
Unit 1 □ Sociology of Education

Structure

- 1.0 Introduction**
- 1.1 Evolution of Society : A Brief Account**
- 1.2 Meaning and Scope of Sociology of Education**
- 1.3 Social Determinants of Education—Religion, Class, Culture, Technology, Economic Issues**
- 1.4 Society and Its Constituents Factors : Location, Population, Human Relations**
- 1.5 Education as a Social Sub-System**
- 1.6 Social Functions of Education.**
- 1.7 Questionnaire**

1.0 Introduction

Different scholars in different continents of the world at different times expressed their well-thought opinion about the purpose of education from the view point of philosophy. On analysis of these points a few universal concepts about the purpose of education are found. Such as—

The socialisation process of the spontaneous behaviours of man influenced by the innate tendencies and its application and consequences are called by us education. The methods and injunctions which are understood for making man follower of his society & culture, are called collectively 'education' with the influence of education the nature born man because transformed into the social & cultural man. In this case, the degree of transformation is different in different persons and groups.

The effect of education depends on the pupil's power, interest, social demand and recognition.

In many cases, in modern social system, success in higher education, institutional recognition and financial standing in social life are not observed to be equated..

Though the infrastructure, process and tools of modern education are helpful in choosing pupils' professions and improving their professional life, yet it has not been

able to co-ordinate among their personality development, refinement of character and spiritual realization.

In short, education is a well planned and well directed process influenced by society & culture. It is transfused to next generation by the effort of their ancestors following a continuous flow. The initiation of education is tradition-based. The effect of its traditional perception of life makes notable changes in knowledge, intelligence, creativity and behaviours of new generations. In case of creation, development and preservation, the society and the education join together in a lie 'of expectation. Therefore, the students of education must be aware of the sociological bases of education and mutual interaction.

1.1 Evolution of Society : A Brief Account

Nature created the primitive man through the process of evolution within the animal world. One of the innate tendencies which man possessed as a gift of nature for struggling against adversity of the environment, is the tendency to live in a protected shelter in groups. Gradually, the successors of that primitive man understood the facilities of co-existence, co-living and cooperation and learn to live at a limited place in groups. If the safety of that place was violated, they learned to find out another one. At this juncture, curiosity and interest for self-learning were manifested gradually in the mind of man. At the same time, the cycle of generation in the effort of movement, eating, sleeping, collecting food in a group began. The tables of society was started with the need of accomplishing these special purposes. It is transfused' from one generation to another through the process of imitation and following. Gradually, formation of a comprehensible but invisible coexistence and cooperation is created. With it there manifests an easy and simple sense of responsibility. The result of this coordinated way of living is "Society"—as the words goes by.

Imagination and thinking of the human mind and the psychological complex bondage like mutual confidence, loyalty, doubtless dependence etc. built up on the basis of faith and blood relation create a clear boundary of "near relations" and a concept of "no relation" in our mind. In the path of life the-combined concept of the complex & varied relations of (he said "near" & "others" aretgiven a boundary of "Society". The outer expression of social behaviour and mutual interaction result in "Socialization". According to Prof, Jeansberg : "The term society may be used to include all or any dealings of man with man, whether these may be direct or indirect, organised or unorganised, conscious or unconscious, cooperation or antagonistic. But, ...likeness, commonness-and cooperation are the foundation of soceity."

The seeds of human society sprouted in human mind. The existence of human society got recognition in human intuition. Creation and expansion of human society lie in the needs of human life and preservation of its species. In the primary stage, the boundary of society rests within the limit of family. That boundary expands as a result of regular interaction with the like minds. Gradually man comes in contact with the unlike minds and learns to coexist in his self-interest under the shelter of organised social system or follow the institutional manners. But naturally man becomes interested to control or govern the society, and some of them think the social system safe & dependable and thereby becomes blind supporters of the social rules & regulations. Evolution of human society continues by dint of some persons intelligence, ability and wisdom. But its character and nature become more complex. As a result, some persons tend to protest and become interested to change totally the traditional controlling system of the society. Thus arise theist & atheist classes and rich & poor classes.

In this second stage of social the ruler class and the exploited class are created. Naturally in the process of evolution, a background for revolt and struggle is created. In this perspective man becomes interested to be independent and free. Being free from oppression of masters, an industrial age commences. The system of slavery ends. The laws & policies for earning money in exchange of labour are formulated. Being annoyed with the king's autocracy and the controlling policies of the society, man is transformed into a mass (public), public power is manifested and gradually the organisations of politically conscious persons make way to a new social system.

By the way, it may be said that every plant and subhuman creatures has consciousness. In the process of evolution, as the physical system was more complex, so the sensitivity increased in the consciousness. In this stage the sense-power of a creature depends on sensitivity centered signals (which are more autonomous nervous response or reflex action). Gradually, the vertebrate mammals having cerebral cortex (land-living, aquatic and amphibian) came to earth. These creatures, have five senses active, power of memory substantial, decision-making dependant on experiences and social consciousness germinated. Most of them are skilled in depending self and their species, creative as well as safety conscious. Some of them in later times became fond of the cavemen and was recognized as the faithful & dependable companion in the struggle for life. Therefore, among the animals which could learn, memories and apply at the moment of adjustment with their environment, the seeds of social life sprouted. Those animals whose tendency for coexistence attracted the

attention of man, were nurtured by man. From the ancient times the domestic animals were not undesired in human society. As for example, horse or elephant in warfield, catties in domestic life and dogs in dangerous path can be specially mentioned.

1.2 Meaning and Scope of Sociology of Education

As the effects of evolution are evident in human body & mind—full of surprising transformation, so the marks of evolution-affected mentality in the infrastructure and character of man-made society are clearly evident. At the early period of evolution of human society, the outfall influence and its 'give & take' relation were recognised as the controlling power of social life. Man's right and ability were considered as the gift of gods. In the evolution of social system superhuman socialism (everyone is the child of God), Lord (representative of God) and the society divided by inborn slavery, king (representative of God by birth) and the society divided by inborn ruled class, the democratic society promising personal freedom were, in turn, came into existence. India has recently earned the right of political freedom and in near future expects the advent of truly socialist society. The theist think that this change "is destined. The atheist think that this change is the progress earned by the Indians. Impartially it's seen that in all stages of social evolution, from the ancient periods to the present century, the expectations of the society are man's socially affectionate mind, man's consciousness of social responsibility and man's spontaneous behaviours in building a productive society. Those expectations cannot be fulfilled without a well planned teaching method and need based training projects.

The primitive men were grouped and created an unorganised society in their own needs and learned with their spontaneous effort. They found out fire from natural elements and later took the help of pulley with their own creativity.

Man in the Middle Ages introduced an organised social system, followed a leader and established an educational institution with a view of integrated social life.

In modern ages, man has been interested in mass education, has built democratic states, has been respectful to socialism, has become supporter of classless & casteless social system with the help of science & technology and has framed policies for creating labour based and production oriented human society. The only aim of modern national education policy is the creation, preservation and expansion of human resources for the sake of society and uplifting the standard of life. In this background, both society and education may be called supplementary to one another.

The light of education has reached the remote villages. The villagers there have

formed Gram Panchayets. Now, it is learnt, the rural developments projects will be chalked out by the local Panchayets. So far, this responsibility rested on the members of the Planning Commission. Expansion of education is mainly responsible for this revolutionary change. Here the word 'revolution' should be understood in lexicographical sense—an opposite motion which arises out of necessary interaction with different environmental conditions.

Concept of Education : The root of the Sanskrit word 'Siksha' lies in 'Shas' which means governing or ruling. It is not similar to learning a lesson, In ancient India, learning a Vidya (subject) or acquisition of knowledge was not comparable to learning the manners of social life. At that time the word 'Siksha' was applied to the control of social behaviour—such as, disciplined act, lawful conduct, action as per scriptural injunctions, controlled & patient behaviour etc. The word 'Education' refers to a socially approved and traditional scientific method which helps to develop properly the potential qualities and abilities of a pupil. He who is expert in applying that method, is a teacher. Therefore, though in case of learning the subject-matter get the priority, yet the purpose of education is all-around development, enhancement and fulfillment of a pupil. Again, in terms of a teacher, though the subject matters get, priority, yet the teacher aims at making aware of knowledge, ability and manners of the pupil—which influences the pupil to be recognised as an wealth of the society.

Recent concepts of 'education' are the supporters of all round development of a person, sponsor of his science consciousness and determinant of his social responsibility and royalty. Main purpose of modern education is to transform every human being into human resources.

For becoming aware of the thoughts of concepts of modern education we may recall the following descriptions** of the Greats :

(1) The Utilitarian conception of Society. (2) Romanticism and Organismic conceptions. (3) The economic Conception of Society (4) Conflict theory (5) Utilitarian Society (6) The social psychological approach.

(a) Education is a process for making perfect of an imperfect man created in the cycle of evolution. (Swami Vivekananda)

(b) Education gives an integrated shape to a person's physical, mental and spiritual latent possibilities. (Mahatma Gandhi)

(c) Education not only dress a man with the ornaments of knowledge, but also makes him truly wise. (Rabindranath Tagore)

**Placed on the basis of related collection of Prof. B. R. Purakayet.

(d) Education helps a man to possess a healthy body and a healthy mind, find out existence consciousness bliss and direct with a continuous happy life. (Aristotle)

(e) Education provides man preparation for earning perfection in future life. (Spenser)

Generally, by 'education' we understand the studies as per curricula designed by the schools, colleges & universities. In these institutions the teachers, environments & tools for learning are available. Here knowledge conducive to earning money as per the need of society is possible. The educational system of the institution is specially interested in the all round development and establishment of an identity of a person. Here the matter of persona! & social responsibility is not expressed but understood. The success of a pupil is evaluated on the basis of memorising the subjects under the curricula. These institutions are recognised mainly as the altar of acquiring literal knowledge. Regarding this type of education Dr. Shesadri said : - "Education refers to schooling—the process by which Society, through different institutions specially founded for the purpose, deliberately transmits its cultural heritage, it's accumulated knowledge, value and skill from one generation to another."

Moreover, with a relatively narrow views, the 'Accretion' or 'Jug and Mug' opinionists said :

"Education is a process by which knowledge or information on a subject is acquired. According to it, the mind of the child is believed to be empty and it is filled with knowledge from the accumulated storehouse of knowledge of the teacher or the parent or an elderly member of the community."

According to the critics of the said narrow views, the reasonings of the Accretion opinionist are not infallible. Because, the educational institutions can not be called the selling centres of knowledge. Acquisition of knowledge is not the last word of education. The acquired knowledge is transformed in intelligence, enriches judiciousness and brings changes in the viewpoints.

According to the modern educationists, education is a life-long moving process which directs the power of body mind and acquired knowledge or experiences during different phases of life, in the way of attaining the goal, helps to find out variety and implements the thoughts into reality. The education starts at 'cradle' and ends at 'graveyard' (Duyen Vile). According to Kogan, "Education does not mean only learning of reading, writing and arithmetic. It consists of development of head, heart and hand."

"Man gets true education from the real experiences of life" (Remgnt). (In wider

sense) Education is the holder and bearer of continuous progress of social life (John Dewey).

In man's life, education is a dynamic process throughout the life. Education starts at the 'cradle' and ends at the death-bed. Man acquires education from the real experiences of life. Therefore, John Dewey recognised education as the holder and bearer of progress throughout life.

According to Prof. Harris, education is obviously sociological. In 1897 Dr. Albion Small, Professor of sociology of Chicago University, called the teachers for the first time in studying sociology. One of the authority in contemporary educational theory, John Dewey marked every educational institution mainly as a social institution. In the writings of Dotan, an eminent educationist influenced by Dewey, described first the school as social institution : "The school is a social institution,- its aim is social and its management, discipline, methods and instructions should be dominated by this idea."

In 1985, at the Teachers' Training Deptt. of Minnesota University, decision for studying integrated Social Studies at school level was taken for the first time. According to Brookover, Social Studies was recognised to be included in the curricula of the educational institutions of United States between 1883 and 1945.

Our study material has been planned with the said sociological subjects through a different route and different purpose.

1.3 Social Determinants of Education—Religion, Class, Culture, Economic Issues

Religion : The word 'Religion' means 'to hold'. Religion discusses the history of gradual changes in consciousness. Prof. Tyler devoted effects of some stages or cycles. The unorganised society used to depend on a extraterrestrial supernatural power for food, safety and overcoming any crisis. In the later stages there introduced monism which was inconceivable to common man and at the end the theory of infinite, indestructible absolute which was also hard to understand for common mass. In the long run there arose idolatry in order to get rid of the complexity of Truth & Untruth and produce faith within the common mass. They became worshipping of idols for their own need. The society was divided to become the followers of different religions community. Gradually questions arose in the religious belief—which deity is more powerful and more able to meet the needs. Not only in India, but also throughout the world at the later stage of ancient civilisations there could

be found a tale of a prominent crusade. Those were not repeated, but its hidden current sowed the seeds of fanaticism.

The role of religious belief in keeping the society organised is doubtless. In the social system of India the role of religion is very important. In Indian social life a religious person is adored. At the educational institutions conducted by different religious organisations daily routine starts with prayers. In the Indian society & culture the influence of different religion is revered and preserved.

By the way, some influential thoughts regarding religion-dependant social life are mentioned :

(1) “the God and the society are only one....in worshipping God, men are in fact worshipping society. Society is the real object of religious veneration.” (Emile Durkheim).

(2) “...religion promotes social solidarity by dealing with situations of emotional stress which threaten the stability of society.” (Malinowski)

(3) “...religion (as a part of cultural system) provides general guidelines (norms) for conduct, a mechanism for emotional and intellectual adjustments against unforeseen odds of life by restoring the normal pattern of life, gives a meaning to life and sufferings (as ordained by an invisible mentor). (Parsons)

(4) “It is the opium of the people to dull the pain produced by oppression....most religious movements originate in oppressed classes. It is an illusion which eases the pain produced by exploitation and oppression; and it can make life more bearable by encouraging people to accept their situation philosophically.” (Marx)

(5) “It is probably the most effective mechanism for the legitimation of universes of meaning.” (Berger and Luckman)

In the different stages of social evolution and at the juncture of different civilisation, various natural powers, creatures, plants & trees and great personalities had popularised different graded religious opinions with the support of a few influential persons—to honor some short-term or long term concepts. In the recent stage of evolution ‘humanism’ has acquired the status of religion to make ‘society of culture’ free from crisis. In this honest endeavour the need for religion in social life has been adequately honoured as well as religious superstition and bigotry has been abused.

