

Society and Education

COURSE CODE: M21SO02DE

Postgraduate Programme in Sociology

Discipline Specific Elective Course



SELF LEARNING MATERIAL



SREENARAYANAGURU
OPEN UNIVERSITY

SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

SREENARAYANAGURU OPEN UNIVERSITY

Vision

To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

Pathway

Access and Quality define Equity.

Society and Education

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Semester - III

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Self Learning Material
(With Model Question Paper Sets)



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MA Sociology



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MESSAGE FROM VICE CHANCELLOR

Dear learner,

I extend my heartfelt greetings and profound enthusiasm as I warmly welcome you to Sreenarayanaguru Open University. Established in September 2020 as a state-led endeavour to promote higher education through open and distance learning modes, our institution was shaped by the guiding principle that access and quality are the cornerstones of equity. We have firmly resolved to uphold the highest standards of education, setting the benchmark and charting the course.

The courses offered by the Sreenarayanaguru Open University aim to strike a quality balance, ensuring students are equipped for both personal growth and professional excellence. The University embraces the widely acclaimed "blended format," a practical framework that harmoniously integrates Self-Learning Materials, Classroom Counseling, and Virtual modes, fostering a dynamic and enriching experience for both learners and instructors.

The university aims to offer you an engaging and thought-provoking educational journey. The Postgraduate Programme in Sociology naturally follows from the undergraduate programme. It mainly focuses on theories and practical applications. The programme uses vivid examples to make the subject interesting and relevant to learners. By combining academic content with empirical evidence, the programme becomes both unique and practical. The Self-Learning Material has been meticulously crafted, incorporating relevant examples to facilitate better comprehension.

Rest assured, the university's student support services will be at your disposal throughout your academic journey, readily available to address any concerns or grievances you may encounter. We encourage you to reach out to us freely regarding any matter about your academic programme. It is our sincere wish that you achieve the utmost success.



Regards,
Dr. Jagathy Raj V. P.

01-09-2024

Contents

Block 1	Education as a Social Institution	1
Unit 1	Education: Basic Concepts	2
Unit 2	Education and Socialisation	24
Unit 3	Education and Social Change	41
Block 2	Sociological Perspectives on Education	63
Unit 1	Structural Functionalism	64
Unit 2	Marxist Perspectives	77
Unit 3	Current Debates on Education	89
Unit 4	Feminist Discourses	109
Block 3	Education, Social Stratification and Social Mobility	126
Unit 1	Social Stratification and Education	127
Unit 2	Determinants of Educational Access and Utilisation	140
Unit 3	Education and Social Mobility	165
Block 4	Education in India: A Socio-Historical Critique	180
Unit 1	Education in Pre-independent India	181
Unit 2	Constitution of India and Public Education Sector	199
Unit 3	Contemporary Challenges	225
Unit 4	Literacy Movement in Kerala	237
	Model Question Paper Sets	252

Education as a Social Institution

BLOCK-01



Education: Basic Concepts

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ comprehend the meaning, nature, and goal of the concept of education in society
- ◆ identify multiple functions of education in society
- ◆ distinguish the different types of education such as formal and informal education

Background

Sociologists find that education is important because it sheds light on how individuals integrate themselves into their societies. Emile Durkheim has stated that education is the means by which communities impart their beliefs, customs, and values to youngsters. Sharing moral and religious convictions and cultivating self-discipline are two aspects of this educational process that contribute to the proper operation of society. Education is enhanced in industrial societies. It offers the information and abilities required for a variety of vocations that support contemporary industries. Another sociologist, Talcott Parsons, held that education promotes human achievement, which is essential for the advancement of society.

Consider small, illiterate tribes such as nomadic hunting and gathering societies. Informal schooling took place in these organisations. People picked up knowledge by watching others and taking part in everyday activities. Now think about more intricate pre-industrial communities, such as those in medieval Europe. These societies eventually produced specialised teachers and schools, but formal education was only available to a select few, such as the sons of wealthy families and clergy. The public did not have widespread access to education until the development of industrial civilisation in Western Europe. We can gain a better understanding of how education affects social structures and individual lives by examining the evolution of educational systems and their effects on society. So, what are your thoughts? What effects does education have on society at large and on your own life?



Keywords

Meaning and nature of education, Functions, Social sub-systems, formal and informal, cross-cultural understanding

Discussion

Do you know how Malala Yousafzai started her campaign to support girls? How did she go from being an education activist in Pakistan to becoming the youngest recipient of the Nobel Peace Prize? How does she carry on her campaign with the Malala Fund? We can better understand how closely education is tied to society and culture by delving into her life. On July 12, 1997, Malala Yousafzai was born in Mingora, Pakistan. Despite social constraints, her father, Ziauddin Yousafzai, an educator and operator of a girls' school, encouraged her to pursue her studies. Girls were not allowed to attend school after the Taliban seized control of the Swat Valley. When Malala was at her 11 of age, she spoke up for girls' education and she became a target. She was shot in 2012, and Birmingham, England provided her medical care. She co-founded the Malala Fund to promote girls' education once she recovered.

What sociological reading can you make based on this brief account of Malala's life? Her narrative draws attention to the gender gaps in educational attainment, especially in areas where girls' access to education is restricted by political and cultural considerations. Understanding how gender norms and expectations influence educational possibilities can be gained by analysing her experience. It serves as an example of how radicalism in politics and religion affects education. It also shows how activism—both individual and group—can significantly alter society when it is backed by family members like Malala's father. This is the way that gender, religion, culture, and social change are all intrinsically tied to education.



1.1.1 Meaning and Functions of Education

Before we get into the detailed understanding of the role of education in society, we need to have a discussion on the meaning, types, and functions of the concept 'education'. Education is generally understood in three distinct senses: as knowledge, as a subject, and as a process.

1. **Education as Knowledge:** When an individual attains a degree, such as a Master's, education is referred to in a narrow sense, indicating the level of academic achievement.
2. **Education as a Subject:** Education can also be regarded as a field of study. If an individual studies education as a course or discipline in an institution, education is viewed as a subject like Bachelor of Education.
3. **Education as a Process:** Most commonly, education is seen as a process. This involves understanding education as an ongoing development and its significance.

1.1.1.1 Etymology of the term 'Education'

Have you ever given the word "education" any real thought? Where did it come from and what does it actually mean? The Latin words "educare," which means "to bring up," and "educere," which means "to bring out" or "to lead," are the sources of the English word "education." Education, in its widest definition, includes any action or encounter that moulds a person's intellect, personality, or physical capabilities. In technical terms, education is the intentional process through which a society passes on its values, knowledge, and skills to the succeeding generation. Education, according to Webster, is the act of instructing or teaching. More precisely, "to develop the knowledge, skill, or character of..." is another definition of education. Thus, the growth of students' knowledge, skills, and abilities can be seen as the main goal of education.

◆ *Origin and meaning*

Socrates maintained in classical Greece that education entailed helping students discover their inherent potential. According to its derivation, "education" comes from the Latin word "e-ducere," which means "to lead out." At the same time, a group of traveling educators known as the Sophists sought to equip students with the knowledge and abilities required for jobs in the city-state. The word

◆ *Historical perspectives*

“education” is translated as “Siksha” in Indian languages, which comes from the Sanskrit root “Shash” and means to govern, regulate, guide, or rule. Therefore, in this particular context, education entails correcting or moulding a person’s conduct. “Vid,” which means to know or obtain knowledge, is the root of another Sanskrit term, “Vidya,” which signifies knowledge.

In contemporary times, education has two primary meanings:

1. Formal instruction provided in schools and colleges.
2. The study of education as a pedagogical science.

1.1.1.2 Broad Concept of Education

Because of its wide scope, it is difficult to define education in a single way. It has been defined by philosophers ranging from Socrates to Dewey in the West and numerous Indian intellectuals. Generally speaking, education is the purposeful, methodical influence that is applied through discipline and instruction with the goal of promoting the harmonious development of all human capacities, including physical, social, intellectual, artistic, and spiritual. A creative mind, an integrated self, socially beneficial goals, and experiences that are relevant to a person’s interests, needs, and abilities within a social group are all crucial components of the educational process. In general, education is a social process that uses knowledge to change behavior in a way that is desired by society.

◆ *Philosophical perspectives*

Different communities and eras have had distinct conceptions of education. Education in classical Greece and Rome aimed to make people passive members of their community by educating them to follow social norms without challenge. The goal of education nowadays is to create self-sufficient, autonomous people. Education in Athens was centered on developing well-rounded people who valued academic and artistic endeavors. The emphasis of Roman education, on the other hand, was on developing men of action who were committed to military victory and generally disinterested in the arts. The majority of schooling during the Middle Ages was Christian. It started to focus more on literature and the secular world during the Renaissance. Science now dominates education, replacing the importance that the arts formerly held.

◆ *Evolving concept*



◆ Varied definitions

Sometimes, the word “education” is used in a very broad sense to refer to all the influences that nature or other people have on our intelligence or our will. According to John Stuart Mill, education includes everything we do for ourselves and everything others do for us to improve our minds and character. Immanuel Kant believed that the goal of education is to develop all the abilities each person is capable of. James Mill provided a utilitarian definition of education, stating that its objective is to make the individual an instrument of happiness for himself and for others. Sociologists see education as a social process rather than an individual one. It arises from the needs of society, of which each individual is a part. To maintain the stability and continuity of society, it is necessary to pass on the cultural heritage to the new generation. This societal need leads to formal education in complex societies. In small, simple societies, cultural heritage is easy to pass on informally through parents and elders.

1.1.1.3 Nature of Education

The nature of education can be understood through various characteristics, emerging from multiple definitions. These features are:

1. **Lifelong Process:** Education is an ongoing process, continuing from birth to death. Some thinkers even suggest it begins before birth, as exemplified in the Mahabharata, where Abhimanyu learns the skill of breaking the ‘Chakravyuha’ while in his mother’s womb.
2. **Bipolar Process:** John Adams described education as a bipolar process where one personality influences another, aiming to modify the latter’s development. This involves two key components: the teacher and the pupil, whose interaction constitutes education.
3. **Tripolar Process:** John Dewey proposed that education is a tripolar process involving the pupil, the teacher (educator), and the social environment. The teacher develops the pupil’s personality in response to societal needs.
4. **Multipolar Process:** Contemporary perspectives recognise that education extends beyond schools and teachers, incorporating informal and non-formal agencies such as newspapers, TV, radio, clubs, the internet, and families.

5. **Purposeful Process:** Education is intentional, with both pupil and teacher striving to achieve specific goals or objectives.
6. **Continuous Process:** Education begins at birth and continues throughout life, evolving with each stage of development.
7. **Deliberate Process:** The process of education is both conscious and intentional. Educators aim to develop the child's personality along defined lines by modifying their behavior.
8. **Psychological Process:** From a psychological perspective, educators must understand the nature, interests, capacities, and limitations of the child.
9. **Sociological Process:** From a sociological viewpoint, educators must develop the child's abilities in a social context, preparing them to be useful members of society.
10. **Individual Development:** Education fosters individual development, encompassing physical, intellectual, aesthetic, moral, social, and spiritual growth.
11. **Dynamic Process:** Education is dynamic and progressive, reconstructing social patterns to meet changing needs of time, place, and society.
12. **Individual Adjustment:** Education aids individuals in adjusting to themselves, their parents, relatives, friends, teachers, and society.
13. **Theoretical and Practical Process:** Education involves both theoretical knowledge and practical application, broadening intellectual horizons, deepening insights, enhancing efficiency, and aiding in solving educational problems.
14. **Child-Centered Process:** Modern education is child-centered, focusing on the child as the central figure. The subject matter, teacher, and environment are designed to meet the child's needs.
15. **Beyond Information and Knowledge:** Education is more than just information and knowledge. A.N. Whitehead stated that a well-informed person without the ability to think constructively, creatively, and wisely is not useful.



16. Science: Education qualifies as a science due to its systematic and methodological study of facts, use of scientific methods of observation and experimentation, and formulation of generalisations about learning, memory, attention, interest, motivation, curriculum, teaching methods, and evaluation.

17. Art: Education is also an art. The educator, like an artist, moulds the raw material of a child into a better, purer, and nobler person, inspiring the child to acquire knowledge, achieve integrated growth, and attain social and vocational efficiency.

1.1.1.4 Goals of Education

Through a number of reports, UNESCO has outlined the objectives of education. In a notable study, *Learning: The Treasure Within* (1996), led by Jacques Delors, four educational pillars for holistic development are identified:

- 1. Learning to Know:** This pillar, especially in scientific domains, highlights the capacity to guide one's own learning, remain current, and pursues information on one's own.
- 2. Learning to Do:** This component, which is strongly related to vocational-technical education and work skills training, focuses on putting acquired information into practice.
- 3. Learning to Be:** This pillar entails realising one's actual human values and transcending thoughts and emotions to understand one's true nature as a person.
- 4. Learning to Live Together:** This entails developing social responsibility, mutual respect, and cooperation with all living things. In order to promote peaceful cooperation, it seeks to dismantle prejudice, dogmatism, discrimination, authoritarianism, and stereotyping.

1.1.1.5 Functions of Education in Society

The development of specific physical and mental qualities in children that are valued by their society comprises two main goals of education: 1. General traits that the society considers important for all of its members; and 2. Specific traits valued by specific social groups, such as those defined by caste, class, family, or profession. Education serves primarily social functions in society, the two main ones being socialisation and selection and allocation.

1.1.1.6 Function of Socialisation

- ◆ *Transmission of societal norms*

What have you discovered in school? Remember? Is it just the tests and the syllabus? Not at all. Isn't it? In addition, we've learnt how to play games, collaborate as a team, and make friends with new people. As a result, socialisation via education prepares a child for citizenship by imparting societal norms, values, and beliefs. It changes the biological being into a self—a self with goals, values, and a sense of identity that can control and regulate behavior. Education serves the socialisation purpose by passing along the cultural heritage of the community to the next generation. As a result, both what teachers teach and what students learn in the classroom have a social component.

- ◆ *Distinction between learning and socialisation*

Though all learning is universal, not all education is socialisation, nor is all learning a kind of socialising. This is due to the possibility that knowledge acquired may not be applicable to social interactions or to assuming certain social roles. Education socialises its new members in order to manage and regulate their conduct in relation to fundamental spheres of social life as well as to equip them to cope with shifts in other significant spheres of social life. In fact, it is believed that education is the only way to bring about significant change without resorting to violent upheaval. The next unit will cover a full explanation of socialisation and education.

- ◆ *Training and allocation*

1.1.1.7 Function of Selection and Allocation

You may have consulted physicians for your ailment, engineers for building projects, and craftsmen for grocery delivery to your house. You'll see that, in actuality, schooling assigns roles to various people and groups. Different facets of social life in large-scale, complex societies give rise to roles and occupations that demand varying levels of education from people who aspire to fill them. Certain roles and professions are standard and solely necessitate a general education, while others are more specialised and demand specific information, abilities, education, and training. Appropriately educated and trained individuals must be chosen for all roles in order for the various societal sectors to operate correctly and for all jobs to be completed as effectively as possible. The educational system plays a major role in this crucial task of preparing, choosing, and assigning people to various roles. People's places in the social structure are largely determined by their formal education and training. A person with more education can

work in a field requiring more competence and rise in the social hierarchy as a result. Thus, education plays a key role in determining social status and provides a pathway for both social and professional mobility.

1.1.1.8 Social Functions of the Educational System in Modern Complex Societies

In contrast to primitive societies, in modern complex societies, the educational system fulfills several critical functions, which can be categorized as follows:

1. Socialisation and Social Control
2. Preparation for Adjustment to Social Change
3. Moulding the Personality of Individuals
4. Providing Social Mobility
5. Constructive and Creative Functions

1.1.1.8.1 Socialisation and Social Control

Do you recall the moral education classes you took in school? We learned not to lie, not to steal, and to respect our parents and elders. Families and schools instill spoken language, dietary and hygiene habits, and patterns of conduct with both young and old. Persuasion and required instruction are used to establish appropriate socialisation and control. At different phases, educational institutions assist in upholding social control while passing down society's cultural legacy to the next generation. Through imitation, the younger generation assimilates this cultural legacy and makes social adjustment. Emile Durkheim says "education is the influence exercised by the adult generation on those that are not yet ready for social life."

◆ *Teaching of moral values*

1.1.1.8.2 Preparation for Adjustment to Social Change

Did your school offer regular information technology classes? Such themes were not included in the syllabus for our elder generation. The educational system adjusts to provide the next generation with pertinent skills and information as time goes on and new technologies are developed. For instance, you may have come across news articles stating that educational institutions in Kerala are introducing numerous artificial intelligence-focused courses on a broad scale. We need to keep up with the daily advancements in technology, and the educational system ought to adapt with it. Modern

◆ *Adapting to technological changes*

complex societies are changing quickly, so it is essential that the educational system equips the next generation to deal with these changes. People need to become more flexible in their attitudes, beliefs, and behaviors because of the growing interdependence of people and nations over basic needs and ideas. This dedication to change has an impact on social life in all its forms. Large-scale modernisation requires members to absorb a great deal of change, which necessitates the emergence of new social classes, personality types, and personal connections. In light of contemporary expectations and needs, traditional institutions such as the joint family, caste system, marriage, and political and economic frameworks must be reassessed.

1.1.1.8.3 Moulding the Personality of Individuals

◆ *Personality development*

Who do you think had the biggest impact on the way your personality developed? It is probably one of your college or high school teachers. For many of us, school serves as second home and teachers are like parents. People eventually create a balance between their appearance, traits, habits, beliefs, attitudes, intelligence, and emotions through interaction with their physical and social environments. This balance is referred to as their *personality*. The educational system helps people shape their personality to fit the social norms and cultural standards. Modern complex civilisations are dynamic, yet stability depends on individuals adhering to some fundamental characteristics of social life. Individuals must learn to be independent, develop critical thinking skills to assess shifting social contexts, and establish proactive and creative adjustment habits. Social personality development is supported by the educational system through both co-curricular and extracurricular activities.

1.1.1.8.4 Function of Providing Social Mobility

◆ *Social mobility*

It should go without saying that education facilitates obtaining one's desired employment and raising one's social standing. How many members of your family and group of friends have advanced in status as a result of their educational background? Indeed, even if we are born into a lower class or caste, education is a crucial tool for helping us move up the social ladder. The term "social mobility" describes the shifting of people or groups from one social class to another, entailing adjustments to their social standing. Social mobility and secular standards for status determination—achieved through proper education and training—are characteristics

of contemporary cultures. Since education is secular and accessible to all, anyone in the community is free to pursue it as they see fit.

1.1.1.8.5 Constructive and Creative Function

How many of our untapped skills and talents were developed and improved at school and college, do you recall? A few students underwent instruction in acting, dancing, singing, and other artistic disciplines, which occasionally influenced their entire career. Others become entrepreneurs after coming up with innovative ideas for startups or businesses. The development of constructive and innovative abilities among members is vital for the advancement of modern societies that are undergoing rapid change. The educational system handles part of this function. People frequently form negative attitudes about change as a result of becoming wedded to the institutions, relationships, social norms, technology, and values that are in place. Education enables people to overcome these biases, foster tolerance, and improve their capacity for assimilation and change acceptance. Furthermore, education fosters innovative leadership across a range of fields.

◆ *Open-mindedness and adaptability*

1.1.1.9 Social Systems and Functions of Education

This section examines the relationships that exist between education and other social systems, such as kinship, social stratification, and political and economic structure. It covers in brief the interdependence of these domains, how each influences the others, and how changes in one can affect the stability of the others.

1.1.1.9.1 Education and Kinship

In simpler societies, socialisation occurred mainly within kinship systems, with parents teaching job skills to children, often through informal apprenticeships. As civilisations progressed and the kinship-occupation link weakened, formal education emerged. Today, socialisation is shared between the family and schools. Families foster emotional bonds and loyalty, while schools focus on knowledge, intellectual development, and role preparation. Family background, including caste and economic status, influences educational outcomes. Education also affects family dynamics, as school-based peer groups may create role conflicts. The relationship between education and family networks varies globally, shaping societal stability and change.

◆ *Social implications*

- ◆ Varying accessibility across different social strata

1.1.1.9.2 Education and Social Stratification

According to M.S. Gore and I.P. Desai (1967), education in peasant and feudal societies was reserved for the priestly class and scribes. Princes and nobles had access, often through Brahmin teachers in India, while lower castes were excluded. In Europe, priests, usually from higher social classes, provided education, with the upper non-priestly classes relying on them. Formal education was unnecessary for the lower classes and limited for bankers and businessmen. In modern industrial societies, education is key for social mobility and career opportunities, though access remains unequal due to factors like caste, race, religion, and economic status. In her study *Education of Scheduled Castes*, Suma Chitnis (1972) found that most Scheduled Caste students in schools and colleges come from privileged, literate families. She observed that women in higher education are more advantaged than their male counterparts and educational programs for Scheduled Castes are creating new internal caste inequalities.

1.1.1.9.3 Functions of Education in Political Institutions

- 1. Imparting of free thought and Expression in Democratic Societies:** Indian sociologists M.S. Gore and I.P. Desai (1967) note that democratic institutions rely on freedom of opinion and expression, which values diversity. However, most states limit free speech for security and morality reasons. Politically, this freedom allows for the formation of parties and criticism of governments, typically confined to policy matters. Academic freedom is crucial in democracies, as universities foster innovative thought, though its extent varies. While democracies generally allow more dissent than totalitarian regimes, they have also restricted intellectual freedom at times.
- 2. Political Socialisation:** When people adopt the rules and values of the political system, it is via political socialisation that education plays a pivotal role. Education is the means by which cultural and sociopolitical values are passed down from one generation to the next through the curriculum of schools and universities.
- 3. The Identification, Recruitment, and Training of Leaders:** Educational institutions recognise students

who possess leadership qualities and engage them in a range of activities aimed at developing their leadership interests, aptitudes, and competencies. For instance, the Indian independence movement was led by a tiny, educated group during British rule.

4. **National Integration:** By instilling in students the proper attitudes and values, introducing them to the nation's shared culture, and creating a sense of belonging, education helps to promote national integration.
5. **Political Input Role:** Through unique educational bodies that function as interest groups affecting the political system, such as student organisations and teachers' associations, education plays a political input role. Education is essential for political development since it raises people's political consciousness.
6. **Literacy and Modernisation:** Education makes the masses literate, empowering them to accept contemporary social, political, and economic structures. People benefit from literacy through experiences, mobility, and the ability to engage in public life.

1.1.1.9.4 Economy and Functions of Education

It is well known that certain skills and qualifications enhance financial security, underscoring the economy's significance as a social institution. Karl Marx viewed the economy as the central institution shaping other social structures, with the mode of production influencing political and intellectual history. The strong connection between the economy and education has long been recognised by economists. Adam Smith emphasised education's role in economic development by considering human skills as "fixed capital." Malthus and Ricardo saw education as a tool for reducing family size and improving societal welfare, while Alfred Marshall viewed education as a crucial national investment, highlighting its role in economic growth and social well-being. Major functions of education in economic system can be listed as follows:

◆ *Education in economic growth*

1. **Labor Force Provision:** Education plays a key role in manpower allocation, which is the process of matching the labor force to the demands of the economy. This covers training in a wide range of subjects, with specialisations in numerous disciplines, including the

arts, sciences, commerce, law, education, pharmacy, engineering, medical, social work, and labor welfare.

2. **Need for Economic success:** Education cultivates the values and attitudes—such as impersonality, logic, bureaucracy, thrift, and planning—that are essential for economic success. It creates a “climate for growth,” enabling people to advance economic development.
3. **Adaptation to Technological Changes:** As a result of technological improvements, many jobs become obsolete while others are created. To prevent losing their jobs, workers must be able to adjust to these changes. Training and education are required to get people ready for these new jobs.
4. **Industrial Work Environment:** Work is impersonal and segmented in an industrial economy since it frequently occurs outside the home. Employees must learn various relationships and duties in the workplace. Education gives people the abilities they need to manage these interactions and adjust to new situations.

1.1.2 Types of Education

Nowadays, it is common to distinguish between formal and informal schooling. The structured teaching of academic information or skills in establishments especially created for education, such as schools, colleges, and polytechnics, is referred to as formal education. Non-formal education is defined as structured, intentional instruction that occurs outside of regular educational institutions and focuses on information, skills, or other cultural components. This kind of education is frequently targeted at particular populations, such as adults, women, farmers, or school dropouts who are unable to attend official programs because of their jobs or past access issues. Compared to formal education, non-formal education is typically less rigid and more flexible. Nonetheless, some current viewpoints contend that it is difficult to draw a clear line between formal and non-formal education. Many aspects of formal education are frequently present in non-formal learning. For example, both kinds make use of project ideas and instructional materials. They also use written texts, radio, television, and video programs to provide extra reading and related activities.

◆ *Overlapping types*



- ◆ *India's path towards non-formal education*

In 1975–76, India introduced a significant non-formal education program for individuals between the ages of 15 and 25. Giving underprivileged groups meaningful education was the goal of both this and the following National Adult Education Programs (NAEP). Launched in October 1978, the NAEP targeted 100 million illiterates, especially those between the ages of 15 and 35. The curriculum placed a strong emphasis on learning through skill development, taking inspiration from Mahatma Gandhi's idea of basic education. The curriculum also took into account the particular requirements of the target audience, emphasising the importance of the course content and the flexibility of the schedule, length, and location of the classes. It should now be evident that a number of additional socioeconomic elements, in addition to the availability of resources, are linked to the educational process. This holds true for both formal and informal education, whether it is taught in a classroom, in a textbook, on the radio, or through a course on cattle husbandry.

Thus, education can be broadly categorized into three main types: 1) formal, 2) informal, and 3) non-formal education. Each type of education serves distinct purposes and operates in different settings, contributing uniquely to a person's overall development.

1. Formal Education

Formal education refers to a structured learning system that occurs within organised institutions such as schools, colleges, or universities. It operates under a specific framework, guided by set rules and regulations, usually governed by educational boards. The primary aim of formal education is to impart knowledge in a systematic manner, with trained and certified teachers responsible for delivering content to students in a well-defined curriculum. In formal education, the learning process takes place in classrooms, where students engage with peers under the supervision of a teacher. This environment fosters not only academic learning but also social interaction and teamwork skills. The entire process is time-bound, with a focus on achieving measurable outcomes in terms of certificates and degrees, which are often prerequisites for career advancement and professional success. However, formal education also has some limitations. Since all students have varying learning abilities, a rigid curriculum can sometimes hinder the progress of those who may require alternative methods of instruction.

- ◆ *Formal education is time-bound and structured*

Formal education has several defining characteristics:

1. It involves institutions like schools or universities.
2. Learning is time-bound, following a specific academic calendar.
3. Education is subject-oriented, with a structured syllabus.
4. Certificates and degrees are awarded based on academic achievement.

Merits of Formal Education

1. It focuses on technical skills development and academic knowledge.
2. Formal education instills discipline through structured schedules and systematic learning.
3. It encourages teamwork and social interaction, essential for personal development.

Limitations of Formal Education

1. Uniform coursework may not cater to the diverse learning needs of every student.
2. The cost of maintaining institutions and accessing quality education can be expensive in the long run, making it less accessible to some.

Formal education is crucial for the holistic development of an individual, fostering academic, psychological, and social growth. However, the rigid nature of its structure may not always accommodate the unique needs of all learners, and its cost can sometimes act as a barrier to access.

2. Informal Education

Informal education refers to the process of learning that occurs outside of a structured or formal environment, driven by an individual's personal interests and experiences. Unlike formal education, informal education is not bound by rigid schedules, classrooms, or certified instructors. It is a natural and self-directed form of education where individuals gain knowledge and skills from various aspects of their daily lives. One of the primary characteristics of informal education is its flexibility. It allows people to learn based on their interests and needs, without the constraints of a formal curriculum.

◆ *Natural and self-directed form of education*



For example, an individual can acquire knowledge by reading books from a library, browsing educational websites, or learning new skills through practical experiences. Informal education also encompasses the life lessons people gain from their environment and interactions, such as learning essential survival skills, social skills, or problem-solving techniques.

Informal education has several defining traits:

1. It often takes place at home, where individuals learn from family members or personal experiences.
2. People learn through real-life situations and by interacting with their surroundings.
3. Unlike formal education, informal learning does not result in certificates or degrees, as it focuses more on personal growth than formal qualifications.

There are many advantages to informal education:

1. It is cost-free and accessible to everyone, making it an inclusive way to acquire knowledge.
2. Since there are no set schedules or time pressures, individuals can learn at their own pace.
3. Learners have the freedom to choose their sources of information, whether it is through books, conversations, or hands-on experiences, allowing for a personalised approach to education.

Despite its benefits, informal education has some limitations:

1. Finding reliable sources of information can be difficult, as informal education does not always provide the structured guidance of formal schooling.
2. Without professional trainers or mentors, individuals may encounter misleading information or inefficient learning practices.
3. The absence of formal evaluations or credentials can make it difficult to assess the progress or validity of the knowledge gained.

3. Non-Formal Education

Non-formal education refers to organised educational activities that occur outside the framework of traditional

◆ *Flexible and customized nature*

formal schooling. This type of education is designed to meet the learning needs of individuals who may not be enrolled in regular educational institutions, such as adults seeking basic literacy, vocational skills, or specific job-related training. Non-formal education is often time-bound and tailored to the particular requirements of learners, making it an accessible and flexible option for those seeking education later in life or outside the traditional schooling system. One of the key characteristics of non-formal education is its adaptability. Courses can be offered either full-time or part-time, depending on the learners' schedules, and the syllabus is often adjustable to accommodate individual needs. For instance, adult literacy programs, job training sessions, and skill-based learning such as fitness programs or software training all fall under the umbrella of non-formal education. Unlike formal education, which adheres to a rigid timetable, non-formal education is more flexible and can be customized for learners of any age. There is no age limit, making it accessible to people of all stages of life.

◆ *Examples*

Non-formal education covers a wide range of learning activities that may not be considered traditional or essential but are highly beneficial for skill development. For example, various fitness programs, vocational training, boy-scout programs, or software courses are examples of non-formal education. These programs provide learners with skills that can be directly applied to their personal or professional lives.

Characteristics of Non-Formal Education

- It includes a variety of courses, such as those offered by open universities, where learners can pursue education in their own time.
- Learning can take place on a full-time or part-time basis, making it more adaptable to the learners' circumstances.
- The timetable and syllabus can be flexible, ensuring that learning goals are achievable even with other responsibilities.
- There is no strict age restriction, allowing individuals of all ages to participate and gain valuable skills.

Prospects of Non-Formal Education: Non-formal education has the potential to become more mainstream by developing a structured framework that addresses the

needs of learners and industries alike. While it may not always lead to formal qualifications, it plays a crucial role in equipping individuals with practical skills. The flexible nature of non-formal education makes it an essential form of lifelong learning, providing individuals with the opportunity to acquire new skills or enhance existing ones.

Summarised Overview

As you have understood from previous pages, education is the cornerstone of sociological investigation. Its progression from non-formal education in illiterate communities to specialised education in medieval Europe is indicative of its growing significance in intricate civilisations. Malala Yousafzai's activism serves as an example of how education interacts with cultural, political, and social forces to significantly influence gender equality and societal change. It includes learning, self-control, and ongoing, intentional growth with the goal of developing each person's potential in a way that is desired by society. In the past, the focus of education has switched from developing social conformity to developing self-sufficient, well-rounded people.

Theoretical knowledge is integrated with practical application in modern education, with an emphasis on ongoing learning and adaptability. It serves to select, socialise, and assign people to roles in society, promoting social mobility and stability. Kinship, social stratification, and political and economic systems are all impacted by education. It has influenced family dynamics and society roles as it has progressed from family-based socialisation to formal structures. Even while education promotes social mobility, access is nevertheless uneven because of differences in caste, income, and geography. Education promotes national cohesion, critical thinking, and democratic values in political systems. From an economic perspective, it offers a trained workforce, fosters growth, and adjusts to advancements in technology. Both formal and informal education emphasises the interwoven nature of education with societal resources and structures while addressing distinct socioeconomic requirements.

Self-Assessment

1. What type of education is characterized by a structured, time-bound framework?
2. What is the meaning of the Latin word "educare,"?

3. What is meant by the concept of selection and allocation in the context of education?
4. Briefly explain the etymological definition of the term “education.”
5. How does education contribute to the economic system? Explain its role and functions.
6. Discuss the political functions of education and its influence on governance.
7. Critically analyse the different types of education with relevant examples.
8. Elucidate the social functions of education and its role in shaping societal values.

Assignments

1. Discuss how schooling affects socialisation. What role does education play in passing down cultural norms, attitudes, and beliefs from one generation to the next? Give examples to support your arguments.
2. Examine and contrast the roles that education plays in modern industrial societies with those of small-scale, illiterate societies. In modern cultures, how does education support social mobility, stability, and readiness for social change?
3. Discuss the connection between educational results and familial background. What effects do socioeconomic position, cultural norms, and parental participation have on a student’s ability to succeed academically? Give instances from various cultural settings.
4. Examine how political institutions use education. In what ways does education support national integration and foster political socialisation? Give examples from both democratic and non-democratic societies to support your points.
5. Make a comparison and contrast between the formal and informal education systems. What are the main distinctions between their goals, structures, and social effects? Give instances of non-formal education programs that have been successful and discuss their importance in reducing educational disparities.



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Suggested Readings

1. Apple, M. W. (2013). The Other Side of the Hidden Curriculum: Culture as Lived- in *Knowledge, Power and Education: The Selected Works of Michael W. Apple*. New York: Routledge. pp. 132-151.
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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU





Education and Socialisation

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ comprehend the connection between education and socialisation, its meaning and agencies
- ◆ familiarise with theoretical frameworks concerning socialisation as it relates to education
- ◆ compare the roles of socialisation and education in traditional and modern societies

Background

Envision yourself setting out on an adventure that takes you through a variety of academic fields and theoretical vantage points that illuminate the process by which people integrate into society through their educational experiences. From a sociological standpoint, take Emile Durkheim's stance. He sees education as a vital institution that unites societies rather than merely a way to spread knowledge. Did you witness, for instance, pupils from various backgrounds learning to cooperate and follow rules in your classroom, which promoted a sense of social cohesiveness and unity?

Think about Jean Piaget's phases of cognitive development from a psychological perspective. A child learning mathematics, for example, progresses from counting on their fingers to comprehending complicated equations, demonstrating how educational experiences foster intellectual development. Think of Bronislaw Malinowski's ethnographic investigations from an anthropological perspective. Consider researching in a culture whose information is transmitted through generations based on storytelling customs. This demonstrates how education involves more than just attending formal school; it also involves cultural activities that impart norms and values that are essential for social integration. Think back on the development of education throughout history. Consider



how the philosophical schools of Plato's Academy influenced the development of intellectual discourse in classical civilisations such as Greece. Nonetheless, disparities continue to exist, as seen by certain populations' restricted access to high-quality education, underscoring the continuous difficulties in guaranteeing fair educational opportunities. We learn more about how socialisation and education work together to form people and society as a result of dynamically examining these many points of view. This voyage not only deepens our comprehension but also equips us to deal with the complexity of today's educational environments.

Keywords

socialisation, behaviorism, symbolic interactionism, cultural transmission, traditional and modern societies, patterning of individuals

Discussion

1.2.1 Socialisation Process

The process of acquiring cultural knowledge from birth to death, including formal education, is referred to as "socialisation." Nonetheless, "education" frequently refers only to the structured socialisation process that takes place in institutions such as universities, colleges, and schools. This entails the intentional dissemination of ideals, skills, and knowledge. These institutions are set up by society to institutionalise this process. The following topics are covered by Yogendra Singh (1967: 52) in his discussion of the socialisation and education process: (1) conceptual aspects of socialisation and education; (2) the role of socialisation in education within social structures; (3) the impact of socialisation and education on dominant cultural norms (such as freedom and conformity); and (4) socialisation and education in India.

1.2.1.1 Socialisation and Education: Theoretical Perspectives

Education and socialisation are related and mutually beneficial. However, our understanding of their interaction is influenced by various theoretical stances on socialisation.



The following are the principal theories of socialisation:

1. Behaviorist (Mechanistic) – Interactionistic
2. Symbolic-Subjectivistic
3. Symbolic-Interactionistic

◆ *Limitations of behaviorist theory*

Behaviorist theorist George C. Homans emphasises behavior after learning as opposed to the learning process itself. This method, which places a strong emphasis on behavioral results, is insufficient to fully analyse the connection between socialisation and schooling. Numerous socio-cultural factors influence how these two phenomena interact, necessitating a thorough investigation. Based in the positivistic school of sociology, the behavioristic-interactionistic theory of socialisation emphasises observable behaviors and their results. On the other hand, the idealistic-interpretive tradition's symbolic-subjectivistic philosophy places more emphasis on subjective experiences and internal values.

◆ *Symbolic-subjectivistic approach*

Sorokin and Becker, two contemporary sociologists, support the symbolic-subjectivistic theory. They place a strong emphasis on internalising values during socialisation and see it as a subjective process that is similar to but distinct from Cooley and Mead's beliefs in terms of psychology. The relationship between raising children and socialisation – which anthropologists and psychologists frequently highlight – is criticized by Becker, who views socialisation as the progressive objectification of psychological values. Sorokin emphasises how people become social beings through internalising ideological and cultural elements that are internalised during socialisation. He also looks at how changes in contractual, familial, and obsessive societal systems affect cultural values and personality.

◆ *Strengths of symbolic interactionist theory*

Because it ignores the mechanics of learning and socialisation and the larger institutional environment that explains the relationship between socialisation and education, the behavioristic theory of socialisation is inadequate for understanding education. Likewise, the symbolic-subjectivistic theory falls short in that it reduces socialisation to an introspective symbolism of meanings, ignoring the reality of the exterior social structure and how it interacts with the individual. Conversely, the reciprocal interaction between the person and the social setting is the main emphasis of the symbolic interactionist view of socialisation.

It highlights how people absorb social norms and abilities, taking into account social structures, culture, and the person. Socialisation is considered a special human privilege that comes from the adaptability, sensitivity, and dependency of human nature. This theory, developed through the work of contemporary sociologists, social anthropologists, and psychologists, integrates socialisation with theories of social structure and culture, addressing some limitations of earlier theories.

1.2.1.2 Socialisation and Formal Education

Formal education and socialisation are intertwined processes. They both entail selective learning, which means they both discourage some actions while promoting others. The process of socialisation is primarily unconscious and has its roots in early institutions such as the family. Formal education, on the other hand, is a deliberate process associated with postsecondary establishments such as schools. According to Parsons, formal education aids in the development of the dedication and skills necessary for people to assume their future duties. There are some differences between socialisation and education, though. Children learn the fundamental social rules in their families, which is where socialisation typically begins. Peer groups and schools are the next stages in this process. The family shapes fundamental personality structures that are shared by all societies, serving as a cultural leveler. Socialisation in school entails acquiring roles in an environment distinct from that of the home. Family members who serve as role models, such as parents and siblings, foster a safe environment that reduces anxiety. Mechanisms including imitation, reward and punishment, and value acquisition function differently in the classroom. In schools, responsibilities and ideals are frequently more ambiguous, striking a balance between specificity and diffuseness, as well as affectivity and neutrality.

◆ *Socialisation and formal institutions*

Primary institutions such as the family are the sites of early socialisation, whereas secondary institutions such as schools are the sites of secondary socialisation. Education, which emphasises roles outside the family, might be considered a component of secondary socialisation. This distinction might not be applicable to everyone, though. Within the family unit, secondary socialisation takes place in certain tribal or peasant communities. As a result, socialisation and educational processes might differ greatly among cultural contexts.



This brings out some important points about socialisation and education in schools:

1. **Shared Values:** At the primary school level, the values of the family and the school are comparable. This suggests that family-based socialisation is not nearly as significant as socialisation through formal education.
2. **Tensions and Rivalries:** Due to competing role expectations, socialisation in schools in industrial countries often results in unanticipated tensions and rivalries for both instructors and students. Teachers experience higher levels of strain than pupils do.
3. **Educational Planning:** Schools ought to be the main location for socialising, with colleges and universities coming in second. Like the family, schools play a critical role in forming values and motives.
4. **Effect of societal Changes:** The demands placed on school instructors are significantly impacted by shifts in societal structure and values.

It is evident from this that the symbolic-interactionist theory of socialisation offers a thorough comprehension of the relationship between socialisation and formal schooling. This theory holds that socialisation processes and the conditions that support them have their origins in the organism's need system and are strongly related to social structure and culture. Thus, for the following reasons, this theory makes it possible to develop a systematic sociology of education: (1) it aids in the description of the formal socialisation process and the external social system; (2) it offers a framework for examining schools as social systems; and (3) it combines sociological theory and methods with an analysis of the educational system and its operations. Parsons has already examined the socialisation process in American classrooms using this viewpoint.

◆ *Symbolic-interactionist theory*

As was previously mentioned, formal education entails complicated functions and presents obstacles to the stability and advancement of society. Because there is a great diversity of genetic potential among students, educational systems need to take into account each person's ability to learn and develop. Thus, formal education promotes creativity and original adaptations in addition to standardising culture. In contemporary countries, formal education functions as a vital substitute for either violent cultural upheavals or cultural

◆ *Standardisation of culture*

stagnation, with socialisation acting as the mechanism by which society's cultural objectives are achieved.

◆ *Education as a cultural system*

There is more to education's relationship to socialisation when it is viewed as a substantive cultural system rather than merely a procedure. Education is a tradition that teaches not only skills but also significant cultural components because it embodies values and beliefs. In this sense, the sociology of education revolves around the interaction between socialisation and education. This interaction now involves a system of values (culture) and a process (socialisation), rather than just two processes. We'll look more closely at education's wider consequences for societal interactions as a structural phenomena and cultural system inside society.

1.2.1.3 The Social Structure and the Role of Socialisation in Education

◆ *Complexity of social structure*

The concepts of reference group theory and anticipatory socialisation have allowed for a closer examination of the relationship between the socialisation process and the complexity of social structures. This idea holds that membership in a group is relative rather than absolute because social and psychological factors constantly shape people's goals, resulting in fresh commitments and feelings of exclusion from particular groups. Individuals are always willing to adopt or seek out new roles and norms because they identify their social objectives, beliefs, and cultural norms with reference groups, people, or role models. The variety of sub-cultures and sub-structures that arise as society progresses from simpler to more complex phases in terms of social organisation, technology, and culture enhances the pressure for anticipatory socialisation. The linkages between social structure, socialisation processes, and education are under increased stress and strain as a result of this change. Diversity in educational systems and ideals results from the positive and negative types of deviance that arise from these social processes. The process of socialisation and education take on new dimensions when a society shifts from one that is "established" to one that is "adaptive."

There are two types of established societies: the tribe and the peasant. Segments, main familial links, extended family relationships, territorial unity, primitive technology and economy, and animistic-totemistic beliefs form the foundation of a tribe's social organisation. Its socialisation, education, and cultural trends are all in line with these

◆ *Unique features*

structural characteristics. Social structure has an impact on socialisation since children need to learn to abide by the specific regulations of each society. The methods employed by different societies to impose these regulations, the age at which children are expected to comply, and whether or not children are raised in their own unique culture from birth or are immediately assimilated into adult society are additional differences. These variations result from disparities in the environment, economy, ecology, and material conditions – all of which have an impact on socialisation. The extent of the first indulgence (weaning and nursing, for example), the age at which socialisation begins (early or later in infancy), and the intensity of the socialisation process all reflect this influence.

