other interesting links like the following:

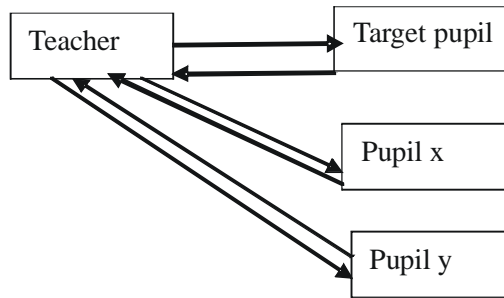


Fig 1.2 Ripple Effect

Many times along with the target students, other students give answers or responses to question asked. This leads to a multiple links. The above is called a 'ripple effect', here multiple links join together to form chains.

Another aspect of studying teacher-pupil interaction is to study the classroom atmosphere, the term is defined by Ned Flanders (1967) in a very clear cut way

The words 'classroom 'climate' refer to the generalized attitudes towards the teacher and the class that the pupils share in common in spite of individual differences. The development of these attitudes is an outgrowth of classroom interaction. As a result of participating in classroom activities, pupils soon develop shared expectation about how the teacher will act, what kind of person he is, and how they like their class. These expectations colour all aspects of classroom behaviour, creating a social atmosphere or climate that appears to be fairly stable, once established. Thus the word climate is merely a short-hand reference to those qualities that consistently predominate in most teacher-pupil contacts and contacts between pupils in the presence or absence of the teacher.

The classroom interactions are direct form of teacher-student relationship. They may be such that it becomes teacher-centred, traditional democratic, progressive, learner-centred or integrative as the case may be.

Lewin, Lippitt and White (1939) conducted a study on interaction analysis. They concluded that mainly three leadership styles exist. These are 'authoritarian', 'democratic' and 'Laissez Faire'. It was found from the above study that in the case of the leader or teaching being authoritarian, he/she gives order, the teacher determines the entire course, does not participate in the working of the class but remains aloof. The democratic type of leadership or teaching involves group interaction of leader. The leader gives advice to group members, helps them choose a work method and has a 'friendly' approach.

Similar observation was made by Anderson and Brower (1945). It was observed that there are two basic extreme teacher types—the dominative and the integrative. The dominative one may be compared to Lewin’s authoritarian leader. He/she likes to issue orders, wants students to obey blindly, does not like criticism and discussions, blames and threatens others. On the other hand the integrative teachers requests students, they ask for suggestions and for cooperation from them. From here it was found that students were more receptive in the case of integrative teacher. They show more appreciation for others. It is easy to understand that students modify their own behaviour according to the teaching pattern of the teachers. The whole classroom atmosphere depends upon the teacher that determines the behaviour and conduct of students.

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1.4.4 Working Consensus

In the classroom, all the activities which take place need the consensus of all. Here, we may define the consensus into three categories:

- Concord
- Discord
- Pseudo-concord

Concord

This is when there is very high consensus regarding some issue. This situation is happy and pleasant for both the parties (teacher and pupils), both participate happily in the decision made for example when the teachers and students agree on the same topic regarding some activity. Whenever decisions are made regarding some co-curricular activity, mostly a concord is seen but not in case of some test date.

Discord

This is a situation when there is apparently low consensus in the decision. Here, the consensus being low, the parties are not in a profit-making situation. This situation is unpleasant for both parties. This mostly arises when assignments are assigned to students. When they need to prepare more than their prescribed syllabus or when they are to use the library for some book review or something. Such a decision is liked by the teacher but not students.

Pseudo-Concord

This is a situation when a mixed kind of response occurs. Situation is partly pleasant and partly unpleasant. Here, sometimes some bargains are made and sometimes losses.

In a classroom situation, one mostly finds a pseudo-concord. This is because the teacher gives the instructions which students have to follow whether or not they like it. This is a case of pseudo concord though it looks like concord. Since the teacher has all the power in the classroom the students definitely do not have any say here. They simply have to do what they are told.

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Pseudo-concord consists of four constituent parts. These are:

- Consensus
- Compromise
- Imposition
- Counter- imposition

Consensus: This is when the situation is acceptable to both parties e.g. studying hard to get good scores/grades. This is a genuine situation for both, when both actually agree upon a certain issue.

Compromise: This is when though the teacher and students differ from each other initially but finally reach a decision which pleases both. Let us take an example, when the teacher agrees to show a movie to students once they have performed well and have reached the desired level (as expected by teacher) of performance in tests or examination. Here, both finally become happy with the decision.

Imposition: This is when there is a difference of opinion between the two, but finally the teacher imposes his/her decision on the students. This happens in most situations because mostly the students want something to be done but finally have to give in and do what they are told.

Counter imposition: This is when there is a difference of opinion but the teacher gives in. Here, the students have a dominant role. Such a situation does not encourage a disciplined class.

Congenial teacher-student interactions take place when there is acceptance. Carl Rogers also accepts this theory. He said that this depends upon some basic assumptions. These are:

- The students want to learn. The students have an innate desire to learn and grow.
- The students learn most significantly when the content is seen by them as relevant and instrumental in fulfilling their goals.
- The facilitation of learning depends upon the nature of student-teacher relationship. It is understood that this factor depends upon some aspects too. These are:
 - o The teacher values the student. He/she takes each student as special and unique.
 - o The teacher trusts the students who cannot be trusted but he does try to do so.
 - o The teacher empathizes with students. He/she is able to understand the sensitivity of the feelings of the students and listens to the students and tries to understand them.
 - o The teacher tries to be genuine and honest. But this is again a tricky proposition because being too lenient can sometimes lead to problems.
 - o The teacher is open to experience. He/she is ready to learn from experimentations. The teacher is ready to try new innovations related to methodology of teaching.

The role of a teacher is that of not only a trainer but a motivator and facilitator as well. It is their duty to provide all the information according to the prescribed syllabus. Along with that it is necessary that the students get ready to learn by themselves.

1.4.5 Peer Group and Student Sub-culture

A peer group is a group of children who belong to the same age group. The members of the group are almost of the same age. Socialization among peers takes place because of the available time to the children. They start relating more to their peers rather than families. The younger generation has a stronger influence of peer group than adults. There is a very strong effect of youngsters on each other in the peer group. Attitudes are formed during the youth or adolescence. This is strongly influenced by the peers. Peer influence is also seen in study habits as well.

Functions of Peer Groups

The functions of peer groups are:

- Children develop confidence to interact with friends who belong to the same age. Before coming to school, children only interact in their own families which are rather heterogeneous groups. Hence, interactions in a peer group give self-confidence and identity to students without the shadow of their families.
- In peer groups children also learn how to deal with opposite sex. Social skills develop which are needed to deal with people of opposite sex. In peer groups since there is no adult observing they are all by themselves which makes them more mature.
- Peer groups also help a child to assume a position or status without the intervention of the family. Each individual in the group has a special position of their own. They learn to accept that with ease.

As children grow older and move from junior to senior school they become thicker in their groups. Their relationship in their peer group becomes closer. Adolescents have an even stronger association with their peer group. This is because they find peace and solace with their own friends. Due to generation gap, they find their parents too harsh and non-understanding. In the group, each member has his/her special place and respect. This becomes a comfort zone for them. None of the friends make fun of them in case of failure, so they start valuing their peer group more than anything else in the world.

Factors Affecting Peer Groups

The three factors which affect peer groups are age, sex and social class.

(i) Age

Children form close groups as they start going to school. The groups vary with age. We can discuss the different age groups in details:

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Kindergarten

Very young children mostly like to play alone; they like to play with some toys they like. Gradually, as they start getting acquainted with their peers they form partners. During this stage, friendship is not very permanent. One pair today may not be a pair tomorrow. However, sometimes these friendships are everlasting relationships for life.

Primary stage

During the primary classes, students interact with each other. Girls and boys do not mix too much with each other. Boys have their own groups which are very structured. Their groups are large while the groups of girls are relatively smaller. They mostly have pairs or triads. In the boys group, there is mostly a group leader who leads the gang. By the time they reach the end of primary school, they form their close groups. Proximity of living also influences the closeness of peer group. This is because when students go to school together and come back together too, they form closer association.

Secondary stage

During secondary school, students become more mature and in their teenage they develop strong groups. During this stage groups are formed according to some common factor like sports. Some groups are based on similar interests in studies.

During this stage, groups are formed with boys from outside one's own school. A commitment towards a certain pop star or some fashion icon also gives rise to strong groups. Groups gradually become more structured and permanent.

(ii) Sex

Boys and girls form their peer groups as they grow older. Boys have a typical pattern of groups. Their groups are bigger and boys mostly indulge in discussing sports, rock stars and latest events. Girls on the other hand have smaller groups. They discuss sewing, knitting, their favourite dresses, actors and so on. Mostly same sex groups are predominant during this stage. But as children grow older and they reach colleges or higher education institutions, the groups become more mixed.

(iii) Social Class

Another factor which influences the formation of peer groups is social class. Children form groups based on their social backgrounds. It is easy for children who belong to similar backgrounds to get along with each other in a better way.

Each social class i.e. the high class, the middle class and the low class, all have their own set up of values and practices. It is found that children who belong to same backgrounds have similar interests and activities. Each social group has a typical set of norms it follows. This similarity in customs makes it easy for children of the same background to gel with each other easily.

The student community has a culture of its own and may be safely called a sub-culture. This means a culture within a larger culture. They have their own

friendships and acquaintances. According to a study by three American social psychologists, Leon Festinger, Stanley Schachter and Kurt Back (1950), the friendship choices of individuals depended on two major factors—propinquity (proximity) and opportunity of interaction.

Another social psychologist, George C. Homans, also supports the above view. He says that the more chances of two people meeting, the more chances of their relationship to develop. And on the other hand, the more one dislikes a person the more he/she avoids the person.

Also it is seen that similarity in certain aspects is another reason for friendship. Children enjoy the company of other children who are like them. Relationships become long-lasting when there is mutual respect for each other. When it is profitable for both the parties, it is likely to progress. These are some of the factors which lead to a student sub-culture.

Sometimes problems are also witnessed. Students form their strong groups and start bullying junior students. It is also observed that they even force younger children to get money for them and if they do not comply with the wishes of seniors, they are bullied. It is the duty of the teachers to keep all such incidents under check.

Another way of understanding the social interaction in the classroom is to use the sociometry technique.

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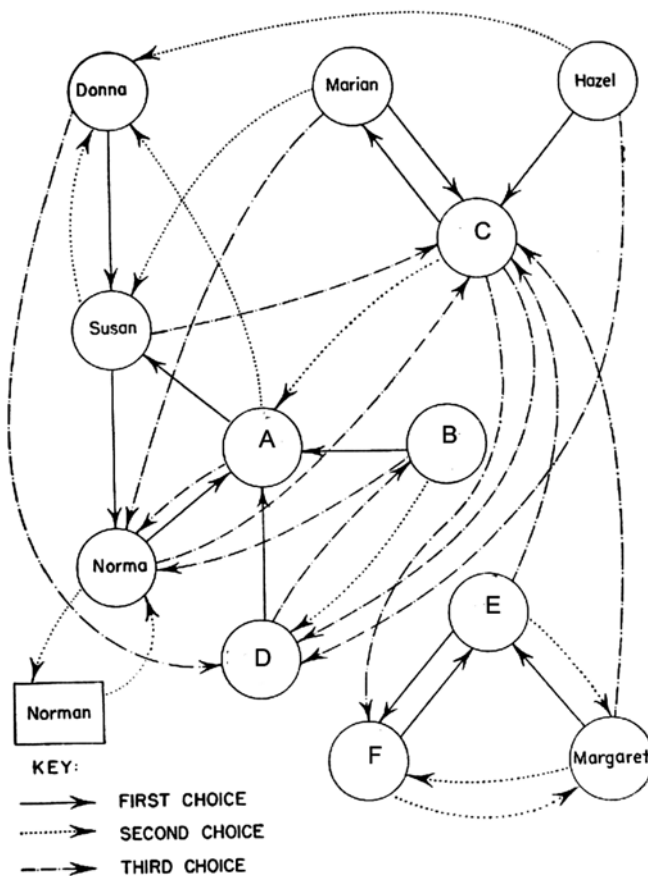


Fig. 1.3 A Sociogram

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A sociogram makes it clear as to how interaction in a classroom takes place. Some students who are liked by all are labelled as ‘stars’. The ones who are not appreciated by all and have few people who approach them are the ‘neglectees’. The ones who are not approached by anyone or by very few are the ‘isolates’.

Teachers can make use of the sociogram of a class to find out which students interact with others and who do not. The ones who do not interact may have some kind of emotional or adjustment problem. These ones can be helped by the teacher. The teacher can do some re-grouping so that all children interact with each other and get to know those who they were neglecting simply because they did not know them. This helps in understanding the psychology of children and helps them to get adjusted in class and thereby in the society in the future.

CHECK YOUR PROGRESS

10. How did educational sociology evolve?
11. On what does the role and success of a teacher depend?
12. What is the first pre-requisite for good teaching-learning to take place?
13. What are the three factors which affect peer groups?

1.5 SUMMARY

- Sociology, according to Geoffrey Duncan Mitchell, is the scientific study of dynamic processes of interactions of person and the patterns they form in relation to biological, psychological and cultural influences.
- The knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups.
- Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology.
- The subject of educational sociology is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life.
- Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences.
- In the 19th century, prominent French sociologist Emile Durkheim (1858–1917) made a great contribution to the field of sociology by his new ideas and theories.
- Durkheim says that social facts have a constraining effect on individuals. It implies that social facts condition (or compel) human beings to behave in a particular manner.

- Durkheim and Marx held opposite views about the division of labour in society. While Marx was pessimistic about the division of labour, Durkheim was cautiously optimistic.
- According to Durkheim, mechanical solidarity is a solidarity of resemblance. It is rooted in the similarity of the individual members of a society.
- The Greek term ‘anomie’ literally means ‘without norms’ or ‘normlessness’. ‘Anomie’ arises following a clash in one’s own values with those of the society. In the state of ‘anomie’, one is not clear in which way to go, how to behave, how to come up to the society’s expectations and how to mould the environment to suit one’s expectations.
- ‘Suicide’, the act of taking one’s own life, is an indication of disorganization of both individual and society. Increasing number of suicides in a society clearly indicates something wrong somewhere in the social system of that society.
- The state of normlessness or degeneration in a society brings about anomic suicide. In other words, anomic suicide follows catastrophic social changes when social life all around seems to go to pieces.
- In his theory of deviance, Merton analyses the relationship between social structure and anomie. From several elements of social structure, Merton separates two: cultural goals and institutional means.
- According to Merton, ‘Functions are those observed consequences which make for the adaptation or adjustment of a given system; and dysfunctions are those observed consequences which lessen the adaptation or adjustment of the system.’
- Dysfunction is any social activity that negatively affects the effective functioning or working of a social system.
- Herbert Hyman came up with the concept of ‘reference group’ in his book *Archives of Psychology* (1942) to refer to a group against which an individual evaluates his own situation or conduct.
- The concept of ‘anticipatory socialization’, introduced by Merton, deals with the consequences of conforming to the norms of a non-membership group, that is, out-group.
- Sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system.
- The teacher’s role and success depends on the respect associated with them. This depends on the kind of person a teacher is. They gain respect due to their subject knowledge, competence as a trainer.
- The physical setting of the classroom and its ambience has an impact on the group activities. The seating arrangement of the classroom effects the social environment as well.
- Teachers share a relationship with not only their students, management, colleagues but also an association with the parents of their students and other people of the community.

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- The success of a teacher is directly dependent on the result he/she produces at the end of the session. Along with this it is also important to play a role in the overall development of a student's personality.
- During secondary school, students become more mature and in their teenage they develop strong groups. During this stage groups are formed according to some common factor like sports.
- Teachers can make use of the sociogram of a class to find out which students interact with others and who do not. The ones who do not interact may have some kind of emotional or adjustment problem. These ones can be helped by the teacher.

1.6 KEY TERMS

- **Sociology:** Sociology is the scientific study of dynamic processes of interactions of person and the patterns they form in relation to biological, psychological and cultural influences.
- **Educational sociology:** Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences.
- **Collective conscience:** Collective conscience refers to the sum total of beliefs and sentiments common to the average members of a society.
- **Organic solidarity:** Organic solidarity is a type of societal solidarity typical of modern industrial society, in which unity is based on the interdependence of a very large number of highly specialized roles in a system involving a complex division of labour that requires the co-operation of almost all the groups and individuals of the society.
- **Anomie:** The Greek term 'anomie' literally means 'without norms' or 'normlessness'. 'Anomie is the strict counterpart of the idea of social solidarity. Just as solidarity is a state of collective ideological integration, anomie is a state of confusion, insecurity, normlessness. The collective representations are in a state of decay.'
- **Suicide:** Suicide refers to 'every case of death resulting directly or indirectly from a positive or negative death performed by the victim himself and which strives to produce this result.'
- **Retreatist:** The retreatist is a person who has lost commitment to both the goals and the means that society values.
- **Functions:** 'Functions are those observed consequences which make for the adaptation or adjustment of a given system; and dysfunctions are those observed consequences which lessen the adaptation or adjustment of the system.'
- **Dysfunction:** Dysfunction is any social activity that negatively affects the effective functioning or working of a social system.

- **Reference groups:** ‘Groups which serve as points of comparison are known as reference groups’.
- **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.
- **Mores:** Mores are defined as the codes which are a homogenous set of values which may be implicit or explicit.
- **Solation:** Sometimes, teachers assume a different role. They distance themselves from everyone, including the staff and administration as well, this is known as solation.
- **Belligerency:** This is the exact opposite of sycophancy. In this situation, the teacher is always in a state of conflict with the management. He/she always keeps contradicting the administration.
- **Peer group:** A peer group is a group of children who belong to the same age group.

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1.7 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. The knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups.
2. The subject of educational sociology is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life.
3. Educational sociology should explain (a) the role of the school in the community, (b) the role of the school, (c) and the social factors influencing schools.
4. According to E. George Payne, who is known as the father of educational sociology, educational sociology is ‘an applied science in the field of sociology’. It is concerned ‘with the effect of learning on group life and in its turn the effect of smaller group life upon the larger group’, since the subject matter of educational sociology is the process of social interaction.
5. Durkheim says that social facts have a constraining effect on individuals. It implies that social facts condition (or compel) human beings to behave in a particular manner.
6. The Greek term ‘anomie’ literally means ‘without norms’ or ‘normlessness’. ‘Anomie’ arises following a clash in one’s own values with those of the society. In the state of ‘anomie’, one is not clear in which way to go, how to behave, how to come up to the society’s expectations and how to mould the environment to suit one’s expectations.
7. Durkheim identified three basic types of suicides listed below:
 - Egoistic Suicide
 - Altruistic Suicide
 - Anomic Suicide

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8. According to Merton, 'Functions are those observed consequences which make for the adaptation or adjustment of a given system; and dysfunctions are those observed consequences which lessen the adaptation or adjustment of the system.'
9. The concept of 'anticipatory socialization', introduced by Merton, deals with the consequences of conforming to the norms of a non-membership group, that is, out-group.
10. Educational sociology, like educational psychology, evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological research in realizing these plans.
11. The teacher's role and success depends on the respect associated with them. This depends on the kind of person a teacher is. They gain respect due to their subject knowledge, competence as a trainer.
12. The classroom can be a productive place only when there is discipline. The first pre-requisite for good teaching-learning to take place is when the classroom has a conducive atmosphere for learning.
13. The three factors which affect peer groups are age, sex and social class.

1.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What are the two fundamentals on which sociology is based?
2. Describe the scope of educational sociology.
3. How is educational sociology related to educational psychology?
4. What are the aims of educational sociology?
5. What is the nature of educational sociology?
6. State the main aim of Durkheim's Theory of Social Facts.
7. What is the meaning of Durkheim's Division of Labour?
8. Enumerate the differences between mechanical solidarity and organic solidarity.
9. What according to Durkheim are the causes of suicide?
10. What is anomie as defined by Merton?
11. What are latent dysfunctions?
12. How has Merton defined the concept of reference group?
13. List the characteristics that qualify a group.
14. How important is the use of language for teachers?
15. What are the factors which influence the administrator-teacher interaction?
16. What is a sociogram?

Long-Answer Questions

1. Discuss the relationship between sociology and education.
2. Assess the meaning and nature of educational sociology.
3. Explain Emile Durkheim's theory of social facts.
4. Why is Durkheim's 'Theory of Division of Labour' regarded as his major contribution to the field of sociology?
5. Critically evaluate Merton's theory of deviance.
6. Describe in detail the concept of sociology of education.

NOTES

1.9 FURTHER READING

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UNIT 2 EDUCATION IN THE SOCIAL CONTEXT

NOTES

Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 Education as a Social Sub-system
 - 2.2.1 Classification of Agencies of Education: Formal and Informal
 - 2.2.2 Schools as Agents of Education
 - 2.2.3 Home as an Agency of Education
 - 2.2.4 Role of Education as an Instrument of Social Change
 - 2.2.5 Non-formal Agencies
- 2.3 Human Rights Education
 - 2.3.1 Characteristics of Human Rights
 - 2.3.2 Sources of Human Rights
 - 2.3.3 Child Rights
- 2.4 Education and the Community with Special Reference to Indian Society
 - 2.4.1 Society is Responsible for Education of the Child
 - 2.4.2 Educational Scenario in the Indian Social Context
- 2.5 Summary
- 2.6 Key Terms
- 2.7 Answers to 'Check Your Progress'
- 2.8 Questions and Exercises
- 2.9 Further Reading

2.0 INTRODUCTION

Education being the sub-system of society plays a key role in moulding, shaping, reforming and reconstructing it from time to time. One of the major features of contemporary educational thinking has been a growing concern about the development of effective personality and efficiency of teaching-learning outcomes that can be assessed in terms of students' achievement. The academic achievement of students is considered to be a significant determinant of their success in later life.

Achievement in academic subjects is important as it helps the students to understand the hierarchy based on it, i.e., higher the achievement, more are the openings for the students and they can go for better streams and better jobs in all fields like science and technology, medicine, management, literature and education. In this unit, the various agencies and role of education, human rights education, the role played by home as an agency of education, non-formal agencies and the relationship between education and the society with special reference to the Indian society has been discussed.

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2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss education as a social sub-system
- Explain the functions performed by schools
- Describe the role played by home as an agency of education
- Assess the role played by non-formal agencies in the field of education
- Discuss the meaning and significance of human rights and duties
- Evaluate the relationship between education and the society with special reference to the Indian society

2.2 EDUCATION AS A SOCIAL SUB-SYSTEM

It has been generally recognized that education is concerned with the development of the 'whole man'—his physical fitness, his mental alertness, his moral excellence and his social adjustment. To realize this objective of education, society has developed a number of specialized institutions like the school, the community, the family, the temple, the church, the library, newspapers, magazines, exhibitions, the radio, the cinema and television. These institutions are known as the agencies of education.

2.2.1 Classification of Agencies of Education: Formal and Informal

Agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically. Processes of education in these institutions are deliberately planned. There is a prescribed curriculum. Teaching methods followed in these institutions are also definite and pre-planned. Students and teachers also follow a definite rule.

Informal education, on the other hand, is not a pre-planned process. It occurs automatically in the process of living. For example, the child from his early age learns the basic control and use of his body, his mother tongue and language of his own locality. He also learns rules of social etiquette and tries to adopt them. Informal education is a continuous process. It begins at birth and continues throughout life. An individual gathers new experiences in connection with love and sex, responsibility of marriage and parenthood, duties and responsibilities as a citizen and his identity. As a young child, he learns to talk, and walk, makes friends and join in play-groups either inside or outside the home. His circle of social interaction is widened when the child goes to school or joins the information groups, hobby clubs or social groups. Thus, all the time, from quite early years to maturity and till his death, different institutions operate on an individual and educate him. This classification of agencies of education has been illustrated in Figure 2.1.

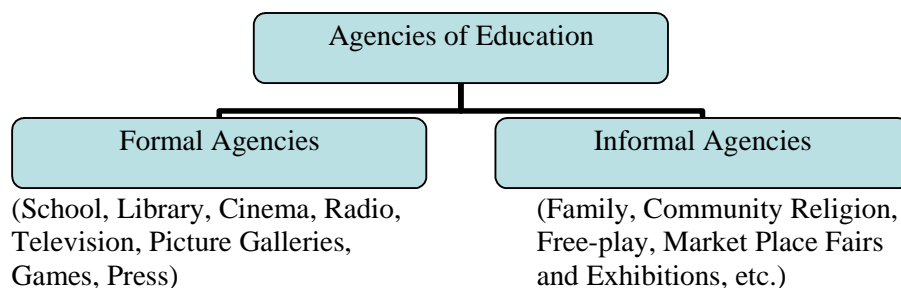


Fig 2.1 Classification of Agencies of Education

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Active and Passive Agencies of Education

Agencies of education may further be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the state, the social clubs and religion are known as the active agencies of education. The passive agencies, on the other hand, act in one way only. There is no such interaction between educator and the educand. These agencies influence the educand but are not influenced by him. Thus, the child remains a passive recipient only. These agencies include radio, television, cinema, newspaper and magazines. In brief, we can say that while in active agencies, interaction between the child and the agency is possible, in a passive agency there is no such interaction.

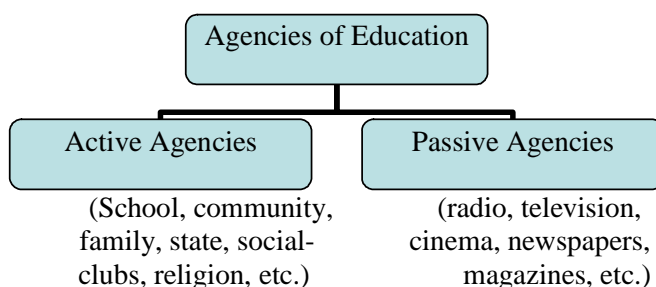


Fig 2.2 Further Classification of the Agencies of Education

2.2.2 Schools as Agents of Education

The school, as an agency of education developed at the stage of social development when division of labour became pronounced and the need to create some special institution to educate people for several categories of social activities began to be felt. In ancient India, we had schools like *guru ashram*, *gurukul*, the *vihara*, the *sangha*, the *patasala* and the *vidhyapitha*, which played a prominent role in the process of socialization and transmission of the rich cultural heritage of the country. In the medieval period, we had *maktabs* (schools) and *madarsas* (colleges). The modern school system developed with the coming of the British to India.

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In modern industrial society, the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students.

The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.

Talcott Parsons (1959) in his essay 'School Class as a Social System' argues that the school as a social system performs four important functions simultaneously:

- Emancipation of the child from the family
- Internalization of social values and norms, at a higher level than as available in the family
- Differentiation of the school class in term of actual achievement
- The selection and allocation of human resources into the adult role system

By going through this process, the child acquires the values of industrial society like achievement orientation, discipline, liberalism and rationality.

Origin of the term school

It is not known from where the term school originated. Probably it originated from the Greek word '*skole*' which means leisure. If we open the pages of history, we will find that in the ancient civilizations of India, Greece, China and Egypt, material prosperity increased to a great extent as a result of which leisure became available at least to the people belonging to the upper classes in the society. To spend their leisure hours profitably, they developed a special institution to educate themselves. The institution came to be known as school. Thus, the school system developed out of surplus economy. Due to further development of material resources, the school became the most important agency of formal education in modern times. It has become the predominant mode of transmitting culture everywhere in the world. In modern times, the school has been used as an important agency of formal education to preserve and strengthen the cultural heritage of a society to control ideals, values, beliefs, customs and traditions.

Functions of School

School, as an active and formal agency of education performs the following functions:

• Conservation and perpetuation of school life

The most important function of the school is that it should conserve the existing social culture, which was won at a great cost of time and suffering. The continuity of social life can be maintained by the school by transmitting the customs, traditions, values and experiences of the society from generation to generation. Thus, the school can teach the minimum general culture and civilization.

• Promotion of culture and civilization

Conservation and transmission of culture from one generation to another is not the only function of the school. The school imparts adequate training for the enrichment

and modification of culture. As a result of which a better and happier society can be established. Thus, the school transmits cultural heritage and recognizes and deconstructs human experience for the promotion of culture and civilization.

• **Deployment of cultural pluralism**

School is an institution, where children belonging to different religions, castes, creeds and social hierarchy read together and mix freely with each other in a friendly atmosphere. They also develop sympathy, cooperation, tolerance and respect for the views of others in a natural way. Thus, the school acts as an important agency to develop cultural pluralism among the students.

• **All-round development of the individual**

The school is meant for the all-round development of the personality of the child, his physical, intellectual, social, moral, spiritual and aesthetic development. The school develops these qualities of the child with the help of curricular and co-curricular activities like games, sports, social service programmes and craft work.

• **Responsibility of social reconstruction**

Instruction in the school develops spiritual feeling in the individuals. The atmosphere of an average home may not be suitable for developing spiritual feeling in the individual. But schools cannot afford to ignore the spiritual development of the students. By creating a suitable atmosphere, it can develop spiritual feelings.

• **Development of the quality of leadership**

Schools train the leaders of tomorrow. They train the students to understand their role in society and state and to make proper use of their rights and duties. In course of their learning, the students get an opportunity to think critically in order to become conscious citizens of the democratic state. By accepting leadership, in different co-curricular activities, they get training in leadership, which helps them to become future leaders of the country.

• **Promotion of social efficiency**

The most important function of the modern school is to provide social efficiency. Students should get the training for democratic living which emphasizes on social efficiency.

Thus, the school has become a significant and basic institution of the society. Therefore, the state should come forward to support the school in a big way.

Functions of the Modern School

In the past, functions of the school were confined to reading, writing and arithmetic and to a few other academic subjects only. With the dawn of modern age, all these have been put in the reverse gear. The importance of universal education has been accepted by all. The needs and the nature of modern production also make it obligatory for the state to make education free and compulsory for all.

• **Gateway to lucrative jobs**

Modern schools are the place where formal training is provided in certain technical skills like reading, writing and drawing. Certain prescribed subjects like history,

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geography, political science, psychology, education, economics, sociology and science are also taught to provide the students with lucrative jobs and professions of prestige. Schools have become the instruments for killing the spirit of joy, initiative and love of work in children in order to provide them with a white collar job in their unforeseen future. Thus, schools now function as an agency of formal education in order to provide lucrative jobs and professions of prestige to the students.

• Introduction of productive work

Since the modern technological society is dominated by the machines, productive work has been introduced as an integral part of schooling. Students are allowed to find out the types of productive activities suited to their age groups and to various levels of academic growth. An authority like Paul Nash feels that in our technological society, work has lost its real meaning. It fails to provide satisfaction and happiness. It does not work as a means of self-realization. 'In order to restore its real meaning, work should again be made a reflective activity. That is, work should make one conscious of relationships between workers and worked, between worker and management, between a man's work and society's need, between the intention and the execution, between the present activity, past benefits, and further promise.' Hence the function of modern school should be 'to make work a reflective activity through the development of purpose and commitment in the student and at the same time, help to lose playfully in the work-task of the movement.'

Functions of the School as a Substitute to the Family

The modern school takes over certain functions that are usually performed by the family. For example, in the curriculum of the modern school, subjects like home science, domestic art and health education have been introduced. There is also provision to help the children to profitably use the leisure hours during the school day and also recreational facilities after and the school has also undergone changes. It is no more based on authority. Therefore, the responsibility of the school at present is to develop self-discipline. Through self-discipline, children can enjoy freedom.

• School should satisfy the child's needs

Opportunities should be provided in school to enable the child to satisfy his need, and interests. Here, the school should be careful to see that the child does not interfere with the activities of others while satisfying his needs and interests. This will be possible, if the school can provide facilities for self-expression and free activity. Thus, the school can discover the needs and interests of the child and guide it properly for satisfying them.

• School should create a sense of security in the child

For the normal growth of the child, a sense of security is very much needed. Therefore, the school should provide opportunity for 'feeling of being loved and cherished, a feeling of belonging, a feeling of being at home in a situation, a feeling of courage and self-confidence.' If the school becomes home-like, then the child can develop a sense of security. Besides this, the system of 'pass' and 'fail' in the examination, should be modified to develop a sense of security in the child.

• **School should develop a sense of cooperation**

To get rid of the individualistic tendencies, the school should organize such a programme which will enable the children to think and work cooperatively in order to achieve a common objective. They should learn how to adjust to the social environment and also to each other in the process of living.

• **School as a society in miniature**

To make the society worth living, the school and the society should be close to each other. They should depend on each other for their growth and development. If we neglect this contact, education would remain ineffective and artificial and cannot be used as an instrument of social progress. The school, therefore, is a society in miniature, where students and teachers function together, bound by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, school assemblies and clubs are the integral part of the school culture. These are some important features of social life. To supervise the rights and duties of the members of the schools, there are some authorities also. The relationships between the administrators and teachers, teachers and teachers and students and teachers determine the efficiency of the school system. Thus, school is a social organization. A school may be named either as a natural society or as an artificial society. A school becomes a natural society when there is no possibility of breaking of the conditions of life both inside the school and the society outside it. Nothing can be forced upon the children to learn. Regarding the school as an artificial society, 'A nation's schools, we might say, are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future.' Thus, the school is an idealized epitome of society, which extends its boundaries to the humanity at large.

The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates and seminars. To cultivate community feeling, teaching of subjects like history, music, art and literature should be recognized. Student's self-government should be organized to provide training for leadership and community living. Thus, we can relate the school to life and society.

• **School as a centre of community life**

A group of people living together bound by common interests and purpose may be called a community. But in actual practice, we do not have such a community. Generally, people living together in a community have conflicting interests in their process of living. The interests of the 'haves' dominated over the interests of the 'have not's'. In spite of these differences, there are certain grounds common among all the members and groups of any given community. These grounds are—beliefs, customs, traditions and attitudes because of these common interests, perhaps we call it a community. Even then different groups in a community may differ from each other on the basis of their basic interest. Therefore, it is very difficult on the part of a school to look at the interests of several groups of a community equally. The group that becomes powerful influences the community as a whole and dominates

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over the policies and practices of the school system. In such a situation, it is very difficult to practice the principle of 'equality of educational opportunity'. During the British Raj, the people of India could not realize the importance of the school. Therefore, the school was considered as an institution like other government offices.

The various sections of the community dominated the school to safeguard their own interests. But now the question arises as to how far the school enters the community. This is a crucial problem for everybody who deals with education. Our problem is to check the influence of different groups on education and use education as an instrument for general improvement of the community as a whole.

To achieve the above goal, it is essential that the work inside the school and the experiences of the child in the society should be integrated. As a result of which education can become a social process and a dynamic part of the social life of the entire community. Such unification or integration between the two fields of education will be possible only when the school can participate in the life of the community and take active part to solve the problems confronted by the community. When the school understands the needs, interests and problems of the community as a whole, it can serve the community in the true sense of the term. In this respect, K. G. Saiyidain, former education secretary, Government of India, opines, 'A "peoples" school, must obviously, be based on the peoples' needs and problems. Its curriculum should be an epitome of their life. Its methods of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting'.

Education is the only means to lead the individual towards all-round development and progress. Such education can be obtained in schools only. Therefore, each community maintains schools in order to fulfil its economic, political, cultural and social needs and the schools on the other hand maintain the community through its many different activities and diverse programmes.

The relation between the school and the community is a two-way traffic. The community conveys its problems to the school for solution and guidance and the researched, experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. A community cannot progress if it does not get feedback from its school as guidance and required solutions. Thus, the school and community depend upon each other for their progress. The school can solve the economic problems of the community.

Some are of the opinion that the school can meet the needs of the people, if it can orient the students to the existing industrial and agricultural conditions and prepare them for specific jobs. But some people criticize this opinion and argue that in a democratic country, it is not at all desirable to introduce early specialization. It may be introduced at an advanced stage of development. Regarding such vocational orientation in the schools, some other experts advocate that introduction of socially useful productive work make learning more meaningful and effective. It helps the students realize the importance of the dignity of labour and develops their personality. Thus, the school can solve the economic problems of the community.

- **School can solve the social and cultural problems of the community**

School can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene should be discussed by the students, teachers and the members of the community and desirable solutions should be found. A school may organize activities like literary classes, discussions, plays, Parent Teachers Association and Adult Education Association to solve the social and cultural problems of the community. Thus, the school can influence the community life and become a community school in the true sense of the term.

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2.2.3 Home as an Agency of Education

An eminent educationist Vinoba Bhave once remarked, 'In a sound system of education, home should become school and school home'. He made this statement because he realized that the school cannot perform all the functions alone which have been entrusted to it. Therefore, assistance of the family is very much essential. The child spends the major part of its day in the family. As a result of this, the influence of the family in the development of habits, attitudes and behaviour, is much more. Hence, the mutual co-operation between the home and the school is very important.

The home as an informal agency of education is the oldest institution. Parents have been the chief teachers. It is at home that the child learns to walk and talk, to distinguish the simplest properties of the things that he sees and uses, to imbibe certain moral values, to differentiate between right and wrong, good and evil and to experience some of the deepest of human affections. When he becomes old, he does not stop his educational function. As a father or mother, he or she gives the best education to the children. Thus, the home works as an abiding educational agency; throughout life.

Educational Function of Home

The home is the primary group, where 'face to face' relationships are made. This is very useful in providing education to children because in such situations, children learn quite a lot. As an agency of education, the family should perform the following functions:

- **Provisions for physical development**

The first function of the family is to develop the child physically. Parents and the elderly members of the family should be careful about the physical development of the children. To achieve this end, useful physical exercise and other activities should be provided to the children. They should also be provided with wholesome food containing all the ingredients of a balanced diet.

- **Development of mental ability**

The second important function of home is the development of the mental ability of the child. If home can provide a suitable atmosphere, children will be able to learn a lot informally. They can develop their mental powers like thinking, reasoning, feeling,

discrimination, judgment and memory. Parents should also create a suitable atmosphere for the same.

• **Emotional development**

The real education of the child begins not intellectually but emotionally. Good fellow feeling and amity among the members of the family affect the emotional make-up of the child. As a result of which, it can develop positive emotions like sympathy, tolerance, love and justice. The home also gives a sense of security to the child which enables it to receive fruitful education

• **Home as the socializing agency**

The home is the first socializing agency in the child's life. It is a society in miniature. Here, the child learns all socially desirable values like companionship, love, security, inter-personal relationship, tolerance and cooperation. Thus, it serves as the first and the most effective social system for the child.

• **Home provides vocational education**

The first lesson for future vocation of the child begins at home. Children, who are engaged in the family vocation become apprentices and in future may adopt the same training as a profession.

• **Home imparts religious instructions**

Under the unbearable stresses and strains of modern society, religious education is the only source which can provide peace and happiness to an individual. It is, therefore, desirable that the home should impart religious education to the child. As a result of which the child can develop qualities like charity, kindness, service to others, devotion to duty and goodness.

• **Transmission of culture**

Apart from the broad umbrella of society, a family may belong to a sub-culture group which is different from the national culture. In such cases, the home hands out its specific and peculiar culture to the child. Different social classes have conflicting expectations from their members. Their ways of training also differs a good deal. The home transmits its individual culture and also the culture of its society to the child.

• **Home provides a learning situation**

The home is the first school of the child, where he experiences a learning situation. He spends his infancy and pre-school stage almost entirely under the care and supervision of elders in the family. During this period, he is immature and highly impressionable. As such, he is easily influenced and moulded by the home. He is not only dependent for his physical needs on the elder members of the family, but also for his intellectual and social needs. As yet, he has neither any experience of his own nor any independent standard to judge things for himself. It is, therefore, the most malleable period of his life. Again, the child in his early years of life is highly charged with emotions. Emotions in the family greatly affect the learning process. Therefore, it is the responsibility of the home to provide a real learning situation to the child.

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• Cooperation between the home and school

The home should be ready to co-operate with the school. Parents should participate on occasions such as parent's day, school-exhibition, educational conferences and parent-teacher association meetings. Besides this, the home should also be ready to share with the school the responsibility of developing the personality of the child.

• Training for citizenship

In a democratic state, the home provides a lot of training for citizenship. Through their participation in the household activities, they develop a good background for citizenship.

• Family should enable children to develop healthy attitude towards sex

One of the most powerful drives for men and women is sex. The index of a well-adjusted life is proper sex adjustment. In the present-day society, boys and girls tend to learn about sex through their friends. It often proves to be very harmful. Therefore, the family should take the lead to provide sex education to the child, so that he/she is able to develop a healthy attitude towards sex.

Peer Group

Children like to play and move about in groups of their peers. This group life is very important for them and has a considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security. Particularly those who are popular, learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family. As the child develops a social self, he/she also learns to participate in the cultural norms and practices of childhood. He or she learns many things from slightly older members of the child peer group. For example, the specific rules of many childhood street games are learned, not from adults who still might remember them, but from older children. The same can be said for many rhymes, myths and tales. Thus, peer influences begin before school intrudes and continues with varying degrees of importance for the rest of life. The norms, values and expectation of the peer groups of late childhood and adolescence tend to compete or even conflict with those of the family. Behaviours that are deemed proper within the family are at times incompatible with those expected by the peer group of adolescents like shop lifting or experimenting with drugs.

Mass Media

In modern society, the means of mass communication such as television, radio, cinema, newspaper, books and audio-video cassettes have become integral parts of life. They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey the same message to a nation-wide audience. Therefore, its impact on the process of socialization assumes greater significance. The most important thing about mass media is the message that is conveyed or images that are projected. For example, in the context of gender and socialization, one can

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examine the image of a female portrayed by the mass media or in the context of the rural population one can examine the relevance of the programmes for the villagers, which is made for the consumption of urban middle class. Another important aspect of mass media, especially television and radio, is that they generally express official values or message.

Television has some effect on another agency of socialization, i.e., home because it is generally viewed at home together with parents and siblings. It can propagate values in contradiction to those championed by a particular family or community.

Parents respond to this in several ways such as strict control of viewing and not allowing the watching of certain programmes. However, the child's peers in the neighbourhood or in the school influence him by discussing specific serials or programmes. Though there is no rigorous scientific study available on how much the average child learns from television, its impact is considered important. Bringing the whole world into the home for several hours every day, has created a childhood environment of sight and sounds never before experienced in the history of mankind.

Important functions of media

Of the different agencies of education, media in today's context perhaps plays the most vital role in socialization, acculturation or information dissemination. The media have found their rightful place in formal, information and non-formal education of children and adults. For development of worthwhile knowledge, skills, and attitudes in people of all ages, the media seems to possess great potential. In the last quarter of the 20th century, there was a rapid advancement in information technology with the help of which a tremendous amount of knowledge can be gathered, processed and disseminated in a most desired and effective manner. Mass communication systems opened up new directions to the horizon of the human world; they brought a revolution in man's behaviour to gaining of knowledge. Cameras mounted on space shuttles give us close-up televised photographs of the moon and other intergalactic bodies. Television programmes are being transmitted from one side of the world to another. In India, SITE (Satellite Information Television Experiment) has been very successful by which information of weather and other types of information from all over the globe is readily available. Similarly, educational broadcasting computer network, e-mail, technology and computer discs, have almost revolutionized man's approach to gaining and processing of knowledge. ETV (Educational Television) has become a persuasive and effective means of both formal and non-formal education.

The rapid progress of information technology may offer new prospects for development by opening up a large number of isolated regions and enabling people to communicate with the whole world in the vital field of specific research. It will help easy access to an international database and permit the establishment of virtual laboratories that would enable researchers from developing countries to work in their own countries and thus reduce the brain drain.

Educational functions of media

For a learning society like India which has a huge population of one billion, the media systems based on modern technology constitutes a very potent tool for education and development. It has varied and numerous applications bearing on almost all aspects of individual and social life. In one sense, all these uses of information technology basically have their impact in educating people, giving them knowledge, skills, improving understanding and changing their attitudes. The media in today's world performs specific educational functions in both formal and non-formal systems. In education, media can be and is being used both at individual and mass levels of learning. Use of information and communication technologies especially in non-formal education (Distance Learning Mode) is becoming one of the most important delivery systems of learning society. Its use for distance education appears to be an avenue of promise for every country in the world. In India, IGNOU and CIET (Central Institute of Educational Technology) are launching distance education programmes throughout the country. In general, distance education employs a variety of delivery systems such as correspondence courses, radio, television, audio-visual materials, telephone lessons and teleconferencing. The new technologies will have an important role to play in adult education in tune with learning throughout life. In the formal school situations though nothing can entirely replace the face-to-face learning, yet we can use the media to our best advantage. The Delors Commission also observes that the new technology has created a host of new tools for use in the classroom as under:

- Computers and the Internet
- Cable and satellite TV education
- Multimedia equipment
- Interactive information exchange system including e-mail and online access to libraries and public data base.

Using these and other tools, both students and teachers are equipped to become researchers. Teachers can coach their students to evaluate and to use effectively the information they have gathered for themselves. In this way, a new partnership can develop in the classroom. However, it should be remembered that these tools should be used in conjunction with conventional modes of education and not to be considered as a self-sufficient substitute for them. If used with the conventional mode, it can enrich the formal system by filling instructional gaps, updating knowledge, and giving new learning experiences.

The use of computers and multimedia systems makes it possible to design individual learning paths along with which each pupil can move at his/her own pace. The compact disc technology (CD) has a special role to play, for it can handle large amount of information complete with sound pictures and text. Interactive media allows pupils to ask questions and look up for information themselves. It is observed that pupils who are underachievers or experience difficulties in conventional mode of education reveal their talents better and show more motivation and curiosity in an informal mode.

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In the end it is important to stress that the aim of the development of these technologies is not to replace the textbook and the teacher. In a child's education they have their own role to play. Textbooks, although they no longer are the only instrument of teaching and learning, nevertheless, retain the central place therein. They remain the cheapest of media and easiest to handle, illustrating the teacher's lessons, allowing the pupils to revise lessons and to gain independence. Similarly, the development of these technologies does not diminish the role of teachers, it however offers them an opportunity that they must grab. It is true that in today's world teachers cannot be regarded as the only repository of knowledge that they have to pass on to the younger generation. With the development of these technologies, there has definitely been a shift in the emphasis in the teacher's role. Their role now is not only that they have to teach pupils to learn but also of teaching how to seek, look up and appraise facts and information. The competency of the teacher is 'a new form of literacy for him.

2.2.4 Role of Education as an Instrument of Social Change

Social changes are the changes that occur in various components of socialization for whatever reasons and circumstances. We have also observed that social change is the most operative aspect of the society.

Social Factors Determining Educational Policy

Generally education leads to social change but at times social changes also determine the educational policy, theory and practice. This indicates the close and integral relationship between education and social change. Some of the instances wherein social change determines education are as under:

- **Educational changes because of social forces:** Social aspirations, social values and social dynamism are some of the social powers. When these forces change, change occurs in the educational process also.
- **Educational changes because of social needs:** Society has various needs which affect the process of education for the purpose of their own satisfaction. It means that educational changes occur because of social needs and aspirations. Compulsory, free and universal education, diversification of secondary and higher education, adult education, agricultural, industrial, vocational, professional and scientific education are the various forms and varieties of education which have been brought about by the needs of modern Indian society.
- **Educational changes because of cultural changes:** Many changes in education occur because of cultural changes. It may be noted that first the material aspects of culture changes and then the non-material aspect of culture gradually changes. Thus, when cultural changes occur, changes also occur in education.

Role of Education in the Emerging Indian Society

In India, a state of social equilibrium existed for thousands of years before the English conquered the country. This equilibrium was the result of the scientific organization of education. The social feelings have influenced education and education has kept the aim of social progress always in view.

Observance of dharma was the aim of social life and education. Dharma according to the Indians is that which holds society together and it denotes justice, duty, rights, moral obligations and several virtues. It stands for the individual's rights, duties and obligations towards oneself, one's kith and kin, towards the society at large. Thus, observance of dharma aimed at physical well-being, emotional integration and refinement, intellectual stability and enlightenment, social and cultural coherence and harmony, and the true knowledge of dharma helped the people to be socialized. The social teachings of the great seers and sages of India united the country.

With the coming of British rule, the positive aspects of the country were altogether disregarded. To the people of India, such an educational system was bestowed, which had its roots in western social life. This obstructed the progress of socialization of the people through education.

With the dawn of independence, several attempts have been made to enhance the society with the help of education. Now the effect of sociology on Indian education is rapidly growing. Therefore, it is very necessary on the part of the people to be conversant with educational sociology. The study of educational sociology helps the students to understand the geographical unity, ethnic unity, fellowship of faiths, social institutions, and Indian culture based on the principles of socialization of the people. It helps the students of the emerging Indian society to know about the vast storehouse of sociological material that awaits careful study, analysis and orderly presentation. Beginning with the Vedic seers and sages, with Vaivasvata Manu and Gautama Buddha, and ending with Rabindranath Tagore, Sri Aurobindo, Annie Besant, Bhagawan Das, Swami Dayanand Saraswati, Mahatma Gandhi and Vinohbha Bhave, India has given birth to seers, sages, saints, scientists, statesmen, social reformers and others, who preserved the Indian social tradition, while India's cultural and social life was shaken to its very foundation by the unsettling effects of contacts with other countries and by other agencies of social change. Our country's need today is to equip our students with the sociologist's concept of equality, secular attitude, broadmindedness and cultural unity of the country.

2.2.5 Non-formal Agencies

Any organized educational activity outside the formal education system, whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives, is termed non-formal education. The non-formal education usually embraces all forms of learning activities that are basically organized outside the formal education system such as distance education and hobby courses.

While defining non-formal education, famous thinker Philip H. Coombs, stated that non-formal education is 'Any organized programme of learning, carried on outside the framework, the rule and logistics of the formal education system'.

Non-formal education is structured systematic non-school educational and training activities of relatively short duration in which sponsoring agencies seek concrete behavioural changes in fairly target population.

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Thus, the programme of non-formal education is a significant step to boost the education system of a country.

Essential features of non-formal education

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The following are the essential features of non-formal education:

- **Support system:** Non-formal education is not an alternative to the formal education system. It is a support system or a support service to the formal education system to realize the goal of Universalization of Elementary Education (UEE).
- **Out-of-school children:** Non-formal education caters to the needs of out-of-school children in the age group of 6-14. Children who have never been enrolled in a school, children who have dropped out of the school and the children who belong to SC/ST, rural communities and urban slums are primarily beneficiaries of the non-formal education system.
- **Flexible system:** Children can be enrolled in the non-formal education centre at any age, not necessarily at the age of six. There is no fixed age of entry, no fixed time table, in fact, nothing is rigidly followed in the non-formal education centre. Classes can be held in the morning, afternoon or even in the evening depending on the convenience of the local beneficiaries. Therefore, children who work in the fields or are engaged in household works can be enrolled in the non-formal education centres.
- **Need based curriculum:** Problems and needs of the local community provide the content of the non-formal education curriculum. These problems and needs are related to several aspects of life such as health, vocation, family life, citizenship, culture, society and physical environment. The non-formal education does not prescribe any syllabi in language, arithmetic and environmental studies as is in the formal system. It follows the integrated approach to curricular transaction.
- **Place of education:** The classes for the non-formal education can be held in a primary school, community centres or at any place in local communities.
- **Organization:** Non-formal education can be organized by the government departments and non-government organizations (NGO).
- **Less expensive:** Compared to the formal education, non-formal education is less expensive in terms of material costs and teacher's salary.

Continuing education, as the term indicates, is essentially a follow-up education. Its starting point depends on from where one wishes to take off and continues one's education in whatever field one wants. It can be in the nature of post-literacy to post-graduation programmes or anything in between. However, in most cases, it would be highly flexible and unstructured—a point closer to the nature of the non-formal education. Continuing education is obviously a component, and essential strategy in the life-long education concept.

Continuing education takes on from where the formal education or adult education leaves a learner. Therefore, the starting point for continuing education

may be many—neo-literate, school dropouts with permanent literacy skills, secondary school leavers, college and university leavers and those who have completed the college and university education.

In the Indian context, the problem of continuing education is more pronounced at three levels, namely, neo-literate, school dropouts and the secondary school leavers. For the college and university leavers, or those who have completed these, there is a necessity of continuing education, though not as acute as to warrant priority over the neo-literate and school dropouts with permanent literacy. Women's welfare programmes and their related educational components are also included in this.