Class : In the main references of sociology, particularly in the matter of social life, the word ‘class’ are widely used, but its definition is still dependant on explanation. Specially, the definition of class depends on the culture created by the country, social conservation & manners and social evolution. Wherever in social life

discrimination was evident, some persons were grouped and marked as a class. Such as, wealth, locality, profession, social status and political opinion or social thinking were some factors.

In the social systems of Hindu dynasty five types of social classes were found in respect of traits & professions. These classes were recognised as 'varna'. As there was no "mobility" in social relation among different social classes, the custom of class discrimination used to transmit through generations. With the effect of this class-relation, gradually the custom of "Caste discrimination" arose in social life. At present, though the power of that caste system has decreased, yet its existence has not still been abolished.

On the basis of financial inequality Weber identified classes like rich & poor; higher, middle & lower classes; wealthy and breathless classes. At the present society, some persons are classified as Aristocrat class on the basis of earning limit, ownership of wealth and life style connected with the profession. In short, plenty of wealth and lack of wealth generally create the classes in social life. Social control and administrative power are kept under absolute control of the former class and they are recognised as the influential class of the society.

Marx, explaining class and class struggle, mentioned of two social classes ; exploited social class and exploiter social class. The workers of the exploited class had to work under the instructions of a few workers loyal to the owner. Marx put this exploited class into labour class. As there had been marked changes in society and industrial management, the labours described by Marx cannot be properly found everywhere.

Those who order the labours are "Management workers"—whose wages and comforts of life are protected and abundant at the respective institutional environment. Therefore, among the working group Marx marked the exploited class as "labour class" and the management workers as "ruler class". The owner or the director of an institution would protect his interest by creating disharmony between those two groups. To remove the said disharmony and the exploiting policies of the ruler, Marx drafted the "class struggle project". Main purpose of class struggle is to protect the dignity of every worker and remove the mental discrimination in social life. According to Harlambos & Heald : "social stratification involves a hierarchy of social groups. Members of a particular stratum have a common identity, like interests, and a similar lifestyle. They enjoy or suffer from the unequal distribution of rewards in society, as members of different social groups. Social stratification, however is only one form of social inequality—which may exist without social strata.

Strata subcultures tend to be particularly distinctive when there is little opportunity to move from one stratum to another. This movement is known as "Social mobility".

Culture : There is no mark or influence of social environment on man's inborn physique and nature. He acquires eligibility of becoming a successful social inmate with the influence of his environmental views, hopes & desires, conventional rules, tools, values, discipline, policies, imprints etc. Gradually some characteristics manifest in his manners, conversations, behaviour, expression which are the characteristics of his society or social life and essential for his social recognition. The culture may be said the symbol of the social characteristics.

The culture may be said the collective form of the matters and elements which are influenced by the particular social life. The culture is the conventional form of social taste and value, which is not innate but the ability of acquiring it is innate. The social process for acquiring that ability is named as socialisation and in later stage learning.

Man becomes cultured in the environment of his family and institution. There is influence of more than one cultures in modern family environment or institutional environment, because in modern world the facility and acceptance of social mobility among the different social lives.

"The culture of the society is the way of life of its member; the collection of ideas and habits which they learn, share and transmit from generation to generation." (Ralph Linton)

"Culture, therefore, has two essential qualities : firstly it is learned, secondly it is shared. Without it there would be no human society." (Kluckhohn).

"Culture defines accepted ways of behaving for members of a particular society. Such definitions vary from society to society." (Haralambos & Heald).

The educational system introduced by the ancestors is transmitted to the successors through family and institutional teaching & training, thereby transmitting culture. That culture which is more life oriented is wider and more long living.

Technology :

Man is created by nature. Man was evolved in the geographical environment of the earth through the process of evolution. Almost everything of the nature was unknown and mysterious to man. Man's limited physical power & ability and abundance of mental energy made him curious for knowledge. Unlimited curiosity made man worshipper of science and admirer of technology. Knowledge and science are properly used for the benefit of man & society through application of technology.

The contribution of science in gradual development of civilisations is indescribable. Similarly, it may be said that the contribution of technology in the progress of social life and upliftment of standard of life, is doubtless. Technology has made the machine world and its environment beneficial to human being and life oriented. The things which were not attainable or difficult to attain, were easily attained by technology.

The marked contribution of technology has showed the possibility of crossing over the obstacle of time and distance. With the help of technology man, in his own need and for the benefit of soceity, has been able to grasp all the informations and knowledge in less time, expense and limited use of human power.

In modern social life the contributions of technology in education, health, agriculture and financial progress have removed many uncertainties and discomforts and made man confident and science conscious.

Adoration of Information Technology and its proper application by modern man has helped this science to reach third generation.

According to Blauner, the use of electronic machines in the field of continuous production in the industrial world removed the dirtyness of labour and created a healthy environment. Automatic machines have made the labour free from the slavery of machine-demon. and provided opportunity for becoming “responsible worker”. The workers of modern times like to be the supporter of production-oriented thinking, because the electronic machines are not only automatic but also capable of controlling the standard of production. By the grace of electronic machines the modern labours (1) do not suffer from the depression of loneliness, (2) do not work in dirty environment, (3) get the scope of work in organised group and (4) do not produce with decay and waste, of life.

“the technology of automated production integrates the workforce as a whole.”
(Blauner)

“What is needed is a new technology, designed not only to produce goods at minimum economic cost, but also at minimum personal cost to the worker.”

In case of education & bearing, particularly in case of necessary bearing tools, the contributions of technology is very significant in modern perspective. The electronic machines (Radio, T. V., Tape Recorder and computer) have been recognised as fourth revolution.

In the words of Sampat, Pannir Selvam and Santhnas : Modern educational technology “includes the development, application and evaluation of systems,

techniques and aids in the field of learning. As much its scope encompasses educational objectives, media and their characteristics, criteria for selection of media and resources, management of resources, as well as their evaluation. The growing use of educational technology in today's schools has helped to release the teacher from the routine role of information giving.”

Economic Issues :

In the social life and social system, the production of essential commodities as per the individual's demand and successful marketing are planned on the basis of financial temperance. If there is no scope of wastage in the production process, the commodities are sold in fair price and demand of commodities gradually increases, then the financial solvency of the production centre and wages & standard of life of the labour will remain comfortable, the health of production house and comfort of the working environment are protected, if the income from marketing the product is greater than the production cost.

At present age, there is a close relation between social control or administration and a healthy economy. In the industrial age the standard of social life is dependant on the well planned economy of the country. Education, self-employment, family cooperation and social mobility at various levels and classes of the society are the sign of financial solvency in a democratic social life.

In the democratic social system, keeping limit of the number of family members, taking the opportunity of house building facility, doing active cooperation in removal of illiteracy etc. are the signs of increased interest of the people to be transformed into human resources.

One of the criteria of modern social life is “Standard-consciousness”. The environment of social life will be of high standard. The members of the society have to learn, know, understand and acquire skill—have to be fit for living in the social environment of high standard. For this, the need for money is obvious. High standard social environment should be so well controlled that the effect of misery and poverty would not be seen. In this respect the words ‘misery’, ‘poverty’, ‘want’ etc may be related to wealth, but they are not merely monetary or financial. This environment is full of wealthy human resources and supporter & controller of technology. The social men in this environment are creative, fond of awareness education and able to earn by their own abilities. Every member of this social environment is literate, socially conscious, labour giving and measures his own financial solvency. Here the society and its members are complementary to each other. Here the financial comfort of the members enriches the society and, in exchanges, the society uplifts the standard of

individual life. This “New Economy” controlled by individual life and social responsibility is developed by education and uplifts the standard of social life with proper application of technology as well as establishes new social system on the foundation of democracy. This contribution of society-oriented education is now universally accepted and has accelerated the possibility of globalisation. This education and learning process rotating continuously to express evernew cycles of changes.

“What is accruing today is a transition to a new type of soceity no longer beased primarily on industrialism.”

“...We are entering a phase of development beyond the industrial era altogether...a new social order... knowledge economy.”

“**A Knowledge economy** is one in which much of the workforce is involved not in the physical production or distribution of material goods, but in their design, development technology, marketing, sale and servicing. These employees can be termed ‘knowledge workers’.

“...it refers to an economy in which ideas, information and forms of knowledge under., innovation and economic growth.” (Giddens)

The welfare of soceity and the upliftment of social life are enriched with open economy, spontaneous public opinion and related information. Thinking and planning of this economy are specially created and influenced by the modern technological process and methods.

In this concept of financial standing in social life, every member of the soceity gets the scope of becoming human resource according to his own intelligence and traits. Here work is worship, loyalty to work substitutes loyalty to person, every one is worker and creator. In different countries of the world different great men thought of an undivided humanist social life in this respect.

1.4 Society and its Constituent Factors : Location, population, Human Relations

Soccity : The concept of soceity was depicted with cooperation, daily interaction and tradition of family life at a habitable area. Culture is the result of social life and unique in characteristics. Long term continuous social interaction organises social life. According to Herbert Mead, three types of possible interaction in respect of nature are happened in social life : (a) Interpersonal interaction (b) inter group

interaction and (c) person group interaction. Subsequently, inter community interaction and person community or group community interaction drew our attention.

In the pre-modern society the predominance of an easy, spontaneous and cohesive social bond was marked. At this time the influential persons used to control the society. Subsequently, the organised social system, in most cases, used to make the person's behaviour socially acceptable with the help of rules, regulations, religious practices, faith-dependant customs and traditional values.

In modern times, the social consciousness and controlling of social system are governed by the planned constitution of the organised state. In independent democratic India, politically conscious public representatives are elected for controlling the social system. Here the role of educated persons is well known for loyalty to the constitution and cooperation with the administration for proper application of the equal rights policy.

Location :

The locality of habitation and the mentality of permanent residents influence the social life significantly. Habitation may grow in rural area, urban area and the industrial area at the outskirts of the city. Generally, these areas have drawn our attention as a result of urbanisation. The effect of modernisation has not been thrown equally on these areas. As a result, supply of power, roadways, transport, health, household & recreational equipment etc. have not been equally available and thereby this discrimination had influenced the social life in these areas.

Somewhere for the sake of food, clothing, shelter and safety, persons irrespective of male or female earn money in exchange of labour but the standard of education and health is not upto the expectation. Somewhere class discrimination, caste-creed discrimination are terrible. Again somewhere one part of the area is bright with the influence of modernisation, another part is devoid of modernisation and some other part still bears the mark of nineteenth century in terms of behaviour, morality and values. Prof. Jung described the then society as "Mass Society".

In the words of Prof. Jung : "Mass Society is characterised by rationality, impersonal relations, extreme specialisation of roles, loneliness in spite of concentration of sheer members and loss of sense of intimacy and security."

The society of the then city of Calcutta was called "City-Babu's society". of which the head was Raja Nabakrishna Dev Bahadur and the leader of the social "reformation movement was Pandit Ishwar Chandra Vidyasagar.

Beyond the societies of cities, villages and industrial labours, these were in India

tribal society, hill tribe society, fishermen society, nomad society and vagabond society. A limit of a simple economy could be found in the local distribution and exchange of necessary commodities, agricultural products, cattle feed etc. in those latter societies. With the environmental pressure in the regional rural societies influenced by the simple economy, gradually two streams of unorganised social life were predominant—a supporting or nurturing social life and a supported or ... social life—which gradually gave rise to inborn “Lord pedigree” and inborn “Servant pedigree”. Though in our country there was not a custom of “Fendal Lord” & “Slave”, yet different standard of social life and discrimination between the families of landlord and land-labour could be found in black & white. The influence of the said discrimination, having different forms, was prevalent also in Saka, Hun, Pathan and Mughal dynasties.

Population : In the West, at the time of implementation of industrialisation & urbanisation projects, the general public got the scope of earning money by selling their labour; at the same time those who had the solvency to give wages, also got the right of determining the amount of wages. Within the effort of appointing the workers with less wages there laid the history of arising ‘exploited’ & ‘exploiting’ classes and malpractice of spending in personal luxury the accumulated money collected through exploitation, taking it as ‘profit’. In some phases of this system there evolved ‘owner’ class and ‘labour’ class. The controller of this economy was the capital rich men and the controlled one was the dependant labourers. The social life of the controller class was full of plenty, aristocrat and that of the controlled class was full of poverty, downtrodden and neglected. There was no cordial relation between those two classes—their social lives were full of competition and not at all close to each other. At that time, in urban life and daily life of industrial area, the control of the legislative institutions was predominant and important. Those institutions were conducted by the then intellectual aristocrat class. Poor man of different villages left their own living place and built new habitation around the industrial areas with a view to enjoying higher pleasures, earning money and doing trades & business.

As a result, in different place of the country the character of population started to approach the metropolitan or industrial cities. Gradually the outskirts of the city became densely populated and the standard of life in the abandoned areas became lower. According to the last census report of the twentieth century of West Bengal, many villages earned the status of sub-cities and at the same time the past of some villages lost their glory. Due to attraction towards urban life the population of some areas was inflated and that of some areas decreased. Why this difference happened and how it affected the educational process will be discussed later.

Human Relations : Human relations or affectionate behaviour prepares the foundation of good interpersonal relations. Spontaneous cooperation and respect for human being irrespective of caste, creed & professional status are not possible without human relations. The organisations and institutions of a democratic society remain active on the foundation of cooperation and amity. An ideal democratic society is free from discrimination.

Modern social life is not action pocked only. This working life is an educational, productive and disciplined organisation of independant persons. Present social life, most of the time, is associated with profession and social responsibility.

Upto the middle of twentieth century the management workers, supervising the labours by order of the industrialists, had a conception that those who work in exchange of wages, can be allured by money and made to sell their unlimited labour. Though allurement of money was hidden in the supervising process, yet the matter of pleassure & comfort of the labourers was neglected and unattended. Among the discriminations of these social life, the discord between the ‘owner’ class & the ‘labour’ class kept the industry associated mass restless and agitated. There was no intimacy and affection in the mutual relatives between the aristocrat and exploited class. The matter of “more production” got importance and as a result “quality production” and labour welfare policies did not get importance.