1.2.1.4 Socialisation and Education in Primitive Societies

Primitive societies have unique features that shape their socialisation and education processes, including:

1. **Uniform Standards of Morality and Religious Beliefs:** These societies share common moral and ethical beliefs that guide behavior.
2. **Stable and Extended Family Life:** Families are large and stable, providing a consistent environment for children.
3. **Role of Affection:** Affection plays a significant role in socialisation.
4. **Kinship Dominance:** Relationships are primarily based on kinship, meaning everyone is connected by family ties.
5. **Work-Play Combination:** Work and play are often combined in daily activities.
6. **Universal Authority Standards:** Authority is universally respected and homogeneous.
7. **Stable Reference Groups:** There is less stress from anticipatory socialisation because reference groups are stable.

Because of these qualities, formal education is easily incorporated into tribal society, and there is no friction between the teachers and the students. Traditional tribal and peasant communities do not have a separate function for

teachers. Rather, during initiation rites, the entire group – which is occasionally split up by gender – participates in teaching. Because of ascriptive stratification, tribal societies have fewer role discrepancies, and schooling is useful and closely related to societal requirements.

1.2.1.5 Education in Peasant Societies

Peasant societies are hierarchical, with several interest groups, occupations, and castes. These are not fully autonomous economies, fully territorial kinship groups, nor fully indigenous cultures; rather, they are part-societies. They have a folk tradition of oral tradition and folklore, as well as an elite, formalistic culture. Formal schooling has historically been an elite practice in peasant countries, emphasising secondary socialisation. This was a charismatic, mystical, sacred form of education, taught to privileged elite by a small circle of literati. Instead of emphasising innovation or skepticism, education focused on continuity and sophisticated interpretations. The ordinary people received their education through family lines or guilds, where they learned basic technology, trade, and agricultural skills. Folk education, in contrast to elite education, was useful and incorporated into daily life. The education of the elite took place at remote seminaries or *ashramas*, while folk education took place in homes or guilds.

- ◆ *Dual educational system in peasant societies*

1.2.1.6 Socialisation and Education in Peasant Families

While peasant and tribal families were similar, elite culture had an impact on peasant families, resulting in distinctions in roles, values, and rituals. Sibling rivalry was rare and children lived in a social context where extended patrilocal families were the norm. Learning started with watching and copying different abilities and actions in the family. Peasant families were more closely associated with caste or sub-caste than with clans, in contrast to tribal societies. With the exception of twice-born castes' ritualistic *upanayana*, initiation rites were uncommon. Children in lower and intermediate castes learned duties and skills from older family members, with the home serving as the primary socialisation and educational setting.

- ◆ *Elite culture and caste structure*

1.2.1.7 Industrialisation and Changes in Education

Peasant societies' established order is upset by industrialisation. The rise of scientific knowledge and

◆ *Education in industrial society*

secular education have made teachers into a professional class. Knowledge loses its mystical and captivating characteristics and becomes utilitarian and secular. Smaller nuclear households are becoming more typical as family arrangements evolve. Industrial societies have specialised roles and a variety of subcultures, which result in a divided worldview and intricate socialisation processes. While schools and other institutions handle secondary socialisation, families continue to be the key setting for early socialisation. In industrial cultures, universalism, specificity, affective-neutrality, and achievement orientation are the prevailing ideals that encourage rationality, contractual commitments, and instrumental duties.

◆ *Diminishing role of family*

Roles are significantly diversified and the relative significance of different social roles fluctuates in an industrial society. The incidence of anticipatory socialisation and the marginality of group membership are both increased by high mobility and a strong achievement-focused culture. The role of the family in socialisation and basic education is weakened in such a culture when elder family members may no longer be considered as role models for the younger generation. Two problems arise for the family as a result of this situation: the family's values and those of the larger society clash, and the family's structure and functions alter. Family values and society values are frequently very similar in peasant societies. However, in industrial cultures, societal ideals such as affective-neutrality, specificity, and universalism may clash with family values such as particularism, diffuseness, and attachment.

◆ *Challenges of formal education*

1.2.1.8 Formal Education in Industrial Society

In an industrial society, formal education takes place in schools and other higher education establishments. Due to their marginal role and the conflict between role commitment and career orientation brought about by the strong value put on social mobility, teachers in these institutions frequently experience challenges. A common feature of industrial society is wealth, and educators are viewed as "paid agents of cultural diffusion." Because of the industrialisation of knowledge and the predominance of utilitarian values, teachers' authority is diminishing. As adolescents mature sooner and adults marry younger, the biological difference between generations narrows, but the social and spiritual divide widens. As a result, students become more cynical as the moral authority of professors declines. Hedonistic

standards can exacerbate students' cynicism, and students may take on an opinion leadership role for their lecturers. Teachers now have influence over students' life prospects in a rich industrial society as they play a new role in social selection of pupils for diverse societal roles. Teachers may also take up the cause of excellence and fight against mediocrity.

1.2.1.9 New Compulsions in Socialisation and Education

Growth in social structure leads to new compulsions in socialisation and education, resulting in:

1. A greater role for formal education in completing socialisation.
2. Increased importance of non-family agencies and affectively-neutral roles in secondary socialisation.
3. Increased conflict in specialisation at various levels, requiring planned education.
4. Decline in the moral authority of teachers, replaced by a utilitarian system of authority.
5. Prolongation of formal education due to expanded knowledge, exposing the younger generation more to secondary institutions than to family.
6. A need to balance ideological content versus skill content in education, reflecting the conflict between "two cultures" as described by Sir C.P. Snow.

1.2.1.10 Authoritarianism and Equalitarianism in Education

According to Yogendra Singh (1967), the processes and structures of society form the foundation for both authoritarianism and egalitarianism in socialisation and education. Socialisation and education in traditional peasant cultures are oriented toward the aims of the community, the local government, and the occupational systems. Education places a strong emphasis on respecting elders, long-standing norms, and tradition, and conformity and ritualism are adaptive tendencies. Authoritarian rules are firmly ingrained in some tribes, including the Boganda, where social divisions are understood as dyadic interactions between supremacy and inferiority. By contrast, qualities such as initiative, invention, achievement, and self-



◆ *Different approaches*

expression are valued highly in industrial civilisations. In education, authoritarian and egalitarian philosophies are reflections of prevailing value systems and social structures. This continuum is illustrated by research on the Kibbutz, Boganda, and Neur tribes. The educational concept of the Kibbutz is collectivist, with a focus on community love and giving. Authority is upheld through moral arguments. On the other hand, children are encouraged to embrace power and authority in the very authoritarian social contexts of the Boganda and Neur. Different commitments to ideals and views of obligations are involved in socialisation under authoritarian and democratic regimes.

1.2.2 Agencies of Socialisation

The child is socialised through various agencies and institutions such as the family, school, peer groups, media, community, state, and social factors like class, caste, and religion.

1.2.2.1 Family and Socialisation:

1. **Primary Socialising Agent:** The family is the first and most influential socialising agent, transforming an infant into a functioning member of society. It provides affection, protection, and guidance during critical early years.
2. **Cultural Transmission:** Families act as the first medium for transmitting cultural values, habits, attitudes, and norms. Socialisation within the family remains informal, yet it shapes the child's initial behavioral patterns and interpersonal relationships.
3. **Role in Personality Development:** A nurturing parent-child relationship positively influences a child's development. Families that provide encouragement and a warm environment help in fostering respect, adaptability, and social skills.
4. **Impact of Family Environment:** Positive family environments encourage desirable behaviors, while mistrust, conflict, and negative dynamics can lead to antisocial tendencies. Factors like family size, socio-economic background, and parental attitudes also play crucial roles in shaping a child's social development.
5. **Lifelong Influence:** Families continue to influence the child's moral and social development throughout life.

They teach children right from wrong, basic manners, and the values needed for societal roles.

6. **Parental Influence:** Parental rejection or over-affection can lead to insecurity and hinder socialisation, while a balanced approach with proper discipline promotes positive behavior and attitudes.
7. **School and Family Partnership:** While children spend time in school, the family remains responsible for much of their education and socialisation outside of school hours, making cooperation between the two essential for effective development.

1.2.2.2 School and Socialisation

1. **Role as a Socialising Agent:** Schools are vital agents of socialisation, introducing children to social culture and inspiring them to evaluate and construct a new society. Schools function as micro-societies where social interactions occur among students, teachers, and principals.
2. **Fostering Social Responsibilities:** School education familiarises students with their social responsibilities and democratic norms, essential for effective socialisation. A democratic climate in schools encourages children to understand and practice democratic behaviors.
3. **Co-Curricular Activities:** Schools promote participation in co-curricular activities, fostering leadership, teamwork, and essential social values such as cooperation, sympathy, and social awareness through community service and social functions.
4. **Teachers as Socialisers:** Teachers significantly influence students' socialisation by: Motivating engagement in intellectual activities, providing behavioral feedback and suggestions, serving as role models for desirable behavior and educating students about societal roles and behaviors.
5. **Egalitarian Interaction:** Classrooms provide opportunities for children from diverse backgrounds to interact without caste, color, or creed distinctions, fostering inclusivity. Teachers must be vigilant against negative practices such as untouchability.



6. **Social Qualities Development:** Participation in educational and social functions helps children develop social qualities, attitudes, and behaviors crucial for their overall socialisation.

7. **Consequences of Inadequate Schooling:** Children lacking adequate schooling may miss out on critical attitudes, skills, and behaviors necessary for a healthy and productive life.

1.2.2.3 Community and Socialisation

A community is a group of people living in a specific area, sharing a common way of life and a sense of belonging. It serves several functions, including production, consumption, socialisation, and mutual support. The community significantly influences children's socialisation by providing adult role models and facilitating social interactions. As an informal socialising agent, the community shapes children's behavior through group activities, helping them learn social roles and values. Each community has its unique culture, which affects children's development, language, and standard of living. Community involvement offers first hand learning experiences through social events like fairs and festivals, promoting qualities such as sympathy, cooperation, and social awareness. Children learn that rights come with responsibilities and that freedom requires restraint, fostering civic virtues and a spirit of service.

◆ *Community shapes children's behavior*

1.2.2.4 Media and Socialisation

Mass media plays a crucial role in modern socialisation by disseminating information and shaping societal beliefs. It includes print media (books, newspapers, magazines) and non-print media (radio, television, movies), impacting various aspects of life. With advancements in technology, mass media has expanded its reach, influencing how people think and behave. Social media platforms facilitate connections among individuals, helping to share interests and build relationships. In developing countries, television and the internet have become key agents of socialisation, exposing children to global cultures and realities. As a result, mass media significantly shapes children's beliefs, norms, and social roles, contributing to their integration into a broader society.

◆ *Role of mass media*

1.2.2.5 Peer Group and Socialisation

◆ Peer influence

Peer groups, consisting of children of similar age and characteristics, serve as significant agents of socialisation. These groups allow children to interact and test behavioral norms outside the family environment. Peer relationships influence attitudes and behaviors throughout life, especially during adolescence, when acceptance by peers becomes crucial. As children engage with their peers, they learn important social skills such as negotiation, cooperation, and decision-making. This socialisation process enables them to challenge parental authority and develop their own beliefs and values, often leading to tension between family expectations and peer influence.

Summarised Overview

We examined the intricate relationship between socialisation and education, looking at how these two processes interact in a variety of scholarly fields and theoretical contexts. It has also been observed that different theoretical stances exist: behaviorism concentrates on observable behaviors, whereas symbolic interactionism investigates the reciprocal relationships that people have with society and incorporates social structure and culture into socialisation ideas. Formal education in schools and informal learning in families and communities are both parts of the socialisation process. Primary socialisation in traditional civilisations takes place in homes, where basic rules are imparted, while secondary socialisation takes place in schools, where people are prepared for wider responsibilities in society. Adapting education to societal changes, integrating multiple cultural influences, and balancing old values with modern goals are some of the issues facing education today.

Self-Assessment

1. What type of socialisation is represented by the family?
2. Which sociologist argued that formal education develops the dedication and skills necessary for future roles?
3. Define socialisation.
4. What is peer group?



5. Discuss the pattern of socialisation in peasant societies.
6. How does socialisation differ between traditional and modern societies?
7. Summarise the theoretical debates surrounding socialisation and education.
8. Write an essay on the role of socialising agencies in imparting social values in contemporary society.

Assignments

1. Examine the challenges faced by teachers in industrial societies, as discussed in the unit. How do changing societal values and expectations affect their role in the socialisation and education of students?
2. Talk about the unit's conceptual presentations of socialisation and education. What effects do various theoretical stances (behaviorist, symbolic-interactionistic, symbolic-subjectivistic) have on our comprehension of their interplay?
3. Describe socialisation's function in official schooling. What are the differences between primary and secondary socialisation, and how do they affect a person's development differently?
4. Draw comparisons and contrasts between modern industrial civilisations and traditional tribal societies' socialisation and educational systems. In what ways are these processes influenced differentially by society institutions and values?
5. Discuss the significance of various agencies of socialisation in shaping individuals in modern contemporary society. Provide relevant examples to illustrate their impact on social behavior and identity formation.

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU



Education and Social Change

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ explain the concept, factors, conditions, and constraints of social change
- ◆ analyse education as an instrument of social change
- ◆ discuss the meaning of modernisation
- ◆ identify the role of education in modernisation

Background

Throughout history, all societies have undergone changes. This principle was highlighted by the ancient Greek philosopher Heraclitus, who stated, “No man ever steps in the same river twice. For it is not the same river and he is not the same man.” This demonstrates how the fundamental law of nature the change is. Although change is a constant, it varies across time and between societies in terms of its origins, impacts, and speed. Education, technology, and culture are some of the factors that contribute to these differences. Furthermore, because a number of variables can oppose change and cause delays or rejection, societal changes are not always immediately welcomed by all. Think about how education contributes to preserving stability or promoting social change. In what ways does modernisation differ from tradition? What sort of education is required to foster the development of a contemporary society that values justice, equality, and freedom? Is the educational system we have in place ready for this challenge? Are these new objectives and ideals reflected in the procedures, teaching strategies, management techniques, and courses offered at the institution? What adjustments to the educational system are necessary for it to support the changing needs of Indian society? This unit will cover the following topics: modernisation, its idea, the conditions and limits that impede it, the elements that influence it, the role that education plays in societal change, and the role that education plays in modernisation.



Keywords

Social change, Modernisation, Change and lag, Cultural barriers, Modernity and education

Discussion

1.3.1 Social Change

Change is the term used to describe the gradual alteration or modification of an object or event that results in a change from its initial state. Three fundamental elements are involved in any change: the object or situation's starting condition (baseline), the duration of the change, and the observed differences between the original and later states. According to this definition, social change is any modification or adjustment of social relationships (including social interactions, processes, and organisation) that results in adjustments to institutions and structures within society. Family, neighborhood, playgroups, workgroups (including schools, universities, companies, hospitals, banks, etc.), religion, the political and economic arenas, and leisure activities are all impacted by social change. More commonly, changes are partial. For example, the practice of untouchability has been abolished for a long time, yet the caste system remains rigidly followed in India for matrimonial purposes.

◆ *Meaning of social change*

Below are definitions of social change provided by some eminent sociologists:

- **Kingsley Davis:** "Social change means only such alterations that occur in social organisation, that is, structure and function of society."
- **M. E. Jones:** "Social change is a form used to describe variations in, or modification of, any aspect of social processes, social patterns, social interaction, or social organisation."
- **Horton and Hunt:** "Social change is a change in the social structure and social relationship of the society."

◆ *Difference between social change and cultural change*

Although they have different connotations, the terms “social change” and “cultural change” are frequently used interchangeably. Changes in social relationships—that is, in social interactions, processes, and organisation—that result in modifications to social structures and institutions are referred to as social change. On the other hand, the word “cultural change” is more inclusive and covers both tangible and intangible cultural components. Consequently, cultural change is a subset of social change. Another phrase that is commonly used interchangeably with social transformation is social progress. It is critical to realise that the term “change” denotes changes throughout time in social structures, institutions, and relationships that can be either positive or harmful. It makes no indication of an upward or downward shift in direction. On the other hand, “progress” invariably denotes change that is favored or accepted. Like good or terrible, it is an evaluative phrase or value judgment. Therefore, social progress refers to any development that takes place in any area of social life that is desired or accepted. The expansion of education in rural areas and the education of girls are two examples. But since communities differ and what is attractive in one may be unwanted in another, figuring out what is acceptable and desirable can be difficult.

1.3.1.1 Characteristics of Social Change

Social change exhibits several defining characteristics:

1. **Persistent:** The process of social transformation never ends. From the dawn of time till now, civilisation has undergone continuous change. No community or individual can resist the forces of change.
2. **Universal:** The phenomenon of change is shared by everybody. While societies differ geographically, all societies undergo gradual transformation. From prehistoric to postindustrial society, change is unavoidable. From apes and hunters to farmers and contemporary industrialists, humans have undergone evolutionary change.
3. **Chain Reaction:** Modifications in one sphere of society frequently influence other spheres as well. For instance, India’s social and economic structure, interpersonal bonds, and the socioeconomic standing of backward communities have all been affected by the implementation of reservation systems. Increases in literacy, particularly

for women, result in economic independence, which has an impact on marriage, family, and husband-wife dynamics.

4. **Temporal:** Social change is both universal and unavoidable, yet it also happens over time. Social practices are always evolving due to human interactions, inventions, and discoveries that alter preexisting behaviors and habits.
5. **Multi-Factorial:** Physical, demographic, technical and cultural influences are some of the elements that drive social change. For example, unemployment and the lack of resources have influenced the emergence of the nuclear family structure.
6. **Scheduled or Unplanned:** There are two types of social change: scheduled and unplanned. Humans intentionally start planned social change, as seen in the government's social mobility-promoting programs for underprivileged communities (e.g., ST/SC/OBC reservations). Unplanned social change happens on its own, as in the case of an earthquake-related migration that both influences and is influenced by the lifestyle of the new location.
7. **Value-Neutral:** Social change is just the adjustment or changing of current social relational, structural, and institutional patterns. It is neutral and non-evaluative because it does not pass judgment on the relative merits of the adjustments.

1.3.1.2 Factors of Social Change

Social transformation is a complex phenomenon that is influenced by many different things. Technological advancements, education, the physical environment, and other factors are important drivers of social development. The following important elements contribute to the environment that fosters social change.

1. **Physical Factors:** Clothes, eating habits, festivals, rituals, conventions, and traditions are just a few examples of how the physical environment, especially geographic factors, greatly influences cultural features. Natural calamities like earthquakes, cyclones, floods, and famines can cause people to migrate, which can transform social life and cultural values through acculturation and result in significant social changes.

2. **Demographic Factors:** Shifts in the number, makeup, and distribution of the population are directly related to shifts in the social structure. Migration, birth rates, and mortality rates all affect population dynamics. The demographic composition is shaped by factors including age, sex, marital status, and literacy. These factors impact social, cultural, and economic issues like poverty, illiteracy, health, family dynamics, and crime rates.
3. **Cultural Factors:** Cultural components such as ideas, beliefs, values, and conventions serve as the foundation for social institutions and structures. Social change can be sparked by any alteration in a cultural feature. For instance, when education becomes more widely available, attitudes toward females' education change, allowing more of them to pursue higher education and support their families financially.
4. **Ideational Factors:** Concepts that have transformed human civilisation and are generally valued include secularism, equality, liberty, justice, and fraternity. These principles stop societal problems including bigotry, the exploitation of people from lower castes, and the lack of education for girls.
5. **Economic Factors:** The survival and sustainability of society depend on economic activity linked to the creation and consumption of commodities and services. Significant social changes have resulted from economic transitions, such as India's transition from an agrarian to an industrial economy. These changes include changes in profession structures, migration patterns, and the emergence of nuclear homes in place of joint families.
6. **Political Factors:** Through political leaders who have the power to establish new laws and abolish existing ones, the state regulates social connections in a significant way. India's social structure has seen significant changes due to laws on child marriage, widow remarriage, divorce, inheritance, and the outlawing of untouchability. Political leaders also have an impact on technological and economic advancements, which subsequently propel social development.



7. **Technological Factors:** Advances in communication, such as the internet and mobile phones, have transformed social interactions and access to information. Improvements in transportation can lead to increased mobility and connectivity, influencing social dynamics. The rise of automation and artificial intelligence can change labor markets and social structures.
8. **External Factors:** The increasing interconnectedness of the world (Globalisation) can lead to the exchange of ideas, goods, and practices, influencing social change. Wars and conflicts can lead to significant social disruptions and changes in social structures. External aid and interventions can impact social development and change in recipient societies.

1.3.1.3 Limitations Influencing Social Change

No society takes change on board right away. Although there is a lot of and continuous social change, there is always opposition to some aspects of it. Acceptance is frequently based on preferences. While some innovations receive immediate acceptance, others are rejected outright, and still others take time to gain traction. The following are the main variables that affect how quickly and widely social change is accepted:

1. **Attitude:** The kinds of changes that people are willing to accept are greatly influenced by their attitudes. For example, having a favorable outlook on girls can encourage support for their education and school attendance. A propensity to accept novel concepts, principles, and behaviors is fostered by positive attitudes, and this leads to change. On the other hand, unfavorable or apathetic attitudes resist change. One thing that influences a society's overall attitude is blind beliefs.
2. **Ignorance:** It takes time to fully comprehend the ramifications and specifics of any new shift. Because there is a chance of disinformation and misunderstanding, people are more inclined to oppose a change when they are ignorant about it or lack information about it.
3. **Dread of the Future:** Even when they are aware of the advantages, many people oppose novel concepts,

customs, or behaviors out of dread for the future. For example, there is still resistance to modest family norms in India, despite understanding of the issues brought on by overpopulation, such as unemployment, poverty, and environmental destruction. Resistance to change is a result of this anxiety and unease about the future.

4. **Administrative Issues:** For change to be effective, authorities must be committed, imaginative, dynamic, and reasonable. Those with formal regulatory authority, such as bureaucrats and political leaders, need to be forward-thinking and proactive. If these are lacking, it is difficult to accept or implement new changes.
5. **Habit:** Human beings are heavily influenced by habits and customs. People often dislike or fear the unfamiliar and are reluctant to abandon long-standing practices for new ones. This attachment to routine leads to rejection or resistance to new practices.
6. **Vested Interests:** In every society, certain groups or individuals, including leaders and administrators, may oppose social change if it threatens their personal interests. For example, capitalists may resist progressive labor legislation, and traditionalists may oppose social reforms that challenge their established norms.
7. **Isolation:** Cross-cultural interactions promote change, while geographical or social isolation hinders it. A society that remains isolated without external contact tends to focus on stability and conservatism, resisting change as a result.

Understanding these factors helps explain why some changes are readily accepted while others face significant resistance or delay.

1.3.1.4 Education as a Catalyst for Social Change

It was said well by the Kothari Commission (1964–1966), “the destiny of a nation is shaped in its classroom.” Schools, followed by the family, are the key institutions that have the greatest influence on children, shaping them into future citizens of the country. Nation-building is largely based on the knowledge, skills, and attitudes that students learn via education. Schools serve as a microcosm of society, with

◆ *Education makes social change*



instructors and students abiding by a set of moral principles that direct behavior and give them opportunities to interact with others. As a result, education is an important force behind societal change in the following ways:

- 1. Enduring Values:** Through its programs and applications, education fosters a belief in social change and aids in the perpetuation, stabilisation, and consolidation of enduring beliefs. Education inspires pupils to respect and uphold the ideals that can propel society's advancement by embedding these values in them.
- 2. Outlook and Attitudes:** People's perspectives and attitudes are altered by education, which increases their openness to new societal trends. A well-rounded education lessens resistance to change by preparing people to accept new concepts and advancements with ease and willingness.
- 3. Rational Thinking:** Education promotes rational thinking, allowing people to critically and continuously review the efficacy and desirability of social changes. This methodical approach aids society in implementing positive changes and eliminating unproductive ones.
- 4. Fighting Superstition:** Knowledge is spread using a variety of media, including print, electronic, and oral communication, in order to counteract superstitious ideas and unfounded fears. The dissemination of knowledge promotes a more accepting attitude toward change and aids in demythologizing novel concepts.
- 5. Social Mobility:** Obtaining employment, which is a major factor in determining social standing, depends heavily on education. Education promotes social mobility, which raises people's social status and eventually sparks social change.
- 6. Technological Development:** Education speeds up the advancement of technology, which lessens the distance between isolated regions and the mainland. Education creates the pathways for social change to spread throughout a state or country by facilitating access to these places.
- 7. Cultural Transmission:** Education facilitates societal change at the right moments by helping to preserve



and pass on culture from one generation to the next. In addition to allowing for the integration of novel concepts and methods, this transfer guarantees the preservation of cultural legacy.

8. **Empowerment of Disadvantaged Groups:** Women and other disadvantaged groups are given access to education through a variety of educational strategies, which helps them to obtain jobs and rise up in the social ladder. Through the questioning of established standards and the creation of more fair possibilities, empowerment fosters social change.
9. **Encouraging Unity and Integration:** Education encourages unity and complete integration, which greatly contributes to societal progress. Education fosters a feeling of shared identity and purpose that enables a society to come together and pursue common objectives.
10. **Maintaining Human and Social connections:** Education upholds structural harmony and balance, which contributes to the maintenance of human and social connections. Education ensures that social change does not upend society's fabric by imparting social skills and moral obligations.
11. **Increasing Knowledge:** Education broadens and deepens people's understanding, which facilitates their ability to identify and appreciate the need for change. This broader perspective promotes a more informed and accommodating way of thinking about the latest developments.
12. **Instilling a Spirit of Reform and Social Welfare:** By fostering a spirit of reform and social welfare, education encourages individuals to envisage and support change. People are inspired to work toward improving their communities through education because it cultivates critical thinking abilities and civic involvement.

1.3.1.5 Speed and Lag in Social Change

Human development and social change happen far more quickly now than they did in the past. Because of the age divide and communication issues caused by this rapid shift, adult education programs must incorporate both current



◆ *Speed and lag in different societies*

and previous research for the older and younger generations. As a result, several social shifts put pressure on the current educational system to reform and render it somewhat dysfunctional.

1.3.1.5.1 Lags in Educational Systems

In response to social change, the educational system may also change.

1. The change might align with social change and adequately meet the new goals and demands of various social groups.
2. The change might not adequately fulfill the new goals and demands created by social change.
3. The educational system may resist any change and continue its traditional ways.

In the last two cases, a lag is created between the goals and demands of society and the goals and structure of the educational system. Sociologists and educationists must identify where the educational system becomes dysfunctional, locate the lags, study them in relation to the social and educational situation, and suggest ways to resolve these lags.

◆ *Education and lags*

1.3.1.5.2 Lags in Indian Educational System

Several lags have occurred in the Indian educational system after independence, and they often play a dysfunctional role in society. For example:

- The education system neglects the importance of agriculture at all stages.
- The main task before the nation is rapid economic development, which requires education to be related to productivity. The current system is too academic to increase national wealth.
- Schools and colleges are generally unconcerned with national reconstruction efforts, and teachers and students remain uncommitted to it.
- Instead of promoting social and national integration, the education system often promotes divisive tendencies, such as caste loyalties in private institutions and segregation between rich and poor students.

- Education does not emphasise character formation or moral and spiritual values necessary for a democratic and socialistic society.

1.3.1.5.3 Examining Some Lags in Detail

1. **Lag in Good and Adequate School Buildings:** Efforts to implement free and compulsory education have increased enrollment, especially in rural areas. However, many villages lack adequate school buildings, classrooms, and teachers.
2. **Lag in School Timing:** The British introduced a year-round school schedule with a summer vacation. This worked for urban schools but is problematic for rural children who need to help with agricultural work during certain seasons, causing them to miss many school days.
3. **Lag in Gearing to Economic Needs:** Changes in the Indian economy have created a need to align education with manpower needs. However, many planners still view education as a cost rather than an investment. This has led to an unplanned proliferation of arts and commerce colleges, unemployment among graduates, and a shortage of middle-level trained technicians.
4. **Lag in Curricula:** The student population is diverse in aspirations, abilities, socio-economic status, and rural-urban backgrounds. Yet, the curriculum remains uniform with little variation in teaching and evaluation methods.
5. **Lag in Educational Continuity and Teacher Training:** The explosion of knowledge requires continuous education and refresher courses for teachers. Primary school teachers need more extensive professional training beyond their current short-term education.
6. **Lag in Developing a Common Communication Medium:** Although the need to teach children in their mother tongue is recognised, efforts are partial. Students study in regional languages until graduation but switch to English for postgraduate studies. This creates a dichotomy between an English-educated elite and those educated in vernaculars, perpetuating inequalities.

7. **Lag in Provision of Sound Vocational Guidance:** The changing economy and technology require reliable vocational guidance, but currently, only rudimentary services are available.
8. **Lag in the Organisation of Education:** Economic support for education remains partly local, leading to uneven facilities and conditions across different regions. This necessitates some form of government control over education to ensure universal standards and reduce parochial loyalties.

Analysing these lags helps in understanding the challenges of modernising the Indian educational system and indicates the direction in which it should evolve.

1.3.2 Modernisation Theory

1.3.2.1 Perspectives of Modernisation

Although the term “modernisation” acquired popularity in American social science throughout the 1960s, according to Dean C. Tipps (1973), there is still disagreement on what exactly modernisation means. The term’s popularity instead comes from its capacity to conjure up wide-ranging, generic pictures that capture the myriad societal changes associated with industrialisation and the rise of the nation-state in the late 18th and early 19th centuries. Though it has several definitions, modernisation as a concept is rarely questioned; instead, discussions tend to center more on how modernisation should be understood than on whether it is ultimately useful.

◆ *Concept of modernisation*

After World War II, especially during the Cold War and as new nations emerged from former European colonies, American leaders and thinkers developed modernisation theory. Supported by public and private organisations, American social scientists focused on social change, political stability, and economic growth in Asia, Africa, and Latin America during the two decades following the war. They relied on Western ideas, like developmentalism and functionalism, since they had little experience studying these societies. These ideas influenced modernisation theorists, who used terms like “social differentiation” and “social system” to describe social development. They believed change was a steady, directed process, similar to how living things grow. Key figures like Lerner, Levy, and Eisenstadt were strongly influenced by these intellectual traditions.

◆ *Geopolitical context*

◆ *Nature of modernisation theory*

Modernisation theory can be hard to define because it has many interpretations and is complex. Many people see modernisation as a broad process that affects different parts of human life. Instead of focusing on what it isn't, the goal is to describe what it includes. Another common approach looks at modernisation at the national level, where industrialisation, economic growth, and political development combine with other factors. These factors drive change, even though they can be studied in different ways. Despite varying definitions, modernisation is generally seen as a form of social development that brings progress and transforms society, impacting nearly all its institutions.

◆ *Diverse interpretations of modernisation*

Scholars find it challenging to define modernisation because of different viewpoints. Some see it as a continuous process of societal change, similar to Max Weber's idea of rational control over situations. Others use it to classify cultures based on their level of technological development. Another perspective views modernisation as how societies adapt to sudden changes, rather than the change itself. These ideas often overlap, involving concepts like the ability of institutions to handle new challenges and structural changes. This variation in definitions reflects the ongoing effort to create broader frameworks that explain both societal changes and economic progress.

◆ *Critical examination*

When analysing modernisation theory, it is important to understand two main interpretations of "modernisation." First, some theories focus on a "critical variable," connecting modernisation to a specific type of societal change. Second, "dichotomous" theories describe modernisation as the process of moving from traditional to modern societies. Levy explains modernisation through technological advancements related to industrialisation, while Schwartz sees it as rationalisation. In Levy's earlier work, modernisation was even considered the same as industrialisation. Wilbert Moore, another supporter of the "critical variable" view, also links modernisation closely to industrialisation.

◆ *Modernisation as a transformational process*

Tipps (1973) explains that most modernisation theorists use a "dichotomous" definition of modernisation. This approach, influenced by 19th-century evolutionary theory, contrasts traditional and modern societies through ideal-typical differences. Modernisation theorists, building on the work of scholars like Maine, Tönnies, and Durkheim, and using Parsons' pattern variables and recent ethnographic data, describe societal changes. These changes include

shifts from prehistoric to industrial economies, subject to participatory political cultures, status-based to achievement-based systems, extended to nuclear families, and religious to secular ideologies. Modernisation, in this view, is seen as a process of change with specific goals.

1.3.2.2 Modernisation and Education: S.C Dube's Views

According to S.C Dube (1967: 34), one of the pioneers of Indian sociology, *“Modernisation is essentially a process – a movement from traditional or quasi-traditional order to certain desired types of technology and associated form of social structure, value orientations and motivations, and norms”*.

S.C. Dube (1967:37-41) outlines key attributes of modernity, including:

1. Empathy
2. Mobility
3. High participation
4. Interest articulation
5. Interest aggregation
6. Institutionalised political competition
7. Achievement orientation
8. Rational ends-means calculations
9. New attitudes to wealth, work, savings, and risk-taking
10. Faith in the desirability and possibility of change
11. Social, economic, and political discipline
12. Capacity to delay immediate satisfaction for long-term gains

The Lerner Model's first three characteristics emphasise the importance of empathy for modernisation. Empathy encourages logical decision-making and a flexible personality, which permits more engagement in a range of tasks. The Almond-Coleman model's next three characteristics highlight how crucial political modernisation is to the overall modernisation of society. Modern political systems are achievement-oriented and universalistic, while traditional systems are ascriptive and dispersed. Transitional systems

◆ *Factors integral to modernisation*

combine the two, allowing modern institutions to survive with old norms. High interest articulation, aggregation, and institutionalised competition are the processes that lead to political modernisation. Interests are articulated through a variety of groupings, including associational, non-associational, institutional, and academic interest groups. Aggregation is facilitated by party systems, especially those that are competitive. McClelland suggested that achievement orientation – which is motivated by individual success rather than overt rewards – is essential for economic progress. Finally, there are motivations, attitudes, and values. It's crucial to make logical decisions about goals and methods, adopt fresh viewpoints about work, money, savings, and entrepreneurship, have faith in change, and practice discipline. Delaying short-term satisfaction in favor of long-term development is essential. Changes in personality, values, motivations, and institutional structures are necessary for modernisation because each of these factors influences and stimulates the others. Modernisation is the result of these qualities working together.

1.3.2.3 Education and Modernisation

According to A.R. Desai (1967:91-94), traditional cultures feature a clear division of labor and depend on simple tools for production. Roles, rank, and positions are typically inherited. Socialisation and the transfer of abilities, information, and values are handled by primary groupings such family, kin, caste, and guild. Positions, status, and functions in contemporary society are determined by accomplishment, merit, credentials, and training. Because machines are used in production, there is a complicated division of work and what Durkheim referred to as "Organic Solidarity." The importance of formal schooling becomes strategic. The expectations of modern society are that educational institutions will spread knowledge widely, improve science and technology, hire people for jobs, and assist in social selection according to secular, universalistic, and logical standards.

- ◆ *Transition from traditional to modern societies*

1.3.2.4 Modernisation Patterns and Education

Two factors contribute to the modernisation of a traditional society: endogenous (internal) and exogenous (external). Education policy is shaped by social change, which also affects formal education's content and organisation. The objectives of leadership in modernisation significantly influence the goals of education, the organisation of the

◆ *Pattern of modernisation and education in different contexts*

educational system, the distribution of funds, and the hiring of staff. Historically, a developing capitalist elite oversaw mercantilist, laissez-faire, and monopoly periods of modernisation in Western Europe and the United States, establishing modern industrial capitalist nations. They designed a vast formal education system that was specific to the needs of each nation. In order to keep their colonies as colonial subjects, Western capitalist nations also forced modernity onto them, altering their socio-cultural and political systems. They created a formal education system to meet their political and economic objectives. Following the 1917 October Revolution, Russia saw the emergence of a non-capitalist modernisation pattern that sought to create a planned economy and social ownership of production, with an emphasis on the needs of the populace rather than business interests. After World War II, this tendency extended to other nations, affecting one-third of the global population. These nations are developing educational systems that differ from those in capitalist nations in terms of goals and organisational features. Certain nations that emerged victorious from World War II are modernising according to advanced capitalist societies' ideas, adapted to suit their own circumstances. By accelerating industrialisation and social reconstruction, they seek to eradicate backwardness. They also design suitable educational programs for this purpose.

1.3.2.5 Implications for Educational Systems

The two modernisation patterns—capitalist and non-capitalist—have different implications for their educational systems:

1. **Aims and Approaches:** They offer different goals and approaches to education and communication processes.
2. **Attitudes toward Education:** Education is viewed as a good that can be purchased and sold on the open market in capitalist modernity. The family's purchasing power determines both the amount and quality of education. Non-capitalist modernisation views education as a public good that society freely provides and as a basic human right.
3. **Financing Education:** Under capitalism modernisation, public entities, endowments, private societies, and people all contribute to the cost of education. The goals and resources of the financiers determine the scope and caliber of education. The market may be regulated

by the government, and it may also fund important but unprofitable areas of education. In non-capitalist modernisation, public institutions provide all of the funding for education, guaranteeing that it is not reliant on outside sources of funding.

4. **Organisation of Education:** Different conditions and goals result from the diversity of education providers in capitalist modernisation. The tensions between different financial agencies are erased in non-capitalist modernisation, giving rise to a new kind of educational institution.

1.3.2.6 The Role of Education in Modernisation

Education in modern civilisation goes beyond the simple transfer of knowledge and the production of a final good. Rather, it places more emphasis on fostering a sense of curiosity, developing acceptable hobbies, attitudes, and beliefs, and honing fundamental abilities like self-study and critical thinking. To be responsible members of a democratic society, people need to possess certain abilities. As a result, modernity and the growth of education are inextricably interwoven. By promoting education, creating skilled citizens, and developing a knowledgeable and capable population from all socioeconomic classes with ingrained commitments and goals, a society may guarantee its modernity. One prominent advocate of education as a vital tool for society transformation is Myron Weiner.

The role of education in modernisation can be articulated through several points.

1. **Scientific and Technological Innovations:** Research and development in science and technology disciplines results in a wealth of innovations in farming, agriculture, and other facets of human existence. These developments greatly advance society by producing better techniques and increased output rates.
2. **Eliminating Ignorance and Illiteracy:** Education is essential to the effort to end widespread ignorance and illiteracy. Societies can break down the obstacles preventing people from effectively contributing to modernity by granting access to education.
3. **Promoting reasonable Attitudes:** Education helps people develop a reasonable mindset that enables them to assess changes critically and accept those that

◆ *Multifaceted role of education in contemporary society*



are constructive and forward-thinking. This sensible strategy is necessary for society as a whole to advance.

- 4. Establishing Democratic Values:** Democratic principles including justice, equality, liberty, fraternity, and secularism are ingrained in education. These principles foster emotional and national integration, which is essential for a contemporary society that is cohesive.

◆ *Transformative role*

The Right to Education Act of 2009, Sarva Shiksha Abhiyan (SSA), Rashtriya Madhyamik Shiksha Abhiyan (RMSA), and Rashtriya Uchchatar Shiksha Abhiyan (RUSA) are just a few examples of educational policies and schemes that give women, children, and marginalised communities (ST, SC, and OBC) equal access to education. These groups are able to obtain employment as a result, which promotes social mobility and advances societal modernisation. Education also helps people move from their ascribed status to their achieved position. Through emphasising personal accomplishments over inherited position, education fosters a meritocratic society in which advancement is determined by aptitude and diligence. Additionally, education fosters a scientific temperament in people, which aids in the eradication of superstitions and blind beliefs. Adopting a scientific perspective is crucial for supporting inventive thought and accepting modernism.

1.3.2.7 Modern Means of Communication and Education

◆ *S.C. Dube's views*

S.C. Dube (1967:45-49) emphasises how important education and communication are to modernisation. When utilised properly, communication—which includes both informal and official education—can be a potent instrument for modernity. However, it can also be abused to deceive and calm the populace. Studies show a strong relationship between national income, media exposure, literacy, industrialisation, urbanisation, and political and economic engagement. The precise relationships and impacts between these variables are still unclear and complicated.

Mass media, literacy, and higher education are pivotal in transforming attitudes and fostering psychological mobility. Schramm (1964) points out the ease of learning from mass media, which serve as sources of information, decision-making, and teaching. In the context of development, communication performs several essential functions:

1. **Socialisation:** Transmitting social heritage and projecting values.
2. **Surveillance:** Holding deviance in check.
3. **Consensus Building:** Crystallising issues and seeking agreement on goals and strategies.
4. **Raising Expectations:** Projecting higher standards of living.
5. **Focusing Attention:** Highlighting problems and solutions.
6. **Broadening Horizons:** Replacing narrow perspectives with broader ones.
7. **Creating New Attitudes and Values:** Fostering a rational and scientific outlook.
8. **Arousing Interest in Innovations:** Stimulating and sustaining interest in new ideas.
9. **Encouraging Experimentation:** Promoting innovative efforts.
10. **Teaching Skills:** Directly instructing essential skills for modernisation.

◆ *Importance of effective communication*

Good communication creates an environment that is favorable to advancement, attitude changes, and mental expansion. By eliminating anomie and encouraging long-term planning over instant delight, it prepares society for the cultural shocks and imbalances brought on by modernisation. It is essential to have an integrated strategy that combines traditional communication channels, mass media, and formal education. Creating long-term policies, assessing the weaknesses in the communication network, preparing media specialists and educators, tracking the effects of communication, and preserving creative flexibility in communication techniques are important stages.

Summarised Overview

You have studied the complex relationship between education and social change in this unit, realising that education frequently serves as a catalyst for society change. You now know how to define social change, as well as its causes, effects, and limitations. You can also examine how education plays a role in this transformation. The topic of modernisation—which includes embracing



new concepts, tools, and cultural standards—and education’s contribution to these developments were explored. You have demonstrated how education may advance freedom, equality, and justice in society using both historical and modern instances. The unit also underlined how important it is to modify educational systems to accommodate society’s changing demands in order to keep establishments current and successful in promoting constructive social development.

Self-Assessment

1. In which year was the Right to Education Act passed?
2. Which Indian sociologist stated that modernisation is a process?
3. Define social change.
4. What is meant by modernisation?
5. How modern means of communication does help education?
6. What are the major lags in the Indian education system?
7. Explain the interconnection between education and social change in the Indian context.
8. Describe modernisation and discuss its relationship with education in India.

Assignments

1. Is education primarily a tool for maintaining the status quo or a catalyst for social change? Bring some examples from Indian society.
2. Examine the role of education in driving social change in modern Kerala. Analyse the key factors that have contributed to this transformation and present your findings with relevant examples.
3. How has your own education influenced your views and beliefs about society? Reflect on specific instances where your education has shaped your understanding of social issues.
4. Consider the future of education in your country. What changes would you advocate for promoting social change and why?

5. In the light of modernisation theory, analyse the important lags that have developed in the Indian educational system.
6. How could NEP (National Education Policy) 2020 contribute to modernisations in India?

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SGOU

Sociological Perspectives on Education

BLOCK-02



UNIT 1

Structural Functionalism

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ examine the functionalist perspective on education
- ◆ comprehend Emile Durkheim's functional views on education
- ◆ outline Talcott Parsons's thoughts on education

Background

The functionalist approach to education, which sees society as a complicated but ordered system akin to a living creature, will be examined in this unit. Similar to how diverse organs in a biological organism cooperate to keep it alive and well, different components of society interact to uphold harmony and stability. According to functionalists, every institution in society – including the family, the economy, education, and religion – plays a critical role in maintaining the orderly operation of the whole. Because of their interdependence, any changes or issues in one component may have an impact on the others. For instance, problems in the education system may have an effect on the labor market and the overall economy. When issues arise, other parts of society work together to resolve them and restore balance, aiming to maintain the overall stability of the system. According to functionalist perspective, society functions based on shared values, beliefs, and norms, which foster unity and cooperation among its members. In this unit, we will explore the views of two prominent functionalist thinkers: Emile Durkheim and Talcott Parsons. Durkheim emphasised the role of education in fostering social cohesion and transmitting culture, while Parsons focused on how education prepares individuals for their future roles and maintains social order. Through their perspectives, we will gain insight into how education contributes to societal stability and continuity.