There have been myriad efforts with success in the preparation and dissemination of post-literacy materials, more specifically under the National Literacy Mission's post-literacy programmes. Seen in the perspective of continuing education, quite a few agencies have been engaged in this activity. Agriculture, health and family welfare departments, cooperatives and banks have been producing materials for their extension programmes, which could also be used for continuing education purposes. Similarly, for the school leavers, there is a lot of scope for material preparation in areas like 'Do it Yourself', vocational education materials and materials for small-scale entrepreneurship programme. Mention must be made of the systematic work in this regard of the NCERT, which produces vocation-based-materials primarily meant for the senior secondary education programmes for the school leavers.

Further, the culture centres established in the different regions of the country also provide a potential avenue to further the cause of continuing education. However, these have not been visualized as continuing education agents, and whatever agencies have been responsible for these programmes have viewed them from their own perspective and have not considered them as an activity of continuing education.

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CHECK YOUR PROGRESS

1. What are active agencies of education?
2. State the four important functions performed by schools.
3. What is non-formal education?
4. What is continuing education?

2.3 HUMAN RIGHTS EDUCATION

Human rights are comprehensive, and applicable to every individual. Respect for individual rights needs to be upheld at all times irrespective of circumstances and political system. Human rights consist of minimum entitlement that a government must provide and protect. They are fundamental in the sense that they cannot be denied under any circumstances. Men and women are equal in maintaining a society. Members of a society depend on each other to grow and live their lives. Around this societal system, men and women, and activities, big or small, revolve. As far as

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rights and dignity are concerned, all men and women are equal in the eyes of the law. Mankind's conscience and reasoning are the foundations of human rights. The term 'human rights' in general, refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.

The Universal Declaration of Human Rights was implemented on 10 December 1948 and is officially recognized by most countries. It includes individual's rights, which can be classified into the following:

- **Civil rights:** They refer to freedom from slavery and servitude, torture and inhuman punishment, and arbitrary arrest and imprisonment: freedom of speech, faith, opinion and expression: right to life, security, justice, ownership, and assembly.
- **Political rights:** They refer to the right to vote and nominate for public office: right to form and join political parties.
- **Social and economic rights:** These refer to the right to education, work, food, shelter, and medical care. These rights establish the 'new' rights, which range from the right to economic welfare and security to the right to share and to live the life of a civilized being.

The concept of human rights implies that a human being is equal in the eyes of the law irrespective of his or her caste, creed, colour and nationality. Thus, 'equality' and 'dignity' are the fundamental principles of human rights. Human rights should not be compromised as these have been enshrined in the Constitution of India. As members of society, we need to create a conducive environment, not only for normal residents but also for the downtrodden and the needy. Every single individual should be able to grow mentally, physically, and socially and should lead a happy life. This can only be achieved if we respect each other's individuality and self-respect and treat others as we would like others to treat us.

Meaning and Significance of Human Rights and Duties

The concept of human rights is quite old. A general view of human rights considers all human beings to be equal in the eyes of the law. Human rights are inherent, individual and automatically exercised. At the international level, the legal standard of human rights has been adopted since 1948 in the UN Universal Declaration of Human Rights. Later on, in 1966 in the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights were codified.

The content and scope of human rights are still debated. Some limit them to the traditional civil liberties and political freedoms whereas others extend to a broader concept that includes social and economic rights. Human rights are important for all individuals and an ideological starting point is respect for human dignity and a final purpose is that it is a guarantee of basic rights. The international and national community has initiated steps time and again to promote and protect human rights by a number of ways.

Every human being is entitled to some basic rights, which are neither created nor can be withdrawn from them. These rights are commonly known as human

rights. Human right is a generic term and embraces civil rights, civil liberties and social, economic and cultural rights. Human rights are rights and freedoms to which all humans are entitled. For the reason of being human beings, we are entitled to certain rights. These rights are justified as moral norms and exist as shared norms of humanity. These are natural rights based on reasons or legalse. No consensus, however, no consensus is available for the precise nature of what should/should not be regarded as a human right.

English philosopher John Locke (1632–1704) defined them as absolute moral claims or entitlements to life, liberty, and property. One of the finest expressions of human rights is in the US Declaration of Rights (1776) which proclaims that ‘all men are by nature equally free and independent and have certain inherent natural rights of which when they enter a society they cannot be deprived or divest their posterity.’ These are also called fundamental rights.

Ex-chief Justice of India, J. S. Verma, (1978) stated that ‘human dignity is the quintessence of human rights. All those rights, which are essential for the protection and maintenance of dignity of individuals and create conditions in which every human being can develop his personality to the fullest extent, may be termed human rights.’

However, dignity has never been precisely defined on the basis of consensus, but it accords roughly with justice and good society.

The World Conference on Human Rights (1993) held in Vienna stated that all human rights derive from the dignity and worth inherent in the human person, and that the human person is the central subject of human rights and fundamental freedoms.

Constitutional commentator D. D. Basu (2008) defines human rights as those minimum rights, which every individual must have against the state or other public authority by virtue of his being a member of human family, irrespective of any other consideration.

Thus, it could be understood from these definitions that human rights are, those rights that belong to an individual as a consequence of being human and are a means to human dignity. They are provided to all men everywhere at all times.

Human beings should be protected against unjust and mortifying treatment by fellow human beings. Arbitrary power cannot be operated on them. A state or any other such organized community can realize human rights. In a state of anarchy, where there is lawlessness and chaos, human rights cannot be expected to be invoked. These rights are required for the holistic development of human beings in society and should be protected and available at all costs.

Human rights are indivisible and interdependent, and there is no differentiation in the typology of human rights. All human rights are equally important, inherent in all human beings. The Universal Declaration of Human Rights has not categorized human rights but simply enumerated them in different articles. The most common categorization of human rights is as follows:

- Civil and political rights
- Economic, social and cultural rights

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- 1. Civil and political rights:** Civil and political rights are enshrined in Articles 3 to 21 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Civil and Political Rights (ICCPR). Civil rights or liberties are referred to those rights, which are related to the protection of the right to life and personal liberty. These are essential for living a dignified life. Right to life, liberty and security of persons, right to privacy, home and correspondence, right to own property, freedom from torture, inhuman and degrading treatment, freedom of thought, conscience and religion and freedom of movement are inclusive of these rights. Political rights allow a person to participate in the state governance. Right to vote, right to take part in the conduct of public affairs, directly or through chosen representatives are instances of political rights.

Civil and political rights can be protected by the state, are cost-free and could be immediately provided if the state decides to. The provision of these rights is easy to judge and measure. They are justifiable real legal rights.

- 2. Economic, social and cultural rights:** Economic, social and cultural rights are enshrined in Articles 22 to 28 of the Universal Declaration of Human Rights (UDHR) and in the International Covenant on Economic, Social and Cultural Rights (ICESCR). Economic, social and cultural rights (also called 'freedom to') are related to the guarantee of minimum necessities of the life to human beings. The existence of human beings is likely to be endangered in the absence of these rights. Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education are included in this category of rights. These are positive rights; which means that these require positive entitlements by the state. These rights are massive investments and are by nature progressive. Social and economic rights cannot be measured quantitatively and it is difficult to determine if these have been breached.

Karel Vasak, the first secretary general of the International Institute of Human Rights, has categorized human rights into three generations. The first comprise of civil and political rights which have been derived from reformist theories associated with the French, English and American Revolutions of the 17th and the 18th centuries. They were first enshrined at the global level by Universal Declaration of Human Rights, 1948, and given status in international law in Articles 3 to 21 of the Universal Declaration.

The second generation of human rights was recognized by governments after World War I. These are associated with equality and were fundamentally economic, social and cultural in nature. Secondary second generation rights include the right to be employed, right to housing and so on. They are also incorporated in the Universal Declaration of Human Rights, and further embodied in Articles 22 to 27 of the Universal Declaration, and the International Covenant on Economic, Social and Cultural Rights.

Third generation of human rights go beyond the mere civil and social rights. They have been expressed in many progressive documents of international law, like the

1972 Stockholm Declaration of the United Nations Conference on the Human Environment, the 1992 Rio Declaration on Environment and Development. The term third-generation human rights is largely unofficial, and has not been enacted in legally binding documents. These include an extremely broad spectrum of rights such as:

- Group and collective rights
- Right to self-determination
- Right to economic and social development
- Right to a healthy environment
- Right to natural resources
- Right to communicate and communication rights
- Right to participation in cultural heritage
- Rights to intergenerational equity and sustainability

In this categorization of human rights, the third generation is the most debated and lacks both legal and political recognition. This is explained in Table 2.1.

Table 2.1 Three Generations of Human Rights

	First generation	Second generation	Third generation
Name	Civil and political rights	Economic, social and cultural rights	Collective rights
Example	Right to life, liberty and security privacy, home and correspondence, own property, freedom from torture, freedom of thought, conscience and religion and freedom of movement	Right to adequate food, clothing, housing and adequate standard of living, freedom from hunger, right to work, right to social security, right to physical and mental health and right to education	Right to self determination, economic and social development, healthy environment, natural resources

Despite different meanings and explanations, the basis of all the rights is that they are derived from the inherent dignity of the human beings and are essential for free and full development.

2.3.1 Characteristics of Human Rights

As per United Nations System and Human Rights (2000), human rights are universal legal guarantees protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity.

Some of the most important characteristics of human rights are as follows:

- Guaranteed by international standards
- Legally protected

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- Focus on the dignity of the human being
- Oblige states and state actors
- Cannot be waived or taken away
- Interdependent and interrelated
- Universal

Human rights are natural rights that stem from human dignity and have some specific characteristics. These are described as follows:

- **Internationalism:** United Nations Charter, the Universal Declaration of Human Rights, and the Vienna Declaration of Human Rights guarantee respect for human dignity and the right to pursue happiness. These international efforts have been agreed on internationally making human rights a subject of international concern. All the countries are expected to observe these rights equally and with sincerity. Consequently, the guarantee of human rights is given not only by individual states but by the international community as a whole. It is a vital and ever-increasing issue. It has become the common ideology of the whole international community that is beyond state borders.
- **Universality:** Human rights go along with the progress of human society, and have always been a universal concern of human beings in various international documents. The dignity, worth and right to happiness of all must be accepted without any condition or clause. Race, colour, sex, language, religion, political opinion, nation, social position, property, origin or other circumstance should not be used for discrimination and that everybody is endowed with all rights and freedoms. Moreover, nobody can be discriminated against because of membership in a particular self-governed or dependent state, nor limited in his rights because of political, legislative or international position. They are objectively accorded regardless of anyone's will.
- **Inheritance:** Human rights guarantee human dignity and because they were given originally to the people they are recognized as natural inherent rights. Human rights are not granted in accordance with any law or by any state.
- **Absoluteness:** Human rights are inalienable rights. So, they are recognized universally and are absolute rights. The essence of human personality, human dignity and worth, confirms them to be inviolable. As such the state must guarantee the people's dignity, respect and happiness by preventing any law which would do otherwise.
- **Inviolability:** Human rights cannot be violated as they are inherent and are internationally enforced. In addition to this, the guarantee of human rights is the duty of the state. The state should neither alienate these rights nor, limit or violate them.
- **Permanence:** Human rights are not to be guaranteed temporarily for a certain period of time but should be permanently assured of which nobody could be deprived. The dignity and worth of human beings does not change over time by the status or position.

- **Individuality:** Human rights have their basis in people's dignity, worth and happiness. Every human being is independent and each person possesses a right to be independent which cannot be taken away in lieu of any other thing. Every person has a right to determine their own destiny, which is a prerequisite of personal right. In simple terms, human rights are a subject of neither a nation nor of a collective body, but of the individual.
- **Self-determination:** All people have the right to self-determination on the basis of inherent human dignity. It means that all people freely determine their own political position and independence, seek their own economic, social and cultural development. As human dignity, worth and happiness are intrinsic to personal rights, personal rights become a necessary prerequisite for the individuals to determine their own destiny. The subject of human rights is naturally human, so individuals have the right to determine their lives.
- **Self-evidence:** Men are born equal and with certain fixed, inherent, inalienable rights, including the right to life, freedom and happiness. This is accepted as a self-evident truth.
- **Fundamental:** Human rights include the principle of obtaining a guarantee of human dignity, worth and happiness. It is a fundamental norm and produces a basic principle, which has become a standard for analysing the essence of effectiveness of laws and ordinances. Thus, it should be considered a standard of human dignity and worth as far as it is included, both in establishing the laws and analysing them.

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Bases and Sources of Human Rights

The initial point of conception of human rights can be located in the notion of 'natural rights' that was propounded in the 17th century by John Locke, who urged that certain rights are 'natural' to individuals on the basis of being human. He asserted that these have existed even before the development of societies and emergence of the state. Proponents of natural rights urged that natural rights are inherent to an individual simply because he or she belongs to the human species and not because he or she is a citizen of a particular country. Its tone was radical and in its ultimate employment, was revolutionary. Historically, the rising commercial/middle class made the demand for individual rights, which was the result of Industrial Revolution. The American Independence Movement of 1776 and the French Revolution of 1789 were inspired by the ideal of natural rights and both movements sought to challenge governments that curtailed the natural rights of people.' The Preamble to the American Declaration of Independence, 1776, reads:

All men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

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However, it was during the French Revolution in 1789 that natural rights were elevated to the status of legal rights with the formulation of the 'Declaration of the Rights of Man'. The Declaration defined the 'natural and imprescriptible rights of man' as 'liberty, property, security and resistance to oppression.' The American Bill of Rights in 1791 also incorporated natural rights. The above conception of natural rights was deployed in several political and social movements through the 19th century. For instance, the Suffragette Movement was based on the natural equality between a man and a woman. The different views of various thinkers were put forward regarding bases of rights, according to which, various theories have been propounded.

2.3.2 Sources of Human Rights

The recognition of human rights law has been developing extensively since the creation of the United Nations. It establishes a set of rules for all the people across the globe. The variety of sources from where international human rights laws have been derived are as follows:

- **Religion:** The term 'human right' as such is not found in most of the world's religions. Nonetheless, theology serves as the basis of human rights theory stemming from a law higher than the state and whose source is the Supreme Being. This presupposes an acceptance of revealed doctrine as the source of such rights. Every individual is considered sacred in the religious context. The fact that human beings have been created by a common creator gives rise to the theory of a common humanity; from this rises the universality of these rights. A wide intercultural tradition has been constructed by the common bond of religion that supports various principles of justice and equality that underlie human rights.
- **Natural law:** Natural law theory has underpinnings in Sophocles and Aristotle's writings. It was first elaborated during the Greek period and later during the Roman period. Natural law, embodied elementary principles of justice which were right, that is they were in accordance with nature, unalterable and eternal. The natural rights theory evolved from the natural law theory. John Locke, the chief exponent of the natural rights theory developed his philosophy within the framework of the 17th century humanism and enlightenment. The 18th century saw the birth of absolutism, against which the natural rights theory provided impetus to revolt. The same impetus is also seen in the French Declaration of the Rights of man, in the American Declaration of Independence. It is also evident in the later states which declared their independence against anti-colonial terrorism and also in the principle United Nations human rights documents. The natural rights theory has identified human freedom and equality from which other human rights originate and has thus contributed tremendously to the evolution of human rights internationally.
- **International treaties:** Treaties are the most important sources of international human rights law. At present, there are a number of multilateral human rights treaties in operation, which are legally binding for the countries

that have ratified them. The most important amongst them is the United Nations Charter. It is binding on all the countries in the world and establishes at least general obligations to respect and promote human rights. United Nations has also enacted a number of other multilateral human rights treaties that have created obligations to the contracting parties. European Convention on Human Rights, American Convention on Human Rights and African Charter on Human and People's Rights are other regional treaties on human rights. They are also legally binding on the contracting states. They, therefore, are the sources of international human rights law.

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- **International custom:** Certain international human rights have acquired the status of customary international law by their widespread practice by countries and are binding on all whether they have expressed the consent or not. For example, violations such as genocide, slavery or slave trade, the murder or causing the disappearance of individuals, torture or other cruel, inhuman or degrading treatment or punishment, prolonged arbitrary detention, systematic racial discrimination, or a consistent pattern of gross violations of internationally recognized human rights are condemned unanimously. Consequently, they are the source of international law.
- **Judicial decisions:** Decisions of the various national bodies like National Human Rights Commission and international judicial bodies like International Court of Justice and European Court of Human Rights are relevant in the determination of the rules on human rights issues. The decisions of the Supreme Court and high courts on human rights issues have contributed immensely to the development of human rights law. In addition to the judicial decisions, opinions of the arbitral bodies whose function is to mediate on complaints of human rights violations under the various treaties also help in the determination of the rules relevant to international human rights.
- **Official documentations:** The United Nations and its subsidiary bodies through their official documents have produced a vast amount of records relating to human rights matters. Human Rights Law Journal, Human Rights Review and European Law Review and the collective work done under the auspices of the international and national bodies are of considerable value.
- **Other international instruments:** A great number of international declarations, resolutions and recommendations related to human rights have been adopted with the support of the United Nations. Though they are not legally binding on the states but have established broadly recognized standards in connection with human rights issues. The most important of these is the Universal Declaration of Human Rights of 1948, which has moral or political force for persuading government officials to observe human rights standards. Some of the rights referred therein have acquired the character of customary rule of International Law and also serve as the source of the commitment by the international community.

The above are the important sources of international human rights law but they are by no means exhaustive. Many international and national institutions

contribute to the protection of human rights. Further, a variety of actions taken by the United Nations organs and other international bodies have also supported specific efforts to protect human rights.

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Significance of Human Rights

Human rights are universal in nature. All persons everywhere, at all times ought to have something of which no one may be deprived without a grave affront to justice. From this emerges the importance of human rights.

Human rights are the natural rights of the people. It means that they ensure dignity of the people, thus, themselves are the main subject of human rights and fundamental freedoms. They originate from human dignity, which is not granted to the people by the state or the law, but it is nevertheless an inherent, absolute and basic right of the people.

This has been stated in the Virginia Bill of Rights (1776), often called the First Declaration of Human Rights, French Declaration of the Rights of Man and of the Citizen (1789) and in American Declaration of Independence. These declarations state that all people are born free and independent and have the right to their own life. Article 2 of the Universal Declaration of Human Rights also establishes the right to freedom, property, security and resistance.

So, the ideological basis of human rights is human dignity. It is acknowledged universally. All people are born with human dignity and worth, have the right to seek happiness and lead lives worthy of their dignity. Human dignity is the basis of equality and solidarity between human beings in society. It is the absolute worth of human beings' existence and thus is the formative element of a human personality.

People have the dignity to exist freely. This dignity requires specific freedoms, namely, self-control and their own personal rights. It gives people the right to be own judges, value formers and designers. Therefore, human dignity is not connected to any law. It is an absolute value entitled to all persons regardless of whether it is stated in the positive law.

The principle of respect for human dignity has value on an ethical and psychological level and as well as on the legislative level. It is applied or enforced by nations in order to force respect for existing laws.

2.3.3 Child Rights

According to the United Nations Convention, any human being below 18 years of age falls in the category of a child, except if the age of majority is attained earlier under a state's own domestic legislation.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979 by the UN General Assembly. Generally it is also referred to as an International Bill of Rights for Women. It comprises a preamble and 30 articles. It defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.

The Beijing Declaration and Platform for Action, approved in September 1995 at the Fourth World Conference on Women, is an international pledge to achieve equal opportunity, progress and peace for women all over the world.

We are guilty of many errors and many faults, but our worst crime is abandoning the children, neglecting the fountain of life. Many of the things we need can wait. The child cannot; right now is the time his bones are being formed, his blood is being made and his senses are being developed. To him we cannot answer 'tomorrow'. His name is 'today'. —Nobel Laureate Gabriel Mistral

Children by virtue of their tender age and physical vulnerability require care and protection for their all-round development.

1. International Standards

The Geneva Declaration on the Rights of the Child, 1924, which was evolved under the aegis of the League of Nations, recognizes that 'mankind owes to the child the best that it has to give'. The Universal Declaration of Human Rights, 1948, asserts that childhood is entitled to special care and assistance. The Declaration on the Rights of the Child, 1959, observes that the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.

The International Covenant on Civil and Political Rights, 1966, to which India is a state party, seeks to guarantee civil and political rights to all without any distinction. In particular, it provides a child's right to nationality. According to it:

- All children shall be, irrespective of discrimination of race, colour, sex, language, religion, national or social origin, property or birth, be entitled to such measures of protection as are required by his status as a minor, on the part of his family, society and the state.
- All children shall be registered as soon as they are born and shall have a name.
- All children have the right to get a citizenship.

The International Covenant on Economic, Social and Cultural Rights, 1966, to which India is a state party, guarantees a range of rights. In particular, Article 10 seeks to guarantee protection for the family, mothers and children. Article 10(1) of that covenant declares 'that the widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and responsibility for caring and educating dependent children.' Article 10(3) further stipulates that:

...special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should not be economically and socially exploited. Their employers, who give work that is harmful to their morals or health or is dangerous to life or likely to hamper their normal development, should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law.

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The Committee on Economic, Social and Cultural Rights, which monitors the implementation of that covenant, has dedicated focus on the rights of the child as they are established under Article 10(3). It has paid particular attention to child labour and the state of affairs of children.

The Convention on the Rights of the Child, 1989 (CRC) was adopted by the UN General Assembly in 1989, and came into force in 1990. As of now, 191 countries have signed and ratified CRC with the United States of America and Somalia being exceptions. In 54 Articles, CRC covers the right to survival, protection, participation and development. It is the main children's treaty covering their civil, political, as well as economic, social and cultural rights. Its objective is to safeguard children from discrimination, negligence and ill-treatment. It seeks to guarantee their rights in peace as well as war times.

The CRC represents four universal principles to guide implementation of the rights of the child:

- Non-discrimination that ensures equal opportunities, the decision-making by state authorities pertaining to children should primarily focus on the best interests of the child
- The right to life, survival and development that comprises physical, mental, emotional, practical, social and cultural development
- Children should have the freedom to express their views
- Their opinions should be given fair importance considering the age and maturity of the child

Additionally, the CRC also provides for the state parties to agree that children's rights comprise—free and compulsory primary education; protection from economic exploitation, sexual abuse and protection from physical and mental harm and neglect; the right of the disabled child to special treatment and education; protection of children affected by armed conflict; child prostitution; and child pornography.

Under the convention, the Committee on the Rights of the Child was established to monitor the implementation of the convention by the state parties. The Convention on the Rights of the Child 1989 requires that no child will be subjected to torture or other cruel, inhuman or degrading treatment or punishment and that every child deprived of liberty will be treated with humanity and respect for the inherent dignity of the person.

Article 32 of the Convention on the Rights of the Child requires the state parties to take all possible measures to ensure that the child is safeguarded from being economically exploited and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development. India stated that it can only progressively implement the requirements under Article 32(2)(a) on providing for a minimum wage or minimum age for admission to employment by entering the following Declaration to the Convention on the Rights of the Child.

While fully subscribing to the aims and purposes of the Convention, realizing that certain rights of child, specifically those related to the economy and social and cultural

rights can only be increasingly put into practice in developing countries, depending on the scope of the resources in hand and in the 'list of things to do' of international cooperation; recognizing that the child needs to be safeguarded from exploitation of every category including economic exploitation; considering the causes that force children of different ages to work in India; having prescribed minimum age for employment in hazardous line of work and other specific domains; having taken administrative measures in terms of duration and conditions of employment; and the awareness of the impracticability of immediate prescription of minimum age for admission to all domains of employment in India—the Government of India attempts to adopt measures to constructively put into action the provisions of Article 32, especially paragraph 2(a), according to its national legislation and relevant international instruments to which it is a state party. India reiterated this position, while it was reviewed under the Universal Periodic Review mechanism of the Human Rights Council in 2008. The Indian Government maintained that:

Government of India fully subscribes to the objectives and purposes of the Convention on the Rights of the Child (to which India is a party) as well as the ILO Conventions No. 138 and 182 (which India is yet to ratify). India fully recognizes that the child has to be protected from exploitation of all forms including economic exploitation. Towards this, the Government of India has taken a wide range of measures including prescribing minimum age of 14 years for employment in hazardous occupations, as domestic helps, at eateries as well as in certain other areas. Regulatory provisions regarding hours and conditions of employment have also been made.

Recently, a National Commission for the Protection of Child's Rights has been set up for speedy trial of offences against children or of violation of child's rights. The present socio-economic conditions in India do not allow prescription of minimum age for admission to each and every area of employment or to raise the age bar to 18 years, as provided in the ILO Conventions. Government of India remains committed to progressively implement the provisions of Article 32 of the Convention on the Rights of the Child, particularly paragraph 2(a), in accordance with its national legislation and international obligations.

The CRC was supplemented by two optional protocols that were adopted by the United Nations General Assembly in 2000. The optional protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict was adopted by the UN General Assembly on 25 May 2000 and put into implementation on 12 February 2002. India signed this Optional Protocol on 24 September 2001 and ratified it on 30 November 2000. It seeks to put limits on the use of children in armed conflict as follows:

- It makes it illegal to employ persons below 18 years of age by the non-state actors.
- It makes it obligatory for the states to increase the minimum age of recruitment more than that established by the Convention on the Rights of the Child.
- It makes it obligatory for the states to take all practical steps to keep people, below the age of 18 years, from getting directly involved in hostilities.

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- It sees that the states come up with secure measures at the time of voluntary employment of individuals who are less than 18 years in age.
- It makes it obligatory for the states to be accountable to the committee on the Rights of the Child, after it is implemented.

India entered a Declaration to Article 3(2) of the Optional Protocol to the Convention on the Rights of the Child on the involvement of Children in Armed Conflict. It declared that:

- The minimum age for recruitment of prospective recruits into Armed Forces of India (Army, Air Force and Navy) is 16 years. After enrolment and requisite training period, the attested Armed Forces personnel is sent to the operational area only after he attains 18 years of age.
- The recruitment into the Armed Forces of India is purely voluntary and conducted through open rally system/open competitive examinations. There is no forced or coerced recruitment into the Armed Forces.

The Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography entered into force on 18 January 2002. India signed it on 15 November 2004 and ratified it on 16 August 2005. It supplements the provisions of the CRC by providing for, among others, the following:

- The violation in terms of the 'sale of children', 'child prostitution' and 'child pornography'.
- It establishes benchmarks for dealing with breaches, within the domestic law, including with regard to offenders, protection of victims and prevention efforts.
- It also provides a framework for increased international cooperation in these areas, in particular for the prosecution of offenders.

The Government of India has ratified the United Nations Convention on the Suppression of the Traffic in Persons and the Exploitation of the Prostitution of Others 1949 on 25 July 1991.

International Conventions

India is still not a member of the following International Labour Organization (ILO) Conventions:

- Minimum Age Convention, 1973 (No. 138)
- Worst Forms of Child Labour Convention, 1999 (No. 182)

The International Labour Organization (ILO) Convention No. 182 on the Worst Forms of Child Labour, 1999, focuses on ending slavery, debt bondage, forced recruitment of children in armed conflict, prostitution, drug trafficking and any work harmful to the health, safety and morals of children. While India was reviewed under the Universal Periodic Review of the Human Rights Council, Brazil, the Netherlands, and Sweden recommended India that it consider signing and ratifying the above two Conventions.

2. Domestic Standards

The Constitution of India, 1950, has a number of provisions which seek to guarantee the rights of children in Part III dealing with Fundamental Rights and Part IV dealing with Directive Principles of State Policy. Article 14 guarantees equality before the law and equal protection of the laws within the territory of Indian Article. Article 15(1) and (2) prohibit bias on the basis of religion, race, caste, sex or place of birth, while Articles 15(3) to (5) enable the state to make special provisions for women and children and for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes. Right to life and personal liberty is guaranteed under Article 21. Article 21A which has been inserted by the Constitution (Eighty-Sixth Amendment) Act, 2002, is quite significant insofar as rights of children are concerned. It asserts that the state shall provide free and compulsory education to all children of the age of 6–14 years in such manner as the state may, by law, determine.

Articles 23 and 24 under Chapter III of the Constitution deal with right against exploitation and are very significant in the context of the rights of the children. Article 23 renders human beings trafficking and begging as illegal, along with other similar forms of forced labour, while Article 24 prohibits any child less than fourteen years of age to be employed to work in any factory or mine or engage in any other hazardous line of work.

A number of Articles under Chapter IV of the Constitution dealing with the Directive Principles of State Policy are relevant to children. Article 30 outlines certain principles to be followed by the state. It stipulates that the state shall direct its policy toward securing, among other things, '(e) ...the tender age of children are not abused...and not forced by economic necessity to enter avocations unsuited to their age or strength; (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood...protected against exploitation and against moral and material abandonment.'

Article 45 of the Constitution which has been amended by the Constitution (Eighty-Sixth Amendment Act), 2002, provides that the state shall endeavour to provide initial childhood care and education for every child until he reaches the age of six years. Article 46 requires the state to promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, while Article 47 requires it to raise the level of nutrition and the standard of living of its people and the improvement of public health.

Article 51 A(k) under Chapter IV A dealing with Fundamental Duties requires a parent or guardian to provide opportunities for education to his child or, as the case may be, between the age of six and fourteen years. This fundamental duty, which was inserted by the Constitution (Eighty-Sixth Amendment) Act, 2002, is quite significant in the context of right to education of children.

The Child Marriage Restraint Act, 1929, as amended in 1979 and in 2006; the Child Labour (Prohibition and Regulation) Act, 1986; the Infant Milk Substitutes, Feeding Bottles and Infant Foods (Regulation of Production, Supply and Distribution)

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Act, 1992; Immoral Traffic Prevention Act, 1986; the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994; the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1996; and Juvenile Justice (Care and Protection of Children) Act, 2000, are some important legislations enacted by Parliament to protect the rights of children. The Commission for Protection of Child Rights Act, 2005, seeks to set up the National Commission for Protection of Child Rights, State Commissions for Protection of Child Rights, and children's courts.

Along with the mentioned listing, other legislations that are also significant in the context of the rights of the children are as follows: Indian Majority Act, 1875; Guardian and Wards Act, 1872; Factories Act, 1954; Hindu Adoption and Maintenance Act, 1956; Probation of Offenders Act, 1958; Bombay Prevention of Begging Act, 1959; Orphanages and Other Charitable Homes (Supervision and Control) Act, 1960; Bonded Labour System (Abolition) Act, 1976; Prevention of Illicit Traffic in Narcotic Drugs and Psychotropic Substances Act, 1987; Right to Information Act, 2005; Delhi Schools Education Act, 1973; and Goa Children's Act.

These legislations are complemented by a number of National Policies which seek to ensure child rights and improvement in their status: National Policy for Children, 1974; National Policy on Education, 1986; National Policy on Child Labour, 1987; National Nutrition Policy, 1993; Report of the Committee on Prostitution, Child Prostitutes and Children of Prostitutes and Plan of Action to Combat Trafficking and Commercial Sexual Exploitation of Women and Children, 1998; National Health Policy, 2002; National Charter for Children, 2004; and National Plan of Action for Children, 2005.

Prospects and Challenges

Despite constitutional safeguards, plethora of legislations and policies, there are many significant gaps in the protection of the rights of the child and in particular, the girl child.

The discrimination against the girl child starts even before birth and manifests itself in the form of selective elimination of female foetuses (sex selection). The female feticide and female infanticide have distorted sex ratio and contributed to what Amartya Sen termed as 'missing millions'. There has been a steady decline in sex ratio over past several decades. If one takes into account juvenile sex ratio (0–6 years) it is much worse. As per 2001 census, there were only 927 girls for every 1000 boys which indeed is a decline from 945 girls for every 1000 boys registered in 1991 census. If one looks into disaggregated data, there are some districts in which the ratio is a little over 650. Sex ratio is the lowest in prosperous states. There appears to be no correlation between economic level and educational level on the one hand and practice of female feticide on the other.

Though Pre-Conception Pre-Natal Diagnostics Act was enacted in 1994, the number of prosecutions launched all over the country till a couple of years back stood at 500. This paltry figure when viewed in the backdrop of a country with over

one billion population and that more than a decade and a half existence of PCPNDT Act is indeed shocking. It speaks volumes about the poor enforcement of this legislation.

The discrimination against the girl child also manifests in inadequate access to adequate nutrition, education and health care. UNICEF has compared child malnutrition to a silent emergency. One in every three malnourished children in the world lives in Indian Article Sex-bias in health care accounts for higher female mortality and poor girl child survival. Infant mortality rate is as high as 57 per 1000 live births. Some of the causes for denial of health care are lack of public health services in remote and interior regions, poor access to healthcare facilities, declining state expenditure on public health, and lack of awareness about preventive child healthcare. The key indicators of deficit in the development of children in India can be gauged from Table 2.2.

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Table 2.2 Deficit in Development of Children in India

Issue	Infant Mortality Rate/1000 (Live Births)	Children under Age 3 with Underweight	Vaccination coverage	Coverage Institutional Deliveries	Drop Out Rates in Class I-X
	(2005-06)	(2005-06)	(2005-06)	(2005-06)	(2004-05)
	57%	46%	44%	40.70%	61.92%

The figures in Table 2.2 speak for themselves and mirror the situation of the rights of the children today. In particular, they depict the gap between law and reality with regard to child's right to life and survival, right to health, food and education.

The Convention on the Rights of the Child, 1989, defines a child as a human being below the age of eighteen years. However, if one carefully reviews various legislations enacted in India, the age of child differs. Under the Child Labour Prohibition and Regulation Act, 1986, a child is a person who has not completed 14 years of age. As per the Juvenile Justice (Care and Protection of Children) Act, 2000, the age is below 18 years to qualify as a child. A few other legislations put the figure between 14-18. We require uniformity in the definition of a child across legislations in conformity with the CRC.

Following Sarva Shiksha Abhiyan programme, though enrolment levels have registered an increase, levels of retention in schools remain a matter of concern. There is a sharp decline in the enrolment ratio at the upper primary level. There has been a marginal improvement in the percentage of students who stay in school until Class 5 from 61.2 to 62 per cent; but this is way below the global average of 83.3 per cent. It is a matter of deep regret that either the girls are not sent to school or their education is discontinued at an early age. Thus, girls form more than half of illiterate children in the age group of 5-9 years.

According to 2001 Census, there were 1,26,66,377 working children in the age group of 5-14 years. However, NGOs put the figure even higher. It is a serious violation of

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the rights of the child. In the case of *MC Mehta vs. State of Tamil Nadu AIR 1997 SC 699*, the Supreme Court stressed the importance of educating all children until they complete the age of 14 years and numerous concrete steps for elimination of child labour, including:

- A cross-country survey of child labour to be completed within 6 months.
- The payment of 20,000 rupees by an employer who has broken the law, for each child employed in contravention of the Child Labour (Prohibition and Regulation) Act 1986, into a Child Labour Rehabilitation-cum-Development Fund.
- The state to ensure that an adult member of the family, the child of which has been recruited in a hazardous occupation, is employed anywhere, in place of the child.
- In case a substitute employment is not provided, the parent or guardian of the concerned child would be paid every month the income which would be earned on the corpus, which would be a sum of 25,000 rupees for each child, every month; on discontinuation of the employment of the child, his or her education must be assured in a suitable institution, it being pointed out that the Constitution mandates free and compulsory education for all children until they complete the age of 14 years.

In *Bandhua Mukti Morcha vs. Union of India [(1997) 10 SCC 549]*, the Supreme Court held that employment of children in the carpet weaving industries is a violation of the Constitution of India. Compulsory education to children is one of the principal means and primary duties of the state to ensure stability of the democracy, social integration and to eliminate social tensions. Primary education to children, in particular to children from weaker sections, Dalits, tribals and minorities is mandatory. Basic education and employment-oriented vocational education should be imparted.

In addition to child labour, trafficking in women and children, child marriage, sexual exploitation and so on, continue to pose serious challenges to the protection of the rights of the children. The Ministry of Women and Child Development in its publication, *Child Abuse in India 2007*, reported that two out of every three children faced physical abuse in India. The brutal killing of children in Nithari village in Noida, Uttar Pradesh has brought into sharp public focus the issue of missing children as well as their sexual abuse. Child rape, pedophilia and molestation leave a deep and adverse impact physically, mentally and emotionally on the victim.

The list of challenges is not an exhaustive one. It only serves to highlight that there are a number of serious challenges with regard to protection of the rights of children. The children, by virtue of their tender age and physical vulnerability, are at risk. All sections of society have a role in the protection and promotion of the rights of children.

CHECK YOUR PROGRESS

5. Classify the three heads under which individual rights can be classified.
6. What are the most common categories of human rights?
7. State the characteristics of human rights.
8. When did the UN General Assembly adopt the Convention on the Rights of the Child?
9. What are the two ILO conventions of which India is not a member?

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2.4 EDUCATION AND THE COMMUNITY WITH SPECIAL REFERENCE TO INDIAN SOCIETY

Man forms a society, because he cannot do without it. When people come in contact with others, for protecting their interests, they indulge in natural give and take and form a society. A group of people alone cannot be called a society. For a society to exist, it is necessary that its members feel a sense of unity and mutual relationship. When various persons of a community get interested in each other and consider themselves bound with some feelings, they bind themselves in a society.

There is no limit to the dimension of a society. Within its size, there may be only two persons or all the persons of the entire world. Within a big society, there may be several small units and a person may be a member of several societies. In the world society, there are several nations, within a nation there are several provinces, within a province there are many cities, in a district several villages, in cities several associations, committees and many other social units.

A society has its own ideals. Every member considers his duty to safeguard them. The organization of a society is such that its members may look after the social interests along with protecting their own individual personalities. A person who is a medical doctor, or an engineer, a teacher or a musician can observe the social ideals in his particular field of activity; the purpose of a society is quite comprehensive and permanent. It includes all the aspects of an individual's life.

Definition of a Society

Society is defined in various ways and the various definitions may be quite appropriate in their particular contexts. Here, the term 'society' would mean a group of individuals of a particular geographical entity that shares some common experiences and follows a certain culture. For the interest of all concerned, this community recognizes some institutions and some local units. Some consciousness is always present in it. For the fulfilment of some social purpose, this group works as a unit.

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2.4.1 Society is Responsible for Education of the Child

There is a close relationship between society and individual. It is the individual who forms the society but he is always influenced by it. After becoming a member of the society, the individual becomes so concerned with its ideals and traditions that if he happens to ignore any of them, he is censored and regarded as immoral. Only that person is regarded as educated who is very well rooted in the social ideals of society. Family, school and state are the different types of social institutions and all these leave undeniable imprints on the development of the child. The child learns many things unconsciously according to his environment. So those responsible for the development of the child must try to organize the environment in such a manner that it does not adversely affect the child's development. It is our duty to make the child social. But the process of his socialization should be such that he experiences no difficulty in the same. In some social systems, the state shoulders the entire responsibility of the growth of the child. This situation is particularly true of a communistic state. In a democratic set-up everyone tries to fulfil his duties regarding the child. In a democracy, the various units of the society arrange for education of the child in their own particular spheres. But these units are responsible to the state for education of the child. In other words, in a way, being in a democracy, the state undertakes the responsibility of child's education, but at the same time the society also cannot free itself from the same.

Individual and Society

The child is the future citizen of the society. Therefore, the welfare of the society rests on the proper education of the child. The society should shoulder this responsibility very sincerely. It should organize the environment in such a manner that the child can himself build up his personality in an ideal manner. In its attempt to make each individual social, sometimes the society crosses its limits. Then it is seen that many persons come under the pressure of some old social traditions and customs. As a result, their growth is blocked. If under this situation, someone crosses the social sanctions, he is given punishment. In our country many people are afraid of social boycott. So they do not dare to go against social sanctions. Adherence to social sanctions must not imply that one should not rise against social evils. If social evils are not eradicated, the growth of society will be blocked. The social environment should remain so open that everyone feels free to reach his maximum development. It is for the interest of both the individual and society that they maintain mutual co-operation and adjustment and each regards the development of the other as its own development. Thus, the individual and society are interdependent.

Co-operation between School and Society

The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society and school, no suitable environment for the child will be possible. The problem of co-operation between the society and school is not so complex as between the school and family. Sometimes the gulf between the school and family becomes so wide that the child has to face two kinds of environment resulting into lack of harmony in the

child's behaviour. Similarly, there should be no gulf between the school and society. The school has to serve the interests of society. In other words, the school should represent the society. It is in this sense that John Dewey has remarked that the school is a society. In the activities of the school, the shape of the society should be clearly seen.

In societies like in India, the school cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities, they bring to school various social problems. The parents also bring pressure on the school through their demand and expectations. Even then there appears to be a gulf between the school and society, because the environment of the school has become artificial. Whatever is done in the school does not appear to be related with the demands of society. So after completing education, an individual faces unemployment and cannot stand on his own legs. By bringing the school nearer to the society, self-confidence and self-reliance may be enhanced in the individual. Therefore, the school must be related to the social demands, it has been suggested by some educationists that parents should be invited to participate in school functions and they should be made conversant with the various activities of the school. Sometimes the teachers should visit the homes of students and should talk to parents about their children's difficulties. By these measures, the parents will feel that the school is paying due respects to them and is sincerely interested in the growth of their children. The experts in the field education have also stated that the teacher should take the responsibility of cultural development of the nearby society. For this the teachers should organize some appropriate activities in the society. Thus, the school will be influencing the society in a healthy manner, and in a way it will become a centre of social life.

Some Educational Duties of the Society

In the modern days of democracy, it is very necessary to bring the school near the society. But at the same time it becomes imperative in the society to perform certain educational duties. These duties are related with the all-round development of the individual's personality. Thus, each social institution in some way or the other will act as a centre of education.

The society establishes the school in order to ensure the mental development of the child. Similarly, the society should be careful about the other sides of child development. It should open gymnasium, and provide playgrounds, parks, garden and hospitals. The society must see that adequate provisions are made for distribution of pure milk and other food articles and necessities of life at reasonable rates to all. Such a provision is not to be for children alone but for all—adult, old people, men and women irrespective of their vocations.

The society should make arrangements for vocational education of children. If this is done, everyone will be able to earn his living and the problem of unemployment will be solved in due course.

The society should see that everyone is permitted to enjoy freedom of speech. Any idea or doctrine must not be imposed on anyone. Everyone should be free to

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follow his own ideals of life as long as he does not interfere with the rights of others. For encouraging freedom of speech, reading rooms, libraries, radio and T.V. sets should be provided in order that people may become well informed about the various national and international happenings. Suitable arrangement should also be made by society for adult education. In fact it is a sacred educational duty of the society in our country to educate the illiterate masses.

The society should also look after the moral development of its citizens. Attempts should be made for the maintenance of discipline in society. Fostering of liberal attitude and spirit of co-operation, tolerance, dutifulness, politeness and patience are necessary for moral development of the society. Black-marketing and dishonesty on the part of some shopkeepers and businessmen prevail only when the society tolerates it. The state laws cannot eradicate these evils unless the society also comes forward and takes suitable measures to stop these vicious practices. So it is the responsibility of society to maintain a moral environment. If the society is able to perform these duties, the individual will automatically get educated for developing good character.

The society must keep its ideals very high in order that it may not fall. High ideals of society ensure honesty, dignity of labour, self-respect and self-reliance in its citizens.

It is the duty of society to promote aesthetic senses in children. This may be possible through education in fine arts, painting, vocal music and dancing. If an individual forms the habit of being aesthetic in all his activities, then he will not tolerate any filth in his home, village and society, thus a healthy environment will be maintained in society.

Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs. The society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strife and dissensions in the name of religion.

Socialization of the Child

The sole purpose of education is to socialize the child. The family is the first school of the child for this purpose. Then comes the neighbours and companions. The child learns many modes of behaviour consciously and unconsciously through imitation of his elders and companions. So the elders and others who come in contact with the child must be very careful in their behaviour. Their behaviour should be ideal before children. When the child starts going to school, he faces a new world and revolutionary changes occur in his behaviour. He regards the teacher as his ideal. So it is through socialization that the child picks up the social ideals, traditions and customs to be followed in order to win the approval of his elders. Needless to say society and its various units have to play a very important role in the socialization of the child.

2.4.2 Educational Scenario in the Indian Social Context

Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had

structural flaws with inequities characterized by gender, social and regional imbalances. Even though the post-Independence period saw significant achievements in the field of education, the structural flaws continued and to a certain extent got accentuated.

The Indian Constitution guarantees the values based on the principles of equality, liberty and fraternity, and ensures the dignity of an individual irrespective of his caste, creed, political, economic or social status. Humayun Kabir has rightly said, 'as a democratic republic, India has abolished all vestiges of privileges and vested interest. Our constitution not only offers but guarantees equality of opportunity to all. Such equality can be realized only in an atmosphere of justice and fair play.'

Students, the future citizens of India, should be trained in a democratic setup, its values and ideals, so that they will have sense of justice, which is conducive for the development of national integration.

The fourfold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges. In the eyes of law, everyone has an equal status; justice is denied to no one. Everyone has liberty of thought, expression, and to practice his own faith and belief. The dignity of each individual is assured.

Another unique feature of modern Indian education is the tremendous advancement made in the education of women. Education of a girl child is considered very important in the changing times. India requires a large number of women teachers for primary and secondary schools. Hence, more training colleges should be opened for training of women teachers and more seats for women should be reserved in training colleges. Similarly, more seats should be reserved for women candidates in medical, engineering and other professional colleges. This will facilitate the growth of women in various sectors of life. If trained women workers—lady doctors, teachers and so on—are sent to work in rural areas, they should be given higher salaries and other facilities like residence and other essential amenities for obvious reasons. Safety and security of women is another feature that needs to be taken care of.

The overall demand for higher education, adult education, and professionally related courses, is increasing in India. The changing social demographics, the increased number of secondary school pass-outs, desire for continual learning, and the growth of the information technology are a few important reasons for this change. While demand in education sector is growing, the ability of the traditional institutions needs to be enhanced to meet this requirement. The students, especially in higher education, need to be well equipped to succeed in the complex global environment, where the employers expect their employees to analyse and to find solutions to the problems from multiple perspectives. Universities are adopting various plans, policies and strategies to internationalize education in response to such emerging global demands.

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Steps to be taken for Co-operation between the Society and the School in India

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From the above discussion, it is quite clear that for the healthy development of the child co-operation between the society and school is very necessary. The society must take keen interest in the activities of the school where the school is fulfilling only some essential functions of the society. Therefore, the society and its various units must always be prepared to help the school whenever necessary. The parents must never doubt the sincerity of the school and they must never interfere in its activities. They should provide all that the school demands for the education of their wards.

It is not possible for any society to provide opportunities for the development of all. Hence, mutual co-operation between the society and various schools is very necessary. The schools of urban or rural areas should serve as social centres for education and recreation of adults. In the social centres, local problems of industries and general occupations may be discussed for finding out acceptable solutions.

We should keep in mind the following points for establishing a close relationship between society and school:

- The needs of the local people should be ascertained. As far as possible, the school should try to meet these needs.
- Community resources should be found out. The teachers should try to find out the numbers of workers engaged in the local agricultural fields, factories, shops, gardens and laboratories.
- The services of all available social institutions in the state should be utilized as far as possible.
- The society should be the starting point in any aspect of the curriculum.
- It will not be useful to teach everything. The children should be acquainted with only some local experiences. Then alone they will learn something useful.
- The students should be given all facilities to form their own programmes.
- Each one should be given the knowledge of reading, writing and arithmetic.
- It is true that everything cannot be taught through the school programme. So the students should be given a list of literature in order that they learn something on their own.
- The curriculum should be so flexible that changes may be introduced in it according to the needs of various individuals.

CHECK YOUR PROGRESS

10. When does socialization begin?
11. Why can we not separate school from society?
12. What duty does society have regarding religion?

2.5 SUMMARY

- It has been generally recognized that education is concerned with the development of the ‘whole man’—his physical fitness, his mental alertness, his moral excellence and his social adjustment.
- Agencies of education may be classified under two heads: the formal agencies and the informal agencies.
- Agencies of education may further be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal.
- The schools, the community, the family, the state, the social clubs and religion are known as the active agencies of education. The passive agencies, on the other hand, act in one way only. There is no such interaction between educator and the educand.
- The most important function of the modern school is to provide social efficiency. Students should get the training for democratic living which emphasizes on social efficiency.
- The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates and seminars.
- The home as an informal agency of education is the oldest institution. Parents have been the chief teachers.
- Of the different agencies of education, media in today’s context perhaps plays the most vital role in socialization, acculturation or information dissemination.
- Any organized educational activity outside the formal education system, whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives, is termed as non-formal education.
- Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization, and are variations from accepted modes of life existing in a society from time to time.
- Social aspirations, social values and social dynamism are some of the social powers. When these forces change, change occurs in the educational process also.
- The study of educational sociology helps the students to understand the geographical unity, ethnic unity, fellowship of faiths, social institutions, and Indian culture based on the principles of socialization of the people.
- Human rights are comprehensive, and applicable to every individual. Respect for individual rights needs to be upheld at all times irrespective of circumstances and political system. Human rights consist of minimum entitlement that a government must provide and protect.

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- The content and scope of human rights are still debated. Some limit them to the traditional civil liberties and political freedoms whereas others extend to a broader concept that includes social and economic rights.
- United Nations Charter, the Universal Declaration of Human Rights, and the Vienna Declaration of Human Rights guarantee respect for human dignity and the right to pursue happiness.
- Human rights guarantee human dignity and because they were given originally to the people they are recognized as natural inherent rights. Human rights are not granted in accordance with any law or by any State.
- According to the United Nations Convention, any human being below 18 years of age falls in the category of a child, except if the age of majority is attained earlier under a state's own domestic legislation.
- Article 51 A(k) under Chapter IV A dealing with Fundamental Duties requires a parent or guardian to provide opportunities for education to his child or, as the case may be, between the age of six and fourteen years.
- Despite constitutional safeguards, plethora of legislations and policies, there are many significant gaps in the protection of the rights of the child and in particular, the girl child.
- Man forms a society, because he cannot do without it. When people come in contact with others, for protecting their interests, they indulge in natural give and take and form a society.
- There is a close relationship between society and individual. It is the individual who forms the society but he is always influenced by it.
- The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society and school, no suitable environment for the child will be possible.
- Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had structural flaws with inequities characterized by gender, social and regional imbalances.
- It is not possible for any society to provide opportunities for the development of all. Hence, mutual co-operation between the society and various schools is very necessary.

2.6 KEY TERMS

- **Cultural inertia:** Cultural inertia refers to some blind beliefs, superstition customs, taboos and traditions which are passed down from generation to generation, and are considered sacred and inviolable.
- **Social cohesion:** Social cohesion or a cohesive society works towards the well-being of all its members, fights exclusion and marginalization, creates a

sense of belonging, promotes trust, and offers its members the opportunity of upward mobility.

- **Community:** A group of people living together bound by common interests and purpose may be called a community.
- **Non-formal education:** Any organized educational activity outside the formal education system, whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives, is termed as non-formal education.
- **Social change:** Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization, and are variations from accepted modes of life existing in a society from time to time.
- **Human rights:** The term 'human rights' in general, refers to the civil rights, civil liberties, political rights and social and economic rights of a human being.

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2.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the State, the social clubs, the religion etc. are known as the active agencies of education.
2. School as a social system performs four important functions simultaneously:
 - Emancipation of the child from the family
 - Internalization of social values and norms, at a higher level than as available in the family
 - Differentiation of the school class in term of actual achievement
 - The selection and allocation of human resources into the adult role system
3. Non-formal education is not an alternative to the formal education system. It is a support system or a support service to the formal education system to realize the goal of Universalization of Elementary Education (UEE).
4. Continuing education, as the term indicates, is essentially a follow-up education. Its starting point depends on from where one wishes to take off and continues one's education in whichever field one wants. It can be in the nature of post-literacy to post-post-graduation programmes or anything in between.
5. Individual rights can be classified into the following three categories: civil rights, political rights and social and economic rights.
6. The most common categorization of human rights is as follows:
 - Civil and political rights
 - Economic, social and cultural rights

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7. Some of the most important characteristics of human rights are as follows:
 - Guaranteed by international standards
 - Legally protected
 - Focus on the dignity of the human being
 - Oblige states and state actors
 - Cannot be waived or taken away
 - Interdependent and interrelated
 - Universal
8. The Convention on the Rights of the Child, 1989 (CRC) was adopted by the UN General Assembly in 1989, and came into force in 1990.
9. India is still not a member of the following International Labour Organization (ILO) Conventions:
 - Minimum Age Convention, 1973 (No. 138)
 - Worst Forms of Child Labour Convention, 1999 (No. 182)
10. Socialization is a process which starts from the early years of the child where he/she is within the family environment. It is before we start our schooling. Social values and norms are generated by this section of age. If we observe the behaviour of the family members and he reward goes to the education.
11. School cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities they bring to school various social problems. The parents also bring pressure on the school through their demand expectations.
12. Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs the society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strife and dissensions in the name of religion.