At that time the behaviourist scientists at the Hawthorne production centre of Western Electric Company, Chicago. U.S.A., were investigating the causes of improvement of work motivation of the labourers. Gradually they concluded that sincerity and affectionate supervising process were not considered in the management policy & process for the labourers. The results of the experiment of the Hawthorne resarches were appreciated by the industrialist countries of the West and consequently they were adored and followed by the third world countries.

“Hawthorue Effect” is the pioneer in following the affectionate supervising process with the interaction between the manager class and the managed class within a productive working environment.

1.5 Education as a Social Sub-System

Education is an essential process associated with social life. Man becomes matured through education. Matured persons are skilled in social behaviour, elegant and conscious of responsibility—quality human resources.

The educational institutions create the adequate educational environments in need of the students and make the learning process charming with the aid of the educational tools. 'To acquire education¹ means to acquire new experiences and knowledge to apply them and to make the proper application a habit on assessing the success of education. The role of the teachers' responsibility at every stage of education is very important, without doubt.

“Culture” is infused or transmitted from one generation to the next one through education. The responsibility of making the students' behaviour in live with the cultural heritage lies mainly with the teachers. If ,the method of culturisation is defective, then the social life becomes misdirected and as a result the social life of next generation gets a crisis.

1.6 Social Functions of Education

In 1986 the “National education policy” was approved in the Parliament, keeping in mind the seven fundamental rights written in the constitution of independent India, the matter of social recognition, knowledge of consciousness of democratic social life and its proper applications Main purpose of this educational policy was creation of human resources as per the international standard and building up of an wealthy, progressive social life. The leadership of the process of said creation and materialisation would be extended by the Indian secular minded teachers irrespective of caste & creed. Because, if the educational process and the educational environment are not up to the mark, then the students' socialising process, making up of their culture loving mentality and improvement of their overall abilities will not be possible.

In modem India, the new educational policy and the learning methods have been framed on the basis of some ideals which have potentiality of creating human resources of universal standard and are favourable for expansion of democratic social life. Such as—(1) social life without class discrimination; (2) Scientific and technology dependant social life; (3) Improvement of Indian standard of life; (4) Self-employed financial solvency; (5) Righteous and impartial social administration; (6) Prosperity in mass welfare; (7) Expansion of democratic social life; (8) All round social welfare; (9) Recognition of regional languages, literatures and cultures; and (10) Extension of urban life and favour of village development.

At every stages of this huge task, the leadership of the teachers with democratic outlook is indisputable.

1.7 Questionnaire

[One will be able to answer every sample question if the sequence of discussion is followed. Answering will be easier if every line of this chapter is attentively read before answering. As for example, “Describe the concept of society”—to answer this question one has to read the chapter well and recapitulate where the answer lies. Language and order—in both cases the answer will get enough scope to express his own skill. To describe the opinion of a particular person, his name is to be mentioned. Neatness of the answer sheet and the handwriting is desirable.]

- (1) Describe the concept of society and education. Explain in brief the nature of correlation between these two.
- (2) Describe the concept of society. Give an idea of mutual dependence between society and education.
- (3) Write notes on (a) Society (b) Education.
- (4) Describe the meaning of educational sociology. Write a brief description of the concepts compiled by Prof. Brookover in connection with sociology based education.
- (5) What do you understand by educational sociology? In this connection describe the opinion of Prof. Taylor.
- (6) Describe the purpose of education in terms of educational sociology. State your views regarding their necessity.
- (7) Describe in brief the field and subfields stated by Prof. Brookover in connection with the study of educational sociology.
- (8) Mention the names of education controlled social influences. Write notes on any two of these.
- (9) Mention the topics embodied in social life. Write briefly their roles.
- (10) Write notes on (a) Education—a society-associated process (b) Human Relations.

Unit 2 □ Socialization

Structure

2.0 Introduction

2.1 Socialization Process

2.2 Concept of Socialization

2.3 Agencies of Socialization and Education : Family, Community, Peer Group, Communication Media, State Policy and Religion.

2.4 Questionnaire

2.0 Introduction

Though there is no definition of socialization in the eastern and western philosophical thoughts, yet a clear presumption can be found. According to them, the aim of education is the complete development of the potentialities hidden within every new born baby. The responsibility for making it successful has been laid on the teachers, students and adequate environments in different stages. Chief role of the teachers is show and guide the path. Main role of the students is study & practice earnestly and attain the goal after traversing the whole path. The responsibility of creating the environment rest on parents in childhood, on teachers in boyhood, on the life partner in householder life and on oneself in the retired life. Guru or the teacher used to take responsibility of a students education after considering his future potentialities'. At that ages, all the children could not get the opportunity for studying at the teachers' residence. They would acquire knowledge on the basis of the experiences of their parents and social life and live the easy & simple life with faith in supernatural influence. In the perspective of our country, the conduct & behaviour of a child were reformed to some extent under the guardianship of his parents with the influence of religion based culture. The process of learning the social behaviour during the period from this imitation of learning upto the pre-primary level, is generally called socialisation. In this chapter the nature and characteristics of "Socialization" has been discussed in the light of modern educational science and sociology.

2.1 Socialization Process

The behaviour of a new born baby is controlled mainly” by innate tendencies and organic process, and devoid of educational effect. The effort for making the children’s behaviours socially cultured in combination with the prevailing family tradition, is called in short socialization. The effort of parents through easy & simple social interaction in the family environments is also called socialization. The child becomes the follower of society through the prevailing nurturing methods.

2.2 Concept of Socialization

Socialization of a child starts through family customs & practices in the courtyard of religions ceremonies. During the first five years a child gets training for becoming a member of society, a follower of culture and eligible for acquiring education in educational institutions in later life.

At this time, the social being of the child manifests, the sense of his near & far ones develops and he becomes conscious of ‘should’ & ‘should not’. In short, foundation of the child’s social consciousness is built. The mark of family culture manifests in his behaviour. A sense of identity arises in his mind and he can understand the characteristics of his identity. The self-esteem of a five year old child is not ignorable.

Main purposes of socialization are described as follows :

- (1) To introduce the newborn one in terms of his family and society.
- (2) To maintain his all round health.
- (3) To make foundation of balanced individual mind.
- (4) To make him respectful towards his society and acquaintances.
- (5) To make him fond of his social life.
- (6) To make him self dependant as per his age.
- (7) To make him interested for acquiring education as per his age.
- (8) To involve him in cooperational games.

The process of socialization is dependent to a great extent on a healthy family environment. The whole social life includes a continuous learning process. The socialization process under the supervision of parents within the family circle makes the childhood behaviour socially approved. A well planned learning process within the institutional environment of childhood days, young ages and afterwards helps

every member of the society to become independent, according to his ability and interest. But education is not an automatic event. Therefore, education is handed over to some approved educational institutions for its running in stages.

2.3 Agencies of Socialization and Education : Family, Community, Peer Group, Communication Media, State Policy an Religion

(a) Family : In the conventional social life. We generally live together with the persons “like us” within a social environment. Here, “like us” means similarity, rather than dissimilarity in behaviours, manners, faith, views, dresses, foods, predisposition and culture. They may be called “near ones”. Among the near ones, there may not be family relations in all cases. Those relations are established by law, are called by us “Kith & Kin” (on the basis of near or for relations). Besides, some cordial relations are built in professional life, wider social life and on the basis of political views or allegiance (short term or long term)—which are based mainly on institutional interests. They do not fall under the category of Kith & Kins. They enjoy the facilities of institutional group life irrespective of caste religion ses-language culture. Besides, when a matured man and a woman are married legally, then they are called a couple (husband wife) on the basis of their conjugal life. In modern social system, a couple gets the right to build a family. Here “family” means husband & wife and their offsprings. These offsprings are seeded by their fathers, grown within their mothers’ womb and have right to be brought up under the shelter of their parents.

(b) Community : When different languages, different religions, different political ideologies, different regional environments make some families united in social relations, then a group or community life starts. The extent of this social life is limited, but the influence of it is very strong. Generally, the differences of one community life and other can be easily understood by the differences in colloquial language, food habit, dress, culture, faith & tradition and the role played by the men and women in their family.

As the citizens of a country, their social recognition is protected by the constitution, the foundation of their family lives and marriages is legal. The mixed influence of culture on their social lives exists in many cases. In this connection Prof. Giddens commented : “In fact, there is nothing innate about ethnicity; it is purely social phenomenon that is produced and reproduced over time. Through socialization, young people assimilate the life styles, norms and beliefs of their communities.”

“For many people ethnicity is central to individual and group identity. Ethnic minorities is more than a merely numerical distinction. People within the minority sometimes actively promote endogamy (marriage within the group) in order to keep alive their cultural distinctiveness.”

(c) **Peer group** : In the courtyards of the educational institutions the young boys and girls cross the limit of social environments of their families’ on the ground of their friendship and acquires the rights of entering into wider social environment, in this crossed, they try to fulfill the hopes & derives of their childhood with the help of their friends. They become interested in living a free and self-con trolled life.

Friends and peers of the same age have a very important influential power in their young ages. In the courtyard of the institutions every young pupil selects his friends and peers of the same age from his classmates according to his own need and taste, and thus he interacts with them. Consequently two types of group with two purposes are created.

The lexicographical meaning of “friends” are relatives, parents, siblings, dear ones etc. Friends devote the near ones who share the pleasure and pain spontaneously or keep company with the family in distress.

There are also associates or companions who give company only in pleasures & recreation. Friends are well wishers; the colleagues, coworkers, coorganiser and persons with some views & opinious are not included in the ‘friends’ class. Beyond the limit of family environments, the boys & girls find two streams of life style—one is study centred and another is free from orders and injunctions. The farmer one essentially needs the presence of the teachers and the latter one need not. In case of latter one they decide their own manners, expressions, thoughts and behaviours. They test the truth & falsity of the social injunctions of family life and discuss among themselves how they will lead life and who will be their ideals.

Among the peer groups they find their friends, interact and consult—which remain as the wealth throughout their lives. On the other hand, some pupil run under the influence of their bad company and go astray. According to the experts, if with the influence of peer group the role of socialization and family appears meaningless and valueless to a pupil, then the advices of their real friends turn to be meaningless and at the same time the images of his parents degrade, the educational system becomes distasteful and the importance of his teachers advices decreases. Bad company adds fuel to the fire of the indisciplined pupils. In some cases, their extremist attitude zeopardise the social life and institutional education.

In short, the company of the peer groups should be supplementary to a healthy social thinking, which is desired for developing the standard of social life.

(d) School : Considering the social systems of the independent countries, one may find the important role and contribution of three tier educational institutions in the social life. At the first time or stage, the child is made to be aware of social consciousness and the prevalent customs & folk culture. This socialization is specially needed for the social identity of the child.

At the next tier or stage of childhood, childhood and young ages the main purpose of the institutional education is to transform every growing individual into human resources and to help him to be a good citizen with social responsibility. The responsibility of making this purpose fulfilled rests partly on family and chiefly on educational institutions. The curricula of the educational institutions give the pupil scope of becoming acquainted with the “harmonised human culture” or civilisation in three stages (Primary, Secondary, higher education).

At different stages of the institutional education a student gets the scope of acquaintance and expertise in the current information, science, technology, health, economy, fine arts, sports etc. of the changing world..

In the modern social life & social system supported by humanity and peaceful cooperation, the educational process, methods, curricula and students evaluation are mostly need based of the society. An educated person is a successful producer in the society. Small groups are created by regular proximity and interaction in the institutional social life; These groups become skilled in productive work with collective effort. This small group is considered as an unit in determining the working standard of the institution.

In the democratic social life and the learning methods of the educational institutions at present the students are given opportunity for acquiring the technique of work with collective effort. (National education policy 1986).

Industrialisation, urbanisation and globalisation have forced the social life to be action oriented and technology dependant. The responsibility for making every student from eight to twenty four years of age healthy, active, technology based and skilled in collective work, has been given mainly to the educational institutions. As a result, there have been radical changes in thoughts, methods and curricula of the modern educational institutions. In short, present educational institutions are now the production centre for human resources. Here the environment will make the students free from the ‘examination phobia’ and make them interested in learning throughout

their lives—for the sake of their own progress and social development. Afterwards, if the demands of them remain as they were, then the matter of keeping their financial and social status is well recognised in the democratic social system.

(e) Media : With the blessings of science and technology the standard of social life has been uplifted in different degrees. The consequences of the learning progress in the educational institutions bear the evidence of the said development of standard. With the help of mass media the scope of institutional education has reduced the common people.

The text books printed with the high speed printing machine for the dailies, a leading mass media are sold at low price. General knowledge and scientific articles are now published in newspapers and periodicals.

In this context it may be said that the role of mass media in the development of political consciousness among the students are doubtless. At present, the daily newspapers are adored by all as the daily necessities. The educational value of the newspapers is dependant mainly on the reporters honesty, so the various published news are acceptable like the information from the text books.

“For half a century or more, newspapers were more or less the chief way of conveying information quickly and comprehensibly to a mass public. Their influence has waned with the rise of radio, cinema and television. Electronic communication of our time has markedly affected the unique worth of newspaper for mass education.” (Giddens)

“...the region of the personal computer was over while a global system of interconnected computers—the internet has started to get access to occupy its place.” (iboid).

In this case, the interest and affordability of the educational institutions and the students are to be specially considered.

(f) State Policy : According to the benevolent state policy, the State administration will remove the financial discrimination through possible facilities and grants. Because, every citizen of a democratic benevolent state has the right to enjoy all the facilities without discrimination. In all cases the responsibility of successful implementation of the said policy rests on the administration. It collects the necessary funds for the welfare projects through collection of tax. Thus, the following projects are being continued for spread of education with the help of collecting educational cess. These projects are conducted by different organisations in different phases, (a) Removal of illiteracy, (b) compulsory primary education,

(c) Expansion of secondary education, (d) Educational opportunity for the backward classes, (e) Self-employment training for the handicapped, (f) facilities of higher education for the poor & meritorious students.

(g) Religion : In the modern independent democratic India, the responsibility of institutional training goes to the approved educational institutions. At some times the institutions for rendering education were included in the religious institutions. As for example, the Sanskrit language oriented studies were conducted in some temple adjoining 'Toles', the Arabic & Perrian language oriented and Islamic studies in some mosque adjoining 'Maktales' and the English language oriented studies of sciences in the schools & colleges conducted by the missionaries. At that time, the educational expenses were borne by the religious organisations.