Keywords

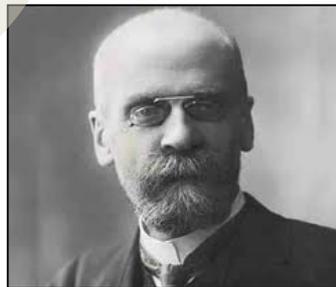
Function, Socialisation, Role allocation, Universalism, Particularism, Moral education, Social solidarity

Discussion

The structural functionalist analysis of education examines its positive contributions to the maintenance of the social system and its interactions with other social structures. Structural functionalists address two related questions:

1. What are the functions of education for society as a whole, and how does education contribute to maintaining value consensus and social solidarity?
2. What are the functional relationships between education and other parts of the social system, such as the economic and political systems, and how do these relationships contribute to the integration of society as a whole?

2.1.1 Emile Durkheim on Education



Since Emile Durkheim (1858–1917) is regarded as one of the founding fathers of sociology, you might have encountered him during your first semester. Though his theories in this field are not as well-known as those pertaining to his work on other social institutions, Durkheim still made substantial contributions to the sociology of education. His publications on education were published posthumously and translated into English considerably later, which contributes to their relative obscurity. As a result, Durkheim's contributions to

◆ *Durkheim's contributions*



methodology, religion, morals, epistemology, suicide, and the division of labor are more often acknowledged than his work on education. Nevertheless, Durkheim devoted a significant part of his career to pedagogy, spending two-thirds of his teaching time on it and teaching it alongside sociology. He saw education as a tool for establishing a new social structure based on secular morality.

2.1.1.1 Education as a Social Fact

In his inaugural lecture at the Sorbonne in 1902, Durkheim examined education's definition as a social phenomenon, setting the stage for his subsequent investigation into the subject. The essay "Education: Its Nature and Role" from his book *Education and Sociology* encapsulates this lecture. The philosophy of education is more closely associated with sociology than any other field, according to Durkheim, who believed that education is inherently social in nature, origin, and functions. He opposed the idea that there is a single, ideal educational system that works for every society. Rather, he contended, education changes over time because every culture needs an educational system that fits its unique requirements and takes into account its traditions and values. He says education is shaped by the society in which it is practiced and can be studied using the scientific methods of sociology. He viewed education as comprising real social facts, which can be analysed like any other social phenomena, as detailed in his *Rules of Sociological Method*.

- ◆ Education as comprising real social facts

"Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual, and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined" (Durkheim, 2011, p.52).

- ◆ Transmission of collective representations

Durkheim suggested that education involves the methodical socialisation of the younger generation. He proposed that each individual consists of two beings: an individual being and a social being. The social being is a system of ideas, sentiments, and practices that reflect not our personality but the groups we belong to, such as religious beliefs, moral practices, national or professional traditions, and collective opinions. Education's goal is to develop this social being within each of us. Durkheim described the function of education as a means of transmitting ways of

thinking, acting, and feeling as members of society, which A.K.C Ottaway (1968) termed as cultural transmission. Durkheim referred to this as the transmission of collective representations that reflect different aspects of social reality. The collective consciousness, derived from the interaction and combination of individual consciousnesses, influences and transforms individuals into social beings.

2.1.1.2 Moral Education

Durkheim was deeply interested in morality throughout his life, and this focus is evident in all his works. He placed significant importance on the moral development of the young. During the Third Republic in France, there was a movement toward the secularisation of society, marked by gradually separating the state from the church. Between 1881 and 1901, laws were enacted to enforce this separation, resulting in schools being prohibited from teaching religious principles. Consequently, moral education in schools had to be based solely on rational principles. Durkheim aimed to find rational substitutes for religious ideas that upheld moral order. He believed that society is the source of all moral authority and that individuals are moral beings insofar as they are social beings. He viewed the educational process as primarily a means of socialising the child and saw the school as the appropriate agent for moral education.

◆ *Society is the source of all moral authority*

Morality, according to Durkheim, functions to determine rules of conduct, with the primary element being the spirit of discipline. He placed great responsibility on school teachers, asserting that discipline at school must be stricter than at home. The teacher, in Durkheim's view, should embody and personify duty, representing the authority of society. Much like a priest interprets the will of God, the teacher interprets the moral ideas of their time and country. For Durkheim, classroom discipline is not merely a method for maintaining order; it is a tool for developing morality. Discipline should inspire the child to be dutiful from within, and true morality is achieved when the child willingly obeys the rules. The teacher plays a crucial role in fostering this spirit of discipline. Durkheim's idea that society is unified by common values and morals is fundamental to structural functionalism, which highlights the interdependence of various parts of a social system. Society functions because shared norms and morals create trust, leading to social cohesion. Schools play a crucial role in this process by embedding the correct moral codes in children, allowing them to grow into productive adults who contribute to society.

◆ *Teacher represents the authority of society*



2.1.1.3 Functionalist Approach of Education

A.K.C. Ottaway (1955) outlined four main functions of educational sociology. These functions follow Durkheim's approach and can be viewed as key research areas from a functionalist point of view:

1. **Determining the Present Social Facts of Education and Their Sociological Function:** This involves understanding the current state of education and its role within society.
2. **Determining the Relationship of Education to Social and Cultural Change:** This examines how education influences and is influenced by changes in society and culture.
3. **Comparative Sociology of Education:** This entails comparing educational systems and practices across different societies to identify patterns and differences.
4. **Studying the School Itself as a Social Group and in Relation to Other Social Groups:** This looks at schools as social entities and their interactions with other social groups and institutions.

In addition to these research areas, the functionalist approach to education is valuable for addressing broader questions about the role of education in modern society and its relationship with other social institutions.

2.1.1.4 Social Functions of Education

Writing at the turn of the 20th century, French sociologist Émile Durkheim argued the survival of society requires a sufficient degree of homogeneity among its members, which is perpetuated and reinforced by education by instilling the essential similarities demanded by the collectivity in children. Social life becomes possible only with these similarities, cooperation, and social solidarity among its members. This involves a commitment to society, a sense of belonging, and the feeling that the whole is more important and powerful than the individual unit. For instance, teaching history provides a link between the individual and society, helping children see that they are part of something larger than themselves, towards which a commitment is required.

◆ *demands of collectivity*

It is by respecting the school rules that the child learns to respect rules in general, that he develops the habit of self-control and restraint, simply because he should control and restrain himself. It is a first initiation into the austerity of duty. Serious life has now begun. (Durkheim, 1961)

2.1.1.5 Educational Institutions and Division of Labor

◆ *Division of labor in society*

Educational institutions that teach specific skills necessary for future occupations play a crucial role in maintaining job specialisation. Unlike pre-industrial societies, where occupational skills were transmitted informally from generation to generation, the division of labor in modern industrial societies relies on formal educational institutions to train specialised laborers and professionals. This specialisation fosters social solidarity by ensuring that individuals with diverse skills can work together interdependently. For example, constructing a house requires the collaboration of various specialists, such as engineers, carpenters, electricians, and plumbers. Modern educational institutions are essential for producing these specialists regularly, thereby supporting the interdependence and social cohesion needed in contemporary society.

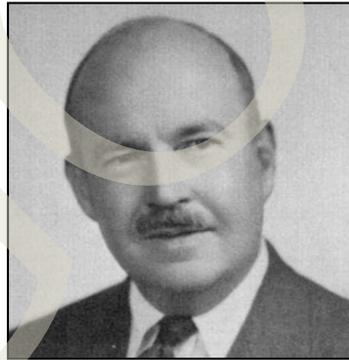
2.1.1.6 Criticisms of Durkheim's Theory

Durkheim's theory of education is subject to a number of criticisms:

1. Durkheim argued that societies possess a shared culture that can be transmitted through education. However, in multicultural societies, the question arises whether a single 'shared culture' can be transmitted to future generations. For instance, can we consider India, with its diverse cultural landscape, to have a unified shared culture? What kind of culture is conveyed through our educational institutions in such a multicultural context?
2. Even if we agree that a value consensus and shared culture exist, there is the issue of which culture is dominant in any society. Marxists argue that educational institutions serve the interests of the ruling class rather than those of subordinate groups, such as the working class.

3. In recent times, especially with the onset of the neoliberal capitalist system, greater emphasis has been placed on the economic importance of education rather than on the transmission of shared culture, as Durkheim argued.
4. Researchers such as David Hargreaves (1982) have highlighted the disintegrative and divisive elements within the school education system, rather than the promotion of social solidarity as viewed by Durkheim. Schools often encourage individual competition through exams, which can undermine social solidarity.
5. Durkheim's focus on collective consciousness and social norms tends to overlook individual differences and personal experiences. His theory does not adequately address the variations in how individuals internalise and respond to societal influences.

2.1.2. Talcott Parsons's Views on Education



The American sociologist Talcott Parsons (1961) also explored education from a functionalist perspective. Writing in the 1950s, Parsons argued that, following primary socialisation within the family, schools serve as a crucial socialising agency. Parsons's views on the educational system align closely with those of Durkheim. According to Parsons, two critical issues are paramount in the context of education in society:

1. Internalisation of Commitments and Capacities
2. Allocation of Human Resources

2.1.2.1 Internalisation of Commitments and Capacities

Parsons emphasises the importance of the school class as a focal agency of socialisation, which begins with children's

- ◆ *School class as a focal agency of socialisation*

entry into the first grade and continues until they enter the labor market or marriage. According to Parsons, the school develops the commitments and capacities necessary for individuals' future role performance. Commitments include "commitment to the implementation of the broad values of society and commitment to the performance of a specific type of role within the structure of society." Capacities refer to "competence or the skill to perform the tasks involved in the individual's roles" and "role-responsibility or the capacity to meet others' expectations of appropriate interpersonal behavior for these roles."

2.1.2.2 Allocation of Human Resources

- ◆ *Allocating agency*

Parsons argues that the school serves as an allocation agency, preparing and allocating human resources within the society's role structure. He notes that completing high school is increasingly seen as a minimum standard of educational attainment. A child's performance in elementary school determines their future college courses. Thus, the educational system acts as the first socialising agency in a child's life, establishing status differentiation on non-biological bases. In early schooling, a child's achievement is assessed through cognitive and moral components. The cognitive component relates to intellectual abilities, such as written language and mathematical skills, while the moral component pertains to responsible citizenship behavior within the school community, including respect for teachers, cooperation with classmates, and good work habits. The school helps them realise that they will be evaluated based on their achievements and that there is a basic consensus on what constitutes achievement in society. Early in their schooling, children often interact with a single teacher, who acts as a parental figure and maintains an affectively neutral stance, treating all children equally and adhering to school rules. Alongside the socialisation process at school, students develop relationships within their peer groups. This peer socialisation differs from family and school influences, offering a space for independence from adult control and providing alternative sources of rewards.

2.1.2.3 Universalistic Values of Education

Parsons says schools function as a bridge between the family and the larger society, linking children to their future adult roles. He explains that within the family, the primary socialising agent, parents use particularistic standards, treating children as 'their particular children'

◆ *School functions as a bridge*

rather than according to universalistic standards that apply to everyone. In the wider society, however, children are judged by universalistic standards that are common to all, regardless of family ties or kinship. Education helps facilitate the transition from the particularistic, ascribed status of the family, fixed at birth, to the universalistic, achieved status of an advanced industrial society. For instance, children move from their family roles to the roles they assume through their occupations. Parsons argues that schools operate on meritocratic principles, establishing universalistic standards and assessing students' conduct against school rules that apply equally to all, regardless of ascribed characteristics such as sex, race, family status, or class of origin. Students are evaluated through competitive examinations and skill tests.

Like Durkheim, Parsons also talks about the importance of the maintenance of value consensus essential for society to operate effectively. He says, in American society, schools instill two major values:

1. The value of achievement
2. The value of equality of opportunity

◆ *Notion of accomplishment*

By encouraging students to strive for higher levels of achievement and academic success, schools idealise the notion of accomplishment. Achievers are rewarded and celebrated, while those who fall short are often devalued. This system promotes competition on equal terms, emphasising the value of equal opportunity. The focus on achievement cultivates a highly motivated, achievement-oriented workforce, essential for advanced modern industrial societies.

◆ *Criticisms*

2.1.3 Criticisms against Functionalism

Functionalists are criticised for their belief that educational systems function as integrative mechanisms in society and treat all children equally. Critical theorists argue that the educational system actually serves the interests of the ruling elite and does not represent the entire society. According to Collins (1972), the functionalist view that education fulfills the needs of the division of labor is an exaggeration. There is little evidence that education provides the necessary knowledge and skills for occupations. In advanced industrialised countries, only a small part of the expansion of education directly meets industry demands for skills, training, and knowledge. Most occupations involve on-the-job training, provided by the employing organisations. Further discussion

on similar views from conflict theorists will be presented in the next section.

- ◆ *Value consensus set by the ruling minority*

Parsons has faced criticism for not acknowledging how educational institutions transmit value consensus set by the ruling minority. There is also debate over whether schools truly operate on meritocratic principles. For instance, in India, how does caste affiliation influence the functioning of schools? Are students competing on equal terms, or is the playing field uneven? Is it fair to expect students from both higher and lower caste backgrounds to compete under the same conditions? Many sociologists have challenged the notion that the education system is meritocratic. Feminists contend that gender significantly influences educational achievement and subject selection, asserting that the system fails to offer equal opportunities for boys and girls. Sociologists have also criticised the idea of role allocation, arguing that the most qualified and capable individuals often do not attain the highest positions. They point out that many of the world's wealthiest individuals possess minimal educational and professional qualifications.

Summarised Overview

As we have seen, structural functionalism sees schooling as crucial to preserving social structures and establishing connections with other societal structures like the political and economic systems. It looks at the roles that education plays in society, such as upholding social solidarity and consensus values, as well as how it unifies the various facets of the social structure. The pioneer of sociology, Emile Durkheim, emphasised the importance of education in transferring moral education, cultural norms and values, and preparing people for their responsibilities in society. According to him, education is a social fact that both reflects and meets the demands of the society it is a part of. In order to inculcate in children a sense of responsibility and discipline, Durkheim highlighted the significance of moral teaching in schools, particularly in a society that is secular. He thought that even as countries grow more individualistic, this moral foundation preserves social cohesiveness. According to him, education accomplishes a number of goals, including fostering social cohesion, passing down cultural traditions, and preparing students for careers. Another significant sociologist who built on Durkheim's theories was Talcott Parsons. According to him, schooling plays a crucial role in completing the socialisation process that begins in the home. Parsons placed a strong emphasis on the internalisation of societal commitments and capacities through education and the distribution of human resources according to the aptitudes and accomplishments of each individual.



Self-Assessment

1. Which author has provided significant commentaries on Durkheim's perspective on education?
2. According to Parsons, what type of values is typically internalised within the family?
3. Define functionalism.
4. What is meant by 'universalistic values' in the context of education and social roles?
5. Briefly explain how, according to Durkheim, education contributes to maintaining social solidarity in modern industrial societies.
6. What are the primary roles of schools in modern society, as outlined by Parsons?
7. Critically discuss Emile Durkheim's views on the role and purpose of education.
8. Analyse the limitations of functionalist theory on education, considering the views of both Durkheim and Parsons.

Assignments

1. How does the structural functionalist perspective view the role of education in maintaining social stability in modern society? Illustrate your answer with examples of how education contributes to value consensus and social solidarity.
2. Durkheim's theory of education has been criticised for its focus on the transmission of a shared culture. Discuss the limitations of this approach in the context of multicultural societies like India?
3. Talcott Parsons argues that schools play a critical role in the allocation of human resources and the internalisation of commitments and capacities. Discuss how this process occurs in educational institutions and the implications it has for social stratification.
4. Durkheim placed significant emphasis on moral education. Discuss how moral education in schools contributes to the development of social beings according to Durkheim's theory. How does this process differ from the influence of the family?



5. 'Moral education substitutes religious training and breeds a secular culture'. Do you agree that public schools in India instill a secular culture among students? Substantiate your answer with examples from contemporary situation.

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SGOU

UNIT 2

Marxist Perspectives

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ comprehend the conflict perspectives on education
- ◆ familiarise with Louis Althusser's views on education in capitalist society.
- ◆ analyse Samuel Bowles and Herbert Gintis' views on the education and capitalism

Background

This unit will examine the conflict perspective, regarding the relationship between society and education. As you now know, the functionalist viewpoint sees education as a means of preserving society as a whole. According to functionalists, education helps everyone by defining roles for each person and instilling common social ideals through socialisation. Conversely, the conflict viewpoint, especially Marxist perspectives, contends that education primarily advances the objectives of dominant social groups. These groups gain an advantage over weaker, marginalised groups. Conflict theorists contend that education supports and validates the affluence and exploitation of the privileged classes. According to them, society is made up of factions that are dominant and submissive, and there is an ongoing power struggle between them. Conflict theorists contend that because powerful groups coerce weaker ones into cooperating, society is perpetually unbalanced. Social instability may result from this imbalance since various societal segments might not always cooperate to keep society together. They think that society and its elements are continually evolving and that this change is normal. Group conflicts are frequent and can result from a variety of internal and external factors in society. These confrontations might include single people or entire countries. These disputes can have both beneficial and negative impacts, be overt or covert, and develop gradually or abruptly. Conflict theorists pay close attention to the dynamics that exist between various social groups in society. Let us get into those discussions.

Keywords

Ideological State Apparatuses, Capitalism, Materiality, Hidden curriculum, Capitalist ideology

Discussion

2.2.1 Louis Althusser's Ideological State Apparatuses



- ◆ *Marxist perspectives*

Social action in North America throughout the 1960s contributed to academics' growing interest in Marxist theory. During the 1970s, Herbert Gintis, Samuel Bowles, and Louis Althusser made major contributions to the Marxist understanding of education. They offered a thorough analysis of the educational system, demonstrating how it keeps societal injustices alive.

According to their beliefs, education serves to perpetuate the capitalist social order by preparing students for certain positions in the capitalist economy and reinforcing the dominant worldview. French Marxist philosopher Louis Althusser (1918–1990) made important contributions on a range of subjects. He is well-known in the field of sociology of education for his theory of ideology. According to Althusser, ideology played a crucial part in preparing kids for their subservient positions in the capitalist society. He proposed that the media, the legal system, and other social institutions like religion all helped to spread the ideologies of the ruling class. These systems were referred to by him as the 'state ideological apparatus.'

Althusser understood ideology in two ways. The first element discussed the customary material practices that educators and learners followed. For example, schools are set up with designated sections where various groups carry out specialised tasks: support staff members have their own areas, principals have offices, and teachers have lounges. Althusser believed that "the imaginary relationship of individuals to

◆ Customary material practices

their real conditions of existence” was the second and more profound part of ideology. Thus, systems of meanings, representations, and values ingrained in real activities that mold students’ unconscious brains are included in the category of ideology. According to Althusser, people were impacted by their physical and cultural surroundings and unintentionally engaged in behaviors that upheld their class positions. Because of these conditions, the ideology fueled by capitalism seemed normal, sustaining social class inequalities.

◆ Materiality of ideology

In his essay *‘Ideology and Ideological State Apparatuses,’* Althusser advances the thesis of the ‘materiality of ideology,’ which unequivocally rejects the representational theory. Because ideas are not things that live in a spiritual dimension apart from the material world, ideology does not consist of concepts in opposition to matter. They should be viewed as the tangible expressions of social interactions and behaviors since they are material in the sense that they completely materialise in objective social forms. Althusser uses two instances to demonstrate this: a follower of religion who observes certain customs and a justice-driven individual who abides by the law.

◆ Social practices’ materiality

These customs are fundamental manifestations of the underlying ideas, not just optional ones. According to Althusser, ideas are embodied in acts that are part of society’s common practices rather than being individualised. Thus, thoughts stop being private and become objective and public through social practices. He goes on to explain that every behavior is a ritual with laws and customs, emphasising that, for example, acts performed within a religion adhere to its established norms. Ritualised practices are objective types of social organisation. They have “materiality” and are concrete rather than abstract. According to Althusser, one way to conceptualise their materiality is as the “material existence of different ideological apparatuses.” Put another way, social practices’ materiality is essential to their continued existence as ideological machinery.

We have to study Althusser’s theory of state apparatuses in order to comprehend an ideological apparatus. In line with Marx’s theory of social formations, Althusser contends that the replication of production conditions is a necessary step in the production process of any social system. For every given social structure to continue existing and generating, these requirements must be replicated. The forces of production

◆ *Replication of production conditions*

and the relations of production are the two essential components that Althusser views as needing replication. Forces of production include labor, labor-intensive materials, and labor-related tools. Reproducing labor, supplies, and tools is therefore necessary to reproduce these forces. In order to meet production needs, “reproduction of labor power” mainly refers to the maintenance and development of worker skills. For the production system to function, labor force capacity and efficiency are essential. As a result, all systems replicate production circumstances continuously, guaranteeing skilled and productive workforce. Reproducing labor force also demands obedience to the current order, which means that talents are not the only consideration. Labor force compliance with the established order is necessary to sustain the workers’ relationship to the production system.

◆ *State apparatuses*

According to Althusser, reproducing the relationship between labor power and the established order means ensuring that people follow the rules of that order. This submission to rules is also submission to the dominant ideology. Every system reproduces this submission through various institutions like schools, churches, and the army. These institutions ensure that individuals are immersed in the dominant ideology. Althusser states that everyone involved in production, exploitation, and control must be deeply influenced by this ideology to perform their roles properly – whether they are workers, capitalists, managers, or the leaders of the dominant ideology. These institutions that enforce the submission of individuals to the established order are called state apparatuses.

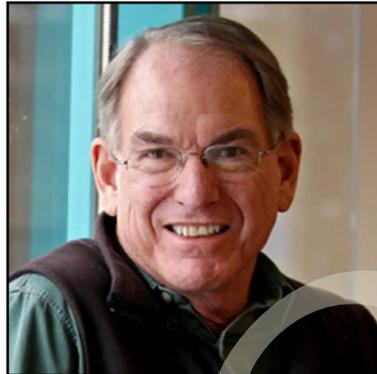
2.2.1.1 Repressive State Apparatuses (RSA) and Ideological State Apparatuses (ISA)

Althusser distinguishes between two types of apparatuses: Repressive State Apparatuses (RSA) and Ideological State Apparatuses (ISA). RSAs, such as government, administration, military, police, courts, and prisons, use force to ensure people obey the rules of society. ISAs, on the other hand, include religious, legal, political, educational, and cultural institutions that operate through ideology rather than force. Althusser explains that ISAs function through ideology by shaping individuals’ beliefs and behaviors. For instance, in schools, children not only learn academic subjects but also acquire norms of behavior – like morality and civic responsibility – that uphold the existing social order. This process molds individuals into compliant citizens

◆ *Difference between RSA and ISA*

who accept the rules dictated by those in power. Unlike RSAs that enforce obedience through violence, educational ISAs impose societal rules through ideological means. They integrate individuals into the system by instilling values that align with the dominant ideology.

2.2.2. Samuel Bowles and Herbert Gintis- Schooling in Capitalist Society



- ◆ *Schools produce working classes*

Do you believe that working class people and oppressed people are always helped by schools to improve their standard of living? Have you ever considered the possibility that the wealthy are able to maintain their domination because of the schools and educational system? What would you respond if I told you that working class people who serve capitalists as machines are created in schools? The research of Bowles and Gintis clarified this point. Now let's examine their suggestions.

The second major contribution in the 1970s came from Samuel Bowles and Herbert Gintis with their influential work published in 1976. Bowles and Gintis built on Marxist ideas by exploring how the education system serves to reproduce social class structures. They argued that schools function to prepare students for their future roles in the capitalist workforce, thereby perpetuating existing social hierarchies. Their analysis suggested that the educational system is not a neutral ground for learning but a critical mechanism in maintaining class divisions. They contended that the primary role of education in capitalist societies is the reproduction of labor power. The social relationships observed in workplaces are mirrored in the education system. This correspondence between the two can be seen as key to understanding the workings of the education system in capitalist societies. Work plays a central role in the education system, which consistently addresses the

◆ *Perpetuating class divisions*

needs of capitalists who control the workforce and own the means of production. Schools impart knowledge and skills while instilling attitudes, values, and personality traits that benefit capitalists. Like Marx, Bowles and Gintis (1976) argue that the capitalist system is exploitative and alienating, necessitating a hard-working, docile, obedient, and highly motivated workforce that is divided and fragmented, thus unable to challenge the dominant authority.

2.2.2.1 'Hidden Curriculum' Produces Docile Workers

Bowles and Gintis argue that it is not the content, lessons, study materials, or stated objectives in the curriculum that produce docile workers, but rather the 'hidden curriculum' inherent in the daily routines of the school, which helps achieve the objectives set forth by the capitalist system. They assert that the hidden curriculum shapes the future workforce in the following ways:

1. It fosters subservience, uncritical thinking, passivity, and docility among workers. Their study of school students in New York revealed that higher grades were awarded for punctuality, consistency, perseverance, and dependability – traits characteristic of uncritical students who are easier to control and manipulate. Conversely, students who displayed imagination, creativity, independence, and aggressiveness received lower grades, possibly because such traits would challenge capitalist dominance.
2. Bowles and Gintis claim that the hidden curriculum promotes and legitimizes a hierarchically organised authority. The school environment itself operates on a hierarchical principle, with teachers giving orders and students obeying, without any input from students regarding their subjects and studies.
3. Schools motivate students to achieve external rewards, such as degrees or qualifications, without fostering internal satisfaction. This shows how workers in the capitalist system derive satisfaction from external rewards, like wages, rather than from the fulfillment of their own needs.
4. Another significant aspect of the hidden curriculum is the fragmentation of subjects into discrete compartments, such as physics and mathematics,

without connecting different knowledge systems. This fragmentation prevents students from gaining a comprehensive understanding of their subjects, reducing their ability to question the authority of teachers. Similarly, workers are compartmentalised in factories, gaining only fragmented knowledge of the production process, which minimizes the risk of competition with employers. The divided and fragmented labor force is thus easier to control and manipulate, adhering to the principle of 'divide and conquer.'

Bowles and Gintis also contend that formal education generates a surplus of skilled labor, maintaining a high rate of unemployment and always keeping a reserve army of skilled workers. This situation leaves workers facing the constant threat of dismissal or replacement and perpetually competing with others who have similar qualifications and skills.

2.2.2.2 The Myth of 'Equality of Opportunity'

Bowles and Gintis argue that the idea of equal competition in schools is a myth. While education promotes individual choice and talent, they believe that opportunities are not equally distributed. Wealthy and powerful children often receive better opportunities, more educational qualifications, expert training, and higher-paying jobs. The education system, with its meritocracy myth, makes those who lack opportunities believe that their failures are their own fault, not a result of an unfair system. Their research shows that there is little connection between IQ and academic success. Instead, educational achievement is closely linked to family background: the higher a person's social class, the longer they stay in school and the higher their qualifications. Education tends to develop IQ, but this does not mean education is meritocratic. Bowles and Gintis also found that IQ does not predict occupational success. People with similar IQs can end up in different income brackets. Factors such as family background, social class, ethnicity, and gender play a significant role in determining educational and professional success. They conclude by stating that 'education reproduces inequality by justifying privilege and attributing poverty to personal failure'. It hides the fact that economic success runs in the family, that privilege breeds privilege.

◆ *Educational achievement and family background*



The intellectual abilities developed or certified in schools make little causal contribution to getting ahead economically. Only a minor portion of the substantial statistical association between schooling and economic success can be accounted for by the school's role in producing or screening cognitive skills (Bowles and Gintis, 1976).

2.2.2.3 Critical Comments

Bowles and Gintis' work has faced criticism from both Marxists and non-Marxists for focusing too heavily on the link between education and work:

1. M.S.H. Hickox (1982) argues that, in Britain, the development of capitalism was not hindered by the lack of a capitalist attitude in the workforce, contrary to Bowles and Gintis's claims about school children.
2. Others suggest that changes in work organisation have decreased the importance of individual workforce attitudes and increased the role of teamwork in industries and service sectors.
3. Bowles and Gintis are also criticised for not conducting detailed research on student life in schools. A more thorough study might have revealed that students developed rebellious attitudes toward teachers and school authorities, rather than the docile behavior as Bowles and Gintis described.
4. The increasing popularity of humanities subjects like sociology in school curricula indicates a shift away from the uncritical, passive roles that Bowles and Gintis described.
5. Bowles and Gintis are criticised for not acknowledging the role of local authorities and teachers in fostering critical thinking among students, despite the common curriculum.

◆ *Bowles and Gintis' influence*

Although their theory has faced criticism, it remained influential among education experts, especially in the British education system. Many Marxist sociologists have sought to revise their ideas. Henry Giroux (1984) is one such scholar who proposed a modified Marxist approach. He argues that working-class students actively shape their education, resisting imposed cultures and drawing on their own. This resistance and the resulting ideological struggles can influence

the educational process. Giroux believes that the education system has some independence from the capitalist economy, contrasting with Bowles and Gintis's view of education as fully aligned with capitalist needs.

Summarised Overview

As we have seen, conflict theorists were curious about how, especially in capitalist cultures, education may perpetuate social inequality. Important thinkers on this subject are Herbert Gintis, Samuel Bowles, and Louis Althusser. Ideological state apparatuses were first proposed by French philosopher Louis Althusser (ISAs). He thought that the media, schools, and churches all contribute to the propagation of the values and ideas of the ruling class. People's thoughts and behaviors are gradually shaped by this process, which they are not even aware of. ISAs operate through ideas and beliefs as opposed to Repressive State Apparatuses (RSAs), such as the military or the police, which employ force to retain control. Althusser claims that because these ideas permeate daily interactions and interactions, the capitalist system appears normal and natural.

Herbert Gintis and Samuel Bowles examined the ways in which the educational system advances the goals of capitalism. They popularised the term "hidden curriculum," which refers to the lessons that are taught without conscious thought over the course of a student's daily education. Students may learn to obey, for example, to follow regulations and to accept authority without challenging it. According to Bowles and Gintis, this covert curriculum aids in preparing pupils to become obedient laborers who seamlessly integrate into the capitalist system. They also emphasised how, despite the fact that pupils from affluent homes frequently have greater advantages, schools frequently promote the notion of "equality of opportunity," giving the impression that everyone has the same opportunities. Still, not everyone shares Bowles and Gintis' viewpoint. Some critics claim that they overlook other facets of education in favor of focusing excessively on how education meets the demands of the workforce.

Self-Assessment

1. Who proposed the concept of Repressive State Apparatuses?
2. Who identified the 'hidden curriculum' inherent in the educational system?
3. What is meant by the 'materiality of ideology'?



4. What are Ideological State Apparatuses?
5. How does the 'hidden curriculum' produce docile workers?
6. Explain the 'replication of production conditions' according to Althusser.
7. Critically evaluate the conflict perspective of education based on Althusser's views.
8. Discuss the 'myth of equality of opportunity' in the context of public schools in India.

Assignments

1. Compare and contrast Louis Althusser's concept of Ideological State Apparatuses (ISAs) with Repressive State Apparatuses (RSAs). How do these concepts explain the role of education in maintaining social order in capitalist societies?
2. Discuss the concept of 'hidden curriculum' as proposed by Samuel Bowles and Herbert Gintis. How does this concept explain the reproduction of social inequalities through education?
3. Analyse the criticism against Bowles and Gintis's theory of education. How do their critics argue for a more nuanced understanding of the relationship between education and capitalist society?
4. How does Louis Althusser's idea of the 'materiality of ideology' challenge traditional notions of ideology as abstract or representational? Provide examples of how ideology is manifested in educational practices.
5. Discuss the concept of 'meritocracy' as critiqued by Bowles and Gintis. How do they argue that the education system perpetuates the myth of equality of opportunity, and what evidence do they provide to support their argument?

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Suggested Readings

1. Apple, M. W. (2013). The Other Side of the Hidden Curriculum: Culture as Lived- in *Knowledge, Power and Education: The Selected Works of Michael W. Apple*. New York: Routledge. pp. 132-151.
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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU



UNIT 3

Current Debates on Education

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ comprehend the critical thoughts of Ivan Illich, with a focus on his concept of “de-schooling.”
- ◆ examine the nexus between power and knowledge as described by Michel Foucault.
- ◆ examine Bourdieu’s thoughts on education, with a focus on his concept of cultural reproduction.
- ◆ outline Gramsci’s thoughts on education and his concept of cultural hegemony

Background

This section explores critical ideas of renowned theorists Ivan Illich, Michel Foucault, Pierre Bourdieu, and Antonio Gramsci, delving into current debates on education. These intellectuals provide perspectives on how society, education, power, and culture interact. Ivan Illich was critical of organised schooling. His idea of “de-schooling” opposes the conventional educational system on the grounds that it fosters social injustice. This viewpoint challenges learners to consider critically the structure and goals of modern educational institutions and consider if they actually meet the demands of society as a whole. In his works, Michel Foucault studied how educational discourses and systems work as power structures in the context of education, forming social norms and knowledge. His examination of institutional functions, monitoring practices, and discipline strategies reveals the ways in which education can be used as a social control mechanism. The idea of cultural reproduction developed by Pierre Bourdieu looks at how education transfers cultural capital, which in turn maintains social inequality. According to Bourdieu, schools frequently perpetuate the current social structure by elevating the cultural practices and knowledge of privileged groups. Antonio Gramsci’s theory of cultural hegemony investigates how dominant groups use cultural

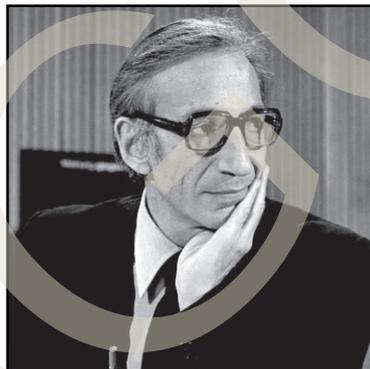
strategies in addition to coercion to hold onto power. Gramsci maintained that schools are essential to the propagation of the prevailing ideology and the justification of the status quo in the field of education. He underlined the value of critical pedagogy and the necessity of education for the empowerment of underrepresented communities. We now turn to these important considerations.

Keywords

De-schooling, Cultural reproduction, Field, Power and knowledge, Organic intellectuals, Civil society, Cultural hegemony

Discussion

2.3.1 Ivan Illich: De-Schooling Society



◆ *Illich's background*

Ivan Illich (1926-2002) was born in Vienna, Austria, in 1926. During his early years, he was educated by various governesses, from whom he learned multiple languages. He read extensively from his grandmother's library and interacted with many intellectuals who were friends of his parents, sharpening his intellectual skills. Illich studied theology and philosophy at the Gregorian University in Rome and later pursued doctoral research in the philosophy of history at the University of Salzburg. He served as a parish priest in a New York church with an Irish and Puerto Rican congregation and worked as an administrator and professor at Fordham University. Illich founded the Centre for Intercultural Documentation (CIDOC) in Cuernavaca, Mexico, providing a platform for American and Latin American intellectuals to discuss and debate issues of education and culture.

Illich is known for his radical ideas on various subjects, including the Church, medicine, and transportation in

◆ *Limitations of institutionalised education*

modern societies, but his ideas on education sparked significant controversy. He criticised the school system for failing to keep pace with social change and for reinforcing the status quo, protecting the societal structure from which it was born and within which it functions. His book *Deschooling Society* is one of the most widely read works in education and the sociology of education. He argued that universal education cannot be achieved through traditional schooling. He believed that people's right to learn is often restricted by the requirement to attend school. He saw a conflict between schooling and true education. He criticised institutionalised education and schools, stating that they produce individuals who are "producers of merchandise with a specific exchange value in a society where those who already possess certain cultural capital benefit the most".

Illich claimed that the prestige of schools is based on four myths:

1. **Institutionalised Values:** The belief that schooling inherently produces valuable learning. Illich argued that meaningful learning does not depend on others' manipulation or instruction but on learners' participation in meaningful settings, which schools often lack.
2. **Quantifiable Values:** The idea that the values taught in schools are measurable. Illich asserted that personal growth cannot be quantified through schooling. Those who focus on personal growth may limit themselves to meet these standards.
3. **Packaging Values:** The development of a standardised curriculum delivered by teachers and adapted based on student responses. It resembles the production and distribution of goods.
4. **Self-Perpetuating Progress:** The idea that progress is measured by degrees, diplomas, and certificates, with more of these leading to greater confidence in securing a good job. Students, treated as consumers, are taught to align their aspirations with marketable values.

Illich emphasised that people's perception of reality is shaped not only by schools but also by family, media, informal socialisation networks, and society as a whole. He believed that the mission of universal education could be achieved through alternative institutions. He emphasised the need to:

1. Expand the teacher's responsibility beyond the traditional teaching-learning process to include a lifelong engagement with students.
2. Increase opportunities for learning, sharing, and caring throughout the educational process.
3. 'Deschool' the culture and institutions.

Illich strongly opposed the institutionalised education and the school system, arguing that they favor those who already possess some cultural capital. He explained that schooling essentially involves the production and marketing of knowledge, convincing people that the knowledge taught in schools is valuable and respectable. This belief discriminates against self-taught individuals who have not attended school. Illich argued that the institutionalised values taught in schools become the standard for measuring personal growth, causing people to strive to meet these school-based standards. For Illich, personal growth could not be accurately measured by the standards of schooling. He criticised the regular education system because it makes people lose their traditional skills and become dependent on teachers for learning, just like they depend on doctors for healthcare. He believed that in the past, people were more self-reliant and didn't need to rely so much on professionals for things like education and health. He says that the notion of compulsory education should be questioned. There is an inherent link between the development of education and the requirements of the modern economy for the discipline and hierarchy.

◆ Idea of
'De-Schooling'

Illich observes that the schools have developed to cope with four basic tasks:

1. The provision of custodial care
2. The distribution of people among occupational roles
3. The learning of the dominant values and acquisition of socially approved skills and knowledge
4. In relation to the first, the school has become a custodial organisation because attendance is obligatory, and children are kept off the streets between early childhood and their entry into the work.

Illich says the schools inculcate what he calls the 'passive consumption', an uncritical acceptance of the existing social

- ◆ *knowledge should be widely diffused*

order-by the nature of the discipline and the regimentation the school system involves. These are not consciously taught; but they are implicit in the school procedures and organisation which he calls the 'hidden curricula'. This 'hidden curricula' teach children that their role in life is to know their place and to sit still in it. Thus, he advocates for 'Deschooling Society' which is against the notion that schooling is inevitable for acquiring knowledge. If schools do not stand for equality or the development of individual creative abilities, then it is better to keep away from the system. It doesn't mean that Ivan Illich wants all educational organisations should be abolished, rather; he says there must be a situation where everyone who wants to learn should get the resources they need at any time in their life. Educational process should not be reduced to the childhood or adolescent years. Illich says knowledge should be widely diffused, shared and common to all not confined to some specialists or experts. He says people should not submit themselves to a standard curriculum; rather, they should have personal choice over their studies.

- ◆ *Disestablishment of schools*

It may be understood that Illich did not argue for the complete elimination of schools. Instead, he called for their disestablishment. The difference is that elimination means shutting down the school system entirely, while disestablishment means stopping the use of public funds to support schools. Illich believed schooling should be treated as a secondary service, and schools should pay taxes. If this happened, those who had not attended school would not be discriminated against or looked down upon. He argued that schools and the state should be separated, similar to the separation of Church and State in the U.S. Constitution. A key result of this would be that schooling would no longer be compulsory. In this scenario, teachers would teach with more passion, and students would pursue education without any hidden motives.

2.3.1.1 Critical Comments

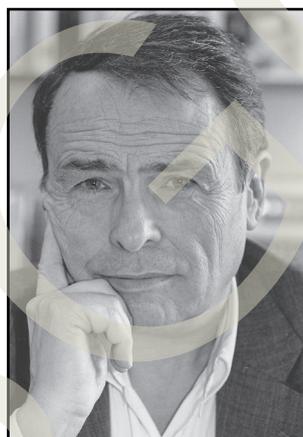
Ivan Illich has been criticised for his radical ideas on schooling. It is often said that his ideas were based on intuition and lacked support from socio-educational or learning research. Illich debated with Freire on education, schooling, and awareness. He also discussed fundamental issues with other thinkers seeking ways to transform life into a learning experience outside the school system. Despite the criticism, Illich is remembered for starting a debate on education and schooling that involved many committed

◆ *Challenges of practical implications*

thinkers. There is no denying that his ideas have universal validity and have influenced many educators. In fact, he didn't suggest any alternative method of schooling to the formal early education. He criticised the practice of reducing the education and training to the formal early childhood education and sought for making it available to whoever wants at any time. However, he suggests some alternative educational platforms like libraries, laboratories and information storage banks where knowledge and training is available always. From 1970s onwards, Illich's ideas of education have once again become the focus of debate when alternative sources of information got widely accessible in the form of computers and web sources that made the access to education comparatively equal to all. Hence, what are your thoughts about the practical implications of Illich's alternative ideas about education? Is it possible to actually implement his ideas? At first glance, they may seem utopian; but are they utopian really?

2.3.2. Cultural Reproduction of Pierre Bourdieu

◆ *Bourdieu's academic background*



Pierre Bourdieu was born in Denguin, France. Bourdieu studied philosophy in Paris and worked as a teacher for a year. He served in the French army during the Algerian War of Independence from 1958 to 1962, during which he conducted ethnographic research. In 1964, he became the Director of Studies at the École des Hautes Études en Sciences Sociales. In 1968, he founded the research center called Centre

de Sociologie Européenne, and in 1975, he launched an interdisciplinary journal to challenge established sociological norms. In 1981, he held the Chair of Sociology at the Collège de France.

Bourdieu aimed to integrate theoretical ideas with empirical research based on everyday life. He made significant contributions to anthropology, cultural studies, education, politics, and sociology. The core idea in his work is how educated social groups use cultural capital as a strategy to gain status and respect. He explained that social strategies are conscious or unconscious rational choices people make to fulfill their beliefs. Bourdieu's ideas are grounded in

◆ *Status and respect*

empirical research he conducted in France for about four decades. He also used the concept of social strategy to explain how individuals struggle over symbolic capital. Bourdieu explored the relationship between the relative autonomy of the educational system and its dependence on class structure. Like Marx, Bourdieu believed the relationship between the ruling class and the subordinate working class is marked by conflict and hostility, with the gap between the two classes resulting from inequalities in the possession of capital.

◆ *Sources of cultural capital*

For Bourdieu, capital lies in a group's or individual's potential to fit into society through shared knowledge, beliefs, values, and virtues. Education is significant because it provides the privileged and elite not only with academic credentials but also with the ability to propagate an ideology that benefits them. He argued that intellectuals distribute their knowledge selectively, allowing people to compete for cultural capital within the societal rules. This competition perpetuates class distinctions. Bourdieu believed that education perpetuates the culture of the dominant classes, a phenomenon called 'cultural reproduction.' The dominant classes project their culture as superior and establish it as the basis of knowledge in the educational system. Bourdieu referred to 'cultural capital' in the context of the dominant classes' culture because, through the educational system, it can be converted into wealth and power. Those who pass through an education system based on the dominant classes' culture are able to acquire both wealth and power in society.

The diversity in educational achievements among students from different classes stems from the uneven distribution of cultural capital in the class structure. Upper-class students find themselves in a familiar educational environment because they are socialised into the culture and have internalised the skills and knowledge the educational system is based on. In contrast, lower-class students feel alienated from the educational environment. Middle-class students perform better than lower-class students because their culture is closer to that of the dominant class. Student performance depends on their access to cultural capital. Bourdieu explained that upper-class children understand knowledge better than their lower-class peers because they are more familiar with the meanings, grammar, tone, and delivery of the content. They can present their knowledge in ways that teachers appreciate and reward. In contrast, lower-class students often struggle because their presentation style may not align with the dominant culture's expectations,

◆ *Student performance depends on cultural capital*

leading to penalties. As a result, upper-class students start with an advantage, while lower-class students face challenges from the outset. This disparity often leads to the systematic exclusion of working-class individuals from education. Their failure in the educational system and their awareness of their lower status compared to the ruling class contribute to social reproduction, where power and privilege are perpetuated across generations. Pierre Bourdieu's theory of social reproduction examines how social structures influence individual opportunities. Bourdieu's work focuses on the tension between objective structures and individual agency, or the relationship between structure and agency. He developed key concepts such as habitus, field, and cultural capital to explain this relationship.