2.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Differentiate between formal and informal agencies.
2. Differentiate between active and passive agencies of education.
3. How does a school act as an agent of education?
4. List the functions of the modern school.
5. What are the educational functions of home?
6. State in brief the important functions performed by media.
7. What is the problem of continuing education existing in the Indian context?

8. What are the essential features of non-formal education?
9. How are human rights categorized?
10. State the significance of human rights.
11. What are the significant gaps in the protection of the rights of the child?
12. How is society related to education?

Long-Answer Questions

1. Discuss education as a social sub-system.
2. Discuss the functions performed by schools.
3. Describe the role played by home as an agency of education.
4. Assess the role played by non-formal agencies in the field of education.
5. Discuss the meaning and significance of human rights and duties.
6. Analyse the different standards and conventions of Child Rights.
7. Critically evaluate the relationship between education and the society with special reference to the Indian society.

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UNIT 3 EDUCATION IN VARIOUS CONTEXTS

Education in Various Contexts

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3.0 INTRODUCTION

Education has particularly been given serious thought by political philosophers because it is the human attitude which determines the course of the society and the state. Some of the questions that always bothered them were how much control over a child’s education should be with the parent and how much with the state; should religion have any role to play; do race and gender impact individuals’ educational experiences, then how much; and how should such issues be addressed in the classroom; what kind of civic education should be imparted in schools, and how should schools be funded?

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Right from the beginning, therefore, educational philosophy has been divided between two theories. One advocating state control of education for the development of loyalty towards the state, and the other advocating the growth of free and critical attitude to society. The first group can be called totalitarian, and the second the liberal or democratic. The first group has been further divided into two branches—Fascism and Communism—which acquired great importance since the World War II.

Children in society differ from each other in terms of their gender, family, social environment, class, caste and racial backgrounds. They are exposed to different child rearing practices that are known to have an indelible impact on their personality and cognitive abilities. These differences among children influence and are themselves influenced by classroom processes in a manner which reinforces differences among them, facilitating learning among students from a favourable background and at the same time, inhibiting learning among those from a relatively disadvantaged background. In this unit, we discuss the various relationships of education with regard to modernization, politics, religion, democracy, culture and the process of socialization of the child.

3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the relationship between education and modernization
- Assess the role played by political philosophy like naturalism, fascism, idealism, pragmatism, and communism in the field of education
- Explain the relationship between education and democracy
- Evaluate the role played by religion in the field of education
- Describe the relationship between culture and education
- Analyse the process of socialization of the child

3.2 EDUCATION AND MODERNIZATION

The report of the Education Commission (1964-66) states, 'We have already stated that the most distinctive feature of a modern society, in contrast with a traditional one, is in its adoption of a science-based technology.' It is this which has helped such societies to increase their production so spectacularly. It may be pointed out, however, that science-based technology has other important implications for social and cultural life and it involves fundamental social and cultural change which is broadly described as 'modernization'. Thus, modernization is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, and achievements of the students. In the words of William E. Moore, 'modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated

social organization that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world.’

Nearly one-third of the countries of the world have been branded as developed countries and two-thirds as the developing countries. These developing countries have a traditional type of society. Their tradition is based on some unscientific attitudes which obstruct advancement. Their cultural life is based on superstition, ignorance and orthodoxy. Now there is a need to transform these countries into a society which is technology-oriented and scientifically attuned. This process of transformation is known as modernization.

Modernization refers to the changes in material elements and also the belief of the people, their values and way of life as a whole. The process of modernization aims at bringing about desirable changes in the social structure, values and the social norms.

Mere imitation of the way of life of the advanced countries is not modernization. Every developing country has a right to learn a lot from the advanced countries. But it should not be a carbon copy of some other country. A society can become modernized, if it does not lose its identity and makes full use of the discoveries and innovations in the field of science and technology. Such a society should use the natural resources profitably for improving the living conditions of the people. Instead of ignoring the cultural heritage, it adds some new cultural elements. It accepts scientific and technological advancement.

A modernized society is one which adopts a new way of life according to the changing circumstances and does not remain at a level of tenth century society. If it remains at the level, it will be just like persons who use a watch, travel by train and bus, watch television, but follow the traditional way of life. Modernization is a process of changing the outlook of man. In this respect, education plays a very important role.

Modernization versus Westernization

Some people consider western way of life as an indicator of modernization. In order to be modernized, they blindly follow the Western way of life, language and pattern of dress. Thus, they become a carbon copy of the West. If we scientifically analyse the problem, we will find that modernization is in no way connected with westernization. There are certain arguments, in favour of this view. First it is not wise to say that the western civilization can work as a model for all the countries of the world. Second, we cannot accept the western way of living and thinking. Third, some of the values of the West may not be accepted by different countries. Fourth, if we analyse the way of life of the Japanese, we will find that this country can contribute a lot to the process of modernization, even if it is a non-western country. Fifth, it is not at all desirable on the part of a nation to lose its identity in the name of modernization. It will be a destructive policy and will make a clean sweep of the entire cultural heritage. Thus, westernization should not be considered as modernization.

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3.2.1 Industrialization is not Modernization

Some people think if we can industrialize our country, we can be modernized; but by developing industries, modernization does not take place. Industrialization can only help in modernization. It speeds up and directs the process of modernization. It cannot be considered as modernization itself. If we develop industries, we can change our economic life and understand the value of technological advancement. But it cannot be considered as modernization. For example, the economies of some Middle Eastern countries have developed a lot because of the use of scientific methods of extracting oil. But the nations cannot be considered modernized, because they do not change their traditional outlook.

We experience modernization in many different forms. The most spectacular of it is industrial and technological forms. Besides these, modernization also takes place in the field of education, culture, social order, methods of agriculture, bureaucracy and so on. When changes take place in these areas, we call it modernization.

Development of Modernization

History of modernization states that it was first initiated by West European countries and the USA. The rapid industrialization and their monopoly in the markets of their colonies changed their economy. As a result of this, there took place a change of attitude. They also influenced their colonies towards their way of life. Thus, started the process of modernization.

With the outbreak of October Revolution in Russia in 1917, another type of modernization began. It started with non-capitalist economy. Emphasis was laid on public ownership of the means of production and distribution. Many developing countries of the world followed their pattern. Thus, modernization began with two patterns—the capitalist and the non-capitalist.

3.2.2 Role of Education in Modernization

From the discussions above, it appears that the two patterns of modernization have many implications for education. The capitalist pattern of education aims at developing affluent society and enables every individual to further his interests. The non-capitalist pattern of education aims at eradicating poverty and removing disparities in every field. They aim at social upliftment but not the upliftment of an individual in his own personal capacity. People purchase education in a capitalist country; but education is meant for all in a non-capitalist country.

Education in the present day context is the most important and dynamic force in the life of an individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Second, education leads to the changes in the lifestyles of people. It

modifies the attitudes, habits, manners and their mode of social living. Third, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

Education in a modern society is no longer concerned mainly with the imparting of knowledge and the preparation of a finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for ourselves, without which it is not possible to become a responsible member of a democratic society. Therefore, the process of modernization will be directly related to the process of educational advancement. A sure way of modernizing a society quickly is to spread education, to produce educand and skilled citizens and to train an adequate and competent intelligence, coming from all strata of society and whose loyalties and aspiration are deeply rooted in the sacred soil of India. The Education Commission has made the following recommendations regarding the impact of modernization of the programme of educational reconstruction.

- **Explosion of knowledge**

There has been an unprecedented explosion of knowledge during the last few decades. In a traditional society, the quantum of knowledge is very limited and gradually increases so that the main aim of education, i.e., preservation, promotion and maintenance of existing culture is achieved; but in the present society, the quantum of knowledge is very vast. Hence, one of the important tasks of education in the present day society is to keep pace with this progress of knowledge. Knowledge these days should not be received passively. Rather, it should be discovered actively. For example, when the traditional society lays emphasis on ‘to know’ only, the modern society lays stress on ‘to know by heart’. Thus, it encourages creative and critical knowledge. In the words of the Commission, ‘In India, as in other countries where similar conditions prevail, this would require, among other things, a new approach to the objective and methods of education, and changes in the training of the teachers. Unless they are trained in new ways of teaching and learning the students in schools and colleges will not be able to receive the type of education needed for the new society.’

- **Rapid social change**

Another important feature of the present day society is the quick and breathtaking rate of social change. Due to the rapid change, the centres of learning should be alert in order to keep abreast of significant changes that are taking place in the society. There is a need for adopting a dynamic policy in the field of education. The system of education which does not take into account this aspect, becomes out-of-date and out-of tune and stands in the way of development, both in quality and quantity. The Commission, therefore, recommends ‘The very aim of education has to be viewed differently. It is no longer taken as concerned primarily with imparting

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knowledge or the preparation of finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and the capacity to think and judge for oneself without which it is not possible to become a responsible member of a democratic society.'

• Need for rapid advancement

Once the process of modernization is launched, it is not possible to go back or to stop the process halfway. At the initial stage, there is a possibility of disturbance of the traditional equilibrium, reached and maintained over centuries. Besides this, there is the possibility of a lot of unexpected social, economic, cultural and political problems. If we do not accept these changes or if our convictions become half hearted, the new situation will become worse than the traditional one. Hence, it is wise to move forward rapidly and create a new equilibrium, based on the process of modernization.

• Modernization and educational progress

On modernization and education progress, the Education Commission states, 'The progress of modernization, will therefore, be directly related to the pace of educational advance and the one sure way to modernize quickly is to spread education, produce educated and skilled citizens and train an adequate and competent intelligentsia.' 'The Indian society today is heir to a great culture. Unfortunately, however, it is not an adequately educated society, and unless it becomes one, it will not be able to modernize itself and to respond appropriately to the new challenges of national reconstruction or take its rightful place in the community of nations. The proportion of persons who have so far been able to receive secondary and higher education is very small, at present less than two per cent of the entire population. This will have to be increased to at least ten per cent to make any significant impact. The composition of the intelligent must also be changed. It should consist of able persons, both men and women drawn from all strata of society. There must also be changes in the skills and field of specialization to be cultivated. At present, the intelligentsia consists predominantly of the white-collar professions and students of the humanities while the proportion of scientists and technical workers in its ranks is quite small. To change this, greater emphasis must be placed on vocational subjects, science education and research. The average level of competence is not at all satisfactory due to inadequate standards maintained in the universities. This is damaging to Indian academic life and its regulation. In order to change this situation radically, it will be necessary to establish a few 'major' universities in the country which attain standards comparable to best in any part of the world, and which will gradually spread their influence to others. In the changing contemporary world, function and organization of education at different stages need rapid evolution to meet the demand of modernization.'

Modernization is a process of bringing change. But this change does not necessarily mean a complete isolation from our own tradition. In order to modernize society, attempts should be made on the foundation of the past, reflecting the needs of the present and vision of the future society. Modernization of Indian society should be based on moral and spiritual values and self-discipline. The Kothari

Commission, therefore, states that ‘modernization aims, amongst other things, at creating an economy of plenty which will offer to every individual a larger way of life and wider variety of choices. Freedom of choice has some advantages no doubt, but it also depends on the value system and motivation.’

Modernization should not be madly followed at the cost of human values. Therefore, attempts must be made to inculcate value-oriented deduction at all stages of education, children should learn to maintain a balance between spiritual and material values of life while modernizing them.

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CHECK YOUR PROGRESS

1. How does William E. Moore define modernization?
2. ‘Modernization began with two patterns.’ What are the two patterns?
3. What are the different forms in which modernization takes place?

3.3 EDUCATION AND POLITICAL PHILOSOPHY

Philosophy is the study of fundamental problems, such as reality, existence, knowledge, values, reason, mind, and language, and in general, the pursuit of wisdom. It is not something mysterious and abstruse, subtlety confined to the intellectual elite. It is not mere theorizing, an art in which only the chosen few dabble, but is something which comes naturally to every human being who makes use of knowledge and wisdom in deciding upon a course of action in a given situation. Every man, who looks into the reason of things, who arrives or tries to arrive at certain general principles and conceptions and who applies them to the daily conduct of life, is consciously or unconsciously behaving like a true philosopher.

It is not wrong to say that philosophy originated as soon as man started to reflect about his status to the end that he might gain greater security and more happiness. It is impossible to live without a philosophical society. Thus, in its wider sense, philosophy is a way of looking at things, at nature, at man, his origin and goal, a vital belief about life which distinguishes its possessor from others. This belief reflects and is conditioned by the dominant social ideals, by economic condition and political situation, by personal experience and vision of leaders in thought and even by one’s temperament. It connotes ideals which a man wants to live up to, a standard or value which he wants to achieve. This vital belief will result in a certain way of life.

That philosophy results in a certain way of life, and that becomes evident from the way a person lives it. Buddha gave up his kingdom and the comforts of life to follow the principles of renunciation. He became an ascetic and lived on alms.

Guru Gobind Singh, the warrior philosopher, infused the spirit of courage and bravery among the Sikhs by actually living and preaching a militant philosophy of life. Non-violent resistance, mortification, humanism and simplicity formed integral parts of Mahatma Gandhi’s actual mode of living as well as his philosophy of life.

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One important factor that is reflected in political philosophy is discipline, which is the final requirement. Harsh discipline is followed by a despotic government. Discipline by self-government is a democratic way of life. While the naturalists want unhampered freedom for the child, the idealists want discipline and order in school through the teacher's personal influence.

Political philosophy can be defined as philosophical reflection on how best to arrange our collective life—our political institutions and social practices, economic system and pattern of family life. Political philosophers seek to establish basic principles that will, for instance, justify a particular form of state, show that individuals have certain inalienable rights, or tell us how a society's material resources should be shared among its members.

Philosophy and Education

Philosophy gives purpose to the educational efforts of individuals, although it depends on education for its materialization. Philosophy gives us the knowledge of what we are and what our purpose of life is. Values constitute the philosophy of education. They are reflective of the philosophy of life. They give meaning to all subjects, and also help in training a teacher. Philosophy solves a number of issues related to aims of education. P. W. Thomson emphasized that every teacher should realize the importance of philosophy of education.

Good philosophy, thus, would not only conceive the type of society which is needed, but also the type of individuals needed in the society. It would plan/make the functions of education as an important agency creating those types of individuals and society. It would also provide a yardstick for evaluating the aims, materials and methodology of teaching. Philosophy would give to the teachers' endeavours a sense of achievement and accomplishment, something to be preserved. It would save education from degenerating into simple mechanical pursuit.

Great philosophers of all times have also been great educators. Let us begin with Socrates who revolted against the traditional standards prevalent in those times and introduced a new method of teaching. Socrates asked students to enquire, to pose questions and cross question. His student, Plato, too believed in dialogue. In his book, *The Republic*, where he portrays an ideal state, Plato sets out in detail the shape and curriculum of an education system. His philosophy was further spread by Aristotle, his pupil. Aristotle believed education was central and that a fulfilled person was an educated person. His work throws light on the connection between philosophy, education and politics.

Philosophy and educational aims

We have understood the relation between philosophy and education. Let us now discover in concrete form this connection, i.e. how philosophy affects the formulation of aims of education, the choice of studies or subjects, method of teaching and the problem of discipline.

We know that each system of education has a specific aim, for it gives direction 'to the educative effort and makes the process of education meaningful.' The aim of education has a reference to the aim of life. The aim of life is determined

by the philosophy an individual has at a certain time. Thus, the ideal of education depends on the philosophy that prevails.

In ancient Sparta, the ideal was that life ought to be lived and the country's honour must be vindicated; hence the aim of the Spartan system of education was to prepare citizens to be soldiers and patriots. On the other hand, the Athenian system of education aimed at the cultural development of each individual in conformity with the Athenian philosophy of that time.

Rousseau learnt much from nature and received hard rebuffs from society. In due course of time, he developed a philosophy which was anti-social, negative and naturalistic. He said that man's primitive emotions and unsophisticated, impulsive judgments were more trustworthy and reliable as a guide to conduct than those which were the result of reflection and deliberation with references to one's experience in society. Therefore, the system of education which said 'leave the child alone', aims at providing conditions which are conducive to the cultural development of the child.

In the German system of education, we find how philosophy determines the aim of education so profoundly. In pre-war Germany, the philosophy of life was based on the idea of *kultur* (culture)—the great achieves the creations of the German mind; its language, art, science, history—the nation was regarded as the link factor.

This philosophy, which emerged in accordance with the needs of time, developed a sense of national spirit among individual citizens and an unquestioning loyalty and obedience to the Nazi ideology with the help of a rigid, militarized system of education.

Philosophy and the Curriculum

The dependence of education on philosophy is most prominent in the choice of curriculum, which highlights that choice of studies must cater to a philosophy. Bode and Briggs strongly feel that determination of curriculum need philosophers or leaders of thought. Briggs, in discussing curriculum problems remarks, 'It is just here that education seriously needs leaders who hold sound comprehensive philosophy of which they can convince others, who can direct its consistent application to the formulation of appropriate curricula.' Spencer, who stressed on the hedonist philosophy, believes that self-preservation is the law of life. He advocated the inclusion of subjects in curriculum which would lead to self-preservation. He did not approve of subjects which are cultural; or those which enhance the value of man's social-cultural inheritance.

Different schools of philosophy have different ideas about curriculum based on their own beliefs. The naturalists affirm that the present experiences, interests and activities of the child himself should help in deciding his career. Adult interference should be minimal. Conditions should be created so that he is allowed to grow up in a free atmosphere. He should be a happy and well-adjusted person. The pragmatists lay emphasis on the principle of utility. This is the determining factor in the choice of subjects. They would include in the subjects which would be useful to the child, not only his present life, but also in his future.

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John Dewey, who was the chief exponent of pragmatism in education, contends that the experiences which a child has in school must be based on his natural activities and interests because activity is the chief characteristic of childhood. The curriculum for children should concern itself with the realities of their nature and life; the various activities of real life should form its basis and content. He and his followers, therefore, encourage the child to take part in various forms of discussion, debates and so on, so that the child may feel the necessity and urge of learning different kinds of skills and acquiring various forms of knowledge such as language, general science and mathematics. They advocated an active method of learning, called the project method.

The idealists look at curriculum with reference to the concept of ideas rather than from that of the child and his present or future activities. The experiences of the human race provide the primary consideration in deciding it. The subjects taught to the child should reflect human civilization. Man's experience is two-fold; it is not only concerned with his surroundings, but also with his fellow creatures. Therefore, the child must be taught subjects corresponding to them—sciences and humanities.

The realists are against curricula which consist of subjects which are merely bookish. They emphasize on the educator, the need for understanding abstractions and concentrating on reality. The social realists did not approve of bookish studies and emphasized on the study of men as individuals and as members of society. Realists believed that all knowledge is transferred through the senses. They regarded the study of the natural phenomena of the highest importance and advocated the replacement of literary by scientific studies.

Huxley and Spencer are the eloquent defenders of scientific education and culture in modern times. However, Spencer's narrow curriculum is in accordance with narrow philosophy of life. The naturalists choose subjects which lay stress on sense perception, present experiences and activities of the child; the pragmatists decide on the basis of the principle of utility and that of the children's natural activities. The idealists want the curriculum to reflect human civilization and culture. The realists protest against curriculum which are bookish. They want to bridge the gap between life in school and outside it by means of subjects that emphasize real issues. The emphasis on vocational subjects is demanded by the actual struggle of life. The realists also advocate the inclusion in the curriculum of subjects which are vocational in character and which will direct the educational endeavour of individuals towards a particular profession in life. This digression aims at establishing the truth that the problem of the curriculum is deeply affected by the philosophy which is held by a particular group of people at a particular time. The same can be said even of the text books.

Philosophy and text books

The choice of text books, too, reflects a particular philosophy. Briggs brings out this point in *Curriculum Problems* where he says that everyone familiar with the ways in which text books are selected must be convinced of the need for ideals and standards. A consistent philosophy must underlie the process of selecting text books. After all, it is the text books which are the source of knowledge. And knowledge

which is imparted to the child is in conformity with the aim in education. The text books are in accordance with the curriculum. It is a fact which cannot be undermined that a text book is an institution which cannot be demolished. As long as this institution lives, there must be some philosophical beliefs in the light of which its quality and content are to be determined. Text-books are, thus, an important institution. They work out the curriculum chosen and their contents from the knowledge which is to be imparted. Philosophy is needed to determine their quality and contents.

Philosophy and methods of teaching

The choice of methodology is also determined by philosophy. Donald Kirkpatrick developed the project method from early childhood education, which was a type of progressive education organized curriculum and classroom activities around a subject's central theme. He believed the teacher should be a guide as opposed to an authoritarian figure. It is through a methodology that a teacher is able to establish contact between the child and the subject matter. This is the direct result of the naturalistic philosophy which lays emphasis on the interpretation of human behaviour in the light of natural laws and which attaches more importance to the natural and innate potentialities of a child than to his acquired habits through a social medium.

One problem of this methodology is the place of the teacher in the educative process. The question that is often asked is: should the teacher intervene or keep away? Rousseau and Fichte advocated that the teacher should not intervene. They say that the nature of a child is essentially good, and any intervention would be harmful. They defended negative rather than positive education.

Maria Montessori, too, did not support teachers' intervention in the educational process. She adopts the environmentalist's standpoint and argues that since the environment is perfectly suited to the child and can evoke the right type of response, a teacher's interference is not only unnecessary but unjustifiable.

Philosophy and the teacher

The teacher must have an optimistic ideology/philosophy. His belief will impact the education system, the student, the aims and its realization, social organization or nature of discipline to be maintained, social method he employs, the subject matter he emphasizes and its general tone and spirit. The teacher takes care of the interests of the students on priority.

The determination or formulation of aims, the choice of a suitable curriculum or even text-books, the employment of proper methods and devices, the decision about the type of discipline to be maintained and how to maintain it, the creation of a general tone in schools, not the problems of examination, but mental and academic testing are questions of philosophy. Education is only a dynamic side of philosophy, an active aspect of the philosophical belief, a practical means of realizing the ideals of life. There is no alternative to a philosophy of life of education. Those that pride themselves on their neglect of philosophy have their own philosophy, usually an inadequate one.

Thus, the aims of education are determined by the aim of life and the latter is determined by the philosophy of the times. The educational systems of ancient Sparta

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and Athens, Rousseau's scheme of negative education, the systems of schools in England and America and the German system of education prove this point.

Some of the great philosophers, who were also great educators, and have been successful in expressing their philosophical doctrines and beliefs are, Socrates, Aristotle, Plato, Comenius, Locke, Rousseau, Froebel, Spencer and Dewey.

3.3.1 Naturalism in Education

'We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education.'—Jean Jacques Rousseau.

Naturalism, by its name, believes in learning from nature or the nature of the matter. This concept believes that matter is supreme and mind is the functioning of the brain that is made up of matter. The laws of nature rules the universe, which are changeable. And humans acquire knowledge through their senses and feeling and experiencing the laws of nature.

In the study of educational theories, the term naturalism is applied to the system of training, which is not dependent on schools, curriculum or text books. The philosophy advocated that education must abide by the natural processes of growth and mental development. This root principle stems from its concern to understand the nature of the child. It is the characteristic of the pupil that determines the character of the learning process, and not the designs of teachers. Education is for the body as well as the mind. Education should be pleasure for the child which the present development of their physical and mental equipment makes them ready to do.

Naturalism as a philosophical doctrine

Naturalism as a philosophy of education was developed in the 18th century. Naturalism as a philosophical doctrine has three forms. The naturalism of physical sciences tries to explain the facts of experience in the light of natural laws—the laws of external nature, second form is mechanicalism, which regards man as a mere machine. Biological naturalism is the third which explains man as a product of evolution. Man is the highest animal who inherits the racial past consisting of natural impulses or instincts. This view relegates man as a spiritual being to the background and disregards the existence of any spiritual potentiality in him nor does it offer any explanation or interpretation of his great achievements in the spiritual realm. This school has given us the doctrine of 'the natural man' and prefers instinctive judgements and primitive emotions as the basis for action to reflection or experience that comes from association with society.

Naturalism in education

Applied in education, naturalism connotes a system of training which is independent of schools and books—a system which depends on the 'regulation of the actual life of the educand'. It asserts that the well-established system of education, with all their complexities and accessories, are formal, rigid and artificial and hinder the child's natural development.

We know that Bacon and Comenius are associated with naturalism from its beginning. Comenius believed that the best method of imparting knowledge is 'to follow nature'. Nature, he said would not lead us astray. But Rousseau is taken to be the main proponent of naturalism. Being a man of emotional rather than rational character, Rousseau thought that natural instincts and desires are above reason. According to him, all restrictions should be removed to secure the child's development. Natural tendencies should be allowed to bloom fully. Emile was to be educated in contact with nature, according to its laws, away from society and its schools. He was against forcing upon Emile, the traditional way of thinking. He was to be regarded as a child rather than a miniature adult and as such he was to receive education which is a natural process.

Rousseau brought the child on the centre stage of the educational arena and focused on the people that educational material should be based on the facts and phenomena of nature. Paedo-centrism and scientific tendency in modern education use these two ideals respectively. Other educators who belong to the category of naturalists are Basedaw in Germany, Pestalozzi, Herbert Spencer and Froebel. Froebel and Pestalozzi are also associated with the idealistic school of thought.

Naturalism and educational aims

Present as well as future happiness of man in the aim put forward by some of the naturalists belong to the biological school. McDougall, however, does not entirely agree with this hedonistic view. He holds that pleasure or pain is not the goals but by-products of natural activities. The purpose of education is to redirect or sublimate the natural impulses for socially desirable ends. Neo-Darwinians expect education to equip us for the struggle of life, while neo-Lamarckians take education to be a process of adjustment to environment. They further say the aim of education is to create in the individual the ability to adapt himself to his surrounding so that he grows into a well-adjusted, strong and sane happy being.

Rousseau's statement of aims is the most complete. Education, he said, should aim at the development of the child in conformity with his nature. Normal and natural development of a child takes place when the teacher and parents understand and propagate the need for bodily health. It implies that individual differences among children should be taken into account. The parents need to observe the child's natural tendencies, his likes, dislikes and so on.

Percy Nunn emphasizes the 'autonomous development' of the individual as the central aim of education. He insists that an education, which aims at fostering individuality, is the only education according to nature. The term individuality is explained by him as self-realization.

Naturalism and child study

The child passes through various stages of development in life. The basic nature of the child is essentially good, hence, his senses and instincts should not be killed, they are sacred and given by the Almighty. Rousseau asserted that a child had his own personality. He had his own ways of seeing, thinking and feeling peculiar to his age. 'Nature wills that children should be children before they are men. If we seek to

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pervert the order, we shall produce forward fruits without ripeness or flavour, and tho' not ripe, soon rotten... ' he said.

The naturalists believe that the child's nature is dynamic and not static; it grows and unfolds gradually. This development shows a few distinct stages and each stage shows a few distinct characteristics. There is a need to study these psychological stages of development such as infancy, childhood, boyhood, adolescence and maturity. The naturalistic system of education focused on psychological movement in education to study the instincts, thinking, intelligence, adjustment and emotional competence.

Psycho-analysis has helped the naturalistic schools by focusing on the first six or seven years as the basis of overall personality. Psycho-analysis involves an educational system which focuses on free and natural development of the child. The understanding and treatment of the delinquent children and adolescence is the most outstanding contribution of naturalism.

Naturalism and the curriculum

Nature is the teacher according to naturalists. Spencer thought that human nature is very individualistic and that self-preservation is the most fundamental law of life. He advocated the inclusion of those subjects which would subserve self-preservation. He gave no importance to cultural subjects or those which enhance the value of man's social and cultural inheritance. This was according to his hedonistic philosophy.

Rousseau's curriculum for Emile in the first two stages is illustrative of the principle of negative education which is a typical feature of the naturalistic philosophy. This means the subordination of the child to the natural order and his freedom from the social order. Intellectual education would amount to no verbal lessons, whatsoever. The naturalists believe in the fact that the child's experiences, interests and activities should determine his choice of studies. He should be allowed to grow up in a free atmosphere.

Naturalism and the teacher

In the educational system based on the naturalistic philosophy, the teacher has a peculiar place. He is not to interfere with the activities of children. He must not impose himself on them and must see that their education provides free development of their interests. He has to provide them with suitable opportunities for free expression and develop conditions which are conducive to natural development. He tries to understand their love and approves of their behaviour. He is on the side of the child.

Rousseau and Fichte favour such non-intervention of the teacher as it is good for the child. They contend that the child's nature is essentially good, and any interference is, therefore, harmful.

Naturalism and methods of teaching

The methods of teaching adopted by the naturalists reflect their philosophy. Great stress is laid on direct experience of things and on the principle of learning by doing.

Rousseau said 'give your scholar no verbal lessons, he should be taught by experience alone...teach by doing whenever you can and only fall back on words when doing is out of question...book knowledge should be as little as possible.' Emile, according to Rousseau, was to discover things himself, especially, in learning science. He would make use of apparatus and equipment which was self-made and self-invented. He was to adopt the heuristic attitude to understand basic processes of nature. The same principle is applied to other subjects as mathematics, geography and history. The naturalistic method is seen in the play-way principle, as found in the project method, the boy-scout movement school journeys, and in schemes of self-government. There was a revolt from bookishness in elementary education. There was emphasis on nature-study, sight visit methods of studying geography, co-educational institutions, open-air classes which are all characteristic of naturalism.

The naturalists believe that every child has the ability to acquire knowledge and to benefit thereby. The naturalistic methodology has been aptly described by Ross when he says, 'The naturalist educator rightly thinks of his own exposition, much more of the learning-experience of the pupil.' In other words, naturalists stress on the need of child-centric methods which stress the importance of the educand in the process of education more than the educator or the subject matter.

Naturalism and school organization

The organization of the school undergoes a complete change when the main tenets of the naturalistic philosophy are brought to bear on it. There is no rigidity of organization and no repressive forces in it. The school ought to provide 'environment which is conducive to free growth and development of the child. And, for this purpose, the whole school is organized into a free, natural society where each child contributes to his or her well-being and where the pupils learn to lead and how to follow. This implies a system of self-government or the organization of the school along the lines suggested in the Dalton Plan which turns the classrooms into laboratories. The naturalistic organization connotes an abhorrence of time-tables, especially if they are rigid ones.

Naturalism and the problem of discipline

Extreme naturalists like Spencer regard the problem of discipline from a hedonistic viewpoint. According to them, conduct is based on impulse or instinct or on the experience acquired through the reaction of environment on the physical endowment of the individual without the intervention will and conscience.

Herbert Spencer would like the child to suffer the 'unavoidable consequences' or the 'inevitable reactions' of his conduct. These natural consequences constitute punishment. Spencer believed that such punishment would be proportionate crime or offence; it was constant, direct, unhesitating and could not be escaped. He advised parents to see their children habitually experience the true consequences, their conduct, and their natural reactions. They were to neither ward them off, nor intensify them nor put artificial consequences in place of them. Rousseau always stressed on the fact that children should never receive punishment merely as punishment, but that it should always come as a natural consequence of their bad action.

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The theory of discipline by natural consequence has been severely criticized. Nobody can deny the truth that the consequences of one's action may not be proportionate to the fault. They may do more harm to the offender than he deserves. For a child playing with an open knife, will not the consequences be disastrous? Nature does not distribute penalties in a fair and just manner. Her ways are arbitrary.

The idealists think that discipline by natural consequences is inadequate for moral training because it is backed by no notion of absolute morality. The conduct which gives joy and happiness is regarded as morally good, and that which gives pain is morally bad.

Speaking in favour of the doctrine, it is said that it enables the child to develop his potentialities in a free atmosphere. It saves him from the danger of repression which may result from adult interference and domination. But this can be affected through methods of self-government and social discipline.

A classic example of a school in which students are being brought up on the lap of nature is Visva-Bharati University at Santiniketan. Tagore believed that every child is born to enjoy the beauty of nature. But the conventional system of education, which lays emphasis on books and rigid discipline, kills this delight. 'The sensitiveness of the child's mind, which is always on alert, restless and eager, receives first-hand knowledge from mother nature.' The conventional schools close the doors of natural information to us. Tagore said that nature is the teacher of children who should be surrounded with the things of nature. 'Their mind should be allowed to stumble on and be surprised at everything happening in life. Let their attention be hit by chance surprises from nature—the coming of morning, heralded by music and flowers,' he said. Tagore wanted children to have greatest freedom possible in these natural surroundings of the school. He thought a suitable atmosphere was more important than the teaching of the class room—the atmosphere of freedom, expanse and music—the atmosphere created by the songs of birds in the morning the brightness of the night, the silence of the evenings, and the magnificence of colourful seasons.

3.3.2 Idealism in Education

The oldest philosophical theory is idealism, which had its origin in ancient India in the East and through Plato in the West. According to the idealists, idea is the biggest truth and human spirit is the most important element in life. It is based on the underlying principle that the physical world is not as important as the world of experience, mind and ideas. Matter is unreal. Reality is found in the mind rather than in material nature.

Idealism attaches great significance to the study of man and his mind. It advocates that the physical and material universe is subordinate to a higher reality, the spiritual universe.

An idealistic concept of education is something which leads to the highest moral conduct and deepest spiritual insight. It is through education that man is led to realize the higher values of life, namely truth, beauty and goodness. As Ross said, 'The function of education is to help us in our exploration of the ultimate universal values so that the truth of universe may become our truth and give power to our life.'

Idealism shifts the emphasis from the natural or scientific facts of life to the spiritual aspects of human experience. It contends that the material and physical universe is not a complete expression of reality. It is subordinate to a higher type of reality, a spiritual universe, a universe of ideas and values. 'Ideas are of ultimate cosmic significance. They are rather the essences or archetypes which give form to cosmos. They are the ideals or standards by which the things of sense are to be judged. These ideas are eternal and unchanging,' said Plato. The idealists attach great significance to experience i.e. man and his mind. They assert that man's nature is distinctive and his distinctiveness places him on a different or so-called higher level than the animals. It is spirituality which is his unique characteristic.

Man's spiritual nature is expressed in the form of intellectual culture, art, morality and religion. These powers and their products are possessed by man only. Man has been evolving and manipulating upon it and shaping it according to his own needs. The spiritual and cultural environment and their values are distinct from the physical values. Not only does he inherit the common culture of mankind, he also adds to it. Rusk's idealism calls for a synthesis between nature and man while admitting to man's superiority over other animals. He stresses man's superiority to his special qualities. Rusk says, 'Those powers and their products are peculiar to man...they lie beyond the range of positive science...' According to him, education is a means to an end and not an end in itself.

Therefore, according to the philosophy of idealism, true reality is spiritual. It consists of ideas, purposes, intangible values and eternal truths.

The idealistic school in education

The idealistic school in education is represented by thinkers such as Plato, Descartes Berkeley, Fichte, Hegel, Kant, Comenius, Pestalozzi and Froebel. Idealists believe that reality is of spiritual rather than material nature, that the world of ideas and experience is more important than the physical world. They laid emphasis on the study of humanities than on the physical sciences as agencies of education.

Idealism and the aims of education

The idealists assume that the highest work of God is the human personality. Hence, the foremost aim of education is to exalt the personality of man. The exaltation of personality implies the realization of the highest potentialities of the self in a social and cultural environment. This self-realization is the goal of educative process for all. Each individual has to be provided with a suitable environment which is conducive to the realization of his self. As already seen, the idealists attach much importance to the spiritual and cultural possessions of the individual and of the race. At the same time, they contend that man has in him the powers of retaining and creating such values. Hence, one of the premier tasks of education is to help in the process of transmission of the spiritual and cultural inheritance of man and to make provisions at each stage for the enhancement of these values through the spiritual powers that the individual possesses. According to Rusk, 'Education must enable mankind through its culture to enter more fully into the spiritual realm and also enlarge the boundaries of the spiritual realm.' The ideals or values, which constitute the spiritual environment,

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are intellectual, emotional and volitional in nature. The ideals of truth, beauty and goodness are the actual realities.

According to Douglas Adams, things in this world are reasonable and understandable. There are certain invariable laws that govern this universe. According to him, the idealist is in search of consistent and invariable laws which secures for the universe a systematic order based on a few permanent moral values. Hence, the main aim of education is to help man in the attainment of rationality in this universe.

Idealism and the teacher

The idealist gives due importance to the teacher. Both teacher and student are connected by a common purpose. The teacher provides the special environment for the child to help him realize this purpose. The purpose of education according to idealists is attainment of perfection, or rationality. He gives advice, directs, suggests and at times controls the child.

Froebel's metaphor of the kindergarten perhaps explains best the function of the educator. The school is taken to be a garden and the teacher as the gardener whose function is to carefully look after the little human plants in his charge and help them to grow to beauty and perfection. The human plant can grow by itself according to the laws of nature, yet the gardener is to make sure that the plant reaches its finest form. Ross has beautifully summed up the place of the teacher in the idealistic school when he says, 'The naturalist may be content with briars, but the idealist wants fine roses. So the educator by his effort assists the educand, who is developing according to the laws of his nature, to attain levels that would otherwise be denied him.'

Idealism and the curriculum

The idealists approach the problem of the curriculum from the perspective of ideas and ideals. The child and his activities do not matter so much for them. The curriculum should reflect the experience of the human race as a whole. It is to reflect civilization, 'to epitomize and organize the capitalized experience of the race of which the child is a member.' Since the experience of man is two-fold, i.e., experience with the physical environment and with his fellowmen, the curriculum will therefore include the sciences and the humanities.

Plato, one of the oldest idealists, thought that the highest idea of life was the attainment of the highest good or God. The curriculum, therefore, ought to impart inherent values in order to enable the educand to attain this highest good. The inherent values, according to him, are truth, beauty and goodness. These three values determine the three types of human activities—intellectual, aesthetic and moral. Intellectual activities are represented by such subjects as language, literature, science, mathematics, history and geography; aesthetic activities are represented by the study of art and poetry and moral activities through the study of religion, ethics and metaphysics.

Nunn says the school is to consolidate the nation's spiritual strength, to maintain its historic continuity, to secure its achievements and to guarantee its future. Therefore,

only those activities which are of the greatest value and of permanent significance in the world should be taught in school. Nunn has described these activities as, 'the grand expressions of the human spirit'. These activities will be of two types. First, there will be activities which aim at safe-guarding the conditions and maintaining the standards of individual and social life, e.g., the care of health and bodily grace, manners, morals and religion. Subjects such as physical education, gymnastics, moral science and religion would be included. Second, there will be activities which constitute the framework of civilization—literary, aesthetic and general activities. These activities will necessitate the inclusion of such subjects as literature, music, handicrafts, sciences, mathematics, history and geography.

Ross talks of two types of activities which should be represented by the curriculum—physical and spiritual activities. Physical activities include subjects such as health and hygiene and subjects that foster bodily skills such as gymnastics and athletics. These subjects lead to good health and fitness, thus, making the pursuit of spiritual values possible. Spiritual pursuits imply the intellectual, aesthetic, moral and religious studies. Hence, subjects such as history, geography, languages, fine arts, morality, ethics, religion, sciences, mathematics and others should be included in the curriculum.

Idealism and the problem of discipline

Idealists hold that a pupil cannot realize his spiritual possibilities without undergoing a process of discipline. It is discipline which will enable him to understand the great values of life—the inherent spiritual values. The teacher's guidance is most necessary. He will present ideas to the educand to follow and will see to it that the environment is conducive for the realization of his spiritual potentialities. Free discipline may lead the child astray.

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CHECK YOUR PROGRESS

4. What is the name of Plato's book and what does it say?
5. What are Bode and Briggs' opinion on philosophy and curriculum?
6. What do the naturalists say about curriculum?
7. Who developed the project method?
8. What does naturalism in education mean?
9. According to the theory of naturalism, what is the role of the teacher?
10. Name the idealist thinkers.

3.3.3 Pragmatism in Education

We have taken philosophy to mean the study of realities and general principles, the pursuit of some eternal values, and we have held that education is the dynamic side of philosophy because it helps the educand to realize these values by selecting and modifying the environmental influences and by choosing experiences through which

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the individual will pass. We have also assumed, in our discussion on idealism, that the aims of education reflect what is real and eternal. We will also consider a third philosophical view, namely pragmatism, and we shall find that it is different from this established and conventional standpoint.

Pragmatism as a school of philosophy

Pragmatism can be labelled as a typical American philosophy. It represents the American life and mind and has its roots in the history of the American nation. The 'puritans', who came to settle in this unknown land, had to face difficulties and problems each day. They had to find instant solutions for these problems. They had to plan out an ideology that would help them to meet new situations. They, therefore, built up a philosophy of life through their own experiences instead of being guided by any set rules. It is humanistic as it is concerned with human life and human interest than any established tenets.

The chief principle of this philosophy is that man creates his own values; there are no fixed or eternal truths. Truths are man-made products. Reality is still in the making. A judgement in itself is neither true nor false. There are no established systems of ideas that can be true for all situations and for everyone. The pragmatists base the foundation of their ideology on man's power to shape his environment. They believe that man has the power to create solutions to problems and lead a fairer and better life for himself.

The chief exponents of this philosophic doctrine are William James, Schiller and John Dewey. William James, the foremost exponent regards pragmatism as a middle path between idealism and naturalism. It is similar to idealism because of the fact that it holds that there are values which are created by man and are based on experimentation. It is similar to naturalism as it also stresses the study of the child and his nature.

There are three types of pragmatism—humanistic, experimental and biological. Humanistic pragmatism conceives of the true as that which best satisfies human nature and welfare as a whole. Whatever fulfils man's purposes, desires and develops his life, is true. According to experimental pragmatism, the true is that which can be experimentally verified or whatever works. Biological pragmatism stresses the human ability to the environment and that of adapting environment to human needs.

William James and John Dewey are the main exponents of pragmatism. Education for them has its intellectual, aesthetic, moral, religious and physical aspects. But they are to be regarded as modes of activities through which the child has to create values. These activities are to be pursued by the child because they will satisfy and subserve human needs or because they are useful. It is philosophy which emerges from educational practice. Education creates values and formulates ideas that constitute this philosophy.

The aim of education, according to pragmatists, is the cultivation of a dynamic and adaptable mind which would be resourceful and enterprising in all situations; the mind which would have powers to create value in an unknown future. It is such minds that would recreate a society in which the human wants will be fully satisfied through a social medium consisting of co-operative activities.

Pragmatism and curriculum construction

Pragmatism provides several criteria for curriculum constructions. Utility is the first criterion. The curriculum should include subjects that impart knowledge and skills which the child requires for his present as well as future life. Language, hygiene, physical training, history, geography, mathematics, sciences and domestic science for girls and agricultural science for boys should be included in the school curriculum. The 'utility criterion' requires direct training for vocation in the later stages. It also demands that different studies should be viewed from the standpoint of their usefulness in dealing with life situations rather than as a disinterested pursuit of knowledge. The second factor is the child's natural interest at the successive stages of his development.

Thirdly, the pragmatic curriculum is based on the principle of his own experiences. Learning does not merely mean book learning, it is an active process rather than a passive assimilation of facts. Besides the school subjects, the curriculum includes activities which are socialized, free and purposive. If these activities take the character of the activities of the community, of which the school is an organ, they will develop moral virtues, result in attitudes of initiative and independence and will give training in citizenship and promote self-discipline.

Lastly, pragmatists use principle of integration for curriculum construction. The principle assumes the unity of knowledge and skills; subjects which are included, presented as modes of activities, which are purposive and connected by a common end. Integration in such a case will not only be possible but inevitable. The pragmatist, it must be noted, does not want to abolish the division of curriculum into subjects.

Pragmatism and principles of method

According to the pragmatics, principles and methods of teaching should be made according to real life situations. Hence, the first principle of the pragmatic method is to understand the life of the child, his desires and purposes, and his interests and inclinations. The method should make the learning process useful. The child should be able to achieve some object or purpose in the form of some grade or achievement as a result of the learning process. The most effective and long-lasting learning comes from whole-hearted purposeful activities.

The pragmatists emphasize action rather than words. They believe the child learns best through his experience and not so much from books. Hence, the second principle of pragmatism in educational method is 'learning by doing' or 'learning through one's experience'. It means putting the child into real situations so that he may be able to understand them and solve problems that arise from there.

The pragmatists give importance to integration. Their other principle of education calls for integration and correlation of different subjects and activities in the curriculum. The pragmatists believe that the integration will be possible if knowledge and skill are learnt through activities which are purposeful. The common purpose will affect the inter-dependence and consequent integration of the various aspects of learning.

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Pragmatism has made a great contribution in the form of project method which is based on the above principles. It is a method in which the curriculum and the contents of studies are planned from the child's point of view. It lays emphasis on the purpose of learning and claims children should always have a clear idea of what they do and why they do certain things in school. They are presented with real problems and the learning consists in their solution. They learn several subjects, skills and activities as they feel the need for them; and whatever they learn is assimilated quickly because of its correlated form.

Edward L. Thorndike, probably educational psychology's most significant force who helped in its transition to an experimental and scientific enterprise, in the early 1900's postulated several laws of learning. The first three basic laws—the law of readiness, the law of exercise, and the law of effect—seemed generally applicable to the learning process. The other three laws were added later as a result of experimental studies—the law of primacy, the law of intensity, and the law of recency.

Knowledge is gained as a whole. Moreover, the method stresses on problem solving rather than cramming and memorizing. It makes the pupil discover facts for himself instead of providing discoveries already made by other pupils.

Pragmatism and the problem of discipline

The pragmatists disapprove of the individual or personal conception of discipline. They firmly believe that discipline should be social. Social discipline will be possible through free, happy, purposive and co-operative activities of the school. The pursuit of such an activity would lead to self-discipline which has the approval of society. It will lead to moral training or character training. It is such activities which would result in inculcation of permanent attitudes or values such as independence of thought and action, absorption and co-operation, sympathy and consideration for others.

3.3.4 Fascism and Education

Fascism and National Socialism (or Nazism) were political ideologies which were prevalent in Italy under Mussolini and in Germany under Hitler, respectively, between early and mid-90s. Fascism represents a nationalist reaction against socialism and communism. The Fascists came into power using violence as a means in 1922 and fell in 1943. It also denotes the policy instituting forceful and coercive methods to control the public.

Hitler adopted the National Socialist Party's 25-point programme in the 1920s while Mussolini's philosophy of Fascism was purely synthetic and was adopted in 1929. Both these movements elicited fanatical loyalty from thousands of Germans and Italians and even from their higher leaders, who were obviously cynical. They were, however, self-deceived almost as much as they deceived others.

Both Fascism and National Socialism were constructed on an emotional appeal in different nations. In fact, both these movements were alike, in important aspects. Both claimed to be socialist and nationalist as both parties came into existence by a coalition that professed to be socialist and nationalist. Hitler was never a socialist while on the other hand Mussolini was violently anti-nationalist. They knew that the

sentiments of socialism and nationalism had a universal appeal. In both countries, any party that claimed to be popular, had to be socialist, at least in the name in order to neutralize Marxian or Syndicalist Parties. As a result, the concept of National Socialism appealed to small shopkeepers, low salaried employees, labour unions, businessmen and industrialists, and educationists. It could develop all its resources cooperatively. National Socialism, thus, became a politician's dream of being able to promise everything to everybody. Indeed, this was apparently the strategy of both Mussolini and Hitler until they consolidated their power in their respective countries.

The philosophy of Fascism and National Socialism were in contrast with Marxian materialism and advocated liberalism as plutocratic, selfish and unpatriotic. Against liberty, it must set service, devotion and discipline. It must identify internationalism with cowardice and lack of honour and condemn parliamentary democracy as futile, vague, weak and decadent. With respect to national philosophy, such a policy was wholly unrealistic, yet it tried to magnify its intention and will as superior to intelligence. Thus, the fascist claims the insight of political genius, and the national socialist claim to the healthy instincts of racial purity without having any logical relation, served the same purpose. In societies racked by war, such sentimental appeals were necessary for building the national power.

Germany's idea of nationalist socialism, which emerged after the end of World War I, was almost similar, and Hitler took its advantage. Mussolini wrote about the principle of work for the national good in the Italian Labour Charter which he promulgated in 1927. It says work, in all its forms, is a social duty, and production has a single object, namely the well-being of individual and the development of national power. Hitler combined nationalists and socialists together and formed his National Socialist Party. In Germany, there were two parties, one consisting of nationalists (intelligent ones) while another consisting of masses, organized by Marxians, opposing the promotion of national interests. The main aim of his movement of nationalization of the masses and marshalling of resources culminated into dictatorship. In fact, both Fascism and National Socialism governments were basically governments aiming at imperialist expansion.

The national socialist theory of the society included three elements.

- The masses
- The ruling class or elite
- The leader

Neither Mussolini nor Hitler ever concealed their contempt for the masses. Hitler thought that the larger mass of the nation is mediocre. In social struggle, it is the weak and poor that falls behind the victor. The masses are unmoved by intellectual or scientific considerations but are swayed by the gross and violent feelings like hatred, fanaticism and hysteria. It can be approached with the simplest arguments, repealed again and again, and always in a manner fanatically, one-sided and with unscrupulous disregard for truth. The great masses are only a part of nature, what they want is the victory of the stronger and the annihilation or unconditional surrender of weaker ones.

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On the other hand, neither Hitler nor Mussolini ever doubted their position as it depended on fanatical devotion and self-sacrifice. They did inspire fanatics as it was a simple matter of fact. Every allowance was made by them for the use of terrorism. They used it continuously and systematically. They inculcated National Socialism and fascist ideologies in the minds of the public and they owed their power to this fact.

The characteristic quality of National Socialism Party was its alternating resort to abuse and flattery. Perhaps it was psychologically an appeal to some primitive sense of sin redemption. This approach was quite similar to their theory. All great movements are the movements of people and are as such volcanic eruptions of human passions and spiritual sensations, stirred either by the cruel goodness of misery or by the torch of the word thrown into the masses. National Socialism depended on the masses, so it claimed to be democratic, but in fact, it was not so. These movements were led by self-constituted and self-claimed elites. The process of selecting the elite took place through the eternal struggle for power which was characteristic of its nature. Thus, the ruling class emerged and became the natural leader of the folk.

At the head of the national socialist, elite is the man in whose capacity and instructions everything is done, who is said to be responsible for all the actions but whose acts can nowhere be called in question. The relationship of the leader to folk was essentially mystical or irrational. That is why this relation was maintained in defeat also, Hitler remained the undisputed master of his party. In this view, the leader is considered neither a scholar nor a theorist but a practical psychologist who can master the methods by which he can gain the largest number of his adherents and followers. A leader is also an organizer, who may build up a compact body of his followers and consolidate his gains. Leadership works by skills, collective hypnosis, and every kind of subconscious motivation. The key to success is clear psychology and the ability to sense the thinking process of the broad masses of population.

Education

Mussolini took keen interest in children and was concerned about the state's education system and the youth organizations that existed in Italy. Hitler used the same approach in Nazi Germany.

Both leaders wanted a future generation of warriors. Boys were expected to grow into fierce soldiers who would fight with glory for Italy while girls were expected to be good mothers who would provide Italy with a population that a great powerful country was expected to have.

In school, children were taught that the great days of modern Italy started in 1922 with the March on Rome. They were told that Mussolini was the only man who could take back Italy to greatness. Children were taught to call him 'Il Duce' and boys were encouraged to attend youth movements after school. Young boys were taught that fighting was an extension of the normal lifestyle of men. One of the most famous Fascist slogans was, 'War is to the male what childbearing is to the female'. Children were also taught to obey their superiors and go by their commands.

And boys took part in semi-military exercises. They marched and used imitation guns. This reflected the move towards dictatorship.

Mussolini had once said 'I am preparing the young to a fight for life, but also for the nation.'

The leader moulds the people as an artist moulds the clay. There was nationalism in the approaches of both Hitler and Mussolini. Thus, the attributes of these movements are discussed below:

(1) Irrationalism of Fascism and National Socialism

Both Fascism and National Socialism were based on the national expansion by war. In fact, it constituted the adventurer's philosophy. By no means or national calculation either of individual advantage or of tangible national interest or benefit of such movements can be appreciated and made plausible. The enemies of Fascism and National Socialism described these movements as revolt against reasons and fully justified this description. Their writings were consistent and persistent.