The projects under modern educational system are planned and conducted on the basis of the National Educational Policy. Here the educational expenses are borne chiefly by the State administration. So, there is no more control of the religious organisations on the socially oriented education creating human resources.

In this context it may be mentioned that the projects for spread of education, medical facilities, removal of superstition & bigotry, preservation of folk-culture, service to the distressed persons, expansion of sense of national integrity etc. with the effort of some humanist & service dedicated religious organisations, help doubtlessly the modern education policy.

2.4 Questionnaire

- (1) What do you understand by the Socialization methods? In this context discuss the role of family. In this connection refer to the comments of Persons.
- (2) Why is the family called institution? Describe in brief the aims of the children's socialization under the guidance of their families.
- (3) How is the group social life or ethnicity built? Discuss with examples the impartial viewpoints of this society.
- (4) Write notes on (any two)
 - (a) Role and responsibilities of the peer groups.
 - (b) Responsibility of the educational institutions for socialization.
 - (c) Institutional responsibilities.
- (5) Describe your idea about the influence of the institutions which are responsible for socialization.

Unit 3 □ Social Change

Structure

- 3.0 Introduction**
- 3.1 Meaning of Social Change**
- 3.2 Factors of Social change**
- 3.3 Questionnaire**

3.0 Introduction

Changes in social systems and social lives come by two routes—by way of social revolution or through social evolution. Through the first route the changes destroy those things which were in vogue or prevalent. By the second route those things which were necessary and desired, do not change. Those things slowly make changes in social life by harmonising past with present. Such as, the militant attitude gradually has lost its importance in our national life. Child marriage, burning of ‘sati’, showing respect by drinking the feet washed water etc. have been marked as abnormal behaviours. Freedom of women is fully recognised in principle. The devotees of the ‘shitala’ deity have been decreased in number often the invention of preventive medicines for measles, pox etc. The astrological planets like Mars, Moon etc. have lost their divinity due to invasion of technology. But, senility, poverty, death without food, brutal behaviours have not been extinct from the social life. Extreme progress and extreme distress coexist in the social life, bearing thereby a sign of future gradual change which aims at a benevolent consequence.

3.1 Meaning of Social Change

Evolving social system and contemporary social life give shape to change in human society. As it is proved, so it was called by science a definite consequence. The flow of social life is always moving which, in human concept, is called social life. Local human groups are habituated in the same life style and acquire experiences of changing social phenomena, directly or indirectly. In some unknown moment of this interaction those human groups understand the form of changes. They consider some changes necessary and accept, again they consider some changes unnecessary and cancel. The flow of social life does not care the decisions made by man and goes towards an inevitable consequence.

Society is an indifferent influence carrying continuous flow. The social influence is transmitted through generations, Man is a socially influenced, interest concerned living existence. Interaction of these two produces social life and develops the changeability of the society. The living style of man and every phase of human civilisation are the tales of changes and consequences of the evolving social systems. Man, if he refuses the society, becomes a creature without identity. Similarly, if man is not recognised, then the society turns to a meaningless collection of letters only. The matter regarding social changes will be easily understood by the readers if they comprehend some concepts of the great men as the examples.

“Anyone can take a bath in the same river, but no one in the same water. The character of water is ever changing in the everflowing stream of water.” (Herculus)

“In the continuous, flow of time and society, at the end of a night, at the new morning there occur death of every past day and birth of a new day.” (Sri Aurobindo)

“In the case of human societies, to decide how far and in what ways a system is in a process of change we have to show to what degree there is any modification of the basic institutions during a specific period.” (Giddens)

By the way it may be mentioned, keeping apparently all the prides the religious organisations have decreased the hardness of their injunctions and degree of neglect for man in their views. The number of supporters in favour of fanatic crusade has been substantially decreased. The periphery of the supernatural world has been shortened.

The temple door of education is now open to all. The servants have now become citizens. The throne of a king is now an exhibit. The autocracy of the industrialists has lost its importance at present. The maclime giants created by the deity, Viswakarma are now neglected. In the transport industry the animal drawn vehicles are undesired. The conservative cultures have lost their firm grip. The superstitious are now strongly questioned.

In the social life of the present century, birth of a baby is the result of a planned conjugal life. The rate of child mortality is now free from the gods wrath. It is the consequence of ignorance which should be controlled by the medical practioners and all the family members.

3.2 Factors of Social Change

(a) Education and Culture : Quick changing & industry oriented social life is full of activities and competitions. Therefore, many students, in spite of imperfect &

incomplete experience, have to play the roles of the matured adults—with the hope of being successful in competitions. With a little failure they become frustrated, avoid social life and indulge in unsocial acts. A portion of them become the problem of the social system and detached from the mainstream of the society. Though their number is negligible, they are the part & parcel of the society.

In spite of them, the institutional education and the conventional culture have upgraded the standard of life in many cases. As for example, according to the statistics of the last one decade :

(a) rate of literacy increased and Adult education expanded.

(b) Political consciousness of the students increased within the environment of the educational institutions.

(c) Rights of studying & practising any subject by the students irrespective of their social classes, have been recognised.

(d) Quantity of Govt. grants increased irrespective of educational institutions, for extending the facilities for sports & pastimes, and

(e) Subject based projects have been taken up for spreading the health consciousness of the students.

Influence of time or ages are clearly marked in the student's conduct—which is surprising in some cases and condemnable in other.

According to Prof. Giddens :'

“Our lives are influenced at all ages, beyond infancy, by information we pick up through books, newspapers, magazines and television. We have all undergone a process of formal schooling. The printed word and electronic communication, combined with formal teaching provided by schools and colleges, have become fundamental to our ways of life.”

According to Prof. Peare Bowrdiew :

“The major role of the education system is cultural reproduction.”

In the opinion of Prof. Durkheim :

This does not involve the transmission of the culture of society as a whole, but instead the reproduction of culture of the dominant class—who have the power to impose meanings and to impose them as legitimate.”

The manners and customs of the Anglo Bengali society influenced the institutional environment of the second decade of twentieth century, conduct of the teachers and

modernisation of the students. In the words of Bourdieu :

“...dominant culture is cultural capital because, via the educational system, it can be translated into wealth and power. It is not evenly distributed throughout the class structure and this largely accounts for class differences in educational attainments.”

“Students with upper class background have a built in advantage because they were socialised in the dominant culture.” There is a difference of the rural based, agricultural social system and cultural behaviour of India with modern ideal-of democratic life and industrialised & technology based cultural behaviour. Considering the importance of this matter, the first two Education Ministers of independent India, Moulana Azad and Dr. Srimati endeavoured to preserve the essence of Indian culture through basic education. That effort gradually lost support in the planning of their successors. As a result, lack of harmony occurred in the student’s thinking on unity between regional culture and national culture, in the national education projects, particularly at the primary education level. As a result, the continuity in social thinking and cultural practice was hampered through generations. Moreover, the influence of mixed social system and culture was predominant on the students of secondary and Higher Secondary level. In this context, Prof. Bourdieu said :

‘The success of all school education depends fundamentally on the education previously accomplished in the earliest years of life (during socialization). Education (Curricular) in schools nearly builds on this basis. It does not start from the scratch but assumes prior skills and prior knowledge.’

Therefore, the matter should be given importance from the very start of socialization. In the institutional environment every classroom faces different family & social culture and interaction of them.

In the educational institutions of pre-primary level a recent planning (supported by UNICEF) has been adopted by the Govt. of W. B. for making the students aware of their national culture.

(b) Education and Democracy : In the definition by Abraham Lincoln, democracy means the ideal and administration of a society-loving, welfare-oriented state. The administrative authority of this state will be formed by the elected representatives of the people—“by the people, for the people”. In this definition the people are considered as educated, responsible, politically conscious and secular. Building up of this reality in the thinking and behaviour of Indian people will take a few more generations. Notable social scientist Botswana o., a true democratic government will be possible only when every social institution will be able to express democratic principles, skill, behaviour and manners.

In the democratic social life and administration every citizen of the country will be so learned and skilled as to take part in politics, labour laws, economics, administration etc. That united social life inspired by the classless-casteless-discrimination less ideal was not present in the first modern world and still absent in the third world. In the way of the said democratic ideal and its accomplishment, the fundamental role of socialization is doubtless. Within the last fifty years some of the important projects which have been implemented in the Government educational-system based on the constitutional democratic ideal of independent India, are mentioned as follows :

(1) Opportunity has been created for free compulsory primary education of the children.

(2) Opportunity has been opened for Secondary education on the basis of evaluation & assessment.

(3) Higher education and vocational education have been arranged irrespective of men & women.

(4) Special facilities are given for education of the backward classes. Open universities have been established at every big city of the country.

(5) Participation of students and guardians in the institutional management has been implemented in principle.

(6) Voting rights for the adult students are recognised.

(7) National Education Policy has been introduced irrespective of caste, creed, religion.

(8) Caste & Class rivalry have been decreased substantially with the evolution of classes.

(9) Scope for sports & pastimes and fine arts according to the students age has been more available and interesting.

(10) Study and examination have been arranged for both the juvenile and during their imprisonment.

(11) Project for Adult Education and self-employment programme have been started.

(12) Special projects for developing the creativity of the students from primary to higher education, have been introduced.

(13) Awareness for not showing disrespect and neglect to any religion, class or group culture, has been increased.

(14) Different programmes & projects have been introduced to increase the awareness of the students' social responsibility.

(15) Different programmes have been adopted under the guidance of the teachers and support of the institutions for making the students science & technology minded and respectful for humanity.

(16) Evaluation by the educational institutions and ability for application of technology have helped the students to become the human resources.

Every change as said above is the stimulant, holder & bearer of democratic mentality and consciousness. After implementation of the said projects following changes are seen in the social picture of India :

(1) Interest for Secondary and Higher Secondary education has been increased.

(2) Expansion of female education has been occurred at all levels (also, in case of competitive exams.)

(3) The number of adequately educated and skilled female workers is increasing,

(4) Active participation of women in the family welfare projects has been increased.

(5) Tendency for peaceful cooperation has been increased in social life irrespective of caste & religion.

(6) Interest for making the social welfare programmes successful with collective effort are increasing gradually.

(7) Different cultures of regional groups & Communities are being presented with equal dignity on the stage of national celebration.

(8) Election of the President of India on secular basis and election & nomination of the adequate persons, irrespective of man or women, have crossed the limit of criticism.

(9) In the election of the Members of Legislative Assembly and the Members of Parliament, the ratio of women has been significantly increased irrespective of caste & religion.

(10) The number of science conscious men and women is increasing irrespective of their regional environments.

(c) Education as a vehicle for social change : There is no other process than the spread of education for making all the people of India educated; Likewise, implementation of the democratic ideal is not possible without educated people. Every step towards attainment of democratic ideal helps to bring changes & progress in social system.

The flow of time is continuous and the world is dynamic. That dynamism appears to us in the perspective of past-present-future, in, the background of world, society and civilisation, “what we were”, “what we are” and “what we will be”, our aim. remains latent in future consequence. The future consequence can be controlled to a great extent by patience and dedication of present. The way to know how it can be done is education. The seeds of present education are preserved within the past culture and we respect its existence in future in the name of “tradition”. In short it may be said that the history of the past is to be remembered for keeping the learning process mobile and alive. Social change is a consequence of evolution. In this context following two quotations are noteworthy :

“By social change we refer to whatever may happen in the course of time to the roles, the institutions, or the orders comprising a social structure : their emergence, growth and decline.” (Gerth and Mills).

“Everyday men are faced with new situations. The pattern of behaviour they adopt to meet with those situations has to differ from what they have adopted in the past. This pattern is indicative of social change. Thus social change may involve new techniques, new ways of making a living, changes in the residence, developing of new ideas and formulation of new values.” (Merrill).

The mentality of the democratic state is formed with the ideal of second world. The aim of education having this mentality is to create a society free from class discrimination, exploitation and financial distress. In this social system, everyone has free access to the educational institutions and the responsibility of higher education for the deserving candidates and scientific and technological research rests on the administration.

Prof. Dubey mentioned following characteristics of modern society in his book : (1) Abstract views (2) Mobility (3) Active cooperation (4) Preservation of public interest (5) Institutional political competition (Purpose is to form modern society (6) Attitude for accomplishment of desired result (7) Realistic and reason-based planning and accounts (8) Modern mentality in respect of wealth, work, savings and risk taking (9) keeping faith on the reasonable and possible changes (10) Social, economic and political discipline (11) Consideration of future consequence beyond immediate gain.

Continuous flow of education is an essential conductor for social change, where the ideal of society influences the consequence of education. The educational flow preserves the national tradition within the situation of changes. The role of educational

tools for bringing changes in the national level (specially in the process of evolution) is unique and without substitute. (Education Commission, 1964-1966).

According to Prof. Ruhela and Prof. Vyas :

Through education a student acquires the eligibility for taking active part in social change and helping others to acquire the same. Social change starts at the courtyard of educational institutions—in right way and for right purpose. It is education which creates social reformers and inspires the thinking stalwarts. It is education which is the chief controller of the ideas regarding the desired changes.

According to Prof. Handerson, the seeds of unlimited creative power and potentiality are latent within man, those powers and potentialities can be shaped in reality by man in his own welfare—every man of the world should have that freedom. Democratic society will be built on the basis of this freedom. “We are for all, everyone of us is for everyone.”

In this context, Prof. Hutehins think : the success of democracy cannot be expected without the well educated people who elect the people’ representatives, along with their financial solvency and self-dependance. The people having social responsibility are never dependant on others’ they believe in coexistence.

“It holds that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It has to come from within.” (Gandhi)

Gandhiji believed that ‘swaraj’ or Indian democratic State could be successful only by the educated people—who could control the administrators and show the way to people service with self-control and patience.

(d) Scientific and Technological development and social change : The changability of democratic socociety is dependant on education. Those changes follow a stream and make the social progress continued. The evaluation of that progress is determined with the standard of the social members’ financial solvency, increase in national wealth and progress. In the social system of the predemocratic state, the social life of agricultural India had peace but not dynamism. Habituated with the traditional life style the Indians were mainly dependant on occult power, negligent to reformation and worshipper of supernatural power. The aim of the them social life was happy times and heaven after death. These were no variety in the spiritual study, no welcome for the novelty and no expansion of knowledge. With the misrepresentation of the word “God” the knowledge were sacred and secret practices, and money & justice were kept within the absolute control of the god’s representatives.