- **Habitus:** Internalised structures that shape how individuals perceive and respond to the world.
- **Field:** Social arenas where individuals and groups compete for resources.
- **Cultural Capital:** Non-financial assets, such as education and cultural knowledge, which influence social mobility.

Bourdieu argues that objective structures influence individual opportunities through habitus. However, habitus is also shaped by one's social position, family background, and daily experiences. Thus, while class position significantly affects life chances, it is not the sole determinant.

2.3.2.1 Reproduction of Dominant Culture in School

Bourdieu used cultural capital to examine class-based differences in educational outcomes in France. He highlighted the tension between preserving traditional knowledge and fostering new ideas within schools. This tension is intensified by decisions on which cultural knowledge should be maintained and taught. Cultural reproduction refers to the mechanisms by which schools, in conjunction with other social institutions, perpetuate social and economic inequalities across generations. This concept highlights how schools, through what Illich termed the "hidden curriculum," influence the learning of values, attitudes, and habits. By reinforcing variations in cultural values and outlooks acquired early in life, schools limit the opportunities for some students while enhancing those

◆ *Schools perpetuate inequalities*

for others. Children from lower-class backgrounds, and often from minority groups, develop ways of speaking and behaving that clash with the dominant norms within the school environment. Schools impose rules of discipline on pupils, with teachers' authority oriented towards academic learning.

◆ *Schools project dominant culture as 'standard'*

Bourdieu contends that schools embody the culture of dominant groups, legitimizing their cultural capital as the standard. This legitimization requires all students to possess this dominant cultural capital, which is not provided by the school itself. Students from lower-class backgrounds are thus disadvantaged because they need to acquire this new cultural capital, replacing their own working-class cultural capital. They also need to overcome their own class-based dispositions and expectations, which are shaped by their objective chances in society. This internal conflict often leads less-privileged students to drop out, reinforcing social reproduction. While social reproduction is not absolute, only a few less-privileged students achieve academic success. Those who do succeed often internalise dominant class values at the expense of their original habitus and cultural values. Bourdieu's perspective shows how objective structures significantly influence educational attainment but also acknowledges that individuals can exercise agency (the ability to make decision and act independently) to overcome these barriers, though not without consequences.

2.3.2.2 Critical Comments on Bourdieu's Theory

1. **Deterministic Nature:** One of the primary criticisms is that Bourdieu's theory can be seen as overly deterministic. It suggests that social classes rigidly reproduce themselves through the education system, leaving little room for social mobility or individual agency. Critics argue that this perspective underestimates the potential for change and the role of personal effort and talent.
2. **Overemphasis on Education:** Bourdieu places significant emphasis on the role of education in cultural reproduction. Critics contend that this focus may overlook other important factors and institutions, such as family, media, and peer influences, which also play crucial roles in the transmission of cultural capital.
3. **Lack of Empirical Evidence:** While Bourdieu's concepts are theoretically robust, some scholars argue

that there is a lack of empirical evidence to support the universality of his claims. The applicability of his theory across different cultural and national contexts has been questioned.

4. **Conceptual Complexity:** Bourdieu's terminology and conceptual framework, including terms like habitus, field, and capital, can be seen as overly complex and abstract. This complexity can make his theory less accessible and harder to apply in practical research.
5. **Agency and Resistance:** Critics point out that Bourdieu's theory does not adequately address the capacity for individual agency and resistance. People are not just passive recipients of cultural capital; they can also challenge and transform the structures around them.
6. **Changing Social Dynamics:** Critics argue that his theory may not fully account for contemporary changes, such as the impact of digital technology, globalisation, and evolving cultural norms, which influence the ways cultural capital is transmitted and valued.
7. **Intersectionality:** Bourdieu's work has been criticised for not sufficiently addressing how various forms of inequality, such as those based on race, gender, and ethnicity, intersect with class-based cultural reproduction. This omission can lead to an incomplete understanding of how cultural capital operates in diverse contexts.
8. **Focus on Elite Culture:** Bourdieu tends to emphasise the cultural practices of the elite, potentially underestimating the value and agency in popular and subcultural practices. This focus can obscure the richness and diversity of cultural expressions outside the dominant class.

Despite these critiques, Bourdieu's theory of cultural reproduction remains a foundational and influential framework in the sociology of education and cultural studies, providing valuable insights into how social inequalities are perpetuated through cultural means.

2.3.3. Michel Foucault: Knowledge and Power



- ◆ *Fluid nature of power*

Let's explore Michel Foucault's theories on power and knowledge, which have greatly influenced our understanding of how societies operate and how individuals are governed. Foucault argued that power isn't just about obvious control or domination; it's much more complex and operates through networks of knowledge, institutional practices, and social norms. Foucault challenges the traditional idea that power flows only from the top down, imposed by authorities. Instead, he suggests that power is widespread and exists at all levels of society, woven into everyday interactions. Institutions like healthcare, education, and the legal system play vital roles in shaping our norms, values, and ideas about what is considered normal or deviant. These institutions not only regulate behavior but also create and spread knowledge that supports existing power structures. One of Foucault's crucial ideas is that the relationship between power and knowledge is historically contingent, meaning it changes over time depending on social, political, and cultural shifts. For instance, how we understand and treat mental illness today is very different from how it was approached in the past. This highlights that power and knowledge are not fixed but rather fluid and complex, constantly evolving.

- ◆ *Relevance of Foucault's thoughts*

In today's society, Foucault's thoughts on power and knowledge are still highly relevant, especially when discussing issues like surveillance, technology, and social control. With the rise of digital technologies, the scope of power has expanded, leading to important discussions about privacy, autonomy, and the ethics of surveillance. Foucault's ideas about disciplinary mechanisms and the concept of panoptic surveillance (where people are aware they could be watched at any time from anywhere) help us understand how modern institutions use information and data to control individuals and populations. Foucault's discourse on power and knowledge offers a sophisticated way to analyse social power's complexities. By looking at historical contexts, institutional practices, and contemporary applications, we can better understand how societies are structured and governed.

2.3.3.1 Power and Regulation of Bodies

- ◆ *Repressive and productive power*

Power is a central theme in Foucault's work. However, he sees power as a complex and elusive concept. He argued that power should be viewed not as a substance, but as a relationship. It is diverse, operates in many different contexts, and has its own history. Power cannot be pinpointed to one place; instead, it is a framework for understanding how people interact and how institutions are structured. Power flows both from the outside in and from the inside out. It is not a zero-sum game: everyone has some form of power, though it varies in type and degree. Power is both repressive and productive; it controls, but also encourages and mobilises. It is embodied in our actions and expressed through our language.

- ◆ *Power is primarily exercised on bodies*

The second concept relevant to the sociology of education is body. Foucault repeatedly emphasises, especially in *Discipline and Punish*, that power is primarily exercised on bodies, which gives power its tangible form. The body is where power is enacted and resisted, where laws are inscribed, norms are established, and relationships of control and obedience are formed. Like power, Foucault sees bodies not just as physical entities, but as outcomes of power discourses with their own histories. His writings aim to explore sociological and historical perspectives on the body without reducing it to a mere product of a pre-existing context. In *Discipline and Punish*, for example, he examines how the regulation of bodies reflects broader patterns of organising space, time, individuals, and power structures. By analysing the details of everyday rules in places like monasteries or apprenticeships, we can understand how bodies are shaped in specific historical periods. This idea of fabrication highlights social and educational processes. One of Foucault's significant contributions is reframing the history and present of education as interventions on bodies. In the twentieth century, education was dominated by rational pedagogies, influenced by Calvinist ideas, even in Catholic countries like France and Spain. These pedagogies viewed bodies as sites of sinful inclinations or, in modern terms, as sites of pathologies and illnesses.

Foucault's work has made the focus on bodies in educational institutions more visible. People often forget how schools shaped their bodies through rules and regulations that dictated social behaviors, appearances, and moral standards, establishing what was "normal" and what

◆ *Critical comments on Foucault*

was deviant. Concepts of decency, decorum, cleanliness, and filthiness were tied to political, economic, and moral categories, creating power relations with lasting effects. Foucault's emphasis on discourse and language can be seen as neglecting material and economic factors. Critics argue that by focusing predominantly on how knowledge and power are constructed through discourse, he may underplay the importance of economic conditions and material realities. Foucault's portrayal of individuals as largely shaped by discourses and power structures can downplay the role of individual agency. Critics argue that this perspective can make it seem as though people are merely passive subjects of power rather than active agents capable of resisting and shaping their own lives.

2.3.4 Cultural Hegemony of Antonio Gramsci

[E]very teacher is always a pupil and every pupil a teacher [.. This form of relationship exists throughout society [...] Every relationship of hegemony is, necessarily, an educational relationship [...]. (Gramsci, 1971, p. 350)

◆ *Gramsci's background*



Antonio Gramsci was born in Sardinia, Italy. He attended the University of Turin but had to leave due to severe health problems and lack of money. Turin was a center of industrial growth and the Italian working class. Gramsci thus experienced Italy's first wave of industrial and economic development early in life. His political and educational career began as a journalist and theater reporter during World War I. After the war, he launched two journals aimed at educating the new working class that emerged from industrialisation and the war. In 1923, under the new fascist government, the Italian school system was restructured to emphasise a division between vocational training for work and education for spiritual development and political leadership. Gramsci disagreed with this dualism, rejecting the idea that science and technology alone could solve human problems or that intellectual and cultural matters were separate from economic and political issues.

He proposed the idea of “professional culture,” which combined technical and vocational training with leadership in industrial development and the society it created. When Mussolini dissolved the Italian Parliament and the fascist regime took hold between 1922 and 1943, Gramsci, a Member of Parliament and Secretary of the Italian Communist Party, was jailed. During his confinement, he planned to explore the relationship between education and politics within the broader framework of hegemony. His *Letters from Prison* and *Prison Notebooks* have since become major sources for ideas on education and the state.

2.3.4.1 Role of Intellectuals

A key idea in Gramsci’s writings is the role of intellectuals in society. He believed every person is an intellectual, though not everyone functions as one in society. He identified two types of intellectuals. “Organic intellectuals” are capitalist entrepreneurs with managerial and technical skills who lead industrial technicians and specialists in political economy and law. They combine technical and political leadership and serve the interests of the ruling class, reinforcing its hegemony. “Traditional intellectuals,” on the other hand, are administrators, scholars, scientists, and theorists who represent historical continuity unaffected by radical changes. They are seen as autonomous and independent from the dominant social group.

- ◆ ‘organic intellectuals’ and ‘traditional intellectuals’

Gramsci’s thoughts on education focus on the distinction between intellectual work and manual work. He argued that this distinction is largely ideological. Traditional education for the dominant classes prepared individuals for intellectual work, while vocational and technical education for the working classes prepared individuals for manual labor. Gramsci rejected this dichotomy, insisting that intellectual activity is present in all human actions. He believed that new intellectuals from the working class should actively participate in practical life and develop a socialist consciousness to effectively counter hegemony. Gramsci stated that the new intellectuals should be constructors, organisers, and “permanent persuaders” rather than just eloquent speakers. They should integrate technical and humanistic education, connecting school and work closely. Gramsci saw the real division not between intellectual and manual work but between “directive” and “subaltern” roles in society, regardless of the job’s nature. He emphasised that technical education, even for the most unskilled labor,

- ◆ Role of intellectuals

should be the foundation for the new type of intellectuals. These new intellectuals could be found among industry and service managers, state administrators, local bureaucrats, teachers, and those in vocational training. Traditional academic intellectuals, however, still play a significant role as opinion leaders in political and cultural matters.

- ◆ *School as a place for critical thought*

Gramsci thought that school and university education are crucial for fostering critical thought. He advocated for innovations in educational methods, content, and organisation, aiming to strengthen the connections between school and work, and between theory and practice. He called for a greater focus on the history of work and culture and the study of different interpretations of classics and theories. He also supported open debates on the aims and values of education. Gramsci believed that education should be freed from both conformity and hegemony, allowing children to achieve personal independence.

2.3.4.2 Cultural Hegemony

- ◆ *'Base' and 'superstructure'*

Gramsci introduced the concept of cultural hegemony in his *Prison Notebooks*. The term "hegemony" originates from the Greek word *hegemonia*, meaning leader or dominant power, and is commonly used to describe political dominance. He defines hegemony as the cultural leadership exercised by the ruling class. This concept suggests that the ruling class maintains control not just through political and economic means but also through cultural dominance. Hegemony is a process of domination where one set of ideas overtakes others. It involves one group in society exerting leadership over others. Gramsci identifies culture as a primary battleground for this struggle for hegemony. Gramsci diverged from traditional Marxists by arguing against economic determinism. He believed there is a reciprocal relationship between the structure (economic base) and the superstructure (culture and ideology). While the economic base affects the superstructure, the reverse is also possible.

He divided society's superstructure into two levels: political society and civil society:

1. **Political Society:** This consists of the state and its institutions like the police, army, and legal system. The state uses direct force to create consent among those who do not agree, employing coercive power to maintain social order.

2. Civil Society: This includes institutions typically considered private, such as the Church (especially in Western societies), mass media, and political parties. For Gramsci, intellectuals within these institutions act as deputies of the dominant groups, exercising social and political hegemony.

Both political society and civil society work to create hegemony. Political society uses direct force or coercion, while civil society induces “spontaneous” consent through various institutions. This consent ensures that the masses align their social lives with the direction desired by the dominant group. Civil society maintains its hegemony by ensuring the population naturally accepts the social direction imposed by the ruling group. This includes not only economic or political control but also the ability to project their worldview so that the masses accept it as common sense and natural. Bourgeoisie hegemony is reproduced in cultural life through media, schools, universities, and religious institutions to maintain consent and legitimacy. Gramsci contrasts “ideology” and “common sense” (the social experience of the subordinates). He argues there is a constant contradiction between ideology and common sense, leading to an inevitable struggle for ideological hegemony. He believed that the masses needed to develop a revolutionary ideology with the help of social elites. Once the masses become aware and influenced by these ideas, they would take actions leading to social revolution.

◆ *Domination through consent*

Gramsci sees education as fundamental to how hegemony operates, where every relationship is a pedagogical one. T. J. Jackson Lears (1985) observes that Gramsci’s concept of cultural hegemony focuses on the “spontaneous consent” given by the masses to the dominant group’s direction of social life. This consent comes from the prestige and confidence the dominant group holds because of its role in production. To fully understand cultural hegemony, it is important to look at its historical and intellectual contexts since a single definition cannot capture its complexity. Authoritarian regimes use domination through coercion, while democratic regimes rely more on hegemony, with the threat of force still present. Ruling groups maintain hegemony by gaining the consent of subordinate groups, which involves more than just creating legitimizing symbols; it requires winning mass approval.

◆ *Democratic regimes rely more on hegemony*

◆ *Counter-hegemonic discourse*

Hegemony doesn't always mean active support for elite rule; it can exist even when subordinates are unhappy or rebel. Most people find it hard to create a worldview that opposes the dominant culture due to limitations in language and discourse. Gramsci emphasized that language defines the limits of acceptable discussion, making it hard for the oppressed to recognise and address their issues. This idea anticipated Michel Foucault's thoughts on "discursive practice," showing how language reinforces domination by limiting social alternatives.

◆ *Critical comments*

Gramsci's ideas are rooted in the context of early 20th-century Europe, particularly Italy. Critics argue that his theories might not fully account for the diverse educational and cultural contexts outside of Europe, potentially limiting their applicability in non-European settings. While Gramsci emphasises the need for counter-hegemonic practices, he is sometimes vague about what these practices should look like in the educational sphere. This ambiguity can make it challenging for educators and policymakers to develop concrete strategies for fostering critical consciousness and social change. Gramsci's historical materialist approach can be seen as somewhat deterministic, suggesting that educational outcomes are primarily shaped by broader historical and social forces. Critics argue that this perspective might underplay the potential for individual initiative and creativity in educational contexts.

Summarised Overview

In this unit, we have examined the critical ideas of prominent theorists, like Ivan Illich, Michel Foucault, Pierre Bourdieu, and Antonio Gramsci, in order to investigate current discussions on education. We looked at the "de-schooling" theory put forth by Ivan Illich. He criticised the conventional educational system, claiming that it inhibited individual innovation and sustained social inequality. We discovered that Foucault studied how educational discourses and systems operate as power structures in the context of education, forming social norms and knowledge. His examination of institutional roles, surveillance practices, and disciplinary measures brought to light the ways in which education might be used as a social control mechanism. According to Pierre Bourdieu's theory of cultural reproduction, education contributes to social inequality by passing along cultural capital. We now know why Bourdieu maintained that schools frequently perpetuate the social structure that already exists by elevating the cultural

practices and knowledge of prevailing groups. The idea of cultural hegemony was first proposed by Antonio Gramsci, who investigated how dominant groups preserve their power without the use of force by means of culture. As we now know, Gramsci maintained that schools are essential to the propagation of the prevailing ideology and the justification of the status quo in the field of education. He underlined the value of critical pedagogy and the necessity of education for the empowerment of underrepresented communities. The theories of Gramsci have prompted a critical analysis of the ideological roles that education plays.

Self-Assessment

1. Who introduced the concept of 'De-schooling Society'?
2. Identify the theorist who developed the concept of 'habitus'.
3. Define 'cultural capital' and discuss its significance in shaping educational success.
4. How do educational institutions perpetuate social stratification, according to Pierre Bourdieu?
5. Explain the concept of 'cultural hegemony' in educational institutions and its role in reinforcing societal norms.
6. Discuss Ivan Illich's critique of the conventional schooling system and his vision for alternative education.
7. How does Michel Foucault conceptualise power, and how is it applied in educational settings?
8. Analyse how contemporary debates on education contribute to a critical understanding of the existing educational system.

Assignments

1. Prepare a list of alternative modes of education beyond conventional institutions, informed by Ivan Illich's concept of 'De-Schooling.'
2. Observe the architectural design of your college and classroom, as well as the instructional methods used, and prepare a report using Michel Foucault's concept of power and knowledge.

3. Prepare a report on the most recent arts festival conducted by your institution, reflecting on the concept of 'Cultural Reproduction' as it manifested in the event.
4. Reflect on the concept of 'Cultural Hegemony' by examining your syllabus, curriculum, and the five most important art forms and performances from your state or featured in the arts festival.
5. Suggest ways to counter the hegemonic knowledge and practices citing some cases worldwide.

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

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UNIT 4

Feminist Discourses

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ comprehend the feminist perspectives on education
- ◆ analyse Savitribai Phule's activities and thoughts on education of women in India
- ◆ familiarise with Tarabai Shinde's thoughts on education and her struggle for the cause of women's education in India.

Background

This unit will examine the place of gender in education as well as the ongoing fight for equitable access to education for all students, regardless of gender or caste. Within the field of sociology of education, feminist theory delves into the ways in which gender shapes educational experiences, ranging from classroom access and treatment to learning outcomes and procedures. Many academic fields, such as sociology, geography, history, and literary criticism, have seen the application of feminist theory, which has resulted in a wide range of approaches and interpretations. Feminist theory lacks a singular, final form due to its interdisciplinary character. Four common characteristics are identified by scholars to explain feminist theory: gender is the primary focus; gender relations are problematic in order to understand their relationship to social injustices; gender relations are not seen as unchangeable; and feminist theory aims to challenge and alter a status quo that devalues or disadvantages women. Feminist theory is described by these standards as an analysis of mainstream sociology that examines the connections between gender and different social, cultural, political, economic, psychological, and physiological processes and structures. Feminist philosophy thus tackles the disparities in gender relations as well as the creation of gender. The lives, works, and ideas of two well-known Indian feminists – Savitribai Phule and Tarabai Shinde – will be examined in this unit. Their substantial contributions have a long-lasting influence on the fight for women's equality and self-respect.

Keywords

Gender identity, Caste, Dalit woman, Equality of opportunity, Indian feminism, Indian patriarchy

Discussion

2.4.1 Evolution of Feminist Theory

Feminist theory is a crucial perspective in sociology that focuses on the experiences and viewpoints of women. It seeks to draw attention to social trends, challenges, and problems that are frequently disregarded or misinterpreted as a result of society's historical emphasis on the viewpoint of men. In order to refute the notion that males are the main social actors, feminist theorists have created more innovative and inclusive social theories. This theory also looks at the intersections between gender relations and oppressive systems like sexuality, racism, and class systems. It is common to refer of feminism in terms of three "waves". Securing equal rights for women and men was the main objective of the women's rights and suffrage campaigns, which gave rise to first wave feminism in the late 19th and early 20th centuries. The phrase "first wave of feminism" was created retroactively with the emergence of a new feminist movement that focused on social and cultural injustices in addition to political ones in the early 1960s. During the 19th and early 20th century, there was a notable surge in feminist movements in both the United States and the United Kingdom.

◆ *Waves in feminist movement*

By the late 19th century, the movement's primary goals had evolved from fighting the treatment of married women as their husbands' property to winning equal property and contract rights for women. In particular, the movement prioritized gaining the ability to vote. At the Seneca Falls Convention in 1848, Elizabeth Cady Stanton's Seneca Falls Declaration laid forth the objectives of the feminist movement, sparking the start of the women's suffrage movement. Success was achieved with the ratification of the United Kingdom's 1918 Representation of the People Act and the United States' 1919 19th Amendment, which gave

◆ *Fight for suffrage rights*

women the right to vote. Even with these successes, middle-class and upper-class White women gained most from first wave feminism; among the few supporters for African American women's rights were activists like Sojourner Truth.

- ◆ *Fight for equality and financial independence*

From the 1960s to the early 1990s, second wave feminism put more emphasis on women's equality, financial independence, access to the workforce, and ending sexual harassment. During this time, perspective theory—supported by Canadian sociologist Dorothy Smith—underwent a significant development. Smith's feminist standpoint theory promoted sociology that was grounded in women's viewpoints and highlighted the particular environments, interpersonal relationships, and activities that make up women's lived experiences. Stakeholder theory examines how the creation of knowledge sustains women's social dominance and the marginalisation of their voices, in contrast to other feminist perspectives that emphasise the role of sex in women's oppression. In *Mothering for Schooling*, Griffith and Smith (2005) show how, despite being crucial to the educational system, mothers' attempts to get their kids ready for school, volunteer, and help with homework also get in the way of women's capacity to get an education. This gendered labor is crucial for children's success but remains invisible and uncompensated.

Critical feminism is another name for third wave feminism, which emerged in the early 1990s and continues to influence feminist scholarship today. This wave arose in opposition to second wave feminism's emphasis on the largely White middle class. Realising that gender alone cannot fully account for the intricacies of social justice, third wave feminism expands the scope of understanding and solving inequality to encompass the intersections of race and class. The critical feminist study of third wave feminism, sometimes known as postmodern feminism, often looks at the meanings around gender and the subtle ways that power relations appear. There isn't a single overarching theory or thinker to unite the vast corpus of work in the sociology of education that falls under the categories of critical feminist or postmodern studies.

Numerous feminist scholars have adapted the frameworks of prominent theorists, such as Bourdieu, to focus more explicitly on gender issues. Many postmodern feminists draw upon the work of Michel Foucault, a key figure in discourse analysis and poststructuralism. Discourse, in this

◆ *Rise of critical feminism*

context, refers to the ways in which a particular topic is discussed – the language, imagery, and emotions employed. Postmodern feminists utilising a Foucauldian approach are particularly interested in how language perpetuates gendered power dynamics. Critical feminist scholars often integrate the ideas of multiple theorists to refine their specific theoretical perspectives. This eclectic approach allows for a nuanced examination of gender and power relations within the field of sociology of education.

2.4.2. Savitribai Phule: Life and Activities

Savitribai Phule (3rd January 1831-10th March 1897) was a social reformer, capable teacher, leader, thinker, writer, and committed companion to her husband. Phule was a key figure in shaping the foundation of the modern Indian education system. India's social structure, heavily influenced by caste identity, has historically impeded the establishment of a uniform education system, denying Dalits access to education and social security. It was only after Independence that Dalits were granted the constitutional right to education. As a Dalit woman herself, Savitribai Phule understood the importance of education through her husband. She dedicated herself to educating women and the oppressed, empowering them to become self-aware and integrate into mainstream society. Even before Independence, at a time when men could not fathom the idea of schools for women, she emphasised the significance of education and established schools for women and Dalits. Modern Indian advancements in educational equality owe much to her efforts during the British colonial period. She was the first Indian woman to establish schools for girls and the first Indian woman teacher, also from the Dalit community. Her first poetry collection, *Kavya Phule*, was published in 1854. She criticised Manu for fostering an unequal society and, in her poem *Go, Get Education*, argued that without wisdom from knowledge, humans are like animals. She advocated for education as more valuable than wealth, urging people to rise, learn, and act, and to learn English for self-reliance. Savitribai Phule stands as a towering figure in the fight for human rights, equality, justice, and liberty for the oppressed, alongside Dr. B.R. Ambedkar and Jyotiba Phule.

◆ *Phule's social background*

Savitribai Phule was born on January 3, 1831, in Naigaon, a village about 50 km from Pune, into a family of farmers. She was the eldest daughter of Lakshmi and Khandoji Neveshe Patil. At the age of 9, in 1840, she married 13-year-old Jyotirao

◆ *Early life and education*

Phule. Before her marriage, Savitribai had not received any formal education. Her husband, Jyotirao, was determined to educate her despite facing strong resistance from his family. In 1841, Jyotirao began teaching her at home, preparing her to become a teacher. According to government records and an Education Report from 1851-1852, Jyotirao educated Savitribai at home. Later, his friends Sakharam Yeshwant Paranjpe and Keshav Shivram Bhavalkar supported her further education. Savitribai also received teacher training at Ms. Farar's Institution in Ahmednagar and the Normal School of Ms. Mitchell in Pune. After completing her training, Savitribai joined her husband's mission to educate the marginalised. She continued this work until her death, despite many challenges. At the age of 17, she opened her first school for girls in Bhide Wada, Pune, on January 1, 1848, becoming the youngest female school teacher in modern India. Although the first school faced closure, Savitribai and Jyotirao remained determined. They opened five more schools in 1848 and saw the number of girl students increase from twenty-five to seventy by 1849-50.

◆ *Starting of schools for lower caste*

By 1851, Savitribai was running three schools with about 150 female students. Along with her husband, she eventually opened 18 schools for girls in Pune. Savitribai constantly encouraged children to pursue education and tirelessly convinced parents to send their children to school. The couple also established several open schools for girls from Shudra and Ati-Shudra communities. Savitribai Phule broke traditional 19th-century stereotypes, ushering in a new era of thinking in British-colonised India. Her relentless efforts in promoting education for the downtrodden left an indelible mark on the social fabric of modern India.

2.4.2.1 Educational Philosophy of Liberation and Reformation

Savitribai Phule, as an educational philosopher, rejected the Brahminical education system that limited education to upper-caste men and excluded women and lower-caste individuals. She envisioned an education system that provided universal access, enabling people to become gender-sensitive, tolerant, intellectually critical, and socially reformative. Savitribai saw education as a tool for reformation and liberation, referring to it as "Tritiya Ratna," or the "third eye," which could help women and Dalits understand the relationship between knowledge and power. She revolutionised Indian education by starting schools for marginalised castes and advocated for

- ◆ *Fight against brahmanical system*

an equal social system that provided universal education. Savitribai believed in practical knowledge relevant to the social context and emphasised developing students' critical thinking and independent reasoning abilities. She challenged the authority and relevance of ancient Brahminical texts and saw education as a means to change not only individual living standards but also the nation's future. She opposed the Brahmin-dominated priestly system, viewing the Brahminical social order as oppressive, and supported an intellectual worldview that promoted social welfare.

2.4.2.2 Phule as Revolutionary Poet

- ◆ *Discussion on Phule's revolutionary poems*

Savitribai Phule made significant contributions to Marathi literature with her inspirational poetry. Her first collection, *Kavya Phule*, published in 1854, discussed themes such as education, caste discrimination, child welfare, and social reformation. Through her poetry, she highlighted the importance of education, emphasising humanism and the need to eradicate social discrimination. She believed in the value of education and physical labor for acquiring knowledge and property, and she asserted that women were not inferior to men and should be appropriately educated. In her poem *Go, Get Education*, Savitribai called for self-reliance and industriousness, emphasising the transformative power of education.

Some excerpts are:

Go, Get Education

Be self-reliant, be industrious

Work, gather wisdom and riches

All gets lost without knowledge

We become animals without wisdom

Sit idle no more, go, get education

End the misery of the oppressed and forsaken

You've got a golden chance to learn

So learn and break the chains of caste

Throw away the Brahmin's scriptures fast

2.4.2.3 Savitri Bai's Legacy

Phule is credited as the first native teacher of girls in Maharashtra and the first modern, radical Marathi poet. Known as *Jnanajyoti* (Flame of Education) and *Krantijyoti* (Flame of Revolution), her work in women's education earned her widespread recognition. Savitribai's poetry expressed the anger of the emerging Indian woman who demanded to be treated as a human being, not just an object of male desire. Her legacy continues to inspire efforts towards gender equality and social justice.

- ◆ Legacy of educational movement

Savitribai Phule is recognised as a key figure in the nationalist movement for her pioneering role in women's education, which helped pave the way for India's cultural renaissance. Her determined efforts to empower women and promote gender equality contributed significantly to the growth of the nationalist movement against colonial rule. Together with her husband, Jyotirao Phule, Savitribai dedicated her life to challenging the rigid patriarchal structures of the caste system. They established the *Satysodhak Samaj* in Maharashtra, which worked to advance women from various social backgrounds. Savitribai and Jyotirao's fight against untouchability and cultural deprivation marked a significant shift in traditional practices, helping to integrate women into mainstream society. Sociologists studying social movements have noted that the principles of this "truth-seeking" program aimed to create a counter-ideological framework for humanity, achievable only through the complete dismantling of the Brahminical system.

2.4.2.4 Satyasodhak Movement

The Satyasodhak movement aimed to create a model of gender development that would turn gender equity ideals into practice. Savitribai Phule envisioned a curriculum promoting collective action and organised movements, and she worked with colleagues and friends from lower castes who had completed their studies to achieve this. The Satyasodhak Samaj focused on addressing the neglect of natural rights, especially for people from lower castes. They worked to improve the conditions of the Shudras, Ati-Shudras, and ex-untouchables by erasing distinctions between pure and natural rights and reducing the role of Brahmin priests in socio-religious ceremonies. This effort helped establish untouchables as a new moral community. She and her colleagues viewed the Brahmin priest as an exploiter who stood between people and God. Their ideological opposition

- ◆ Fight against Brahmin domination



is evident in works like *Gulamgir* and *Shetkarayancha-Asud*, which highlighted the contradictions and opposition to the Brahmin-enforced cultural system. They rejected Brahmin texts that supported the caste system and social inequality, distinguishing between native culture and the dominant Brahmin culture.

The Satyasodhak movement made several key affirmations:

1. **Education for All:** They emphasised the necessity of spreading education to all classes and castes.
2. **Support for Cottage Industries:** They promoted cottage industries and the production of Indian goods.
3. **Rejection of Brahmin Texts:** They opposed sacred texts intended for Brahmins, rejected the four-fold Varna system, and believed that a person's qualities, not their caste, determined their supremacy.
4. **Marriage Reforms:** They opposed child marriages, supported widow remarriages and inter-caste marriages, and aimed to make marriages affordable.
5. **Elimination of Aristocratic Bureaucracy:** Their main target was to abolish the social status of Brahmins and the bureaucracy of aristocrats.
6. **Fraternity and Brotherhood:** They promoted the idea of considering God as a father and living with fraternity and brotherhood.

The Satyasodhak movement started a new, innovative form of opposition that gradually gained momentum and made significant contributions to social equality and justice. It grew into a movement that reached all sections of society, including remote villages. The movement's principal feminist agenda was the fight for equal rights, emphasising that societal equality was meaningless without equality between men and women within families. It promoted universal humanism based on values of freedom and brotherhood. The movement received support from British officials, with visits from Sir Erskine Perry, President of the Educational Board, and Mr. Lumsdain, Secretary to the Government, who praised the schools and honored Jyotirao with gifts. The couple worked in these schools for nearly ten years before handing them over to the Educational Department under Mrs. Mitche's management. Jyotirao and Savitribai Phule

◆ *Quest for rational thinking*

established a trade-oriented schooling system that provided practical training for self-reliance and independent thought. They addressed the issue of school dropouts by offering salaries to students and creating a curriculum that catered to the interests of children from poorer sections of society. Their efforts laid the foundation for the revolutionary platform for women's rights and education.

2.4.2.5 Towards Feminist Pedagogical Practice

Let me ask you something oh Gods!...You are said to be completely impartial. But wasn't it you who created both men and women? -(Tarabai Shinde, A Comparison of Men and Women, 1882, Quoted in Rege 2010)

O learned pandits wind up the selfish prattle of your hollow wisdom and listen to what I have to say. -(Mukta Salve, About the Grief of Mahar and Mangs, 1855, Quoted in Rege 2010)

Renowned feminist author Sharmila Rege (2010) begins her article on the subject of Savitribai Phule's feminist pedagogy with these quotes from two of her students: Tarabai Shinde, a young Maratha woman educated in the Satyashodhak (Society of Truth Seekers) tradition; and Mukta Salve, a 14-year-old Mang caste student at Savitribai Phule's school in Jotiba. These powerful words, with which students spoke out against the injustices of their times, are found in writings and practices that explore the complex relationships between culture, knowledge, and power. They aimed not only to include girl students and students from ex-untouchable castes but also to make the processes of learning and teaching more democratic.

- ◆ *Democratic way of teaching and learning*

Jyotirao Phule recognised that inequality within the family hindered true societal equality. He linked the oppression of women with that of low castes and untouchables in traditional Hindu culture. Through their extensive experience in primary education, the Phules demanded universal primary education and supported the three-language formula (vernacular, Hindi, and English) to promote national unity and literacy. The Phules also strongly supported compulsory education for both women and men, believing it fostered international understanding and fraternity. They condemned the British government's Downward Filtration theory, which favored Brahmins in higher government positions. Savitribai and her community of Truth Seekers saw education as key

- ◆ *Education as the key towards change*



to changing social attitudes, aiming to reshape the nation's future rather than just improving individual lives.

Savitribai inspired her students, including Muktabai, whose essay became a cornerstone of Dalit literature. Savitribai's own writings, such as her essay "*Mang Maharachya Dukhvisayi*," published in 1855, criticised the caste system and its religious foundations, showcasing the transformative power of education. As one of the first published women in modern India, Savitribai developed her voice and agency at a time when women were severely oppressed. Her writings, including two books of poems, "*Kavya Phule*" and "*Bavan Kashi Subodh Ratnakar*," emphasised humanism, liberty, equality, and rationalism. Her poetic works addressed education, caste distinction, and social reform, highlighting the importance of education in eradicating societal evils. Through her work and thoughts, Savitribai sought to bring about a paradigm shift in Indian education, akin to the educational revolutions initiated by John Comenius in Europe and North America. She was modern India's first woman teacher, a radical advocate for mass and female education, a champion of women's liberation, a pioneer of engaged poetry, and a courageous leader against patriarchy and caste. Savitribai Phule's thoughts on female education align with first-wave feminists like Mary Wollstonecraft, advocating for reason and a public-school system. Her unique and unparalleled role in the anti-caste and women's struggle linked patriarchy with caste, making her contributions significant in the context of nineteenth-century social reform movements.

- ◆ *Humanism, liberty, equality, and rationalism*

2.4.3. Tarabai Shinde: Pioneer of Modern Feminist Thought in India

Tarabai was born into a relatively affluent Maratha family in Buldana, located in the Berar region of present-day Maharashtra. Her family owned some land, and her father worked as a senior clerk in the office of the Deputy Commissioner of Buldana. He was also a member, though it is unclear how active, of Jotirao Phule's Satyashodak Samaj. With no girls' schools in the area, Tarabai likely received her education at home, learning to read and write in Marathi, and possibly some English as well. She married young, but since her husband moved into her parents' home, she may have experienced less confinement than typical for women of her time. Despite societal norms that forced her into marriage as a child, Tarabai's intellectual development continued.

- ◆ *Tarabai's early life*

◆ Early activities

When a widow was sentenced to death for aborting her unborn child, Tarabai was moved to protest this injustice through her writing. This incident spurred the creation of *Stri Purush Tulana*, marking the inception of India's first modern feminist text. The book, published in 1882 with 500 copies printed, offered a critical commentary on the prescribed "behavior" of women according to religious texts. The initial reception from contemporary society was hostile, and the book remained largely undiscovered until its re-publication by S.G. Malshe in 1975. Tarabai Shinde was closely associated with prominent social activists Savitribai Phule and Jyotirao Phule and was a member of the Satyashodak Samaj (Truth Seekers' Society). In 1885, Jyotirao Phule defended *Stri Purush Tulana* in the second issue of Satyashodak Samaj's magazine, *Satsaar*. Until her death in 1910, Tarabai remained a vocal critic of patriarchy and the mistreatment of women. Her pioneering feminist text continues to be a crucial reference for contemporary women's rights activists. Tarabai's critiques of the inherent patriarchy within Hindu scriptures remain controversial to this day. During the peak of the British Raj, the quality of life for women in India had significantly deteriorated. Tarabai's father, Bapuji Hari Shinde, served as the head clerk in the office of the Deputy Commissioner of Revenues and was a radical thinker. He authored *Hint to the Educated Natives* and was committed to Tarabai's education, teaching her Marathi, Sanskrit, and English.

◆ Social context of Maharashtra

Ramachandra Guha (2011) writes about her as one of the finest thinkers in modern India in his book *Makers of Modern India*. She is primarily known through a pamphlet she published in 1882, which compared the conditions of men and women in Maharashtra and India at that time. This pamphlet was likely provoked by the case of a young Brahmin widow who became pregnant and subsequently killed—or was forced to kill—her baby. The widow was arrested and initially sentenced to be hanged for the crime, though the sentence was later reduced to transportation for life. Maharashtra had a long tradition of women participating in public life, unlike some other parts of India. Princesses and queens in the region often advised their royal relatives and sometimes ruled in place of a young male king. Notable women were also among the leading bhakti poets of the medieval period. Daughters of Brahmins were often learned and literate. By the late 19th century, a few Brahmin women in Maharashtra had become doctors and teachers, advocating for the emancipation of women from household oppression.



◆ *Fight against patriarchy*

In 1877, a Marathi periodical for women was established, catering mainly to Brahmin families' wives and daughters. Finding learning among a Maratha girl was less common, and even more unusual was Tarabai Shinde's direct challenge to the presumed superiority of men. Throughout the 19th century, both men and women had advocated for widow remarriage, young girls' education, and the abolition of practices like sati. These efforts, though sincere and well-intentioned, could all be categorized under 'women's uplift'. Tarabai Shinde, however, called for something much more radical: equality between men and women. She directly challenged the social arrangements and cultural prejudices that underpinned patriarchy and male domination.

◆ *Stri Purusha Santhulana*

The British historian Rosalind O'Hanlon, who translated Tarabai's text, is also the foremost authority on Jotirao Phule's life and work. O'Hanlon notes that while it is uncertain if Tarabai and Phule ever met, Phule certainly knew and admired Tarabai's writings. Their approaches were complementary: Phule saw brahmanic religion as oppressive to lower-caste people because it was devised by Brahmins, while Tarabai viewed it as oppressive to women because it was devised by men. Phule referred to Tarabai as "chiranjivini" and recommended her pamphlet to his colleagues to understand and respond appropriately to her charges of systematic mistreatment of women by men. Like Phule, Tarabai was a brilliant stylist in Marathi, using sarcasm and satire to expose the pretensions of the powerful. Her book is compellingly readable in English, leaving one to wonder how much more impactful it is in the original Marathi.

Here are some excerpts from Tarabai's work *Stri Purusha Santhulana* wherein she vehemently attacks the traditional patriarchy in Indian society with her unique writing style:

... A father and mother make you the gift of their daughter once and for all, they pour the water over your hands and that's the end of it. Then she leaves and she's lost to them. Oh, the pity of it – from the day of her birth, the father and mother have followed their natural feelings and raised her up from child to adult with praise and love, each as best they could. See how hard they've worked to get her a place that's good and happy, to please her new family of in-laws in the hope they'll love her and treat her kindly. If good luck's on her side, everything's fine. But what if it isn't? All her life long, her mother and father have cherished her, dear as life itself. What must it be like for her, whose father and mother never

gave her the lightest slap, when she feels the sharp blows of your fist on her back? What must her parents feel? If I wrote down the raw truth it would fill up a book as big as the Ramayana. And when you do treat a woman well, it's usually only just for show. You're like someone who wears a wonderful bit of red and gold silk brocade on his top half, and a tattered old blanket below. You can even cover her with gold ornaments and put her in a house set with jewels. But if you're not kind and loving, she'll still feel nothing but misery – which you can't just describe, you have to experience it.

Women in this world are forever putting up with all sorts of hard toil, difficulty, hunger and thirst, harassment and beatings – and all they ask is a kindly word from you. It's true; you go out and earn the money. But she has to see to the running of the house, has to do exactly as you tell her, perpetually obedient, kept in ignorance, toiling at the most exhausting work till her body's plea sure breaks into little pieces, her bones waste away and her blood turns to water – her eyes always on your face. You've only got to glance at her approvingly and flash your teeth in a smile, and she feels it's a joy divine! This encourages her to take up the burden of labour again, to learn and do even more kinds of work. Look at it from what you know already. There's a saying of yours, 'A husband's praise is like nectar and ambrosia'. Let's say she brings some beautiful piece of sewing to show you, or serves up a nicely prepared little delicacy, and you tell her 'Well now, look at this! Did you really make it yourself? Look now, don't work so hard! You'll give yourself [a] backache; you might hurt your eyes. We don't want the children to suffer for it, and we must keep you out of the hands of the doctor! You just take it easy now'. Or if you're with your friends and you say, 'You know, I'm so lucky, I don't have to worry about anything at home. Let's just go off to my place and do something there. It'd be hard to find a home as good as ours'. As soon as she hears these words of love and praise, she forgets all the pain she's suffered since childhood, all the times that you've kicked and punched and sworn at her. With this praise from her lord and master, she tells herself she's the luckiest person on earth. Her heart overflows with affection. So there she is, eagerly insulting names. There's no denying it – this is what her fate really is. . . .

- Quoted in Guha, R. (2011). *Makers of Modern India* (pp. 121-122)

You may read this passage and reflect on how Tarabai Shinde demonstrates the gender equality in India through her writings.



Summarised Overview

We have explored how feminist perspectives provide critical insights into society and education by considering gender and gender relations. We also examined the historical background of the feminist movement, including the first, second, and third waves that shaped feminist theory into its current form. In this unit, we specifically focused on the lives and contributions of two prominent Indian feminist thinkers: Savitribai Phule and Tarabai Shinde. Their efforts sought to challenge the prevailing norms of their time, where women were mistreated in Indian society. Through their works, they strongly opposed the patriarchal notion that excluded women from educational institutions and confined them to tradition and religion. They believed that education was the key to women's awakening and emancipation. Works like *Kavya Phule* and *Stri Purusha Santhulana* advocated for educational equality for both men and women.

Self-Assessment

1. Name a poem written by Savitribai Phule.
2. Who authored *Stripurusha Santhulana*?
3. Define feminism briefly.
4. What is patriarchy?
5. Briefly explain the social conditions in which Savitribai Phule began her activism.
6. What was the Satyashodhak Movement, and what were its primary objectives?
7. Elaborate on the unique contributions of Savitribai Phule to the educational advancement of women in India.
8. How did the social context of India influence the ideas and activism of Tarabai Shinde?