Hero worship was an authentic quality of romantic thought from Carlyle and Nietzsche to Wagner and Stefan George. It is a form of individualism. Reverence for the masses was collectively combined with contempt for the masses. Individualism of the hero is opposite of democratic egalitarianism. He despises the utilitarian and human virtues of ordered bourgeois life. He has a pessimistic contempt for comfort and happiness of the masses. He lives in danger and in the end he meets inevitable disaster. He is a natural aristocrat with demonic powers of his own soul but people worship him even after his destruction. Hitler was basically against Christianity. So, he did not get open support from the churches.

(2) Philosophy, a myth

Mussolini said in a speech at Naples in 1922 that we have created our myth. The myth is a faith, a passion. It is not necessary that it shall be a reality. Our myth is the nation, our myth is the greatness of the nation. He believed that all great movements like Christianity have come about by a pursuit of a myth. To analyse a myth and to inquire whether it is true or even to ask whether it is practicable is meaningless. Thus, the concept of philosophy as a social myth became a part of fascism. Hitler already had a model in Mussolini's fascist myth. Thus, social philosophy became a myth, a vision to inspire the workers in their struggle against capitalist society and Marxian socialist parties.

(3) Fascism and Hegelianism

Mussolini decided that his Fascism needed to be made philosophically superior, so he tried to ally it with Hegelianism that had long existed in Italy. In Germany, on the other hand, writers who tried to promote the policy of National Socialism ignored Hegelianism. Despite this, both parties, Fascism in Italy and Nazism in Germany could adopt Hegelianism but externally. Both these parties had to defeat the Marxist labour unions. Hegel had purported the theory of the 'state'. Both were, of course, nationalist like Hegelianism.

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The motto of Mussolini underlined the significance of the state. 'Everything for the state; nothing against the state; nothing outside the state', was his slogan. Since Mussolini was in control of the government, it was easy for him to equate the power of the state with the power of the Fascist. Since the state is the embodiment of an ethnic idea, Fascism could be depicted as a form of lofty political idealism in contrast to Marxists. The Fascists believed in holiness and heroism in actions influenced by no-economic motive. Fascism denies that the class war can be preponderant force in the transformation of society. It also denies the materialistic concept of happiness as it would degrade humans to the level of animals, caring for one thing only, to be fat and well fed. In turn it would lead to only physical existence.

Fascism therefore, is really a religious conception, in which man is seen in immanent relation to a higher law, an objective will that transcends the particular individual and raises him to conscious membership in a spiritual society. It is the state rather than the nation which creates such spiritual society. As a result, it is the state which creates the nation and the right to national independence.

This parade of Hegelian language was a mere pose. In 1920, Mussolini's editorials were branding the state as the 'great curse' of mankind, in 1937, after his alliance with Hitler, he was equally facile in adopting national socialist racism which was not a part of his earlier propaganda. The use of state acted as a veiled apology for terrorism when he broke up the meetings of anti-Fascist labour unions. He believed in the 'might is right' theory.

Both Fascism and National Socialism were governments with minimum of dependable legal rules. In Italy, Mussolini could pretend and create such government with his corporate state. In Germany, Hitler had to use corrupt practices and undermine the bureaucracy to gain power. Most Germans meant the 'state' as constituting bureaucratic procedures of the second empire. The theory of racial superiority was far more in accordance with the objectives of National Socialism and with the concepts of leadership and with the totalitarian regime instituted.

(4) The racial myth

The theory of race was deeply ingrained in both Fascism and National Socialism. The spurious claims of descents from alleged Aryan, 'master race' had been used to bolster the national pride of Frenchmen, Americans and Germans. It is used to support aristocracy over democracy. Anti-Semitism (against Jews) had been vociferous in Germany since the time of Martin Luther. The national socialist notions of the racial folk capitalized on racial prejudice. The Germans were considered as a superior race to control the world.

Basic postulates of the race theory are as under:

- All social progress takes place through a struggle for survival in which fittest are selected while the weak are exterminated.
- Hybridization by the intermixture of two races results in degeneration of the higher race.
- The cultures and social institutions express the inherent creative powers of the race. All high civilizations are the result of higher races.

The races may be further classified into three types:

- Culture-creating or Aryan or Nordic race, dutifulness and idealism are their quantities
- Culture-bearing races which can borrow and adopt but lack in creativity
- Culture-destroying races, namely, the Jews

The racial theory led to formulation of anti-Jewish legislation of 1935 and 1938. This was aimed at maintaining an edge of Germans over other races. Marriages between Germans and Jews were outlawed. The properties of Jews were expropriated. Jews were excluded from business and profession. They were virtually reduced to an inferior civil status on state subjects rather than citizens, leading to a new war by reducing Jews to forced labour. It was thought that capitalism and Marxism were Jewish and that Jewish planning and conspiracy existed to gain world power.

Hitler tried to expand the German territory toward east. The racial theory was applied to other people of Poland and Ukraine (new areas occupied by Germany). Hitler aimed at making Germans the master race with auxiliary races to serve them. It was an inhuman approach. The radicals joined hands with the second element of national socialist ideology, idea of soil which was the natural supplement to the idea of blood. As a result, Germans got united strongly against the Jewish community.

Expansion of territories

The national socialist theory of territory or space and racial theory were put together from the ideas prevalent in Europe from a century. Actually it was an expansion of plans for a powerful German state in Central and Eastern Europe by expanding the territories of Germany. As a consequence, geopolitics as a subject was introduced and it included factors like physical environment, anthropology, sociology and economies as well as constitutional organization and legal structure. Geopolitics added political interests of Hitler. Hitler eyed on expanding his territory towards Eastern Europe and Central Asia on the coastal people. This vast area was considered as heartland, the core of the world island (Europe, Asia and Africa) which makes two-third of world land area. Hitler wanted to become the number one world power as he was a megalomaniac, i.e. a person who is hungry for power.

The economic argument of imperialism was probably the most effective. Foreign markets can be captured and prosperity insured by conquest. This was the point of Hitler's repeated complaint that Germany needed more land. Hitler asserted that our task is to organize on a large scale the whole world so that each country produces what it can produce while the white race undertakes the organization to this gigantic plan. The higher race must have in its hands the control while other lower races are destined to other works.

As such expanding territory and the racial theory in combination represented merely the crudest form of exploitative imperialism. Such a goal, held by a nation with resources of Heart Land of the world meant establishing a 'universal empire'.

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(6) Totalitarianism

Basically, Fascism and National Socialism were the efforts to submerge all the differences of classes and groups in a single purpose of imperialism. The myths which constituted their philosophy were designed to further their cause. The practical outcome of both was, however, the totalitarian internal organization of the state. The government aimed at controlling every act and every interest of individuals for enhancing national strength. The government was absolute in its exercise. The economic, moral and cultural interests were controlled and utilized by the government. Except by the permission of government, there could neither be political parties, labour unions and industrial nor trade associations. There could be no publication or public meetings. Education also came under its purview and in principle religion was also controlled. Leisure and recreation became agencies of propaganda and regimentation. No area of privacy remained that an individual could call his own and there was no association of individuals which was not subject to political control.

As a principle of political organization totalitarianism of course implied dictatorship. It brought about the abolition of earlier German federalism and of local self-government, the virtual destruction of liberal political institutions such as parliaments, and an independent judiciary. Political administration became not only all-pervasive but monolith i.e. the whole social organization had been reduced to a system where all its energies were wholeheartedly directed towards meeting national ends. There was an absolute concentration of power in the hands of the leader.

In the end, it can be concluded that both these movements proved disastrous for Europe. Hitler was a nihilist. No constructive policy can be attributed to his career or ideology. Same can be said for Mussolini as well. He was a big parasite for Germany and met with an unnatural end.

3.3.5 Communism and Education

The communistic philosophy does accept the belief established by many Western educators that education can change the world. Marxism totally disregards the fact that man is a passive product of his environment and education. The Marxists say that there is a relationship between environment and education on one hand and man on the other. Therefore, while man is the result of education, at the same time education is influenced by man. Maurice Shore says, 'The changing man changes the changing environment and the educational process that changes him, and thereby becomes the changed man a process ad infinitum. Man reacts consciously to the conditioning forces of environment and education, and he continuously changes them by his action which is revolutionary in character.'

Marx explains the dialectical revolution to explain the changes. He says, 'The coincidence of the changing of circumstances and of human activity or self-changing can only be comprehended and rationally understood as revolutionary practice.'

Marxists strongly believe that man's ideas and consciousness are closely related with productive activity. Ideas are produced by real human activity, conditioned by definite material productive forces. 'Life is not determined by consciousness, but consciousness by life.' Therefore, changes in the course of historical development

cannot emerge through mere propagation of ideas. Such changes can be effected by class conflict and revolutionary steps. Ideas are simply reflections of the basic productive practice (praxis). Ideas are the 'superstructures' on the economic foundation. Similarly, changes in education are not brought about by mere criticism of the existing educational theories and practices. It is only revolution that affects the basic historical conditions. A revolutionary change will be strong enough to bring changes in theories of education.

Marx believed that all men are dependent upon nature for their means of subsistence. Continuance in existence is the first law of man's nature, in addition to this basic law. Marx considered two more conditions to be equally important. These are the appearance of new human needs and, therefore, new tools, and second, the institution of the family and creation of new social relations. These three ideas of social activity have affected historical development since time immemorial. Primitive education probably started by accident. The utility factor was its motivation.

Primitive education was based on accumulated experience of the previous generations. It was an improvement on the knowledge and skills of the older generations, motivated by the desire to gain the material necessities of life. Primitive education was bound up with every phase of human life and the various activities associated with his struggle for survival. The more educated man became, the better he became in the struggle for survival. Success in this life and struggle depended on the satisfaction of his needs requiring production. Education was helpful and necessary for the satisfaction of his needs and requirements.

This gradually led to an abundance of 'educational store' and this also gave rise to a new need which had to be satisfied. Similarly, the institution of the family also caused new needs to arise. New social adjustments and relationships were made and these often resulted in improved education.

The coming up of private property and the concentration and monopolization of the means of production gave rise to a lot of problems. The simple social relationships became strained because of class conflict and exploitation appeared. To justify economic oppression, political and religious institutions were created by the ruling class. Education then became a tool of politics. Every change in the economic mode of production brought about a change in the political conditions. The educational process began to be directly influenced by the economic and political conditions of society.

The whole intellectual content and the methods of the educational process became dependent on the ruling ideas of the dominant class. 'The class which is the ruling material force of society, is at the same time its ruling intellectual force.' The dominant class, which was always in control of the means of production, was also in a position to control the thoughts of the ruling class because they had the freedom to do what they liked.

The ruling ideas are simply the expression of the ruling material relationships.

According to Marx, all prevailing ideas in a given historical period are the expression of those propagated by the dominant class. 'For, the ruling class is required to represent its interest as though it serves the common interest of all the members

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of the society. It must give to its ideas a universality; it must represent them as the only ones that are rational and scientifically valid,' Marx said. The ruling class, through intervention in the educational process, consciously or unconsciously is able to influence the young of all classes with its class ideas.

The proletarian class makes use of the means of material production and changes the social structures. The youngsters are much influenced by new ideas and this is very favourable to the proletariat. With the gradual transition to classless society, the social relations produced by the new mode of production gradually lost do not have any class character. Hence, the ideas which permeate the school gradually lose their class character. This way the youth is influenced by existing ruling ideology.

To Marx, economics is the basic fountain from which man's ideas originate. Economic factors influence every historical development. Marxism insists that all works of philosophy, politics, law, religion, literature, art and education have as their cause, economics. They are, in reality, simply expressions of the basic conflicts between social classes.

Political, juridical, philosophical, religious, literary and artistic development is based on economic development. But all these react upon one another and also upon the economic base.

These ideological forces form, only the superstructure of society. Each is directly or indirectly the resultant of the productive forces of its age. Consequently, each of these factors does partially determine the course of history, but it does so only as a proximate cause. Engels states,

According to the materialist conception of history the determining element in history is ultimately production and reproduction in real life. More than this neither Marx nor I have ever asserted. If, therefore, somebody twists this into the statement that the economic element is the only determining one, he transforms it into a meaningless, abstract and absurd phrase. The economic situation is the basis, but the various elements of the superstructure—political forms of the class struggle and its consequences, constitutions established by the victorious class after a successful battle, etc.—forms of law—and then even the reflexes of all these actual struggles in the brains of the combatants: political, legal, philosophical theories, religious ideas and their further development into systems of dogma—also exercise their influence upon the course of the historical struggles and in many cases preponderate in determining their form.

Engels, however, did not say that social changes occur at the mere will of reformers. He says to have change, society has to be made ready for it through the mode of production. This comes about by a conflict between productive forces and the lagging property relationships. This conflict expresses itself in the form of a social revolution.

He also emphasized that human desires are of prime importance as the immediate cause of revolutionary change. The conflict between the forces of production may be considered the ultimate cause, but this conflict shows forth experientially as a conflict of human interests, i.e., as the class conflict. In the historical development, the necessity of change becomes obvious. Human needs, created and limited by the objective mode of production, leads to social revolution.

From the viewpoint of education, the consideration of human volition as a factor of social progress takes on great importance. When facts and theories are made known and fully understood, only then can intelligent decisions be made. Education affects the human will and not only becomes a vital force for revolutionary change, but can also accelerate it.

Marxism does not consider education as the ultimate cause of social progress, but it considers it as a sector of great importance. If social changes occurred only because of objective economic forces independent of the human will, education, social planning or reform, education would have to remain entirely passive under the influence of each phase of history. But such a fatalistic interpretation of economic determinism is contrary to the whole spirit of Marxism.

The role of education in society is quite clear and evident. Education can surely change the economic foundation of a society and so contribute to the evolution of a new society. This means education is that force of significance which can bring about radical modification in nature and character of the historical struggle.

Education becomes a principal weapon in the class struggle. The dominant class maintains itself in position by the indoctrination of ideas, and consequently by control of the schools. In a socialist society, education serves to permeate the student's mind with the spirit of the class struggle, the overthrow of the bourgeoisie, the eventual elimination of classes and the abolition of exploitation of man by man. In short, the purpose of communist education is to imbue the young with communist ethics. To do this, free and universal public education is required whereby every youth can receive the all-round training necessary to actively participate in creating the conditions for a socialist, and eventually, a communist society. When the class struggle gets over and all mankind lives under the socialist mode of production, education becomes a tool for the unlimited improvement of the classless society, for abolishing of division of labour and the integral development of the individual.

The first basic principles of the communist philosophy of education can be summed up as follows:

Education can never become the ultimate cause of revolutionary change or progress. However, it may, within certain limits set by the material forces and relations of production, become by its effect on human volition, the immediate and catalytic cause of revolutionary development in the class struggle. In the classless society of future, it will serve as the immediate cause of gradual but unlimited, progressive development within that society.

Link between education and production

Marxism takes labour to be the touchstone for man's self-realization. Labour is the medium for creating the world of his desires; it is labour or work which should make him happy. Man labours to transform his world, to make a place for himself to master its forces. This is the instrument which identifies him and places him at a place much higher than the brute. But it will take a long time for man to fully achieve this.

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CHECK YOUR PROGRESS

11. Name two exponents of pragmatism.
12. What were Thorndike's laws of learning?
13. What were the three elements of the nationalist socialist theory?
14. What is the Marxist concept of education?
15. What were the laws of nature according to Marx?

3.4 EDUCATION AND DEMOCRACY

Democracy is mostly described as 'government of the people, by the people and for the people'. This means that each and every adult in a democracy has a share in the governing of the country. Political democracy means when the work of government does not fall into the hands of one person or 'into the hands of small body of men, or even into the hands of one class in the community'. This is political democracy. Economic democracy means that economic power will be in the hands of the people as a whole, not in the hands of a few capitalists or of a particular class. The economic organization of the community is co-operative rather than competitive. Social democracy connotes absence of 'all distinctions, based on class, birth or possession of money'. Thus, democracy, in its complete sense, means a way of living and organization of community that has political, economic and social aspects. In such a democracy, every human individual will be given the freedom to develop to the fullest extent possible, all the potentialities, freedom to think, to experience to discuss, and to work and act, freedom to create and change, freedom to cooperate.

Dewey tells us, 'A society which makes provision for participation in the good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control and habits of mind which secure social changes without introducing disorder.'

3.4.1 Democracy and Education for the Masses

Democratic ideals focus on the importance of education for the masses. USA President George Washington wrote, 'Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impression so immediately as in ours, from the sense of the community, it is proportionately essential'. This was the initiation of the movement that led to the concept of universal education. The rapid expansion of universal, free and compulsory education has been effectively brought about in almost all countries of the world. There is provision for education of the physically challenged, the blind, the disabled and also gifted and talented. Education is the right of every human being and not the privilege of a few.

The child

One of the fundamental principles of modern democratic education is that more attention is paid to the individuality of the child. Opportunities are increasingly provided in order that every child should be able to improve his personality and achieve a state of full development. Methods of instruction and organization in which the interests of the individual child are taken care of are being improved with innovative methods. Teachers have come to recognize the necessity of studying their pupils individually. Knowledge of home conditions, cultural background, psychological traits and temperamental characteristics aid in this task considerably. Intelligence tests are being used to determine the mental ability of each child and to make him work according to his intellectual capacity. Besides, the teacher tries to gain knowledge about the individual child's health and physical condition through his own observation, as well as through the report of the doctor on his medical inspection of every school child. These methods are being followed very sincerely.

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3.4.2 Aims in Democratic Education

In a democracy, the aim of education is to lead to all-round development of personality. The interests of the child are kept in mind and he is provided with learning through activity, interest and cooperation.

Development of the good habit of thinking is another aim in democratic education. According to Dewey, 'All what the school can or need to do for children, so far as their minds are concerned, is to develop their ability to think.' The common belief prevalent in schools is that before children can progress in thinking, they must learn a large mass of facts through rote memory. They do not realize that projects and problems can provide them quite well with materials for thinking. These enlist the interest of the pupils and in undertaking an activity they face the general problem of carrying it out as well as the several problems incidental to the process.

Development of social outlook is another essential objective of democratic education. It involves the development of concern for one's fellow beings, sense of obligation to the group, social understanding and the ability to solve social problems. Thus, both social spirit and social capability are included in this aim.

Democratic principles help students to acquire mastery over subject matter and skills which are meaningful as well as socially useful to them. The progressive educator recognizes this objective as being very important and criticizes the inefficient way in which it is followed in the traditional classroom.

In other words, the main aim of education in democracy is to develop each pupil into a democratic citizen who understands the various social, economic and political issues that arise, who has been trained to think and choose for himself, who is tolerant, who understands his rights as well as duties, who possesses courage of conviction, vision of a better world, quality of sensitiveness and who is free from all negative influences, 'one who has the creative attitude to life in all its aspects, and activities'. It will be made sure that students will be made to understand the economic, social, political, communal and totalitarian factors that have determined the nature of education.

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Objectives of democratic India have been given by the Secondary Education Commission (1952-53). They say that India has decided to transform herself into a secular democratic republic according to the Constitution. 'This means that the educational system must make its contribution to the development of habits, attitudes and qualities of character which will enable its citizens to bear worthily the responsibilities of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad, national and secular outlook,' the Commission says.

Besides, the Commission adds, there is a need to improve productive efficiency, for increasing the national wealth and for reorienting the educational system so as to stimulate a cultural renaissance and cultural pursuits which are suffering because of poverty. Thus, three aims fit in this democracy, 'the training of character to fit the student to participate creatively citizens in the emerging democratic social order; the improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of their country; and the development of their literary, artistic and cultural interests, which are necessary for self-expression and for the full development of the human personality, without which a living national culture cannot come into being'.

K. G. Saiyidain, commenting on the function and aims of education for democracy in *Education, Culture and the Social Order*, says education must be so oriented that it will develop the basic qualities of character which are necessary for functioning of the democratic life. These basic qualities are passion for social justice and a quickening of social conscience, tolerance of intellectual and cultural differences in others, a systematic cultivation of the critical intelligence in students, the development of a love for work and a deep and true love for the country.

The curriculum

The curriculum aims at developing attitudes, habits, understanding and ability in the child, to enable him to live successfully in a democratic society. We would well recognize firstly its inclusiveness, for it includes the whole programme of the school, the so-called extra-curricular activities, the play activities, class-room procedure and the examinations. Thus, the curriculum consists of more than a restricted and prescribed body of organized subject-matter.

The main characteristic of curriculum is flexibility. In American schools, the subjects are offered only in accordance with the ability, intelligence and the needs of individual pupils. The other factors emphasized upon are the social aim and social organization. Besides this, the curriculum lays stress on promoting the growth of the child's intelligence. The teacher focuses on concepts, conclusions and attitudes to help students to use facts in such a way that they evolve their own ideas and conclusions. A curriculum that most effectively promotes the growth of intelligence is one that involves activity and doing.

These principles of curriculum construction are kept in mind in the country. These include the curriculum construction for such subjects as crafts, agriculture, nature study, mother tongue and other languages, practical mathematics, science, history, geography, civics, hygiene and art work.

Democracy, school administration and the teacher

School administration in a democracy depends largely on increased opportunity of the teacher to share in formulating the policy of the school. Curriculum revision receives special attention. The guiding principles of curriculum construction are evolved by the teachers and using the principles that they have developed. Administration further means that the teachers are given considerable freedom in classroom procedure. These include audio-visual method. This freedom is provided to the teacher to plan, to create or to exercise self-direction. Ryburn says, 'The (democratic) administrator will seize on the faintest glimmerings of a disposition to, show initiative and will do his best to fan the flicker into aerial blaze.'

Democracy and the teacher

In a democracy, the teacher is given high status. He is a vital force behind democratic organization of society. He has the required qualifications of a successful teacher. He believes that the 'environment' is more important than heredity, that every individual is different from every other individual, that everyone is capable of making moral choices, of deciding what is true or false, good or bad, beautiful or ugly, that every child has a right to freedom 'to think', to choose and to equality of chances. He will have a very strong association with the community.

Classroom procedure and methods

It is democratic administration and supervision which helps to make possible a democratic relation between the teacher and the pupil. When democracy permeates the classroom, the teacher and pupil share in planning and purposing. There is a minimum of command and compulsion. Therefore, instead of teaching dogmatically and compelling pupils to imbibe passively the doses of information given to by him, the pupil is encouraged to take an active part in the learning process. He is given the freedom to ask questions, to reason, to criticize and even to differ in view-points with the teacher. The teacher encourages the pupil to explore the vast fields of knowledge. This spirit is seen in the Montessori Method where each pupil learns through the didactic apparatus and asks for help of the teacher when in difficulty.

Similarly, complete freedom is given in doing work and doing assignments. Similarly, the heuristic or the laboratory and experimental methods give the pupils an opportunity to experience the thrill joy of achievement through self-activity and effort. It is evident that these democratic methods give full freedom and expression to the intelligence of the pupil. The work given must be difficult enough to challenge the child, and to lead him to think but not so difficult to discourage him. Besides, these democratic methods of teaching emphasize the social element in the learning process without undermining the individuality of the child.

Democracy and discipline

The modern view of discipline, which we derive from Dewey, demands the same unity in the educative process and educative materials as is found in real life. The school is a social unit in which social situations are provided to encourage and streamline the impulses of the pupils through co-operative activities towards a purpose.

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The school is not merely a place for authoritative instruction but a place for supplying an environment which will give opportunities for character-training. Dewey's whole educational theory aims at substituting social for individual control on child. This is very conducive to character-training. The teacher's role is not that of a dictator or a policeman, but rather is of a guide who manipulates or modifies the environment and creates opportunities so as to enrich the child through his own experiences. His main duty is to make them familiar with the social processes in a democratic world, and they make children realize their duty as responsible members of the society. The schools play a great role in this by forming the school council and the class committee system. These institutions of pupils' self-government frame their own laws and also decide the forms of punishments. It has been found that when a child gets a chance in the government of the school, he realizes the need for laws and rules for the successful organization of the school society. He gladly accepts those rules. He realizes that he is a member of the school society, the rules he obeys are his own rules and he obeys them willingly. This is self-discipline which is the essence of democracy.

CHECK YOUR PROGRESS

16. What is economic democracy?
17. What is the role of a teacher in a democracy?
18. What does the modern view of discipline demand?

3.5 EDUCATION AND RELIGION

Theory and Principles of Education (13th ed) JC Aggarwal. Take entire chapter 36 Religion and education are intimately related; both deal with the spiritual as well as with the physical or the material. Both enlarge our horizon. Both quicken our aspiration. However, there is a great controversy regarding imparting religious education as the term religion has been interpreted in a variety of ways by eminent thinkers.

Mahatma Gandhi's Views

About religion and morality Gandhi has observed, 'For me morals, ethics and religion are convertible terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like "sounding brass", good only for making a noise and breaking heads.'

'Morality includes Truth, *Ahimsa* and Contenance. Every virtue that mankind has ever practised is referable to and derived from these three fundamental virtues. Non-violence and contenance are again derivable from truth which for me is God.'

Mahatma Gandhi in his article 'Harijan' (July 16, 1939) remarked, 'Fundamental principles of ethics are common to all religions. These should certainly be taught to the children and that should be regarded as adequate religious instruction so far as schools under the Wardha Scheme are concerned.'

When asked why he did not include religion in the Wardha Scheme of education, he said, 'We left out the teaching of religion from the scheme because we are afraid that religions, as they are taught and practised today, lead to conflict rather than unity... I regard it fatal to the different faiths if they are taught either that their religion is superior to other or that it is the true religion.'

Dr Radhakrishnan's Views

In the opinion of Dr Radhakrishnan, 'True religion is in the heart of man, not in the man-made creeds. It believes in the spiritual nature of man, the essential divinity of the human soul. All religions emphasize this aspect. This is the basis of our democracy. Man has within him the power by which he can rise to the heights of achievement. He can shake off shame and sorrow, conquer darkness.'

He further remarks:

If you become merely a 'saksara'—a literate man—and you do not have the moral principles and you do not cultivate wisdom, what will happen to you? You will become a *Raksasa*; a *Saksara* turning the other side becomes a *raksasa*. Now, you see all over the world people mad with power, intoxicated with might, trying not to build up a world but to wreck the world. Why does that happen? It is because knowledge is not accompanied by wisdom.

Ross' Views

Ross is of the opinion that it is through religion that the youth can be set on the road to the pursuit of three absolute values, i.e., truth, beauty and goodness.

Ryburn's Views

According to Ryburn, religion plays an important part in the lives of people, and that the work of school for democracy will be facilitated through religion.

E. A. Pires' Views

Dr E. A. Pires in his famous address on 'Harmony in Education' brings out the necessity of religious education for harmony in educational philosophy or system.

Gentile's Views

Gentile too has stressed the importance of including religion in the curriculum. He says, 'National cultures have never been more conscious than now of the higher needs of the mind, needs that are not only aesthetic and abstractly intellectual, but also ethical and religious. A school without an ethical and religious content is absurdity.'

Prof. Kabir's Views

Professor Humayun Kabir in his book, *Education in New India*, has struck the same note in the following beautiful words: 'In its aspect of liberation of the individual from the bondage of self, religion is one of the greatest forces for the uplift of man. Since it is during adolescence that the mind is most ready for identification with a higher cause, and willing to sacrifice everything for its sake, it is necessary that pupils must not be denied the liberating influence of religion in this wider aspect.'

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Short of dogma and ritual, it will express the great human ideals which form universal ethic for all men. Unless students are brought into contact with these great ideals, their lives will remain impoverished and meaningless.’

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The Sargent Commission

The Sargent Commission on Post-War Educational Development (1944) in India ‘insisted that religion in the most liberal sense should inspire all education. It recognized the fundamental importance of spiritual and moral instruction for character building. But, because of obvious administrative difficulties, the commission considered that such instruction should be given not in state-maintained schools, but at home and in the community.’

The University Education Commission

The University Education Commission of 1948 was much more forthright in its recommendations on this vital matter. It stressed that religion was a fundamental part of education, and recommended that ways and means be found to introduce some form of religious education in schools and colleges. ‘Ours is a generation’, said the commission, ‘that knows how to doubt but not to admire, much less believe.’ It was strongly of the opinion that religious and moral teaching and practice were necessary to stop the current drift of India’s educated youth towards indiscipline and immorality, scepticism and cynicism, atheism and nihilism.

The commission made the following recommendations:

- All educational institutions start work with a few minutes for silent Meditation.
- In the first year of the degree course, lives of the great religious leaders like Gautama—the Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhava, Mohammad, Kabir, Nanak and Gandhi should be taught.
- In the second year, some selections of a universalist character from the scriptures of the world should be studied.
- In the third year, the central problems of the philosophy of religion should be considered.

3.5.1 Religion in the Constitution

The Constitution of India lays down the fundamental principle of religious tolerance and equality. It says that all persons are equally entitled to freedom of conscience to profess, practise and propagate religion (Article 25). It is, therefore, the law in India that an individual can hold a certain faith, that he can practise its ritual and that he can preach it to his fellow citizens, subject always to public order, morality and health. No one is permitted to hurt the feelings of another, nor to propagate a faith by devious means. The Constitution also lays down that religious instruction shall not be given in schools maintained solely at government expense. But there is no such bar in schools which are supported by private funds, where religious instruction may be imparted without being made compulsory.

Recommendations of the Secondary Education Commission 1952–53 on Religions Education

The commission considered that healthy trends with regard to religious and moral behaviour spring from three sources:

- The influence of the home which is the dominant factor
- The influence of the school through the conduct and behaviour of the teachers themselves and life in the school community as a whole
- Influence exercised by the public of the locality and the extent to which public opinion prevails in all matters pertaining to religious or moral codes of conduct

No amount of instruction can supersede or supplant these three essential factors. Such instruction can be supplemented to a limited extent by properly organized instruction given in the schools. One of the methods adopted in some schools is to hold an assembly at the commencement of the day's session with all teachers and pupils present, when a general non-denominational prayer is offered. Moral instruction in the form of inspiring lectures given by suitable persons (selected by the headmaster), and dwelling on the lives of great personages of all times and of all climes will help to drive home the lessons of morality.

In view of the provisions of the Constitution on the secular state, religious instruction cannot be given in schools except on a voluntary basis and outside the regular school hours. Such instruction should be given to the children of a particular faith and with the consent of the parents and the management concerned. In making this recommendation, we wish to emphasize that all unhealthy trends of disunity, rancour, religious hatred and bigotry should be discouraged in schools.

Committee on Religious and Moral Instruction—1959

We have to lay special stress on the teaching of moral and spiritual values. Moral values particularly refer to the conduct of man towards man in the various situations in which human beings come together at home, in social and economic fields, and in the life of the outside world generally. It is essential that from early childhood, moral values should be inculcated in students. We have to influence the home first. We fear that our homes are not what they ought to be. Habits, both of mind and body, formed in the early years at home, persist and influence our life afterwards. Good manners are a very important part of moral education. It is not unusual that when people attain freedom suddenly after long years of bondage, they are inclined to become self-willed, arrogant and inconsiderate. In such situations, good manners are easily set aside and young people tend to express the first flush of freedom in license and rowdyism.

Committee on Emotional Integration—1961

It is necessary to foster mutual appreciation of the various religions in the country, and universities can assist in this matter by encouraging research on various topics which help towards a greater understanding of and sympathy with different religious faiths.

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Although it is not possible to provide religious education as a part of the curriculum for schools in a secular state, education will be incomplete if students are not helped to appreciate the spiritual values which the various religions present to the people. Talks, open to all, on the teachings of various religions by able and competent persons may be arranged in schools.

Education Commission 1964–66 on Moral and Spiritual Values

A serious defect in school curriculum is the absence of provision for education in moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organized attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions.

3.5.2 Religious Education and Education about Religions

The adoption of a secularist policy, no doubt, means that no religious community will be favoured or discriminated against and the instruction in religious dogmas will not be provided in state schools. But the commission (1964–66) has made it emphatically clear that such a secularist policy is not an irreligious or anti-religious policy. It does not belittle the importance of religion. Such a policy gives to every citizen the fullest freedom of religious beliefs and worship, and promotes not only religious toleration but also an active reverence for all religions. We have to make a distinction between ‘religious education’ and ‘education about religions’. The former is largely concerned with the teaching of tenets and practices of a particular religion in a particular form, and it would not be practicable to provide this type of ‘religious education’, with respect to any religion, to pupils belonging to different religious faiths. But it is necessary for a multi-religious democratic state to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together.

The Education Commission 1964–66 has recommended: ‘We suggest that a syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as a part of general education to be introduced in schools and colleges up to the first degree. It should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable moral and spiritual values.’ The commission observed: ‘There will be natural points of correlation between the moral values sought to be included and the teachings of the great religions... All religions stress certain fundamental qualities of character, such as honesty and truthfulness, consideration for others, reverence for old age, kindness to animals, and the compassion for the needy and the suffering. In the literature of every religion, the story or parable figures prominently as a means of impressing an ethical value of the followers. The narration of such stories by the teachers at the right moment in the programme of moral education would be most effective, particularly in the lower

classes. At a later stage, accounts of the lives of religious and spiritual leaders will find a natural place... Similarly, the celebration of festivals of different religions will afford opportunity for the narration of incidents from the life history of the leaders of these religions. In the last two years of the secondary schools, a place should be found for the study of the essential teachings of the great religions.'

Committee of Members of Parliament on National Policy on Education—1967

The cultivation of moral, social and spiritual values should be emphasized. Curricula and co-curricular programmes should include the study of humanism based on mutual appreciation of international cultural values and the growing solidarity of mankind.

The Curriculum for the Ten Years School—1975

The framework was developed in 1975 by the NCERT. It made the following recommendations:

The school curriculum should have a core that should centre on the objectives of character building. The best way to do this is to help the child to find the right road for his self-actualization and encourage him to follow it, watching, suggesting, helping but not interfering. Self-actualization is a strong need in human beings; but the conditions in which the child lives—its social, mental and moral environment—may not be always conducive for the fulfilment of this need. Hence, attempts have to be made to nurture the child to discover its potentialities. Educational activity should be organized in such a way that, always and ever, in each and every task, the child is encouraged to express himself/herself and find his/her best fulfilment.

Linked with this process of character building is the cultivation of such qualities as compassion, endurance, courage, decision making, resourcefulness, respect for others, the team spirit, truthfulness, faithfulness, loyalty to duty and the common good. These can be encouraged by all curricular activities and particularly cultivated through a programme of physical education, co-curricular activity and work experience. Activities such as social services, scouting and guiding N.C.C. and the like may be considered, as well as physical education, sports and games.

3.5.3 Major Recommendations on Religious and Moral Education

The Committee on Religious and Moral Instructions (1959), also known as Sri Prakasa Committee, studied the issue thoroughly and made detailed recommendations which are reproduced below:

- The teaching of moral and spiritual values in educational institutions is desirable, and specific provision for doing so is feasible within certain limitations.
- The inculcation of good manners, social service and true patriotism should be continuously stressed at all stages.
- It is very important that in any educational scheme, the home should not be left out. Through mass media such as leaflets, talks, radio and the cinema and through voluntary organizations, the faults and drawbacks of our homes, both

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in the matter of their physical orderliness and their psychological atmosphere, should be pointed out, and instruction given as to how these can be removed. If this is done in an impersonal manner it would not hurt anyone, and would draw the attention of the persons concerned to their own shortcomings, thus inducing and encouraging them to eradicate these.

- It would be very desirable to start work every day in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. There could be some sort of prayer also, which need not be addressed to any deity or in which one does not ask for any favour, but which may be in the nature of an exhortation for self-discipline and devotion to some ideal. Occasionally, in these assembly meetings inspiring passages from great literature, religious as well as secular, pertaining to all important religions and cultures of the world, could be read with profit. Community singing of inspiring songs and hymns can be most effective at the school stage.
- Suitable books, should be prepared for stages—from primary to university—which should describe briefly in a comparative and sympathetic manner the basic ideas of all religions as well as the essence of the lives and teaching of the great religious leaders, saints, mystics and philosophers. These books should be suitable to the various age groups in different classes of schools and colleges, and should be a common subject of study for all. Collections of poems and selected passages from Sanskrit, Persian, English and the regional languages should be made for the use of young people. Suitable books should be prepared for different stages of education, which would help in the inculcation of patriotism and social service. These should particularly concentrate on deeds of heroism and self-sacrifice in the cause of the country and in the service of others.
- In the course of extra-curricular activities, learned and experienced persons may be invited to deliver lectures on inter-religious understanding. Educational broadcasts and group discussions may be organized to stimulate interest in the study of moral and spiritual values.
- Special stress should be laid on teaching good manners and promoting the virtues of reverence and courtesy, which are badly needed in our society. An all-out effort, in the nature of a crusade by all concerned, is called for and nothing should be spared for the successful propagation of good manners and courtesy.
- Some form of physical training should be compulsory at every stage. This can be graded from Clubs and Boy Scouts to Auxiliary and National Cadet Corps. Games and sports should be encouraged and the dignity of manual work and social service to the community should be taught.

The committee concludes 'As we close, we are bound to say that the many ills that our world of education and our society as a whole is suffering today, resulting in widespread disturbance and dislocation of life, are mainly due to the gradual disappearance of the hold of the basic principles of religion on the hearts of the people. The old bonds that kept men together are fast loosening, and various new

ideologies that are coming to us, which we are outwardly accepting without inwardly digesting their meanings, are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years of our lives. If we lose these, we shall be a nation without a soul; and our attempts to imitate the outer forms of other lands, without understanding their inner meaning, or psychologically attuning ourselves to them, would only result in chaos and confusion, the first signs of which are already very distinctly visible on the horizon. Our nation of tomorrow is going to be what the young people at school, college and university today will make it. The edifice of our future entirely depends, for its beauty, dignity, utility and stability on the foundations we lay today, in the form of the education and training that our youth receive.'

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CHECK YOUR PROGRESS

19. Fill in the blanks with appropriate terms.

- (i) Dr E. A. Pires in his famous address on _____ brings out the necessity of religious education for harmony in educational philosophy or system.
- (ii) _____ too has stressed the importance of including religion in the curriculum.
- (iii) Curricula and co-curricular programmes should include the study of _____ based on mutual appreciation of international cultural values and the growing solidarity of mankind

3.6 EDUCATION AND CULTURE

Culture is a word used in many senses. Confusion over the meaning of this word has caused a good deal of trouble and is likely to cause more in spite of the writings on the subject that come increasingly from all levels of the social scale.

Culture as a 'Study of Perfection'

Mathew Arnold, in his book *Culture and Anarchy*, defines culture as 'a study of perfection' and as 'the best that has been thought and known'. This, however, is the culture of a highly educated or specially cultivated section of a society, not the culture of the whole society.

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

Ellwood says, 'Culture includes all of man's material civilization, tools, weapons, clothing, shelter, machines and even system of industry.' This appears to be a very broad concept of culture.

Taylor defines culture as 'that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits, acquired by man as a member of society'.

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The University Education Commission 1948–49 states, ‘Culture is an attitude of mind, an inclination of the spirit and those who yearn for it, wish to have a vision of greatness, sit in the presence of nobility, see the highest reach and scope of the spirit of man.’ According to the Commission, ‘Our art and literature, our law and history belong to the mainstream of our culture. Every Indian student should get to know the main outlines of the history of India, which is not a mere chronicle of dates and defeats, of follies and failures. He should know the lives of the heroes who express the spirits of our civilization, the seers of the Vedas, the Buddha and Sankara, Asoka and Akbar. A habitual vision of greatness is the way to cultural growth.’

According to Brown, ‘Both material and non-material are dependent upon each other. But culture cannot be defined. It is better to describe it. The culture of a people is the way of life of that people, the things its people value, the things they don’t value, their habits of life, their work of art, their music, their words, their history, briefly what they are, what they do and what they like.’ By material elements is meant the whole of man’s material civilization, tools, weapons, clothings, machines and industry. By non-material elements is meant language, art, religion, morality, law and govt. Culture includes a good deal of the latter category.

According to Arnold, ‘Culture looks beyond machinery... Culture has one great passion—the passion for sweetness and light.’

Swami Dayanand states, ‘Culture consists of the acceptance of truth and abandonment of untruth.’

Emerson observes, ‘The foundation of culture, as of character, is at last the moral sentiment.’

Mahatma Gandhi remarks, ‘Culture is the foundation, the primary thing. It should show itself in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress, etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards one another and towards your teachers and elders.’

Nehru thinks, ‘Culture is the widening of the mind and of the spirit.’

Russell points out, ‘Genuine culture consists in being a citizen of the universe, not only of one or two arbitrary fragments of space and time. It helps man to understand human society as a whole, to estimate wisely the ends that communities pursue and to see the present in its relation to past and future.’

3.6.1 Culture of a Society

Culture means a way of life of a society. This includes the way of eating food, wearing clothes, using language, making love, getting married, getting buried, playing football and so on. It would also include reading literature, listening to music, looking at the works of painters or sculptors, or the other activities which we may think of as representing culture. A large number of factors have to be considered to make an estimate of the culture of a society.

Three Statements Regarding Culture

The statements regarding culture are as follows:

- Different societies have different cultures.
- There are variations of culture between civilized societies and between sub-cultures within the same society.
- Personality of the child is determined by the culture in which it grows.

The following factors give a fairly good indication of the culture to which a person belongs:

- **Miscellaneous factors:** These include income, occupation, language habits (speech, accent and vocabulary), type of residence and spending habits.
- **Living habits:** These include clothes and dress, eating habits and diet, physical habits, and means of keeping healthy.
- **Attitudes:** These include attitudes to marriage and sex, techniques of bringing up children, patterns of family life, moral attitudes and standards.
- **Leisure pursuits:** These include reading, radio and television programmes preferred, sports played and watched, ways of spending holidays and so on.
- **Belief and value system:** This includes religious beliefs, social ambitions, political views and aims in life.

We must not think of culture of society as something apart from the people who live it and change it. A culture is made up of the thoughts and actions of individuals and groups of people, and has not any other existence except as the recorded evidence of people's thoughts and actions.

3.6.2 Socialization as a Process of Acculturation

Many cultural anthropologists regard socialization as a process of acculturation or the culture of a group. In the words of Martin and Stendlar, 'Culture refers to the total way of life of people, that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society.' This means that for the adoption of a culture, one must participate in the activities of the society. One must mix up with others to learn the habits of the society to which one belongs. In other words, to socialize oneself one must learn the culture of the society.

Culture and Need for Schooling

Society is very keen that its young members should not lapse into barbarity and ignorance. Whatever it has attained in social, cultural, religious and other fields, it feels its bounded duty to transmit it to the next generation. As the society has become more complex and knowledge is piling up, it feels the need for formal education, and thus society starts schools to educate its members. The purpose is two-fold:

- Transmission of cultural heritage
- Improvement of the cultural heritage

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Transmission of cultural heritage: To perpetuate present progress, we should transmit the cultural heritage. Only physical reproduction is not sufficient. We should equip the new generation with our attainments in all fields of life. Here, we should exploit the innate tendencies, needs and interests of the children for the purpose of education. Our education should also be in consonance with the mental ‘make-up’ of the students.

Improvement of the cultural heritage: Without improvement the culture will stagnate. Education is not only to reflect the social conditions but also to improve them. With the advancement of science and technology our ways of life are also undergoing a tremendous change. If we do not cope with the present advancement there would be a ‘cultural lag’. We must adjust ourselves with the fast changing world. So education must adapt itself to the changing conditions. But generally certain new developments are not very desirable. So we shall have to guard ourselves against the tendency of the schools to import everything new in the society. Its old and outmoded things are to be discarded. We shall have to be vigilant against blind and slavish imitation of the new developments. It is through education that we can prepare students to evaluate the past and understand the present and be prepared for the future. In short, the students should be taught to get inspiration from the inspiring past, to live in the dynamic present and to face the challenging future.

3.6.3 Reorganization of Education—A Challenging Task

K. G. Saiyidain, an eminent educationist, observed, ‘We are today at one of the great crossroads of our history when the pattern, both of our culture and social order, is being refashioned. While it is true that education should always be essentially a forward-looking activity, in normal times when changes take place rather slowly and decorously, its function is mainly conservative—adjusting the child to a relatively stable environment. But in periods of crisis, like the present, when the older is dying out and the new one is not quite born, when the older forms of culture have lost their grip on the loyalty, at least, of the youth, and the new “shape of things” is far from being clear, education has a specially difficult and critical role to play.’

Modernization of Education and Cultural Renaissance

India is on the move again with the promise of a new renaissance in the making. The most powerful tool in the process of this renaissance and modernization is education based on moral and spiritual values on the one hand, and on the other on science and technology. In this context, we cannot do better than to quote Pandit Jawaharlal Nehru, ‘Can we combine the progress of science and technology with the progress of the mind and spirit also? We cannot be untrue to science because that represents the basic fact of life today. Still less, can we be untrue to those essential principles for which India has stood in the past throughout the ages. Let us then pursue our path to industrial progress with all our strength and vigour and, at the same time, remember that material riches without toleration and wisdom may well turn to dust and ashes.’

Education should transmit the culture to the new generation and transform the outlook of the young towards life in the light of the past, in the context of cross-

cultural influences and in the light of future requirements of the individual and the society.

3.6.4 Relationship between Education and Culture

The meaning and concepts of culture testifies to the fact that education and culture is intimately connected. In a broad sense, culture is not a part of education but it is education itself. The cultural pattern of a society determines its educational system. The educational system simultaneously affects the culture of that society by shaping and influencing the thinking and behaviour of individuals and cultural patterns will also be framed in the same way. Similarly, if there are cultural conflicts in the society, it can be wiped out only by education. We will study the inter relationship between the two here.

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Cultural Determinants of Education

Cultural patterns affect education in the following ways:

- **Formulating educational aims:** Whatever ideals, values and beliefs people in the society have, the aims of education will be to preserve them. Local aims will be derived from local culture and national aims will be derived from national culture. The thinking and patterns of behaviour of the people and their standard and style of living will also play an important role in determining educational aims.
- **Constructing curriculum:** Culture is not genetically inherited, rather it is acquired. So, curriculum will be contracted to acquire the desired culture by the people. Culture becomes the need of the society in the sense that its acquisition increases material or spiritual comforts. Curriculum will be so developed as to increase these comforts.
Besides, all elements of culture are not universal. Some of them are optional. As a result, culture differs from society to society. This variability of culture will also be accommodated in the curriculum to increase the adjustability of people in the society.
- **Organizing co-curricular activities:** Culture is not only to be preserved. It has to be transmitted to the next generations. For this purpose, various literary, cultural games and activities are organized in the school campus.
- **Methods of teaching:** Whether the culture of the society is accommodative or impenetrable also determines the behaviour of the teachers and their methods of teaching. Whether education will be teacher centred, curriculum centred or child centred will depend on whether the cultural pattern of the society is autocratic or democratic. If the society follows a democratic culture, the teacher will teach the students according to their needs, interest and aptitude. On the other hand, if the culture of the society is influenced by idealism or communism, then the behaviour of the teacher will be very rigid.
- **Reconstruction of education and society:** The culture or sub-culture of a society always changes with the change of time, these changes are also

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taken into consideration while formulating educational plans. Thus, continuous review in the educational system becomes necessary for us.

- **Discipline:** No other aspect of education is so directly affected by culture than discipline. Problem of indiscipline is generally seen in those societies where education is not given priority by the people, i.e., culture of the labour class. Children belonging to these cultures are dealt with very strictly in an expressionistic manner. On the contrary, children representing cultured societies are very much cooperative to the school discipline. So, they are democratically treated by their teachers.
- **Research activities:** Culture or sub-culture of the society determines the directions as well as dimensions of researches. For example, if people believe that AIDS can be treated by magical hymns or Quranic verses recited by Maulana, no efforts will be made to find out the causes or remedies of the killer disease. On the other hand, if people believe that there is no disease on this earth which does not have a definite cure, they will work hard to discover the cure of this disease.
- **Development of arts, music and literature:** Arts, literature and music reflect the culture of a particular age. We can study the culture of the past on the basis of these things and can relate them to the present in order to predict the future. Thus, it is culture alone that binds the past, present and future into a single time unit. This, phenomenon of culture can reduce many of the social or cultural conflicts that we see today.
- **Effects on teacher's behaviour:** The teacher of the class is the practical being and living form of a culture. Whatever culture he has acquired from the society is fully reflected through his behaviour in the society. Thus, a teacher can make the process of acculturating very easy and natural. He tries to inculcate those ideals and values which he considers good in children. Thus, a teacher can modify and transform the culture of his students by his own behaviour.
- **The school system as a whole:** School exists for the purpose of inducting the young into the culture to which the school belongs. For this very reason, linguistic and religious minorities establish their own educational institutions to preserve and transmit their culture. The total activities and programmes of the school are organized according to the cultural pattern of the society.

Functions of Education towards Culture

Culture is also influenced by education in the following ways:

- **Cultural enrichment of children:** All individuals in the society do not have the same amount of experiences because of the differences in the experiences of the family and society. They lack many important elements of culture when they enter the school. These elements are imparted to them through education.

- **Removing cultural conflicts:** There are several cultures found in the world. Even a nation may have different cultures. Because of these differences, followers of one culture look down upon the representatives of other cultures. For example, followers of one culture may allow their women folk to walk without a veil while many people consider the veil necessary for the female population in their society. This attitude may create cultural conflicts when one group considers its culture better and tries to impose it on people from other cultures. Only education can remove these cultural conflicts by making people tolerant. Children will be taught the good and common elements of all culture and their prejudices will be removed. Children will learn the many good elements of different cultures either through books or through imitating the behaviour of their teachers.
- **Cultural reforms:** Culture is always dynamic in nature. Thus, many new things are added to culture all the time. But all these additions or modifications are not always desirable for the good of the society. Education analyses culture scientifically and brings out all those undesirable elements which are not conducive for their development.
- **Maintaining the continuity of culture:** No society can survive without its culture. Cultural identity is a must for creating self-consciousness in man. Education saves a sub-culture from the dominance of a powerful culture and thus it maintains the continuity of culture through its diverse activities and programmes. This move is not against the cultural integration among different societies. It is only a means to safeguard one culture from the dominance of other culture.
- **Removing cultural lags:** Material culture generally grows at a faster rate than non-material culture. It creates ideological conflicts in man in his internal behaviour. Education redefines the concepts, beliefs and ideals according to the changing needs and thus the cultural lag is removed.
- **Development of a composite culture:** When different cultures come in contact with each other, a composite culture is created due to the exchange of cultures. In this type of culture, something is given to other cultures and something is taken from them. This culture may be more acceptable as compared to a particular culture imposed on people by force as was the case with India. Education can play a significant role in creating such cultures and in integrating the whole nation into one unit.

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CHECK YOUR PROGRESS

20. How does Mathew Arnold define culture?
21. What should an individual do to adopt a culture?
22. What are the most powerful tools in the process of renaissance and modernization?

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3.7 SOCIALIZATION OF THE CHILD

Socialization is the process of interaction among members of the society through which the young learn the values of the society and also its ways of doing and thinking that are considered to be right and proper. The main objective of socialization is to assist an individual to conform to the norms of the group or the society to which he belongs. Man becomes a human being only as a member of the society. By nature he cannot live alone in isolation. He is compelled by his biological and social requirements to live in a society or a group. Each of us is largely a social product.

Socialization as a Process of Acculturation

Many cultural anthropologists regard socialization as a process of acculturation or the culture of a group. In the words of Martin and Stendlar, 'Culture refers to the total way of life of a people, that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits, acquired by man as a member of society.' This means that for the adoption of a culture one must participate in the activities of the society. One must mix with others to learn the habits of the society to which he belongs. In other words, to socialize oneself one must learn the culture of the society.

J. S. Brubacher has observed, 'We cannot teach the coming generation to be good simply by teaching them to be wise. They must have plenty of opportunity to habituate themselves to moral ideals. Instead of learning lessons in school apart from life, school must incorporate into itself a social context of shops, laboratories and playground. Not only that but moral learning in school and college must be continuous with moral training outside through fields trips, community activities and the like. If school fulfils this larger function, we may be assured that anything learned in an enterprise having an aim and in cooperation with others will be inescapably moral.'

Complex Process of Socialization of the Education of the Child

In the traditional societies, the process was very simple as there were only a few well-established roles and an individual was usually required to learn and play one or more of them about which he understood at least something during the course of his upbringing in the family and the community. He did not face many stresses and strains as the socio-psychological demands made upon him were not many.

The situation has become very complex and difficult in the modern industrial society wherein an individual is expected to learn diverse roles. The family cannot help him much. The schools, colleges and other educational institutions have the responsibility of socializing the child by inculcating in him appropriate values, behaviour patterns and knowledge so that he adopts himself to a democratic, secular and egalitarian society.

Hindrances in the Socialization of the Child

There are four important problems that have to be faced very boldly in the socialization of the child.