“Whatever education was provided that was for the promotion of traditionalism, orthodoxy and superstitious. The society becomes static and the social order degenerative. “(Mothur)

Raja Rammohan Ray was the first to feel the need for reformation of Indian society and eloquent m. grptest. Afterwards, in the second world countries, science consciousness and application of technology uplifted the standard of social life and awakens the awareness of modern social system.

“Productive work in today's society and economy is work that applies vision, knowledge, skills and concepts—work that is based on the mind rather than hand.” (Drucker)

In 1960, changes were found in the ideas of “more production” cherished by the then Indian educational system. Greater production by the labourers in the industrial; production centres will be successful only when the quality of the product will attract the customers and the demand of the product will be increasing—in the country and abroad. For education for increasing his knowledge & skill and for enhancing quality & quantity of the product with collective effort. At the same time, the views of the supervisors of the production centre require change—they should be transformed to an educated work group through special training.

In the next decade, the apex administration of independent India called the scientists to devote themselves in the social welfare oriented researches. The administration started to take help of different mass media for increasing awareness of the students from the school level, so that every member of the society becomes science conscious and technology is applied in daily life. Chief purpose of this effort is to accept the novelty of the changes and to discard the superstitious mentality arising out of blind faith and ignorance. As for example, to maintain the mentality of providing medicines without submitting to the grace of gods & Goddesses, to discard the idea that family planning is contrary to the grace of gods, not to cover the rights of education under the superstition of caste discrimination, not to think the class discrimination as the creation of gods, to practise social service, with collective effort etc.

Man has been created in the geographical environment of the earth through evolution, almost everything of nature was unknown and mysterious to man. Limited physical power and ability of man and abundance of his mental energy forced him to search after knowledge. Unlimited inquisitiveness made him a worshipper of science and a fan of technology. Science and all after knowledges are used in the welfare of individual and society through technology.

Contribution of science in the development of civilisation is beyond description. Similarly it may be said that the contribution of technology in the progress and upliftment of standard of social life can not be denied. Technology could make the world of machinery and its environment beneficial to mankind. Those things which appeared impossible or difficult to attain were easily achievable by technology.

Notable contributions of technology helped man to cross the barriers of time and distance. With the help of technology man could grasp all the information in the welfare of himself and the society in limited time and with limited use of human energy.

In modern social life, the contributions of technology in educational system, health management, agriculture and economic development have removed many uncertainties and discomfort and made man confident and science minded.

In modern times, information technology and its proper use have helped that science to reach, the third generation.

According to Blauner, use of electronic tools in continuous industrial production has removed the dirtiness in the labour field and created a healthy environment. Automatic machines have made the labourers free from slavery of the machine demon and offered opportunity for being “responsible workers”. Labourers of the present society like to be the supporters of productive thinking, because the electronic tools are not only automatic but also able to control the production standard. By dint of electronic tools the labourers of present times (1) do not suffer from the depression of loneliness, (2) do not work in dirty environment, (3) get the opportunity for working in organised group and (4) do not make production with decay and wastage of life.

“The technology of automated production integrates the workforce as a whole.”
(Blauner)

“What is needed is a new technology, designed not only to produce goods at minimum economic cost, but also at minimum personal cost to the worker.”
(Blauner)

In the background of present social life the contribution of technology in higher education is significant. Now the use of electronic tools in the educational institutions and the training centres is essential.

3.3 Questionnaire

- (1) Write clearly the relation of socialization in terms of bringing social changes. In what ways do the changes come in social life and social system.

- (2) What do you understand by 'social change'? In this context discuss with examples how changes continue in education and culture.
- (3) Describe your ideas on the influence of imitation upon the behavioural changes in school children. Mention the opinions of the western social scientists in this regard.
- (4) Write notes on :
 - (a) Education and democratic attitude.
 - (b) Social change under education.
 - (c) Scientific minded and technology based social life.
- (5) Describe briefly the projects introduced by the central administration on the basis of Indian Constitution for bringing changes in educational system. In this context write what you know about Open Universities.
- (6) Mention the notable changes occurred in the changing social lives of modern India through education. In this connection describe in brief the purposes of 'Distant Education'.
- (7) Represent briefly the opinions of different Sociologists and educationists of India and abroad in regard to 'Changes of Society'.
- (8) Write notes on : (a) Science conscious behaviour (b) Technology dependant social life.

Unit 4 □ Modernity

Structure

4.0 Introduction

4.1 Modernity—Concept and Characteristics.

4.2 Modernization Through Education

4.3 Questionnaire

4.0 Introduction

The standard of industry dependant social life depends on the planned economy of the country. Educational facilities for all the classes and levels of society, training for financial independence, mobility within the social state and cooperation has created a favourable environment of financial solvency in the democratic social life.

One of the characteristics of modern social life is awakening of standard consciousness in people. The environment of social life will be of high standard. To meet this demand people now like to learn, know and acquire skill. High standard social life will not be poisoned by discrimination.

A ‘new economy’ controlled by the individuals and bounded with social responsibility develops with the effect of education. This contribution of education has earned universal recognition in cycles continuously to manifest ever new changes. In the path of this changing progress work has been recognised as worship. Dedication to work is considered the institutes of loyalty.

“...it refers to an economy in which ideas, information and forms of knowledge underpin innovation and economic growth.” (Giddens)

“...here much of the workforce is involved not in the physical production or distribution of goods, but in their design, development, technology, sale and servicing. These employees can be termed “knowledge workers.” (Luthaus)

Every individual in this modern industry dependant life will be creative and conscious of social responsibility. In this chapter light has been thrown on the characteristics of modernity and expansion of modernity through education (in democratic society).

4.1 Modernity—Concept and Characteristics

“Modernity” is the result of modern social life. Modern social life is such a consequence of evolution that uplifts the standard of life of every member of the society. Modern social life and system enriched with science and technology is a preventive of social discrimination. The luxury which the people have right to enjoy, is provided by modernity as the necessary commodities with equal rights. Modernity is the ever enemy of ignorance and superstitions. The “Modernisation” doctrine attracted attention of all in 1950.

“Historically, modernisation is the process of change towards those of social, economic and political systems that have developed in Western Europe and North-America from the 17th to 19th centuries and 20th centuries to the South American, Asian and African countries.” (Eisenstadt).

In post independence India included in the third world the educational system was reformed with the effort of the then Education Ministry on the basis of “Modernisation” doctrine—through multifaced education. In the words of Prof. Salman Khurshid, president of Delhi Public School Society, the purposes of modern implementation of educational process are fourfold :

- (1) To prepare the ideal citizens of twenty first century.
- (2) To make the students science-conscious, technology dependant and respectful for national tradition.
- (3) To prepare the students for becoming the citizens of the world.
- (4) To offer the facility of free education—with the help of special learning methods, if necessary.

Some of the desired characteristics of future social life to be changed with the influence of modern educational method, are as follows :

- (1) Extension of anti-fanaticism behaviour.
- (2) Enrichment of every regional environment of the country with modern accessories.
- (3) Control of population inflation.
- (4) Preservation of ideal family discipline.
- (5) Expansion of anti discrimination behaviours.
- (6) Equal distribution of the facilities for enjoying the wealth & prosperity of the country.

In connection with educational expansion, the World Bank report of 1999 specially pointed out the lack of our Zeal and sincerity : “...more than 25 million primary school age children are not in school...children from poorer families are a greater disadvantage. The drop out rate for the poorest households is about four times that of the richer ones. There are large gaps in access to education; quality of education; and learning according to gender, social class and education.”

4.2 Modernisation Through Education

In the context of rapid changes in modern social life of the world, British educationist Crowder commented about the mental preparation of the school children

“.....he/she has to be prepared to cope with the changing situation. During the period of his/her schooling, a sort of ability to adapt to the changing situation and to the condition of work has to be developed. Thus, the need to develop the quality of adaptability is considered as the important factor arising out of the impact of technology on modern society”

A group of educationists of India introduced at this time the “multipurpose education” at the school level. The purposes “of the vocational curricula, introduced by the Kathari Commission were to make the students science conscious through education, make them interested in application of technology and make them financially independent. Educational and industrial administrations at that time started to think that expenditure in education & training is a compulsory ‘national investment’— which is not wastage or luxury. At the end of twentieth century, just after publication of National Education Policy (1986), the only purpose of education & training was to transform the common people and the labourers into human resources and to make the modern social life technology dependant.

Every step towards national prosperity depends on the adequate education. Higher the rate of higher education, faster the-national prosperity. Therefore, the thinking stalwarts and high level administrators endeavoured to widen the study of science & technology at higher education level and the facilities for research— through the five year planning. The sign of national prosperity is not limited to special individual or class; national prosperity depends on the development symptoms of the standard of life of every individual of the society.

Among the urban and rural people, the difference in educational facilities, vocational skill, eligibility for income etc. make the qualitative difference in the

standard of life of both regions. Lack of modernity is less found in urban buildings,, interior decoration, foods, medical treatment, transport, supply of power, recreation, communication and use of technology than those of rural life. This inequality affects the standard of national prosperity—degrades its quality.

The used of education for improvement of standard of life has been doubtlessly recognised in the democratic India of twenty first century. How this improvement can be judged is mentioned below in brief ;

(1) Unexpected improvement in expansion of Primary education and cooperation of the guardians. The children of almost every family in the cities and villages go to school with their parents inspiration.

(2) Rate of literacy has been increased significantly in the urban and rural areas. In the last general election of twentieth century, only five percent of the recently adult voters rendered thumb impression.

(3) It would not be exaggeration to say that the number of educational institutions under the Board of Secondary Education is sufficient. In spite of some defects in educational administration the number of examinees of Secondary exams is increasing substantially every year and the rate of success is not disappointing even in rural areas.

(4) Opportunity for Higher Secondary exam and at the same time the number of its students have been increased. The rate of success in the final examination at the urban areas is almost the same as that at the rural areas.

(5) At the graduate level, the number of girl students is at par with that of boys, (urban areas).

(6) At the post graduate level the number of students is increasing in the last ten years at most of the departments.

(7) The success of the girl students in research is increasing.

(8) The system of untouchability in caste-system is going to be extinct within the students group life in educational institutions.

(9) The number of rural and urban students for the vocational higher education is gradually increasing and at the same time the effect of modernity is equally manifested in their lives.

(10) The facility for using computers is same for both urban and rural students.

(11) The rate of 'educated unemployed' is increasing.

(12) A notable group of educated students with earning ability has been appointed in the jobs of lower standard.

4.3 Questionnaire

- (1) Describe the concept of “modernity”. Write about its purpose or aims.
- (2) What kind of changes is possible in social life with the influence of education? In this context describe the present scenario of primary education system of the country.
- (3) Has the influence of modernisation been manifested in the educational process of our country? Write your experiences in this regard.
- (4) What do you understand by national prosperity? Describe some symptoms of the said prosperity.
- (5) Write notes on :
 - (a) Influence of caste discrimination in the educational institutions.
 - (b) Influence of discrimination on the students behaviour.
 - (c) Influence of class discrimination on the teacher pupil relationship.

Unit 5 □ Social Stratification and Mobility

Structure

5.0 Introduction

5.1 Social Stratification and Mobility—Concept

5.2 Meaning and Relationship with Education

5.3 Dimensions of Cultural Diversity in India and Their Impact on Education

5.4 Education and National Development

5.5 National Identity and National Integration

5.6 Questionnaire

5.0 Introduction

Though there are many fundamental similarity in physique and nature between two individual, yet many differences or inequalities are evident in their behaviours and living standard. When a person is recognised in society as an ‘individual’, we have to give importance on individual identity which is reflected in our mental mirrors. In the words of the psychologist Galton, this knowledge or sense of this difference is called “Individual differences”. According to the Sociologist Jusburt, “Men are essentially equal, but differ from one another in many nonessential or accidental qualities...in many non-essential or accidental qualities...In human life inequality in accidentals is as common as equality in essentials.” (as found in the expression of human creativity, talented actions, spiritual realisations and alike).

The Zoologists recognised the stratification in the animal kingdom during the process of evolution. As for example, from invertebrate to vertebrate, from the one who is unable to apply intelligence in solving problems of life to the one who is surprisingly able to do it; from an irresponsible and unorganised life to an organised and socially responsible life; from the forest-dwelling primitive man to the educated, civilised and cultural man; from the primates to the cave man etc.

From the post caveman stage, a sense of preserving the generations came to the human mind; in this stage willingness for learning was significant. Keeping behind the history of transformation through many thousand years, the human being built ever new civilisations and destroyed them in quest of modern life. At every page of

the history of civilisation we can be informed of the changes, of strata of modern man—from their living, social system and cultural marks.

Modern lives of different centuries were enriched with different tastes of modernity. In the society of twenty-first century the daily interacted members became self divided to proceed with the dream of peaceful coexistence. Due to this division man created small class in the interest of his own social life. Though there was interval similarity, yet discrimination and distance were created among the classes. Modernity of twenty first century could not be free from the dirt of class discrimination, though undesired. 'Mobility' is very essential for fellow-feeling in the democratic social life,

In different branches of social sciences enough discussion on "Strata" have been done. Though there was an elemental difference, yet the creation and permutation of strata and the nature of their consequences have more similarity than their differences. Such as—

(1) In Geology it is said that there are strata of rocks built in different ages, under the earth—some of them are many thousand years old and some are of some hundred years. Though old strata were covered under new strata, yet the old one has not been destroyed. Moreover they influence the relatively new ones. The fossils at the old strata bear the evidence of the past.

(2) In the history of civilisations as described in the anthropology, the characteristic of different human strata are understood in the traditional cultural process. In the discussion of anthropology the word "age" means in many cases "stratum". We give enough importance on the word "suitable to the age" in the context of educational role in the development of modernity. Indian population having men of different strata bears many traditional dissimilarities, but still there is influence of primitive stage of civilisation at the root of the national, tribal & communal customs, faith etc.

(3) In the discussion of psychology and in the light of psychoanalysis, three strata of mind are well known. Here the strata are orderly placed and coexistent. They are sometimes strong, sometimes timid but never vanished.