Assignments

1. Reflect on Savitribai Phule's contributions to education and gender equality, and analyse how her efforts relate to the current caste-gender dynamics in today's higher educational institutions and classrooms. Discuss specific observations and examples from present-day educational settings in India.
2. Discuss Tarabai Shinde's writings in the context of contemporary political conditions in India.
3. Compare the thoughts of Savitribai Phule and Tarabai Shinde with the western feminist thought. Examine how the Indian scenario stands out as unique in feminist theory.
4. Elaborate on the evolution of feminist movements and feminist theory, with a particular focus on the state of women's education in India.
5. Conduct fieldwork by visiting a classroom and engaging in discussions with girl students. Based on their experiences, identify the key challenges contemporary women in India face in their pursuit of education and success. Analyse these challenges in the context of societal norms, gender expectations, and educational policies. Compile your findings into a comprehensive report.

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Suggested Readings

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5. Morsy, Z. (Ed.). (1997). *Thinkers on Education (Vols. 1-4)*. New Delhi: UN-ESCO Publishing/Oxford & IBH Publish
6. Pandey, R. (2019). Locating Savitribai Phule's Feminism in the Trajectory of Global Feminist Thought. *Indian Historical Review*, 46(1), 86-105.

Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU



Education, Social Stratification and Social Mobility

BLOCK-03



Social Stratification and Education

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ understand the concepts of social stratification and education
- ◆ explain education as a factor of social stratification
- ◆ examine the cross cultural understanding of education

Background

One of the most essential areas of sociological research is the interaction between social stratification and education. The hierarchical arrangement of people in a society according to their income, occupation, and level of education is known as social stratification. Education has two functions in this situation. On one hand, it can be a potent instrument for social mobility, giving people from poorer socioeconomic origins a chance to rise. However, education can also serve to legitimize already-existing societal injustices. Socioeconomic status significantly impacts access to high-quality education, with wealthier households able to pay for better resources and educational opportunities. This perpetuates a loop in which individuals from unprivileged homes encounter obstacles in obtaining an education on par with that of the privileged, who continue to enjoy more outstanding educational options.

Keywords

Social mobility, Hierarchy, Education, Role, Status



Discussion

People around the globe are separated into many social groups according to caste, ethnicity, and race whereas on the other hand on the social strata, position, and other factors. Social classes and groupings are defined by the political and economic characteristics of individuals and their groups. These criteria reveal disparities between rulers and subjects, rich and poor, elite and commoner. While social strata and classes are formed based on the political and economic positions that individuals or their group occupy within the social structure of the society, segmental divisions are based on non-economic considerations. All of this persist even though all religions have existed since the beginning of time, and practically every country's constitution has declared equality regardless of gender, colour, caste, creed or religion.

Social stratification means a division of society into different strata or layers. It involves a hierarchy of social groups. Members of a particular layer have a common identity. They have a similar life style.

3.1.1 Definition and Meaning of Social Stratification

◆ Social stratification

Social stratification is the term used to describe the evaluative process that developed based on individual and group characteristics and traits. According to Tumin, the things that are rare and highly sought in life are property rights over commodities and services, power the capacity to make decisions in the face of resistance and status or social honour. These are the fundamental elements upon which the assessment is based and a society's system of rating its members. The term "hierarchy of positions" refers to the arrangement of jobs created using these characteristics. Another name for this is stratum.

◆ Social hierarchies

Consequently, social stratification is the division of society into hierarchies based on roles that command varying degrees of wealth, power, prestige, and honour. Sorokin contends that "unstratified society with real equality of its members is a myth which has never been realized in the history of mankind," outlining the profound foundations of stratification in human society. The question of where social stratification in human society came from is frequently

brought up. According to certain social scientists, such as Oppenheimer, the origins of social theory may be traced back to the process of battle and the conquering of one group by another, where the conqueror gained greater prestige than the vanquished. Nonetheless, this process is not seamless because it entails conflict and resistance. Racial, cultural, and other disparities may occasionally be a part of this process, which might ultimately lead to the creation of a system of inequality based on the group's status, rights, and power."

According to Ogburn, W. F., & Nimkoff, M, "The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification."

3.1.1.1 Elements of Social Stratification

a) Role

- ◆ *Expression of self*

The role is the other structural component. It is defined as the process by which a person expresses themselves via responsibilities and rights of their position. To put it differently individuals fulfil their jobs when they exercise their rights and obligations. This truth helps us to understand that role and status are inextricably linked. Given that each person has distinct places within the numerous societal patterns, each person plays some roles. Their function for society and what they may anticipate in return from it are determined by the roles they play when engaging in different patterns and playing this role generally.

Role: set of connected behaviour, rights and obligations

b) Status

- ◆ *Reciprocal behaviors*

Linton. R refers to status as "the dynamic aspect of status," which is connected to the role concept. The existence of patterns to reciprocate behaviours between people or groups of persons is essential to the operation of any civilization. Every pattern has specific polar locations, which are known as statuses in the patterns of reciprocal behaviour. In abstract terms, a status is a place inside a particular pattern. However, a person belongs to many patterns, indicating multiple roles. As a result, their social status will be the total of all the statuses they hold. Stated differently, it refers to a

person's general standing concerning society. A status is not personal. It differs from them.

Status: one's position in society and the relative rank individual holds

3.1.1.2 Types of Social Stratification

- a) **Slavery:** Slavery is a form of social inequality where individuals are owned and controlled by others and treated as property. It has existed in various forms throughout history, often involving the enslavement of prisoners of war or victims of piracy. While ancient forms of slavery were usually temporary, later iterations, especially in the Americas, were tied to race and legal restrictions
- b) **Caste:** "In India, caste is the fundamental component of social stratification. It is a rank-based inherited system typically recognized by religion and tends to remain rigid and immovable. Put otherwise, caste is a closed institution that prevents social mobility. The fundamental tenets of inter-caste relations, predicated on assigning caste status and rank at birth, are congruity and solidarity. According to Bailey, caste is a closed biological stratification system. However, Lewis, a sociologist, notes that caste incorporates familial, political, and economic linkages and is an integrated and cohesive component of the village community.
- c) **Social class:** A class system is a social hierarchy primarily based on economic status, influenced by factors like education. Unlike rigid systems like slavery or castes, class systems allow for more social mobility. However, they still maintain distinct class levels and inequalities in power and income. The American class system, for example, is often categorized into five classes with less defined boundaries than caste systems.

3.1.2 Education

"Education" has a rich history rooted in Latin terms that capture its essence. Some scholars believe it stems from "Educatum," meaning the act of teaching or training. Others trace it back to "Educare," signifying the act of "bringing up" or "raising" an individual. Still others point to "Educere," which translates to "leading forth" or "drawing out." These diverse origins highlight that education is more than simply instruction. It's about nurturing the positive potential within

each person, drawing out their best qualities, and fostering the full development of their inherent abilities.

The process of education equips us with valuable tools for navigating life. It provides us with:

Knowledge: We acquire knowledge across various fields like history, geography, science, and languages, building a foundation for understanding the world around us.

Understanding: Education encourages us to delve deeper, fostering a grasp of complex human relationships, cause-and-effect sequences, and the “why” behind things.

Skills: Through education, we develop practical skills like writing, speaking, calculating, and utilizing various tools, empowering us to interact with the world effectively.

Interests: Education cultivates our curiosity and fosters various interests, potentially leading us to pursue social work, democratic participation, or collaborative endeavours.

Critical Thinking: Education equips us to think critically, analyse issues objectively and form informed decisions free from bias, prejudice, or outdated beliefs. Education cultivates the “head, hand, and heart.” It provides knowledge and practical skills and fosters the development of values and critical thinking –essential for navigating life as a well-rounded individual and a responsible member of society.

3.1.2.1 Definitions

The concept of education given by prominent Indian educationists are as follows:

Principles of Education and School Organization;

- ◆ “Education is something which makes man self-reliant and selfless” – Rigved
- ◆ “Education is for liberation” - **Upanishad**
- ◆ “Nothing is more purifying on earth than wisdom” - **Bhagavad Gita**
- ◆ “Education is the manifestation of the divine perfection, already existing in man” - **Vivekananda**
- ◆ “By education, I mean an all-round drawing out of the best in the Child and man body, mind and spirit” - **Gandhiji**



- ◆ “The widest road leading to the solution of all our problems is education.” - **Tagore**
- ◆ “Education which will offer the tools whereby one can live for the divine, for the country, for oneself and for others, and this must be the ideal of every school which calls itself national” - **Sri Aurobindo**

Formal education is a structured and systematic learning approach that typically occurs within institutions like schools, colleges, and universities. It involves a predefined curriculum, standardized assessments, and a hierarchical structure of teachers and students. Non-formal education is a flexible and adaptable approach to learning that differs from the structured environment of formal education. It takes place outside traditional classrooms and often involves self-directed learning, distance learning, or community-based initiatives.

3.1.3 Education as a factor of Social Stratification

According to sociologists such as Durkheim, the primary role of education in any given community is to transmit its norms and values. They contend that education creates a bridge between the individual and society and equips people with the particular skills needed for their chosen careers, the primary component of the contemporary social stratification system. According to Parsons (1961), the educational system plays a significant part in choosing and assigning people to their future tasks within society. It is also considered the platform for demonstrating one’s aptitude and, thus, the means of selecting individuals for various positions based on their aptitude. On the other hand, people like Bowles and Gintis contend that the social ties in schools mirror the hierarchical division of labour in the workplace and refute this notion. The social dynamics that control interpersonal connections at work and the social dynamics that shape relationships inside the educational system are closely related.

◆ *Norms and values*

◆ *Socioeconomic stratification*

According to Boudon, R.(1974), socioeconomic stratification is the leading cause of educational opportunity disparity. According to him, even if there were no sub-cultural disparities between classes, the simple fact that people stand at various positions in the class structure will cause inequality of educational opportunity. Social inequality, the fundamental component of social stratification, can take

many forms, including the unequal distribution of wealth, status, and privileges and possibilities for diverse social services. In all of these contexts, educational attainment plays a critical role.

Moving up and down the strata is feasible in open stratification systems like the class system, but it is tough to go up and down in closed attribute-based stratification systems like the caste system, where the boundaries between different strata are inflexible. Furthermore, some indicators show how education and social stratification in a society are related. The most significant of these is that education is the main engine for social mobility in every contemporary industrial society. It's a bit difficult to comprehend this relationship. For example, on the one hand, education is the primary means of obtaining a position within the social class system, while on the other, the stratification system determines the basis for unequal access to education. As a result, the link between social stratification and education is highly nuanced and can only be comprehended in light of social mobility.

◆ *Open and Closed stratification system*

The intricate relationship between social stratification and education is a fundamental aspect of sociological analysis, as it impacts individual lives and societal structures across various cultural contexts. Social stratification refers to the hierarchical arrangement of individuals within a society based on factors such as wealth, race, education, and power. Education is a crucial means of acquiring knowledge, skills, and cultural capital, which can either reinforce or challenge these social hierarchies.

◆ *Hierarchical arrangement*

Education is often viewed as a tool for social mobility, providing individuals with the qualifications necessary to improve their socioeconomic status. However, access to quality education is frequently stratified along social lines. For instance, in many countries, children from lower socioeconomic backgrounds may attend underfunded schools with limited resources, while those from wealthier families have access to high-quality education. According to the OECD, students from low-income families are significantly less likely to achieve high educational outcomes than their more affluent peers. This disparity perpetuates cycles of poverty and inequality, as educational attainment is closely linked to future employment opportunities and income levels.

◆ *Socioeconomic status*



◆ *Educational aspirations*

In a caste-based society like India, education is further complicated by entrenched social hierarchies. Historically, lower castes, often referred to as Dalits or “untouchables,” have faced significant barriers to education, limiting their opportunities for upward mobility. The National Sample Survey Office (NSSO) in India reported that, as of 2018, the literacy rate for Dalits was approximately 66%, compared to around 84% for upper-caste individuals. Although reforms and affirmative action policies, such as reservations in educational institutions, have been implemented to improve access for marginalized groups, challenges persist. Cultural norms and community expectations can also influence educational aspirations and achievements within these stratified systems.

◆ *Economic disparities*

The relationship between social stratification and education varies significantly across cultures. In Western societies, particularly those influenced by meritocratic ideals, education is often seen as a means of levelling the playing field. However, this ideal does not always translate into reality. Structural inequalities, such as systemic racism and economic disparities, can hinder access to quality education for marginalized groups. For instance, a report by the American Educational Research Association (AERA) found that Black and Hispanic students in the United States are more likely to attend schools that are underfunded and less equipped compared to their white counterparts.

◆ *Cultural pressure on education*

Conversely, education is frequently linked to family honour and societal expectations in collectivist cultures, such as many in Asia and Africa. Families may prioritize education in these contexts to secure social status and stability. For example, South Korea has a cultural emphasis on education, leading to high levels of investment in private tutoring and after-school programs. This artistic perspective can enhance the value placed on education but may also pressure individuals to conform to familial and societal expectations, sometimes at the expense of personal aspirations. According to the Organization for Economic Co-Operation and Development (OECD), South Korea has one of the highest student participation rates in private tutoring, reflecting the intense pressure to succeed academically.

3.1.4 Cross-Cultural Understanding of Education

The cross-cultural perspective of education in sociology seeks to understand how people in different parts of the world do education and how this affects learners, teachers, and

societies. For instance, sociologists are interested in studying how people use education to construct social structures, groups, and even relationships in differing societies. The importance of looking at education comparatively is to understand what makes a specific educational output possible or impossible, namely, cultural construct and its peripheries, social and historical. Naturally, the very definition of education varies with cultures. Some people may consider education within the context of schools and other learning institutions in their cultural milieu. Different cultures may emphasise the family or village, though education in those societies still occurs. For instance, in western societies, education is often understood as something that helps individuals get on and endorses critical thinking, independent attitudes and skills development.

◆ *Cross-cultural perspective of education*

On the other hand, education in many non-Western societies may be more inclined towards teaching how to improve society and its traditions, like valuing parents and hierarchy. Culture also matters because the concept of education will not be similar even within Western cultures. Ultimately, the comparative sociology of education is accepted as an analysis of the extension of educational institutions about social forces. In certain cultures, such as caste societies, which are fixed in their class structure, access to education is stratified within social classes, with upper classes more or less enjoying the full spectrum of educational opportunities.

◆ *Cultural Diversity*

School programs, teaching styles, and learning goals differ significantly between cultures. In many Western countries, schools encourage creativity, critical thinking, and personal success. Education might emphasize memorization, discipline, and respect for authority in some parts of Asia or the Middle East. These cultural differences affect how students approach learning, their roles in the classroom, and their ideas about their future in society. Language is critical in teaching people from different cultures. Learning a language that is not your first language can be difficult in places where many languages are spoken. Schools in countries like Canada or India, with several official languages, must deal with the challenges of using different languages in the classroom. Also, how a language organizes thoughts and knowledge can impact how people think and learn. For example, some languages might lead to different ways of thinking, organizing information, and understanding the world, affecting how well students do in school.



◆ *Cultural influence*

Family and community involvement in education differs among cultures. In many cultures that value group cooperation, education is considered a community effort, with extended families and local customs playing a significant role in supporting students' learning. This is different from cultures that focus more on individual success and independence. In some cultures, the relationship between teachers and students is very formal and structured, while in others, teachers are seen as more friendly and collaborative partners in the learning process. Education and socialization are closely connected, and the way schools operate often shows the more significant social beliefs and expectations of a culture. For instance, in places where gender roles are strictly set, schools might follow these rules by separating boys and girls or giving them different learning experiences. In more equal cultures, there might be more emphasis on gender-neutral education and ensuring all students have the same chances, no matter their sex or gender identity.

◆ *Cultural Exchange*

The worldwide spread of education has resulted in more interaction between various educational systems, raising concerns about cultural exchange and the influence of foreign educational ideas. In many once-colonised societies, adopting Western education systems often led to the decline of local educational methods and cultural customs. There is a growing understanding of the importance of culturally appropriate curricula, honouring local knowledge and viewpoints while incorporating global academic standards. A big focus in teaching across different cultures is the use of technology. In some places, students have easy access to digital tools in school, which lets them connect with others worldwide. However, in other countries, technology problems can make it hard for students to use modern learning tools. The gap in technology isn't just about having access to it; it's also about how technology either supports or changes how things are done in education.

Summarised Overview

The intricate connection between social stratification and education is multifaceted and far-reaching. Education is vital in facilitating upward social mobility, allowing individuals to climb the social ladder by gaining knowledge, skills, and qualifications. Unfortunately, it also reinforces and perpetuates the

existing social disparities. The availability of high-quality education tends to differ significantly among various social groups, perpetuating the advantages enjoyed by individuals in higher social positions while restricting opportunities for those in lower social strata. The dual role of education, acting as both a potential equalizer and a contributor to inequality, underscores the necessity of implementing policies that guarantee equal access to educational resources. By tackling disparities in academic quality and accessibility, societies can effectively leverage the transformative potential of education to foster social unity and diminish social divisions. Understanding and tackling the complex interplay between education and social stratification is crucial for promoting a fairer and more balanced society.

Self-Assessment

1. Who argued that an unstratified society is a myth?
2. Define globalization.
3. List out any two types of social stratification.
4. Distinguish between Status and Role.
5. Explain how social stratification influences education?
6. Discuss the cross cultural understanding of education using examples.
7. Compare and contrast the Natural Superiority and Functionalist Theory of social stratification.
8. Critically analyze the role of stratification in maintaining social order according to the Functionalist Theory.

Assignments

1. Analyze the effects of recent economic policies on social inequality in contemporary Indian society. What role do these policies play in perpetuating or mitigating class divisions?
2. Investigate the factors influencing social mobility within a specific community. How do educational opportunities, employment prospects, and cultural capital affect individuals' ability to move between social classes?



3. Explore how caste influences social stratification in a specific region of India. What are the contemporary manifestations of caste-based inequalities, and how do they intersect with economic class?
4. Conduct interviews with young adults from different social classes to understand their perceptions of class identity and stratification. How do these perceptions influence their educational aspirations and life choices?
5. Investigate how social networks and relationships influence access to educational opportunities and resources in a particular social class. What role do informal networks play in facilitating or hindering social mobility through education?

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Suggested Readings

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU





Determinants of Educational Access and Utilisation

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ understand the concept of caste, class and other social determinants
- ◆ examine the relationship between social determinants and education
- ◆ analyse education access and its utilisation

Background

Education is a fundamental right, yet various socio-economic and demographic factors influence access and utilization of educational resources. Critical determinants include caste, class, ethnicity, gender, geography (rural versus urban), and tribal affiliation. Castes and tribes that have historically been marginalized suffer systemic obstacles, such as prejudice and insufficient resources that limit their access to education. Socioeconomic status exacerbates these differences even further, making it difficult for kids from lower-income households to get a good education because of a lack of infrastructure and budgetary limitations. Higher dropout rates may result from language and cultural barriers that ethnic minorities face while attempting to assimilate into mainstream educational institutions. Girls' educational opportunities may be restricted by gender conventions and prejudices, which may demand them to put domestic duties ahead of their education.

Furthermore, the gap between rural and urban regions leads to an uneven distribution of educational resources and facilities, with rural areas lacking trained educators, adequate infrastructure, and technological availability. This discrepancy has a significant effect on rural pupils' academic performance. To guarantee equal educational access and use for everyone, addressing these variables necessitates comprehensive policies and focused initiatives, such as affirmative action, scholarships, community participation, and gender-sensitive curriculum. Through comprehension and resolution of these complex obstacles, we may strive towards an educational system that is both equitable and inclusive.



Keywords

Caste, Class, Ethnicity, Gender, Social stratification

Discussion

3.2.1 Caste and Education

Primarily, caste is limited to Indian society. However, some academics have also mentioned caste in Japan. Caste is a highly complicated social stratification, with several definitions such as varna, Jati etc, and geographical differences in its activities between the North and South. In addition to the above complications, researchers have offered differing explanations for the phenomena. Consequently, It is impossible to comprehend caste without considering the mechanism that produces social stratification. Generally speaking, it suggests an independent system of stratification based on institutionalized inequality, the social system's closure to social mobility, and the ritualized legitimation of a fundamental division of labour. Caste-based discrimination continues to be a significant barrier to education in India, particularly for marginalized communities such as Scheduled Castes (SCs) and Scheduled Tribes (STs). This deep-rooted social hierarchy manifests in various forms within educational institutions, hindering these students' academic progress and overall development.

◆ Caste

Caste Discrimination in Schools

- ◆ **Segregation and Exclusion:** SC and ST students are often subjected to segregation and exclusion, both physically and socially. They may be made to sit separately in classrooms, eat separately during meal-times, and be denied participation in extracurricular activities.
- ◆ **Teacher Bias and Stereotyping:** Teachers, often influenced by societal prejudices, may harbor negative stereotypes about SC and ST students. This can lead

to biased treatment, lower expectations, and a lack of motivation to provide quality education.

- ◆ **Physical and Mental Abuse:** In some cases, SC and ST students face physical and mental abuse, including bullying, harassment, and even violence. This can have a devastating impact on their mental health and academic performance.
- ◆ **Infrastructure and Facilities:** Schools in marginalized areas, where SC and ST students often reside, may lack adequate infrastructure and facilities. This can create further barriers to learning and hinder their overall educational experience.
- ◆ **Poverty and Economic Disadvantage:** Many SC and ST families live in poverty, which can limit their ability to afford education-related expenses, such as fees, books, and uniforms.
- ◆ **Cultural Barriers:** Traditional caste-based norms and practices can restrict the educational aspirations of SC and ST students, particularly girls. Early marriages, child labour, and domestic responsibilities can further impede their access to education.

3.2.1.1 Overcoming Challenges and Promoting Equality

To address the issue of caste-based discrimination in education, a multi-faceted approach is necessary:

Strict Enforcement of Anti-Discrimination Laws: The government must strictly implement laws prohibiting caste-based discrimination in educational institutions.

Sensitization Programs for Teachers and Students: Regular sensitization programs can help to change attitudes and behaviours, promoting inclusivity and respect for all students.

- ◆ **Quality Education and Infrastructure:** The government should invest in providing quality education and adequate school infrastructure, especially in marginalized areas.
- ◆ **Scholarships and Financial Assistance:** Scholarships and financial assistance can help to reduce the financial burden on SC and ST students, enabling them to pursue higher education.

- ◆ Empowerment of Marginalized Communities: Empowering marginalized communities through awareness campaigns and skill development programs can help to break the cycle of poverty and discrimination.

By addressing these challenges and promoting equality, India can ensure that all students, regardless of their caste or social background, have the opportunity to access quality education and realize their full potential.

3.2.2 Class and Education

- ◆ *Social class*

The establishment of class systems is based on combining individual accomplishments and societal circumstances. A class comprises persons with a shared status resulting from several factors, such as money, income, education, family background, and occupation. Class systems are characterized by their openness, distinguishing them from caste systems.

- ◆ *Meritocracy*

The Meritocratic Conception, a principle closely aligned with John Rawls's concept of fair equality of opportunity, posits that individuals' life chances should be determined by their talents and efforts, not by their social class. However, this conception faces significant challenges, as social class can significantly influence the development of both skill and effort. Rawls acknowledged this tension, recognizing that social conditions and family backgrounds can impact an individual's motivation and capacity to benefit from education. While he did not advocate for completely neutralizing all social influences, he suggested that differences within social classes, such as variations in family support, should be addressed to ensure fair equality of opportunity.

- ◆ *Meritocracy and Education*

A key point of contention lies in the interpretation of the Meritocratic Conception. A restrictive interpretation argues that social class should not influence educational prospects, even if it does so through the development of talent and effort. On the other hand, a more permissive interpretation suggests that social class is only problematic when it directly determines outcomes without considering individual merit. The restrictive interpretation aligns more closely with the spirit of Rawls's theory, which aims to mitigate the impact of arbitrary social factors on individual life chances. By adopting this perspective, we can work towards creating a more equitable society where individuals have a fair opportunity to succeed, regardless of their social origins.

- ◆ Structural-functional perspective

3.2.3 Ethnicity

In social science, it is typically challenging to define concepts. Furthermore, defining “ethnicity” is much more complex because it has connotations, biases, and ideals. The term “ethnic” refers to the racial distinctions made among humankind. Nowadays, ethnicity has lost its essential meaning. These days, it’s used more widely to denote the self-consciousness of a group of individuals bound together or intimately associated by similar experiences like language, religion, ancestry, etc. While ethnic identity typically represents a group’s creative response to being marginalized, race usually refers to a group’s characteristics.

According to Barth and Benedict Anderson, boundaries let ethnic groups define themselves and set themselves apart from others.

Ethical and racial disparities in education continue to be a pressing issue in the world. Students of colour, mainly Black and Hispanic students, face significant challenges in accessing quality education and achieving academic success.

Key Disparities:

- ◆ **Academic Achievement:** Students of colour, especially Black and Hispanic students, are more likely to fall behind in reading and math and less likely to graduate from high school.
- ◆ **School Discipline:** Black students are disproportionately suspended and expelled, often for minor infractions.
- ◆ **College Access and Completion:** Students of colour are less likely to enroll in college and less likely to graduate with a degree.

Underlying Factors:

- ◆ **Socioeconomic Disparities:** Racial disparities in socioeconomic status, including income and educational attainment, contribute to unequal educational opportunities.

- ◆ **School Segregation:** Racial segregation in schools can limit access to quality resources, experienced teachers, and rigorous curriculum.
- ◆ **Implicit Bias:** Implicit biases among teachers and school administrators can lead to differential treatment of students of colour.
- ◆ **Stereotype Threat:** The fear of confirming negative stereotypes can negatively impact the performance of students of colour.

Addressing Ethnic and Racial Disparities

To address these disparities, a multifaceted approach is needed:

- ◆ **Increased Funding:** Adequate funding for schools, especially those in low-income communities, can help provide resources for quality education.
- ◆ **Teacher Diversity:** Increasing the diversity of the teaching workforce can create more culturally responsive learning environments.
- ◆ **Culturally Responsive Pedagogy:** Teachers should be trained to use culturally relevant teaching methods that connect with students' backgrounds and experiences.
- ◆ **Social-Emotional Learning:** Programs focusing on social-emotional skills can help students develop the skills they need to succeed academically and socially.
- ◆ **Data-Driven Decision Making:** Using data to identify disparities and inform interventions can help schools target resources and support effectively.

By addressing these issues and implementing evidence-based strategies, we can work towards creating a more equitable and inclusive education system for all students.

3.2.4 Tribes

Castes and classes are not the same as tribes. While castes among Hindus, Muslims, or Sikhs indicate a person's place in the social structure, tribes can also be distinguished by other traits. The most significant of these traits are their proximity to nature, their economy's reliance on forests, minerals, and other natural resources, their relative social equality among tribe members, and their women's greater independence

◆ *Safeguarding tribal rights*

compared to non-tribals. Numerous states of north-eastern India, including Assam, Meghalaya, Arunachal Pradesh, Tripura, Manipur, Nagaland, Mizoram, and Sikkim, as well as adjacent regions like Chhattisgarh, Jharkhand, Madhya Pradesh, West Bengal, etc., are home to a variety of tribes. Tribes frequently lament that foreigners have turned them into “internal colonies” and are taking advantage of their economy and culture. Ethnic violence has occurred as a result of this several times. Tribes are mobilized to address these problems by political parties, student organizations, and other civil society organizations.

◆ *Tribal political representation*

Political parties that support the interests of the tribal community, particularly regional parties, run their campaigns on topics of the political, economic, and cultural identities of the tribes. In particular, the V and VI Schedules’ guarantees of political autonomy and the preservation and protection of natural resources like forests, minerals, and other resources, as well as the influx of outsiders who frequently cause these factors to be exploited and their cultural identity to be eroded, are the most frequent factors influencing the voting behaviour of tribes. These problems typically function as a factor in determining how tribes vote.

India’s tribal communities have historically faced significant challenges in accessing quality education. Despite various government initiatives like Ashram Schools and Ekalavya Model Residential Schools, a substantial gap exists in ensuring holistic education for tribal children.

Key Challenges and Opportunities

1. Teacher-Student Relationship:

◆ *Caste system and punishment*

- ◆ **Cultural Sensitivity:** Teachers must be trained to understand and respect tribal cultures, traditions, and languages.
- ◆ **Building Trust:** Fostering a positive and supportive learning environment is crucial for engaging tribal students.
- ◆ **Indigenous Knowledge:** Incorporating indigenous knowledge into the curriculum can enhance student learning and pride.

2. Medium of Instruction

- ◆ **Mother Tongue Education:** Early education should be imparted in the child's mother tongue to facilitate better understanding and learning.
- ◆ **Language Transition:** A gradual transition to the regional language and English can be implemented as students progress.
- ◆ **Language Lab Facilities:** Establishing language labs can help bridge the language gap and promote multilingualism.

3. Curriculum and Pedagogy

- ◆ **Culturally Relevant Curriculum:** The curriculum should reflect the cultural and social context of tribal communities.
- ◆ **Active Learning:** Engaging teaching methods, such as storytelling, role-playing, and group activities, can enhance learning.
- ◆ **Teacher Training:** Teachers should be trained to use innovative teaching techniques that cater to the specific needs of tribal students.

4. Infrastructure and Resources

- ◆ **Quality Schools:** Adequate infrastructure, including classrooms, libraries, and laboratories, is essential.
- ◆ **Textbooks and Learning Materials:** The availability of books and other learning materials in the mother tongue is crucial.
- ◆ **Technology Integration:** Incorporating technology can enhance learning and provide access to a broader range of information.

5. Community Engagement

- ◆ **Parental Involvement:** Engaging parents and community members in the education process can improve student outcomes.
- ◆ **Awareness Campaigns:** Raising awareness about the importance of education and the benefits of schooling can motivate tribal communities.



6. Role of Government and NGOs

Government and non-governmental organizations (NGOs) are crucial in promoting tribal education. They can collaborate to:

- ◆ **Policy Formulation:** Develop and implement policies that prioritize the education of tribal children.
- ◆ **Resource Allocation:** Allocate adequate funds for developing tribal education infrastructure and programs.
- ◆ **Teacher Training:** Provide comprehensive training to teachers on culturally responsive pedagogy and inclusive education.
- ◆ **Monitoring and Evaluation:** Regularly monitor the progress of tribal education programs and evaluate their effectiveness.
- ◆ **Community Partnerships:** Work with tribal communities to identify their needs and develop tailored solutions.

By addressing these challenges and implementing effective strategies, we can empower tribal children to reach their full potential and contribute to the development of their communities.

3.2.5 Gender and Education

Gender inequality in education is a recurrent issue in Indian society, particularly for economically disadvantaged females. Gender disparities are significant in multiple aspects, such as education, health, employment, and remuneration. In recent decades, there have been advancements in achieving universal enrollment of pupils in schools. Moreover, policies and protocols have been implemented to tackle educational gender disparity. Nevertheless, even in the current era, disparities continue to be present in education. The primary determinants of disparities in education include socio-economic conditions, availability of educational materials and resources, allocation of time for formal learning activities, and cultural attitudes and perspectives towards girls' education among individuals and communities.

◆ Gender inequality

The primary factors contributing to gender inequality in education include poverty, the prevalence of traditional ideologies, inadequate school infrastructure, unfair

◆ *Factors of gender inequality*

treatment of girls, high rates of violence and crime, child marriage, parental education and occupation, burden of household responsibilities, and a lack of motivation to pursue education. Girls and women who encounter one or more of these circumstances generally face psychological and physical consequences. Various programs and initiatives have been created to promote awareness among individuals from all backgrounds, categories, and communities regarding the importance of treating girls and women with dignity and ensuring their access to equal opportunities and rights.”

The pursuit of gender equity in education has employed various approaches, broadly categorized into four main strategies:

1. **Anti-discrimination Legislation:** This cornerstone approach prohibits gender discrimination in educational opportunities. Examples include Title IX in the US and the Sex Discrimination Act in Britain. However, disentangling their impact from broader social changes can be challenging.
2. **Encouraging Non-Traditional Subjects:** Initiatives like “Girls into Science and Technology” aim to promote participation in traditionally male-dominated fields. The success of such interventions varies – while students might develop less stereotypical views, subject choices might not significantly change. Information alone seems insufficient, and a more holistic approach involving self-esteem building, mentorship, and female role models is emphasized.
3. **Single-Sex Education:** This strategy, aimed at boosting girls’ confidence or addressing male underachievement, has yielded mixed results. Some studies show positive effects on achievement in single-sex computer science or physics classes, while others in mathematics classes found no significant difference. Critics argue that single-sex courses need to be accompanied by broader curricular and pedagogical changes to be truly effective.
4. **Boy-Friendly Learning Materials and Methods:** Initiatives like Australia’s “Success for Boys” program focus on developing engaging learning materials and teaching methods specifically for boys. However, some argue that high-quality teaching

benefits all students regardless of gender. The key to raising boys' achievement might lie in general school improvement, focusing on teaching and fostering a positive school climate.

In conclusion, various strategies have been implemented to achieve gender equity in education. While the focus has shifted from encouraging girls in non-traditional areas to addressing male underachievement, systematic evaluation is often lacking. Long-term success likely hinges on more fundamental changes within schools and broader societal shifts.

3.2.6 Rural-Urban Location and Education

The disparity in educational opportunities between urban and rural areas remains a significant challenge in many countries. To address this issue, a multifaceted approach is required.

Key Strategies to Bridge the Gap

1. Increase Access to Quality Education

- ◆ **Infrastructure Development:** Invest in building and maintaining schools, libraries, and other educational facilities in rural areas.
- ◆ **Teacher Recruitment and Training:** Attract and retain qualified teachers in rural areas through competitive salaries, professional development opportunities, and supportive working conditions.
- ◆ **Technology Integration:** Utilize technology to deliver quality education in remote areas, including online learning platforms, digital textbooks, and virtual classrooms.

2. Improve the Quality of Education

- ◆ **Curriculum Development:** Develop curricula relevant to rural students' needs and aspirations, incorporating local cultural and economic contexts.
- ◆ **Teacher Training:** Provide ongoing professional development for teachers to enhance their teaching skills and knowledge.
- ◆ **Assessment and Evaluation:** Implement practical

assessment and evaluation systems to monitor student progress and identify areas for improvement.

3. Community Engagement

- ◆ **Parent Involvement:** Encourage parental involvement in their children's education, including attending parent-teacher meetings and participating in school activities.
- ◆ **Community Partnerships:** Collaborate with community organizations to provide additional support services, such as tutoring and mentoring programs.

4. Policy and Governance

- ◆ **Equitable Funding:** Ensure equitable distribution of educational resources across urban and rural areas.
- ◆ **Accountability:** Implement robust accountability mechanisms to monitor the performance of schools and hold educators accountable for student outcomes.
- ◆ **Inclusive Education:** Promote inclusive education practices to cater to the diverse needs of all students, including those with disabilities.

By implementing these strategies, we can work towards creating a more equitable education system where all students, regardless of their geographic location, have the opportunity to reach their full potential.

3.2.7 Inequality in Education

An alarming societal problem in contemporary times is the disparity in education. Despite the high tuition fees, many parents opt to enrol their children in private schools because of public education's inadequate and deteriorating quality. These schools often foster greater interest in learning due to their smaller class numbers, more challenging academic standards, enhanced teacher-student interactions, and increased discipline. Family income is a significant determinant of school access. As a result of the extensive shutdown of government schools in rural and tribal areas of India, students from low-income households and members of SC and ST tribes have significant challenges in accessing a fair and equal education. As a result, the literacy rates of SC and ST communities are below the national averages.

◆ *Educational disparities*



◆ *Affirmative action measures*

Despite multiple government-sponsored special affirmative action measures, a significant proportion of SC and ST pupils have been unable to break free from traditional employment or the cycle of poverty. Students' socioeconomic status not only influences their access to high-quality schools but also substantially affects their academic performance, even in programs where enrollment is equal, because of the cultural assets they contribute to the classroom. Therefore, inequality serves to uphold and reinforce the existing social stratification. Such significant educational gaps are frequently observed in the literature discussing Pierre Bourdieu's theory of cultural reproduction. He skillfully utilizes "cultural capital," which comprises knowledge, skills, education, and other advantages that enhance an individual's social status.

◆ *Cultural capital and educational success*

Parents provide cultural capital to their children through attitudes and knowledge, enabling them to excel in the educational system by creating a sense of familiarity and comfort. Cultural reproduction demonstrates how pervasive disadvantages and inequities are passed down from generation to generation. "Specifically, the school system bears responsibility for this. Capitalist economies depend on a hierarchical social system, where the working class is educated specifically for physical labour. If these inequalities were eradicated, it would lead to the destruction of the working class. Therefore, schools in capitalist nations will inevitably be divided into different social classes or levels. The variation in academic performance among children from various socioeconomic backgrounds is primarily attributed to the cultural knowledge and skills they possess rather than their inherent abilities.

◆ *Pedagogy of the oppressed*

Bourdieu's studies primarily focused on the self-perpetuation of social classes, specifically the ruling and intellectual classes, despite the perception that society encourages social mobility, mainly through education. He argues that the education system amplifies the socio-cultural advantages accumulated by the upper classes, intensifying the inequalities of the hierarchical social structure instead of equalizing them. In his work, Brazilian educator Paulo Freire (1970) explores the correlation between socioeconomic status and the unequal distribution of quality education and academic achievement among students. He said that educational institutions provide 'pedagogy of the oppressed.' The categorization of individuals based on their race, gender, ethnicity, language, and culture is referred

to as social class oppression. His publications have ignited a worldwide discourse on educational philosophy for over three decades.

◆ *Equity in education*

Impoverished children, despite attending similar schools and starting at the same age, lack access to the educational opportunities that are readily available to middle-class children. These advantages, which young individuals value, impact their personal development and education, both within and outside school. They include engaging in discussions, reading literature at home, and experiencing new places on holidays, contributing to a heightened sense of self. The financially disadvantaged individuals need monetary support for education rather than certification to address their alleged disproportionately insufficient capabilities.

◆ *Education and social stratification*

Education has become a crucial element in social stratification in a technologically advanced nation. In this civilization, an individual's income is determined by their employment. Education plays an essential role in social placement and stratification due to the close link between education and job and the extent to which occupation determines one's financial resources and social standing. In industrial societies, it is clear that the most prominent positions usually require the most extended educational pathways and offer the highest salaries. Individuals with higher levels of education are more inclined to secure lucrative employment and attain desirable occupations. The relationship between education and social stratification is often characterized by its complexity. While education is frequently a catalyst for social advancement, it may also hinder individuals who lack the financial means or access to pursue an education.

◆ *Education as a tool of social division*

There are a significant number of individuals who aspire to pursue careers in professions such as medicine, astronomy, and management. However, many nations lack sufficient resources to support further education in these fields. Many students are deterred from pursuing these subjects due to the exorbitant enrollment fees, and admission to these institutions is predominantly limited to a small fraction of students from privileged homes. Consequently, this group maintains its position at the highest level of social hierarchy and enjoys particular advantages inside the community. As a result, education is forced to function as a means of creating and maintaining social divisions and preserving one's social standing rather than catalyzing achieving higher social rank. This form of social stratification significantly influences

individuals with lower education levels, especially in rural and remote areas. Dropout rates are predominantly prevalent among students from poorer socioeconomic backgrounds in multiple countries.”

◆ *Persistent educational inequalities*

The government has launched affirmative action measures to redress certain historical injustices. While several policies have received widespread public support, others, particularly those related to seat reservations in colleges and universities, have sparked protests and hostility from more privileged sections of society. Despite considerable advancements in narrowing educational inequalities and more than six decades of implementing legislation to rectify this disparity, the gap remains substantial. Due to the transformation of historical social hierarchies rooted in notions of pollution and impurity, which formerly governed caste dynamics, into disparities in socioeconomic status resulting from unequal educational achievements, it is crucial to give particular attention to the educational imbalances in India. Multiple research papers extensively discuss different aspects of social distancing and discrimination among different castes in various fields. However, the most harmful aspect of these disparities is likely the economic ones, as they perpetuate income inequality. Although other factors may influence economic status besides education, educational disparities significantly contribute to unequal income distribution. There is a widely recognized understanding that caste has varying impacts on education, income, and other aspects of well-being. In recent years, there have been seen similar inequalities depending on religion, with Muslims being relatively more susceptible compared to other religious groups such as Jains, Zoroastrians, Hindus, and so on.

3.2.8 Public Policy Implications

◆ *Policy initiatives*

Public policy initiatives are crucial in shaping societal outcomes, particularly healthcare and education. Demographers emphasize that targeting reductions in newborn mortality, rather than mortality at older ages, leads to the most significant increases in life expectancy. Similarly, addressing educational disparities at the elementary school level is considered a pivotal investment with enduring impacts on societal progress. Despite this, Indian governmental programs often place disproportionate emphasis on narrowing the achievement gap in higher education, potentially due to the challenges associated with implementing interventions at earlier stages of education.

◆ *Right to Education Act*

Nonetheless, prioritizing essential education initiatives remains pivotal for significantly reducing educational disparity.

a) Making sure that educational initiatives don't unintentionally widen gaps in the past

“It is crucial to make sure that the RTE Act of 2010 (Right To Education Act) is implemented to strengthen schools' role in delivering education while decreasing reliance on family resources or input. Children whose parents cannot offer the necessary supervision will likely fall behind in systems where homework and private tutoring are heavily relied upon. RTE regulations may have these unforeseen consequences. Regardless of ability level, the RTE mandates that newly enrolled children be put in age-appropriate classrooms. This significantly burdens the instructor and results in slower skill development among children who start school later than their peers, especially as children who enter school later are frequently from Muslim, Dalit, or tribal families.

b) Special programs for kids from underprivileged backgrounds

Studies indicate that kids fall behind during the summer, especially if their families don't have access to reading resources. Some of these issues can be resolved by offering specialized programs for kids at risk of falling behind or requiring remedial instruction during the summer and other holidays. For kids who have fallen behind or left out of school, Rayat Schools, an intriguing initiative in Maharashtra, offers sub-schools affiliated with regular ones. Furthermore, programs intended to keep females in school that offer parents cash after Class XII should be expanded to include Muslim, Tribes, and Dalit children.

c). Identifying particular issues that underprivileged kids encounter in the classroom

Numerous research projects are being done to pinpoint the causes of underprivileged kids' worse academic performance. Recent studies have revealed that (i) teachers are uninterested in helping these kids and monitoring their homework; (ii) these kids don't get free books and uniforms like other kids do in the event of shortages; (iii) other kids in the class tease and bully these kids, making it difficult for



them to go to school, and teachers rarely step in to help; and (iv) these kids are frequently made to sit in separate seats in the classroom, drink water from separate cups, or play in separate areas. Teachers and staff need to be educated to be proactive in providing extra attention to children from these groups, as well as more attentive to discriminatory and exclusionary practices, as these practices are very discouraging and demotivating for the kids.

d) Improved oversight of currently running programs

Many initiatives, including the Mid-Day Meal Scheme, fail to provide the desired results and services. It has been discovered that distributing food is discriminatory since different utensils or seating arrangements are not used for the meal. Enhancing the participation of non-governmental organizations (NGOs) that address issues related to Muslims, Adivasis, or Dalits in program monitoring might guarantee that benefits are dispersed somewhat and increase community knowledge of educational requirements.

e) Research on academic performance and instructional strategies

Not much focus has been placed on classroom procedures that disadvantage some students or efficient instructional strategies that help close the achievement gap. For instance, we don't know much about the potential for schools serving minority populations' lone children to reduce the achievement gap. There are already many creative programs available. For instance, Navsarjan established schools in Gujarat with a curriculum tailored specifically for pupils identifying as Dalit. More extensive educational changes may be informed by evaluating these curricula and observing their results. Research indicates that there are some characteristics unique to minority children that, if not recognized, addressed, and integrated into the process of educational reform, would render this new endeavour less successful in serving these children and closing the academic and, eventually, financial gaps. The timing, as well as the standards and levels at which these particular interventions are to be implemented, are equally crucial and should be included in the reforms to education.