- **Social evils:** We have problems of social evils like untouchability, caste distinctions and prejudices as well as religious tensions among some groups in the society.
- **Co-education:** During the adolescence period, the boys and girls learn to mix with the opposite sex. This need for the adolescent to experiment with the opposite sex creates some problems in the co-educational schools.
- **Language:** With the launching of the great experiment of free and compulsory education at the elementary level, children from many linguistic groups join educational institutions. Under such circumstances, the friendship groups among students may be formed on language basis as well as on the basis of social class.
- **Miscellaneous:** Occupation, education, income, caste, religion, family background etc., play an important role.

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3.7.1 Functions of the Educational Institutions in the Socialization of the Child

The function of the school has considerably changed in the rapidly changing civilizations. The traditional function of imparting the basic skills of the three R's is now no longer considered to be adequate to meet the present challenge. The present day school has also to perform some of the functions of the family. It must develop certain desirable moral attitudes and good social habits. It is through co-curricular and extra-curricular activities that the task of socialization can be achieved more successfully. In India, today we find the number of first generation learners in schools and colleges is swelling up. They are not sophisticated, they do not realise about the decorum and dignified behaviour expected of them. It is only the sympathetic understanding and sincere desire of the teacher to act positively in an unprejudiced manner that can help in these situations.

Class in the process of socialization: Class provides innumerable opportunities to the children to move and mix with an egalitarian group. This is the beginning of the socialization of the child for his future life. Here, children get many chances to mix without any distinction of caste, colour or creed. The children who are selfish or self-centred learn to adjust their behaviour in terms of class norms. The teachers are expected to be vigilant, to ensure that the students do not think in terms of untouchability, caste distinctions and other prejudices.

Socialization of the child in a nursery school: Instruction imparted in a nursery school is very informal. The greatest accent is put on developing good manners and etiquettes. There is a major emphasis on training the children to become less dependent on their parents and siblings. Children are trained to imbibe and practise equality by sharing toys and play materials.

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Socialization of the child in an elementary school: Efforts are made to turn students into responsible citizens of the school community. Work habits are inculcated among students. They are trained to co-operate with fellow students as well as to take orders ungrudgingly from the teacher. The school provides experience of relationship with the senior generation as well as with equals.

Socialization of the child in the middle school: As against the elementary school, greater emphasis is placed on academic achievement in the middle school. It is a stage at which many students terminate their education. In the middle school too emphasis is placed on socialization. At this level the peer groups relationships are more meaningful.

The higher secondary school: At this stage, the greatest premium is put on achievement—both scholastic and co-curricular. Students develop various skills and aptitudes which may enable them to chart their future life. The peer group relationship is very much emphasised at this stage. Development of adaptive skill is emphasised.

Role of the Teacher in the Socialization of the Child

A teacher can play a vital role in the socialization of the child under his charge. He exerts a great influence upon the development of the personality of the child. Durkheim points out that the teachers as well as parents must be, for him, duly incarnate and personified.

S. P. Ahluwalia rightly points out in the *Sociology of the Teaching Profession in India* that ‘teachers’ cliques inadvertently affect the behaviour patterns of the members. The teachers forming clique on the basis of locality provide undue favours to the children of their own locality. The magnitude of effect of such an impact can be better imagined than described. This may give rise to counter cliques amongst children ... and, hamper the proper social growth and intellectual growth of the children.’

3.7.2 Suggestions for Proper Socialization of the Students

Some suggestions for proper socialization of the students are as follows:

- Children may be taken from time to time to public places like museums, courts and places of historical importance.
- People engaged in different economic activities or vocations may be invited to the school for giving a faithful description of what they do and how useful their work is to the nation. This will enable the children to be acquainted with those around them in the society. This will also develop vocational socialization in children.
- Work experience should be introduced in schools. This will enable the children to have first-hand experiences of the activities pursued in farms and factories.
- Children should be acquainted with the social events like celebration of the birthdays of leaders.
- The school or college programme should be full of multifarious co-curricular and curricular activities in which children meet, cooperate and learn from each other’s personalities.

- Children should be told about the socially accepted institutions in their society.
- The introduction of common school dress, common lunch etc., in the schools and colleges will prevent children of poor and lower middle classes from humility due to the inflated ego of the children of the well-to-do families
- Teachers and parents may encourage the children to mix in inter-caste rather than intra-caste and inter-regional rather than intra-regional groups.
- The teachers and the parents should respect the personality of children.
- The mechanism of praise and blame, reward and punishment should be carefully used to socialise the children.
- Proper social education may be provided to parents so that they understand the significance of the socialization of the children.
- The teachers should demonstrate democratic outlook.
- Community activities like camps, common meals, social service etc., should be frequently organised.
- There should be a close cooperation between the teachers and parents on matters relating to the proper socialization of the children.
- Various aspects of socialization, anxiety of children and juvenile delinquency may be discussed by the headmasters, inspecting officers, teacher-educators and professional organisations in seminars or small forums.
- Adequate stress may be laid on group activities.
- Exhibitions on 'Know our country' may be organised from time to time.
- Stories depicting self-sacrifices made by great men for the cause of general good may be told to children so that they are motivated to rise above petty gains and work for the betterment of the humanity.
- The teacher should refrain from projecting their class images on students. They should not show any discrimination. They must ensure a safe and healthy social environment in which the children may imbibe desirable values of freedom, equality, integrity, honesty, patriotism etc.
- With proper guidance and responsibilities, the students' council can build up a sense of shared responsibility among children.
- A proper socialization of children very much necessitates that the ideology of the common school system be allowed to function in letter and spirit in India.

The task of socialization of the child is not an easy one. The educational thinkers point out very emphatically that certain conditions in the learning-teaching situation must be created and made available in the school so that it may become an effective instrument of socialization. These conditions are : (i) A democratic social climate in the school; (ii) Effective interpersonal relationships; (iii) Motivated learning situations; (iv) Group methods of teaching; (v) Social discipline; (vi) School-community inter-relationships; (vii) Student participation and involvement in the school administration; (viii) A rich programme of co-curricular activities.

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CHECK YOUR PROGRESS

23. State the main objective of socialization.
24. List any two suggestions for the proper socialization of the child.

3.8 SUMMARY

- Modernization is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, and achievements of the students.
- Industrialization can only help in modernization. It speeds up and directs the process of modernization. It cannot be considered as modernization itself.
- The capitalist pattern of education aims at developing affluent society and enables every individual to further his interests. The non-capitalist pattern of education aims at eradicating poverty and removing disparities in every field.
- Philosophy is the study of fundamental problems, such as reality, existence, knowledge, values, reason, mind, and language, and in general, the pursuit of wisdom.
- The dependence of education on philosophy is most prominent in the choice of curriculum, which highlights that choice of studies must cater to a philosophy.
- Dewey, who was the chief exponent of pragmatism in education, contends that the experiences which a child has in school must be based on his natural activities and interests because activity is the chief characteristic of childhood.
- According to Rousseau, education should aim at the development of the child in conformity with his nature.
- The naturalists believe that the child's nature is dynamic and not static.
- The oldest philosophical theory is idealism, which had its origin in ancient India in the East and through Plato in the West.
- An idealistic concept of education is something which leads to the highest moral conduct and deepest spiritual insight.
- The idealists approach the problem of the curriculum from the perspective of ideas and ideals.
- According to the pragmatics, principles and methods of teaching should be made according to real life situations.
- Fascism and National Socialism (or Nazism) were political ideologies which were prevalent in Italy under Mussolini and in Germany under Hitler, respectively between early and mid-90s.
- At the head of the national socialist, elite is the man in whose capacity and instructions everything is done, who is said to be responsible for all the actions but whose acts can nowhere be called in question

- The national socialist theory of territory or space and racial theory were put together from the ideas prevalent in Europe from a century.
- Basically, Fascism and National Socialism were the efforts to submerge all the differences of classes and groups in a single purpose of imperialism.
- The communistic philosophy does accept the belief established by many Western educators that education can change the world.
- When the class struggle gets over and all mankind lives under the socialist mode of production, education becomes a tool for the unlimited improvement of the classless society, for abolishing of division of labour and the integral development of the individual.
- Democracy is mostly described as ‘government of the people, by the people and for the people’.
- One of the fundamental principles of modern democratic education is that more attention is paid to the individuality of the child.
- Democratic principles help pupils to acquire mastery over subject matter and skills which are meaningful as well as socially useful to them.
- The curriculum aims at developing attitudes, habits, understanding and ability in the child, to enable him to live successfully in a democratic society.
- Dewey’s whole educational theory aims at substituting social for individual control on child. This is very conducive to character-training.
- Religion and education are intimately related; both deal with the spiritual as well as with the physical or the material. Both enlarge our horizon.
- Dr E. A. Pires in his famous address on ‘Harmony in Education’ brings out the necessity of religious education for harmony in educational philosophy or system.
- The adoption of a secularist policy, no doubt, means that no religious community will be favoured or discriminated against and the instruction in religious dogmas will not be provided in State schools.
- Mathew Arnold, in his book *Culture and Anarchy*, defines culture as ‘a study of perfection’ and as ‘the best that has been thought and known’.
- India is on the move again with the promise of a new renaissance in the making. The most powerful tool in the process of this renaissance and modernization is education based on moral and spiritual values on the one hand, and on the other on science and technology.
- Socialization is the process of interaction among members of the society through which the young learn the values of the society and also its ways of doing and thinking that are considered to be right and proper.
- The task of socialization of the child is not an easy one. The educational thinkers point out very emphatically that certain conditions in the learning-teaching situation must be created and made available in the school so that it may become an effective instrument of socialization.

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3.9 KEY TERMS

- **Modernization:** Modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated social organization that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world.
- **Culture:** Culture includes all of man's material civilization, tools, weapons, clothing, shelter, machines and even system of industry.
- **Socialization:** Socialization is the process of interaction among members of the society through which the young learn the values of the society and also its ways of doing and thinking that are considered to be right and proper.
- **Mechanicalism:** The idea that human actions are governed more by mechanical reactions rather than free will is known as mechanicalism.
- **Paedo-centrism:** In the educative process, paedo-centrism refers to the concerns for the child, understanding him and helping him grow naturally.
- **Neo-Lamarckism:** Neo-Lamarckism theory is the theory based on Lamarckism that response to environmental influence can be inherited and transmitted through the action of natural selection.
- **Fascism:** Fascism is an extreme right-wing political system or attitude which is in favour of strong central government and which does not allow any opposition.

3.10 ANSWERS TO 'CHECK YOUR PROGRESS'

1. In the words of William E. Moore, 'modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated social organization that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world.'
2. Modernization began with two patterns—the capitalist and the non-capitalist.
3. We experience modernization in many different forms. The most spectacular of it is industrial and technological forms. Besides these, modernization also takes place in the field of education, culture, social order, methods of agriculture, bureaucracy etc. when changes take place in these areas, we call it modernization.
4. The name of Plato's book is *The Republic*, which talks of an ideal state. It chalks out the shape and curriculum of an education system.
5. Bode and Briggs strongly feel that determination of curriculum need philosophers or leaders of thought. Briggs, in discussing curriculum problems remarks, 'It is just here that education seriously needs leaders who hold sound

comprehensive philosophy of which they can convince others, who can direct its consistent application to the formulation of appropriate curricula.’

6. According to the naturalists, the present experiences, interests and activities of the child himself should help in deciding his career. Adult interference should be minimal, and conditions should be created so that he is allowed to grow up in a free atmosphere.
7. Kirkpatrick developed the project method.
8. Applied in education, naturalism connotes a system of training which is independent of schools and books—a system which depends on the ‘regulation of the actual life of the educand’.
9. In the educational system based on the naturalistic philosophy, the teacher should not interfere with the activities of children. He must not impose himself on them and must see that their education is the free development of their interests. He has to provide them with suitable opportunities for, free expression and develop conditions which are conducive to natural development. He tries to understand their love and approves of their behaviour. He is on the side of the child.
10. The idealistic school in education is represented by thinkers such as Plato, Descartes Berkeley, Fichte, Hegel, Kant, Comenius, Pestalozzi and Froebel.
11. William James and John Dewey are the main exponents of pragmatism.
12. Thorndike laws of learning were—the law of readiness, the law of exercise, and the law of effect seemed generally applicable to the learning process. Three other laws were added later as a result of experimental studies, which were the law of primacy, the law of intensity, and the law of recency.
13. The national socialist theory of the society included three elements:
 - (i) The masses
 - (ii) The ruling class or elite
 - (iii) The leader
14. Marxism states that education had a relationship with the environment on one hand and man on the other. While man is the result of education, at the same time education is influenced by man.
15. Marx believed that all men are dependent upon nature for their means of subsistence. Continuance in existence is the first law of man’s nature, in addition to this basic law. Appearance of new human needs and, therefore, new tools, and the institution of the family and creation of new social relations, are the two remaining laws.
16. Economic democracy means that economic power will be in the hands of the people as a whole, and not in the hands of a few capitalists or of a particular class.
17. In a democracy, the teacher is given high status. He is a vital force behind democratic organization of society. He is believed to have a strong association

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with the community and believes that the 'environment' is more important than heredity, that every individual is different, that everyone is capable of making moral choices, and that every child has a right to freedom 'to think', to choose and to equality of chances.

18. The modern view of discipline, which we derive from Dewey, demands the same unity in the educative process and educative materials as is found in real life. The school is a social unit in which social situations are provided to encourage and stream line the impulses of the pupils through co-operative activities towards a purpose.
19. (i) 'Harmony in Education'
(ii) Gentile
(iii) humanism
20. Mathew Arnold, in his book *Culture and Anarchy*, defines culture as 'a study of perfection' and as 'the best that has been thought and known'.
21. For the adoption of a culture one must participate in the activities of the society. One must mix up with others to learn the habits of the society to which one belongs. In other words, to socialize oneself one must learn the culture of the society.
22. India is on the move again with the promise of a new renaissance in the making. The most powerful tool in the process of this renaissance and modernization is education based on moral and spiritual values on the one hand, and on the other on science and technology.
23. The main objective of socialization is to assist an individual to conform to the norms of the group or the society to which he belongs.
24. The suggestions are:
 - Work experience should be introduced in schools. This will enable the children to have first-hand experiences of the activities pursued in farms and factories.
 - Children should be acquainted with the social events like celebration of the birthdays of leaders.

3.11 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Define modernization.
2. What are the arguments for the idea that modernization and westernization are not the same?
3. What is the role of education in modernization?
4. What is the relation between education and philosophy?
5. How far is philosophy important in curriculum?

6. Why is a teacher's philosophy important for child education?
7. State the problem of discipline in naturalism.
8. Describe the idealists' concept of curriculum.
9. What is the chief principle of the pragmatist thought?
10. What similar ideologies were shared by Fascism and Nazism?
11. Write a note on democracy and discipline.
12. Give in brief Gandhi's views on religious education.
13. What is the distinction between 'religious education' and 'education about religions'?
14. Enumerate the factors that give a fairly good indication of the culture to which a person belongs.
15. What are the cultural determinants of education?
16. What is the role played by the teacher in the socialization of the child?

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Long-Answer Questions

1. Discuss the relationship between education and modernization.
2. What is political philosophy? How is philosophy in education important?
3. Discuss naturalism in education.
4. What does the idealistic school of education preach?
5. 'The philosophy of pragmatism believes that man creates his own values.' Discuss. Also discuss the role played by Fascism in the political situation of Germany.
6. What do you understand by democracy? Give all its characteristic features.
7. Critically evaluate the role played by religion in the field of education.
8. Assess the relationship between education and culture.
9. Explain the concept of the term 'socialization' and also discuss the ways of socializing the child.

3.12 FURTHER READING

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UNIT 4 EDUCATION AND SOCIAL CHANGE

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Structure

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4.0 INTRODUCTION

The role of education as an agent or instrument of social change and social development is widely recognized today. Social change may take place – when humans need change. According to the sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member. The educational system of any society is related to its total social system. It is a sub-system performing certain functions for the ongoing social system. The goals and needs of the total social system get reflected in the functions it lays down for educational system and the form in which it structures it to fulfill those functions.

In this unit, the concept of social stratification, social mobility and equity along with the constraints on social change in India are discussed in detail.

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4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the meaning and nature of social change
- Analyse education in relation to social mobility and social equity
- Describe the concept of equality of educational opportunities
- Analyse the various constraints on social change in India

4.2 MEANING AND NATURE OF SOCIAL CHANGE

Change and continuity are the inevitable facts of life. Not only people undergo the process of change, but the habitat they live in also undergoes change. That's why 'change' is often called the unchangeable or inescapable law of nature. Change is the only reality. Looking at the inevitability of change, the Greek philosopher Heraclitus pointed out that a person cannot step into the same river twice since in between the first and the second occasion, both the water in the river and the person concerned get changed (Giddens 2001, 42). History reveals that man's life has been transformed from the caves and jungles to the palatial buildings. People, family, religion, value system, etc. will not remain same forever. Societies grow, decay and modify to changing conditions. Every society, from primitive to industrial and post-industrial, has witnessed a continuous state of transformation. Change is permanent, although the intensity or degree of change is different in different societies. As for Giddens (2001), in human societies, to decide how far and in what ways a particular system is in a process of change or transformation, we have to show to what degree there is any modification of basic institutions during a specific time period. There are social systems which change very fast, whereas there are others which have ties with the remote past. World religions like Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago. Primitive societies considered change as external and problematic phenomena. However, in modern times, change is seen as natural and necessary. Every new generation faces different and new socio-economic challenges and yet they forge ahead with new possibilities in life maintaining continuity with the past.

Like natural scientists study different aspects of change in nature, social scientists study change in the social life of man. Change and continuity have long been the subjects of research and study for social scientists and philosophers. Scholars like Aristotle, Plato, Hegel and others have written at length on various aspects of change during their times. In fact, sociology as a separate discipline emerged in the middle of the 19th century as an effort to explain the socio-cultural and economic changes that erupted in Europe following the industrialization and democratization processes. It will not be wrong to state that major classical sociologists were

preoccupied with explaining change, more precisely articulating on the change that followed the rise of capitalism in the West. Considering change as an important aspect of study, the father of sociology, August Comte, even remarked that the role of this discipline is to analyze both the social statics (the laws governing social order) and social dynamics (laws governing social change (Slattery 2003, 57). Similarly, Herbert Spencer also talked about change in his analysis of 'Structure' and 'Function'. 'Structure' indicated the internal build-up, shape or form of societal wholes, whereas 'function' signifies their operation or transformation (Sztompka 1993, 3). He has measured change or progress taking into consideration the degree of complexity in society. According to Spencer, society passes from simple, undifferentiated, homogeneity to complex, differentiated, heterogeneity. Another classical sociological thinker, and one of the founders of the discipline, Emile Durkheim talks about evolutionary change in his famous work '*The Division of Labour*' and observes that society passes from 'mechanical solidarity' to 'organic solidarity'. Karl Marx explains societal change with his economic deterministic model and describes change of society from primitive communism to socialism. Max Weber's analysis of religious codes and its impact on economic development in his '*The Protestant Ethic and the Spirit of Capitalism*' examines the major aspects of change.

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4.2.1 Definition of Social Change

Before going into details about social change, it is pertinent to discuss the meaning of the term 'change'. 'Change' refers to any alteration or transformation in any object, situation or phenomena over a certain period of time. As Strasser and Randall (1981, 16) have said, 'If we speak of change, we have in mind something that comes into being after some time; that is to say, we are dealing with a difference between what can be observed before and after that point in time.' Similarly, the *Blackwell Encyclopedia of Sociology* defines change as a 'succession of events which produce over time a modification or replacement of particular patterns or units by other novel ones' (Sekulic 2007, 4368). Time is an important factor in the context of change.

'Social change' on the other hand indicates the changes that take place in human interactions or interrelationships. Society is regarded as a 'web of social relationships' and in that sense social change refers to change in the system of social relationships (Shankar Rao 2000, 484). It is the alteration or modification of the structure and function of any system. For example, change in interpersonal relationships, inter-caste and inter-community marriage, change in family type from joint-living to nuclear households, etc. can be called as social change.

Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg (1986, 129), 'Social change is the change in social structure, i.e. the size of a society, the composition or balance of its parts or the type of its organisation. The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' He talks about two types of changes: changes in the structure of society and changes in the values system of society. However, these two types of changes should not be treated separately because a change in

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one brings on changes in the other, as a change in the attitude of people may bring about changes in the social structure and vice versa (Kar 1994, 500). Describing it as a part of 'cultural change', Kingsley Davis says, 'Social change means only such alterations as occur in social organizations, i.e. the structure and function of society' (Kar 1994, 501). Macionis (1987, 638) defines social change as the 'transformation in the organisation of society and in patterns of thought and behaviour over time'. Again, according to Ritzer et al. (1987, 560), 'Social change refers to variations over time in the relationships among individuals, groups, organizations, cultures and societies.' So, it can be summarized from the above definitions that almost all the authors while defining social change, give emphasis on social relationships, social organizations, social patterns and values. Social change, therefore, is change in the societal system as a whole.

Different scholars debate if 'change' is a revolutionary process or it happens gradually. However, they settle with the fact that it is both an evolutionary and a revolutionary process. Every change has an effect over different aspects of life and different components of the societal system. The development of the Internet for example in contemporary society has enormous implications for other institutions and ideas—it affects psychology, ideology, the political system, industry, education and the media. It is a revolutionary force but it builds upon previous developments so that it is both gradual and insurrectionary (Hoffman 2006, 561).

4.2.2 Nature of Social Change

Following the meaning and definitional analysis of the concept, the features of social change can be discussed as given below:

- **Social change is universal:** As discussed in the above section, social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.
- **Social change is continuous:** Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.
- **Social change may produce chain reactions:** Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. As to Biesanz and Biesanz (1964, 63), the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in Government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly,

improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.

- **Social change may be planned or unplanned:** Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five- Year Plans. In the 60 years of Independence, the country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis and volcanic eruptions belong to this category.
- **Social change is temporal and directional:** Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place. Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.
- **Social change is value-neutral:** The concept of social change is not value-laden or judgemental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

4.2.3 Forms of Social Change

There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change. However, different types of change are discussed below for better understanding of the concept.

- **Social change and cultural change:** Social and cultural changes are often regarded as the same and denote similar kind of change. However, there are differences between the two. 'Social' refers to interactions and interrelationship between people. 'Culture' on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. Material culture consists of manufacturing objects and tools like automobiles, furniture, buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. Non-material culture includes belief systems, values, mores, norms, habits, language, etc. The concept of culture relates to

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the body of knowledge and techniques and values through which a society directs and expresses its life as an interacting entity (Mohanty 1997, 13). So, the change in social relationships, human interactions, modifications in role expectations and role performance, etc. are regarded as social change, whereas changes in human artifacts, beliefs, values, body of knowledge, etc. are called cultural change. Culture changes through time and it spreads from place to place and group to group. As Biesanz and Biesanz (1964, 61–62) put it, in the span of time since World War II began, immense changes have taken place. Television, since the experimental stage before the war, has entered almost every living room in the world. From the first atomic reaction in the early decades of 20th century, we have progressed to space capsules and satellites and in a few short post-war years, plastics and synthetic fabrics, wash-and-wear clothes, stretch socks, automatic washers, dishwashers, clothes driers, food freezers and packaged mixes have changed the housewife's fate.

It is important to mention here that sometimes changes that occur in a cultural system don't go smooth and face maladjustment with other parts of the system. Such a situation is termed 'cultural lag'. Defining the concept, Ogburn (1957), wrote, 'A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously.'

However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile telephony and internet has far-reaching consequences on interpersonal relationships. Thus, cultural change positively affects social change and change in a society comes through both social and cultural changes. As Kingsley Davis stated, cultural change is broader than social change and social change is only a part of it (Shankar Rao 2000, 485). All social changes are cultural changes, but not vice-versa. Those cultural changes that affect social organizations and human interpersonal relations can be called as social changes.

- **Social change and social progress:** Progress is a change in a desirable direction. It can also refer to change for the better. It involves value-judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value-laden concept. It has been discussed before that change can be planned and unplanned. Nonetheless, progress is always planned and ideally fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain (Mohanty 1997, 21).
- **Social change and social evolution:** The use of the word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic

evolution' which denotes the evolution of all kinds of organisms. Social evolution on the other hand refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world (Shankar Rao 2000, 491). As put forward by MacIver and Page (2005, 522), evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, evolution, unlike change is a continuous process. Third, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Fourth, social change can be planned or unplanned but evolution is an automatic process. Fifth, social change is a value-neutral concept, whereas evolution is value-loaded. Sixth, there can be slow or fast social change, but evolution is always a slow process (Mohanty, 1997, 27).

Any kind of change that we witness in the society, can come under the broader definition of either social or cultural change. However, some specific variety of change can also be discussed here, although they come under the umbrella term of social or cultural change.

- **Demographic change:** Demography deals with the size, distribution, growth, etc., of population over a period of time. Demographic change is change in the patters of fertility, mortality, age structure, migration, etc. High fertility or high mortality can have important implications in any society. The same can happen if the rate of such indicators are too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between husband and wife, parents and children, the status of women and so on.
- **Technological change:** The human civilization is moving from the most rudimentary technology of bow and arrow to the modern and highly sophisticated instruments of the present day. The invention of computers, Internet, mobile phones, jet planes, atomic bomb and discoveries of men like Vasco da Gama and Columbus have changed the socio-cultural space of the modern man dramatically. Ancient man walked on bare feet. Then came the

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bullock cart which made movement comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of Green Revolution in India that ensured massive increase in foodgrains like rice and wheat managed the hunger situation in the country quite well. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business (Biesanz and Biesanz 1964, 64). The modern means of entertainment and communication like TV, Radio, Internet and cell phones have drastically changed the family life in India and substantially affected the role of women in society. Not only they are empowered and emancipated but also the husband-wife ties are now being seen as that of co-partners rather than that of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, still phenomenal improvement in this respect cannot be ignored.

- **Economic change:** Economy plays a cardinal role in man's daily life. Noted sociologist and philosopher, Karl Marx pointed out the significance of economy as a factor in social change. He propounded that economy which constitutes the means of production like labour, instruments, etc. and the relations of production is the infrastructure and all others like family, legal system, education, religion, polity, etc. are the superstructure. As he says, a conflict between the oppressor and the oppressed, haves and the have-nots brings change in the society and the society transforms to a new mode of production. In this manner, Marx says, society gets transformed from primitive communism to slavery, slavery to feudalism, from feudalism to capitalism and from capitalism, Marx predicted, socialism a classless society will emerge (Morrison, 2006). In Indian society, industrial economy brought enormous change in the lives of people. Not only did it change the occupation structure of the society but it also affected inter-personal relationships. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families to nuclear households. India, once an agricultural economy, is now manufacturing industrial products to emerge a world leader in producing software, making it a service economy. The software giants like Infosys, Wipro and TCS, are renowned the world over. So the economic change is one of the important forms of social change.

4.2.4 Change in Structure and Change of Structure

To Kingsley Davis, social change refers to alterations in the 'structure' and 'function' of a society. The notion of 'structure' is important in this context. 'Structure' refers to the ordered arrangements where various parts of a system or whole are organized and follow established rules and norms. Structure itself remains invisible to public

eye, but it produces visible results. It controls the behaviour of fellow human beings in a society. The members of a societal system are controlled by the structure or established rules, values, norms, customs, laws and so on. There can be two types of change related to social structure—the change that is witnessed inside the structure and the change of the societal system or structure as a whole. Among these two types of changes, structural change or change of structure is most important and relevant. ‘Perhaps the reason for emphasizing structural change is that more often it leads to change of, rather than merely change in society. Social structure makes up a sort of skeleton on which society and its operations are founded. When it changes, all else is apt to change as well’ (Sztompka 1993, 6).

When there is change inside the structure of any societal system, the change happens in parts, not to the whole. Here, the structure as a whole remains the same, but the internal arrangements experience alterations. Changes in this case are only partial and restricted and do not have repercussions for other aspects. The process of Sanskritization is a change in Indian social structure (not change of the structure).

The term Sanskritization was coined by M.N. Srinivas. In his study on the Coorgs, Srinivas tried to describe the process of cultural mobility in the traditional Indian caste system. He holds the view that caste system in traditional India has never been so rigid and there is always scope for different caste members to alter or raise their status. He defines Sanskritization as the ‘process by which a low caste or tribe or other group takes over the custom, rituals, beliefs, ideology and life style of a higher caste and in particular “twice-born” (*dwija*) caste’ (Srinivas, 1966). In this context, Srinivas maintained that a low caste or tribe may give up meat-eating and other non-vegetarian food and adopt a vegetarian diet, quit liquor, animal sacrifice, etc. to embrace the life-style of higher castes. While following this for a generation or two, they may claim higher rank in their local caste hierarchy and achieve upward mobility in their status. This process of mobility is inside the system of caste. It doesn’t lead to any structural change. The Indian caste system as a whole is not changing; rather the different ladders of it are getting altered. With the process of Sanskritization, there is no end to the system of inequality in the caste system. There are only few individuals who may claim higher status or improve their traditional social position within that unequal structure. So it is a process of change in the structure, rather than change of the structure. As to Srinivas, Sanskritization leads to positional change not structural change.

On the other hand, changes may occur in the core aspect of a structure. In this case, fundamental changes are found in the societal structure where the post-change or new structure becomes different from the pre-change or old structure. Changes of the structure might lead to lack of equilibrium among different parts of the system and the strain might disturb the smooth running of the system. In this context, Ginsberg has illustrated about Europe. As he says, ‘The domain economy was made impossible in Europe in the eleventh and twelfth centuries by the rise of the towns. The urban population couldn’t feed itself and had therefore to obtain the means of subsistence by purchase from the rural areas. This meant that the domains no longer restricted their production to meet their own needs. As production became

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remunerative, the idea of working for profit began to exercise people's mind. On the other hand, the landowners, restricted to customary revenues, found it difficult to satisfy their growing needs. In this way the moral and economic foundations of the domain system were shaken by the growth of cities and the change in the relationship between town and country.' (Ginsberg 1986, 140–141).

Similarly in India, colonialism brought two important structural changes in the society: industrialization and urbanization. Industrialization is the process of socio-economic change that transforms a society from agricultural to industrial one. This is a process where socio-economic development is closely associated with scientific and technological innovation. It refers to the beginning of machine production by the use of inanimate energy. The biggest transformation that is experienced following industrialization process is the change in occupation structure of people. People start migrating from agriculture to factories. Industrialization started with the industrial revolution in the United Kingdom in the 18th century which later spread to other parts of Europe and later the world over. Being a colony of the British, India witnessed a sea change in its societal structure after the industrial revolution. Again, urbanization is a process where there is movement of people from rural or country areas to cities or urban areas. Industrialization in India led to many people in villages migrating to cities to work in factories. Therefore, industrialization and urbanization are always seen as associated facts.

CHECK YOUR PROGRESS

1. Why is social change seen as value neutral?
2. Who coined the term 'Sanskritization'? What does it mean?
3. Who wrote the famous work '*The Division of Labour*'?

4.3 EDUCATION IN RELATION TO SOCIAL STRATIFICATION

The similarity among human beings ends with their body structure. In short, we can say no two individuals are same. They differ from each other in various important aspects such as appearance, economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values. Due to all these parameters of differentiation, human society is not homogeneous but heterogeneous. In fact, diversity and inequality are inherent in human society.

Human society is stratified everywhere. All societies assign roles to their members in terms of superiority, inferiority and equality. This vertical scale of evaluation of people's ability and their placement in strata or levels is called 'stratification'. People in the top stratum enjoy more power, privilege and prestige as compared to those placed in the strata below them.

Society Compares and Ranks Individuals and Groups

It is natural for members of a group to draw comparisons among individuals while selecting a mate, or employing a worker, or dealing with a neighbour, or developing friendship with an individual. It is also common to compare groups such as castes, races, colleges, cities, and sports teams. These comparisons serve as valuations. When members of a group agree on certain comparisons, their judgments are termed as 'social evaluations'.

All societies differentiate their members in terms of their roles. However, they attach different degrees of importance to different roles. Some roles are given more importance or considered socially more valuable than others. Those discharging highly prestigious roles are rewarded handsomely. With regard to individuals' ranking, we may term stratification as a process of differentiation whereby some people are ranked higher than others.

Definitions

- **Ogburn and Nimkoff:** 'The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.'
- **Gisbert:** 'Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.'
- **Melvin M. Tumin:** Social stratification refers to 'arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/ or psychic gratification'.
- **Lundberg:** 'A stratified society is one marked by inequality, by differences among people that are evaluated by them as being "lower" and "higher".'
- **Raymond W. Murry:** 'Social stratification is a horizontal division of society into "high" and "lower" social units'.

The universality of social stratification

No society is free from social stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population. For example, the roles and privileges of army generals differ from those of the soldiers. Similarly, normally the role of adults is to look after children, not the other way round. Some criteria of ranking change with the values of society.

Customarily, a society giving equal opportunities to all its members to succeed to any status is not termed as stratified. However, in reality, a purely equalitarian society does not exist, though societies may follow a low or high degree of stratification. Supporting this view, P.A. Sorokin, a Russian American sociologist, writes in *Social Mobility* that an 'uncertified society with real equality of its members is a myth which has never been realized in the history of mankind'. Here an apt example is of Russia which attempted to create a 'classless society'. Like societies

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elsewhere, the Russian society could not avoid ranking people according to their functions.

Social differentiation and stratification

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All societies have some sort of hierarchy in which they place their members in different positions. In social differentiation, people are stratified or classified on the basis of a certain kind of trait which may be: (i) physical or biological such as skin-colour, physical appearance, sex, etc., (ii) social and cultural such as differences in etiquette, manners, values, ideals, ideologies, etc. Social differentiation serves as a sorting process according to which people are graded on the basis of roles and status.

Through social stratification people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status. In some cases, like in caste-based stratification, people's status may become hereditary. Social differentiation may be considered as the first stage preceding stratification of society, that is, sorting and classifying society into groups. However, every differentiation does not lead to stratification in society.

4.3.1 Characteristics of Social Stratification

M.M. Tumin, an American sociologist describes the main attributes of social stratification as given below.

1. Social

As is clear from its name, stratification is social. It is considered social because it is not based on biological inequalities. Biological traits such as strength, intelligence, age and sex do serve as distinguishing features, but these features are no cause to deprive some sections of society power, property, and prestige in comparison to others. Until considered important socially, biological characteristics do not determine social superiority and inferiority. For example, the physical strength and age are of little help in making a person the manager of an industry unless he has the socially defined traits of a manager. Education, training, experience, personality, character, etc., are considered more important for a manager's profile than his biological equalities.

Tumin also associates the following features with the stratification system:

- It is governed by social norms and sanctions.
- It is likely to be unstable because it may be disturbed by different factors.
- It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions.

2. Ancient

Historical and archaeological records indicate the presence of stratification even in small wandering bands before the dawn of civilization. Since the ancient times of Plato and Kautilya, social philosophers have been deeply concerned with economic,

social and political inequalities. In ancient times, age and sex were the main criteria of stratification. 'Women and children last' was probably the dominant rule of order. Almost all ancient civilizations produce evidence about the differences between rich and poor, powerful and humble, freemen and slaves.

3. Universal

In the words of Sorokin, all permanently organized groups are stratified. It implies no society is free from the differences between the rich and the poor or the 'haves' and the 'have-nots'. Even in the 'not literate' societies, stratification is very much present. So, stratification is a worldwide phenomenon.

4. Diverse forms

Societies have never followed a single form of stratification. For example, the ancient Roman society was stratified into two groups: the patricians and the plebeians. In India, the ancient Aryan society had four *varnas* (groups): the Brahmins, Kshatriyas, Vaishyas and Shudras. Freemen and slaves constituted two sections of the ancient Greek society, and the ancient Chinese society was stratified into mandarins, merchants, farmers and soldiers. In the modern world, class, caste and estate seem to be the general forms of stratification. In civilized societies, the stratification system is present in more complex forms.

5. Consequential

Due to stratification, the things most required or desired by humans are distributed unequally. The two main consequences of the stratification system are: (i) 'life chances' and (ii) 'lifestyles'. Life-chances are more involuntary while lifestyles reflect differences in preferences, tastes and values of people. Life-chances refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. Lifestyles include such matters as the type of house and residential area one lives in, one's mode of conveyance, education and means of recreation, parents–children relationships, the kind of books, magazines and TV shows one is exposed to, etc.

4.3.2 Theories of Social Stratification

Since the second half of the 19th century, four broad sociological theories have been used to explain and interpret the phenomenon of social stratification. They are:

- Natural superiority theory
- Functionalist theory
- Marxian class conflict theory
- Weberian multiple hierarchies theory

1. Natural superiority theory

Natural superiority theory, also referred to as social Darwinism, was a popular and widely accepted theory of social stratification in the late 19th and early 20th century. The main advocate of social Darwinism was Herbert Spencer, an English sociologist,

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who saw social organization as an environment. It is believed that certain individuals and groups had the requisite skills or attributes to compete and to rise in that environment. Others, not so skilled or less competitive, would fail. The social Darwinists believed that their theory was part of the law of nature. Some other sociologists believed that the social inequality arising out of stratification is biologically based. Such beliefs are often heard in the case of racial stratification where, for example, whites claim biological superiority over the blacks. Even in terms of gender stratification, the underlying principle is that the men are biologically superior to women. However, the question of a relationship between the biologically based inequality and socially created inequality is difficult to answer.

Rousseau refers to biologically based inequality as natural or physical, because it is established by the nature, particularly with respect to the age, health, bodily strength, and the qualities of the mind. In comparison, socially created inequality consists of different privileges, which some men enjoy to the prejudice of others, such as that of being richer, more honoured, or more powerful. However, biologically based inequalities between men are treated as small and relatively unimportant whereas socially created inequalities provide the major basis for systems of social stratification.

2. Functionalist theory of social stratification

The functionalist theory is most concerned with how societies maintain order. Generally, the functionalist theorists have tended to stress stability, consensus, and integration in society.

Functionalists assume that the society is similar to that of a human body, comprising several parts which form an integrated whole. Like the human body, the society's institutions must function properly to maintain the stability of the entire social system.

Further, certain functional prerequisites must be met if the society is to function effectively and in order. Social stratification therefore becomes a tool to see how far it meets these functional prerequisites. Talcott Parsons, the leading proponent of functionalist model, differentiated societies as falling on a continuum between ascribed-status-based societies and achievement based societies. Societies in which individuals were value based on their family position, sex, race, or other traits of birth are viewed as the traditional end of the continuum. On the other end is the modern society, in which a system of rewards is used to aid in fulfilling a complex division of labour. According to Parsons, more difficult positions that demanded considerable responsibility required a system of rewards to motivate individuals to take them. In his view, stratification — which is, by definition, social inequality — was both necessary and agreeable. Parsons believed that stratification was necessary to provide rewards for people who would take on the additional responsibility tied to difficult positions, and in his view, stratification was desirable because it allowed the social system to function smoothly. Parsons's ideas on social stratification were further developed by two American sociologists, Kingsley Davis and Wilbert Moore in their essay 'Some Principles of Stratification', published in *American Sociological Review*

in 1945. They shared the common notions with Parsons in so far as stating that the social stratification is universal, functional, and integral to fulfilling the division of labour in society.

According to Davis and Moore, no society is classless or unstratified. Davis and Moore argued that it was necessary and functional for the society to have a varied set of rewards in relation to the varied levels of sacrifices required by some jobs. In other words, there are some jobs that require individuals to possess special talents or to develop special skills. These jobs may also require that the individual filling the position works with utmost care. Therefore, Davis and Moore find it logical that societies developed a system of rewards whereby those jobs requiring the greatest preparation and responsibility are rewarded more highly than are other positions. The social order has developed a differentiated system of rewards, which as led to social stratification.

Thus, Davis and Moore argue that one of society's most important functional prerequisites is effective role allocation and performance. Namely, all roles must be filled by persons best able to perform them, who have the necessary training for them and who will perform these roles conscientiously. If the duties associated with various positions would be equally present to everyone and all would depend on the same talent and ability, then it would make no difference as to who got into which position. However, it does make a great deal of difference mainly because some positions are inherently more agreeable than others. Davis and Moore suggest that the importance of a position in a society can be measured in two ways, i.e., the degree to which the position is functionally unique, there being no other position that can perform the work satisfactorily (e.g., a doctor's role is more important than that of a nurse) and then by the degree to which other positions are dependent on the one in question.

Parsons as well as Davis and Moore present a view of structured inequality as being necessary to maintain social order and therefore society's survival, and as being based on general agreement among the members of society.

3. Marxian theory of social stratification

The Marxist perspectives generally regard modern society as being divided primarily into two classes—the bourgeoisie and the proletariat—on the basis of property ownership or non-ownership of property. Marx understood classes to be economically determined by the difference between owners of the means of production and non-owning direct producers. Class differences therefore are determined by the mode of production.

Marx and Frederich Engels have divided history into five distinct epochs of production: primitive communism, Asiatic, ancient Greece and Rome, feudal society, and capitalism of these, only the ancient, the feudal and the capitalist phases received special treatment by both Marx and Engels. Ancient society was based on slavery; feudal society was based on serfdom, and capitalism on wage labour. Each of these societies was divided into two major classes: the oppressors and the oppressed, or the exploiters and the exploited. In every case the exploiters are made up of those

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who own the means of production but do not produce. The exploited are those who do not own the means of production but are the direct producers of social goods and services. Because the exploited do not own the means of production, they are forced, in order to live, to work for those who own and control the productive conditions of life. The exploiters live by means of the surplus produced by the exploited. As a result, the social mode of production also reproduces the social relations of production. Thus the relationship between the exploiters and the exploited is constantly renewed and conserved. The Marxists therefore in contrast to the functionalists regard stratification as a divisive rather than an integrative structure, and the focus was on social strata rather than social inequality in general.

Marx also spoke of the hostilities between the two classes. Three terms—class consciousness, class solidarity and class conflict—are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification. Class consciousness is the recognition by a class, such as workers, of the role its members play in the productive process and their relation to the owning class. ‘Class solidarity’ refers to the degree to which workers collaborate to achieve their political and economic targets. Class conflict is divided into two: (1) the involuntary conflict between the workers and the capitalists for shares in the productive output at a time when class consciousness is not developed; and (2) the conscious, deliberate and collective struggle between the two classes when the workers become aware of their historic role. According to Marx, social change occurs as a sequel to class struggle. Marx said that the revolution of the proletariat will bring an end to the class conflict, i.e., the conflicting interests between the ruling class (bourgeoisie) and the subject class (proletariat).

4. Weberian theory of social stratification

The work of the German sociologist Max Weber represents one of the important developments in the stratification theory. According to Weber, stratification is based on the three types of social formation, namely class, status and power or party. Property differences generate classes, power differences generate political parties and prestige differences generate status groupings or strata.

Like Marx, Weber sees class in economic terms, classes as a group of individuals who share the same position in the market economy. Weber distinguishes four class groups in the capitalist society:

- Propertied upper class
- Property-less white collar workers
- Petty bourgeoisie
- Manual working class

In his analysis of class, Weber differs from Marx on some important grounds. For instance, Weber says that the factors other than ownership or non-ownership of property are significant in the class formation and he rejects the Marxist view of the inevitability of the proletariat revolution. Weber also disagrees with the Marxist view that political power is derived from the economic power. He says that groups form because their members share a similar status situation. While ‘class’ refers to the unequal distribution of economic rewards, ‘status’

refers to the unequal distribution of social honour. Weber also looks at 'parties' or groups which are specifically concerned with influencing policies and making decisions in the interests of their membership.

CHECK YOUR PROGRESS

4. State the features of stratification system.
5. What are the four groups of the capitalist society according to Weber?

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4.4 EDUCATION IN RELATION TO SOCIAL MOBILITY

Individuals are normally recognized through the statuses they occupy and the roles they enact. Not only is the society dynamic but also the individuals are dynamic. Men are constantly striving to improve their statuses in society, to rise upwards to higher positions, secure superior jobs. Sometimes, people of higher status and position may also be forced to come down to a lower status and position. Thus, people in society are in constant motion on the status scale. This movement is called 'social mobility'.

'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich, then become big industrialist, and so on. At the same time, a big businessman may become bankrupt and the ruling class may be turned out of office, and so on.

4.4.1 Types of Social Mobility

Social mobility is of three types, namely (a) Vertical social mobility, and (b) Horizontal social mobility, and (c) Spatial social mobility.

- **Vertical mobility:** It refers to the movement of people or groups from one status to another. It involves change in class, occupation or power. For example, the movement of people from the poor class to the middle class, from the occupation of the labourers to that of the bank clerks, forms the power position of the opposition to that of the ruling class. By vertical social mobility, we refer to the relations involved in the transition of individuals from one social stratum to another. According to the direction of transition, there are two types of vertical mobility—ascending and descending or social sinking and social climbing. The ascending type exists in two principal forms as infiltration of individuals of a lower stratum into a higher one, the insertion of such a group into higher stratum, instead of going side by side with existing groups of the stratum. The descending has also two principal forms. The first consists of dropping of individuals from one higher position into lower existing one, without degradation or disintegration of the higher groups to which they belonged. The second is manifested in its degradation of social group as a

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whole. An example of vertical mobility is that in which the scheduled castes move upward by getting modes of education, new techniques, skills and adopting the ritual and manners of higher status caste groups, changing their caste names, home culture and occupation and maintain the higher position. The theory of 'lagging emulation' under the framework of reference groups is employed to understand this type of mobility both in the field of hierarchy and occupation. However, this type of mobility takes place from lower stratum to higher stratum.

- **Horizontal mobility:** It refers to the transition of an individual or social object from one social group to another situated at the same level. Horizontal shifting occurs usually without any noticeable change. If we take occupation, shifting from one job or factory or occupation to another of the same kind would be referred to as horizontal mobility. An example of horizontal mobility is the citizenship shifting or shifting of individuals from one state to another. That does not mean the changing of citizenship, but it is called shifting of citizenship. It indicates a change in position, within the range of the status. For example, an engineer working in a factory may resign from his job and join another factory as an engineer and may work in more or less the same capacity. Similarly, a teacher may leave one school to join another as a teacher.
- **Spatial mobility:** It refers to inter-generational mobility which is an outcome of migration or shifting of places, for example, it may happen as a result of migration from rural to urban community or social improvement of individuals within the family and hence provide the chances for change in culture. In this context, some of the scholars of change and mobility have discussed the units of mobility in the form of individual financial groups and corporate mobility. The study of mobility can be subsumed under the above pattern. So we can say that the social mobility is a part of the broader concept of social change. In a transitional society, modern education, industrialization, growth of cities, factories, bureaucracy and change in the occupational patterns are the main variants for the social mobility.

4.4.2 Factors Affecting Social Mobility

The various factors, which are responsible for the social mobility are discussed below:

- **The supply of vacant status**

The number of statuses in a given stratum is not always or even usually constant. For example, the expansion in the proportion of professional, official, marginal and white-collar positions and decline in the number of unskilled labour positions require a surge of upward mobility. These positions retain their relative social standing at times. Demographic factors also operate to facilitate mobility, when the higher classes do not reproduce themselves and hence create a demographic vacuum (Sorokin, 1959).

- **The interchange of rank**

Any mobility that occurs in a given social system which is not a consequence of a change in the supply of positions and actors must necessarily result from

an interchange. Consequently, if we think of simple model for every move up, there must be a corresponding move down. Interchange mobility will be determined in a large part by the extent to which a given society gives the numbers of lower strata which means complete with those who enter social structure at a higher level. Thus the lesser the emphasis a culture places on the family background as a criteria for marriage, the more will be the class mobility that can occur both up and down through marriage. The occupational success is related to educational achievements which are open to all and hence the greater occupational mobility (Lipset and Zetterberg, 1966).

- **Modern education**

The education has particularly created new incentives and motivation to initiate and adopt the ideals, practices, behaviour patterns and style of life of the higher castes which M.N. Srinivas (1965) translates and explains under the process of *sanskritization* and westernization.

- **Migration**

Migration to urban areas also contributes to the change in the social status of socially mobile individuals and groups. The traditional occupations slowly disappear and the modern industrial occupations are sought after. All these factors help in the improvement of the social position of the people. Normally, the higher the income of a particular occupation, the greater is the importance of education. However, though money makes the base of living, education decides the quality and mode of life and living. As a result, lots of changes have come in the living arrangements of the people in the modern societies. The changes also occur in the behaviour and manners of the people, which may be the outcome of social mobility.

Education and social mobility

Education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Second, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living.

Third, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

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CHECK YOUR PROGRESS

6. Social mobility is of three types. Name them.
7. What is spatial mobility?

4.5 EDUCATION IN RELATION TO SOCIAL EQUITY

Education is one of the three components constituting Human Development Index and thus development in the sphere of education has assumed great importance. The concept of 'Universalization of Elementary Education' is synonymous with that of education for all. Article 45 of the Indian Constitution states: 'The State shall endeavour to provide....for free and compulsory education for all children until they complete the age of fourteen years'. In other words, we are committed to universal, free and compulsory elementary education. In India, Universalization of Elementary Education (UEE) means making education available to all kids who fall in the age group of 6 to 14 or who are in class I to VIII in schools. Opportunities for this may be provided through various means of education such as formal and non-formal.

The concept of universalization signifies that education is for all and not for a selected few. This also means that education is the birth right of human being or every child. Thus, every state should attempt hard to provide elementary education to its children irrespective of caste, sex, religion, socio-economic status and place of birth or living. This will be possible if we make elementary education free and compulsory. The concept 'free' signifies that no fees will be collected from children for receiving elementary education in educational institutions run by the state or receiving grants out of the State funds. The concept 'compulsory' signifies that every child attaining 6 years of age should be enrolled in Class I and should continue until they complete Class VIII at the age of 14 years.

Universalization of Elementary Education passes through the three stages following:

- **Universal provision:** Universal provision means that an elementary school shall be provided in each area within a walking distance of the child's home so that all children between 6 to 14 years of age are provided with school facilities.
- **Universal enrolment:** Universal enrolment means that every child attaining the age of 6 must be enrolled in class I of an elementary school. This also means compulsory enrolment of all children attaining the age of 6 in an elementary school.
- **Universal retention:** This means that every child enrolled in Class I must continue in the school till he completes Class VIII. Children should be properly understood and guided so that they do not leave school before they complete class VIII course.

Process of Universalization of Elementary Education

Universalization of Elementary Education includes two processes which are as follows:

- **Access:** This means universal provision of elementary schools and universal enrolment of children between 6 to 14 years of age. All children between 6 to 14 years age group should have access to elementary schools. There should not be any discrimination on the ground of caste, sex, religion, socio-economic status.
- **Success:** By simply providing access to elementary schools we cannot claim that we have universalized elementary education. Along with access to schools, we should make adequate provisions in schools so that children can experience success in elementary education. Sufficient number of well-trained teachers, qualitative learning and education materials, aids and equipments, classroom etc. should be provided in each and every school to facilitate successful completion of elementary education. Success is to be determined in terms of attainment of Minimum Levels of Learning (MLL) which means most of the students would acquire maximum competencies.

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Importance of Universalization of Elementary Education

- For every citizen, elementary education is a fundamental right. In a historic judgement in July, 1992 which was modified in the year 1993, the Indian Supreme Court declared: 'The citizens of the country have a fundamental right to education. Every child/citizen of this country has a right to free education until he completes the age of 14 years.'
- In 1945, when freedom seemed round the corner, Mahatma Gandhi in his letter to Nehru pleaded for the villages to be the focal point of free India's political structure, economic and development policies. But Nehru wrote back to describe 'Indian villages as intellectually and culturally backward from where no progress could be made'. This is not because we have failed in policy making but we have failed in the process of carrying out the policies to the people. It is a fact that developmental policies do not reach the villagers who constitute nearly 60 per cent of the population of our nation. Even if certain policies reach the people they are not able to understand the policies and take full advantage of such policies. The basic reason for this failure is that most people have not received elementary education and are illiterate. Universalization of Elementary Education is important for the following reasons:
 - o Eradication of poverty
 - o Fostering economic progress
 - o Managing the growth of population
 - o Creating clean and healthy environment
- There cannot be an effective empowerment of our people without universal elementary education.
- Universalization of Elementary Education plays a vital role in creating an appropriate establishment of a child's spiritual development, social development,

physical development, moral development, intellectual development, and emotional and cultural development.

- It contributes to the national development.