(4) In the discussion of social science, while discussing about making modern social system & administration free from the vice of class discrimination, Prof. Herbert opined :

"...Cosmic perspective of victimization is a surface manifestation of disharmony and asymmetry which he deeply embedded in the social system and they have to identified by de-bunking the levels below the surface." (Herbert, David, The Geography of urban Crime, Longman, Essex, U.K.)

Here Prof. Herbert considered modern society as the present stratum of social life and said that the cause of bad effects lie at the old strata of social life—which has to be known through analysis of the past.

5.1 Social Stratification and Mobility—Concept

At different stages of changing social life, civilisations had been developed in an uncontrolled way. The light of civilisation has not been reflected equally on every member of the society. As a result, somewhere the social life was illuminated and somewhere remained dark. Everywhere in the world the civilisations were not expanded 'impartially'; as such, a part of it got wealth more than necessity and other part did not get the minimum of requirements. Long term discrimination in respect of prosperity and quantity of wealth divided the social integrity in many parts. While living under the shelter of those parts, the concept of social stratification came to reality. In short, the social stratification was introduced to keep the interest of some influential persons and with their intelligence and reasoning.

Notable discriminations are found in case of quantity of wealth, importance of status and claim of rights among the persons of different strata. In the social system divided by many strata, different persons are included in different strata and mental distance among them is increased as well. Gradually, one group included in one stratum becomes the natural competitors of other one included in different stratum. As for example—

- (a) High income, middle income, low income poor
- (b) highly educated, less educated, illiterate
- (c) Brahmin, Kshatriya, Vaishya, Sudra.
- (d) Salaried, daily-rated, unemployed etc.

According to the social scientists the status of the strata are considered on the basis of some characteristics, such as (1) tradition, (2) sovereignty (3) natural consequence (4) Multi function influence and (5) evolutionary consequence.

Regarding multi faced stratification in social life the sayings of Tumin is noteworthy : “Biological traits do not become relevant in patterns of social superiority and inferiority until they are socially recognised and given importance by being incorporated into the beliefs, attitudes and values of the human beings involved.”

“The consequences that flow from inequalities in property, power and prestige can be classified under four general headings : (1) Life chances; (2) Institutional patterns of conduct; (3) Life styles and (4) Values, Attitudes and Ideologies.’

5.2 Meaning and Relationship with Education

So far the definition of social class is dependant on explanation. In some cases assumption and in some cases reality render the definition of “class”. Such as—

Owner and Labourer class :

To keep the production target of an organisation a group of workers works hard in exchange of wages and another group supervises the works of the forms group as per the direction of the management. Those who are labourers have their wages and standard of life inferior to those of the supervising workers. Due to this discrimination there create division and enmity among the employees of the same organisation. In the words of Karl Marx, a group of worker becomes the victim of exploitation, on the contrary another group of worker enjoys working life of higher quality with the support of management. In the prospective of partiality prove management Karl Marx marked the exploited workers as the “labour class”. At that time the rich men were the owners of the working organisations and used the entire profit in their personal luxury in exchange of exploitation. The then ‘supervising’ group appeared to the labourers as the shadow of the owners. As a result, they become a part of ‘labour-owner’ class struggle. A working organisation divided with ‘owner-labour’ division cannot be long lasting. At present, in the democratic social administration, mutual distance has been decreased substantially between the two groups with the effort of understanding. It is expected that gradually the said distance will be removed in the social life of labour class.

Wealthy and Wealthless class : The relation of happiness & pleasure of modern life social life with financial solvency cannot be denied. On this reasoning, Prof. Weber classified the social members in Higher Income, Middle Income, Low Income and poor classes. In short, with the basis of wealth and lack of wealth the classifications are considered. With the perspective of professional status, limit of earnings, ownership of wealth and effect of luxury on life style, some persons are recognised as aristocrat class. According to the Weber’s logic, the control of social system and the power of administration remain within the clutch of aristocrat class. As a result, the bad effects of class discrimination manifest.

Traito & Work based Classes : In the Hindu social system, five types of “varna” or social class could be formd. Such as—Brahmin, Kshatriya, Kayastha, Vaishya, Sudra or untouchable. At that time there was no mobility of social relation between the higher and the lower classes; as a result the existence of classes remained preserved through generations. With the influence of this class system, the

caste system was evolved gradually in India. Its ferocious influence has been decreased but not still destroyed.

According to Karl Marx, the social strata are the natural consequences of social life-whose foundation lies on inequality. In different spheres and conditions of life, the difference in contributory roles of same classes of individuals creates the discrimination. Such as, in case of cultivation, those who play the roles of creditors are of landlord class. In this case, those who cultivate and earn their living by the grace of the creditors and wages, are agricultural labourer. That is, Creditor-Debtor classes or Wealthy-Wealthless classes. When this relation continues through generations, then class discrimination is created. Generally, the differences in status and culture of these two classes are exposed and thereby the mark of social distance between them is manifested (a relation of giver-taker or master-servant is created).

.Generally, the socially bound people create groups within themselves and considering its importance divide them in some strata. On the basis of this ordered division the social strata are classified. Any one of the strata is generally called 'class'. The social groups of a particular class have equal status and prestige. In the grouped social life, the place of an individual is determined on the basis of his professional status. An individual can earn the grand status by birth or by profession.

As for example, the person born in Brahmin family and intending to attain the Supreme Knowledge (Brahmagnai) got the status of 'Brahman'. If one born in backward Sudra family attain the supreme knowledge through his own work and perseverance, he would be recognised as 'Brahmin' during his lifetime only (not his offsprings). In the traditional Indian social system the said stratification was done on the basis of caste, religion and financial standing. Also in modern Indian social system the social status and prestige are primarily birth-based. In the pre-democratic social system the influence of the said birth based status affected education, choice of profession, creation of habitation, selection of grooms and bridegrooms and marriage ceremonies. In course of approval in mobility among social strata, the said influence have been decreased. The words like 'caste', 'untouchable', 'downtrodden', 'low birth* etc. are not so much used in modern novels & fictions as they were referred in the literature of earlier times. Changes have been done in the household life and its characters, the students attitude have been changed within the institutions, changes in social policies have reformed old concepts & practices of the educational institutions.

Strata-based social class : In later times, social stratification was planned in many cases on the basis of lineage and cultural characteristics of the social classes. The subject of stratification is specially important in comparative discussion and

research. In the description of strata and question of solvency, the matter of strata based cultures is still the subject of discussion. Any strata-based culture is respected and adored by the members, groups or communities belonging to that stratum. In this connection, the opinions of Prof. Haralam Bose and Heald are mentioned here : “Social stratification involves a hierarchy of social groups. Members of a particular stratum have a common identity, alike interests and a similar life style. They enjoy or suffer the unequal distribution of rewards in society as members of different social groups. Social stratification, however,’ is only one form of social inequality—which may exist without social strata. Strata sub-cultures tend to be particularly distinctive when there is little opportunity to move from one stratum to another. This movement is known as social mobility.

Inter-stratum mobility influenced by Education : Upto the middle of twentieth Century there was no opportunity for interaction or increase in the number of sympathisers within the stratified society, due to strict injunctions or orders. According to Prof. Serokin, social mobility may happen from high to low strata, from low to high strata or within same stratum. This mobility do not happen without learning or socialisation family or institutional.

In the modern social system a highly educated person is respected at the higher strata of society. Therefore, ambition and facilities of a democratic state help the social members to ascend from lower to higher strata. Similarly, if an active man or woman belonging to a lower social stratum become well placed in social life by dint of his or her perseverance, then he or she can reach the apex stratum. Instances of this nature are not rare in the fields of industry, education, politics, service and research during the last fifty or sixty years of independent India.

“Education abolishes social rigidity, removes discrimination based on birth and destroys rigid stratification. If also strive to achieve higher ideals, obtains higher positions of prestige, formation of good habits and inculcation of permanent values.”

“An alteration in status upwards is considered as indicative of vertical nobility. Horizontal mobility is a movement from one status to another when there is no difference between the ranks of the two statuses.” (Stephenson)

With the influence of education, blind superstitious & faith, partial attitude and ignorance are removed from some strata, classes -and communities, and the backward social members become science conscious and technology dependant. This upliftment happens within a particular stratum or class or group; as a result, some ‘latent potentialities’ of that stratum or class or group manifest and get recognition. Within a State life the number of such recognised individuals are,not rare. This incident is

called “Mobility Ethic.” In democratic India these incidents influenced women awakening and women progress; obstacles of inter caste marriage, decrease in mental distance between the two labour classes—agricultural labourers and industrial labourers.

5.3 Dimensions of Cultural Diversity to India and Their Impact on Education

“Culture” means the manifestation of the various comfortable movements of everyday integrated living style of the individuals. The environment in which an individual is brought up reflects its practices, dresses, manners, religious practices, languages, literatures, educational process, food habits, family environment, fine arts and architecture with a particular characteristic. In modern social organisations this movement of living style of an individual cannot be said universally accepted by all the individuals. The cultural life of modern man is of mixed characteristics.

Though the cultural life of China, Japan or Russia has a few similarity with that of India, yet its overall character shows a basic difference. The culture of every country is unique to its citizens. The cultures of different countries and different of superiority or inferiority. In the words, tunes and contents of the national anthems, that uniqueness of the particular countries is expressed clearly. The flow of culture is continued through generations—being a witness of many changes. Many elements of culture are not transmitted; but the combined form of those which are transmitted or continued is called “tradition”.

“Culture has been defined as the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought.” (Heritage Dictionary).

In This context Prof. Clarkhon said that the tools, machineries and daily needed technologies which are discovered for effective adaptation, also show the trend of culture. Similarly, the concepts, thinkings, tastes, values manners, conscience based injunctions etc. also characterise the culture. In short, the culture controls our sense of ‘should’-should not’ and recognises the values of living.

“Culture is the foundation, the primary thing. It shows itself in the smallest detail of your conduct and personal behaviour...how you will behave with others, in social life and situations.” (Mahatma Gandhi)

“Culture (non-material) is an attitude of mind, an inclination of the spirit, and those who yearn for it, wish to have a vision of greatness a sit in the presence of

nobility, and he can see the highest rich and scope of the spirit of man.” (Mudaliar Education Commission).

“...A habitual way of. vision of greatness is the way to cultural growth.” (Ibid.)

Indian culture having diversity in language, opinion, dress etc. :

The society built culture remains in the family environment. A new born baby while being nurtured in that environment and in the safe shelter of his parents, is initiated with culture in course of socialization process. The seeds of physical characteristics, mental predispositions, interest in group life and tendencies are transmitted within the baby by the ‘genes’ through generations. Likewise the seeds of culture are transmitted with the flow of family thinking. The baby is attracted to the culture of that particular society which he belongs to and becomes respectful to that culture through learning process.

“Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities acquired by man as a member of society.” (Taylor)

Culture represents the taste, are and finer elements of the members of society. In the culture, man expresses his primitive thoughts (imagination) in polished form—in attractive manner. Education makes cultured man and cultured man makes education fit for the age. To implement socially acceptable education and culture royal favour (at present political power) is essential.

Man expresses within his culture those unfulfilled desires like building up of society as per his liking, living daily life with the commodities of his own choice, imagining a Utopia, claiming himself as the best creation of nature etc. Modern culture is primarily aesthetics based. Culture is reflected in socially approved behaviours and habits, regularly used furniture, dresses, social customs, manners & ceremonies. Man was not satisfied to declare God as formless, but he created God’s image & idol in his desired forms. Culture bears the tradition of society. Therefore, the sculptural and architectural superiority of the images and temples which were born out of traditional Hindu thoughts of different ages, are still worshipped and adored under the shelter of culture.

The history of Indian culture is very long—from the very ages of Ramayana-Mahabharata. As Rama/Sita, Krishna, Gandhari, Hanuman of that age are still alive, so chariots, arrows, bows, Ayurveda, Varna system, caste system, Sanskrit language, class division etc., though not always followed, are still memorable. Afterwards the Saka, Hun, Pathan, Mughal, Greek, Portuguese, French and Englishmen came to India, ruled India and mixed their cultures with Indian culture. Indian culture has got

the influence of different religious, languages, crafts and fine arts. It is hard to say which civilised society or culture of the world had not influenced Indian dresses, ornaments, religious practices, languages, sculpture, architecture, furniture and thoughts. Aryan culture of Harappa-Mohenjodaro, buddhist culture of Nalanda, Mughal culture of Red Fort, Kutubminar, Taj Mahal, Pathan culture of Barrackpore Trank Road, Afgan culture of 'kabiliwala', non-aryan culture of south India, tribal culture at the foot of the Himalayas—all these mingled and was combined to create the glory & tradition of the great Indian culture; if cannot be explained with a colonial imperialist attitude. In physique and nature of Indian people, the mark of ancient Asian civilisations is evident—in respect of both physical & mental characteristics. In thoughts and ideals of social system the modern Indian democracy is included in the second world and carries the influence of the socialist countries born with the Soviet revolution (the influences carried by Manabendra Ray and Abani Mukherjee).

National Education Policy (1986) mentioned the following national awareness regarding preservation of Indian culture :

(i) an understanding of the culture of the society; (ii) an understanding of the individual

(iii) an understanding of the individual and unconscious ways by which the child acquires the cultural pattern and

(iv) an understanding of what needs to be transmitted in the light- of the present and future needs of the society.

In modern educational policy of democratic India there is a necessity to inject in the social system a coordinated culture having Indian tradition. This planning can be implemented only through family and institutional socialization.

The root of coordinated culture which will accelerate the mobility in social strata, lies in socialisation process and learning process of the educational institutions.

“...In India, the state has not undertaken the responsibility of providing pre-primary nursery training to children. As these schools are very expensive, only upper and middle classes are able to take advantages. Thus, the lower classes in urban as well as rural areas remain devoid of this education. Thus, the screening of competent children begins (from here) in an indirect way. The state has permitted private enterprises to establish very high fees English medium schools which are affordable to high economic class parents only. The same education is found present in higher and professional education. (Shah and Shah)

5.4 Education and National Development

“Does democracy in Parliament devote democracy in public life?”

Well coordinated and well organised educational system is a helping process for total social system. So, the contribution of education in welfare of the country must be recognised, without education an independent nation can not succeed in all perfect welfare.