3.2.9 Education for Parity Disparities

The new policy aims to eliminate gaps and equalize educational opportunities by addressing the unique needs of individuals who have not yet received equality.

a) Equality in Women's Education

Education will catalyze significant changes in the position of women. There will be a purposeful inclination towards women to rectify the historical inaccuracies. The National Education System will support women's empowerment through a proactive and interventionist approach. New values will be promoted by implementing updated curricula, textbooks, teacher training, and orientation programs for decision-makers and administrators, as well as encouraging active engagement from educational institutions. This will include social engineering techniques and require a strong belief in its success.

The curriculum will prioritize including women's studies in many courses, and educational institutions are encouraged to use proactive measures to promote women's progress. The highest priority will be assigned to eradicating the problem of women's illiteracy and removing any obstacles that hinder their ability to enrol in and complete their elementary education. Implementing targeted support services will achieve this by setting specific deadlines and implementing adequate supervision. A strong focus will be on promoting women's involvement in all levels of vocational, technical, and professional education. The non-discrimination policy will be rigorously enforced to encourage women's participation in non-traditional occupations, emerging technologies, and vocational and professional courses by eliminating gender-based stereotypes.

◆ *Eliminating gender-based stereotypes*

b) Education of Scheduled Castes

The main objective of educating Scheduled Castes is to ensure their equal educational attainment compared to the general population at all levels and stages of education, in all areas, and throughout all four categories (rural male, rural female, urban male, and urban female). The following measures are being contemplated for this objective:

1. Parents of underprivileged children should get incentives to promote constant school attendance until their children reach the age of 14.



2. Children from families engaged in scavenging, flaying, and tanning should be considered eligible for the Pre-matric Scholarship program, which will be implemented from the first year of primary school. This policy will provide coverage for all the children in these households, irrespective of their financial status, and will incorporate time-limited programs specifically tailored for them.
3. Consistent implementation of meticulous planning and verification processes to ensure that students from SC are consistently enrolled, remain enrolled, and complete their courses. They also provided remedial courses to improve their prospects for pursuing higher education and securing employment.
4. They are recruiting educators from the Scheduled Castes.
5. Implementing a gradual plan to improve facilities for SC students in the student hostels located in district headquarters.
6. Strategically locating school buildings, Balwadis, and Adult Education Centers to ensure the active involvement of the Scheduled Castes.
7. Utilizing resources from the Jawahar Rozgar Yojana to offer significant educational opportunities for the Scheduled Castes.
8. Continuously exploring innovative approaches to enhance the involvement of the Scheduled Castes in the education system.

c) Education of Scheduled Tribes

- i. The establishment of elementary schools in tribal regions shall be given priority. In these locations, school building development would be prioritized and funded by regular education funding and Jawahar Rozgar Yojana, Tribal Welfare initiatives, etc.
- ii. The socio-cultural environment of the STs is unique and frequently includes their spoken languages. This emphasizes the need to create instructional materials and curriculum in Indigenous languages, with plans to transition to the local tongue.
- iii. Promising young people from the Scheduled Tribe who possess education would be motivated and prepared

to become teachers. Large-scale residential schools, including Ashram Schools, will be constructed.

- iv. Considering the unique requirements and lifestyles of the Scheduled Tribes, incentive programs will be developed for them. Higher education scholarships will prioritize courses related to technology, professions, and paramedicine. To help them do better in different classes, they will receive specialized remedial instruction and additional programs to reduce psychosocial barriers.
- v. In regions primarily populated by Scheduled Tribes, Anganwadis, Non-formal, and Adult Education Centers would be created on a priority basis.
- vi. The curriculum will be created at every educational level to foster an understanding of the tribal people's rich cultural identity and extraordinary creative ability.

d) Other Educationally Backward Sections and Areas

All socioeconomic groups with low levels of education, especially those living in rural regions, will get the appropriate incentives. Sufficient institutional infrastructure will be available in hill and desert regions, isolated and unreachable locations, and islands.

- ◆ **Minorities:** A few minority groups have poor or stagnant educational attainment. For social justice and equality, education for these groups will receive more focus. Naturally, this will involve the protection of their languages and cultures and the constitutional safeguards allowing them to create and run their educational institutions. At the same time, objectivity will be represented in all school activities and textbook development, and every effort will be made to support integration based on recognition of shared national objectives and values while adhering to the core curriculum.
- ◆ **Disabled:** The goal should be to prepare the mentally and physically disabled for normal growth, to enable them to confront life with bravery and confidence and to integrate them as equal participants with the general population. In this context, the following actions will be taken:

- i. When possible, children with minor disabilities and motor impairments shall
 - ii. receive an education on par with that of other children.
 - iii. For the children with severe disabilities, special schools with hostels shall be created, as far as practicable, at district headquarters.
 - iv. Sufficient plans will be implemented to provide disabled people with vocational training.
 - v. Reorienting teacher training programs, especially for elementary school teachers, will address the unique challenges the disabled face.
- ◆ **Adult Education:** According to our ancient scriptures, education is defined as that which liberates, giving people the means to overcome tyranny and ignorance. Since reading and writing are the primary means of instruction in the modern world, it seems to reason that they would also incorporate writing skills. Therefore, adult education, including adult literacy, is vitally important. Through the National Literacy Mission, the country has committed to using all available resources to eradicate illiteracy, especially in the 15–35 age range. Comprehensive literacy initiatives will get particular attention. The Central and State Governments, political parties and their organisations, the media, educational institutions, instructors, students, youth, volunteer agencies, social activist groups, and companies all play an active role in mass literacy campaigns.

The National Literacy Mission (NLM), launched in 1988, aims to eradicate illiteracy in India, focusing primarily on adults who missed formal education. It encompasses initiatives like the Total Literacy Campaign (TLC), Continuing Education Programs (CEP), and Post-Literacy and Continuing Education Programs (PLCEP). Targeting marginalized groups and rural populations, particularly women, it employs diverse strategies involving NGOs, local communities, and governmental agencies to teach functional literacy through innovative methods. Despite challenges such as funding and accessibility, NLM has significantly reduced adult illiteracy, empowering learners with crucial skills for socio-economic development. The proposed programs would encompass the following:

- i. the creation of various types of continuing education centres to allow adults to pursue their preferred education;
- ii. workers' education through the government, trade unions, and employers;
- iii. increased promotion of books, libraries, and reading rooms;
- iv. the use of mass and group learning media such as radio, TV, and films;
- v. the formation of learner groups and organizations, and
- vi. distance learning programs.

Improving skills is a crucial development problem in the modern world because it generates the sort and quantity of human resources that society needs. Therefore, the organization of employment/self-employment focused and need and interest-based vocational and skill training programs will receive special attention.

Summarised Overview

Social determinants are important in influencing who can access and use education. Important factors affect educational opportunities and outcomes: caste, class, ethnicity, gender, rural/urban location, and tribe. For example, people from lower socioeconomic classes frequently encounter financial obstacles restricting their access to high-quality education. Caste systems can exacerbate educational disparities because they limit opportunities for those from lower castes, especially in nations like India. Access to education can also be impacted by ethnicity, as minorities are frequently subjected to marginalization and discrimination in the educational system.

Another important factor is gender since social norms and expectations, especially in patriarchal societies, can restrict women's and girls' access to higher education. Because rural areas frequently lack sufficient educational infrastructure and resources, disparities between rural and urban regions worsen educational inequalities. Tribal communities could experience their remote location and cultural disparities, which may make it difficult for them to receive a regular education. Comprehensive strategies are needed to address these social



determinants, such as targeted interventions to support marginalized groups, policy reforms, and community engagement. We can endeavour to create an educational system that is more inclusive and equitable, offering equal opportunities for everyone to succeed by comprehending and addressing these social determinants.

Self-Assessment

1. Define ethnicity.
2. How does the caste system influence individual identity and hereditary occupations within Hindu society?
3. Describe the issues of scheduled castes to access education.
4. Analyse the problem of social stratification in Indian Society.
5. Discuss the role of education in women's life.
6. Discuss how education decreases the inequalities in society.
7. Briefly explain the relationship between the social groups and their access to education.
8. Explain the Role of public policy in societies with suitable examples.

Assignments

1. Discuss the various factors contributing to gender inequality in education within contemporary Indian society. Consider the impact of socio-economic status, cultural beliefs, and institutional barriers in your analysis. Use examples to illustrate your points.
2. Evaluate the role of political parties in safeguarding tribal rights in India. How do tribal communities mobilize for their political representation, and what challenges do they face in preserving their cultural identities against external pressures?
3. Critically assess the effectiveness of public policy initiatives to address educational inequalities in India, particularly with the Right to Education Act (RTE) of 2010.



4. Choose an existing educational initiative, such as the Mid-Day Meal Scheme, to support marginalized communities (e.g., Scheduled Castes, Scheduled Tribes, or other underrepresented groups). Evaluate the program's effectiveness in addressing educational disparities and ensuring equitable access to resources.
5. Conduct fieldwork in a local educational institution to observe and document the experiences of underprivileged children in the classroom. Focus on the following aspects: (a) teacher-student interactions, (b) classroom seating arrangements, (c) peer relationships, and (d) access to educational resources such as books and uniforms. Analyze how these factors contribute to underprivileged children's academic performance and overall well-being. In your report, provide specific examples from your observations, discuss the implications of these findings, and suggest strategies for improving classroom inclusivity.

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Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

SGOU



Education and Social Mobility

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ familiarise with the concept and types of social mobility
- ◆ analyze the factors that affect the social mobility
- ◆ explore the Interrelation between education and social mobility

Background

The relationship between education and social mobility and link between social change and social reproduction are always matter of debates. Debate in terms of status change versus social reproduction, the complex and multifaceted relationship between education and social mobility is often examined. On the one hand, education is thought to be a potent means of promoting upward social mobility, allowing people to rise above the limitations of their financial and social origins. This viewpoint highlights how education can promote meritocracy and equal opportunities, both transformative. However, detractors contend that education can also serve as a means of social reproduction, maintaining the status quo and fostering new social injustices. According to this theory, access to high-quality education is frequently determined by variables like socioeconomic status, gender, and race. This highlights how educational systems can reflect and maintain societal hierarchies. To create policies and practices that genuinely promote equity and inclusion, it is imperative to comprehend education's role in promoting social mobility or maintaining social stratification.

Keywords

Social mobility, Social reproduction, Social capital, Cultural capital, Inequality



3.3.1 Social Mobility

◆ *Movement within social classes*

Social mobility is the term used to describe any movement of a person, object, or value from one social class or status to another within a society. Therefore, it may be inferred that social mobility is essential for understanding the advancement of specific groups or individuals within a hierarchy. Social mobility refers to the movement either upwards or downwards between higher and lower social classes, or more broadly, the transfer from a relatively lower position to a higher one. Lipset and Bendix define “social mobility” as individuals transitioning between different societal positions. Thus, “social mobility” denotes the process of individuals or collectives transitioning or changing positions within the social structure.

◆ *Theoretical perspectives*

Numerous sociologists and philosophers have extensively examined the concept of social mobility. Notable individuals such as Marx, Durkheim, Weber, and others are included. While they have not explicitly focused on social mobility, they have occasionally mentioned it while analyzing social transformation. In his book “Division of Labor,” Durkheim examines the transition of civilizations from “mechanical solidarity” to “organic solidarity.” He sees this process as a gradual societal shift from a basic to a more intricate division of labour. The functionalist perspective advocates for expanding the availability of formal education to cultivate a society based on meritocracy and ensure sufficient economic development. Nevertheless, this can only be accomplished in communities that promote social mobility. The educational system can only serve as a means for progress and development when society is characterized by mobility.

The need for specialized education arises from the demand of the labour market to align with the intricate nature of vocations in the contemporary industrial society. Social mobility enables the advancement of technological specifications in industrial production and the subsequent allocation of positions to qualified individuals, regardless of gender. In contrast, Max Weber proposed the concept of social mobility as a means of attaining class or social

status. This necessitates the presence of life opportunities, such as pensions, benefits, and income, alongside stability or advantageous working conditions.

Weber's concept of the capitalist market explains the existence of a hierarchy of occupational incentives in modern cultures. It also shows how individuals can compete based on their educational background. Nevertheless, according to Parkin, F., a sociologist following the Weberian perspective, there has been a significant level of upward mobility, which he views as a mechanism to alleviate political tensions. Numerous competent and ambitious individuals from the working class can utilize technology to improve their situations. The primary objective was to weaken the working class by compelling them to engage in middle-class collective tactics that could advantage the class.

Nevertheless, these conditions consistently occur within a "social closure" restricted to a minority group and serve as the basis for their dominance over others. Aside from conventional scholars, a few sociologists have also explored the concept of social mobility. Therefore, only a comprehensive strategy that considers all pertinent elements concurrently can result in more knowledgeable and precise conclusions about mobility and stratification systems."

◆ Sociological perspectives

3.3.1.1 Types of Social Mobility

a) Vertical Mobility

The relationships people have as they move from one social stratum to another are called vertical social mobility. Vertical mobility can be classified as either ascending or falling, or social rising or social sinking, depending on which way the transition is going. The ascending type has two primary manifestations: inserting a group into a higher stratum rather than forming a parallel group with existing stratum members or infiltrating persons from a lower stratum into a higher one.

b) Horizontal Mobility

The movement of a person or social item from one social group level to another is called horizontal mobility. Usually, horizontal shifting happens without causing any discernible changes. If we consider occupation, horizontal mobility would be moving from one job, factory, or occupation to another of the same sort. The transfer of citizenship, or moving an individual from one state to another, is an example of

◆ Movement within the same social group or level



horizontal mobility. This is known as shifting of citizenship; it does not imply altering one's citizenship.

c) Spatial Mobility

Spatial mobility refers to the physical movement of individuals or groups from one geographical location to another. This movement can involve migration from rural to urban areas, relocation across regions or countries, or any change in residence that alters one's spatial position. For instance, it can occur due to moving from a rural to an urban area or social advancement within the family, which presents opportunities for cultural change. Thus, social mobility might be considered a subset of the more general idea of social change. Modern education, industrialization, the expansion of cities and industries, bureaucracy, and changes in employment patterns are the primary variables in a transitioning society.

- ◆ *Physical movement of individuals or groups*

d) Inter-generational and Intra-generational Mobility

Intergenerational mobility is the social movement or mobility occurring from one generation to the next. In other words, this is a phenomenon where a child attains higher or lower social status than their parents. For instance, the child of a factory worker can end up as a doctor; this is an example where the child goes from a lower status to a higher status. Moreover, mobility in this phenomenon is measured by the parent's and adult children's socioeconomic status: occupation, earnings, social class, etc.

- ◆ *Social mobility across generations*

Intragenerational mobility refers to social movement occurring within an individual's lifetime. In other words, it is social mobility throughout one's lifespan. Social mobility is the movement through a system of social hierarchy or stratification.

- ◆ *Dynamics of class transition*

Intergenerational and intragenerational mobility are two types of social mobility. Both involve movement between social classes. The social mobility in these types of mobility can be downwards or upwards, i.e., from a higher position to a lower position or from a lower position to a higher position. Intergenerational mobility is the social movement or mobility occurring from one generation to the next. Meanwhile, intragenerational mobility refers to social movement within an individual's lifetime.

3.3.1.2 Factors Affecting Social Mobility

a) The Available Status Supply

In a particular stratum, the number of statuses is not necessarily, or even typically, constant. For instance, a rise in upward mobility is necessary to balance the fall in unskilled labour roles and the growth in the percentage of professional, official, marginal, and white-collar jobs. Sometimes, these positions maintain their respective social rank. When the upper classes do not reproduce, creating a demographic vacuum, demographic considerations also assist the movement (Sorokin, 1959).

b) The Swap of Rank

Any mobility within a particular social system that doesn't derive from a shift in the availability of roles and players must inevitably come about due to an exchange. As a result, if we consider a basic model, every move up must have a matching move down. The degree to which a society provides the numbers of lower strata – that is, replete with those who enter the social structure at a higher level – will affect interchange mobility in a significant way. Therefore, there will be more potential for class mobility through marriage – both upward and downward – the less importance a culture places on a person's familial history as a prerequisite for marriage. Occupational success is related to educational achievements open to all and, hence, greater occupational mobility.

c) Modern Education

As part of the process of Sanskritization and Westernization, M. N. Srinivas (1965) interprets and describes the higher castes' principles, practices, behaviour patterns, and way of life. Education has generated new incentives and motivation to commence and embrace these activities. Sanskritization is the process by which lower cast members seek societal advancement by copying the upper castes' customs, cultural practices, and occasionally even the terminology. In many cases, lower caste members have taken on the customs of upper caste members in an attempt to advance in society, something that is not feasible in traditional Hindu culture. Westernization – adopting Western ideas in life- particularly in urban and industrial areas – can influence social mobility.



d) Migration

Another contributing factor to the changing social status of individuals and groups experiencing social mobility is migration to urban areas. Migration refers to people moving from one place to another to settle temporarily or permanently in a new location. This movement can occur within a country (internal migration) or across international borders (international migration).

Each of these elements contributes to the enhancement of individuals' social standing. Generally speaking, education's value increases with a particular profession's salary. Money provides the means of subsistence, but education determines the standard and manner of living. As a result, several modifications have been made to how people live in contemporary civilizations. People also experience changes in their manners and behaviour, which might result from social mobility.

e) Social Capital

The decline of traditional working-class social capital may have reduced its negative impact on social mobility. However, new negative forms of social capital, such as cultures of worklessness, anti-social behaviour, and drug abuse, have emerged. Barriers to social mobility may exist, including a lack of positive role models, peer pressure, poverty of ambition, and risk aversion. In contrast, middle-class families can access more advantageous social networks that facilitate upward mobility and protect against downward mobility.

f) Cultural Capital

It can also assist middle-class families in bestowing social advantages upon their children, enhancing their ability to progress and shielding them from downward mobility in the social hierarchy.

g) Early Years Influences

The influences during the early years are considered crucial in shaping future opportunities. Compelling evidence indicates that early experiences, such as the quality of the home environment, family composition, early childhood education, and relationships with nurturing adults, shape a

trajectory of development in later life that is challenging to alter even through schooling.

h) Education

It is considered to be a crucial factor in influencing social mobility. However, substantial evidence indicates that implementing and expanding universal education systems in the UK and Western Europe have not resulted in higher levels of relative social mobility. This is attributed to various factors, including middle-class families' capacity to use educational opportunities.

i) Health and Wellness

These are impacted by social and environmental factors associated with lower socio-economic status, and poor health and caregiving responsibilities can contribute to a decline in socio-economic status.

j) Employment

In recent years, significant trends in the labour market have implications for social mobility. Some areas and specific population groups have experienced high levels of unemployment and prolonged economic inactivity. Certain groups have been identified as being stuck in a cycle of low-paying or no-paying jobs. Research has also shown that specific population segments face particular challenges in the job market. Additionally, women who take breaks from their careers often struggle to re-enter the workforce at the same level, leading to decreased social mobility after having children.

3.3.2 Education and Social Mobility

As was previously said, education is currently the most significant and dynamic factor in a person's life, impacting their social development. Its primary role is to act as a catalyst for social transformation and social structure mobility. It promotes economic growth by offering tools and resources to raise living standards. Individuals and communities experience socioeconomic mobility when they have a good attitude toward education. Thus, someone raised in an agricultural household can pursue an education and work up to become an administrator or any other type of government official. Secondly, people's habits alter as a result of schooling. It alters their social behaviour, habits,

◆ *Impact of education on social mobility*



attitudes, and manners. Thirdly, the movement of people and organizations between generations results from education. Social groupings can preserve their position and their families through intergenerational mobility. Thus, it can be concluded that education significantly impacts how people and groups move regarding their social standing, professional structure, lifestyles, and manners.

3.3.2.1 Education and Mobility Constraints

◆ *Impact of education on social mobility*

Mobility constraints come from various circumstances that make it difficult for people to move about in a social structure. Individuals' ideals, objectives, and personality characteristics might be categorized as internal restrictions. The opportunity structure of society that shapes an individual is one of the external restraints.

- 1) **Belief and Value System:** A system of values and ideas that permeates society is one of the main obstacles to upward mobility. According to studies, parents in lower socioeconomic categories are less likely to support their children's college education and place less value on a college degree as a prerequisite for growth and success. Furthermore, the lowest classes have few educational options, especially in rural regions. As such, their goals and behaviours are dictated by the dominant value system. Therefore, they might not keep up with the higher grades in this regard.
- 2) **Family impact:** The impact of family members also limits upward mobility. It has been discovered that the prestige rating of a father's employment is favourably correlated with both vocational goals and desires. If there is a lack of initiative within the family, it shows in the child's wish to remain inside the familial unit. Within the long-standing hierarchical structure, the child picks a career path the family desires. Additionally, the parents' lack of interest in education stems from their lack of care for it, particularly in mixed families.
- 3) **Individual Personality:** An individual's mobility (or immobility) may also be influenced by traits deeply rooted in his personality structure. Numerous studies have discovered a relationship between mobility and intelligence, goals, values, and drive for accomplishment. A person's performance is shaped as they mature and acquire new values. Gradually, those who do well choose to pursue further education and better opportunities

for employment, which leads to ultimate upward social mobility. Numerous studies have demonstrated a consistent correlation between upward mobility and the intensity of success motivation. It frequently happens that young people from higher social classes may not require significant personal ambition to go up the social ladder. They receive better guidance and work in a supportive atmosphere where making smart, professional decisions and “looking upward in life” is encouraged.

3.3.3 Education as a Factor of Social Change

Education and society are inextricably linked. Education is a means of acquiring knowledge and skills and a powerful tool for social transformation. It can shape individuals, communities, and societies, leading to positive social change.

The Role of Teachers in Social Change

Teachers play a pivotal role in shaping society. As educators, they have the potential to:

- ◆ **Inspire and Motivate:** Teachers can ignite students’ minds, inspiring them to strive for excellence and positively impact the world.
- ◆ **Promote Critical Thinking:** By encouraging critical thinking and questioning, teachers can empower students to challenge the status quo and think independently.
- ◆ **Cultivate Social Values:** Teachers can instil empathy, tolerance, and social justice, fostering a more harmonious society.
- ◆ **Model Ethical Behavior:** Teachers are role models demonstrating ethical behaviour and responsible citizenship.
- ◆ **Facilitate Social Change:** Teachers can empower students to become change agents by addressing social issues in the classroom.

The Impact of Education on Society

Education can drive social change by:

- ◆ **Reducing Poverty:** Education can increase economic opportunities and reduce poverty levels.



- ◆ **Improving Health:** Educated individuals are likelier to make informed health choices and adopt healthy behaviours.
- ◆ **Promoting Gender Equality:** Education can empower women and girls, leading to greater gender equality.
- ◆ **Enhancing Democratic Participation:** Educated citizens are more likely to participate in civic life and hold their leaders accountable.
- ◆ **Preserving Cultural Heritage:** Education can help protect cultural heritage and traditions.

Challenges and Opportunities

While education has the potential to transform societies, several challenges hinder its impact:

- ◆ **Inequality of Access:** Not all individuals have equal access to quality education.
- ◆ **Poor Quality Education:** Inadequate infrastructure, lack of qualified teachers, and outdated curricula can limit the effectiveness of education.
- ◆ **Social and Cultural Barriers:** Traditional gender roles, caste discrimination, and religious extremism can hinder educational progress.

To overcome these challenges, it is crucial to prioritize education, invest in quality teachers, and create inclusive learning environments. By doing so, we can harness the power of education to build a better future for all.

3.3.4 Social Reproduction or Status Change

In a structurally unequal society like India, access to and use of education is socially conditioned by some factors, the chief among them being social stratification based on caste that distinguishes one social group as hierarchically superior or inferior to another. Based on birth as a criterion for status, individuals were categorized into distinct groups that were isolated from one another. Sociologists have analyzed this situation as a 'closed system'. In the past, education was primarily controlled by a select few individuals at the top, leaving those at the bottom without access and facing ongoing deprivation and exclusion. The 'political arithmetic theory of sociology of education' emphasizes the importance of comprehending how school structures held significant power

- ◆ *Political arithmetic theory*

and influence in shaping class, gender, ethnic, temporal, and spatial inequalities. Based on the output of field research, the political arithmetic theory led to further specialisations like rational choice theory and cultural reproduction theory. Further, it paved the way for a new sociology of education in the seventies, which insisted on using more qualitative analyses in this direction.

The idea of 'social reproduction of education' was first introduced in conversations about social inequality, as discussed by Karl Marx in his work, which focused on the structures and activities that contribute to the continuation of social inequality and injustice across generations. Sociologists have also discussed the various forms of capital that play a role in the reproduction of society. They are (a) human capital, (b) cultural capital, (c) financial capital and (d) social capital. As the names suggest, different forms of capital reinforce each other. Human capital refers to the interconnected web of human relationships essential for the reproduction of education and other development factors. Cultural capital, which encompasses skill, talent, and entrepreneurial qualities, plays a significant role in education reproduction. The amount of financial capital a person possesses, derived from their income and wealth, directly impacts their cultural capital. Lastly, social capital encompasses all the above factors that enhance the educated individual's capacity to utilize knowledge and attain higher levels of achievement. If not changed by education, the system will perpetuate the social layers of inequality hindering progress. Social reproduction is the process where the elements of inequality based on stratification are passed down to the entire system and across generations. There is an ongoing struggle between forces that aim to uphold the existing social order (caste, class, gender, etc) and those that advocate for change or transformation (through education).

◆ *Social reproduction of education*

Summarised Overview

Education can significantly accelerate social mobility, which helps people overcome socioeconomic obstacles and lead better lives. Education provides the credentials, knowledge, and abilities that lead to better employment prospects and increased earning potential. This upward mobility is essential to break the



poverty cycle and promote economic growth. Higher education, for example, increases one's chances of landing in well-paying and influential positions, raising living standards and ensuring financial security.

Additionally, education fosters critical thinking, problem-solving, and adaptability – skills vital in a labour market that is changing quickly. These skills improve a person's employability while enabling them to succeed in various professional settings. Education also contributes to reducing social inequalities by giving marginalized groups the means to compete equally. Affirmative action programs and scholarships, for instance, can aid in closing the achievement gap for underrepresented groups by guaranteeing that potential and ability are acknowledged regardless of background. However, a complicated relationship between education and social mobility is influenced by several variables, such as economic conditions, social networks, and family history. Education is not a cure-all, but it can significantly increase social mobility. Structural inequalities and systemic barriers must also be addressed to create a truly equitable society. Thus, to fully realize the potential of education as a catalyst for social change, comprehensive policies that integrate educational opportunities with more extensive social and economic reforms are crucial.

Self-Assessment

1. Define mobility.
2. What is spatial mobility?
3. Elaborate the factors affecting social mobility.
4. How do internal and external factors create constraints on social mobility?
5. Differentiate between inter-generational and intra-generational mobility.
6. Examine the role of education in social mobility.
7. Explain the concept of social reproduction.
8. Analyse the types of social mobility.

Assignments

1. Explore the relationship between educational attainment and social mobility in Kerala. How does access to education, including vocational training, impact the upward mobility of marginalized communities? Include qualitative data from interviews with educators and students.
2. Investigate how internal migration (from rural to urban areas) affects social mobility among different social groups in Kerala. What patterns do you observe regarding the socioeconomic status of migrants and their descendants?
3. Examine how cultural capital influences social mobility in contemporary Kerala. What role do familial values, community norms, and social networks play in shaping the mobility trajectories of individuals from various social strata?
4. Analyze the role of gender in social mobility within Kerala's society. How do gender roles and expectations impact the mobility opportunities available to men and women? Use case studies or interviews with individuals to illustrate your findings.
5. Identify and discuss the barriers to social mobility faced by specific groups in Kerala, such as Scheduled Castes, Scheduled Tribes, or other marginalized communities. What structural, cultural, or economic factors perpetuate these barriers, and how do they manifest in the everyday lives of individuals?

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Space for Learner Engagement for Objective Questions

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SGOU



Education in India: A Socio-Historical Critique

BLOCK-04



Education in Pre-independent India

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ examine the education system in pre-independent India
- ◆ elaborate the impact of colonial policies on the Indian education system
- ◆ comprehend education practices in colonial India

Background

Before India's independence, education in the country was shaped by a complex web of colonial, religious, and cultural influences. The Gurukul system, where students lived with their teachers and studied various disciplines, existed at first. During the Buddhist era, world-renowned centres like Takshashila and Nalanda rose to prominence, drawing intellectuals worldwide. Islamic education flourished during the Middle Ages when Madrasas and Maktabas were established. Fundamental changes occurred with the introduction of Western education and the establishment of institutions in key towns with the arrival of the British administration. Reforms like the Hunter Commission and Wood's Despatch aimed to increase access and systematize education. During this time, traditional knowledge and Western educational methods were combined to create the foundation for modern education in India.

Keywords

Education, Charter Act, Wood's despatch, University commission, Macaulay's minute



4.1 Education during the British Period

The 1813 Charter Act

- ◆ *Four primary forms of education in India*

There were four primary forms of education in India before the British colonial era: the teachings of the Brahmans to their students; Sanskrit study centres, madrasahs for Muslims; and schools in practically every hamlet. Christian missionaries provided religious education about Christianity to the Indian people in the eighteenth century. But when the East India Company arrived in India, they forbade the missionaries from educating the average Indians in religion. They believed that religious feelings in India would be stoked by missionary teaching, which may have adversely impacted East India Company's commercial policies and diplomatic relations. As a result, the company prohibited the missionaries from working with the Indians. This sparked protests against the East India Company, claiming that it disregarded educating the Indians and was at odds with Christian principles. It's interesting to note that the protest movement in England gained traction and resulted in the introduction of the Charter Act of 1813, which included a section on education. In the end, this Act established India's State education system.

- ◆ *Formal funding*

This clause directed the Governor-General-in-Council to set aside one lakh rupees annually for the introduction and advancement of scientific knowledge among the people living in the British territories in India, as well as for the improvement and revival of literature and the support of the educated natives of India. For the first time, the Indians received formal funding to further their studies. The 1813 Charter Act provision required the East India Company to assume responsibility for educating the Indian populace. Consequently, the company established several schools and colleges under its jurisdiction between 1813 and 1857, laying the groundwork for the English-language educational system in India.

Disparities within the British population: Anglicists and Orientalists

◆ *Language of teaching*

The Charter Act sparked a debate about the language of teaching between orientalist and anglophiles. Furthermore, the goals of education and the strategies for enhancing the writings of India's educated aboriginal population were not made clear by the Charter Act of 1813. The allocation of funds alone was emphasized in the Charter Act. No particular rules were created for establishing colleges and schools in India. The following factors were the primary causes of the controversy. There were divergent views at the time on the objectives of education among various groups of people. One faction advocated for the dissemination of literature from the East, while the other emphasized the necessity of introducing Western literature to the Indian populace. Additionally, there were disagreements and disputes between the organizations hired to organize the schools and universities. A particular school of thought held that missionaries needed to be agents for managing education, whilst another group felt that it would be preferable if Indians conducted the educational institutions themselves.

◆ *Medium of education*

According to a third school of thinking, the Company should have established the schools. There were three views on the medium of education as well. The initial view was that the classical languages Sanskrit and Arabic should be used as the medium of education to further Western sciences and knowledge. The second school of thinking supported the modern Indian languages, while the third school maintained that English should be the primary language of education. Education techniques also gave rise to contention among Indians. There were two points of view regarding the methods.

◆ *Downwards Filtration Theory*

The first view was that knowledge always trickles down from society's higher echelons to the general populace. The theory was called the "Downward Filtration Theory." The opposing viewpoint was that the Company should be in charge of public education. The Governor General in Council did not establish a "General Committee of Public Education" in Calcutta until 1823 to carry out the 1813 Act.

The members of that committee were ten (10) Europeans. Since most of its members were Orientalists, it started by supporting oriental studies. The committee determined that advancing Eastern literature would get most of the grant's



funds. It's interesting to note that, mainly due to missionaries and the English language's political prominence at this time, attitudes on the value of an English education quickly changed. Consequently, choosing to award the funds became an issue for the East India Company Council. The East India Company's Court of Directors questioned whether the Indian government would decide to disseminate education.

◆ *Orientalists Perspective*

Nonetheless, the East India Company's Court of Directors supported English. This dispute lasted for a period of twelve years. Five of the ten members of the General Committee of Public Teaching advocated using English as the medium of education; therefore, even the committee could not settle this by vote. Anglicists were these people. The remainder, or the Orientalists, favoured using classical or Eastern languages as the teaching medium. This is the well-known debate between Orientalists and Anglicists. The Orientalists would only accept European knowledge and science if communicated in ancient languages. On the other hand, the Anglicists desired to do away with preserving oriental education, while the Orientalists intended to keep it alive in the institutions of higher learning that already existed.

◆ *Orientalists Perspective*

These arguments were presented to Lord Macaulay in 1835. In a substantial minute, the nobleman rejected the Orientalists' arguments favouring education and urged the English-speaking World to adopt the Western educational system. Additionally, Lord William Bentinck approved and sanctioned Macaulay's ideas formally. Court cases began to be conducted in English in 1837, and in 1844, an official government resolution opened up top positions to Native Indians. The English school system extended quickly as a result of these actions. In addition, the missionaries founded several English-language universities and schools.

The Impact of Macaulay's Minutes

On June 10, 1834, Lord Macaulay arrived in India and was immediately named head of the General Committee of Public Education. On February 2, 1835, Lord Macaulay decided what to do about the dispute in a written minute. Lord Macaulay emphasized using English as a medium of education through the minute. He thought that the most incredible language for education was English. He believed this would allow a class of individuals well-versed in English, Western philosophy, and opinion to arise in Indian culture.

Macaulay argued that introducing the English language into education would enhance India's public mentality within the English system. Macaulay famously criticized Eastern learning in his minute, asserting, "A single shelf of a good European library was worth the whole native literature of India and Arabia." He contended that since English was the ruling class's language, it was essential for higher education in India. Use of English as the medium of instruction

◆ *English medium of education*

While some members of the upper classes in both the Company and India appreciated Macaulay's initiatives and viewed him as a champion of progress, he faced significant criticism from various Indian scholars who opposed his disparaging views on Eastern literature and culture.

Female Education

◆ *Women's education*

The Charter Act of 1813 gave India, then ruled by the British, considerable attention to education. The renowned Macaulay's Minutes of 1835 have fully acknowledged India's education system. But, women's education in India has not yet been integrated into society. During this time, girls, particularly those from Hindu societies, did not get formal education. They received education on how to perform home tasks. Bethune School, established in 1849 by the British government, is located in Kolkata (formerly Calcutta), West Bengal, India. It was the first women's school in India, founded by John Elliot Drinkwater Bethune, a British educator and reformer, marking the start of formal education for women in the country.

◆ *Integration of Women's Education*

Only when the East India Company enacted the "Wood's Despatch," which included an educational development program, in 1854 did the government take direct responsibility for women's work and education. Women's education has progressed, mainly at the elementary level, but this has only been documented concerning separate schools for females. Additionally, some women received training to be appointed as school teachers for females. However, assessing women's educational development did not begin until 1882, when systematized educational data was gathered every five years. According to reports, girls' education advanced slowly but steadily between 1882 and 1947, but only in the case of wealthy families or members of society who supported foreign governments. However, from having no education at the beginning of British rule, that is, making up 0% of all students enrolled in formal educational institutions, women's



enrolment rose to almost 25% of all students by the time the British regime ended in 1947, and this is by no means a mean accomplishment. At the very least, the foreign conquerors deserve recognition for integrating women's education into India's official educational system.

4.1.2 Colonial Policy and Practices

The Wood's Despatch of 1854

- ◆ *Expansion of education*

It is a turning point in India's education policy. Wood's Despatch, also known as the Magna Carta of English education in India, was a comprehensive educational policy formulated by Sir Charles Wood, the President of the Board of Control of the East India Company. A significant educational text, Wood's Despatch has a special place in Indian educational history. It made it clear that the Company would always be responsible for educating the Indian people and placed all the blame on them. The Despatch provided Indian education with a new direction, and in some ways, this trend is still evident in the country's educational system today.

Historical Context

- ◆ *Wood's Despatch Committee*

It is well known that the East India Company's charter needed to be updated every 20 years. The British Parliament raised the amount of money spent on education in India from one lakh to one million per year in 1833 while renewing the Charter Act. When 1853 rolled around, Indian schooling was beset by many issues. The Company's board decided to establish clear guidelines for education in India. Consequently, it became imperative to conduct a thorough study covering the whole subject of education. As a result, the British Parliament established a selection committee to investigate the reforms' proposed features. After conducting a comprehensive investigation, the Committee concluded that the growth of Indian education would not be detrimental to the British Empire and should not be disregarded. The Board of Directors received the Committee's recommendations well. Sir Charles Wood presided over the Board of Control. As a result, on July 19, 1854, the proclamation became known as "Wood's Despatch" The author of the dispatch was the renowned philosopher John Stuart Mill, a business clerk at the time. New educational policies were developed based on Wood's Despatch's suggestions.

Suggestions of the Wood's Despatch

Wood's Despatch is a lengthy essay that has a hundred paragraphs and covers a variety of topics that are crucial to education. The suggestions addressed one by one below are the objectives and goals of the educational policy. The Despatch first clarifies the goals and purposes of the Company's Indian educational program. It accorded the utmost importance to the Company's other obligations and the duty of providing Indian education. The Despatch aimed to achieve the following goals:

- a) Teaching Indians about Western culture and Western knowledge
- b) To educate the Indian populace to establish a class of public servants
- c) To foster intellectual growth and uplift the moral standards of the younger generation
- d) To equip Indians with practical and vocational skills to generate an increasing number of things and establish a healthy market for their consumption.

- 1 **Education Department:** For the first time, the Wood's Despatch suggested a Department of Public Instruction. (D.P.I.) be established in the five provinces: Bengal, Bombay, Madras, Punjab, and the North Western. Several inspectors were to support the Director, who would be the head of the department. Every year, the DPI was required to provide the government with an update on the state of education in his province.

2. **Mass Education Expansion:** Expansion of mass education was one of the Despatch's other main recommendations. Due to observations that the public was not receiving adequate education, a strong focus was placed on expanding the number of elementary, middle, and high schools.

3. **University Establishment:** The Despatch suggested that universities be established in Calcutta, Bombay, and Madras, the three Presidential cities. The London University was to serve as the model for the universities. The Senate comprises fellows selected by the Government, a Chancellor, and a Vice-Chancellor. The successful applicants would get university



degrees upon completing the Senate's tests in either the science or arts stream. In addition to English, the universities were to set up departments for Arabic, Sanskrit, Persian, and Law and Civil Engineering.

4. **Teacher Training:** Wood's Despatch suggested that teacher training institutions be founded in every province. Law, medical and engineering teachers should all have training schools. Higher pay scales should be granted to skilled instructors. The dispatch further stressed that the instructors would get scholarships while they were undergoing training.
5. **Professional Education:** Wood's Despatch promoted education for professionals. It suggested founding professional education institutions in Medicine, Engineering, Law, and other fields. According to the Despatch, this increased people's occupational efficiency and helped them see how advanced British control was. Managing the issue of unemployment was another justification for supporting vocational education.
6. **Establishment of an India-wide network of graded schools:** Wood's Despatch advised creating a nationwide network of graded schools. Colleges and universities were at the top of this system, followed by high schools. Intermediate schools came next, with elementary and middle schools at the base, encompassing government and native institutions. The plan aimed to integrate vernacular and Anglo-vernacular schools within the same framework, allowing students to continue their education after completing various levels of schooling.
7. **Benefits of Wood's Despatch:** By outlining the goals of education, Wood's Despatch brought about a new era in Indian education. It forced the government to acknowledge the value of education for the populace and to offer a thorough educational plan that included elementary, secondary, and tertiary education. It suggested designating a Department of Public Instruction and establishing distinct departments for each of the five provinces. The Downward Filtration Theory was abandoned by Wood's Despatch, which supported the push for widespread education. It suggested that native schools be established. The

◆ *Goals of education*

grant-in-aid program helped many schools, raised educational standards, and encouraged private organizations to start new campuses.

The Despatch promoted higher education by stressing the value of vocational training and advocating for establishing institutions in Madras, Bombay, and Kolkata. The Despatch suggested scholarships for underprivileged and worthy pupils. The Despatch advocated establishing teacher-training institutions to raise educators' calibre and pay. Wood's Despatch promoted language education. Regional and classical languages were consequently taught in the schools.

Demerits of the Wood's Despatch

In actuality, the Despatch encouraged Western literature and scholarship, and government institutions favoured those with an English education. It gave general education little attention. Education was limited to the wealthy elite. Native Indian schools continued to be disregarded. Regarding government jobs, those with an English education pattern were given preference. According to Paranjpe M.R., the writers did not endeavour to offer the type of education necessary for the people of a self-governing nation in terms of leadership, industrial revitalization of India, or homeland defence. The five provinces established education departments, but they could not advance the actual educational goals. The Wood's Despatch held a biased opinion of Christian missionaries, even though students could quickly get Christian religious texts from the libraries. The government's nomination process for senators was skewed, and the three universities were modelled after London University. Higher education was, therefore, unrelated to Indian circumstances. The Despatch successfully turned out a class of accountants and clerks exclusively. Wood's Despatch could not eliminate the imbalance in the Indian educational system. Wealthy individuals took their kids to English-medium schools, and as a result, the government progressively ceased providing financial support to indigenous schools, endangering their continued survival. Students' character, initiative, and leadership were not developed.

- ◆ *The drawbacks of Wood's Despatch*

The University Commission 1902

Lord Curzon emphasized that the lack of adherence to London University's criteria was why there had been no improvement in university education. The uneven



◆ *Origin of University Commission*

distribution of higher education among various communities and followers of different sections, the neglect of women's education and Indian languages, and the lopsided development of liberal education along with the neglect of professional education in general and technical education, in particular, were some of the significant flaws observed in the development of collegiate education in India. Therefore, examining many facets of higher education in India was deemed valuable. Lord Curzon gave his plan for university reform first attention. In 1902, he named Sir Thomas Raleigh as Chairman of the Indian University Commission. In June of the same year, the commission included Indian members as well. University education proposals made by the panel have only been seen as "rehabilitation and strengthening the existing system." Inquiring into the conditions and prospects of the universities established in British India, considering and reporting upon any proposals that have been or may be made for improving their workings and constitution, and recommending to the Governor General such measures as may tend to elevate the standard of university teaching and to promote the advancement of learning were the goals of the commission, which Lord Curzon appointed on January 27, 1902.

Commission's Suggestions

The Commission's suggestions may be summed up as follows:

1) Teaching Universities

The panel offered the following suggestions for teaching universities.

- i) The reorganization of university administration and defining each institution's territorial authority.
- ii) Stricter and more methodical university oversight of the associated institutions, along with the adoption of more stringent affiliation requirements.
- iii) Pay more attention to students' living and working circumstances, provide suitable library facilities, etc.
- iv) Significant adjustments to the curriculum and testing procedures.

- v) The university's adoption of teaching responsibilities within predetermined parameters.
- vi) The university's Central institutions, to which connected institutions are expected to send their instructors and students for post-secondary education.

2) English Language

The following recommendations were made for teaching English:

- a) Matriculates were found to be unable to pay attention in college lectures.
- b) The teaching of English in schools suggests that:
 - i) Before teaching English to a pupil, it is best if the learner can understand what is being taught.
 - ii) Make language lessons intimate.
 - iii) English instructors ought to be trained by Englishmen.
 - iv) Textbooks used for the school leaving test
 - v) Raise the bar for English proficiency at the degree level.