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4.5.1 Need for Free and Compulsory Primary Education

Whenever the early homo sapiens learnt, discovered or deciphered creating things or traits which were new, their first task must have been to preserve the new found knowledge and secondly, to impart it to the younger generations, so that they could carry it forward for the generations to come. Whether in case of the discovery of fire or the process of preservation of food or say the use of letter, the finer nuances of these skills were passed on to children as the common wisdom of mankind. The process of education or learning thereby began its journey and in the process, new facts were unearthed, which enlightened newer generations. Later, with the evolution of human civilization, certain aspects emerged concerning education and the process of imparting it, namely who is to educate a child—the family or the society, the poor or the rich and for whom a child is to be educated for itself or for the society. It seems that the methodology and framework of the education system has revolved around these two principle contradictions. Nations and societies have attempted to resolve them within their own ideologies and world-views. The most significant ideology in India was ‘free and compulsory education’.

The period between 1905 and 1921 witnessed a great ferment of educational thought within the fold of the Indian struggle for freedom and the birth of the concept of national education. The ‘Swadeshi Movement’ was born immediately after the partition of Bengal ordered by Lord Curzon and its national spirit affected every walk of life. With the Indian national awakening it was realised that the existing official system of education was not only unco-operative but also antagonistic to national development. It was felt that the British control of Indian education should be substituted by Indian control; education must inculcate love and reverence for the motherland and her glorious traditions; the attempt must be to thrust English ideals on India to create a new group of persons who will be Indian in colour and blood but in everything else they would be English. Modern Indian languages should be encouraged to remove the domination of English particularly as a medium of instruction and a national system of education must emphasize the economic development of the country through education. The movement strengthened with the resolution of the Calcutta Congress (1906). It was at this very time that people all over the country were taking up steps for the progress of national education among both boys and girls. They also established an education system according to the requirement of the country for fixing the national destiny.

Curzon believed that what Indian education needed most was qualitative reform through British control and strict regulation. On the other hand, some social thinkers, nationalists and their followers believed that the most crying need of India was quantitative advance, so that education instead of being limited to the classes should reach to the masses. The nationalist opinion began to press government for introduction of free and compulsory education at the primary stage.

On account of its importance, free and compulsory education finds important place in the Directive Principle of the State Policy. In order to make elementary education a fundamental right for children between the age group of 6-14 years, the Parliament has passed the 86th Amendment Act, 2002.

As per the 93rd Constitutional Amendment 2001, Article 21 will be followed by Article 21A which states that: 'The State shall provide free and compulsory education to all children of the age of six to fourteen in such a manner as the State may, by law, determine' and Article 45 will be substituted with, 'The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years'. In the list of fundamental duties, a fresh clause (k) has been introduced under Article 51A, laying the onus on the guardian to give equal prospect of education to all children or wards that fall in the age group of 6 and 14.

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Drop-Out-SSA: Remedial Measures

India is considered to be the second highest populated country of the world, mainly represented by young youths. But in many parts of the state, the young generation are deprived a lot in many ways. Due to several social discriminations, economic backwardness, the children are often a target of all types of problems. And the most significant problem lies in the system of education and that is the problem of drop-out mostly from primary/elementary education levels. In India, only half of the children who get enrolled in class I reach class V; fifty per cent of the children drop-out at the primary level which takes place between class I and II. According to the latest available data, drop-out rate of children between classes I-VIII is 60.70 per cent for male child and 70.05 per cent for female child, 56.43 per cent for scheduled caste male child and 64.24 per cent for scheduled caste female child 71.5 per cent for scheduled tribe male child and 78.43 per cent for scheduled tribe female child. It is therefore very likely that a large number of children perhaps don't actually enrol in school. There are several factors that are responsible for this educational problem. These are:

- Heavy concentration of low academic profile students and unskilled and unqualified teachers are responsible for high rate of dropout in the schools. Various other factors, like school settings at smaller levels and individualized concentration of students are also responsible for the drop-outs in schools
- Several features of social, economic and domestic life are also some of the responsible factors for the dropout behaviour among the students
- The fragmentary patterns of poor accomplishment of students in schools, poor marks in exams and absenteeism are the factors resulting in drop-out of children in schools
- Retention in grade
- Composition of the school
- Climate, practices and other resources of the school
- Students whose family income is less
- Students who are parents themselves or the students who are residing in joint and nuclear families and on whom the entire burden of family lies

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Looking at the above mentioned factors for drop-outs, it becomes clear that the government and the citizen itself should take special measures to eradicate this problem. Among several strategies, remediation, continuous support and counselling and analysis are the most important strategies that can boost the student to continue in school. In addition, the Government of India has also introduced the concept of Sarva Sikha Abhiyan (SSA) to remove the problem of dropouts from educational institutions.

Sarva Sikha Abhiyan (SSA)

Sarva Sikha Abhiyan (SSA) is an inclusive programme to accomplish the special goal of universalization of elementary education, and it started in 2001. The programme intends to offer valuable and important elementary education for all the children between the age group of 6 to 14 mainly till the end of 2010. It is a proposal to universalize and advance eminence of education in a mission mode through context, precise planning, decentralized planning and strategy. The programme places stress on the importance of filling all the gaps that are social and gender based at the elementary education level. In other words, one of the most important aim of the SSA plan is to solve the problems of drop-out.

Major Area of Intervention in Sarva Sikha Abhiyan (SSA)

- Drop-out in children education
- Improvement in quality of education
- Focus on special group of the society
- Research and evaluation
- Institutional capacity building
- Management structure
- Mobilization of community
- Civil functions
- MIS and monitoring
- Procurement and finance

4.5.2 Education for National Integration

In Indian society the development of national integration is the most important aim of education. Indian culture is a composite problem because of the factors like difference in language of different states, regionalism, casteism, variety of value system, religious difference, etc. The instances are there before independence and after independence when these factors attacked the unity of the nation. Feelings of disintegration developed because of the anti-national forces. These factors are the major ones to be handled. It is a hard fact that every nation has specific common aspects crossing all sorts of diversities. There is always a unity in diversity or there is always diversity in unity. This is the universal law. The lack of ignorance of this fact leads us to an undesirable situation i.e. the troubled India. There are a number of steps to handle this problem. The feeling of the composite culture or pluralistic Indian society can be integrated through education as an instrument.

While discussing national integration, famous thinker S. Bhatnagar states that ‘national integration can be viewed as a feeling which encourages people to have the same affection for every piece in the country and also to care for the interests of the entire nation. The aim of national integration is to bring the people of a country into a single entity’.

According to Dorothy Thompson, an American journalist and radio broadcaster, ‘National integration is a feeling that binds the citizen of a country’.

According to Kothari Commission (1964–66), ‘National integration includes a confidence in nation’s future, a continuous rise in the standard of living, development of feelings of values and duties, a good and impartial administrative system and mutual understanding’.

Aims of national integration

- To maintain unity
- To add to the economic and social development of the nation
- To make national life prosperous and rich by developing the culture of various communities
- To check the fissiparous tendencies among the various communities of the country

In a country where diversity lies in its root, education is one of the most important factors that will help in bringing national integration. It is education which combines the people of vivid culture together and decides the future of a country, the security of the people and the level of prosperity. The quality of education provided to the people is responsible for raising the standard of living. In other words, the achievement of national integration is the vital objective of the system of education in a country. The steps that are needed to be taken for national integration through education are:

The common school

As a national aim, the concept of common school system of education should be adopted effectively and implemented in a planned manner.

Social and National Services

Social and national services should be made compulsory for all students at all levels. These programmes should be organized simultaneously with educational studies in colleges and schools such as:

- At the primary stage, the programme of social service should be developed in all schools on the lines of those developed in basic education.
- At the secondary school stage, social service should be made obligatory for a total period of 30 days at the lower secondary stage and 20 days at the higher secondary stage.
- At the under graduate level, social service for 60 days should be obligatory for all students.

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- Every educational institution should try to develop a programme of social and community service of its own in which all the students would be suitably involved for periods indicated.
- Labour and social service camps should be organized by creating special machinery for students in each district. Participation in such campus should be obligatory for all students. For those where no programme of social service has been organized in the educational institutions, they cannot get their certification.
- It is recommended that N.C.C should be continued on its present basis.
- The development of an appropriate language policy can assist in national integration.
- Mother tongue should be recognised as the most important part in the curriculum of the school. It is good to have equalization in the medium of education in both schools and colleges. In addition, the adoption of regional language should also be introduced in the education system.
- The universities and the U.G.C. should work out a curriculum for the implementation of these recommendations.
- Vigorous act is necessary to produce literature and books in regional languages. This should be the responsibility of several universities and is to be assisted by U.G.C.
- As the means of instruction all educational institutions should use English language and also not forget to put Hindi as their secondary medium.
- For the regional matters and concerns, all educational institutions should adopt regional languages.
- Right from the school level, it is essential to promote the teaching and study of English.
- It is good to have certain world languages in schools and colleges as the medium of instruction.
- It is good to promote English as a link language for academic work and intellectual inter-communication in higher education system.
- There is no contradiction between the promotion of national consciousness and the development of international understanding which education should simultaneously strive to promote.
- The educational programme in schools and colleges should be designed to inculcate democratic values.

Education for International Understanding

International understanding means a happy official relation between nation-state as represented by their government. It was in this sense of the term that the League of Nations in the famous Article Eleven of the Covenant referred to 'that good understanding between peoples upon which peace depends'. But after the second World War, the meaning of the term changed and widened to include the

understanding among the inhabitants of various countries and not only between their governments. The purpose of international understanding now is to create conditions in which relations between the people will be regulated and wars settled not by forces but by discussion and mutual give and take. The wars now to be settled are not only the armed conflicts but the war against poverty, illiteracy, hunger, famine, ill-health, injustice and all kinds of unjust oppression against mankind. The term therefore means, 'the free approval of free peoples to reside jointly in peace and to create, uncoerced, the extensive modification and indulgence to attain the perfect of universal brotherhood.' Its two main objectives are as follows:

- To create a desire among all people to live together within a social framework which provides equal justice for all irrespective of consideration of nationality, birth, class, race, colour, creed, etc.
- To enable and encourage all people to work together constructively towards whatever aim may be mutually decided upon them. Its tangible outcome is co-operative planning and constructive work

The concept of international understanding will be clear if we attempt to answer the question i.e. who can help us to achieve this lofty ideal? One may answer that it is primarily the business of politicians and governments to establish good international relations in an era of peace and millennium among the nation. But history tells us that so far the attempts made by them to eradicate the cause of war and establish international understanding have invariably failed. They failed because they were based upon political and economic arrangements and were made by politicians who looked at the difficulty from a limited viewpoint. Their international and sectional interests dominated and obscured their vision of larger human interests. They were founded on the shaky sands of political treaties and precarious balance of power.

War is not just a military, a political or economic affair. It may be conditioned by an unjust or irrational socio-economic setup, but it is essentially a psychological problem, possibly a pathological problem, and therefore, it must be tackled from the educational end. It is in this respect that education plays an important role in international understanding.

Education can be one of the major sources for maintaining international understanding. It is not possible to provide education of international understanding in schools but education for international understanding can be given along with the usual schoolwork. It will be the end product of a full and balanced education and not a separate element in the educational programme. It will consist of developing some skills, interests and attitudes which are fundamental to all good education.

Through the education for international understanding, the skills that can be developed in pupils are the ability to read and understand about United Nations and the ability to analyse new situations by using relevant sources of information. The education for international understanding may also help to develop the ability to discuss problems unemotionally and objectively and the ability to contact strangers tactfully, impressively and confidently.

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It is good to go to school and consider what activities can legitimately be carried on there to help education for international understanding. There are mainly two types of school programmes, which are as follows:

- Classroom teaching often designated as curricular programme
- Out door activities sometimes called as extracurricular programmes

Curricular Programmes

The subjects that easily lend themselves to teaching of international understanding are history, geography, civics and literature. They can help to make you realize your place in relation to space and time, rights and duties and develop attitudes of tolerance and sympathy towards other countries and races.

The teaching of these subjects can emphasize habits of clear thinking, logical reasoning, weighing of evidence and arriving at independent and balanced judgement. The press, the platform, the radio, the television, the cinema and the theatre sometime try to exploit a person by confusing, thinking and meddling with truth and teaching should enable the people to seek truth and stick to it in spite of all loud and tendentious talk.

In addition to these subjects, education of music and art also develop international understanding. Their appeal is universal and transcends all barriers. Music and art has a language that is international and touches the heart.

It should be noted that U.N.O and its agencies are producing lot of literature which will be useful for the people to develop international understandings.

Extra–Curricular Activities

The out-of-class activities have the advantage of ensuring voluntary participation of people, providing natural atmosphere for action and motivating the people towards international understanding. The school assemblies, clubs, societies, excursions, exhibitions, exchange schemes, games and sports are shared by other groups and schools and cultivate interests and co-operation which leads to better understanding.

The school may celebrate annual days of international importance. United Nations Day, Human Rights Day, World Health Day, and other important dates may be used to call assemblies in which the work of international co-operation may be explained. Lectures by foreigners in the neighbouring universities and embassies may be recognised. The mock assemblies of various organizations may be arranged when people act as a representatives of different countries to put up their point of view on international issues.

Dramatic presentation and pageants of folklore, literature or drama of other countries may be promoted. Writing competition and elocution contests may be held on some important topics for international understanding.

Thus, all the above mentioned extracurricular activities are dynamic activities which are psychologically and educationally sound for education of international understanding.

Role of UNESCO

Education for international understanding is also an important task of UNESCO. In fact, various programmes have been arranged by UNESCO which help in strengthening the bond between people across borders. The UNESCO produces and circulates useful teaching material which helps to build international understanding among people.

The UNESCO has started the Associated School Project in the year 1953. The aim of the project is to promote general development of education for international understanding and cooperation and to provide substantial information on the effectiveness of different approaches, methods, and materials used in various associated schools for developing attitudes that are favourable to international understanding.

The expert committees called by the UNESCO to spell out education for international understanding have formulated eight ideals of education. The first ideal seeks to educate mankind for the world community, the second ideal inculcates the duty of co-operation in international organization, the third lays stress on the necessity of these organizations and the fourth ideal demands the effective support of the people in their programme. The remaining ideals pertain to emphasizing interdependence, unity in diversity, responsibility for peace, and the development of healthy social attitudes. The first four ideals deal with the education of the organizations and may perhaps be more suitable for adults. The latter four are suitable for school population.

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CHECK YOUR PROGRESS

8. State the major areas of intervention in Sarva Siksha Abhiyan.
9. What are the aims of national integration?
10. State the two types of school programmes.

4.6 EQUALITY OF EDUCATIONAL OPPORTUNITIES

Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country. It is good to have equalization of educational opportunities for the progress of the country. While discussing the aspect of equalization of education opportunities, the Kothari Commission has stated that 'One of the most important objectives of education is to equalize opportunity, enabling the backward or un-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve 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 and human society in which the exploitation of the weak will be minimized.’⁴

Causes for Inequality of Educational Opportunities

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The various causes for inequality of educational opportunities are:

- **Lack of educational facilities:** There are many places and areas in the country where educational institutions do not exist. Children residing in those areas do not acquire similar kind of chance as children who have the amenities in other countries or other states.
- **Poverty:** Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
- **Difference in the standard of educational institutions:** Difference in the values of colleges and schools lead to educational inequality. Students coming from rural educational institutions do not match up well when admissions to professional courses are made on behalf of selection tests.
- **Difference in home environments:** An adolescent from the rural house or from the urban slum area whose parents are illiterate cannot get the same kind of environment and prospect which an adolescent from a higher class house with extremely knowledgeable parents receives.
- **Disparity in education of boys and girls:** Due to the conservative nature of some societies, there is a broad difference between the education of girls and boys.
- **Disparity due to advanced classes and backward classes:** Another factor that has led to inequality of opportunity in education is the existence of different types of classes.
- **High private costs of education:** The private cost of education required for the text books, supplies, etc. have improved very significantly in current years in public schools. The parents are required to incur very heavy expenditure for this purpose.

Steps for the Equalization of Educational Opportunities

- **Eradication of tuition fees:** All nations should work together for the development of education so that a stage will come when education will become tuition free.
- **Free textbooks at various stages:** It is very essential that a programme of providing free text-books should be given very high priority and introduced immediately at all stages of education.
- **Book-Banks:** In secondary schools and in institutions of higher education, a programme of book-banks should be encouraged and developed.

- **Grants for purchase of books:** The best of the students in educational institution belonging to backward classes should be given grants annually to obtain books which may not necessarily be text-books.
- **Scholarships:** There should be an adequate programme of scholarships so that the best use is made of the available talent.
- **Transport facilities:** Adequate transport facilities may be provided in the rural areas and for the students of backward classes so that students are encouraged to attend an educational institution.
- **Day study centres and lodging houses:** A large number of day study centres and lodging houses at the minor and university stage should be provided to students who do not have adequate facility to study at home.
- **Earn and learn facilities:** As a supplement to the programme of scholarships, facilities for students to earn and play must be provided.
- **Special facilities for girls:** Special incentives may be provided to the girls.
- **Admission policy:** There is a great need to introduce an egalitarian element in admissions to institutions so that students coming from rural areas are not handicapped due to language or some other factors.
- **Special assistance to backward areas or states:** At the national level, it should be regarded as the responsibility of the Government of India to secure equalization of educational development in the developing states. The necessary programmes for this including special assistance to the less advanced states should be developed.
- **Compensatory and remedial education:** Compensatory education means provision of such special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups. The compensatory measures include free school uniform, text-books, meals etc. It also includes remedial classes. Such a treatment is likely to be very useful for their educational, emotional and social development.
- **Common school system:** A system of common school for education should be developed. It should be preserved and maintained at a stage of excellence and competence. This is a very helpful step towards eradicating the separation that exists in our society between the educational institutions for the poor and those for the rich ones. The exiting 'caste' system in the educational system should be gradually abolished.

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CHECK YOUR PROGRESS

11. State four causes of inequality of educational opportunities.
12. What is compensatory education?

4.7 CONSTRAINTS ON SOCIAL CHANGE IN INDIA

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The various constraints on social change in India—caste, ethnicity, class, language, religion and regionalism—are discussed below.

4.7.1 Caste

Sociologists have conducted a number of studies based on caste. Let us study one of the most common class models:

Caste Model

The main features of the caste model are as follows:

- This model is based on the ideas expressed by certain sections of society and not on the observed or recorded behaviour of people.
- It attaches universal significance to caste as it has been conceived in the classical texts.
- The entire system is being governed by explicitly formulated principles.
- It is assumed that different castes, which are the basic units in the system, are fulfilling their complementary functions.

The historicity of Indian society has been the hallmark of the caste model. Everything is reduced to the all-pervasive principle of caste hierarchy. However, this was not the situation in ancient, medieval and British India. Migration, mobility and defiance have been reported in historical researches. These researches have been ignored by anthropologists and sociologists perhaps due to British colonialism.

British ethnographers have defined caste in terms of its assumed or real functionality to Indian society and culture. The salient features given by these ethnographers as well as some Indian sociologists are that castes have common names, common descent and same hereditary calling and communitarian living.

S.V. Ketkar (1909) mentions hereditary membership and endogamy as the most striking features of the caste system in India. M. Senart (1930) writes, 'a caste system is one whereby a society is divided up into a number of self-contained and completely segregated units (castes), the mutual relations between which are ritually determined in a graded scale'. The uniqueness of the system is predominantly emphasized in the above definition of the caste system.

Many sociologists observed that the caste system is functional for society. Ghurye (1950) refers to six features of the caste system and upholds endogamy as its essence. H.J.S. Maine (1890) referred to caste as an example of a non-contractual 'status-society'. Senart, Hocart, and Dumont have emphasized ritual criteria and pollution-purity as the bases of Hindu society. Weber considered caste as a system of 'status groups' based on the other worldly doctrines of Hinduism. Srinivas's work on religion and society among the Coorgs of South India in 1952 is also an attempt towards caste ranking based on the criterion of pollution and purity.

David Bailey (1963) refers to three types of definitions of caste. These are:

- The rigidity type
- The cultural type
- The structural type

The first type of definition is found inapplicable in the context of Indian caste system as it refers to status immobility. The second type of definition is found useful as it refers to religious ideas such as opposition based on purity and pollution and hierarchy. Caste as a system based on beliefs and ideas becomes a closed unique system of social stratification. The third type of definition refers to exclusiveness and ranking as the structural criteria of Indian caste system. According to Bailey, caste is a unique system as far as its cultural criterion is concerned.

McKim Marriott (1959) used interactional and attributional approaches to the study of caste system. The study of relations between higher and lower castes is the basis of interactional approach. On the other hand, attributional approach is based on 'order' rather than 'relation'. The organization of elements constituting a system of hierarchy is the essence of attributional approach.

For instance, some of the attributes used in this approach are income, occupation, education and positions of power. These attributes are measurable and they facilitate construction of categories such as upper, middle and lower.

Thus, an attempt is made to work out the indicators of status. After this, variations are measured on different types of scales and the composite status of individuals is worked out. D'Souza and Bhatt clearly advocate the application of an attributional approach. Caste as a cultural phenomenon is seen as a system of values and ideas.

Caste as a structural phenomenon is considered as a part of the general theory of social stratification. Fredrik Barth (1960) writes 'if the concept of caste is to be useful in sociological analysis, its definition must be based on structural criteria, and not on particular features of Hindu philosophical scheme'. Barth considers caste in general as a system of social stratification. The principle of status summation seems to be the structural feature of caste stratification. In opposition, segmentation and hierarchy are universal.

Every caste has a caste panchayat in order to deal with transgressions related to the caste system. Some of the punishments given by these panchayats are imposing fines and outcasting a person temporarily and permanently. In the past, Dalits were ill-treated by people of upper castes. They were considered 'untouchables'. It was believed that their touch and even their shadow would pollute upper castes. They were not allowed to take water from the wells from where the upper castes drew water. There were strict punishments for Dalits who heard or read sacred texts.

This kind of discrimination was made illegal under legislation passed during British rule and later under the Constitution of India. However, there are still many places in India where Dalits are ill-treated (Exhibit 4.1).

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Exhibit 4.1

Dalit Community is Sizable

18 April 2012

It is appalling to note that as many as 5.5 million members of Dalit and Harijan communities barely exist on the peripheries of the mainstream society. They lead a subhuman life in the sense that they are clearly neglected, marginalized and excluded in the national scheme of things.

A country emerging from the ashes of a hard-fought war to establish an egalitarian society can ill afford such discriminatory treatment to a particular community on the grounds of their origin. More so, when our (Indian) Constitution proclaims equality of all citizens, irrespective of caste, creed and faith in the eye of the State.

To even think that Bangladesh is 'rich-friendly and anti-poor', as suggested by the Human Rights Commission chairman Mizanur Rahman, is a great shame.

Any form of discrimination is an assault on human dignity and violation of human rights. It is the State's responsibility to protect rights, dignity and uniqueness of the Dalit communities in Bangladesh. For this, if any new law focused on elimination of 'racial discrimination' has to be formulated let's go ahead with it. Otherwise, we will be putting across a wrong signal about our respect for human rights. As a democratic country we cannot shut our eyes to the fundamental rights of any community whatsoever.

But you cannot legislate change in human attitudes or force compliance with standards of decency and civility, given that habits die hard. First of all, the communities in question need to be organized themselves to protest maltreatment and demand their rightful place in society; secondly, a massive awareness campaign would have to be built to sensitise the victims about their rights, and how to go about securing them. They direly need access to education, job opportunities and legal aid.

In the ultimate analysis, mainstream society should stand by them so that they feel cared for.

Source: <http://dawn.com/2012/04/18/dalit-community-is-sizable/>

Accessed on: 19 April 2012

Contemporary Trends in Caste System

The disorganization of the caste system leads some to infer that in future the caste system will cease to exist. Many scholars have dissolved this doubt. According to G.S. Ghurye, there is no sign of extinction of the caste system in the near future due to the following reasons:

- **Election:** Due to the establishment of a democracy in India, the administrative machinery is operated by representatives elected by the people. The method of election has done much to encourage the caste system because the candidates want to achieve their end by drumming the cause of casteism

among the voters. This is how people are asked to vote for their caste candidate, and this casteism is maintained by the elected leaders after the elections are over. Political parties also sponsor only that candidate for election in a particular area whose caste population is the highest in that area.

- **Protection of backward classes:** The Constitution of India has provided for the protection of the backward and scheduled castes. Some posts are reserved for them in government services. Some seats are also reserved in legislative assemblies for backward classes. They are given all types of facilities and special scholarships for education. All such special rights have encouraged casteism very much in the backward castes since the castes is proving very beneficial to them because of these prerogatives.

State of class consciousness in India

On one hand, caste is becoming weaker due to the influence of factors like industrialization, urbanization, technology enhancement, better transportation and means of communication, popularity of English education, political and social awakening, democratic government and laws abolishing untouchability, and so on. But on the other hand, new organizations such as labour unions on the basis of occupation, post, capacity etc., are being established. Due to an increase in the desire for money caused by the influence of Western education, the sense of superiority or inferiority is now based on wealth and social power rather than on caste. Nowadays, the class consciousness based on occupations etc., is replacing the caste consciousness.

For people who are specially gifted in a particular occupation, other occupations are very limited in India and the paths to those that are available are closed. Children of those parents who have a small income or who have no wealth look out only for service. In reality, in India casteism is being transformed into classism.

It is not an easy task to predict the future of the caste system. It is certainly true that the restrictions on marriage, diet, lifestyle, and so on, based on the caste system are breaking down. Casteism is increasing and caste system is being encouraged by the method of election and the government protection of backward classes for political motives. Actually, it seems more or less definite that there is no possibility of the caste system being eliminated from the Indian society in the near future.

The roots of the caste system go deep in Hindu society and at its base are the important and beneficial principles of division of labour, specialization, etc. Foreign invaders made their best efforts to wipe out the Hindu caste. In spite of all efforts of Muslims and Christians, not much has changed in the caste system. It has definitely been affected somewhat by the influence of Western education and Western culture, and its form has undergone a vast change.

There is no room for doubting that this form of the caste system will change further in future, it may even change beyond recognition. It may also be influenced by the development of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

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Exhibit 4.2

Khaph Panchayats: Reinforcing Caste Hierarchies

The recent killings/threats to kill in the name of honour and social ostracism have once again brought caste-based discriminations, hierarchies, conflicts and cleavages in society to the fore. To challenge the undermining of caste authority and principle of ascribed status, the caste councils/Khaph Panchayats in particular regions of Haryana, Punjab, Uttar Pradesh, Madhya Pradesh and Rajasthan in north India have become active and assertive during the recent past.

The assertion of Khaph Panchayats to legitimize their role and relevance in dictating social justice based on traditions and customs of the caste system reflect: (1) the confrontation between the traditional and feudal hierarchy of power relations and the modern democratic and egalitarian relations, (2) despite rapid socio-economic and political transformation over the years, hierarchy and domination rooted in the caste system has not become irrelevant, (3) inter-caste and intra-caste conflicts and contestations are not only vertical (up and down the hierarchy) and horizontal (across the same ranking order), but are also multidimensional (in practice), and (4) such conflicts and their dynamics are key to the understanding of social inequality and injustice.

The significance of understanding caste conflicts increases when the subordinated castes resist the structure and ideology of dominance and the dominant castes counter/oppose the resistance from below. Therefore, one of the pertinent ways to understand the social reality is to look at the substantive question of subordination of certain sections of society and underline the underlying factors that make them subordinates. And caste is one of the structural factors in perpetuating subordination of those who are at the bottom of the caste hierarchy. Both as a concept and practice, caste retains critical importance in terms of its multiplicity, complexities and dynamics.

Caste in India is an extremely variable phenomenon. Relations based on castes are asymmetric and upheld by institutions such as marriage, family, kinship ties, occupational structures, status mobility and the political systems. Each caste has built its own consciousness, which makes India a plural society. Since castes in India are culturally distinct (Karve)/functional entities with special distinguishing set of cultural characteristics (Leach) and caste systems are living environments for those who comprise them (Berreman), a more comprehensive approach to understand caste should look at its three dimensions: (i) stratification, (ii) pluralism, and (iv) interaction.

Caste: A powerful social cleavage

Caste got a new lease of life with the coming of democracy (Srinivas), and new alignments challenged the rigidity of the system. With the economic advancement and socio-political changes, caste mobility has always been a constant threat to the status quo and traditional dominance of certain castes. The caste councils/Khaph Panchayats are opposed to the progressive, non-hierarchical, non-stratified, non-status quo, open and equal society. They are against the weakening of collective identity of the *jati* and the strengthening of individual identity and mobility. This strengthens the argument that 'group identity supersedes individual identity' and 'the position of an individual in society cannot be

separated from the position of the *jati* or social group to which he or she belongs' (Shah, 2002).

Caste and caste identity can prove to be both secular and oppressive: (1) they are secular in countering communal parties and ideologies for political purposes (Kothari, 1970) and provide a basis for struggle against oppression and exploitation, and (2) they are oppressive when they object to change in the hierarchical order both in the inter-caste and intra-caste relations. Thus as a social phenomena, 'the caste system have had a long pedigree and have been the source of both identities and animosities, both horizontal alignments and vertical exploitations and oppressions' (Kothari, 2008). The socio-culturally defined norms by the caste system contribute to the multiple inequalities and hierarchies in society. Therefore, caste 'is the purveyor of collective identity and annihilator of the same hierarchical order from which its collective identity is drawn'.

Experiences across regions illustrate that the lower castes are not only treated as subordinate to the higher castes but are also subject to discriminations, humiliations, exploitations, oppressions, controls and violence. Within castes, the clans/*gotras*/*gots*/sub-castes are structured hierarchal as dominant and

subordinate. The *got* is an exogamous patrilineal clan (most commonly used as *gotra*) within a *jati*. All members of a *gotra* share patrilineal descent from a common ancestor. People from different *jatis* might carry the same *gotra* name and claim descent from the same legendary sage or deity (Mehta, 1999). *Gotras* impose higher and lower ranking within the caste-fold and strengthen the iniquitous power relations which are hierarchical, discriminatory and exploitative. *Gotra* is the nomenclatural identity, an exogamous unit within an endogamous *jati*, and serves the function of regulating marriages in terms of exclusion.

In a caste system, the most stringently regulated areas of behaviour are marriage and sex relations. Marriage within the same *gotra* is tantamount to incest and is a breach against the time honoured cultural practices, which indicate the prejudice against such marriages. Such a marriage is considered immoral as it violates a traditional practice—*bhaichaara/biradari*/the ideology of Hindu brotherhood. The principle of brotherhood extends beyond a village/territory and some higher *jatis* in north India prohibit marriages into four *gotras*, namely, one's own, that of the mother, the father's mother and the mother's mother.

Today, the increasingly combative Khaps are projecting themselves as democratic, united and a representative body to gain their relevance and legitimacy in a society where their role has become less relevant.... By mobilizing larger numbers in support of customs and rituals based on family, kinship, *gotras*, caste, community and village, the Khap Panchayats (with large vote-banks) also enjoy wider and higher political support from the gram panchayats as going against them is electorally suicidal. Therefore, the *sarpanches* do not oppose the diktats of the Khap Panchayats. By redefining their image as catalysts of social change, they have been successful in generating support from certain politically powerful sections of society.... Thus, assertions of caste identities, hierarchies and dominance in social, economic, political and cultural space are common in the society undergoing social change. While the castes placed at the bottom of the hierarchy want to improve their status, those at the top are opposed to change in the hierarchical order and assert their power. Caste conflicts are therefore always settled by the dominant castes in their favour to preserve the status quo.

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The social predicaments of increasing female foeticide, declining sex-ratio (lowest in Haryana—821 in the age group of 0–6), dowry system and illiteracy are consequential effects of traditions which need to be addressed urgently by panchayats rather than banning marriages within the same *gotra*. The Khap Panchayats with their feudal legacy reinforce caste hierarchies and patriarchies. Thus, the diktats of Khap Panchayats based on *gotra* identities need to be scrapped as illegal medieval practices.

Source: <http://www.mainstreamweekly.net/article2205.html>

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Recent Changes in Caste System

Indian caste society has undergone tremendous transformation in modern India. Caste system has undergone and is still undergoing adaptive changes. M.N. Srinivas quite aptly referred to the changes brought about in independent India. In independent India, the provision of Constitutional safeguards to the backward sections of the population, especially the Scheduled Castes and Scheduled Tribes, has given a new lease of life to caste. Many factors have been responsible for the transformation in caste system.

M.N. Srinivas draws out a distinction between traditional and modern caste which roughly coincides with the distinction between pre-British and post-British period. It was indeed a matter of great significance to learn about the nature of rendering political power to Indians by the British. This was an important step in caste assuming political functions. There were territorial boundaries in the pre-British period which separated the castes by limiting their mobility. But later on, the interdependence of castes upon each other for economic and other functions somehow became instrumental in liberating the caste from territorial filiations.

Srinivas also refers to the building of roads all over India, the introduction of postage, telegraph, cheap paper and printing—especially in regional languages—enabled castes to organize as they had never done before. However, G.S. Ghurye has also reflected upon the impact of British rule on the Indian Caste system. The civil and penal codes introduced by the British over the subcontinent of India took away much of the power previously exercised by caste Panchayats. However, the process of Sanskritization has also been instrumental in bringing about social mobility leading to fluidity in the caste structure.

Other factors like Western education, urbanization, industrialization and the new legal system further contributed a lot to bringing about change in the caste system. The expansion of industries and service sectors has led to expansion of occupational opportunities to many castes. So in spite of the ascribed status assigned to castes, people focused on achieved status. Such occupational spaces have led to the abandonment of the principles of pollution and purity. Moreover, democratic decentralization of power right up to grass-root level has led to increased participation in the political process and besides economic success; access to political power has become another means of status enhancement.

Some of the prominent changes identified in the caste system are follows:

- There has been a decline in the supremacy of Brahmins. The Brahmins who used to occupy topmost position in the stratification system of India are no longer considered so. Modern occupation and urbanization has led to increased occupational mobility among other castes which has enhanced the status of castes lower than the Brahmins in the hierarchy. In the present day context, the Weberian notion of one's class position gains ascendancy over one's caste position.
- The *jajmani* system has also weakened. The economic context of inter-caste relations which is termed as *jajmani* system has lost its significance. The monetization of economy and expansion of market system in rural areas had severe impact on the economic functions of castes.
- The second important change is the position of castes due to processes like Sanskritization. Initially, it was observed that caste system had a rigid structure which strictly prohibited social mobility. But with occupational interdependence and opening of greater avenues for employment, the lower castes had an opportunity to pursue an occupation according to their choice. This led to fluidity in the caste structure and considerable positional changes were observed.
- The Protective Discrimination Policy of the Government further led to the enhancement of status of many of the subjugated castes. Such policies also led to the improvement in socio-economic conditions of various castes.
- The enforcement of the Special Marriage Act of 1954 further brought about many changes in improving the marital alliances among the castes. Initially, endogamy was strictly observed as an attribute of caste and people violating it were ostracized from the village. But the Special Marriage Act legalized inter-caste marriages which is a significant change in the entire system.
- The notion of pollution and purity and restrictions on feeding and intercourse are no longer valid. The enactment of Untouchability Offences Act, 1956, was an important milestone in this direction. Untouchability is considered a punishable offence and a person found practising it is severely punished either in terms of being fined or sentenced to imprisonment.
- With industrialization, new occupational structures have developed in urban areas. These new occupations are caste free occupations. Recruitments to these occupations are solely based upon technical skills which can be acquired through modern education only. Thus, the traditional concept of caste occupation has lost its significance.
- The contemporary society is undergoing massive transformation due to technological breakthrough and is witnessing many cultural changes. A new class of lower caste urban youth whom some scholars have termed

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as the 'breakthrough generation' are playing a significant role in bringing about a sea change by breaking the boundaries that had kept the Shudras in conditions of extreme poverty. This new generation of educated Shudras are positioning themselves for modern urban jobs.

Thus, the caste system has undergone many changes in the recent years. It is, however, difficult to predict about the complete disappearance of such a system. It can be said that though there has been enough fluidity in the system due to many forces yet the system still persists in India. The practice of politics through caste (casteism), the entire reservation issue and the recent debate about calculation of caste census further stirred the caste sentiments.

The caste system in India has never been a rigid system. In fact, its survival and strength to this day depend much upon its accommodation to absorb the off and on invading foreigners into this fold. The birth of new castes and sub-castes accounts for this fact. Thus, the new members formed themselves into a subcaste, or a new caste.

The caste of Reddis whose occupation is a mixture of occupations like fishing, fruit selling, trading, etc., are a mixed category of several castes. The birth of Lingayat caste and its existence speaks of caste secularism. Take another example—members of all castes are found among Lingayats. Moreover, the several occupational castes like carpenters, goldsmiths, blacksmiths, etc., enjoy equal status in villages. There are instances wherein the members of carpenter caste take up the job of blacksmith in the absence of professional blacksmiths.

Moreover, it has been observed that different castes have enjoyed different positions during different historical periods. While during the *Vedic* and epic periods, Brahmins enjoyed supremacy; later during the Maurya and Gupta periods, Kshatriyas and Vaishyas enjoyed supremacy. Thus, caste has been accommodative in some respects during its existence as otherwise a social institution does not exist in a vacuum and must make adjustments with other groupings if it has to survive.

We can examine this aspect of caste by a reference to intercaste relations in contemporary rural Andhra Pradesh. In the villages of rural Andhra studied by Lakshmanan, there are eight prominent caste groups on the basis of their similarity and nearness in the horizontal and vertical strata of social pyramid. These are:

- Brahmins and other allied caste groups like the Vaidika and Neyogi (functional sub-caste) Smartha, Madhva, Srivaishnava and Aradhya (regional sub-caste).
- Kshatriyas like Komatis which also include Rajus and Bondites.
- Vaisyas which include Arya Vaisyas, Komatis, etc.
- Upper caste Brahmins like Reddis, Kammas, Velamas, etc.
- Artisan caste like the Kamsalis, Kammiras, Shilp, etc.
- Harijans such as Malas, Madigas, Thotis etc.
- Services castes which include Mangalis, Chakalis, etc.
- Detribalized castes like Yerukulas, Yanadis, etc.

Usually, commensal taboos are not as rigorous as the marital restrictions among different castes or sub-castes. Thus, the Madhavas, Smarthas and Aradhyas dine with each other. Kshatriyas take food offered by Komatis and other middle order castes like Kammass, Naidus etc. There are no restrictions on interdinning between middle order castes like Reddis, Kammass, Kapus, etc. Thus, commensal restrictions among most caste groups in rural Andhra are either not observed or observed with considerable latitude.

Formerly, marriages used to be confined only within the caste or sub-caste. But, today marriages among sub-castes and sub-sects are not uncommon. In southern Karnataka, a brahmin sub-caste called Hayaks are successful planters. Thus, caste has never been a petrified system. Relations between the sub-castes exist on the basis of relative privileges and obligations, and therefore, foreigners were absorbed into its fold as a new caste or sub-caste.

Untouchability

Caste and untouchability have always been one of the important areas for sociological investigation. Sociologists and anthropologists have been engaged in understanding the various aspects of caste and untouchability. Untouchability had been a social malaise responsible for differentiation of Indian society. Though there has been a significant change in caste system in post-Independence phase due to modernization, the practice has not disappeared completely from Indian social context. According to G.S. Ghurye, the idea of pollution and purity, whether occupational or economic, are found to have been a factor which gave birth to the practice of untouchability.

According to D.N. Majumdar, the untouchable castes are those who suffer from various social and political disabilities, many of which are traditionally prescribed and socially enforced by the higher castes.

Mahatma Gandhi first used the term 'Harijan' (children of God) for those sections of people who suffered from various social, religious, economic and political disabilities. 'Untouchability is the product, not of caste system, but the distinction of high and low that has crept into Hinduism and is corroding it' (Gandhi, 1932). So it can be said that untouchability has been a social practice in India of treating some people unjustly because of their low ascribed status. There was a traditional belief prevalent in India that a person's birth decides his destiny and such castes were believed to be 'impure' and their shadow would defile a person of higher caste. The untouchables known by several names like *Chandalas*, *Panchammas*, *Avarnas* and *Harijans* were not allowed to pursue education, draw water from village wells, enter temples, public roads etc.

The definitions of untouchability, most often given in India has two different senses. First, untouchability is a stigma attached to some people because of pollution they convey. It is a stigma by caste; from birth, not from deeds performed; it lasts throughout life and cannot be ritually eliminated.

The concept of ritual pollution by caste pervades the whole traditional caste structure, and untouchability; in this sense of the term is conceptually no different in kind. It is different only in degree and is used for that pollution-by-caste which is so

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great that the rest of the society segregates its members of these castes and protects itself against them. Second, untouchability refers to the set of practices engaged in by the rest of the society to protect itself from the pollution conveyed by the untouchables and to symbolize their inferior status. This is the most common use of the term. Untouchability is rarely defined in a sentence; it is usually described in terms of civil, social and religious disabilities (Dushkin, 1967).

However, a considerable amount of regional variation exists in the manner in which social relations among different groups of castes have historically evolved. As is widely known, there are different sets of castes in different regions and the pre-occupation with purity and pollution was not equally marked in every part of the country (Beteille, 2000). Many sociological studies on villages focus on the changes in attitudes among various castes.

Though some may argue that untouchability was still thoroughly alive today (Diliege, 1999), over the last century or so the system of caste hierarchy, its forms and manifestations, have indeed undergone considerable changes. Even I.P. Desai, while studying the untouchables in Gujarat in 1970s observed that in rural areas there has been the emergence of a new 'public sphere' of social interaction with modernization and economic development. Such a development has lessened the practice of untouchability. The norm of caste and untouchability had begun to be violated in the economic or occupational sphere as well. This included seating arrangements in schools, travelling in buses and postal services. However, when it came to the traditional relations that included the domestic and religious life of the people, untouchability was highly practised (Desai, 1976).

On the basis of these observations, it can be argued that though untouchability is now treated as a serious offence after the formulation of Untouchability Offences Act, 1955, in some regions it still persists. The atrocities on the untouchables have become a thing of the past, but there are subsequent regional variations. So though the practice of untouchability has declined, the spirit of untouchability still survives.

CHECK YOUR PROGRESS

13. State the main features of the caste system.
14. What are the three types of definitions of caste?

4.7.2 Class

According to Reinhard Bendix and Seymour Martin Lipset, 'a social class in Marx's terms is any aggregate of persons who perform the same function in the organization of production'. Bendix and Lipset have identified the following five variables that determine a class in the Marxian sense:

- Conflicts over the distribution of economic rewards between various classes.
- Easy communication between the individuals in the same class positions so that ideas and action programmes are readily disseminated.

- Growth of class consciousness in the sense that the members of the class have a feeling of solidarity and understanding of their historical role.
- Profound dissatisfaction of the lower class over its inability to control the economic structure of which it feels itself to be the exploited victim.
- Establishment of a political organization resulting from economic structure, historical situation and maturation of class consciousness.

A social class, according to Karl Marx, is that which occupies a fixed place in the process of production. Marx distinguished three classes, related to the three sources of income:

- Salaried workers: owners of simple labour power.
- Capitalists: owners of capital.
- Landowners: whose respective sources of income are wages, profit and ground rent.

Karl Marx pointed out that there has always been class conflict among different classes: 'The history of all hitherto existing societies is the history of class struggles. Freeman and slaves, patrician and plebeian, lord and serf, guildmaster and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes.'

Class consciousness emerged in India during the British Rule as they introduced modern education, civil services, legal system, means of transportation, etc., in India. These new instrumentalities changed the mindset of the people and they started looking beyond caste. Post-Independence, the Government's developmental initiatives accelerated the process of decline of the caste system. With industrialization around the country, intermingling among people grew and they aspired to achieve a higher social status. The class system of social stratification allowed people to have vertical mobility and the lower caste people, by sheer dint of their hard work and competence, could manage to climb up the class ladder. In today's era, though caste is still a strong factor in the society, class has been accepted as an alternative system of social stratification in India. Let us briefly discuss the evolution of the class system in India.

In the rural areas of the country, agrarian class structure has strong roots. It has been studied in detail by sociologists like Andre Beteille. The agrarian class structure was the creation of the British period, but there was an agrarian hierarchy in the pre-British period. In this hierarchy, the high caste people were the large landowners while the lower caste people were landless labourers. In between were the members of certain castes who did the actual cultivation on these lands. Thus, it was a three tier structure. Andre Beteille has observed that wherever the agrarian hierarchy is elaborate, the caste hierarchy is also elaborate.

The agrarian class structure in post-independent India is seen to possess the following four classes:

- Landowners
- Tenants

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- Labourers
- Non-agriculturists

D.N. Dhanagre, an Indian sociologist, has suggested an alternative agrarian class structure, which has the following five classes:

- Landlords
- Rich peasants
- Middle peasants
- Poor peasants
- Landless labourers

Apart from the traditional agrarian class structure, modern rural India also has a non-agrarian class structure. It can broadly be classified as follows:

- Political functionaries and government officials
- Civil work contractors
- Village teachers and doctors
- Priests and astrologers
- NGO workers

Though pre-independent India had trade centres and port cities like Calcutta (Kolkata), Bombay (Mumbai) and Madras (Chennai), urban India is mainly a post-Independence phenomenon. In the last six decades, a large number of people from rural India have migrated to old and new urban centres in search of better education, employment and living standards. This has weakened the hold of the caste system and has given rise to a class system in urban India which is different from the agrarian class structure.

The modern urban class structure can be classified as follows:

- Political personalities like ministers, members of Parliament etc., and civil servants.
- Technocrats (software engineers, chief executive officers, etc.), professionals (doctors, lawyers, sportsmen, media persons, etc.) and industrialists/entrepreneurs.
- Educationists and academicians.
- People in the organized sector other than the above categories (servicemen, traders, etc.).
- People in the unorganized sector (hawkers, daily labourers, etc.).

Marxist Notion of Class in Indian Society

Marxist notions of class and class conflict have become hallmarks of the studies of India's agricultural and urban structures. Marx stated about caste and traditional ethos of village communities in his two articles on India in 1853 in the *New York Daily Tribune* (1851). Initially, Marx thought of Asiatic mode of production by which he meant absence of private property in land and static nature of economy due to certain tie-up between caste, agriculture and village handicrafts. However, M. Kurian observes that the analysis of Asiatic mode does not deny the role of class

contradictions and class structures. India's pre-capitalist economic formation was neither classless nor static. Social relations and exploitation were based on both caste and class side by side. It is viewed that different forms of communal society, forms of slavery and bondage, and feudal relations have existed in different combinations in the same areas at the same time.

Two questions are relevant for a discussion on class:

- How to analyse the class structure in Indian society?
- What is class-caste nexus and its ramifications and interrelations in each region?

The purpose of discussing these questions is not to accept or reject the Marxian approach for studying Indian society but to understand the concept and reality of class in Indian context. Another purpose is to find out how it has been different from or similar to the concept and reality of caste. A. Rudra observes that there are only two classes in Indian agriculture. These are:

- The class of big landlords
- The class of agricultural labourers

These two classes are in antagonistic contradiction with each other. This contradiction constitutes the principal contradiction in Indian rural society. A.R. Desai adheres to his views but does not accept the view that class differentiation in terms of agricultural labourers, poor peasants, middle peasants, rich peasants and landlords existed in medieval India and exist even today. Rudra's believes that Indian agriculture has capitalist relations and capitalist development, hence it has two classes: (a) haves and (b) have-nots.

D.D. Kosambi accepts modes of production as the basis of understanding of class relations but does not accept the hypothesis of economic determinism and universal application of Marxism as a monolithic frame of reference and a method of study.

V.M. Dandekar examines nature of class in Indian society. According to Dandekar, there are five major classes in India.

- Pre-capitalist which include cultivators, agricultural labourers and household industry
- Independent workers in capitalist society
- Employers
- White-collar employees
- Blue-collar workers

Some sociologists believe that the main classes in India are agrarian, industrial, business and mercantile and professional. Contradictions are found between various classes in terms of continuance of the old classes and the emergence of new ones. Industrial, business and professional classes characterize urban India. On the other hand, landowners, tenants, sharecroppers and agricultural labourers are found in the countryside. The classification comprising landowners, moneylenders and labourers does not refer necessarily to class antagonism.

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The significance of class as a structural concept for understanding the continuity and change in society increases more when it is viewed as a process, a reality in a state of flux and formation rather than as a finished product. The notions of modes of production offer advantages for the analysis of processes of social change. The Indian social transformation is not such that can be adequately explained by a linear model of transition from one mode of production such as feudalistic to another such as the capitalist. It is more complex and at each stage of social existence, one may witness more than a single mode of production. The ancient mode of production such as bondage and collectivism on the principle of kinship or '*biradari*' might co-exist with capitalist mode of production.

Relation between Caste and Class

Caste and class are polar opposites, as understood by the Western scholars, and in particular by the British administrators and ethnographers. They observe that caste and class are different forms of social stratification. The units ranked in the class system are individuals, and those ranked in the caste system are groups. According to this view, change is taking place from caste to class, hierarchy to stratification, closed to open, and from an organic to segmentary system. Such a distinction between caste and class is more of a heuristic nature.

A narrow view of class is taken by considering it a result of objective rating of positions based on certain attributes. Considering a class as a case of fluidity and a caste as a case of rigidity is very simplistic and unrealistic depiction of these two systems of social stratification. Acceptance of such a distinction would obviously mean defining caste through the concepts of status rigidity, organic solidarity, functional interdependence and pollution–purity.

Caste and class in rural India

Agrarian society in India can be best understood in terms of its class structure. In rural areas, there is a complex relationship between caste and class. This relationship is not always straightforward. We might expect that the higher castes have more land and higher incomes. There is a correspondence between caste and class as one moves down the hierarchy. In many areas, this does not hold true. For instance, in most areas, the highest caste, the brahmins, are not major landowners, and so they fall outside the agrarian structure although they are a part of rural society.

In most regions of India, the major landowning groups belong to the upper castes. In each region, there are usually just one or two major landowning castes, which are also numerically very important. Such groups were termed by the sociologist M.N. Srinivas, who is mostly known for his work on caste and caste system as 'dominant castes'. In each region, the dominant caste is the most powerful group, economically and politically, which dominates the local society. The examples of dominant landowning groups are the Jats and Rajputs of Uttar Pradesh, the Vokkaligas and Lingayats in Karnataka, Kammas and Reddis in Andhra Pradesh, and Jats and Sikhs in Punjab.

While dominant landowning groups are usually middle or high ranked castes, most of the marginal farmers and landless farmers belong to lower caste groups. In

official classification, they belong to the Scheduled Castes or Scheduled Tribes (SCs/STs) or Other Backward Classes (OBCs). In many regions of India, in ancient times, untouchables or Dalit castes were not allowed to own land and they accounted for majority of the agricultural labourers for the dominant landowning groups. This also created a labour force that allowed the landowners to cultivate the land intensively and get higher returns.

Agrarian Class Structure in India

Agriculture is the major occupation in Northern India, especially in states like Punjab and Haryana. The important features of rural reality in relation to agriculture in Punjab are the intrusion of ideological factors like social pride in the process of agriculture (the possession of tractors in Punjab is a matter of social pride), the existence of middlemen who procure agricultural products from peasants and also act as moneylenders and the widespread use of migrant labour in agriculture. These three characteristics lead to capitalist stagnation.

Middlemen are usually representatives of mercantile capital. The existence and continuous growth of migrant and footloose labour suggests that the various kinds of bonds that earlier tied down labour to a particular plot of land or village or area is loosening now.

The reorganization of the agricultural sector in India was always considered very important by leaders of the past. In fact, land reforms were hot topics for debate and academic interest. Clearly, everyone wanted the feudal power of the landlords to be reduced or taken away completely. However, there was no consensus on the nature of reforms required and the suitability of these reforms.

According to the institutionalists, a radical reorganization of land ownership was essential to bring about democracy in the villages and revive the independence of the peasant economy. This would also lead to increased productivity of land. Simply put, the institutionalists promoted 'land to the tiller'. They also believed that smaller holdings resulted in higher productivity.

However, there was another faction that did not support the re-distribution of land. They believed that it was not practical as there was not enough land available for everyone. It was more important to work on the orientation of the landlord. If they thought progressively, agricultural modernization could be implemented. It was important for them to get around to using wage labour for cultivating their own lands using modern equipment. This faction was of the opinion that land reforms would only lead to the division of land into unviable holdings where application of modern technology would not be feasible.

When land reforms were finally applied, the Indian state chose to reorganize agrarian relations through redistribution of land but not in the radical manner that was required. It was more of a sectional reform. Following instructions from the Government of India, the states abolished intermediary tenures, regulated rent and tenancy rights, conferred ownership rights on tenants, imposed ceilings on holdings, distributed surplus land among the poor of the countryside and facilitated consolidation of holdings. Within a very short period of time, a number of legislations were passed by the state governments.