In modern world, those countrymen who earned political freedom with their intelligence and ability and were united in the interest of their country and promised to remain united in future and s.. under a symbol (nation or flag), introduce themselves as a ‘nation’. The country in which they live through generations is their motherland; the flag which they bow down to, in their national flag; the song which they sing to salute their national flag, in their national author. Royal flags have been removed from every independent country of modern world and national flags have been universally accepted in their places. In the past, there might be perhaps a substitute, but at present there is no substitute for a national flag or a national anthem. At present the synonyms of “countrymen” is “citizen”.

An ideal democratic social life depends on the education of the social members. A citizen of that ideal social life must be a patriot and have fellow feeling; his ability is acquired through learning and training. For this reason he is conscious of national integrity and his one of the personal values will be national integration. In the modern social life of independent India, development and expansion of that value is still awaited. ‘Democratic nationalism’ is devoid of extremist attitude, calm and bearer of universal humanity. Above all, that ‘nationalism’ is the supporter of progressive world civilisation—not by words but by humanistic feelings.

“The main criteria of nationality are psychological; the growth of nationalism is governed by traditions, historical perspectives and principles and ideas shared in common leading to pride in group membership in the larger social unit, i.e. the nation. The development of nationalism has forced men out of narrow sectionalism and has cultivated loyalty to national state Nationalism is then a mental state or loyalty to greater ideals of a national state Education is steadily assuming an ever increasing vital role in the national development programme. It influences and is influenced by national” character.” (Jdid.)

By the way it may be mentioned that ‘nationalist attitude’ is introduced slowly into the citizens of the independent countries after their birth, as also it is made to introduce through education—under the supervision and responsibility of different

social institutions (or their representatives). Yet, due to difference in mental make up of the individuals and influence of education, varieties are found in behaviours, attitudes, manners, thoughts, religious concept etc. within an integrated nation.

“Various languages, various opinions, various dresses, yet unity in diversity”—thus in short, the substance of nationalism was properly expressed in Tagore’s poem. In spite of that, it should be remembered that the Indians who are habituated to please the monarchy upto the time of Alexander’s exit from India, require the century-long education for becoming the ‘citizens of democracy’. The benefits of the recently introduced education policy of India were found in its childhood; but to make it a giant tree requires effort of the responsible patriot administration, may all the countrymen of India. Fortunately, Indians were rebels against the kings many times’, but never committed treason against their own country.

“Rebel against the society” is pertinent mainly in terms of local or regional administration. So, it is outside the discussion of nationalism. “Nationalism” is a progressive mentality which will establish the Indian identity in the world—for the sake of peaceful cooperation and full development of civilisation. In this mentality ‘individual identity’ is not ignored as well as ‘national identity’ is accepted. They will be the introducers, organisers and technologists of this ‘training’ and there is no substitute of this training. The ideals and conducts of the teachers are imitable and the pupils in every case are fond of imitation.

“The teacher’s own national sentiment, progressive outlook and personal influence are potent factors in fostering nationalism in the pupils.” (Modern Education).

French social scientist Emile Durkheim analysed the meaning of social system learning system and concluded what type of behaviours, manners and thoughts of the social members are expected by the society and injected to the students. Because, if the expectation of the society is not fulfilled to a significant level and if those are not considered by the people as eligible for approval and imitation, the existence of the organised society become at stake and its integrated existence become destroyed. According to Durkheim :

“Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands. Without these essential similarities, cooperation, social solidarity social life itself would be impossible.” (Haralambos & Heald)

(Like U.S.A) it needs a common educational curriculum to instill shared norms and values into a population with diverse backgrounds.” (ibid)

“In complex industrial societies, the school serves a function which cannot be provided either by family or per groups. Individuals must learn to cooperate with those. who are neither their kin nor their friends.” (ibid)

Only in those countries which have their educational system free from class discrimination, the doctrine of Durkheim can be implemented. According to’ the Social Scientist Tabcot Persons, the school environment and grouped (limited) student life are the miniature forms of social life. This educational environment ciin create equal sense of values among the students. The students should be mae aware of their future social lives within this very educational environment.

In ancient educational system of India, the parents took the responsibility of the teachers upto the children’s five years of age. At this time every child, irrespective of its family status, used to learn manners, hear the tales of social responsibilities by the ideal characters and quenched its curiosities. After that the child would get scope of acquiring education at its master’s house upto the end of its boyhood. Entry of the girl students was prohibited at the masters house.

At that age, the guardians would remain satisfied to leave the responsibility of education of their boy-children on the masters; similarly that responsibility for the girl-children rested completely on mother or mother like.women for making them household expert.

The Guru or master would advise higher education for particular ‘students on the basis of their talent and interest, otherwise send them back to their guardians for developing skill in family profession. Those students who would go to distant land for higher education, would return home to start household life and engage in suitable work for earning money. Most of the students used to enter household life through family profession arid maintain their families. There was no question of unemployment and the soceity was looked-after by the king and the kingsmen. No responsibility rested on.the people at large in this respect. Society approved caste classification was in vogue.

In the machine age soial system and educational system, the then rulers did not try to make any change but in the interest of administration they created such facilities that resulted in class discrimination (spontaneous)—(i) Educated, earning, financially solvent and socially established class and (2) uneducated, dependant, socially ignored labourer class. Some social members belonging to the lower end of the former class and higher end of the latter class were recognised as ‘Middle class’. The characteristics of the former class was loyalty to the rulers and increasing family

prosperity. The attitude of the latter class had no protest and extreme patience. That of the third one was superstitious and god dependence.

At this time the facilities for institutional education was easily available to the first class (in the interest of monarchy), difficult to avail by the second class (for making administrative clerks) and unavailed by the third class (for exploiting the dependence of the labourer on others). “Balon Soceity” was introduced at that social life.

For expanding the democratic thoughts and behaviour-skill in the independent democratic Indian social life, the Central and the local administrations renewed the institutional education system with special emphasis. The responsibility for spread of education was handed over to the central and the local government jointly. To standardise the value of education throughout the country a national education policy was first drafted and applied in 1986. As per this policy; following principles have been adopted recently :

- (1) Equal rights for education and institutional facilities.
- (2) “Standardised institutional education system.
- (3) Institutional education system for acquiring democratic social skill of the people.
- (4) Free opportunity for training of every deserving individual to become human resources.
- (5) Facilities at school level for acquiring science consciousness and technological skill.
- (6) Facilities for expressing creativity and original thinking in research by the deserving candidates.

5.6 Questionnaire

- (1) Changeability is the prosperity of Society—explain.
- (2) What do you understand by Social Stratification? In this context describe your views on the influence of indifferent attitude.
- (3) How are the social distance created? Express your opinion as a teacher on the role of social mobility for decreasing this distance.
- (4) Describe the substance of the word ‘culture’. Describe with example how the tradition of ancient India are recognised in modern Indian culture.
- (5) What is the primary content of National Education Polity? Describe in brief the concept of preservation of Indian culture in that education policy.
- (6) Write notes on (a) Nationalism (2) National Integrity.

Unit 6 □ Theories of Sociology and their impact on Education

Structure

- 6.0 Introduction**
- 6.1 Functionalist Views**
- 6.2 Social Determinants of Education**
- 6.3 Questionnaire**

6.0 Introduction

In modern social system the society creates the educational environment and entrust the responsibility of teaching on the educational institutions. Present constitution of the country approved the decision- of extending free facility of education for everyone. In the present educational system the chief responsibility for institutional education process will rest under the leadership of the teachers. They will furnish the institutional environment with modern accessories, attract the students in acquiring education and conduct the learning process according to the purpose or aim. In this activities, the success of a student depends mainly on his effort and interest for study.

In the industry based social and cultural lives of the third world, the ultimate or absolute aim of education & training is to create, hold and enhance human resources as far as possible. In independent India the opportunity for education has been extended enough—following a progressive educational planning. Productivity will be developed in society, if the countrymen are dedicated to production.

The root of modern educational thoughts followed in 21st Century lies in the opinions of the experts on sociology. Among, these opinions the important parts of the functionalist views, Marxist views and integrated humanist views included in modern educational science are discussed here.

6.1 Functionalist Views

(a) Functionalist Views :

According to this views, society is a process which in different phases bears different responsibilities and makes different organised institutions to keep the daily

interdependent working flow continued. Only aim of this continuous working flow is social progress and development of standard of social life. Obstructed motion of this flow, its discontinuity and long term discomfort slow down the social progress and create different social problems (social disease).

The reasons and conclusions of the functionalist views was considered with importance from the early period of social science upto the year 1950. Among its proponents August Kyont, Herbert Spencer, Emile Durkheim and Talcot persons are notable. Afterwards its importance decreased due to criticism. At present this view is called 'backdated'.

According to the functionalist concept, whole society, like human physical system, is formed with the combination of different systems. Comparing different social systems with different working process this views marked different associate organisations or institutions as the unit. The success of the concerned working process depends on the combined successes of the institutions.

If the workings of any cycle or phase which is connected to the inter dependent working process of the institutions, are hampered, then the workings of other phases become abnormal due to its effect. The far reaching effect of this degradation make the social system of the country diseased or problematic. That is, the failure in any phase of the educational system will affect the total educational system of the country.

“In the same way, an understanding of any part of society requires an analysis of it relationship to other parts and most importantly of its contribution to the maintenance of soceity...just as an organism has certain basic needs which must be satisfied if it is to survive, so society has basic needs which must be met if it is to continue to exist.” (Haralambos and Heald)

The functionalist did not call the societe mortal but undergoes evolution or .change. In reality, the ... of the old and appearance of the new coexist.

Tradition is respectable, at the same time modern societe & culture are adorable. Religions practices which are philosophical, quesmetic and devoid of superstitious, 'are the holders of ethical values in all ages.

The functionalists explained carefully the normal workings of the 'social system' in the light of physiology, but overlooked the subject of 'social pathology'. Substantial discussion on this subject could be found in the book "Social Pathology" by the contemporary social scientist Prof. Edwin Lemart.

The integrity of society is jeopardised by the long lasting bad effects of social discrimination, as also the group life faces undesired competition and exceptional extremist attitude arises—as a result, hostility among the political ideologies and temporary effort of social breach disturb the social administration.

According to the critics, the discussion of the functionalist views :

(a) “tends to ignore coercion and conflict.”

(b) “man is seen not as a creator of his social world.”

(c) “man is seen as a creation of social systems.”

(d) “Functionalist have tended to portray the social system on the active agent whereas, in reality only human beings act.” (ibid)

In the environment of educational institutions as per social demands, combined with the teachers guidance the prevailing educational process refine the students behaviour in time. So, refined and progressive behaviours of the students are the consequences of education. Here the students get benefit directly and society indirectly. This consequences are not instantly understood—so, the instant evaluation of education may be done partly, not as a whole.

(b) Marxist Views :

Karl Marx, the philosopher, the economist and the sociologist, is the proponent of Marxism. In its centre there is the details of class struggle in the social life of man. If the life is to be worth living (in its real sense), man has to be creative and productive. Productive behaviour, in its complete sense, is a social effort. Its success must be connected with science, technology and other necessary ingredients. In every phase of gradually changing implementation of the productive power, there is a touch of social life.

According to Marx, man created society. As he is the creator of society, so he is also a manufacturer of industrial products as well as every necessary elements of social life. In both cases man plays the role of creators. Every stanza of the history of human society, human culture and human civilisation is full of tales of human creative process; though it is not exaggeration to say that man in the creation of society.

Man depicted intra-human relations in the picture of social life. Principal theories of the intrahuman relations are the results of mans consecutive thoughts & concepts.

“An understanding of society, therefore, involves an historical perspective which examines the process whereby man both produces and is produced by social reality. A society forms a totality and can only be understood as such. The various parts of society are interconnected and influence each other. Thus, economic, political, legal, academic and religious institutions can only be understood in terms of their mutual effect. Economic factors, however, exert the primary influence and largely shape other aspects of society. The history of human society is a process of tension and conflict...a source of tension and ultimately the source of open conflict and radical change. It is a dialectical process which starts from a contradiction and ends in a resolution and waits for a new beginning of contradictions and conflicts.” (Haralambos and Heald)

“As individuals express their life so they are what they are, therefore, coincides with their production, with what they produce and how they produce it. The forces of production and the products of labour were owned by them—communally owned.” (Marx)

“Communist work will be voluntary, without any consideration for reward; work as a habit for common good; work as a basic need of healthy organism.” (Lenin)

In a small society constituted by a group, the harvest of labour given by every man was enjoyed by himself and every other member of his society; so nobody's interest was hampered. An individual's personal properties and his personal ownership of his production made his existence specially recognised in his society. Gradually, the 'harvest of labour' or production (and afterwards financial ability) lost its status as the wealth of society and gained recognition as the wealth of a few persons (or their class). As a result of gradual change the society was divided into two classes : wealthy owner class and wealthless labour class. The owner class invested its capital for production and enjoyed ownership of the products. On the other hand, the labour class earned its living in exchange of its labour for production: This discrimination and class inequality prepared the background of class struggle with the progress of civilisation. The consequence of that struggle reflected in the Soviet Revolution of 1932 and introduction of the Second World.

When an individual, in spite of producing all the necessary things of social life, thinks himself a separate being, then he becomes isolated from the social life. Thus his loyalty to society and responsibility are hindered & destroyed. Man is the creator of his religious faith. Religious faith did not create man. In order to use the religious faith as an administrative weapon and a controller of social life, man imagined an

invisible power (omnipotent) and selected somebody as the all powerful ruler (King, Religious master, leader etc). More he blame God to avoid his ignorance, inability and short sightedness, more he isolates from himself. Because, it is man who has to find out the remedies for his sufferings in the long run. When obsession of 'faith' is torn apart in the light of knowledge & science, man gets back his confidence and becomes free from isolation.

In ancient India, in order to be free from this isolation, realization of the absolute and its practices were described in the teachings of Vedanta. Deserving masters (Guru) showed the ways & methods of acquiring this knowledge to the deserving pupils. Similarly we agree that society does not exist without man and man does not exist without society. The concept of an integrated human group and a social system without its division in two classes, was imagined by Karl Marx.