3) Other Languages

The following recommendations were made for other languages:

- i) Encourage vernaculars up to the MA level.
- ii) Studying classical languages is recommended as their extensive literature promotes sound mental preparation.

4) Examinations

The following recommendations were made about examinations:

- i) It was discovered that examinations came first.
- ii) Examinations were an unavoidable evil.



- iii) Discontinuation of Intermediate Examinations Was Not Recommended: The continuation of intermediate examinations was endorsed.
- iv) Disapproval of Appearing for Examinations Privately: The practice of taking examinations as private candidates was discouraged.

This commission aimed to strengthen and restructure the existing system rather than implement radical changes.

The Hartog Committee (1928-29)

During the height of the political revolution, the national leadership made great efforts to develop an education system that could meet the nation's requirements. Those pressuring the government for more could scarcely be satisfied with the Government of India Act 1919. Consequently, the British Government considered conducting a study of the issues and appointed a new Commission to be led by Sir John Simon. Under the direction of Sir Philip Hartog, the Simon Commission formed an Auxillary Committee to investigate the numerous facets of Indian education. The Hartog committee concentrated on elementary, secondary, and postsecondary education. It also made several very noteworthy recommendations about female education. After a comprehensive investigation, the committee concluded that primary education advancement was far from satisfactory. Stagnation and wastage were the significant causes.

◆ *Significance of Hartog Committee*

According to the Hartog Report, "wastage" refers to prematurely withdrawing children from school at any stage before completing the primary course. In this sense, wastage results in middle-school dropout, which prevents the use of essential education resources. The Hartog Committee, officially known as the Indian Statutory Commission (1929), addressed the issue of "stalling" in education, where students remained in the same grade for multiple years without progressing. The committee found that many students failed to advance due to repeated failures in-class examinations. This situation led to children being unable to complete primary education within the expected time frame, causing a waste of time, resources, and effort.

◆ *Wastage*

The Hartog Report identifies the following elements as "Wastage and Stagnation":

- a) Parents' poverty and illiteracy adversely affected their children's educational interests. Their lack of literacy prevents the kids from growing up in a setting where they can continue to read and write after finishing elementary school. However, their lack of resources made it impossible for them to purchase books for their kids' classrooms.
- b) One teacher teaches every topic in around 60% of elementary schools. These schools are known as single-teacher schools. Additionally, this teacher lacks any training credentials. Due to insufficient personnel inspections and declining standards, the schools are not regularly inspected.
- c) The teachers using this method use a stereotyped and non-scientific approach to teaching. The equipment and supplies needed for education are inadequate in the schools. Additionally, the curriculum is not particularly current and scientific.
- d) There is not much consistency in the classroom; some schools do not even have regular classes, so referring to them as schools is inappropriate.
- e) There are flaws in how Indian schools are distributed in rural and urban locations. There are vast regions with no single school and other places where several schools compete for students.

Hunter Commission

The Hunter Commission was established in 1882, with Sir William Hunter serving as its head. In 1882, Lord Ripon, the viceroy of India, constituted this commission. On April 3, 1882, this commission was formally established in response to a request for suggestions regarding the Indian education system by Lord Ripon of the General Council of Education, born in Glasgow, Scotland, on July 15, 1840. In 1862, he passed the Indian civil services exam and was appointed civil servant in India. Additionally, he served as a member of the Viceroy's Executive Council.

The Hunter Commission's 1882 recommendations brought about the following significant adjustments to British India's educational system:



Along with the establishment of elementary schools in underprivileged communities, literate individuals were given preference for lower-level government employment. The Local Self Government Act assigned district and municipal boards to oversee elementary education. The monies were divided between rural and urban districts to prevent money designated for rural schools from being embezzled by urban schools. Secondary education was to be developed by commercial organisations using government funding. To serve as models for such private schools, completely government-run model schools were to be established in every district. The curriculum for secondary schools was also updated, including academic and career courses in various subject areas. The commission actively encouraged Indian involvement in the private education system and resisted the establishment of missionary institutions. Special attention was intended to be paid to developing women's and girls' education.

◆ *Prescribed curriculum*

Even though most of these adjustments were for the better, they were only made in schools that used the British Indian Government's prescribed curriculum. The government school system grew more overwhelmed as conventional schools closed due to a lack of financing and enrolment, which led to structural issues in elementary education that still impact society today.

Summarised Overview

Colonialism had a profound impact on Indian education and left a long-lasting legacy. To produce an Indian class of English-educated individuals who could help with administrative duties, the British instituted a formal education system. This system disregarded indigenous languages and traditional knowledge systems and favoured using English as the primary language of education. The curriculum undermined Indian culture and history while being Eurocentric and emphasizing Western history, literature, and sciences. It also frequently portrayed British rule as progressive. As a result, a new social elite that was crucial to the colonial government but culturally cut off from its origins emerged. Notwithstanding these shortcomings, the colonial educational system prepared the way for contemporary Indian post-independence educational institutions and reforms. Colonial education created pioneers pivotal in opportunity battle and nation-building, affecting progressing talks about dialect, academic modules, and national personality.

The 1813 Charter Act, which provided funding for advancing knowledge in India and permitted Christian missionaries to promote education and Christianity, dramatically changed British India's approach to education. This statute created a forum for discussion between Anglieists, who supported English as the primary language of teaching and Western-style education, and Orientalists, who favoured supporting traditional Indian education in ancient languages like Sanskrit and Persian. The controversy erupted around Lord Macaulay's 1835 "Minute on Indian Education," where he promoted English-language instruction because it would produce a class of "interpreters" between the British and Indians. Because of Macaulay's impact, English became the primary language of instruction, significantly altering India's educational system by advancing Western knowledge.

The attempts to integrate women into the educational reforms also saw some success in female education during this time; however, it was still sluggish because of social restrictions. As a watershed in Indian educational history, the Wood's Despatch of 1854 established a systematic method by highlighting the importance of teacher training, female education promotion, and a hierarchical framework of education from primary to university levels. Aiming to modernise higher education, the University Commission of 1902 later addressed concerns, including student enrolment and educational quality, stressing the importance of striking a balance between elementary and secondary school. The Hartog Committee of 1928-1929 also addressed these issues. These changes in colonial India created the foundation for developing an educational system.

Self-Assessment

1. Who established the Hunter Commission?
2. What was Lord Macaulay's main proposal regarding the medium of education in India as outlined in his written minutes on February 2, 1835?
3. Enlist any critical features of the educational policy introduced in Wood's Despatch.
4. According to the Hartog Report, what were the key factors contributing to "wastage and stagnation" in the Indian education system



5. Reflect on the contributions of the Hartog Committee to the Indian education system. What were its strengths and limitations in shaping educational reforms?
6. Analyze the impact of colonial rule on the development of India's education system. In what ways has this historical influence shaped modern-day education in the country?
7. Discuss the significance of education during the pre-independence era in India. How has it contributed to the evolution of the country's educational history?
8. Evaluate the significance of the Charter Act of 1813 in shaping the state education system in India.

Assignments

1. Examine the effects of colonial policies and programs on shaping India's educational landscape. How did these initiatives contribute to the system's growth and transformation?
2. Investigate the provisions of the Charter Act introduced by the British Government. What were its implications for the development of education in India?
3. Explain the significant adjustments made to British India's educational system due to the Hunter Commission's recommendations in 1882, and discuss their long-term impact on education in India.
4. Discuss the essential findings and recommendations of the Indian University Commission established by Lord Curzon in 1902, and analyze how these reforms aimed to address the shortcomings in higher education in British India. What long-term impacts did these reforms have on the university system and the broader educational landscape in India?
5. Examine the historical events that culminated in Wood's Despatch of 1854 and assess its importance in shaping educational policies in British India. What were the key recommendations of the Despatch, and how did they influence the long-term development of the Indian education system?



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SGOU



Constitution of India and Public Education Sector

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ describe the ideas of class, caste, and other social factors and how they affect education in India
- ◆ discuss how socioeconomic variables affect educational results and the link between them and education
- ◆ analyse the public education system in India

Background

After gaining independence in 1947, the Indian government recognized education as a vital component of national development. The Constitution of India, adopted in 1950, enshrined the right to education as a fundamental right, underscoring the importance of providing free and compulsory education to all children up to the age of 14. This commitment was further reinforced through various policy initiatives and five-year plans to eradicate illiteracy and achieve universal primary education. Post-independence, India saw the foundation of various instructive education, including schools and colleges, which were vital in expanding proficiency rates and growing access to education. Be that as it may, incongruities in instruction and quality endured, primarily in provincial and marginalized communities. The effect of these approaches has been significant, with critical advancements in proficiency rates and enrolment at all levels of education. Later activities such as the Right to Education Act (2009) and the National Education Policy (2020) encourage bridging the gaps by advancing comprehensive and all-encompassing education.

Keywords

Education, Constitution, Fundamental rights, Public policy, Planning, Right to education



Discussion

Planning and implementing educational policies and schemes are vital to developing a country. It comes within the purview of the constitutional provisions of the country. The educational policies and schemes for the country's development have to be within the scope of the Constitutional clauses. Therefore, many committees and commissions of education were set up to address the needs of the country's educational and other developmental aspects.

Only setting up the educational policies/schemes is not enough; instead, there is the need to implementing the policies/schemes for the beneficiaries. Therefore, preparing a suitable plan involving various stakeholders is crucial to understanding their needs and executing the policies as critical elements for realizing the constitutional provisions. Public initiatives and programs seldom last forever. After some time, it must be reviewed to determine the beneficiaries' ongoing requirements. Therefore, to update and add new elements to the policies and schemes, it is necessary to undertake an evaluation study of them. This unit has covered significant topics which will aid in your understanding of the country's educational policies, the role that education plays in establishing them, and the requirements for their successful execution.

A nation's Constitution contains the guiding ideals for the governance and advancement of the state. A nation's policies are formulated considering the goals, objectives, and provisions outlined in the Constitution. The Constitution places a strong emphasis on education and offers a framework for the creation of different public education systems across the nation. India faces difficulties in addressing educational and related concerns because of the diversity and plurality of the nation's socio-cultural system, which is crucial. As such, it is challenging to give every member of the nation equal chances.

4.2.1 Growth, Gaps and Policy Initiatives

India's educational landscape is transforming and is marked by significant progress and persistent challenges. While initiatives like the Right to Education Act and Sarva Shiksha Abhiyan have expanded access to primary education, concerns persist regarding quality and equity.

◆ *National Education Policy*

The National Education Policy (NEP) 2020, a comprehensive reform document, aims to address these issues through a multi-pronged approach. Key policy initiatives focus on foundational literacy and numeracy, flexible curricular frameworks, experiential learning, multilingualism, teacher training, and digital education. However, infrastructure gaps, teacher quality, gender disparities, and learning outcomes continue to hinder progress. To overcome these hurdles, substantial public investment, improved teacher training, strengthened school governance, leveraging technology, and addressing social and economic disparities are imperative. By effectively implementing the NEP's recommendations, India can aspire to build a world-class education system that empowers its citizens and drives socio-economic development.

4.2.1.1 Constitutional Frameworks for Education in India

◆ *Constitutional provisions*

Our educational background greatly influences our understanding and interpretation of our Constitution's essential rights and obligations. The Constitution significantly affects what and how we teach both in terms of substance and structure. As a democratic nation, we develop and assess educational reforms and policies in light of the constraints imposed by the Constitution. On the other hand, the Constitution expands and changes within the framework that its legislators utilize and adapt to. It's fascinating to look at the nature of the connection between the Constitution and schooling. The relationship between the public education system and the formation of core constitutional concepts is relevant inside and outside educational institutions. The development and application of the Constitution are connected to another dimension, the explicit and hidden curriculum. We can observe how closely public education and the Constitution are related in the context of the Right to Education Act of 2009. Thanks to mandatory education, all children and their parents will engage with the State, pressing it to take action to fulfil the Constitutional mandate.

◆ *Constitutional plans for education*

The Constitution also affects the creation of education plans that are continually under examination to give every kid an equitable and high-quality education. Put another way, the Constitution establishes the boundaries of what is acceptable, and every policy or practice in education, like in other fields, is subject to constitutional review. The policy decisions represent who we are as a country and who we hope to become.

Fundamental Rights and Education

The Constitution's guarantee of fundamental rights has fostered equality and contributed to preserving individual liberty. The articles under the heading of Fundamental Rights are particularly relevant to education in India.

- ◆ **Article 14** states, "The State shall not deny to any person equality before the law or equal protection of the laws within the territory of India". The modern States exercise powers over the individual. The Right to Equality ensures that the powers of the State are not used in any discriminatory way. Concerning education, it is invoked to regulate admission rules and thus acts to provide education for all.
- ◆ **Article 15** this Article prohibits discrimination on grounds of religion, race, caste, sex or place of birth by the State. It also ensures equality in educational opportunities in India.
- ◆ **Article 15 (4)** it enabled the government to make special provisions for the advancement of backward classes, including the Scheduled Castes (SCs) and Scheduled Tribes (STs). It also ensures the reservation in educational institutes for the SCs and the STs.
- ◆ **Article 16 (1)** it guarantees equal opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- ◆ **Article 16 (4)** it ensures the government can make reservations regarding any backward class of citizens.
- ◆ **Article 21 (A)** it grants the Right to Free and Compulsory Education to all children of the age six to fourteen years in a manner as the State may, by law, determine. Inserted by the 86th Amendment in December 2002, this Article has accorded education the right to ensure quality in educational expansion at the elementary level. At the commencement of the Constitution, education was included as a Directive Principles of the State Policy in Article 45 under Part IV of the Constitution.
- ◆ **Article 24** states that no child below the age of fourteen shall be employed in any factory or mine or engaged in any hazardous employment.



- ◆ **Article 28** the institutions run by the State will neither preach any religion nor give religious education nor favour persons of any religion.

Cultural and Educational Rights of the Minorities: A Country's beauty lies in its care for its minority populations. The Constitution of India has also provided many educational provisions for safeguarding the interests and the rights of minority communities. The primary requirements are:

- ◆ **Article 29** it provides an explicit guarantee for protecting the interests of minorities:
 1. Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture shall have the right to conserve the same.
 2. No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language, or any of them.
 3. It protects the rights of minorities to provide their education in their language, which is undoubtedly an essential part of language maintenance.
- ◆ **Article 30** details this right along with protection against discrimination in the receiving of government grants for education:
 - a) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
 - b) In making any law providing for the compulsory acquisition of any property of any educational institution established and administered by a minority, referred to in clause 1, the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause. In granting aid to educational institutions, the State shall not discriminate against any educational institution under the management of a minority, whether based on religion or language.



c) This final clause does not keep the State from regulating educational standards but protects against regulations concerning the medium of instruction, a provision for minorities that has also been upheld in the courts.

- ◆ **Article 350** it guarantees the right of all people to use a language they understand in “representations for redress of grievances”. In the Seventh Amendment to the Constitution made by the Constitution Act of 1956, two articles were added addressing linguistic minority issues:
- ◆ **Article 350(A)** safeguards facilities for instruction in the mother tongue at the primary stage. It shall be the endeavour of every State and every local authority within the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups, and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.
- ◆ **Article 350(B)** talks about Special Officers for linguistic minorities.

Directive Principles of State Policy and Education:

Directive Principles of State Policy are included in Articles 36 to 51 in Part IV of the Indian Constitution. Three guiding provisions under this category provide the basic framework for national educational policies and priorities.

- ◆ **Article 41** it directs the State to make adequate provisions for securing the right to work and the right to education for all within the limits of its economic capacities and development
- ◆ **Article 45** being a very significant Article in the Directive Principles, this Article laid down the foundation of free and compulsory education in the country. The article states that “the State shall endeavour to provide, within ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years”. Consequent to the insertion of Article 21A, making elementary education a fundamental right of all children between the ages of

6-14, Article 45 has been amended to restrict its scope to pre-primary education up to 6 years of age.

- ◆ **Article 46** says the “State shall promote with special care the educational and economic interests of the weaker sections of the people in particular of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation”.

Right to Education Act (2009)

- ◆ *Implementation of Education Act*

On April 1, 2010, the Right to Education (RTE) Act of 2009 was implemented nationwide. The original provisions of the RTE Act address various aspects of primary education. In addition, the Indian government has established guidelines for the nationwide rollout of the RTE Act. Many state governments have developed implementation plans based on the original RTE documents to adapt the Act to their specific contexts. Furthermore, the district education departments have actively applied the Act in numerous primary schools.

This illustrates how the federal government’s policies and programs are distributed to state governments, with the district education department serving as a channel to schools. This approach highlights the decentralized implementation of educational policies and plans. The National Education Policy (NEP) 2020 aims to transform the Indian education system and aligns with the goals of the Right to Education (RTE) Act, 2009, which guarantees free and compulsory education for children aged 6 to 14. Effective implementation of the NEP requires a decentralized approach.

- ◆ *Role of State and centre in education policies*

For example, the NEP 2020 recommends that the National Curriculum Framework for School Education be developed by the National Council of Educational Research and Training (NCERT) by 2021 or 2022, with nationwide implementation after that. State governments will adopt this decentralized framework to execute the National Curriculum Framework as the NCERT guides. Additionally, the State Council of Educational Research and Training (SCERT) will collaborate with state governments to create their curricula, which will be implemented in all state schools by the principles and guidelines of the national framework.

Post-independence, significant development was watched within the instructive segment, with the foundation of various schools, colleges, and universities. The whole endured,



◆ *Access to quality education*

especially in countries and marginalized communities with limited access to quality education. The National Education Policy (NEP) 1986 was a revolutionary change to solve the urgent educational issues facing post-independence India. The strategy prioritised quality, equity, and accessibility in education at all academic levels, from elementary to postsecondary, to recognise education's role in fostering national development. Enhancing access and offering targeted support were among its primary goals, promoting inclusive education for women and other marginalised groups, including Scheduled Castes and Scheduled Tribes. The strategy emphasised the value of early childhood care and education by adopting initiatives to raise literacy rates and promote primary school enrolment.

◆ *Exciting and pertinent curriculum*

Along with supporting a child-centred approach to education, the NEP 1986 emphasised the importance of an exciting and pertinent curriculum. It suggested creating non-formal education systems to help kids who couldn't attend regular schools. The strategy also demanded that education be made more vocational to match the demands of the labour market and provide students with the skills necessary to become more employable. The strategy encouraged decentralised planning and control of education, giving communities and local government more influence over the educational process and facilitating these reforms. In general, the NEP of 1986 established the groundwork for subsequent educational policies and reforms in India to build a more accessible and equal educational system.

With the shifting socioeconomic situation and the need for a more comprehensive and interdisciplinary approach to education, the National Education Policy (NEP) 2020 marks a substantial change from earlier education strategies in India. The 5+3+3+4 system, which includes early childhood education, essential reading and numeracy, and a flexible approach to higher education, is a new curriculum structure that attempts to completely revamp the current educational framework. This format is intended to offer a more thorough educational experience, enabling students to investigate many fields and hone their critical thinking and problem-solving abilities.

4.2.1.2 Educational Policies/Commissions

Following the Constitution, the nation has to draft and implement public education policies and plans nationwide. You may be familiar with the suggestions made by the

commissions and committees India established following its independence.

a) National Education Policy (NEP) of 1968

Intending to reduce educational gaps and advance national integration and cultural preservation, the National Education Policy (NEP) of 1968 represented the first significant educational reform in India. Equal opportunities, free and compulsory education, and using regional languages as the primary language of teaching in schools were all stressed. Additionally, it encouraged the growth of technical and vocational education while concentrating on the extension of secondary and higher education.

b) The National Education Policy of 1986

The National Education Policy 1986 promoted modernity, inclusion, and equitable access to education for marginalised groups, including women and members of Scheduled Castes and Scheduled Tribes, to fulfil the nation's evolving socioeconomic demands. It intended to raise the standard of higher education by establishing organisations like Navodaya Vidyalayas to deliver high-quality education in rural regions, extending non-formal education programs, and promoting the idea of a "child-centred" approach.

c) National Education Policy of 2020

With its emphasis on a more comprehensive, adaptable, and interdisciplinary approach to education, the National Education Policy of 2020 marks a dramatic change. To include early childhood through higher education, it seeks to redesign the curriculum framework to a 5+3+3+4 system. The policy emphasises developing skills, critical thinking, and experiential learning. Raising the GR and encouraging the use of technology aims to increase fairness and access to education. NEP 2020 also seeks to create India as a worldwide knowledge hub, promote multilingualism, and prioritise teacher education.

d) Radhakrishnan Commission (1948-1949)

In response to the urgent need for change in higher education following independence, the Indian government formed the Radhakrishnan Commission, formerly the University Education Commission, in 1948. The commission's goal was to raise the standard of higher education in India,



and its chair was the eminent philosopher and former Indian Vice President Dr Sarvepalli Radhakrishnan. The commission emphasised universities' role in promoting a feeling of togetherness and national identity in India's diverse cultural environment. It recognised that universities should not only convey information but also contribute to the intellectual and scientific growth of the country, and it advised placing a significant focus on research and advanced courses. The crucial suggestions included creating the University Grants Commission (UGC) to supervise planning, financing, and upholding academic standards in the nation's institutions. The panel also underlined the significance of university autonomy, academic freedom, and the requirement for qualified professors. To guarantee that Indian universities produced graduates prepared to face the difficulties of a newly independent nation, it promoted creating an educational system that blended traditional knowledge with contemporary scientific ideas. The Radhakrishnan Commission's recommendations set the foundation for upcoming educational policies and reforms, especially concerning higher education in India.

e) Mudaliar Commission (1952-1953)

Dr. S. Radhakrishnan chaired the Mudaliar Commission, often known as the Secondary Education Commission, which was established in 1952 to assess the quality of secondary education in India. Some problems that plagued secondary schools, including high dropout rates, out-of-date curricula, and a dearth of vocational training, were assigned to the committee to remedy. Focusing on the necessity of a varied curriculum that catered to students' diverse talents and interests, it sought to provide a more thorough and inclusive approach to secondary education. Establishing a multipurpose school system, which sought to offer both vocational training and comprehensive education to prepare pupils for the workforce, was one of the main recommendations made by the Mudaliar Commission. In addition to emphasising academic achievement, the panel recommended that secondary schools support students' total development, which includes their social, emotional, and physical health. It also suggested making education more accessible to all societal sectors, particularly underprivileged populations, and boosting teacher preparation programs and educational infrastructure. The suggestions made by the Mudaliar Commission were significant in determining

the direction secondary education would take in India and resulted in the implementation of several projects and laws.

f) Kothari Commission (1964–1966)

Established in 1964, the Kothari Commission—officially named the Education Commission—served as one of the most thorough evaluations of India’s educational system. Under the direction of Dr. D. S. Kothari, the commission sought to solve issues related to the need for a more trained labour force, economic development, and the country’s fast population expansion. Its task was to study India’s whole educational system, from basic to higher education, and suggest changes to make it more efficient and equal. The Kothari Commission made several ground-breaking recommendations. It promoted social fairness by calling for a single, high-quality educational system that would serve all students, regardless of their financial situation. To prepare students for the labour market, the panel also stressed the vocationalization of education and suggested including vocational training within the curriculum. It also emphasised the significance of teacher education and training, proposing the creation of special schools for teacher preparation to guarantee excellent teaching standards. The commission’s recommendations were the foundation for the 1968 National Education Policy, which profoundly impacted India’s educational practices and policies in the following decades.

The first stage in accomplishing education policy goals is to draft an implementation strategy. Planning is a tactic used to make plans and policies tangible and executable. It outlines the obligations and roles of several parties, including the government, local authorities, organizations, people, and beneficiaries. It also contains funding allotted for the various phases of educational policy execution. To better understand how education policies are planned, let us talk about an example. On April 1, 2010, the Right to Education Act took effect in India, intending to attain the Universalization of Elementary Education. Comprehensive planning and implementation plans were subsequently created for the RTE Act 2009. Following the federal government’s RTE Act implementation plan, each State has likewise created an action plan for putting the Act’s provisions into practice. It has also finalized the roles and responsibilities of the stakeholders and operationally defined several Act sections and subparts. It also specified the cut-off date for accomplishing a few of



◆ *Objectives of the Right to Education*

the Act's objectives. Additionally, a comprehensive action plan has been created to address issues like maintaining a student-teacher ratio in the classroom at various levels, training teachers, offering high-quality education, putting the child at the Centre of education, addressing the problem of school dropouts, ensuring community participation in the form of SMCs, safeguarding children's rights and security, creating awareness campaigns and providing training to stakeholders, receiving feedback, and reviewing the Act at various stages of its implementation, among other things. The RTE Act of 2009 has been fully implemented by the States and Union Territories (UTs) and is a law that is enforced throughout the country.

4.2.1.3 Applying Educational Policies and Schemes into Practice

◆ *Policies and its implementation*

Financial resources and positive political backing are necessary to execute educational plans and programs. As you may have realized, political resolve is essential to getting any policy done. Political parties run in elections, particularly in democracies, and the victorious party forms the government. The political parties' ideologies and visions influence how the work is prioritized within the general framework of the nation's constitution. It matters how well the governments step up to draft the plan and decide on a straightforward course of action to carry it out within the parameters set by committees and commissions on education. Better execution of educational policies is also equally the result of financial supplies and assistance. For instance, to execute educational policy in a country the size of India, significant funding must be allocated while considering the country's large population and physical region. It has been noted that a shortage of funding causes many educational policies to have implementation issues. Occasionally, funding for implementing educational programs is limited, and the delay in acquiring financing is a barrier to the efficient execution of policies or schemes. On the other hand, it has occasionally been noted that despite financial assistance to implement educational policies, the funds are not used due to a lack of coordination amongst the stakeholders, causing the work to not progress according to plan. Financial and political backing are the primary means of implementing educational policies and programs.

4.2.1.4 Stakeholder Involvement in Planning and Implementation of Policy Initiatives

◆ *Role of Stakeholders in policy implementation*

Any educational policy's stakeholders are essential to its implementation. The policy's execution only aims to empower those it was designed for and give them the required amenities. For instance, let's revisit the 2009 Right to Education Act. The Central and State Governments, Local Bodies, SCERTs, District Administration, Gram Panchayat, Schools, Teachers, Students, Parents, Community Members, etc. are among the numerous stakeholders participating in this Act. Although students stand to gain the most from this Act, numerous other parties are also involved in its implementation. Each stakeholder is responsible for putting the Act into practice, such as the federal and state governments drafting its implementation plan, offering funding, and keeping an eye on its development.

◆ *Policies and stakeholders*

Educators, parents, community members, and SMC members are involved in implementing the Act locally. SCERT, DIET, and other organizations host workshops on Act awareness and implementation techniques. Local governments like Gram Panchayat and Panchayat Samiti and the District Educational and General Administration are involved in guaranteeing that the Act is implemented. Therefore, it is impossible to adequately work on implementing the educational policy without stakeholder engagement. This makes it one of the crucial elements in executing academic policies.

4.2.2 Implementation of Education Schemes in India

With a population of over 144 crores, India is a large nation that spans a significant geographic region. Languages, cultures, traditions, and other factors vary among the country's many states and regions. Despite these stark differences, we have come together because we view our differences as assets rather than liabilities. Adequate strategies are established for implementing education schemes and programs, considering their diversities. Every state has its customs regarding language, culture, traditions, agriculture, eating habits, housing, and climate, among other things. It is impossible to apply a policy or program universally due to each state's unique practices and localities.

Each state develops its policies and plans to implement national educational directives in alignment with the federal

government's vision. Education is listed in the concurrent list of the Indian Constitution, which means both the national and state governments share responsibility for providing education. A well-structured decentralized approach is employed to execute these policies and initiatives.

◆ *Educational policies in India*

Various educational schemes in India include the Wardha Scheme of Basic Education (1937), Operation Blackboard (1987), and the Minimum Level of Learning (MLL), which was proposed in the National Policy on Education (NPE) of 1986 to enhance the quality of elementary education. The District Primary Education Programme (DPEP, 1994) aimed to improve primary education, while the Sarva Shiksha Abhiyan (SSA, 2001) focused on providing free and compulsory education to children aged 6 to 14. The Rashtriya Madhyamik Shiksha Abhiyan (RMSA, 2009) was introduced to enhance the quality and accessibility of secondary education, and the Rashtriya Uchchar Shiksha Abhiyan (RUSA, 2013) aims to improve the quality of higher education in India.

4.2.3. Public Education Sector in India

◆ *Vocational education*

A pillar of the country's progress, India's public education system has seen tremendous expansion and change. For children ages 6 to 14, free and mandatory education has been primarily made possible by the Right to Education (RTE) Act of 2009. With a multifaceted strategy that emphasizes experiential learning, core reading and numeracy, and the integration of vocational education, the National Education Policy (NEP) 2020 is a comprehensive reform blueprint that seeks to solve these concerns. Even though there has been progress, ongoing work is required to build a robust public education system that empowers young people and advances India's socioeconomic growth.

India holds a prominent place in the global education sector. One of the world's largest networks of higher education institutions is located in India. With ~26% of India's population aged 0-14 years, India's education sector provides numerous growth opportunities. The number of colleges in India reached 50,577 in FY25 (as of July 29, 2024), up from 45,473 in FY22. 2.26 million men, compared to 41.3 million students who had been trained in higher education between 2020 and 2010 to 2010 to 2010 to 2010 to 2010 million. 43.3 million Students trained by students were trained in India. In FY2022, the Gross Enrollment Ratio

(GER) in Indian higher education institutions was 28.4%. The education sector in India was valued at US\$ 117 billion in FY2020 and is expected to reach US\$ 225 billion by FY2025. The Indian edtech market is expected to reach USD 30 billion by 2031, up from USD 700-800 million in 2021.

◆ *Online Education*

India's online education sector is multiplying and is expected to grow at a Compound annual growth rate (CAGR) of nearly 20% by \$2.28 billion between 2021 and 2025. Higher education institutions in India focus on creating online programs due to growing consumer demand. According to data released by the Department for Promotion of Industry and Internal Trade (DPIIT), foreign direct investment (FDI) flows into the education sector grew by \$9.51 billion between April 2000 and March 2024. India has a large English-speaking population, making it easier to offer educational products. India has been ranked 48th out of 112 countries in the English Proficiency Index 2021. Nine Indian universities, including the Indian Institute of Science (IISc), Bengaluru, and eight Indian Institutes of Technology (IITs), have made it into the top 500 universities in the 2023 QS World University Rankings. The Times Higher Education World University Rankings 2024 included 91 Indian institutions, with the Indian Institute of Science, Bangalore, taking the top spot.

◆ *Machine learning technology*

India has overtaken China as the fourth-largest university in the Times Higher Education World University Rankings 2024. Indian edtech startups have received a total investment of US\$ 3.94 billion across 155 deals in FY22. Growth-stage funding rounds accounted for about 60% of the deals in the EdTech space regarding deal count, with an average ticket size of US\$ 10 million in H1 CY23. In the second half of the 2022 calendar year, Bjoyus and UpGrad raised significant funding of over USD 200 million each. Amazon launched its global computer science education initiative in India. This initiative aimed to enable one million students to study computer science. Amazon India has also launched the second edition of its Machine Learning (ML) Summer School, which aims to provide students with an opportunity to learn key machine learning technologies from Amazon scientists and prepare them for a career in science. The government has taken initiatives such as the National Accreditation Authority for Higher Educational Institutions Act and the Overseas Educational Institutions Act to liberalise the sector. Government programs to revitalize infrastructure and systems in education (RISE) and improve the quality

of education (equipment) help the government solve exceptional problems the education sector faces.

The National Education Policy (NEP), which will be fully implemented during this decade, from 2021-2022, will pay great attention to high-quality vocational education. Following the National Education Policy 2021, the government will establish a local and national virus agency, 15,000 schools, 100 new Saynik schools, and 750 EFERIA model housing schools in tribal areas. In August 2023, Minister of Trade Union Dalmenra Pradhan announced the national structure of the training program (NCF) developed based on the national policy of education (NEP) and the 2020 vision. Therefore, the exams will be held at least twice a year to ensure students have enough time and opportunity to succeed. The Central Government, as per the National Education Policy, 2020 and the Budget announcement for 2022-23, has approved the “New India Literacy Programme” for 2022-27 to cover all aspects of adult education.

The National Women’s Commission began a national program to build potential development and personality for undergraduate and graduate students to make them more independent and ready to work. The Commission will cooperate with central and state institutions in preparing women for the labour market, offering sessions to strengthen personal capacities, professional careers, digital literacy and the effective use of social networks. STEM companies are collaborating with Niti Aayog and the government to create a STEM ecosystem by establishing Atal Tinkering Labs (ATL) to impart knowledge on STEM, STEAM, AI, ML and Robotics to students from K-12. In December 2023, UNICEF and its global partner platform Generation Unlimited (also known as YuWaah in India) partnered with key organizations committed to creating a green future for children and youth under the Green Rising India Alliance. In September 2023, the government launched the Skill India Digital (SID) platform to make skill development more innovative, accessible and personalised, focusing on digital technology and Industry 4.0 skills.

◆ Empowerment of youth

In September 2023, the Ministry of Education, Ministry of Skill Development and Entrepreneurship, and Mehta, New Delhi, launched a three-year partnership titled “Entrepreneurship Education: Empowering a Generation of Students, Teachers and Entrepreneurs”. Prime Minister Shri Narendra Modi laid the foundation for three new buildings

◆ *Innovation in Education*

at Delhi University - Faculty of Technology, IT Centre and Academic Building in July 2023. In recent years, the education sector has seen a lot of reforms and improved financial outlays that have the potential to transform the country into a knowledge paradise. As the country's overall development is becoming increasingly important, it is expected that the development of national education infrastructure will continue to be an essential field for the current decade. In this scenario, investment in infrastructure in the education department will probably increase significantly.

4.2.3.1 Institutions with National Importance

a) IITs (Indian Institutes of Technology)

To promote advanced engineering and technology education in India, the Indian Institutes of Technology (IITs) were founded in 1951. The necessity for a competent labour force to propel India's industrialisation and growth led to the establishment of the first IIT at Kharagpur, West Bengal. The vision of leading businessman Dr B. C. Roy served as inspiration for the establishment of the Indian Institutes of Technology (IITs), as did the suggestions of the Indian Institute of Technology Kharagpur's Governing Body, which stressed the need for top-notch engineering institutions in fostering national growth. Providing undergraduate, graduate, and doctorate programs in engineering, technology, and sciences, IITs were created to operate as independent higher education establishments. With its reputation for high academic standards and productive research, the IITs have developed into a prominent network of universities. Currently operating with a high degree of autonomy, the 23 IITs in India can customise their research agendas and curricula to address current issues. India's technical progress has benefited dramatically from the IITs, which have also generated many scientists and engineers who have played essential roles in various fields, including manufacturing, research and development, and information technology.

◆ *Prominent network of universities*

b) IIMs (Indian Institutes of Management)

In response to India's demand for high-quality management education, the Indian Institutes of Management (IIMs) were founded in the early 1960s. Following the founding of the first IIM in 1961 in Calcutta (now Kolkata), more IIMs were established in towns like Ahmedabad, Bangalore, and Lucknow. The 1956 Industrial Policy Resolution, which sought

◆ *Role of management education*

to advance industrial development and economic growth via improved management techniques, was a significant factor in transforming India's economic environment and led to the establishment of the IIMs. The Indian government launched the creation of these top management colleges after realising that creating competent managers was crucial to accomplishing these goals. Some of the best brains in the nation apply to IIMs' postgraduate management programs because of their prestigious reputation for high academic standards and a demanding admissions procedure. IIMs emphasise practical applications through industry engagements, internships, case studies, and theoretical understanding. IIMs have grown globally and become significant management and business practice research players. With twenty institutes spread across India, the network of IIMs has grown. Each institute is autonomous and has distinct strengths and areas of interest. The IIMs are known for providing top-notch management education as its graduates are in great demand across various domestic and international industries.

c) NITs (National Institutes of Technology)

◆ *Industry and technology*

Though their roots may be in previous engineering institutions founded in different Indian states, the National Institutes of Technology (NIT) was founded in 2007. The objective of converting these institutions into NITs was to provide a standardised framework for superior technical education throughout the nation. Originally intended to be stand-alone educational establishments, NITs offer undergraduate, graduate, and doctorate programs in applied sciences, technology, and engineering. The government established NITs as top technical education institutes after realising those regional engineering schools were needed to meet the growing need for qualified engineers in a fast-growing economy. India's 31 NITs are dispersed among several states and are renowned for their dedication to the highest engineering research and teaching standards. To ensure that students are prepared for the demands of the contemporary workforce, NITs concentrate on developing a robust educational framework that blends academic knowledge with practical abilities. In addition, they foster innovation and research, which advances industry and technology. Students from all around the nation can apply to NITs as they are predominantly admitted through the Joint Entrance Examination (JEE) Main. In addition to providing

fair access to high-quality technical education, the NITs are essential for regional development.

d) NCTE (National Council for Teacher Education)

Enacted in 1995, the National Council for Teacher Education Act gave rise to the National Council for Teacher Education (NCTE). Enforcing and upholding standards in teacher education throughout India is the fundamental goal of NCTE. Before the NCTE was established, different institutions' teacher education programs had differing criteria and quality levels since there was no typical structure. The council was established to handle these problems and ensure that institutes that prepare teachers follow specific guidelines. The National Council for Teacher Education (NCTE) is crucial in creating educational policy on teacher training and overseeing educational institutions. NCTE is very broad, covering all the teacher education programmes, e.g. Diploma in Elementary Education (D.El.Ed), Bachelor of Education (B.Ed), Master of Education (M.Ed) etc. It includes research and student-teacher training to equip them to teach at the new school system's foundational, preparatory, middle, and secondary levels in alignment with NEP 2020. The council also works to strengthen teacher capacity and professional development by recognising that effective teaching is essential to raising classroom student achievement. NCTE seeks to improve the quality of teachers and, by extension, the Indian educational system by creating a cogent framework for teacher education.

◆ *Framework for Teacher Education*

e) AICTE (All India Council for Technical Education)

To supervise developing, creating, and upkeep guidelines and standards for technical education in India, the All-India Council for Technical Education (AICTE) was founded in 1945 as a national body. AICTE was established in response to the increasing need for technical education that followed a defined curriculum, particularly in light of the post-independence emphasis on industrialisation and economic growth. After being established as an advisory organisation, AICTE was granted statutory standing in 1987, allowing it to oversee and organise technical education nationwide more efficiently. Approving technical colleges, carrying out inspections, and ensuring the institutions uphold the established quality standards are the core responsibilities of AICTE. Additionally, it is essential to foster R&D in technical education and improve cooperation between industry

◆ *Industry and academics*



and academics. Furthermore, particularly in sectors like engineering, management, and applied sciences, AICTE has played a significant role in introducing new courses and programs in response to the changing requirements of the labour market. India's economic growth depends heavily on creating qualified professionals, greatly aided by AICTE's strong foundation for technical education.

f) MCI (Medical Council of India)

To govern medical practice and education in India, the Indian Medical Council Act of 1933 founded the Medical Council of India (MCI). To guarantee that medical professionals fulfil particular requirements and criteria, MCI was established in response to the necessity for a standardised approach to medical education. The council's core duties are acknowledging medical degrees, upholding medical education standards, and supervising the moral practice of medicine throughout the nation. In 2020, the MCI was superseded by the National Medical Commission (NMC) in response to issues with its operations and inefficiencies, resulting in changes to medical education laws. Improved medical education, better healthcare services, and increased accountability and openness in the medical field are the goals of the NMC. Through its regulatory structure, MCI, and presently NMC, has been crucial in guaranteeing that medical education in India satisfies global benchmarks and that physicians are suitably prepared to handle the multifarious healthcare requirements of the populace.

◆ *Medical Education*

g) RCI (Rehabilitation Council of India)

The Rehabilitation Council of India (RCI) was established in 1992 under the Rehabilitation Council of India Act in response to the growing need for organized special education and rehabilitation programs for individuals with disabilities. The primary objective of the RCI is to regulate and oversee the training of professionals in these fields, ensuring they are adequately prepared to support people with disabilities in various capacities, as well as special education and rehabilitation.

◆ *Special education*

h) NAAC (National Assessment and Accreditation Council)

The University Grants Commission (UGC) created the National Assessment and Accreditation Council (NAAC) in 1994 as an independent organisation to evaluate and certify higher education institutions in India. To guarantee excellence

◆ *Evaluation and accreditation*

in higher education and to encourage responsibility and openness in academic institutions, the NAAC was founded. The main goal of NAAC is to assess college and university performance on various criteria, such as curriculum, faculty credentials, research output, infrastructure, and student support services. To evaluate institutions and provide them with accreditation based on their results, NAAC uses a thorough evaluation methodology. Encouraging a culture of excellence and ongoing development in higher education is the goal of the accrediting process. Achieving NAAC certification enables institutions to recruit students and improve their reputation by being recognised for their dedication to high-quality education. Raising educational standards across the nation has been made possible mainly by NAAC's promotion of quality assurance and institutional growth.

i) NCERT (National Council of Educational Research and Training)

Established in 1961, the Ministry of Education, Government of India, oversees the National Council of Educational Research and Training (NCERT) as an independent body. Its primary goal is to assist and advise the federal and state governments on educational policies, research, training, and curriculum development. NCERT was created to address the need for a coherent educational framework in India post-independence, focusing on equity and quality in education. NCERT is responsible for conducting academic research, developing and publishing textbooks for classroom use, and providing teacher training programs. It plays a crucial role in formulating the national curriculum framework, which serves as a blueprint for educational institutions nationwide. By promoting innovative teaching methods and supplying resources to educators, NCERT aims to enhance the quality of education nationwide. Additionally, the council conducts various evaluations and surveys to monitor academic progress and identify areas for improvement, thereby shaping the future of India's education system.

◆ *Educational research and training*

j) CBSE (Central Board of Secondary Education)

India's centralised, standardised educational system was created in 1962 with the founding of the Central Board of Secondary Education (CBSE). The board was first established to supervise and govern the nation's school

◆ *Standardised education system*

system, guaranteeing high standards for both curriculum and evaluation. As a national board of education, CBSE provides primary and senior secondary education for students in public and private schools across India. In addition to overseeing that schools follow the established academic standards, CBSE is responsible for creating the curriculum and administering tests. The board has unveiled an all-encompassing curriculum emphasising pupils' overall growth and academic achievement. To provide a well-rounded educational experience, CBSE also highlights the value of extracurricular activities and sports. Through its programs, CBSE hopes to give students the tools they need to succeed in a world that is changing quickly, including the information and skills necessary to prepare for a higher-education career. With millions of students under its care and a significant influence on the direction of education in the nation, CBSE has extended over the years to rank among India's giant educational boards.

Summarised Overview

The adoption of the Constitution of India in 1950 marked a transformative period for the country, laying the foundation for an equitable and inclusive society. The Constitution enshrined the right to education as essential, highlighting the importance of providing free and compulsory education for all children up to the age of 14. The Indian government launched its first Five-Year Plan in 1951, focusing on expanding primary education and reducing illiteracy. Subsequent plans prioritised education, leading to significant enrolment increases at all levels.

India's constitution strongly focuses on education, with several clauses encouraging reading and learning. The Right to Education Act (2009) established free and compulsory education as a fundamental right for children aged 6 to 14 and emphasised this point in Article 45 of the Directive Principles of State Policy. A supporter of educational diversity and inclusion, the Fundamental Rights, particularly Articles 21A and 30, guarantee minority rights and educational access. The National Policy on Education (1986) and its modifications, among other academic policies and programs, have attempted to provide fair access to education, boost enrolment, and enhance quality, especially for underprivileged students.