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However, most of the legislations gave way to loopholes that allowed the dominant landowners to tamper with land records by redistributing land among relatives, evicting their tenants and using other means to escape the legislations. In the absence of concerted political will land reforms could succeed only in regions where the peasantry was politically mobilized and could exert pressure from below.

Although the land reforms were not very successful on the whole, they did manage to weaken the hold of absentee landlords over the *kisans* and *mazdur log*. A class of substantial peasants and petty landlords emerged to dominate rural politics and economy.

In Rajasthan, for instance, the abolition of *jagirs* made a lot of difference to the overall land ownership patterns and to the local and regional power structures. There was much less land in the hands of the Rajputs after the land reforms. Most of the land in the rural areas went to small and medium landowners. In other words, maximum land came to be self-cultivated and the incidence of tenancy declined to a large extent. Many landowners, in trying to escape legislation, rearranged their lands or sold them for fear of losing them.

In rare cases, some landless labourers belonging to the lower castes received land. The middle level castes who cultivated land benefitted the most. The land reforms were meant to reduce the feudalism of the landlords and provide credit through institutions and credit societies and much later through the nationalized commercial banks.

Surveys carried out post-Independence said that 91 per cent of the credit needs of cultivators were being fulfilled by moneylenders. However, this dependency on informal sources of credit reduced over time. The bureaucratization of credit societies by the state reduced the hold of the powerful landowners. However, it gave rise to corruption which de-motivated and stole the enthusiasm of those it was meant to benefit.

Despite all these hurdles, the availability of institutional credit played a major role in making the green revolution a success.

From 1950–1970, the distribution of workforce in agriculture, industry and services in India remained almost unchanged. This situation was known as ‘structural stasis’. From 1972–1973, the share of workforce in the agriculture started declining and it started increasing marginally in the field of manufacturing and services.

The process of workforce diversification had a setback between 1987–1988 and 1993–1994; during this period the share of manufacturing in the workforce contracted and the decline in the agriculture stopped; although rural female workforce, in the share of agriculture saw an increase during this period. From 1993–1994 to 1999–2000, the share of agriculture declined by 4 per cent as trade and transport had absorbed the agricultural workforce.

The structural shift of labour from the agriculture to the industry (and services) with the development of capitalism is known as ‘agrarian transition’. It is not just a mechanical process, it has political and economic content to it as well. It relates to the changing production bases (technology, production structure and property relations)

both in the agriculture and in the industry. These changes engender the release of labour at one end and its absorption at the other. The interaction between the two sectors is complex and it obviously involves various flows other than the one-way flow of labour.

Initially, the great bulk of working population was involved in the agriculture and the maximum bulk of national product was generated from there. Gradually, whenever the productivity in the agriculture increased the surplus got accumulated and the countryside started contributing that surplus to the development of manufacturing. It provided labour, wage goods and raw materials and also created home market for manufacturing. The industry in turn provided market and new inputs to the agriculture, which further increased its productivity. But, this process is now accompanied by critical changes in production relations at both ends leading to the formation of dominant and subordinate classes. The transfer of surplus from the agriculture to the industry is described as the 'primitive accumulation', i.e., transfer of surplus from pre-capitalist mode of production to capitalist mode of production, and ultimately the transition of peasant economy itself into capitalist agriculture.

Spread of the new technology was accompanied by the spread of capitalist production. State-wise data on proportion of hired labour, market orientation and capital accumulation pattern indicates that by the beginning of 1990s capitalist farming had penetrated almost all the states.

Following ramifications of rising capitalist tendency in the Indian agriculture need to be noted:

- **Differentiation in the peasantry is sharpened:** The state opened up new profit making opportunities for the big farmers. They withdrew their land from the lease market for self-cultivation. But, for small or semi-medium farmers shifting to new technology was not possible due to the resource constraints. There is a great deal of literature available on how the Green Revolution increased the concentration of resources and adversely affected the small and marginal farmers.
- **Employment opportunities in agriculture have lessened:** Capitalist farming is accompanied by the mechanization of farm operations. This reduces the labour requirements drastically. Further, labour intensity is greater in small and medium farms as by using family labour the labour costs get reduced below the subsistence level. Finally, structured employment on capitalist farms does not provide space to absorb surplus labour. The sponge capacity of agricultural sector to absorb labour indefinitely (albeit at low productivity and low income level) gets eroded with capitalist farming. In Punjab, Haryana and western Uttar Pradesh wage rates have been higher than the rest of India, but the employment elasticity's (increase in employment per unit increase in output) have been near zero or even negative.
- **Social property relations blocked the transfer of surplus:** Surplus that accumulated with the rich farmers did not get transferred to manufacturing. Rich farmers' movements emerged in Maharashtra, Uttar

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Pradesh, Karnataka and of course in Punjab and Haryana. They blocked the agricultural taxation and asked for favourable terms of trade for the agriculture. Further, the surplus accumulated in the agriculture was concentrated in few hands, which limited the size of market and thus constrained the expansion of labour-intensive manufacturing.

The industrialization promoted by state was geared to the requirements of big industrialist in the industry. The state invested in heavy capital-intensive machinery and generated limited employment opportunities. Therefore, the marginalized and landless households remained trapped in the agriculture.

A lot of small and marginal holdings contributed to keeping the land lease and the informal moneylending markets vibrant. The concentration ratio for the operational holdings was significantly lesser than that for the ownership holdings. In fact, as land leasing became difficult for the marginal farmers and the landless, they responded back by offering higher rents; the higher rent need not always be in money terms or in terms of larger share of the produce. It could even be in terms of offering free labour to the landowner or payment in some other kind. Rising rent in the land lease market can re-assert the barrier to capitalist accumulation process. This tendency was witnessed at many places.

The existence of many small and marginal units also contributed towards retaining the sponge capacity of the agriculture to hold more than the required workforce. State policies in the 1970s and 1980s also assisted in containing the workforce in this sector. Many poverty alleviation programmes and small farmer–marginal farmer schemes helped the landless and marginalized in getting supplementary earning opportunities.

Thus, the process of agrarian transition reached an impasse in the absence of employment opportunities outside of the agriculture.

CHECK YOUR PROGRESS

15. What are the four types of agrarian class in post-independent India?
16. How can the modern urban class be classified?

4.7.3 Ethnicity

The terms ethnicity and ethnic group are derived from the Greek term '*ethnos*', which refers to a cultural or spiritual sense of belonging. According to Encyclopaedia, an ethnic group (or ethnicity) is 'a group of people whose members identify with each other, through a common heritage, often consisting of a common language, a common culture (often including a shared religion) and an ideology that stresses common ancestry or endogamy'. On the face of it, ethnicity is a sense of ethnic identity or a feeling of belonging to a particular ethnic group.

George de Vos defines it as: 'Ethnicity is the subjective, symbolic or emblematic use by a group of people...of any aspect of culture, in order to differentiate themselves from other groups'. According to Paul R. Brass, 'ethnicity or ethnic identity also

involves, in addition to subjective self-consciousness, a claim to status and recognition, either as a superior group or as a group at least equal to other groups. Ethnicity is to ethnic category what class consciousness is to class’.

Formation of ethnic groups

Ethnic groups are those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits. For the formation of an ethnic identity, a combination of factors, such as common descent, a socially relevant cultural/physical characteristics and a set of attitudes and behaviour patterns, is necessary.

Common descent, however, is the most significant factor. Apart from this, cultural attributes, such as religion, language, customs, social beliefs and practices, also play an important role. The members of an ethnic group must also share ideas, behaviour, patterns, feelings and meanings. Moreover, they should also perceive that they share a common destiny. Islamic movement in India, Tamil nationalism in Sri Lanka, Bangla nationalism in united Pakistan, etc. represent, for example, the formation of ethnic groups for attaining a common goal.

Ethno-nationalism

Ethno-nationalism transcends the boundaries of state, religion, sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators. The symbolic and cultural aspects of ethnicity are important in themselves and often get politicized for the promotion of collective interests. In India, you can easily find a number of such cases, such as undue pressure on the Centre by Tamil politicians to intervene in Sri Lankan ethnic disputes, emotional and financial support by Tamil Nadu for the Elam land in Sri Lanka, Pakistan’s persistent interventions on the issue of minority, showcasing itself as a defender of Muslim minority in India; protest march against India in Pakistan on the name of atrocities on Muslims in India; etc. These obsessions for own ethnic groups not only generate international discord within neighbouring states, but also ignite hostility within state boundaries.

Ethnicity in India

As the representatives and the inheritors of the European Enlightenment, the British brought the idea of ethno-nationalism to India. It is, in fact, one of the ironies of British history that the British became political liberals at home and at the same time as they became imperialists abroad. British policy in India was forever haunted by this contradiction. While the British would not grant India full self-government until 1947, they were often concerned about being fair to different competing sections which, in their view, made up Indian society. They had identified sections of Indian society on the basis of religion and caste.

A census made of the population of Bombay in 1780, for instance, divided the population into ‘socio-religious communities’. In the eighteenth century, British amateur historians often portrayed India as a society weakened by its internal religions and caste divisions. In later years, this perception was also shared by Indian nationalists

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themselves. If you see the modern trend in Indian politics, every issue is considered here on the basis of caste and religion. For example, the Corporate Affairs and Minority Ministers of the United Progressive Alliance (UPA) Government at the Centre have already made a statement in favour of group representation system for the minorities. They have even advocated for separate minority reservation for the Muslims, which would be in addition to OBC reservation being already availed by 80 per cent of Indian Muslims.

Some states have already given separate reservation to Muslims on religious line, though the high courts have declared the decisions of the state governments void. However, seeing the political atmosphere of the country, almost all political parties, barring the BJP and some of its allies (like Shiv Sena), are agreed to give the Muslims separate reservation on the basis of religion. The BJP and its allies are opposing it as they think it is unconstitutional and against the spirit of the Constituent Assembly.

Counting Hindus, Muslims, Sikhs and untouchables became a critical political exercise, particularly in the 20th century, as the British began to include Indian representatives in the country's legislative bodies in very measured doses. What made the census operations critical was that, in trying to be fair referees, the British made the process of political representation 'communal'. Seats in the legislative assemblies were earmarked for different communities according to ideas of proportionality. By the 1890s, Hindu and Muslim leaders were quoting Census figures to prove whether or not they had received their legitimate share of benefits (such as employment and education) from British rule.

The rise of modern caste consciousness shows a similar concern for the measurement of 'progresses' in public life. The famous anti-Brahmin 'manifesto', produced in Madras in 1916 by the members of the non-Brahmin caste of a new political party, owed its rhetorical force to the statistics that the government had collected to demonstrate a Brahmin monopoly of the civil service.

If we try to interrelate the present-day Indian politics with that of the British politics, we do not find much difference. Every politician of the Indian state is calculating his arithmetic on the religious lines and caste combinations. Developmental plank has taken a back seat and ethnic issues have become prominent. For example, the Mandal politics of the 1990s and the demand for reservation for OBCs were based on caste calculations made by the British in 1931. Sidelining Brahmin from Tamil politics and openly advocating for the removal of this caste from Tamil Nadu is another glaring example of ethnic cleavage in Indian politics.

Approaches to Ethno-Nationalism

There are two main approaches to understand the new ethnic phenomenon. The first is primordial approach to ethnic identities and ethnicity, which considers descent as the more important factor. This is because primordial loyalties can be activated more easily than rational principles and organizations founded upon them. The second approach is known as situational, subjectivist or instrumental approach.

According to this approach, what actually matters is people's definition of themselves as culturally and physically different from others. Their shared descent, according to Cohen, is secondary and, if required may be manipulated and manufactured. Thus, ethnicity is flexible, adaptable and capable of taking different form meanings depending on the situation and perception of advantage. These contending approaches are an aid to the explication of issues and to the understanding of contemporary reality.

Ethno-nationalism poses a big threat to a state without a common ethnicity or a shared identity and culture. Almost in all the pluralistic societies, the problem of ethno-nationalism is likely to pose a threat to the unity and integrity of the state.

Sources of Conflict

There have been numerous attempts to explain the causes of the ethnic wars. One theory focuses on the role of mass passion or ancient hatred in driving ethnic violence. A second theory suggests that inter-ethnic security dilemmas are necessary for ethnic war to result. In other words, the fear of the ethnic groups that their interests are threatened may cause them to fiercely protect their interests. A third approach blames ethnic war on manipulation by belligerent leaders. However, scholars agree that all the three factors—hostile masses, belligerent leaders and inter-ethnic security dilemmas—are essential for an ethnic war to result.

In fact, these factors are mutually reinforcing; belligerent leaders stir up mass hostility, hostile masses prop up belligerent leaders and both together intimidate other groups creating a security dilemma (a fear of extinction) among them. This may lead to a conflict for survival or even domination among different ethnic groups.

It is important to note that any ethno-national conflict cannot be attributed to a single cause. Rather there is a combination of factors which are responsible for rise of ethno-national conflicts. These can be ethnically defined grievances, demographic threats, histories of ethnic domination, reciprocal fears of group extinction, political anarchy, etc. Almost all these factors are present in India's severe ethnic movements, such as the movement in Jammu and Kashmir at the time of Partition, demand for greater Nagaland, Assam agitation, and so on. Over the years, numerous ethnic movements have confronted with India's multicultural democracy. India thus provides a laboratory for the study of such movements.

The various sources of ethno-national conflicts are discussed below.

Migration factor

The cause of ethno-national conflict can be understood as the factors threatening the sacredly preserved and maintained cultural identity of the certain ethnic groups. The demographic and cultural transition of Delhi provides the best case study. The population of Delhi was significantly altered by the Partition of the subcontinent into India and Pakistan in 1947. This Partition entailed a massive transfer of population—with the Hindus and Sikhs of Western Punjab, Sind and North-West Frontier coming over to India, and the Muslims in East Punjab, Central India and elsewhere in the subcontinent migrating to Pakistan. While the rest of India were celebrating with

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their midnight tryst with destiny, Punjab in the north-west and Bengal in the east were torn apart by communal bloodshed, pillage and violence.

A large number of refugees from West Punjab slowly found their way to Delhi. The population underwent a dramatic increase on account of the influx of refugees from Punjab. From 917,939 in 1941, the population of Delhi soared to 1,744,072 in 1951, an increase of about 90 per cent. It needs to be noted that the Muslim population declined dramatically in Delhi during the same period. From 3,034,971 in 1941, the number of Muslims came down to 99,501 in 1951 (Census of India, 1951). Migration on a large scale strengthens the group identity and mobilizes the groups to promote their interests. Today, the politics of Delhi is marked with all these incidents.

Economic factor

Economic condition is perhaps the most important source of ethno-national conflict. Uneven development of the regions of a state and the economic discrimination perpetuated by the state itself are the two main economic factors for occurrence of ethno-national conflicts. The uneven economic development may further lead to the following two situations.

- If an ethnic group becomes economically prosperous, it may regard other ethnic groups which are comparatively backward as 'liabilities', and hence may try to restrain or get rid of the latter.
- If a particular ethnic group's economic backwardness continues to exist, it may blame the other ethnic groups for its economic plight.

In both these cases, the hatred may develop into an ethnic conflict. Anti-'outsiders' violence in Maharashtra and Assam are the examples of ethno-national conflicts due to economic reasons.

Complexes of the Ethnic Minorities

In a multi-ethnic state, the ethnic minorities suffer from a fear complex. Under this fear, by the smaller ethnic groups consider the dominant or the largest ethnic group as ruler. It is interesting to note that the combined population of smaller ethnic groups may be more than the largest group. But the smaller groups consider themselves as minorities and may complain about their suppression by the largest group. Sikh nationalism is a typical example. Punjab is one of India's most prosperous states—the home of the Green Revolution. Sikhs constitute about half of its population (the other half being Hindus). Sikh nationalism was a powerful political force in the state throughout the 1980s. It demanded a greater political and economic control within the Indian federation, secession from India and the creation of a sovereign state of Khalistan.

4.7.4 Language

The study of linguistics is the scientific study of language. The estimation of a precise number of languages existing in the world relies on a subjective distinction between languages and their different dialects. The estimates vary from 6,000 to 7,000 languages worldwide. The natural languages can be signed or spoken. However, any language

can easily be programmed into secondary media using tactile, acoustic or visual stimuli into whistling or Braille. This is due to the reason that human language is independent of modality. Language, when used in the general context, can refer to the cognitive ability to use and learn the systems of compound and intricate communication. It may even describe the rules that make these systems or the utterances that might be produced from those set of rules. Languages are dependent on the process of semiosis for relating signs with particular meanings. The sign languages as well as oral languages consist of a phonological system that oversees the usage of symbols to form sequences known as morphemes and a syntactic system that administers how morphemes and words are combined together to form phrases.

The unique qualities of human language are:

- Productivity
- Recursivity
- Displacement

Human language is also unique because it depends almost entirely on social convention and learning. Therefore, its complex structure offers a very wide range of possible expressions and uses than any known animal communication system. It is said that language was born when early hominines started to slowly change their ways of communication and developed the ability to form a theory of others' thoughts and shared intentions.

A world language is one which is not only spoken across the globe but learned and used by many people as a second language. A world language is recognized not merely by the number of native people speaking it (or second language speakers), but also how the language is distributed geographically, the international organizations using and promoting it and its role in diplomatic relations. The major world languages, from this point of view, are dominated by languages born in Europe. The historical reason behind this is the period of expansionist European imperialism and colonialism.

The Indian languages belong to different language families, of which the major ones are the Indo-Aryan languages (which happen to be a sub sect of Indo-European languages), which is spoken by 74 per cent of the Indians, and 23 per cent spoken by the Dravidians. The other Indian languages are part of the Austro-Asiatic, Tibeto-Burman, and a couple of small language families.

The official language of the Central Government of India is Hindi, whereas English is the secondary official language. The Constitution of India states that 'The official language of the Union shall be Hindi in Devanagari script.' Interestingly, the Constitution of India does not specify a national language, nor does the Indian law. In other words, there is no Court ruling to specify a national language. However, the languages listed in the Eighth Schedule of the Indian Constitution are sometimes referred to as the national languages of India. These, of course, have no legal standing.

There are hundreds of individual mother tongues in India. The 1961 census recognized 1,652 Indian languages. As per the 2001 census, 30 languages were spoken by over a million native speakers and 122 by over a 1000. Two contact languages have played a significant part in the history of India, which are:

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- Persian
- English

The most widely used language of the world at present is English, spoken by more than 1.8 billion people across the globe. Arabic is prominent internationally because it has a history of various Islamic conquests behind it. Subsequently, urbanization of the Middle East and North Africa also led to its extensive liturgical use amongst Muslim communities outside the Arab World. Standard Chinese directly replaced Classical Chinese, an important historical lingua franca in Far East Asia until the early 20th century. Today, Standard Chinese is a common spoken language between speakers of different, unintelligible Chinese spoken languages, within China as well as in overseas Chinese communities. In addition, it is being widely taught as a second language in many countries.

Russian was spoken and written in the Russian empire and the Soviet Union. Today, it is widely used and understood in areas of Central and Eastern Europe, and Northern and Central Asia which were formerly part of the Soviet Union, or of the former Soviet bloc and it remains the lingua franca in the Commonwealth of Independent States. German was the lingua franca in several areas of Europe for centuries, mainly the Holy Roman Empire and later the Austro-Hungarian Empire. It is considered an important second language Central and Eastern Europe, and in the international scientific community.

Other languages that have had an international significance as the lingua franca of a historical empire include Greek in the Hellenistic world after the conquests of Alexander the Great, and in the territories of the Byzantine Empire; Latin in the Roman Empire and in the past as the standard liturgical language for Christians (Catholics) across the globe. Other languages that were widely used are as follows:

- **Classical Chinese:** East Asia (Imperial era of China)
- **Persian:** Ancient and medieval Persian Empires, and the second lingua franca of the Islamic World after Arabic
- **Sanskrit:** Asia, Southeast Asia, Central Asia (ancient and medieval periods); liturgical language of the Vedic religions.

Owing to the huge population in the Indian subcontinent, its major languages are spoken by many. Hindustani (including all Hindi dialects and Urdu) and to a small extent, Tamil, are used widely and recognized internationally. For example, the native population of Bengali speakers exceeds the French speakers (as a first language). However, French is spoken inter-continently and has received international recognition. It is widely used in diplomatic circles and international commerce. Also, there are many second language speakers of French across the globe, the overwhelming majority of Bengali speakers are native Bengali people, with hardly any impact outside their region or language space.

When efforts are made to prevent languages from becoming obsolete or unknown, it is called language preservation. When a language ceases to be taught to the younger generations, and the older generation that is well versed with it dies, the language faces the risk of becoming dead or extinct. Language is significant to society as it makes it possible for people to communicate and interact.

When a language starts disappearing, future generations stand to lose an essential part of the culture necessary to completely understand it. Clearly, language then becomes a vulnerable part of the cultural heritage, which makes it all the more important to preserve it. According to UNESCO's *Atlas of Languages in Danger of Disappearing*, there are approximately 6,000 languages spoken across the globe today. They also reveal that half of the world's population speaks the eight most common languages. Over 3,000 languages are reportedly spoken by less than 10,000 people each. It is estimated that 417 languages are headed towards extinction. The Germanic languages spoken by tribes that travelled to Britain from West Germany came to be known as Anglo-Saxon or Old English.

More people speak modern English in countries around the world. There are approximately 375 million native speakers of English, that is, people whose first language is English. This makes English the second most spoken language in the world. In addition, approximately 220 million people speak it as a second language and there are as many as a billion people who are learning. English has influenced and has been influenced by several different languages.

Internet English is spoken in many places on the internet. It tends to ignore capitalization and punctuation, and may also ignore small errors in spelling and grammar. Contractions are also used often, resulting in phrases like 'u r' for 'you are'. These contractions are usually phonetic (they sound like what they replace), so the number '8' is used in place of the sound 'ate', creating 'h8' for 'hate'. The character '&', usually read as 'and', is also often used. For example, 'b&' means 'banned'. In many places, people will say things like 'inb4 b&', which is short for 'in before banned', meaning they think that the person they are speaking about will soon be banned from the site.

Leetspeak is another form of Internet English, which was originally used by black hat hackers to communicate with each other. However, nowadays it is used more as a type of short hand. Letters are replaced with other similar looking characters. For example, 'A' is shown as '4', 'E' is '3', 'T' is '7' and 'I' or 'L' is used as '1'. Simple leetspeak uses numbers that resemble letters. Advanced leetspeak transforms 'W' into '\V' or 'D' into '|)'.

The sociology of language is closely related to sociolinguistics, a field that studies the effect of society on a language. Joshua Fishman contributed majorly to this field and is the founder of the International Journal of the Sociology of Language.

Sociology of language seems to understand the manner in which social dynamics get influenced by the usage of language by an individual or group. It deals with who is 'authorized' to use a language, with whom and under what circumstances. It examines how an identity, individual or group, is established by the language that is available for use. It would attempt to comprehend individual expression, one's contribution to the accessible linguistic tools in order to bring oneself to other people.

The brain is considered the coordinating center of all linguistic activity as it is responsible for linguistic cognition and also for controlling the mechanics of speech. Although our knowledge of the neurological bases for language is not very wide and

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deep, an advancement in imaging techniques has certainly given more insights into the study of the neurological aspects of language, that is, neurolinguistics.

Anatomy of Speech

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The vocalized version of the communication that takes place between human beings is called speech. It is based on the syntactic combination of lexicals and names drawn from very large vocabularies comprising more than 10,000 words. Each spoken word is created out of the phonetic combination of a limited set of vowel and consonant speech sound units. These vocabularies differ from each other in terms of the syntax and speech sound units. As a result, thousands of mutually unintelligible human languages exist. Most human speakers (polyglots) are able to speak and communicate in two or more languages.

The vocal abilities that allow humans to speak also endow humans with the ability to sing. The sound of speech can be categorized into segments and supra segments. The segmental elements follow each other in sequences, represented by distinct letters in alphabetic scripts, such as the Roman script. Clear boundaries between segments are absent in free flowing speech. There are no audible pauses between words either. Segments are distinguished by their distinct sounds which result from different articulations, and can be either vowels or consonants. Supra segments comprise elements such as stress, phonation type, voice timbre, and prosody or intonation, all of which may have effects across multiple segments.

Speech perception comprises the processes by which humans interpret and understand the sounds used in language. The study of speech perception is linked to the fields of phonetics and phonology in linguistics and cognitive psychology and perception in psychology. Research in speech perception attempts to understand how human listeners recognize speech sounds and use this information to understand spoken language. Speech research is applied in the building of voice recognition software and in improving speech recognition for listeners who are hearing and language-impaired.

Speech processing involves studying speech signals and the processing methods of these signals. These signals are usually processed in a digital representation. Therefore, speech processing can be considered as a special case of digital signal processing. Various aspects of speech processing include the acquisition, manipulation, storage, transfer and output of digital speech signals.

It is closely linked to Natural Language Processing (NLP). Its input can come from or output can go to NLP applications. For example, a syntactic parser can be employed on its input text in text-to-speech synthesis. The output of speech recognition may be used via information extraction methods.

While it is easy to overlook communication, it is essential to possess the ability to communicate effectively in order to be able to convey the organization's, visions, mission, goals and thoughts to the people. The importance of speech and words, whether through the written word or the spoken word, is a communication medium for conveying directions and providing synchronization. In the absence of communication, thoughts, ideas and feelings cannot be expressed.

Information can be communicated in many ways, such as:

- Phone calls
- Fax messages
- Emails
- Letters
- Websites
- Instant message software
- Social networking websites (facebook, twitter, myspace), etc.

Ideas, thoughts and information can be expressed and exchanged through communication. Communication becomes important and crucial when you are on a mission or in need of fulfilling a goal. In the absence of a proper means of communication, organization can become isolated. The ability to communicate effectively is rather important, especially when it is underestimated and overlooked.

Linguistic Diversity Index

Linguistic Diversity Index (LDI) or Greenberg's diversity index measures the diversity that exists in the languages of a country. It is measured on a scale of 1 to 0 where 1 indicates total diversity (no two people have the same mother tongue) 0 indicates no diversity at all (everyone has the same mother tongue). The diversity index is computed on the basis of the population of each language as a proportion of the total population. The index cannot fully account for the vitality of languages. Also, the distinction between a language and a dialect is fluid and often political. According to experts, many languages are said to be dialects of some other language. Yet others feel that all languages are separate.

The Indian languages belong to different language families. The largest of these families, in terms of the number of speakers, is the Indo-European family, primarily represented in its Indo-Aryan branch (accounting for some 700 million speakers or 69 per cent of the population). However, this includes Persian, Portuguese or French, English and other minority languages, as a lingua franca. Kashmiri and other Dardic languages, that are members of the Indo-Iranian family, along with the Indo-Aryan family, are spoken by about 4.6 million people in India.

The Dravidian family is the second largest language family, accounting for some 200 million speakers. The Austro-Asiatic and several small Tibeto-Burman languages are the families with lesser speakers, that is, with some 10 and 6 million speakers, respectively. They form just about, 5 per cent of the population, put together.

The fifth family is formed by the Ongan languages of the southern Andaman Islands. The Great Andamanese languages are almost all extinct, due to the fast dwindling number of speakers. There is also a known language isolate, called 'Nihali'. Gujaratis spoke the Bantu language 'Sidi' in the region until the mid-20th century.

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CHECK YOUR PROGRESS

17. What are ethnic groups?
18. State some of the unique qualities of human language.

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4.7.5 Religion

Religion is referred to as a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups. Sociologists are not concerned with the competing claims of different religions. They mainly deal with the social effects of religious beliefs and practices. In other words, the sociological analysis of religion is concerned with how religious beliefs and practices are articulated in society, how they affect interaction among persons of different religious faiths, how they lead to conflicts and riots (communalism), and how secularism can contain inter-religious biases. The following are the kinds of questions addressed by sociologists of religion:

How does religion reinforce the collective unity or social solidarity of a group through religious worship and rituals? (*Durkheim*)

How does religion block the emotional and intellectual development of people? (*Marx*)

How is a particular type of economic system (say, capitalism) the product of a specific religious ideology (say Protestantism)? (*Max Weber*)

Is one religion (say Hinduism) more tolerant and accommodative than another religion (say Islam)? What is the effect on a person's way of life of being religiously described as an untouchable? Is there something in the belief systems of two sects of the same religion (say, *Shias* and *Sunnis* in Islam) which makes conflict between them inevitable? Does religion (say Islam) oppose family planning measures?

Secularism and Secularization

Secularism is the belief/ideology that religion and religious considerations should be deliberately kept out from temporal affairs. It speaks of neutrality. Secularization is the process by which sectors of society and culture are removed from the domination of religious institutions and symbols.

One characteristic of modern life is that it features a process of *de*-secularization, i.e., the supernatural is now rarely used to explain events and behaviour. The way the world is seen today is qualitatively different from the ancient and the medieval worlds. Today, belief in mystery and miracle has receded, although by no means entirely. The triumph of reason has been at the cost of myth and fables. This is the process of secularization.

Weber considered secularization as the process of rationalization. For achieving given ends, the principle used is the one which is based on scientific thought, i.e., which is rational. This thought has undermined religion.

Berger is of the opinion that increased social and geographical mobility and the development of modern communications have exposed individuals to plurality of religious influences. They have therefore, learnt to tolerate each others' beliefs. People now feel free to search cultures for new ideas and new perspectives. In India also, we find that educated and modernity-oriented Muslims have started asking

for changes in religion-oriented norms like, asking for maintenance allowance to divorced wives (not permitted by religion), adoption of children, more liberal laws permitting women to divorce their husbands, restrictions on polygyny, and so forth. Hindus also no longer accept religious restrictions on women, on intercaste marriages, on divorce, on widows' remarriage, and so on.

The thesis that Indian society has become more secular is easy to grasp but complex to demonstrate. Broadly, the secularization thesis proposes that many religious values have changed and several practices have declined and that science and rationality have increased in importance. It is correct that there should be a radical and fundamental change in the cultural and institutional foundation of society. We do find weakening effect of religion on marriage, family, caste, and many institutions, but it is also a fact that there is evidence of the continuing vitality of religion. There may be change in the attitudes of people towards religion, in going to religious places, in visiting places of pilgrimage, in undergoing religious fasts, and celebrating religious festivals; there may be increase in civil marriages, even the number of actively religious people might have declined, but decline in formal religious practices does not necessarily indicate the secularism process among Hindus. Sikhs continue to follow religious restrictions. Religion as a source of personal meaning and fulfillment survives much more widely and with greater vitality than institutional religion. The secularization thesis is, therefore, less applicable to personal religion than to formal religion.

There is a difference between liberalism and fundamentalism. Liberalism is based on mutual toleration of difference between (religious) groups, i.e., it is pluralistic. Fundamentalism is associated with opposition to liberalism and sometimes indicates violent attitude to pluralism. The distinction between liberalism and fundamentalism is relevant to the concept of secularization applied to the global context. While the Western society has been secularized (in terms of loosening the authority of church); in several Muslim countries, the Islamic law governs civil as well as religious life. Muslims in India who continue to follow Islamic traditions have remained fundamentalists preventing them from accepting modernity. Liberalism in vast majority of Hindus is compatible with the development of a modern Hindu society.

Secularism in the Indian context has tried to enhance the power of the state by making it a protector of all religious communities and an arbiter in their conflicts. It checks patronizing any particular religion by the state. After the Partition, the Indian Constitution provided that India would remain *secular* which meant that: (a) each citizen would be guaranteed full freedom to practise and preach his religion, (b) state will have no religion, and (c) all citizens, irrespective of their religious faith, will be equal. In this way, even the agnostics were given the same rights as believers. This indicates that a secular state or society is not an irreligious society. Religions exist, their followers continue to believe in and practice the religious principles enshrined in their holy books, and no outside agency, including the state, interferes in legitimate religious affairs.

The two important ingredients of a secular society are: (a) complete separation of state and religion, and (b) full liberty for the followers of all religions as well as

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atheists and agnostics to follow their respective faiths. In a secular society, leaders and followers of various religious communities are expected not to use their religion for political purposes.

However in practice, Hindu, Muslim, Sikh and other religious communities do use religion for political goals. Several political parties are labelled as non-secular. The communal–secular card is now being played for political motives only. The bogey of communalism is being kept alive not for checking national disintegration but with a view that minority vote bank does not dissipate itself into the larger Indian ethos. Even those political leaders who are known to be honest extensively, practise casteism and accuse political leaders of opposite parties for being communal. The power seekers thus use secularism as a shield to hide their sins, thereby ensuring that people remain polarized on the basis of their religion and India remains communalized.

Religion in Secular Society

Religion played, and continues to play, a key role in the affairs of man and society because of its:

- explanatory function (explains why, what, etc., relating to the mysterious).
- integrative function (provides support amid uncertainty and consolation amid failure and frustration).
- identity function (provides a basis of maintenance of transcendental relationship for security and identity).
- validating function (provides moral justification and powerful sanctions to all basic institutions).
- control function (holds in check divergent forms of deviance).
- expressive function (provides for satisfaction of painful drives).
- prophetic function (expressed in protest against established conditions).
- maturation function (providing recognition to critical turns in an individual's life history through *rite de passage*).
- wish-fulfillment function (covering both latent and manifest wishes).

As the area of scientific knowledge and technology widens, the area of religion shrinks. Some of its functions are taken over by other agencies. The range of the influence of religion is greater in simpler societies which have inadequate empirical knowledge. In technologically less developed societies, rituals and symbolic acts are employed on a wide scale to placate supernatural powers for worldly gains. In modern industrial societies, the hold of religious beliefs declines, although interest in religion persists. It remains a personal concern rather than collective and communal concern.

The process of secularization/rationalization causes the religion to lose control over several fields of social activities such as economics, trade, education, medicine, and so on. Many of traditional functions of religion are taken care of by secular institutions. A total religious worldview, in which the entire framework of action has a religious orientation, undergoes a thorough modification.

India perhaps has failed to develop diversified institutions that may take over the traditional functions of religion. As such, it remains communal, and religious beliefs continue to prevail. Problems are viewed in a narrow and communal rather than a wide national perspective. Religious orientations still shape the attitudes to work and wealth, and hinder the emergence of an ethic that would be conducive to progress. Of course, no society is completely secular, nor are all basic teachings of religion dysfunctional. In India also, though religious values and cultural orientations have been preserved, yet religion is trying to adapt itself to the changing ethos. No religion has been able to preserve its original form, but has accepted necessary modifications.

On this basis, religion in India is not a barrier to modernization. A secular and modern society is not against religion. Thus, separate religious identities will be permissible in India so long they do not question the legitimacy of larger national boundaries. But they cannot be upheld if they inhibit national integration.

4.7.6 Regionalism/Communalism

India is the largest country in the Indian subcontinent, deriving its name from the river Indus which flows through the northwestern part of the country. Indian mainland extends in the tropical and subtropical zones from latitude 8°4' north to 37°6' north and from longitude 68°7' east to 97°25' east. The southernmost point in Indian territory, the *Indira Point* (formerly called *Pygmalion Point*), is situated at 6°30' north in the Nicobar Islands.

The country thus lies wholly in the northern and eastern hemispheres. The northernmost point of India lies in the state of Jammu and Kashmir, and it is known as *Indira Col*. India stretches 3,214 km at its maximum from north to south and 2,933 km at its maximum from east to west. The total length of the mainland coastline is nearly 6,100 km; and the land frontier measures about 15,200 km. The total length of the coastline, including that of the islands, is about 7,500 km. With an area of about 32,87,782 sq. km, India is the seventh largest country in the world, accounting for about 2.4 per cent of total world area.

Countries larger than India are Russia, Canada, USA, China, Australia and Brazil. In terms of population, however, India is second only to China. India's neighbours in the north are China (Chinese Tibetan Autonomous Region), Nepal and Bhutan. The boundary between India and China is called the MacMohan Line. To the northwest, India shares a boundary with Pakistan and Afghanistan, and to the east with Myanmar, while Bangladesh forms almost an enclave within India. The country is shaped somewhat like a triangle with its base in the north (the Himalayas) and a narrow apex in the south (Kanyakumari). South of the Tropic of Cancer, the Indian landmass tapers between the Bay of Bengal in the east and the Arabian Sea in the west. The Indian Ocean lies on the south. The Bay of Bengal and the Arabian Sea are its two northward extensions. In the south, on the eastern side, the Gulf of Mannar and the Palk Strait separate India from Sri Lanka. India's islands include the Andaman and Nicobar Islands in the Bay of Bengal and the Laccadive (Lakshadweep), Minicoy and Amindive Islands in the Arabian Sea.

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India and its neighbours Pakistan, Nepal, and Bhutan are together known as the Indian sub-continent, marked by the mountains in the north and the sea in the south. This term indicates the insularity of this region from the rest of the world.

At the time of Independence in 1947, India was divided into hundreds of small states and principalities. These states were united to form fewer states of larger size, and finally organized in 1956 to form 14 states and 6 union territories. This organization of Indian states was based upon a number of criteria, language being one of these. Subsequent to this, a number of new states have been carved out to meet the aspirations of the local people and to meet the developmental goals. At present, there are 28 States, 6 Union Territories and 1 National Capital Territory.

It is customary to divide India into three landform regions—the Himalayas and the associated ranges; the Indo-Gangetic plain to the south of the Himalayan region; and the peninsular plateau to the south of the plains. These three landform regions have experienced different geological processes and sequences of events.

The Himalayas and the associated ranges to the north are made up primarily of *Proterozoic* and *Phanerozoic* sediments that are largely of marine origin and they experienced great tectonic disturbances. These mountains have resulted from diastrophic movements during comparatively recent geological times. The rocks in these mountain ranges are highly folded and faulted. The geological evidence that is available in abundance suggests that this extra-peninsular region has remained under the sea for the greater part of its history, and therefore has layers of marine sediments that are characteristic of all geological ages subsequent to the Cambrian period.

The second unit, the Indo-Gangetic Plain, is geologically a very young feature of the country. This plain has been formed only during the Quaternary Period. The region has very limited relief and much of the surface of the plain is about 300 metres above the sea level. This unit consists of typical undulating plains created by highly developed drainage systems. The surface of the plains is covered by sediments of Holocene or recent age. The western part of the plain is occupied by the vast stretches of desert.

The peninsular plateau is geologically as well morphologically a totally different kind of area from the former two units. According to the available geological evidence, the peninsular region has since the Cambrian period been a continental part of the crust of the earth. It is a stable mass of Pre-Cambrian rocks, some of which have been there since the formation of the earth. In fact, this is a fragment of the ancient crust of the earth. This region has never been submerged beneath the sea since the Cambrian period, except temporarily and that too locally. The interior of the peninsular plateau has no sediments of marine origin dating back to period younger than Cambrian. During their long existence, the rocks of this region have undergone little structural transformation.

Among the few *Phenozoic* events that have affected the peninsular block include the sedimentation during the Gondwana times of the Mesozoic era along with outpourings of the Deccan lavas. Though the topography of this region is rugged, like that of the Himalayan region, it is entirely different. The mountains of the peninsular region, except for the Aravallis, do not owe their origin to tectonic but to

denudation of ancient plateau surfaces. They are thus relict features of the old plateau surface that have survived weathering and erosion for a long time. From a geomorphological viewpoint, this can be considered as *tors* of the extensive plateau. The only impact of tectonic movements on the rock strata in the peninsular region has been fracturing and vertical and radial displacement of the fractured blocks. The rivers flowing over this plateau surface have flat, shallow valleys with very low gradient and most have attained their base level of erosion.

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Formation of New States and Alteration of Boundaries

Since federation in India was not the result of any compact between independent states, there was no particular urge to maintain the initial organization of the states as outlined in the Constitution even though interests of the nation as a whole demanded a change in this respect. Indian Constitution, therefore, empowers Indian Parliament to reorganize the states by a simple procedure, the essence of which is that the affected state or states may express their views but cannot resist the will of Parliament.

The reason why such liberal power was given to the national government to reorganize the States is that the grouping of the Provinces under the Government of India Acts was based on historical and political reasons rather than the social, cultural or linguistic divisions of the people themselves. The question of reorganizing the units according to natural alignments was indeed raised at the time of the making of the Constitution, but then there was not enough time to undertake this huge task, considering the magnitude of the problem.

In this regard, Article 3 of the Constitution says:

Parliament may by law:

- Form a new State by separation of territory from any State or by uniting two or more States or parts of States or by uniting any territory to a part of any State
- Increase the area of any State
- Diminish the area of any State
- Alter the boundaries of any State
- Alter the name of any State:

Provided that no Bill for the purpose shall be introduced in either House of Parliament except on the recommendation of the President and unless, where the proposal contained in the Bill affects the area, boundaries or name of any of the States, the Bill has been referred by the President to the Legislature of that State for expressing its views thereon within such period as may be specified in the reference or within such further period as the President may allow and the period so specified or allowed has expired.

Article 4 provides that any such law may make supplemental, incidental and consequential provisions for making itself effective and may amend the First and Fourth Schedules of the Constitution, without going through the special formality of a law for the amendment of the Constitution. These Articles, thus, demonstrate the flexibility of Indian Constitution.

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Therefore, by a simple majority and ordinary legislative process, Parliament may form new States or alter the boundaries, etc., of existing States and thereby change the political map of India. The only conditions laid down for the making of such a law are:

- No Bill for the purpose can be introduced except on the recommendation of the President.
- The President shall, before giving his recommendation, refer the Bill to the Legislature of the State which is going to be affected by the changes proposed in the Bill, for expressing its views on the changes within the period specified by the President.

The President is not, however, bound by the views of the State Legislature, so ascertained. Here is, thus, a special feature of the Indian federation, viz., that the territories of the units of the federation may be altered or redistributed if the Union Executive and Legislature so desire.

Regionalism in India

Regionalism in India has both a positive and a negative dimension. In positive terms, regionalism embodies a quest for self-identity and self-fulfillment on the part of the people of an area. In negative terms, regionalism reflects a psyche of relative deprivation on the part of people of an area not always viable in terms of rational economic analysis, let alone too prone to rationalization. More often than not, it is also believed that deprivation is deliberately inflicted by the powerful authorities, and this leads to acuteness of feeling on the part of those who carry the psyche of deprivation. The belief is easily cultivated in a milieu characterized by politics of scarcity as in India. The redeeming feature, however, is that to the extent the psyche of deprivation is the consequence of specific grievances, its growth could be halted and even the process reversed if the grievances are addressed.

Regionalism in a multi-dimensional phenomenon in terms of its following components:

- **Geographical component:** The factor of geographical boundaries to which the people of an area usually relate their quest of a regional identity also differentiates, at least in degree, if not in kind, the phenomenon of minority nationalist movements from regionalism. The point of differentiation is that minority nationalist movements may have a somewhat diffused geographical underpinning in comparison to regionalism, where it is rather concrete, though only in a relative sense.

In spite of the relatively concrete geographical underpinning of regionalism, at times people are tempted to hypothesize that the territorial orientation is not central to its being, let alone to its becoming. The geographical boundaries, though still clung to, are historically speaking, symbolic, at least in the Indian context, of overlapping and vanishing footprints on the sands of time, which need economic and political props for their retrieval from time to time in the increasingly hazy memories of succeeding generations.

- **Historical-cultural components:** Historical-cultural components constitute the bedrock of the phenomenon of regionalism in India. The several

components in this category are not only important individually but also in conjunction with each other. This is also true of other groups which have more than one component.

- o *History*: The factor of history supports regionalism by way of cultural heritage, folklore, myth and symbolism. But history cannot always withstand the onslaughts of rugged politico-economic realities.
- o *Caste and religion*: Caste and religion play only a marginal role in the context of regionalism. Caste *per se* is not so important except when combined with dominance or when working in conjunction with linguistic preponderance or religion. Similarly, religion is not so significant except when it is combined with dominance/linguistic homogeneity or fed on a sense of religious orthodoxy and economic deprivation. Altogether it can even be argued that regionalism is a secular phenomenon in a relative sense because it tends to encompass caste and religious loyalties and bring together people with differing castes and varied caste affiliations to work together for a common cause.
- o *Language*: Language is perhaps the most important mark of group identification. It is more precisely discriminating than either colour or race. Linguistic homogeneity strengthens regionalism both in positive and negative senses; in the former in terms of strength in unity and in the latter through emotional frenzy. Language as an expression of shared life, through structures and value patterns has the potential to unite people emotionally, and make them work to improve their common destiny and also add to their bargaining strength.

But common language is no bar to intra-state regionalism. The very fact that language helps a group to forge an emotional identity also tends to make it highly inflammable. Experience has shown, however, that the thrust of linguistic regionalism can be contained; if not neutralized altogether, with a relatively equitable sharing of the economic cake, tactful political and administrative management and firm handling by a nationally-oriented leadership.

- **Economic component**: Economic component is the crux of regionalism. It is common knowledge that India is underdeveloped economically in spite of the many achievements registered since Independence. The resources are scarce and demand disproportionately heavy and ever-growing on account of continued population explosion.

There is thus acute competition among individuals, groups and regions within a state. As population mounts, densely populated regions cry *lebensraum* (additional territory deemed necessary to live, grow and function) at their neighbours. To this, one could add the story of regional economic imbalances to which the political elite in general, and the ruling elite in particular have contributed in no small measure. Demands for distributive justice thus get generated and assume the form of a movement. The tensions between migrants and 'sons of the soil' are still another manifestation of the economic component.

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However, it should be noted here that, simultaneous to these natural, pulls and pressures for distributive justice, the processes of economic integrative have also been at work in the wake of nationally planned economic development. As a result of these processes, even relatively 'have not' regions have come to realize that their ultimate salvation lies in remaining a part of the union and not in seceding from it. Thus, while regions within a state try to forge a separate identity as a new state, they do not want to leave the union.

- **Politico-administrative components:** The political component of regionalism is also important. Politicians, in their not always so enlightened self-interest, exploit situation of regional deprivation and unrest and convert them into movements to forge and strengthen their individual and factional support bases. Regionalism always thrives on real or fancied charges of political discrimination which has, in fact, become an important facet of politics of regionalism itself. As far as administration is concerned, it is more often than not, easily, if not willingly, becomes the instrument of political discrimination. It also does not always succeed in rising above the regional psyche in favour of the national sentiment. This is true both in case of both—All-India and State Services.
- **Psychic component:** Regionalism in India, as elsewhere, is a psychic phenomenon and in the ultimate analysis its roots lie in the minds of men. Each individual, by and large, carries a split personality: he is in part regionalistic and in part nationalistic. There is always a natural tendency towards the primacy of the regionalistic over the nationalistic, though one does not usually, pose the two as either/or situation. Thus, it should not be surprising if emotional overtones get easily attached to regionalism which, in turn, can be traced to its cultural moorings and economic roots. The fact that patterns of socialization more often tend to be more parochial than national also contribute to psychic component.

Types of regionalism

Like the components, the types of regionalism also overlap. Though regionalism is not always coterminous with present-day state boundaries, a state can still be treated as a unit for evolving types of regionalism. On this basis, one could identify three major types of regionalism as follows:

- **Supra-state regionalism:** This is built around and is an expression of group identity of several states which join hands to take common stand on an issue of mutual interest *vis-à-vis* another group of states or even the union more the former than the latter the group identity thus forged is usually negative in character: it is usually against some other group identity. It is also issue-specific in the sense that it is confined to certain matter on which the group would like to take a common and joint stand. It is not at all a case of a total and permanent merger of state identities in the group identity; in fact, rivalries, tensions and even conflicts continue to take place at times, even simultaneously, with group postures.

- **Inter-state regionalism:** This is conterminous with state boundaries and involves juxtaposing of one or more states identities against another on specific issues which threaten their interest.
- **Intra-state regionalism:** This embodies the quest of a part within a state for self- identity and self-development in positive terms and negatively speaking, reflects of a part in relation to other parts of the same state.

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CHECK YOUR PROGRESS

19. State the two important ingredients of secular society.
20. State the concept of supra-state regionalism.

4.8 SUMMARY

- Change and continuity are the inevitable facts of life. Not only people undergo the process of change, but the habitat they live in also undergoes change.
- Like natural scientists study different aspects of change in the nature, social scientists study change in the social life of man. Change and continuity have long been the subjects of research and study for social scientists and philosophers.
- Social change indicates the changes that take place in human interactions or interrelationships. Society is regarded as a ‘web of social relationships’ and in that sense social change refers to change in the system of social relationships.
- Social and cultural changes are often regarded as the same and denote similar kind of change. However, there are differences between the two. ‘Social’ refers to interactions and interrelationship between people.
- ‘Culture’ on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society.
- No two individuals are exactly same. They differ from each other in various important aspects such as appearance, economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values.
- No society is free from social stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population.
- ‘Social mobility’ may be understood as the movement of people or groups from one social status or position to another status or position.
- Education is one of the three components constituting Human Development Index and thus development in the sphere of education has assumed great importance.

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- The concept of 'Universalization of Elementary Education' is synonymous with that of education for all.
- The concept of Universalization signifies that education is for all and not for a selected few. This also means that education is the birth right of human being or every child. Thus, every state should attempt hard to provide elementary education to its children irrespective of caste, sex, religion, socio-economic status and place of birth or living.
- Education can be one of the major sources for maintaining international understanding. It is not possible to provide education of international understanding in schools but education for international understanding can be given along with the usual schoolwork.
- The historicity of Indian society has been the hallmark of caste model. Everything is reduced to the all-pervasive principle of caste hierarchy.
- Caste and untouchability have always been one of the important areas for sociological investigation. Sociologists and anthropologists have been engaged in understanding the various aspects of caste and untouchability.
- Some sociologists believe that the main classes in India are agrarian, industrial, business and mercantile and professional. Contradictions are found between various classes in terms of continuance of the old classes and the emergence of new ones.
- Caste and class are polar opposites, as understood by the Western scholars, and in particular by the British administrators and ethnographers. They observe that caste and class are different forms of social stratification.
- In a multi-ethnic state, the ethnic minorities suffer from a fear complex. Under this fear, by the smaller ethnic groups consider the dominant or the largest ethnic group as ruler.
- Sociology of language seems to understand the manner in which social dynamics get influenced by the usage of language by an individual or group. It deals with who is 'authorized' to use a language, with whom and under what circumstances.
- Religion is referred to as a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups.
- Secularism in the Indian context has tried to enhance the power of the state by making it a protector of all religious communities and an arbiter in their conflicts. It checks patronizing any particular religion by the state.
- The process of secularization/rationalization causes the religion to lose control over several fields of social activities such as economics, trade, education, medicine, and so on. Many of traditional functions of religion are taken care of by secular institutions.

4.9 KEY TERMS

- **National integration:** National integration includes a confidence in nation's future, a continuous rise in the standard of living, development of feelings of values and duties, a good and impartial administrative system and mutual understanding.
- **Social statistics:** It is the use of statistical measurement systems to study human behaviour in a social environment.
- **Structural change:** Deep-reaching change that alters the way authority, capital, information and responsibility flows in an organization.

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4.10 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The concept of social change is not value-laden or judgemental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.
2. The term Sanskritization was coined by M.N. Srinivas. In his study on the Coorgs, Srinivas tried to describe the process of cultural mobility in the traditional Indian caste system. Sanskritization is the 'process by which a low caste or tribe or other group takes over the custom, rituals, beliefs, ideology and life style of a higher caste and in particular "twice-born" (dwija) caste'.
3. *The Division of Labour* was written by Emile Durkheim.
4. The features of the stratification system are:
 - It is governed by social norms and sanctions.
 - It is likely to be unstable because it may be disturbed by different factors.
 - It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions.
5. Weber distinguishes four class groups in the capitalist society:
 - Propertied upper class
 - Property-less white collar workers
 - Petty bourgeoisie
 - Manual working class
6. Social mobility is of three types, namely (a) Vertical social mobility, and (b) Horizontal social mobility, and (c) Spatial social mobility.
7. Spatial mobility refers to inter-generational mobility which is an outcome of migration or shifting of places, for example, it may happen as a result of migration from rural to urban community or social improvement of individuals within the family and hence provide the chances for change in culture.
8. The major areas of intervention in Sarva Siksha Abhiyan are:
 - Drop-out in children education
 - Improvement in quality of education

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- Focus on special group of the society
 - Research and evaluation
 - Institutional capacity building
 - Management structure
 - Mobilization of community
 - Civil functions
 - MIS and monitoring
 - Procurement and finance
9. The aims of national integration are:
- To maintain unity
 - To add to the economic and social development of the nation
 - To make national life prosperous and rich by developing the culture of various communities
 - To check the fissiparous tendencies among the various communities of the country
10. The two types of school programmes are as follows:
- Classroom teaching often designated as curricular programme
 - Outdoor activities sometimes called as extracurricular programmes
11. Four causes of inequality of educational opportunities are:
- Lack of educational facilities
 - Difference in the standard of educational institutes
 - Poverty
 - High private costs of education
12. Compensatory education means provision of such special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups.
13. The main features of caste model are as follows:
- This model is based on the ideas expressed by certain sections of society and not on the observed or recorded behaviour of people.
 - It attaches universal significance to caste as it has been conceived in the classical texts.
 - The entire system is being governed by explicitly formulated principles.
 - It is assumed that different castes, which are the basic units in the system, are fulfilling their complementary functions.
14. The three types of definitions of caste are:
- The rigidity type
 - The cultural type
 - The structural type

15. The agrarian class structure in post-independent India is seen to possess the following four classes:
 - Landowners
 - Tenants
 - Labourers
 - Non-agriculturists
16. The modern urban class structure can be classified as follows:
 - Political personalities like ministers, members of Parliament etc., and civil servants.
 - Technocrats (software engineers, chief executive officers, etc.), professionals (doctors, lawyers, sportsmen, media persons, etc.) and industrialists/entrepreneurs.
 - Educationists and academicians.
 - People in the organized sector other than the above categories (servicemen, traders, etc.).
 - People in the unorganized sector (hawkers, daily labourers, etc.).
17. Ethnic groups are those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits. For the formation of an ethnic identity, a combination of factors, such as common descent, a socially relevant cultural/physical characteristics and a set of attitudes and behaviour patterns, is necessary.
18. The unique qualities of human language are:
 - Productivity
 - Recursivity
 - Displacement
19. The two important ingredients of a secular society are: (a) complete separation of state and religion, and (b) full liberty for the followers of all religions as well as atheists and agnostics to follow their respective faiths.
20. The concept of supra-state regionalism is built around and is an expression of group identity of several states which join hands to take common stand on an issue of mutual interest vis-à-vis another group of states or even the union more the former than the latter the group identity thus forged is usually negative in character: it is usually against some other group identity.

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4.11 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is change and what is the difference between change and social change?
2. How is social change responsible for social evolution?
3. State the characteristics of social stratification.
4. State the importance of universalization of elementary education.

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5. Write a short note on the formation of new states and alteration of boundaries.

Long-Answer Questions

1. Discuss with suitable examples the difference between change in structure and structural change.
2. Analyse the concept of equality in educational opportunities with relevant examples.
3. Discuss the various constraints on social change in India.
4. Discuss the concept of regionalism and communalism in India.

4.12 FURTHER READING

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UNIT 5 EDUCATION AND WEAKER SECTIONS OF SOCIETY

NOTES

Structure

- 5.0 Introduction
- 5.1 Unit Objectives
- 5.2 Education of Socially and Economically Disadvantaged Sections of Society
 - 5.2.1 Education of Scheduled Castes
 - 5.2.2 Education of Scheduled Tribes
 - 5.2.3 Education of Minorities
- 5.3 Education of Women
 - 5.3.1 Measures for Promoting Women's Education
 - 5.3.2 Education and Woman Empowerment
 - 5.3.3 Education of Rural Population
- 5.4 Summary
- 5.5 Key Terms
- 5.6 Answers to 'Check Your Progress'
- 5.7 Questions and Exercises
- 5.8 Further Reading

5.0 INTRODUCTION

Education being the most effective instrument for socio-economic empowerment, high priority is accorded to improve the educational status of SCs and STs, especially that of the women and the girl child. No doubt, there has been a visible increase in the literacy rates of SCs and STs during the last three developmental decades, but the gap between literacy rate of SCs/STs and that of the general population continues to persist.

In this unit, some of the policies and measures undertaken for the upliftment of the socially and economically disadvantaged sections have been discussed in detail.

5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Analyse the concept of 'disadvantage'
- Discuss the measures undertaken by the government for the education of the scheduled castes, scheduled tribes and the minorities
- State the suggestions to overcome the problems of women education
- Learn the problems related to women's education

5.2 EDUCATION OF SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTIONS OF SOCIETY

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The term 'disadvantaged' was used traditionally as an adjective, as if to describe a quality inherent to a group. It is now also used as a verb, to describe a process in which mainstream society acts in a way that 'disadvantages' a particular group. People see themselves as disadvantaged to the extent they are denied access to and use of the same tools found useful by the majority of society. These include autonomy, incentive, responsibility, self-respect, support, health, education, information, employment, capital, and responsive support systems.

A major feature of 'disadvantage' is the presence of 'barriers to self-sufficiency'. These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society's regard for a group, government and corporate practices, and certain conditions of the group itself.

A disadvantaged group is defined by the particular pattern of denied resources and barriers it faces (rather than the fact of race, or poverty, or sex). A disadvantaged group may face more than one barrier. Some barriers may be more easily surmounted or moved than others. Each group presents its own pattern of disadvantage and barriers to self-sufficiency; the implied solutions would vary from group to group as well.

Overcoming disadvantage, then, means overcoming or removing barriers to self-sufficiency. This can take many forms, depending on the pattern presented, but would include enabling or empowering the group's own efforts to develop the tools or resources needed for its own self-sufficiency.

Noteworthy is what was not portrayed as central to the definition of 'disadvantaged'. No one said that 'more cash' would solve their problems; and no one said that 'more government assistance' would fix what was wrong.

5.2.1 Education of Scheduled Castes

1. The central focus in the SC's 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.
2. The measures contemplated for this purpose include:
 - Incentives to indigent families to send their children to school regularly till they reach the age of 14.
 - Pre-metric scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from class I onward. All children of such families, regardless of income, will be covered by this scheme and time-bound programmes targeted on them will be undertaken.

- 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.
- Recruitment of teachers from scheduled caste.
- Provision of facilities for SC students in students hostels at district headquarters, according to a phased programme.
- Location of school building, balwadis and adult education centers in such a way as to facilitate full participation of the scheduled castes.
- The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the scheduled castes.
- Constant innovation in finding new methods to increase the participation of the scheduled castes in the educational process.

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5.2.2 Education of Scheduled Tribes

Education of tribals cannot be left to short-term plan strategies. It is important that planners take a long-term view which is embedded in a meaningful policy framework.

Following are some important points regarding the education of scheduled tribes:

- Emphasis should be on quality and equity rather than quantity as has been the case in the past. The prime focus should be on provision of quality education that makes tribal communities economically effective and independent.
- In the tribal context, it is essential that the school schedule be prepared as per local requirement rather than following a directive from the state. It has been found that vacations and holidays are planned without taking into consideration local contexts, and thereby, unnecessarily antagonize tribal communities and keep them out of school.
- Though it has been highlighted time and again, no concrete step has been taken to provide locally relevant material to tribal students. Availability of locally relevant materials will not only facilitate faster learning but also help children develop a sense of affiliation to the school.
- In order to make education effective and sustainable, building partnership between the community and the government is important. Results from pilot projects in Andhra Pradesh show that community partnership not only augments state expenditure on education but also guarantees supervision and monitoring, thus addressing an intractable problem for the state.
- Environment building is of immense importance in the context of educational development among tribal communities. Community awareness and community mobilization, which are its core elements, should receive adequate importance and attention.
- Decentralization of education management is another aspect that needs special consideration in the context of tribal areas. In fact, considering the geographical terrain and communication problems in tribal areas, it is crucial to restructure

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the existing system of educational management. Adaptation of structures such as school complexes and VECs to tribal areas needs careful consideration.

- Skill development, competency building, and motivation by teachers also needs to be strengthened for sustaining educational development. The teacher should be made the centre of educational transformation, and therefore, must remain the primary facilitator.

5.2.3 Education of Minorities

In pursuance of the revised programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Programme for Educationally Backward Minorities and (ii) Scheme of Financial Assistance for Modernization of Madarsa Education were launched during 1993-94.

The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational restructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools. Under the scheme full assistance is given for – (i) establishment of new primary and upper primary schools, non-formal education centers, wherever necessary; (ii) strengthening of educational infrastructure and physical facilities in the primary and upper primary schools; and (iii) opening of multi-stream residential higher secondary schools for girls belonging to the educationally backward minorities.

The scheme of Financial Assistance for Modernization of Madarsa Education is being implemented to encourage traditional institutions like Madarsa and Maktabas to introduce Science, Mathematics, Social Studies, Hindi and English in their curriculum. Under this scheme, full assistance is given to such institutions for appointment of qualified teachers for teaching the new subjects to be introduced.

The Forty-Second Amendment of 1976 to the Constitution brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central and State governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and Education are subjects of primary importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In accordance with this Act of 1976, Education was put on the Concurrent List with the implications that both the Centre and the States can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

The Forty-Second Amendment makes Central Government and State Governments equal partners in framing educational policies but the enactment on the laws on education, i.e., the executive power, has been given to the Union. The states have limited powers to the extent that these do not impede or prejudice the exercise

of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within ten years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Unfortunately, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

(i) **Education of minorities:** Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions. It lays down:

- All minorities, whether based on religion or language, shall have the right to establish and administer educational institution of their choice.
- The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

(ii) **Language safeguards:** Article 29 (1) states: 'any section of the citizen, residing in the territory of India or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same'. Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

(iii) **Education for weaker sections:** Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

Article 15 states: 'Nothing in this Article or in Clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes'.

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes. It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

(iv) **Secular education:** India is a secular state. Spirituality based on religion, had always been given a high esteem in India. Under the Constitution, the minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice.

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- Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.
 - Article 28 (1) states, 'no religious instruction shall be provided in any educational institution if wholly maintained out of state fund'.
 - Article 28 (2) states, 'nothing in Clause (1) shall apply to an educational institution which is administered by the state, but has been established under any endowment or trust which requires that religious instruction shall be imparted to such institution'.
 - Article 28 (3) states, 'no person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto'.
 - Article 30 states, 'the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.
- (v) **Equality of opportunity in educational institutions:** Article 29 (1) states, 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.
- Article 30 (1) also states, 'all minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

CHECK YOUR PROGRESS

1. State the barriers to self-sufficiency.
2. What is the central focus of the scheduled caste educational development programme?
3. State the objective of the scheme of area intensive programme for educationally backward minorities.

5.3 EDUCATION OF WOMEN (SHELJA SHARMA)

Constitutionally, Indian women and men have been granted equal status and rights, but on practical grounds, women still lag behind men in various life activities due to gender discrimination. Hence, to give better growth opportunities to Indian women, according to their special interests and legitimate demands, courses of study and employment facilities should be provided. The curriculum should be modified in

accordance with the unique all-round responsibilities, including domestic demands of Indian women. Co-education should be permitted for better exposure in life and to generate healthy competition. Women should be trained in various professional courses just like their male counterparts.

India requires a large number of women teachers for primary and secondary schools. Hence, more training colleges should be opened for training of women teachers and more seats for women should be reserved in training colleges. Similarly, more seats should be reserved for women candidates in medical, engineering and other professional colleges. This will facilitate the growth of women in various sectors of life. If trained women workers—lady doctors, teachers and so on—are sent to work in rural areas, they should be given higher salaries and other facilities like residence and other essential amenities. Safety and security of women is another aspect that needs to be taken care of.

The major problems of women's education in India are as follows:

- **Traditional prejudices:** The traditional prejudices still operate in backward and rural areas to a great extent. The lower and poorer sections of the society fall an easy prey to superstitions and traditional prejudices against women.
- **Absence of separate schools:** Due to paucity of funds, it is not possible to provide separate schools for girls, especially in rural areas. Many rural folks, even in changing times, are not prepared to send their daughters to the mixed schools. In the state of Punjab, where per capita income is the largest in India, people do not mind sending their girls to mixed schools. But in other states, like Rajasthan, Uttar Pradesh, Bihar or Haryana, parents have objection on co-education, especially at the secondary stage.
- **Lack of women teachers:** There is shortage of qualified women teachers in all states. Even in places where qualified women teachers are available, they are not willing to go far-flung villages to teach. This is also a reason why separate schools for girls are not possible.
- **Household work:** Girls, generally in all parts of the country in India, take care of domestic work, partly as a necessity and partly as a training for their future domestic life. Taking care of younger siblings at home also curtails the schooling opportunities for a girl child. Such conditions turn into the reasoning given by parents for not sending their daughters to schools.
- **Poverty:** Poverty of the parents compels them to use the labour of their children, either at home or in the fields. A female child is still considered an economic burden on the Indian household, and hence, education of girls is assumed to increase this burden.
- **Child marriages:** Child marriages are still in vogue in rural areas. After the marriage at an early age, it is not considered proper for a girl to attend school. Hence, an early marriage prevents a girl child from going to school.
- **Lack of provision on certain subjects:** Previously, while framing curriculum, no attention was paid to the needs of the girls. Even today, the co-educational institutions do not have better provisions on the subjects preferred by girl

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students. Unless proper care is taken to provide co-curricular activities and special courses based on interest, aptitude and needs of girls, the schools cannot register better attendance and strength in their classes.

We can summarize the problems of women's education in India as follows:

- Lack of proper social attitudes in the rural and backward areas on education of girls
- Lack of educational facilities in rural areas
- Economic backwardness of the rural community
- Conservative nature on co-education
- Lack of suitable curriculum
- Lack of proper incentives to parents and their daughters
- Lack of women teachers
- Lack of proper supervision and guidance due to inadequate women personnel in the inspectorate
- Uneducated adult women and lack of social education
- Social evil practices against women
- Inadequate systematic publicity
- Indifference of village panchayats

5.3.1 Measures for Promoting Women's Education

From time to time, the basic measures that have been suggested for promoting women's education in India are given below.

I. **Creating proper social attitude on education of girls in rural and backward areas:** In this regard, the following measures may be taken:

- To study the problems relating to women's education and to get detailed scientific data, a thorough research should be taken up by the Institutes of Education and allied institutions in different states and coordinated at the national level.
- Separate schools for girls at the middle and high school stages should be established where needed.
- School mothers in co-education primary schools should be appointed.
- Crèches and nursery classes should be opened wherever possible.
- Public opinion in favour of girls' education should be created.

II. **Providing adequate educational facilities in backward and rural areas:**

The target should be to have at least one primary school within a radius of one kilometre from every child's home. Following steps need to be taken:

- Hostel for girls at the middle and high school stages.
- Maintenance stipend should be given to girls residing in hostels for meeting their lodging and other expenses, at least in part.

- Subsidized transport facilities, wherever necessary and possible, should be provided.
- Priority should be given to the construction of suitable buildings for girls' schools.
- Free education for girls.

III. **Removing economic backwardness:** A large number of children in the rural areas are under-nourished. They hardly have a square meal a day. Unless the parents are given some kind of economic relief, it will be impossible to promote women's education. Following measures should prove very useful:

- Free uniforms and free books to the needy and deserving girl students should be provided.
- Attendance scholarships, which serve as a compensation to the parents, should be given. This will also ensure reduction of wastage and stagnation in education.
- Mid-day meals should be made available free of charge.

IV. **Provision of suitable curriculum:** Curriculum, by and large, has not met the requirements of women. Following suggestions made by Hansa Mehta Committee (1962) deserve careful consideration:

- No differentiation should be made in the curricula for boys and girls at the primary and middle stages of education.
- Steps should be taken to improve the instruction of home economics.
- Steps should be taken to improve the teaching of music and fine arts, and liberal financial assistance should also be made available to girls' schools for the introduction of these courses.
- Universities should review periodically the provision they have made for the courses designed to meet the special needs of girls, and take necessary action to remove the deficiencies discovered.

V. **Proper incentives to parents and girls:** The following measures have been suggested:

- The number of attendance scholarships should increase.
- The allowance of the school mothers should be enhanced so that qualified women may be attracted to take up the work.
- The rate of maintenance stipend should be adequately increased in view of the inflationary trends in the economy.
- The number of sanitary blocks in co-educational primary schools should be adequately increased.
- Larger allocation of funds should be made in the budget for construction of hostels for girls.

VI. **Provision for providing adequate number of women teachers:** In this regard, the following steps are suggested:

- A large number of training institutions have to be provided for women, especially in the backward states. These institutions should generally be

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located in rural areas, and they should generally recruit their trainees from that area.

- Condensed course centres should be started in these backward areas to open up avenues to the adult unqualified women for employment as teachers. Wherever possible, such centres should be attached to the training institutions.
- A large number of quarters for women teachers in primary schools should be provided, particularly in rural areas.
- All women teachers employed in rural areas should be given adequate rural allowance.
- Special stipends should be given to girls in high schools and in higher secondary schools with aptitude for teaching.
- Whenever possible, husbands and wives should be posted in the same place even if they work in different government departments.
- Free training should be imparted with stipends to all candidates of training institutions.
- In-service education training should be given to untrained women teachers who have put in at least two years of service. The period of training of education should be treated as on duty.

VII. Proper supervision and guidance: For providing proper guidance and supervision, following steps should be taken:

- Increase in the number of women inspecting officers, particularly in the backward states, at different levels including state level and directorate level.
- Provision of adequate transport for all district women inspecting officers should be laid.
- Adequate office staff and equipment should be provided.
- Residential facilities should be given to all women officers at all levels.
- Adequate funds for rural developments should be available at the disposal of the state councils.

VIII. Facilities for education of adult women: Girl's education and education of adult women suffers on account of lack of social education. This problem can be tackled in the following ways:

- By opening adult literacy classes in large number.
- By teaching simple skills like sewing, knitting, handicrafts and teaching basic principles of healthy living.
- By invoking better attitude towards community, family planning, fighting against superstitions and other social evils.

This programme can be more effective when the Education Department works in cooperation with other departments concerned, like the Community Development, Health and Social Welfare.

IX. Eradicating social evils: Eradicating social evils that stand in the way of girls' education, such as early marriage, bonded labour, dowry, domestic

violence, prostitution, caste barriers and so on, will help in promoting women's education. Social activists, self-help groups and other voluntary organizations can play a crucial role in motivating people to educate their daughters.

- X. **Wide systematic publicity:** For educating the parents to take an interest in the education of girls, press and electronic media may be used extensively.
- XI. **Awards to panchayats:** Panchayats should be given some motivation to promote education of women in their areas.

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CHECK YOUR PROGRESS

4. State two major problems of women's education in India.
5. What measures prove useful for removing economic backwardness in women's education?

5.3.2 Education and Woman Empowerment

Education can be used as a catalyst in bringing around change in the status of women. In order to neutralize the accumulated distortions of the past, there is now well-conceived edge in favour of women. The national education system now plays a positive and interventionist role in the empowerment of women. It now fosters the development of new values through redesigned curricula and textbooks; training and orientation of teachers; decision-makers and administrators; and active involvement of educational institutions. Women's studies is now being promoted as a part of various courses, and educational institutions are being encouraged to take up active programmes for further development of Indian women.

In recognition of the importance of education of women in accelerating socio-economic development, the government formulated a variety of measures from time-to-time in this direction. Some of the government initiatives have been discussed below.

1. Committee on Women's Education (1957–59)

At its meeting held in July 1957, Education Panel of the Planning Commission recommended, 'a suitable committee should be appointed to go into the various aspects of the question relating to the nature of education for girls at the elementary, secondary and adult stages and to examine whether the present system was helping them to lead a happier and more useful life'. This recommendation was placed before the Conference of the State Education Ministers (held in September 1957). They agreed that a special committee should be appointed to examine the issue of women's education. Accordingly, the National Committee on Women's Education was set up by the Government of India in the Ministry of Education.

The terms of reference of National Committee on Women's Education were to:

- Suggest special measures to make up the leeway in women's education at the primary and secondary levels.

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- Examine the problem of wastage in girls' education at these levels.
- Examine the problems of adult women who have relapsed into illiteracy or have received inadequate education and who need continuation of education so as to earn a living and participate in projects of national reconstruction.
- Survey the nature and extent of material and other facilities offered by voluntary welfare organizations for education of such women and to recommend steps necessary to enable them to offer larger educational facilities to them.
- Major recommendations

The major recommendations of National Committee on Women's Education have been given below:

A. Special recommendations needing top priority

- **Determined efforts:** The education of women should be regarded as a major and a special problem in education for a good many years to come, and bold and determined efforts should be made to face its difficulties and magnitude, and to close the existing gap between the education of men and women in as short a time as possible. The funds required for the purpose should be considered to be the first charge on the sums set aside for the development of education.
- **National council:** Steps should be taken to constitute as early as possible a National Council for the education of girls and women.
- **Rapid development:** The problem of the education of women is so vital and of such great national significance that it is absolutely necessary for the Centre to assume more responsibility for its rapid development.
- **State council:** The state governments should establish state councils for the education of girls and women.
- **Comprehensive plans:** Every state should be required to prepare comprehensive development plans for the education of girls and women in its area.
- **Cooperation:** It is also necessary to enlist the cooperation of all semi-official organizations, local bodies, voluntary organizations, teachers' organizations, and members of the public to assist in the promotion of the education of girls and women.
- **Permanent machinery:** The Planning Commission should set up a permanent machinery to estimate, as accurately as possible, the woman-power requirements of the Plans from time to time, and make the results of its studies available to the government and the public.

B. Other special recommendations

The other special recommendations of National Committee on Women's Education have been given follows.

(i) Primary education (age group 6–11)

- Concessions in kind (not in cash) should be given to all girls, whether from rural or urban areas, of parents below a certain income level.
- The government should formulate a scheme for awarding prizes to the village which shows the large proportional enrolment and average attendance of girls.

(ii) Middle and secondary education (age group 11–17)

- At the middle school stage, more and more co-educational institutions should be started.
- Separate schools for girls should be established especially in rural areas, for the secondary stage, at the same time giving parents full freedom to admit their girls to boys' schools if they so desire.
- All girls (and all boys also) of parents with income below a prescribed level should be given free education up to the middle stage.
- Free or subsidized transport should be made available to girls in order to bring middle and secondary schools, within easy reach.

(iii) Curriculum and syllabi

- There should be identical curriculum for boys and girls at the primary stage with the provision that, even at this stage, subjects like music, painting, sewing, needle work, simple hand-work, and cooking should be introduced to make the courses more suitable for girls.
- At the middle school stage, and more especially the secondary stage, there is a need for differentiation of curricula for boys and girls.

(iv) Training and employment

- Immediate steps should be taken to set up additional training institutions for women teachers in all such areas of the country where there is a shortage.
- With a view to inducing women from urban areas to accept posts of teachers in rural schools, women teachers serving in rural areas may be provided with quarters and a village allowance may be given to such teachers.
- The maximum age limit for entry into service may be relaxed, and the age of retirement may be extended to 60, provided the teacher is physically and otherwise fit.

(v) Professional and vocational education

- The employment of women on part-time basis, wherever feasible, should be accepted as a policy.
- Girls should be encouraged to take up courses in commerce, engineering, agriculture, medicine, etc., at the university stage by offering them scholarships and other concessions.
- It is important to organize campaigns to mobilize public opinion for creating proper conditions in offices and establishments in which women can work freely.

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(vi) Facilities for adult women

- Education facilities in the form of condensed courses (1) that prepare women for the middle school examination, and (2) those that prepare them for the high school or higher secondary examination, should be provided more extensively in all stages.
- Provision should also be made of condensed courses, which train women for suitable vocation after completion of necessary education.

(vii) Voluntary organization

The services of the voluntary organizations should be extensively used in the field of middle, secondary, higher, social and vocational education of women. The existing grant-in-aid codes of the states need a thorough revision. There should be a substantial and significant difference in the rates of grants-in-aid as between girls' institutions and boys' institutions at all levels. The conditions of aid for girls' institutions should be made easier.

C. General recommendations

The general recommendations of National Committee on Women's Education have been given below.

- (i) **Free primary education:** Whenever primary education is not free, immediate steps should be taken to make it free.
- (ii) **Wastage and stagnation:** The Ministry of Education should carry out special studies of this problem in all parts of the country. The following steps should be taken to reduce the extent of stagnation in class I:
 - All fresh admissions to class I should be made in the beginning of the year and not later than 60 days after the beginning of the first session.
 - It should be a specific responsibility of teachers to see that proper attendance is maintained in the school
 - The age of admission should be raised to six plus
 - Standards of teaching should be improved

The stagnation in classes II to V can be reduced if:

- Attendance of children is increased
- Standards of teaching are improved
- Internal examinations are introduced
- Books and educational equipment needed by poor children are supplied in good time

About 65 per cent of cases of wastage at the primary level are due to financial conditions of the families. It can be eliminated only if provision for part-time instruction is made for those children who cannot attend school on a whole-time basis.

About 25 to 30 per cent of the cases of wastage at the primary level are due to the indifference of parents. This can be eliminated partly by educative propaganda and partly by a rigorous enforcement of the compulsory education law.

(iii) **Employment of teachers**

- The present scales of pay of teachers should be suitably revised.
- There should be no distinction between the scales of pay and allowances paid to teachers in the government and local board or municipal institutions and those that are paid to teachers working under private managements.
- The triple-benefit scheme called the Pension-cum-Provident Fund-cum-Insurance Scheme should be made applicable to every teacher who is employed permanently in an institution.

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2. Committee for Girls' Education and Public Cooperation (1963–65)

At its meeting held in April 1963, the National Council for Women's Education endorsed the suggestion made by the Union Education Ministry that a small committee be appointed to look into the causes for lack of public support, particularly in rural areas, for girls' education and to enlist public cooperation. The Chairman of the National Council for Women's Education accordingly appointed, in May 1963, a committee to suggest ways and means of achieving substantial progress in this field. This committee was named Committee for Girls' Education and Public Cooperation. The Committee submitted its report in 1964 and it was published in 1965.

Recommendations

Committee for Girls' Education and Public Cooperation realized that it is only through a willing, educated and informed public that any progress can be made. Not only is the need urgent, but the ground is also ready for a comprehensive programme for mobilizing public cooperation to promote girls' education and giving it constructive channels for expression. It is essential that official action and the programme based on public initiative must move forward in close harmony. There has to be a sense of partnership and shared responsibility between official and voluntary agencies. There is also the need for a systematic and sustained programme with an adequate organization for mobilizing community effort.

- (i) **Public cooperation:** Direct cooperation from the public should be encouraged in:
- Establishing private schools
 - Putting up of schools buildings
 - Contributing voluntary labour for construction of school buildings
 - Helping in the maintenance of school buildings
 - Helping in providing suitable accommodation for teachers and students, particularly in the rural areas
 - Popularizing co-education at the primary stage.
 - Creating public opinion in favour of the teaching professions and to give greater respect to the teacher in the community.
 - Undertaking necessary propaganda to make the profession of teaching for women popular
 - Encouraging married women to take up at least part-time teaching in village schools and to work as school mothers

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- Initiating action and participating in educative propaganda to break down traditional prejudices against girls' education
 - Setting up and organizing school betterment committees, improvement conferences
 - Supplying mid-day meals
 - Supplying uniforms to poor and needy children
 - Supplying free textbooks and writing materials to needy children
- (ii) **State councils for women's education:** These are the most suitable agencies for providing the organization and leadership for mobilizing community effort. They should function as a part of the network of which the District Councils at the district level, and the Mahila Mandals and similar voluntary bodies at the town and village levels would be strong and active links. These agencies should look upon mobilizing of community effort and enhancing public opinion on promoting girls' education as the primary responsibility. They should aim at building up in villages and towns, teams of voluntary workers, men and women, who are willing to devote themselves to this cause and work actively for its promotion.
- (iii) **State's responsibility:** The state should turn public opinion in favour of girls' education through:
- School improvement conferences
 - Seminars
 - Radio talks, audio-visual aids and distribution of informative pamphlets
 - Enrolment drives, generally in June, and special additional drives for girls' education during Dussehra
 - Assisting voluntary, welfare and other organizations, private individuals and associations engaged in the field of education of girls and women
- (iv) **School improvement conferences:** These should be arranged widely throughout the states, and particularly in the less advanced states, in order to encourage people to contribute to educational awakening and advancement.
- (v) **State help:** The state should continue to help in an abundant measure in providing necessary schooling facilities in all the areas and in the habitations, however small, so that the local population can make use of them.
- (vi) **Pre-primary schools:** It is necessary that in rural areas particularly pre-primary schools should be attached to primary schools so that children get accustomed to schooling even at a tender age.
- (vii) **Reform and inspection:** The existing functional deficiencies of schools should be remedied by replacing buildings which are totally inadequate to modern educational needs. There should be periodical inspection of school buildings and hostels so as to ensure their structural soundness and suitable sanitary facilities.
- (viii) **More attractive school work:** School work should be made more attractive and should present education in ways more engaging for pupils.

(ix) **Recruitment of women teachers:** Concerted efforts have to be made to recruit as many women teachers as possible. Women are in general considered to be better teachers for the primary classes in schools. It should be the aim of all states to appoint women teachers in primary schools and a greater number of women teachers in mixed schools. A school staffed by women will inspire greater confidence in the parents and make them willing to send their children to mixed institutions. The recommendations in this regard are as follows:

- **Conditions of recruitment:** The basis of recruitment of women teachers should be widened and their conditions of work should be made more attractive. Financial incentives like special allowances for hilly, isolated or any other specific backward rural areas should be given to teachers. Each state may specify areas where such allowances would be available.
- **Married women teachers:** Attempt should be made to bring back to the teaching profession married women who have left it in recent years and to bring women from other occupations to supplement the teaching staff.
- **Condensed courses:** Condensed courses should be organized on a large scale for adult women, particularly from rural areas, so that they could take up teaching jobs in the villages.
- **Recruitment age limit:** In order to attract more women teachers, the age limit for the unmarried and married women teachers should be relaxed in the case of those working in village schools. The service conditions of such married women who do part-time teaching work should be made more attractive.
- **Posting:** As far as possible, women teachers should be posted in or near their own villages.
- **Pay scales:** The pay scales of all teachers should be improved and the teachers should be paid an economic wage, so that they may be retained in the profession.
- **Special attention:** Special drives should be organized to attract people in rural areas to the teaching profession as the best form of social service needed for the upliftment of the villages.
- **Training schools:** Training schools, with hostels, need to be located in the rural centres and near 'different' areas where girls from the villages are trained and sent back to work in their own or neighbouring villages.
- **Training:** During selection of trainees for training schools and colleges, special preference should be given to women from rural areas seeking admission.
- **Sufficient facilities:** The training facilities available in each state should be of such a magnitude that the annual output of trained teachers would be equal to the demand for additional teachers.
- **Inspection:** The inspecting staff should be adequate and strong if improvement is to be secured and waste reduced. A separate woman inspectorate will help to bring in more girls to school.

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- **Lodging:** It is only by providing women teachers with quarters near the schools that many educated women can be attracted to the teaching profession.
 - **Hostels:** The construction of hostels should be included as one of the priority objectives in the Plans of the states, and necessary financial assistance for the construction of hostels and maintenance stipends be made available more liberally to local authorities and voluntary organizations working in the field of education of girls and women.
- (x) **Building and equipment:** Local bodies should be made responsible for the provision of school buildings, equipment, playing fields and the like and observance of the educational code in the state.
- (xi) **Social education:** In the field of social education, a determined effort should be made to increase the number of literacy classes for women in rural areas and to carry out intensive campaigns for the spread of literacy among women. Activities in this field should be administered by the education departments of the state governments.
- (xii) **Central assistance:** Such central assistance should be:
- **At the elementary stage for:** (1) preparation and employment of women teachers; (2) grant of free books, writing material and clothing to girls; and (3) twin quarters for women teachers.
 - **At the secondary stage for:** (1) provision of separate schools for girls; (2) hostels; (3) grant of free books, writing materials and clothing to girls; and (4) preparation and appointment of women teachers in increasing numbers.
- (xiii) **Compulsory education:** Compulsory Education Act should be introduced in states where it does not exist. In addition, state governments should provide sufficient incentives and carry on propaganda to attract all children to school.
- (xiv) **Curriculum:** While the curriculum can be the same for both boys and girls at the primary and middle stages, provision should be made for offering of electives comprising subjects which would be of special interest to girls and which would help them later in their fields of activity.
- (xv) **Shift system:** In schools that lack accommodation, but have a rush of admission, the double shift system may be tried as a temporary measure.
- (xvi) **Seasonal adjustment:** Changing of school hours and school holidays to seasonal requirements has been found in some places to be a helpful concession to parents who would otherwise not be in a position to spare the children for attending classes.

3. Committee on the Status of Women (1971–74)

Various new problems relating to the advancement of women which had not been visualized by the Constitution makers and the government in earlier days had emerged. Therefore, with the changing social and economic conditions in the country, the Government of India felt that a comprehensive examination of all questions relating

to the rights and status of women would provide useful guidelines for the formulation of social policies including education. For this purpose, the Government of India, Ministry of Education and Social Welfare, constituted Committee on the Status of Women on 22 September 1971. The Committee submitted its report entitled 'Towards Equality' in December 1974.

The terms of reference of the Committee on the status of women were to:

- Examine the constitutional, legal and administrative provision that have a bearing on the social status of women, their education and employment.
- Assess the impact of these provisions during the last two decades on the status of women in the country, particularly in the rural sector, and to suggest more effective programme.
- Consider the development of education among women, and determine the factors responsible for the slow progress in some areas.
- Survey the problems of the working women including discrimination in employment and remuneration.
- Examine the status of women as housewives and mothers in the changing social status and their problems in the sphere of further education and employment.
- Undertake surveys on case studies on the implications of the population policies and family planning programmes on the status of women.
- Suggest any other measure which would enable women to play their full and proper role in building up the nation.

The recommendations of Committee on the Status of Women have been discussed below.

A. Co-education

- (i) Co-education would be adopted as the general policy at the primary level.
- (ii) At the middle and secondary stages, separate schools may be provided in areas where there is a great demand for them.
- (iii) At the university level, co-education should be the general policy and opening of new colleges exclusively for girls should be discouraged.
- (iv) There should be no ban on admission of girls to boys' institutions.
- (v) Wherever separate schools/colleges for girls are provided, it has to be ensured that they maintain required standards in regard to the quality of staff, provision of facilities, relevant courses and co-curricular activities.
- (vi) Acceptance of the principle of mixed staff should be made a condition of recognition for mixed schools. This measure may be reviewed a few years after it is implemented.
- (vii) Wherever there are mixed schools, separate toilet facilities and retiring rooms for girls should be provided.

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B. Curricula

- (i) There should be a common course of general education for both sexes till matriculation.
- (ii) At the primary stage, simple needle craft, music and dancing should be taught to both sexes.
- (iii) From the middle stage, differences may be permitted under work experience.
- (iv) In Classes XI-XII, girls should have full opportunity to choose vocational and technical courses according to local conditions, needs and aptitudes.
- (v) At the university stage, there is a need to introduce more relevant and useful courses for all students.

C. Pre-school education

- (i) The provision of three-year pre-school education for children by making special effort to increase the number of 'balwadis' in the rural areas and in urban slums.
- (ii) In order to enable them to fulfil the social functions discussed above, an effort should be made to locate them as near as possible to the primary and middle schools of the locality.

D. Universalization of education (age group 6–14)

- (i) Provision of primary schools within walking distance from the home of every child in the next five years.
- (ii) Establishment of ashram or residential schools to serve clusters of villages scattered in difficult terrains. Where this is not immediately possible, preparatory schools may be provided for the time being.
- (iii) Provision of mobile schools for children of nomadic tribes, migrant labour and counteraction workers.
- (iv) Sustained propaganda by all types of persons, preferably women officials, and non-officials, social and political workers, to bring every girl into school in class I, preferably at the age of 6.
- (v) Provision of incentives to prevent drop-outs, where the most effective incentive is the provision of mid-day meals. The other important incentives are free school uniforms, scholarships or stipends, and free supply of books and other study material. For schools which do not prescribe any uniform, some provision of clothing is necessary.
- (vi) Special incentives for areas where enrolment of girls is low.
- (vii) At least 50 per cent of teachers at this stage should be women.
- (viii) Provision of at least two teachers in all schools as early as possible.
- (ix) Developing a system of part-time education for girls who cannot attend school on a full-time basis.
- (x) Adoption of the multiple entry system for girls who could not attend school earlier or had to leave before becoming functionally literate.

- (xi) Provision of additional space in schools so that girls can bring their younger brothers and sisters to be looked after, either by the girls themselves in turn, or by some local women.
- (xii) Opening of schools and greater flexibility in admission procedure in middle schools to help girls in completing their schooling.

E. Sex education

- (i) Introduction of sex education from middle school.
- (ii) Appointment of an expert group by the Ministry of Education to prepare graded teaching material on the subject.
- (iii) This material may be used for both formal and non-formal education.

F. Secondary education

- (i) Free education for all girls up to the end of the secondary stage.
- (ii) Improving the quality of teaching and provision of facilities for important subjects like science, mathematics and commerce.
- (iii) Introduction of job-oriented work experience, keeping in view the needs, the resources and the employment potential of region e.g., courses leading to training as ANM, typing and commercial practice, programmes oriented to industry and simple technology, agriculture and animal husbandry.

G. Higher education

- (i) Development of more employment opportunities, particularly of a part-time nature, to enable women to participate more in productive activities.
- (ii) Development of employment information and guidance service for women entering higher education.

H. Non-formal education

The greatest problem in women's education today is to provide some basic education to the overwhelming majority who have remained outside the reach of the formal system because of their age and social responsibilities as well as the literacy gap. For the sake of national plans for development, it is imperative to increase the social effectiveness of women in the age group of 15-25. Ad hoc approaches through the adult literacy, functional literacy and other programmes of the government have proved inadequate. As for vocational and occupational skills, the needs of women are greater than those of men. The skill differ according to the industrial and market potential of regions, and it is imperative to relate the training to local needs, resources and employment possibilities instead of adopting an artificial sex-selective approach.

4. National Policy on Education (1986) on Women's Education

Concerned about the status and education of women in the country, the major recommendations were made by National Policy on Education (1986) as under:

'Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-positive, interventionist role in the empowerment of women. It will foster the

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development of new values through redesigning curricula, textbooks, the training and orientation of teachers, decision-makers and administrators and the active involvement of educational institution. 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 to take up active programmes to further women's development.

The removal of women's illiteracy and obstacles inhibiting their access to, and retention, 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-stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.'

5. National Policy on Education Review Committee (1990)

Considering women's education to be a vital component of the overall strategy of securing equity and social justice in education; National Policy on Education Review Committee (NPERC) states that:

In order to promote participation of the girls and women in education at all levels, there is need for an integrated approach in designing and implementing the schemes that would address all the factors that inhibit their education. More implementation of disaggregated schemes such as opening of Non-formal Education Centres for girls, Adult Education Centres for women etc., by themselves are not adequate. In this context, special mention may be made of interaction of Early Childhood Care and Education (ECCE) with primary education. Education of women is not to be construed of a question of mere access, but of empowering them through education of all on equality of sexes.

The Committee reviewed National Policy on Education (NPE) and Programme of Action (POA) in the context of women's education and made recommendations with regard to the following dimensions:

- (i) Access to education and equality of learning
- (ii) Content of education and gender bias
- (iii) Vocational education
- (iv) Training of teachers and other educational personnel
- (v) Research and development of women's studies
- (vi) Representation of women in the educational hierarchy
- (vii) Employment of women
- (viii) Adult education
- (ix) Resources
- (x) Management

NPERC strongly advocated intervention on behalf of women by the state governments and the local bodies in tune with what NPE envisaged in regard to

women's education. The detailed recommendations with regard to the different dimensions are as follows:

- (i) There is a crucial link between the easy access to water, fuel and fodder, and schooling of girls. This understanding needs to be explicitly reflected in the policy of government and be concertized in operational designs.
- (ii) Priority needs to be given to the habitations/villages having enrolment and retention rates for girls in schools below the average rates of the states.
- (iii) Planning for educational development of any given region would have to be necessarily conducted at the block or sub-block level. This task would be facilitated if it is undertaken through the proposed educational complexes.
- (iv) Teachers, anganwadi workers, village-level functionaries of other departments and representatives of women's groups and community level organizations should play an important role in making micro-level information available to the educational complex for prioritization of action in this regard.
- (v) The policy framework on women's education must bring out the criticality of the link between ECCE and girls' accessibility to elementary education.
- (vi) The timings of ECCE centres should include the school hours so that the girls in the 6–14 age group are relieved from the responsibility of sibling care.
- (vii) Priority should be given to habitations where enrolment and retention rates for girls are below the state average.
- (viii) There should be shortening and staggering of school hours, particularly for girls.
- (ix) There should be provision for uniforms, textbooks etc., to all girls and scholarships to deserving girls from underprivileged groups.
- (x) Number of women teachers in co-educational schools should be increased.
- (xi) Hostel facilities must be made available for girls at all levels.
- (xii) The issue of regional disparities needs to be incorporated into the operational design for universalizing girl's access to elementary education.
- (xiii) The curriculum in schools should include:
 - Increase in the visibility of women and projection of a positive image of the role of women in history, their contribution to society in general and the Indian context in particular.
 - Special efforts should be made to strengthen Mathematics and Science education among girls.
 - Undifferentiated curriculum for boys and girls.
 - Elimination of negative stereotypes, and biological and social concepts which have a sexist bias.
 - Basic legal information including protective laws regarding women and children, and extracts from the Constitution to make the children aware of the fundamental rights and other basic concepts therein.
 - Specific measures to improve the participation of girls in physical training and sports should be undertaken.

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- (xiv) It is recommended that all school textbooks, both by NCERTs and SCERTs, and other publishers, be reviewed to eliminate the invisibility of women and gender stereotypes, and also for the proper incorporation of a women's perspective in the teaching of all subjects.
- (xv) All media channels, in public and private sectors, should take serious note of the crucial role that the media can play in promoting gender equality and empowerment of women as enunciated in NPE.
- (xvi) Media should project positive image of women.
- (xvii) An awareness of the need for women's education, especially elementary and vocational education, should also be spread.
- (xviii) Vocational training for women should be encouraged in non-traditional occupations, following an undifferentiated curriculum.
- (xix) Vocational training programmes, in general, require a critical evaluation and re-orientation within which the incorporation of the women's perspective should be a key dimension. This would include sensitivity to women's issues and awareness of the problems in the education of girls.
- (xx) Women's study centres should be organized in all the universities and recognized social science research institutions within the Eighth Plan.
- (xxi) Develop 'Manila Samakhya' in a decentralized and participative mode of management, with the decision-making powers developed to the district or block-level, and ultimately to the poor women's groups themselves.
- (xxii) For imparting adult education to women, and thereby empower them, the Mahila Samakhya model should be tried out.
- (xxiii) At the institutional level, the head of the institution should be made fully responsible for micro-level planning and ensuring universalization of girls' education and their access to high school or vocational education, according to disaggregated strategies and time-frames.

6. Programme of Action (1992) and Women's Education

Programme of Action (1992) stated: 'Education for women's equality is a vital component of the overall strategy of securing equity and social justice in education. What comes out clearly from the implementation of NPE (1986) and its POA, is the need for institutional mechanisms to ensure that gender sensitivity is effected in the implementation of all educational programmes across the board. It is being increasingly recognized that the problem of UEE is, in essence, the problem of the girl child. It is imperative that participation of girls is enhanced at all stages of education, particularly in streams like science, vocational, technical and commerce education where girls are grossly under-represented. The education system as a whole should be re-oriented to promote women's equality and education.'

The Committee recommended the following measures to make the education an effective tool for women's empowerment:

- (i) Enhancing self-esteem and self-confidence of women.
- (ii) Building of positive image of women by recognizing their contribution to the society, policy and the economy.

- (iii) Developing ability to think critically.
- (iv) Fostering decision-making and action through collective processes.
- (v) Enabling women to make informed choice in areas like education, employment and health.
- (vi) Ensuring equal participation in developmental processes.
- (vii) Providing information, knowledge and skill for economic independence.
- (viii) Enhancing access to legal literacy and information relating their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

The following measures will be taken for achievement of the above parameters:

- (i) Every educational institution will take up active programmes of women's development.
- (ii) All teachers and instructors will be trained as agents of women's empowerment. Training programmes will be developed by NCERT, NIEPA, DAE, SRCs, DIETs, SCERTs and the university system.
- (iii) Gender and poverty sensitization programmes will be developed for teacher educators and administrators.
- (iv) In order to create a greater confidence and to motivate parents to send girls to school, preference will be given to recruitment of women teachers.
- (v) The common core curriculum is a potentially powerful instrument to promote a positive image of women.
- (vi) Funds would require to be earmarked in all education budgets for such awareness and advocacy-related activities.
- (vii) Foundation course should be designed and introduced for undergraduates with a view to promote the objectives of empowerment of women. This will be done within the Eighth Plan period.
- (viii) Efforts will be made to design special Non-formal Education (NFE) programmes for out of school and adolescent girls with a view to get them back into the formal stream or qualify for technical or vocational education in order to achieve Universal Elementary Education (UEE).
- (ix) Special efforts would be made to recruit women teachers and to augment teacher-training facilities for women so that adequate number of qualified women teachers are available in different subjects, including Mathematics and Science.
- (x) Programmes for continuing education should be designed to ensure that neo-literates and school-going girls have access to reading materials.
- (xi) The electronic, print and traditional media will be used to create a climate for equal opportunities for women and girls.
- (xii) Women's cells should be set up within all central and state agencies concerned with curriculum development, training and research.

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- (xiii) A monitoring cell will be set up within the Planning Bureau of the Department of Education, Ministry of Human Resources Development.
- (xiv) All the Bureaus of the Department of Education will prepare a concrete action plan addressing gender related concerns in their specific area of work by August 1993. Relevant nodal institutions like UGC, AICTE, ICSSR, ICHR, CBSE, ICAR, ICMR, IAMR, State Boards, Vocational Education Bureaus, etc., will also prepare similar action plans.
- (xv) Special efforts should be made by the Centre and State planners, curriculum developers and administrators to consciously encourage participation of girls in non-traditional and emergent technologies at all levels. Guidance and counselling for girls should be undertaken as a necessary pre-condition to encourage participation for the improvement of girls' access to technical, vocational and professional education.

The greatest beneficiaries of New Education Policy should be the youth and the women. The New Policy will be used as an agent of basic change in the status of women. It has been stated in New Education Policy that every effort will be made through the instrument of education, to evolve a society which values the equality of sexes, removal of sex bias against women in the textbooks and universalization of elementary education for girls. New incentives for girls' education such as free textbooks and attendance scholarships will have to be launched.

5.3.3 Education of Rural Population

Majority of India still lives in villages, thereby making the topic of rural education in India of utmost importance. A survey called the Annual Status of Education Report (ASER) shows that even though the number of rural students attending schools is rising, but more than half of the students in fifth grade are unable to read a second grade text book. They are also not able to solve simple mathematical problems. Not only this, the level of maths and reading is further declining.

Though efforts are being made, they are not in the right direction. The reason cited for this problem in surveys is the increasing number of single classroom to educate students from more than one grade. In some states attendance of teachers and students is also declining. These are a few reasons why schools have failed to educate rural India.

Some government schools in rural India are overly packed with students, leading to a distorted teacher-student ratio. In one such remote village in Arunachal Pradesh there are more than 300 students in class X which makes nearly 100 students in each classroom. In such a situation it is impossible for teachers to pay full attention towards each and every student, even if they are willing to help.

Education in rural India is seen differently from an urban setting, with lower rates of completion. An imbalanced sex ratio exists within schools with more boys and fewer girls.

CHECK YOUR PROGRESS

6. State some of the facilities developed for the education of adult women.
7. State some important points regarding the employment of teachers.
8. What do you understand by shift system in schools?
9. State any three steps to be taken up by the government on the universalization of education.
10. Who are the greatest beneficiaries of the New Education Policy?

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5.4 SUMMARY

- ‘Disadvantage’ is the presence of ‘barriers to self-sufficiency’. These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society’s regard for a group, government and corporate practices, and certain conditions of the group itself.
- The central focus in the SC’s 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 education of girls and women is an integral part of national 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 forgets, and effective monitoring.
- The policy of non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women’s participation in non-traditional occupations, as well as in existing and emergent technologies.
- Many rural folks, even in changing times, are not prepared to send their daughters to the mixed schools.
- Attendance scholarships, which serve as a compensation to the parents should be given. This will also ensure reduction of wastage and stagnation in education.
- Girl’s education and education of adult women suffers on account of lack of social education. Eradicating social evils that stand in the way of girls’ education, such as early marriage, bounded labour, dowry, domestic violence, prostitution, caste barriers and so on, will help in promoting women’s education.
- In the field of social education, a determined effort should be made to increase the number of literacy classes for women in rural areas and to carry out intensive campaigns for the spread of literacy among women.

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- Changing of school hours and school holidays to seasonal requirements has been found in some places to be a helpful concession to parents who would otherwise not be in a position to spare the children for attending classes.
- Government of India, Ministry of Education and Social Welfare, constituted Committee on the Status of Women on 22 September 1971; the Committee submitted its report entitled 'Towards Equality' in December 1974.
- Provision of incentives to prevent drop-outs, where the most effective incentive is the provision of mid-day meals. The other important incentives are: free school uniforms, scholarships or stipends, and free supply of books and other study material.
- The greatest problem in women's education today is to provide some basic education to the overwhelming majority who have remained outside the reach of the formal system because of their age and social responsibilities as well as the literacy gap.
- NPERC strongly advocated intervention on behalf of women by the state governments and the local bodies in tune with what NPE envisaged in regard to women's education.
- The community polytechnics have significantly contributed in the transfer of technology to rural areas in the form of windmills, smokeless chullas, rural latrines, solar appliances, bio-gas, rural health services, sanitation, agricultural implements etc., and brought a new hope to the women sections in rural India.

5.5 KEY TERMS

- **Balwadi:** Balwadi is an Indian pre-school run in rural areas and for economically weaker sections of the society, either by government or NGOs.
- **Anganwadi:** Anganwadi means "courtyard shelter". They were started by the Indian government in 1975 as part of the Integrated Child Development Services program to combat child hunger and malnutrition.

5.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The barriers to self-sufficiency are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society's regard for a group, government and corporate practices, and certain conditions of the group itself.
2. The central focus in the scheduled caste educational development programme 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.

3. The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational restructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools.
4. Two major problems of women's education in India are:
 - Traditional prejudices
 - Absence of separate schools
5. Following measures should prove useful in removing economic backwardness in women's education:
 - Free uniforms and free books to the needy and deserving girl students should be provided.
 - Attendance scholarships, which serve as a compensation to the parents, should be given. This will also ensure reduction of wastage and stagnation in education.
 - Mid-day meals should be made available free of charge.
6. Some facilities developed for the education of adult women are:
 - Education facilities in the form of condensed courses (1) that prepare women for the middle school examination, and (2) those that prepare them for the high school or higher secondary examination, should be provided more extensively in all stages.
 - Provision should also be made of condensed courses, which train women for suitable vocation after completion of necessary education.
7. Some important points regarding the employment of teachers are:
 - The present scales of pay of teachers should be suitably revised.
 - There should be no distinction between the scales of pay and allowances paid to teachers in the government and local board or municipal institutions and those that are paid to teachers working under private managements.
 - The triple-benefit scheme called the Pension-cum-Provident Fund-cum-Insurance Scheme should be made applicable to every teacher who is employed permanently in an institution.
8. In schools that lack accommodation, but have a rush of admission, the double shift system may be tried as a temporary measure. This is called shift system in schools.
9. Three steps to taken up by the government on universalization of education are:
 - (i) Provision of primary schools within walking distance from the home of every child in the next five years.
 - (ii) Establishment of ashram or residential schools to serve clusters of villages scattered in difficult terrains. Where this is not immediately possible, preparatory schools may be provided for the time being.

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(iii) Provision of mobile schools for children of nomadic tribes, migrant labour and counteraction workers.

10. The greatest beneficiaries of New Education Policy are the youth and the women. The New Policy will be used as an agent of basic change in the status of women. It has been stated in New Education Policy that every effort will be made through the instrument of education, to evolve a society which values the equality of sexes, removal of sex bias against women in the textbooks and universalization of elementary education for girls.

5.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the education of the Schedules castes.
2. State the provisions of Article 30 on the education of minorities.
3. Write a short note on secular education.
4. State the major problems of women's education in India.

Long-Answer Questions

1. Discuss the measures undertaken for promoting women's education in India.
2. Analyse the role of various committees set up by the government for accelerating socio-economic development.
3. Describe the educational position of the rural population in India.

5.8 FURTHER READING

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