Various parties, including local communities, non-governmental organisations, and federal and state governments, are involved in executing educational projects. Higher education has been shaped, and technical, medical, and teacher education standards have been ensured by organisations like the UGC, NCTE, AICTE, and MCI, as well as by institutions like IITs, IIMs, and NITs. While NCERT and CBSE oversee school education policy and curricula, accreditation organisations like NAAC contribute to quality assurance. Working together to build India's educational infrastructure and address issues like literacy gaps, skill development, and high-quality education, these organisations have played a crucial role in implementing numerous educational projects nationwide.

Self-Assessment

1. When was the National Council of Educational Research and Training (NCERT) established?
2. Enlist the main reason for the establishment of the RCI.
3. What is the significance of Article 21(A) in the context of education in India?
4. What are the critical functions of the MCI?
5. Discuss the primary purpose of India's National Assessment and Accreditation Council (NAAC).
6. Discuss the Public education sector in India.
7. Analyse the impact of various policies and programs on shaping the growth of the Indian education system. How have these initiatives contributed to its evolution over time?
8. Examine the significance of the Right to Education in the context of India's educational history. How has it influenced access to education across different segments of society?



Assignments

1. Critically analyse the fundamental rights associated with education in India. In what ways have these rights facilitated individuals in achieving educational milestones?
2. Assess the role of legislative measures in advancing educational development in India. Why are such legal frameworks necessary for the country's progress in education?
3. Briefly explain the significance of education in Indian society. How have various rules and regulations shaped its development, and what has been their impact on societal progress?
4. Analyze the impact of the Indian Constitution on the educational framework in India, particularly emphasizing the Fundamental Rights and Directive Principles of State Policy. In what ways do these provisions influence educational policies and promote equitable access to education? Furthermore, it assesses the contributions of various educational commissions and policies, including the National Education Policy (NEP) and the Radhakrishnan Commission, in furthering the objectives outlined by the Constitution.
5. Discuss the role and significance of various educational bodies in India, including the Indian Institutes of Technology (IITs), Indian Institutes of Management (IIMs), National Institutes of Technology (NITs), National Council for Teacher Education (NCTE), All India Council for Technical Education (AICTE), Medical Council of India (MCI), Rehabilitation Council of India (RCI), and the National Assessment and Accreditation Council (NAAC). How do these institutions contribute to the overall educational landscape and address the specific needs of different sectors within the Indian education system?

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SGOU



Contemporary Challenges

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ elaborate the contemporary challenges in the Indian education system
- ◆ analyse the need for reforms in the Indian education system
- ◆ explain the future options for the development of the education system

Background

The Indian education framework is at a primary crossroads, confronting various modern challenges while too investigating promising future alternatives. One of the essential challenges is the quality of education. Despite extended enrollment rates, guaranteeing quality education remains a noteworthy leap due to variables like obsolete educational modules, repetition of learning strategies, and a deficiency of qualified teachers. Furthermore, the lack of infrastructure, particularly in provincial ranges, prevents education's successful conveyance. In reaction to these challenges, a few future choices are being investigated. The National Education Policy (NEP) 2020 points to overtaking the education framework by advancing all-encompassing and multidisciplinary learning, emphasizing primary consideration, and coordinating professional education. The approach also centres on computerized integration, bridging the advanced partition by improving the automated framework and preparation for instructors and students. In addition, public-private organizations (PPPs) are being empowered to bring inventive arrangements and ventures into the education sector. These associations can offer assistance with progress framework and present-day educating strategies and guarantee superior asset assignment.

Keywords

Education, National Education Policy, Curriculum, Privatisation



Education is a foundation for individual and societal advancement, cultivating essential considerations, development, and financial development. It engages people with the information and aptitudes vital to explore and contribute to a progressively complex world. Be that as it may, the education segment faces critical challenges. Moreover, there's a worldwide deficiency of qualified instructors, especially in STEM fields. Early childhood education is frequently dismissed despite its pivotal part in extended-lasting learning. A transformative approach is required to address these issues, cantering on comprehensive, even-handed, quality education for all.

4.3.1 Challenges of Public Education System in India

Education is meant to prepare an individual for life and equip him physically, intellectually, emotionally and spiritually to deal with the challenges of life with self-assurance, audacity, making the right decisions, and broadening their perspectives. In the Indian education system, it can be observed from the pre-and post-British rule to today in our nation. Initially, children were educated in Gurukulas, which was later modified, and the modern education system was introduced. After India became independent, the constitution committed six fundamental rights: the Right to Education. A redesigned educational framework known as the School Education System is proposed by the National Education Policy (NEP) 2020 and consists of the following stages:

- a) **Foundational Stage:** Pre-primary education and grades 1 and 2 (ages 3 to 8) are included in this stage. It strongly emphasises play- and activity-based learning to support early childhood development holistically.
- b) **Preparatory Stage:** Grades 3 through 5 (ages 8 to 11) make up the preparatory stage, which strives to expose pupils to various courses while laying a solid foundation in reading, numeracy, and social skills.
- c) **Middle Stage:** Students in grades 6 through 8 (ages 11 to 14) start delving deeper into their studies and are

beginning to hone their critical thinking and problem-solving abilities.

- d) **Secondary Stage:** Grades 9 through 12 (ages 14 to 18) comprise the secondary stage. National Education Policy

However, this system faces many challenges, which, if overcome, can work for the country's overall development.

Significant problems of the Public education system in India

1. **Curriculum:** The curriculum in many schools and colleges is often criticized for being outdated and inconsistent with the rapidly changing job market requirements. The curriculum is frequently obsolete and does not fully prepare students for the modern World. Additionally, there is a significant focus on theoretical knowledge, which can result in a lack of practical skills among students. There's a need for a more dynamic and industry-relevant curriculum.
2. **Teacher Quality and Lack of Training:** There can be variations in the quality of teachers, with some educators lacking adequate training or facing challenges in staying updated with the latest teaching methodologies
3. **Teacher Student Ratio:** According to UNESCO's State of the Education report for India 2021, 11.16 lakh teaching posts remain unfilled in schools. It demonstrates unequivocally that there is a teacher shortage in public schools. In addition, teachers have a heavy non-academic workload, which causes them to lose focus on what they are teaching the kids. Research by the National Institute of Education Planning and Administration (NIEPA. Established in 1962) It conducts studies like the recent one highlighting that teachers spend only 19% of their time on teaching, with much of their time diverted to non-instructional tasks.
4. **Lack of Infrastructure:** In some cases, educational institutions and training centres in India do not have adequate facilities and infrastructure. Infrastructure comprise the physical facilities resources and systems that support effective teaching and learning. These are considered necessary in providing education, as the physical environmental conditions of the educational institutions should be comfortable. The facilities and the infrastructure are mainly found to be in an



underdeveloped state in schools in rural areas. Due to these, there would be a decline in the enrolment of students. Hence, measures must be implemented to make provisions for facilities and infrastructure development.

5. **Gender Inequality:** In educational institutions, gender inequality has been experienced. Girls have been discriminated against in terms of various aspects as compared to their male counterparts. The primary element in terms of gender inequality is participation. The students are required to participate in many areas in educational institutions. Girls were provided with fewer participation opportunities as compared to their male counterparts, and hence, it led to a prevalence of gender inequality. In rural communities, this problem has been more severe than in urban communities. Gender inequality in education is regarded as the major impediment in the course of the overall progression of the education system.
6. **Financial Constraints:** Many students belong to minority groups, marginalized and socio-economically backward sections of society. They show interest in their education, are diligent and aspire to become professionals such as doctors, lawyers, engineers, business administrators, teachers, etc. However, their families' low income and financial constraints serve as impediments to acquiring education. Students usually migrate to urban areas to get enrolled in higher educational institutions, and besides tuition, they have to pay for their living, food, books, e-resources, and other expenses.
7. **Neglect of Regional languages:** The language of instruction can be a barrier for some students, particularly those who speak regional languages at home. English language dominance in particular educational contexts can disadvantage those with limited proficiency in the language.
8. **The Burden of Examinations and Grading System:** The Indian education system relies heavily on examinations to evaluate students, which can be stressful and often focuses on rote learning rather than understanding concepts. Additionally, the examination system can be a source of significant stress for students, leading to a lack of interest in learning. The intense competition for limited seats in prestigious institutions can result in high

stress levels among students. The pressure to perform well in examinations, especially board and entrance examinations, is significant.

9. **Rising Cost of Education:** This increasing cost of education is a growing concern for students across India. It affects the quality of education children receive and puts a significant financial burden on parents. With the intense competition for limited seats in prestigious institutions, many students rely on private tutoring and coaching classes to prepare for entrance examinations. These additional educational services can be costly.
10. **Privatisation:** Privatisation of higher education is a new but wanted trend and is indispensable to sustain resourcefulness, adaptableness and superiority. The economic track of liberalization and globalization demands it. In India, both the public and the private institutions function simultaneously. Almost 50 per cent of the higher education in India is imparted through private institutions, primarily unassisted, comprising high cost. However, the condition is not considered to be very unassuming. Private providers, in the interest of maximizing profit, have every motivation to minimize the costs by negotiating the quality of education available in their institutions.
11. **Limited Emphasis on Research:** The education system is sometimes criticized for not encouraging a culture of research and innovation, which is vital for a country's long-term development.
12. **Lack of Vocational Training:** The education system tends to be more academically focused, with less emphasis on vocational skills. This can leave students ill-prepared for the practical aspects of various professions.
13. **Technological Divide:** The insufficient incorporation of technology in education hampers the use of innovative teaching methods and limits students' access to modern learning resources. Integrating technology effectively is vital to enhancing the learning experience.
14. **Brain Drain Issue:** Students who don't receive opportunities or merited positions in their home country often seek jobs elsewhere. It is referred to as brain drain. We lose talented individuals who may have aided in the growth of the education industry or must have



contributed to the advancement of our nation. Over half of the class 10th and 12th top scorers were said to have relocated and were either studying or working abroad, primarily in the US, between 1996 and 2015. The National Skill Development Mission, one of the government's initiatives in this area, seeks to teach some 400 million people in India by 2022, but it won't be enough to reverse the trend.

Addressing these challenges requires a comprehensive approach involving curriculum reforms, teacher training, infrastructure improvements, and a focus on holistic development rather than academic performance. Initiatives that encourage creativity, critical thinking, and practical skills can contribute to a more balanced and effective education system.

4.3.1.1 Challenges Faced by Indian Education System During COVID-19 Pandemic

The Indian school system was severely interrupted by the COVID-19 epidemic, which also made pre-existing problems more apparent. A critical concern was the abrupt transition to virtual instruction, emphasising the digital gap between rural and urban communities. Many pupils, especially those who attended school in rural or impoverished areas, could not access digital devices or stable internet connectivity. Due to this difference, some students could not engage in online courses, which worsened educational disparities and caused learning losses. Teachers encountered difficulties adapting their teaching approaches to virtual forms due to the abrupt change, as many lacked training in digital pedagogy.

Lockdown-related isolation, coupled with the strain of academic pressure, resulted in a rise in anxiety and sadness. While instructors struggled to engage students virtually, students had trouble adjusting to new learning settings. A lack of extracurricular activities and social engagement further exacerbated a reduction in general well-being. Students' stress levels were further increased because many families were struggling financially, making it difficult for them to fund their kids' education.

Furthermore, the epidemic highlighted the necessity of structural changes to the Indian educational system. The crisis made it even more crucial to incorporate technology into the classroom and to have thorough backup plans in

case of unforeseen circumstances. It also underlined the necessity of a curriculum adaptable to different learning styles and demands. Inclusion must be prioritised in the education sector to guarantee that all pupils can access high-quality instruction regardless of socioeconomic background. Building a more resilient educational system that can endure upcoming challenges will require addressing these difficulties.

4.3.2 Future of Indian Education System

The education landscape in India is evolving rapidly, driven by technological advancements and changing societal needs. The future of India's education sector will be influenced by numerous factors, including policy changes, technological advancements, political and societal shifts, and the country's regional diversity. These trends will likely vary across different contexts, particularly in rural areas and smaller cities, poised to play a significant role in the sector's growth. Online learning has become an integral part of the education ecosystem. With the help of online courses, students can learn from anywhere, at any time. Online learning can also provide access to high-quality resources and expert teachers worldwide. Schools will likely continue integrating online learning with traditional classroom teaching, offering a more flexible and personalized education experience. This could include using AI to tailor learning paths or offering more online resources and virtual classes. As education becomes more learner-centred, unschooling and other flexible education models might gain more attention as alternatives to traditional schooling in the long run.

◆ *Flexible education*

Manufactured insights, moreover known as AI (artificial intelligence,) can communicate with people and give help. It can potentially modify many segments, counting education, and solve a few of the foremost squeezing challenges confronting education nowadays by presenting novel approaches to educating and learning. Utilizing AI apparatuses and innovation may benefit, such as speedier paper reviewing, custom fitted preparation, and understudy get-to coaching programs or AI-based coaching frameworks (ITS). Realizing that AI ought to be centred on individuals is vital. Giving understudies a maintainable and high-quality education in the future will be made conceivable by a blend of teachers' associations and AI.

◆ *Role of AI in the education system*



◆ *Science and Indian Education System*

Innovation is creating, and we have come to a new period when extended and virtual reality is rapidly gaining footing. Since virtual reality and extended reality advances, children presently have a space to get complicated thoughts and pick up viable learning encounters in low-risk virtual situations. STEM-related classes, reenactments of medical procedures, assets within the expressions and humanities, specialized education, extended reality and virtual reality all have the potential to make strides. The capacity to communicate information in novel and more curious ways online is the moment why virtual reality and extended reality advances are on their way to becoming one of the foremost promising augmentations to the “Edtech” field.

◆ *Individual Development*

Personalizing learning for each student’s qualities, needs, abilities, and interface is another straightforward, efficient, and novel approach to the learning handle. This helps in making a learning arrangement, particularly for the learner. The elemental thought behind presenting customized learning is that each kid learns uniquely and at an exciting speed. Each understudy in customized learning gets a ‘learning plan’ based on their learning fashion, earlier information, capacities, and interface. It goes against the ‘one size fits all’ logic predominant in most schools. The created arrangement is kept project-based to guarantee that the student obtains hands-on learning on the chosen subjects, which they’re anticipated to memorize as they continue their education. The accentuation is on supporting a child’s whole and all-encompassing improvement so they may develop into mindful grown-ups with the proper aptitude sets, much obliged to move instructive situations. Teachers progressively emphasise the all-encompassing learning approach to education, emphasising a child’s scholarly victory, whereas they are too planning to stand up to life’s deterrents. There are a few preferences for all-encompassing education. Understudies are given the instruments to progress their scholastic accomplishments and create the delicate abilities required for a fruitful, proficient career. The truth is that holistic learning upgrades scholastic accomplishment, mental and enthusiastic well-being, and problem-solving skills, and it was one of its numerous focal points.

For a long time, there has been a part of passion almost consolidating entrepreneurship into tutoring. Instructors plan their addresses and classes to assist understudies in

◆ *Education and
Employment*

creating an entrepreneurial mindset and point of view from an early age. If entrepreneurial ideals are settled within the instructive handle, understudies will be way better prepared to be respectful individuals of society. Students with such an attitude can better procure the aptitudes and data required to attain their exciting objectives. As a result, the educational modules planned here point to building entrepreneurial information, aptitudes, demeanours, behaviour, and drive to guarantee entrepreneurial victory and make the understudy more employable within the future workforce.

Summarised Overview

The Indian education system faces significant challenges, such as outdated curricula, inadequate teacher training, and poor infrastructure, especially in rural areas. The digital divide exacerbates educational inequalities, with urban areas benefiting more from digital learning than rural regions. Socio-economic disparities and gender inequality further impact access to quality education. Despite these issues, the National Education Policy (NEP) 2020 aims to promote holistic, multidisciplinary learning and bridge the digital divide. Public-private partnerships are encouraged to bring innovative solutions and improve infrastructure. Advancements in edtech solutions, personalized learning, and skill-based education are promising future options. Comprehensive reforms focusing on curriculum updates, teacher training, and infrastructure improvements are essential for a balanced and effective education system.

Numerous significant issues and obstacles impede the efficacy and inclusiveness of the Indian educational system. Poor infrastructure is a considerable problem, especially in rural regions where schools sometimes lack essential amenities like clean water and sanitary facilities. In many institutions, the severe lack of competent teachers has resulted in the use of inexperienced staff. Additionally, the focus on memorisation and high-stakes examinations suppresses students' creativity and critical thinking, making graduates frequently unprepared for the needs of the labour market. Furthermore, differences in socioeconomic status lead to uneven access to high-quality education, which in turn prolongs poverty cycles and restricts prospects for marginalised people.

With an eye towards the future, the Indian educational system requires extensive reforms to meet these issues and adjust to the changing demands of the economy and society. With a focus on holistic and transdisciplinary learning, the use of technology in the classroom, and the encouragement of vocational training to better match skills with labour market demands, the National Education Policy (NEP) 2020 offers a chance to update the current educational framework.

Subsequent endeavours ought to centre on augmenting the training of educators, refining the academic framework, and cultivating an atmosphere that is more comprehensive and accommodating of varying learning requirements. By tackling these problems, India can establish a solid educational framework that will equip students with the information and abilities required for a world that is changing quickly and for academic success.

Self-Assessment

1. What is India's primary focus of the National Education Policy (NEP) 2020?
2. What is known as the foundational stage of education in India?
3. Explain the concept of privatization.
4. List out the major stages of the education system in India.
5. Describe the issues of gender inequality in the education system.
6. Explore the possibilities of technology in the education system and how it affect the improvement of education in rural areas.
7. Analyze the importance of education in Indian society and how the system helps the development of the society.
8. Elaborate the changing education system in India after covid19 and explain how it affected the society.

Assignments

1. Critically examine the significant issues that the Indian education system is now facing, which are impeding the overall efficiency of the education system.
2. Explain how the policies may be implemented to raise the standard and accessibility of education in India and how these policies will help the existing education system increase the accessibility to children in society. What significant challenges can stand in the way of India's educational advancement in the future?



3. How will society's evolving needs influence the future development of India's educational system, and what is the necessity for improved planning to ensure systematic growth in education?
4. Evaluate the performance of the Indian education system during the COVID-19 pandemic and examine the need for betterment in the technological development of the education system and its advantages.
5. Reexamine the problems and challenges faced by the Indian education system in the last 75 years of Independence and critically analyze the significant factors that contributed to these challenges.

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Space for Learner Engagement for Objective Questions

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SGOU



Literacy Movement in Kerala

Learning Outcomes

After reading this unit, the learner will be able to:

- ◆ analyse the main accomplishments of Kerala's literacy campaign
- ◆ elaborate on the contributions of organisations like the Kerala Sastra Sahitya Parishad, the Kerala Library Movement, and P.N. Panicker
- ◆ discuss the significance of traditional literacy initiatives and digital learning opportunities in sustaining Kerala's literacy movement

Background

The literacy movement in Kerala represents a landmark achievement in the quest for educational equity and social development. As a state with a historical emphasis on social reform and progressive governance, Kerala has made significant strides in improving literacy rates and educational access over the decades. The movement began in the late 19th and early 20th centuries, driven by visionary reformers who advocated for the education of marginalized communities and promoting social justice. With the establishment of various educational institutions and inclusive policies, Kerala has progressively built a robust educational infrastructure. Rooted in a rich tradition of social reform, the movement gained momentum in the late 19th and early 20th centuries, spearheaded by leaders like Sree Narayana Guru and Chattampi Swamikal. These reformers championed the cause of education for all, regardless of caste or gender, setting the stage for subsequent educational advancements. The early 20th century saw the princely states of Travancore and Cochin making strides in establishing schools and promoting education, particularly in rural and underserved areas. The state government recognized education as a cornerstone of development, expanding the educational infrastructure and introducing various schemes to improve literacy rates.



Keywords

Literacy, Adult Literacy, KSLMA, KSSP, KANFED

Discussion

4.4.1 Literacy Movement in Kerala

The Total Literacy Programme (TLP) initiated in Ernakulam district and subsequently extended to other districts in Kerala in February 1990 marked a significant milestone in India's fight against widespread illiteracy. The literacy campaign model developed in Kerala has gained recognition as one of the most effective strategies for achieving mass literacy. Drawing from Kerala's experience, states such as Goa, Pondicherry, and various districts in West Bengal, Bihar, Uttar Pradesh, Madhya Pradesh, Rajasthan, and Tamil Nadu have implemented their total literacy initiatives. However, despite the widespread admiration and adoption of Kerala's approach—emphasizing total literacy through community involvement—the state is witnessing a decline, with 1.2 million newly literate individuals facing a risk of reverting to illiteracy. This development is disheartening for literacy advocates nationwide, particularly given its origins in Kerala.

◆ *Mass Literacy Campaign*

The Ernakulam District Total Literacy Programme (EDTLP), which commenced on January 26, 1989, achieved its objectives in a remarkably brief period, successfully teaching 175,000 illiterates to read and write—an unprecedented accomplishment in India's history of literacy movements. The success of the EDTLP motivated its organizers to expand their efforts to encompass the entire state. The TLP for the remaining districts was launched on the same day Ernakulam district was declared fully literate. The state reached its literacy goal by March 1991, transforming 1.5 million individuals into neo-literates, a remarkable feat considering the previous failures of literacy programs since independence. It is essential to explore the factors that contributed to the rapid success of the literacy campaign in

◆ *Literacy Sustainability*

Kerala and understand the reasons behind the movement's inability to maintain its momentum.

4.4.1.1 History, Practice and Functions of Literacy Movement

The Social Education Programme (SEP) initiated in the First Five-Year Plan failed due to bureaucratic inertia and lack of public participation. The B N Jha Committee recommended a more extensive informal education program with mass involvement. Subsequent committees like M S Mehta, J P Naik, and Kothari also emphasized people's participation. However, government-led programs like the Farmers' Functional Literacy Program and the National Adult Education Program were largely ineffective.

Despite its advanced formal education system, Kerala struggled with non-formal education programs. Organizations like KANFED and KSSP took the initiative to implement literacy programs. KSSP's Malappuram experiment, though unsuccessful, led to valuable lessons.

The National Literacy Mission partnered with KSSP to implement the Ernakulam District Total Literacy Program (EDTLP). KSSP introduced innovative strategies like smaller class sizes, volunteer instructors, and community involvement, contributing to the program's success. The EDTLP's success was attributed to its people-centric approach and effective implementation.

The Kerala Total Literacy Programme (TLP) involved a comprehensive approach to eradicate illiteracy. Key aspects included:

1. Community Mobilisation:

- ◆ **Literacy Survey:** A comprehensive survey identified illiterates.
- ◆ **Volunteer Involvement:** A large number of volunteers were mobilized to teach literacy.
- ◆ **Community Centers:** Literacy centres were established based on learner convenience.

2. Innovative Teaching Methods:

- ◆ **Small Class Sizes:** Classes were kept small to ensure individualized attention.



- ◆ **Volunteer Instructors:** Volunteer instructors played a significant role in teaching literacy.
- ◆ **Locally Relevant Materials:** Teaching materials were culturally relevant and accessible.

3. Government Support:

- ◆ **Financial Allocation:** Adequate funds were allocated for the program.
- ◆ **Administrative Support:** Government officials were involved in monitoring and implementation.
- ◆ **Policy Framework:** The government provided a supportive policy framework.

The TLP's success can be attributed to its strong emphasis on community participation, innovative teaching methods, and practical government support. By focusing on the needs of learners and empowering volunteers, the program achieved remarkable results in eradicating illiteracy in Kerala.

Since its beginning, the Kerala literacy campaign has accomplished notable milestones and changed the state's educational system. Kerala has achieved many noteworthy things, chief among them having one of the highest literacy rates in India, at over 96%. The Kerala State Literacy Mission, established in 1999, and other coordinated literacy activities have contributed to this accomplishment. The movement effectively empowered women and underprivileged communities by providing them with education and enabling them to take an active role in society. The movement has further improved the success of these programs on functional literacy, emphasising practical skills and information relevant to everyday living.

- ◆ *Kerala literacy campaign*

Promoting gender equality is one of the significant accomplishments of the Kerala literacy movement. Women's literacy rates have increased dramatically due to the campaign, improving their social standing and economic prospects. The gender gap in literacy has been somewhat closed by educational initiatives created especially for women, such as those aimed at homemakers and single moms. Women had a crucial part in the change of society as they were increasingly active in community development and decision-making processes as they increased in literacy.

- ◆ *Promoting gender equality*

Including e-literacy in the literacy movement has also improved learning materials and resource accessibility. Thanks to the development of online platforms and digital libraries, learners may now access a plethora of knowledge and chances for learning outside of traditional classroom settings. This strategy has gained special significance with the COVID-19 epidemic increasing the need for online education and remote learning solutions. In addition to upholding its core objectives of improving conventional literacy, the Kerala literacy movement is staying relevant in the modern day by adopting e-literacy and giving people the tools they need to prosper in a digital world.

4.4.1.2 Kerala State Literacy Mission Authority (KSLMA)

To initiate the state-wide Total Literacy Campaign in 1990, the National Literacy Mission established the Kerala State Literacy Mission Authority (KSLMA). The authority is led by key figures in the state's education sector, including the Chief Minister and the education minister, ensuring alignment with broader governmental policies. While KANFED-trained volunteers are present at all levels, district-level Literacy Mission Authorities were created in each of the 14 districts, and they currently supervise the implementation of continuing education programs through different local government and voluntary entities. At Kozhikode, on April 18, 1991, the Total Literacy Campaign's goal of 93.58% literacy was declared achieved.

◆ *Implementation of continuing education programs*

a) Goals and Objectives

KSLMA aims to make Kerala completely literate and encourage opportunities for lifelong learning for everyone. Its goal includes adult literacy, functional literacy, digital literacy, and skill development, among other aspects of literacy and education. The authority wants to establish an informed and educated society where literacy is a weapon for socioeconomic advancement and empowerment rather than just a legal requirement.

b) Authority

The Kerala State Government's Department of General Education oversees the KSLMA's operations. A Board of Management, led by the State Minister for Education, manages it. The board ensures that the literacy programs

align with the goals and policies of the state's education system by providing strategic direction and monitoring.

c) Organizational Structure

A Director is part of KSLMA's administrative structure and manages daily operations and program execution. The municipal and district-level program managers provide further support to the authority. The state's literacy programs can be implemented and monitored efficiently because of this decentralized framework.

d) Advisory Committees

KSLMA also has some advisory committees that offer knowledge and direction on specific topics such as program assessment, teacher preparation, and curriculum development. These committees comprise community leaders, NGO representatives, and education specialists.

For KSLMA, adult literacy continues to be its key priority. The authority oversees several initiatives to address individuals' gaps in formal education in reading, writing, and numeracy. The initiative provides community-based seminars and programs that teach fundamental reading skills.

Programs for literacy

- ◆ **Local Literacy Campaigns:** To inspire adult involvement in literacy initiatives and to engage communities, periodic literacy campaigns are held. These campaigns use various media, such as radio, television, and public events, to increase awareness. Ongoing education: Lifelong learning and skill improvement are needed. KSLMA's continuing education programs aim to assist people in gaining knowledge and abilities beyond the basics of reading and writing.
- ◆ **Akshaya Centers:** These facilities focus on skill development, ongoing education, and digital literacy. They give access to internet usage, computer education, and other IT skills.
- ◆ **Community Learning Centers:** These facilities provide various services, such as workshops on personal development, language education, and career training. They serve adults and children, encouraging life-



long learning through skill development seminars. To improve people's employability and self-sufficiency, KSLMA hosts workshops on various subjects, such as entrepreneurship, agriculture, health and knowledge of Digital Media.

- ◆ **Digital literacy:** Digital literacy is essential in the modern day to obtain services and information. KSLMA highlights it through the following programs:
- ◆ **Digital literacy initiatives:** These courses instruct people on how to use computers, cell phones, and the internet efficiently. They go over digital communication, internet safety, and fundamental functions.
- ◆ **E-Learning Platforms:** KSLMA has created online materials and courses covering various topics, such as literacy, numeracy, and vocational skills.
- ◆ **Digital Inclusion Initiatives:** Initiatives are undertaken to guarantee that disadvantaged and isolated populations have access to digital tools and resources. This involves supplying digital gadgets and setting up internet access points. Partnerships with foreign organizations, academic institutions, and NGOs are frequently a part of these programs.
- ◆ **Literacy through Art:** This project encourages literacy and education in children and adults by utilizing cultural activities and the arts. Through the integration of creative approaches into learning processes, education becomes more accessible and engaging.
- ◆ **Environmental Education Programs:** These initiatives aim to inform communities about sustainable behaviours and environmental protection by fusing environmental consciousness and literacy.

4.4.1.3 Kerala Sastra Sahitya Parishad (KSSP)

The primary goal of Kerala Sastra Sahitya Parishad (1962) is to make science more widely known. From its humble beginnings as a volunteer movement, it has grown into a powerful organization that includes educators, scientists from diverse professions, field workers, and academics from colleges and universities. It produces four scientific journals for the general public, college and university students, elementary schoolchildren, and other audiences.

KSSP envisions a society in which progressive principles, scientific temper, and logical thought are part of everyday

- ◆ *Volunteer movement origins*

existence. It aims to create a knowledgeable and enlightened population that can apply science to solve today's problems. KSSP aims to address social challenges, advance scientific literacy, and stimulate reasoned thought via research, public advocacy, and educational initiatives. The organization aims to close the gap between scientific understanding and society's actual use of that understanding.

Committees of Advice

KSSP maintains many advisory groups that offer knowledge and direction on various KSSP-related topics.

Among these committees are:

- ◆ **Scientific Research Committee:** The committee aims to advance and facilitate scientific inquiry and research.
- ◆ **Committee for Educational Programs:** Creates and manages curricula and educational activities.
- ◆ **Public Advocacy Committee:** Promotes scientific temperance through public awareness initiatives.

Advocacy and Public Awareness

Awareness Initiatives for Rational Thinking; - The KSSP organizes awareness initiatives to dispel pseudoscience and superstitions and encourage rational thought. Numerous media, such as print, radio, and social media, are used in these campaigns. **Publications:** - Regarding science, reason, and society, the KSSP publishes books, journals, and newsletters. Both academic and popular audiences are the target audience for these publications. **Public Lectures and discussions:** KSSP hosts public lectures and discussions on current scientific and social concerns. Experts may interact with the community and offer their knowledge on these platforms.

Investigation and Creation

Scientific Research Projects: KSSP funds and conducts scientific research on various subjects, including technology, health, and environmental concerns.

- a) **Partnerships with Research Institutions:** The KSSP partners with academic and research institutions to promote scientific innovation and research. These



collaborations increase the reach and significance of research projects.

- b) **Grants and Scholarships:** Students and researchers working on scientific projects can apply for grants and scholarships from KSSP. These grants encourage the creation of original concepts and inventions.

Development of the Society and Community

Health Awareness Initiatives: KSSP organizes initiatives to increase public knowledge of health-related topics, such as nutrition, hygiene, and preventive care. The improvement of community health and well-being is the goal of these programs.

Environmental Conservation: The Parishad participates in trash management, sustainable practices, and tree planting, among other ecological conservation initiatives. These programs encourage knowledge of and responsibility for the environment.

4.4.2 Kerala Library Movement

Kerala's library movement significantly contributes to and drives the state's socioeconomic development. Kerala is the state in rural India with the most libraries per capita. The Travancore Kings established the first public library in Kerala in 1828 using donations rather than public funds. Every library has a Kerala affiliation. Before 1945, Granthashala Sangham was known as Travancore Granthashala Sangham. Congress members and Communist party leaders embraced the library movement as a vehicle for widespread education. In Kerala, libraries, particularly those in rural areas, served as hubs for communal activity. Under the Local Library Authority (LLA), it was administered as a semi-governmental system in Malabar.

◆ *Libraries as community hubs*

4.4.2.1 PN Panicker and Reading Day

Puthuvayil Narayana Panicker, commonly known as P.N. Panicker, is celebrated as the Father of the Library Movement in Kerala. The Kerala State Literacy Mission, which eventually resulted in universal literacy, benefited greatly from his strong support. Panicker contributed to creating libraries throughout the state, facilitating easy access to educational resources for the populace. Panicker was the driving force behind the establishment of Thiruvithaamkoor Granthasala Sangham, or the Travancore Library Association, in 1945.



◆ *Kerala library movement*

This group comprised 47 libraries located throughout the city's rural districts. Emphasizing the value of education and reading in rural communities was the primary motivation for establishing these libraries. Eventually, the complex library network extended to include over 6,000 libraries under its purview. After a while, the state government took control of it, which is currently called the Kerala State Library Council. For this reason, P N Panicker is regarded as the founder of the Kerala Library Movement. On June 19, 1995, PN Panicker passed away. In memory of him, the Kerala State government declared Vaayanadinam or Reading Day. Today, schools and other educational institutions around the country observe Reading Day, not only in Kerala.

4.4.3. KSLC (Kerala State Library Council)

Rural libraries in the Travancore State banded together to create "All Travancore Grandhasala Sanghom", with almost 5000 associated libraries from 1945 to 1947. The Sanghom's motto was originally "Read and Grow," but it was modified to "acquire literacy and get strengthened." Panikkar (1974), the leader of the Kerala Library Movement, is credited for coining it. Before the State Government took control of the Sangham in 1977, he presided over it for 32 years. The Kerala State Library Council (KSLC) is its new name.

◆ *Independent organization*

The Kerala Public Libraries (Kerala Grandhasala Sangham) Act, 1989, established the KSLC, an independent organization under the control of the Kerala government's higher education department. The State Library Council, District Library Council, and Taluk Library Council comprise Kerala's three-tier public library organization. Rural libraries set up night classes to promote reading as a habit and fight illiteracy. Every panchayat ward has a library with a decent collection of literature, radio, television, sports club, art club, women's wing, children's section, nursery section, etc. Kerala's library movement was distinct and well-received both domestically and internationally.

4.4.4 KANFED (Kerala Association for Non-Formal Education and Development)

KANFED (Kerala Association for Non-Formal Education and Development) was established in June 1977 as a branch of Kerala Grandhasala Sanghom and Kerala State Library Council, which included members of the Sanghom's Literacy Expert Committee. The organization was registered under the Travancore-Cochin Charitable Societies Act No. 12 of 1955.



Before it, KANFED had four distinct goals:

1. To end the state's illiteracy rate; and
2. To give everyone in need access to chances for ongoing education.
3. To support education that is not official
4. To connect non-formal education with development efforts.

On the advice of the State Government, the Central Government assigned KANFED the task of establishing a State Resource Center in July 1978. For non-formal education, the State Resource Center produced its publications, primers, guidebooks, reference books, neoliterate books, slides, charts, brochures, posters, etc. These were mainly created in workshops with staff members who were primarily KANFED-trained

Summarised Overview

Kerala's literacy movements are renowned for their success in achieving near-universal literacy. Kerala's government prioritized education, establishing numerous public schools and adult education programs. The Kerala Literacy Mission, launched in the 1990s, was crucial in eradicating illiteracy through its intensive literacy campaigns. The mission's flagship program, "Akshara Keralam," mobilized volunteers to educate adults and school dropouts. Women's education received particular attention, contributing to gender parity in literacy rates. Community involvement and support from local self-governments were instrumental in the movement's success. The state leveraged its robust public health infrastructure to integrate literacy with health and social welfare initiatives. As a result, Kerala boasts the highest literacy rate in India, serving as a model for other states.

Kerala has become a pioneer in literacy and education in India thanks to the tremendous success made by the state's literacy campaign, which the Kerala State Literacy Mission Authority leads. With almost 96% of people literate, the movement has concentrated on giving adults, women, and underprivileged populations practical literacy to promote social empowerment and economic growth. Prominent campaigns like the Kerala Library Movement and the Kerala Sastra Sahitya Parishad have been instrumental in advancing reading culture and scientific temper. A culture of lifelong learning and community involvement was



ingrained across the state because of the efforts of well-known individuals like P.N. Panicker, who started the Reading Day project. The Kerala State Library Council has also made establishing libraries and other resources possible.

As a result of the demand for digital skills in a society that is changing quickly, the literacy movement has shifted to integrate e-literacy. Adult literacy programs increasingly include e-literate instruction to provide participants with the digital skills necessary to access information and engage in the digital economy. The COVID-19 epidemic has extended learning options through digital libraries, online platforms, and remote learning programs. Kerala becomes a model for the growth of literacy and education when this evolution keeps the literacy movement current and enables its people to flourish in the digital age in addition to reading and writing.

Self-Assessment

1. What does KSLMA stand for?
2. In which year Total Literacy Campaign initiated in Kerala?
3. List out any two e-learning platforms in Kerala
4. What is digital literacy?
5. Describe the concept of e-literacy.
6. Explain the history of the Kerala Literacy Mission
7. Examine the importance of e-learning platforms in Kerala
8. Explain the significant literacy programmes in Kerala

Assignments

1. Examine the Kerala State Literacy Mission Authority's (KSLMA) primary responsibilities and contributions to society and how they affect Kerala's media education and library services.
2. Critically analyze how the Kerala State Library Council (KSLC) impacts standards and regulations that oversee library services and how it supports the growth of libraries throughout the state.



3. Explain the significant projects and objectives of the Kerala Library Mission. How does it hope to enhance public access to library materials and encourage literacy among the general population?
4. Elaborate on the influence of the Kerala literacy movement on the state's educational system and why it is thought to be so crucial for the advancement and empowerment of society.
5. Evaluate the role of e-learning platforms in Kerala's literacy movement and how governmental and non-governmental organizations play vital roles in achieving literacy in Kerala society.

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4. Menon, M.G., (1995). *Kerala's Education System: A Study in Development*. Orient Longman.

Suggested Readings

1. Gore, M. S., et al. (Eds.). (1975). *Papers on the Sociology of Education in India*. New Delhi: NCERT.
2. Indira, R. (Eds.). (2013). *Themes in Sociology of Education*. New Delhi: Sage Publications.
3. Jayaram, N. (1990). *Sociology of Education in India*. New Delhi: Rawat Publications.
4. Patel, S., & Uys, T. (Eds.). (2004). *Contemporary India and South Africa: Legacies, Identities, and Dilemmas*. New Delhi: Routledge.



Space for Learner Engagement for Objective Questions

Learners are encouraged to develop objective questions based on the content in the paragraph as a sign of their comprehension of the content. The Learners may reflect on the recap bullets and relate their understanding with the narrative in order to frame objective questions from the given text. The University expects that 1 - 2 questions are developed for each paragraph. The space given below can be used for listing the questions.

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SREENARAYANAGURU OPEN UNIVERSITY

QP CODE:

Reg. No :

Name :

THIRD SEMESTER MA SOCIOLOGY EXAMINATION
M21SO02DE: SOCIETY AND EDUCATION
(CBCS - PG)
SET-1

Time: 3 Hours

Max Marks: 70

Section A

Objective Type Questions

Answer any 10 questions. Each question carries 1 mark (10x1=10 marks)

1. In which year was the National Adult Education Program (NAEP) launched in India?
2. Which sociologist argued that formal education develops the commitment and skills necessary for future roles?
3. When was the Right to Education Act enacted in India?
4. Which Indian sociologist described modernization as a process?
5. According to Parsons, what values are typically internalized within the family?
6. Who introduced the concept of Repressive State Apparatuses?
7. Which thinker is associated with the idea of 'De-schooling Society'?
8. Who wrote the work *Stripurusha Santhulana*?
9. Who argued that the idea of an unstratified society is a myth?
10. In which year was the National Literacy Mission (NLM) launched?
11. Which sociologist proposed social mobility as a means of attaining class or social status?
12. In which year was the Hunter Commission established?
13. What does KSLMA stand for?
14. Who is considered the leader of the Kerala Library Movement?
15. What does KANFED stand for?

Section B

Very Short Answer Questions

Answer any 5 questions. Each question carries 2 marks (5x2=10 marks)

16. What is meant by 'selection and allocation' in education?
17. Define socialization.



18. What are 'universalistic values' in the context of education?
19. What is 'cultural capital'?
20. Define ethnicity.
21. What is horizontal mobility?
22. What is adult education?
23. What is the significance of the 1813 Charter Act?
24. What is NAAC?
25. What is e-literacy?

Section C

Short Answer Questions

Answer any 5 questions. Each question carries 4 marks (5x4=20 marks)

26. Briefly explain the social functions of education in modern societies.
27. Explain the connection between modernization and education
28. Critically examine Durkheim's views on society and education.
29. How does Althusser believe education supports the capitalist system?
30. Explain the relationship between education and social stratification.
31. How does education contribute to social mobility?
32. Describe the key features of the library movement in Kerala.
33. Discuss the major problems in the Indian education system.

Section D

Long Answer/Essay Questions

Answer any 3 questions. Each question carries 10 marks (3x10=30 marks)

34. Discuss the different types of education in India and explain the prospects and challenges of open education.
35. Critically examine the Marxist perspectives on education.
36. Discuss the contributions of Savitribai Phule and Tarabai Shinde to women's education in India.
37. Elaborate on the determinants of educational access in India.
38. Trace the evolution of the education system in pre-independent India.
39. Discuss the major policy initiatives in India's public education sector and identify the gaps.





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THIRD SEMESTER MA SOCIOLOGY EXAMINATION

M21SO02DE: SOCIETY AND EDUCATION

(CBCS - PG)

SET-2

Time: 3 Hours

Max Marks: 70

Section A

Objective Type Questions

Answer any 10 questions. Each question carries 1 mark (10x1=10 marks)

1. Identify the type of education designed to meet the needs of individuals outside regular educational institutions.
2. Who argued that the goal of education is to develop all the abilities each person is capable of?
3. Who authored *Education of Scheduled Castes*?
4. Who composed *Kavya Phule*?
5. *Prison Notebooks* were written by which thinker?
6. Who is the author of *Discipline and Punish*?
7. What term did Bourdieu use to describe non-financial assets such as education?
8. Who argued that the hidden curriculum produces compliant workers?
9. Name the authors of *Some Principles of Stratification*.
10. Who claimed that socioeconomic stratification is the leading cause of educational opportunity disparity?
11. Who proposed the idea of the 'pedagogy of the oppressed'?
12. What does KSLC stand for?
13. In which year was the Kerala State Literacy Mission established?
14. What does NCERT stand for?
15. In which year was the Kothari Commission established?



Section B

Very Short Answer Questions

Answer any 5 questions. Each question carries 2 marks (5x2=10 marks)

16. Define informal education.
17. Define social change.
18. According to Durkheim, what is moral education?
19. How do Bowles and Gintis describe the hidden curriculum?
20. What is meant by 'organic intellectuals'?
21. Define cultural capital.
22. What is meant by Sanskritisation?
23. Briefly explain the significance of Wood's Despatch of 1854.
24. What is the Right to Education Act?
25. Who was P.N. Panicker and why is he important?

Section C

Short Answer Questions

Answer any 5 questions. Each question carries 4 marks (5x4=20 marks)

26. Explain the role of education in facilitating social change.
27. Analyze the different agencies of socialization.
28. Critically examine Bourdieu's view on education's role in cultural reproduction.
29. Evaluate the life and work of Savitribai Phule as a revolutionary poet advocating for women's education.
30. Explain the concept of 'social reproduction of education' in Indian context.
31. Discuss the issue of gender inequality in education in India.
32. Describe the constitutional provisions for education in India.
33. Examine the evolution of education policies in India and identify major themes in each framework.

Section D

Long Answer/Essay Questions

Answer any 3 questions. Each question carries 10 marks (3x10=30 marks)

34. Discuss the interconnection between socialization and education in contemporary society, with examples.



35. Compare the functions of education in traditional and modern industrial societies, providing relevant examples.
36. Critically analyze current debates on education and their relevance to understand the contemporary education systems.
37. Discuss the functionalist perspective of education and evaluate the criticisms against it.
38. Examine how ethnicity and tribal identity affect access to educational opportunities in India and Government's interventions on it.
39. Elaborate on the role of the literacy and library movements in the development of modern Kerala.

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