“The more man puts into god, the less he retains his own self. If man is to find himself and abolish the illusious of religion, he must abandon a condition which requires illusion. He must therefore eradicate the source of alienation in the economic infrastructure.” (Marx)

Man himself has to find out the remedies of sufferings for his personal life and social life. In the light of knowledge and science man earns self-confidence instead of supernatural faith. A confident man becomes free from the clutch of isolation. Karl Marx wanted to make man confident without depending on divine something/ That man will think socially, build society, be responsible and identified to society. That society will be built and controlled by an integrated human group not by a divided human class.

What a labourer produces with his labour is not owned by him, and after getting his wages he has no relation with the product. The rights of ownership of the products go to him who invests money for the production. The labourer who is completely isolated from the product exhausts himself more & more as his production increases. Therefore, where is the interest of the labourers for producing high quality products? Here everything is concerned with the investors (owners). They are of capitalist class. They are against the interest of the labourers.

“Given the priority Marx assigns to economic factors, an end to alienation involves a radical change in the economic infrastructure. In particular, it requires the abolition of private property and its replacement by communal ownership of the forces of production, that is replacement of capitalism by communism.”

Marx saw communism as “the positive abolition of private property and thus of human self alienation and therefore, the real appropriation of the human essence by and for man.”

Man has been isolated from his own place due to his ignorance and error and suffering from interval conflicts. Returning to his own place with his own effort and reorganising the social life, he will be free from the internal conflict and build free social life. Return of man to his own place and rehabilitation in free social life have been recognised in Marx’s “Communism”. For this, the revolutionary thinking is continued till the goal is reached. :

The socialist life planned by Marx will rise with the leadership of the mass and in a particular way, with the flow of social evolution slowly and with awakening of the society in a new age—where the wretched & exploited mass will gain confidence and born anew, where there will remain relics of the capitalist class.

(c) Integrated Humanist Views :

Different proponents of sociology (particularly Marx, Durkheim and Weber) were the stern critics of the fanatic and supposititious behaviours of the religions institutions. As per their reasonings, the supernaturalism has isolated man from society and society from man, or controlled the real phenomena with an unreal concept. Explanation of rainbow by physics is acceptable by all. But the immortal divine existence of rainbow, as proposed by religion, is not at all acceptable. No logical person accepts the solar eclipse as swallowing by the demonnamed ‘Rahu’.

Modern human groups with scientific reasoning endeavoured to differentiate the influence of religion and supernatural power from the social administration while introducing new social system.-In the way of personal freedom, man gradually became cultured and confident without being God fearing. Afterwards, ‘go alone’ principle predominated and adored throughout the world. ‘

: A decaying monarchism introduced a republic administration in our country and ‘a’ Secular administration was recognised, in principle. Afterwards that principle was will established in the democracy—peaceful coexistence of all religious were accepted by most of the citizens. The said views and behaviour are accepted throughout the world in the 21st century.

“Religion cannot be identified with the supernatural as intrinsically involving belief in a universe beyond the realm of the senses. Confucianism, for example, is

concerned with accepting the natural harmony of the world, not with finding truths that 'lie behind' it. (Giddeus)

Among the religions doctrines which were adored in the country and abroad for making man free from the communal religious practices and idolatry, the doctrines of Vedanta, Buddhism, Confucianism and Tao of Laotze are worth mention.

Afterwards, in the realization of different religious masters, 'development of humanity and dedication of life for the welfare of society were considered only religion at present.

Full development of humanity can establish man in his own glory. If every man stays in his own glory, then discrimination, enemy, deceit and exploiting tendency will be extinct from the social life; everyone will be hardworking, independent and society loving. More these men will increase, more the universal humanity will establish the gradually developing, harmonious and righteous social systems in the countries of the world. If a Krishna loving man stays in his own glory, then he will be equally appreciated in his own country and abroad. In the shelter of Christ loving Mother Teresa the suffering men of the world are benefited with impartial service. The Bengalees at both sides of the borders, irrespective of caste & religion, made Lalan Fakir immortal. Natural poet Antony Angloindian taught the villagers spontaneously and in lucid languages that "Man is looking after castes, but after death all are equal."

Man has two natural properties. One is quest for knowledge, another love for society. When a maniac person offers hundreds of salutations to the innumerable deities with the desire of heaven due to lack of his guidance, then the expression of his natural properties is hampered. These types of person get isolated from the society and make the social system inhuman.

Devotion to religion does not destroy social life, but the violent crusades of the fanatic mean have stained the history of culture & civilisation and society. To protest against them the real religions persons were tortured and murdered time & again, but they did not retreat. We call them "Avatar" with great respect and thanks. Their successors, ignoring the sad past, still holds the doctrine of humanity. Considering all aspects the humanist views may be called a concept or idea which is still to be proved. In the words of poet Chandidas it may be simple said that "Man is above everything, nothing is above it." In all the countries of the world innumerable persons-with different religious faith have confidence in 'human religion*' or humanist views. Their number is gradually increasing.

6.2 Social Determinants of Education

(a) Emile Durkheim :

With the contribution of the French social scientist Durkheim the matter of socialisation process is connected inseparably. Without socialisation a child is not included in society or do not learn socialisation. The foundation of institutional education depends mostly on proper socialisation. According to Durkheim :

“To become attached to society, the child must feel in it something that is real, alive and powerful which dominates the person and to which he also owes the best part himself.”

Durkheim believed :

The adolescent boys & girls try to understand their own roles and importance in the competitive, production based complex social lives. Failing if they search after an adequate ‘ideal man’ of their liking (for future planning and selecting life-style). Success of this searching depends on their knowledge and real experiences (or their matured practical sense). For building their matured practical mentality the influence of institutional educational environment is more important than that of family environment and the environment created by their peer groups.

At every recognised school of our country upto the second World War of 20th Century, daily activities used to start with prayers. Everyday the students took an oath and remembered through chorus songs—the loyalty to king and loyalty to religion.

Afterwards, under the leadership of the nationalist teachers they prayed for loyalty to their motherland and freedom of India with the grace of God. Under the leadership of Netaji, a secular military organisation named ‘Azad Hind Force’ was formed with the then patriot Indians—who took an oath for loyalty to Hindusthan and grouped .disciplined life, irrespective of their personal religious belief. After independence the school children used to sing national anthem or prayer songs—“Janaganamana Adhinayaka...” or “Vandemataram”. Thorough the daily oath they were introduced with a national ideal and build their own personal ideals and principles. At present, in .absence of any important order by the political administration, the prayers, oath, teaching of discipline etc. have been removed from the daily activities of the educational institutions. The idea of Durkheim has lost its importance at present, though it was highly recognised by the institutional educational system in the past.

Though the suppositions made by Durkheim are apparently proved, yet they were criticised and asked for reconsideration. Those superstitious ignored the monopoly of the aristocrat class in the field of education. At present no doctrine is accepted ignoring the consequences of discriminative policies and financial solvency. For this reason, the sayings of Durkheim are incomplete and require reconsideration.

(b) Talcot Parsons : American Social Scientist Talcot Parsons was attracted to the importance of socialisation advocated by Durkheim and tried to explain the influence of institutional education—ignoring the matter of consequences arising out of dominating influence of the aristocrat class.

Parsons marked the schools as the connecting medium between society and man. The childhood of a student moulds him as a precious human resource for the society. He says :

“Modern industrial society is increasingly based on achievement rather than ascription, on universalistic rather than particularistic standards, on meritocratic principles which apply to all its members. By reflecting the operation of society as a whole, the school prepares young people for their adult roles.” (Parsons)

Though, Parsons supported the theme “the educated is worshipped everywhere”, yet he did not stress on the reality of “enjoying the facilities by the students of aristocrat class”. The scope of ‘free education’ has not been free from class discrimination—particularly in the third world countries at present.

Parsons believed that the free education policy will be activated in the country as much as “the social value of educated behaviour” will be made stable in the students’ mind by the educational institutions. In this case too, he did not consider with importance the bad effect of class discrimination.

“Parsons sees the educational system as an important mechanism for the selection of individuals for their future role in society. It functions to allocate these human resources within the role structure of adult society.” (Parsons and Hald).

Here also he made no comment on the practical obstacles. In this context the comment of the social scientist Merton points out a possible reality :

“He argues that the parts of society should be analysed in terms of their “effects” or consequences on society as a whole and on individuals and groups within society. Since these effects can be functional, dysfunctional or non-functional. Merton claims that the value judgement present in the assumption, that all parts of the system are functional is therefore removed.”

According to Merton, being faced with the changing effect different communities, groups or sects express generally one of the three behaviours—(1) What happened, happened for good, (2) Accept as far as possible, without protest, (3) Not to accept by any means, without giving importance on criticism.

(c) Robert Marton :

American sociologist Marton is the proponent of “Functional unit of society.” i.e. so many opinions, so many ways, but aim is same. Though the social process has different characters, yet everyone of the society will be equally benefited with equal rights due to the influence of educational process. Education is a helping process (concerned process) of social system. So, with the educational process every member of the society, irrespective of caste-religion-class, will be benefited with equal rights. Moreover, when any associated process becomes indisciplined, then its affect & consequence affect the whole social system.

Any physical or mental pain, irrespective of its source, torments the whole being; of course, the degree of suffering depends on the degree of the power of tolerance.

According to Merton, if any group, class or community feels any influence meaningless, then it takes another alternative influence as acceptable. But on the basis of some particular conclusions adopted by a particular group, class or community, those conclusions cannot be accepted or not accepted by the whole social system. A communal belief cannot be called the belief of whole society. In Merton’s sociology, diversity (various languages, opinions, religious, dresses) is the acceptable reality and at the same time unity or integrated understanding among the diversity is the ultimate consequence. To this aim, the role of institutional education is undoubtedly valuable and necessary.

Merton claims that his frame work functionalist analysis removes the charge that functionalism is ideologically based. He argues that the parts of society should be analysed in terms of their ‘effect’ or consequences on society as a whole and on individuals and groups within society. Since these effects can be functional, dysfunctional or non-functional, Merton claims that the value judgement present in the assumption that all parts of the system are functional is therefore removed.” (Hardlambo)

In any phase of social life, if the prevailing social system influenced by education, is devalued, then the concerned group, class or community thinks itself hampered and faces internal conflicts which ends in different consequences. Every consequence

brings somewhat changes in the social system—which may be temporary, long lasting or taken without protest. In different phases of these changes sometimes some extremist groups may create indiscipline in the social life; on the other hand somewhere a democratic independent state may be born after completion of a revolution.

(d) Peare Bourdieu : According to Bourdieu, dominance of a particular class-culture is found in the social system of every country. That influence is reflected in wealth and status through educational process. The wealth of culture does not reach equally to different classes of the society. As a result, some classes become prosperous, some exploited. The exploited class cannot be the bearer of the educational influence. The children of the prosperous class enjoy the fruits of cultural dominance at the time of their socialisation. Naturally they fall under the category of “advanced” students and get opportunity for advancing to higher position in schools. (The key to higher education is given to them from the very beginning).

“He argues that in awarding grades, teachers are strongly influenced by the intangible manners and styles. The closer his style to that of the dominant classes, the more likely the student is to succeed...since teachers use ‘bourgeois parlance’ as opposed to ‘common parlance’ working class pupils have an inbuilt barrier to learning in schools. ...Due to their relative lack of dominant culture, working class pupils are more likely to fail examinations which prevents them from entering higher education.”

According to Bourdieu, the educational process engages itself in making the advanced students of the cultured classes educated and prosperous. As a result, the question of advancing the backward children of the exploited classes remains unanswered. The role of culture in controlling education was started in the first world countries and at present that motion has been solved down but not stopped.

(e) Michel Young :

Like Bourdieu, Young thought that the aristocrat classes decide what should be the meaning of the words “knowledge” or “educated”. They influence the institutions, educational process as well as the standard of success of the students on the basis of what they conceive as ‘knowledge’ or ‘intelligence’ or ‘educated persons’. Here, in most cases the curricula or the studying process are not framed on the basis of vocational need.

According to the critics : “Young has provided a promising framework but (as Karabid and Halsey note) he has yet to apply it to a detailed analysis of the relationship between knowledge and power.”

Gerald Bernbaum noted in his criticism of Young : “it is impossible to say what being wrong might constitute. Thus from the stand point of cultural relativism, Young’s own views are no more valid than any other views.”

Young and Mueller (1991) assumed that one’s age is not a factor for acquiring knowledge and application of intelligence. According to their opinions, the education-system should be made free from this particular obstacle (age barrier) and the opportunity for acquisition of knowledge and its application should be expanded. In most cases, one is made deprived of the application of knowledge on the plea of his age; he is made to work as per other’s will. His knowledge, creativity, special skills are not expressed due to lack of practice—which is opposed to social justice. In the 21st century the recently introduced education policies are going to do justice to the matter of age barrier—which is evident in the countrywide programme ^for removal of illiteracy.

6.3 Questionnaire

- (1) What do you understand by the functionalist views of Sociology. Write your opinion on its present status or acceptance;
- (2) Describe the similarities & dissimilarities of the hypothesis laid down by - Mareheim and Durkhaim regarding education.
- (3) Write notes on”the assumptions on education taken by the following sociologists : (a) Parsons (b) Bordien
- (4) Write in brief the salient features of educational sociology.
- (5) Explain with example :
 - (a) United social behaviour.
 - (b) Opportunity & facilities for the aristocrat class in the field of education,
 - (c) Influence of imaginary ideas on disintegration or isolation.

Unit 7 □ Equality of Educational Opportunities

Structure

7.0 Introduction

7.1 Meaning of Equality of Educational Opportunity

7.2 Factors Affecting Equality of Opportunity

7.3 Problems Related to Rural, Urban and Industrial Population

7.4 Questionnaire

7.0 Introduction

Some opines that the society built with the capable mass, is an undesirable reality. In this type of society (Egalitarian Society) all have equal dignity and rights of equal opportunities. In this social life, superiority complex as well as inferiority complex will not be seen in the natural behaviour. Here everyone is 'Egal' or 'Equal'. Simply said, no discrimination will exist between two persons in wealth, prosperity and dignity Rich & poor, wise & idiot, wealthy and wretched, through exist in dictionary, will not be present in reality. The words 'deprivation' and 'exploitation', though may be explained literally, will not find any instance or example. In the views of man all the individuals will get equal care. This type of concept is possible in imagination but has not yet been materialised. Why? The sociologists answers :

(1) With the evolution of society the class division arose in social system, in its natural course. So, the division could not be resisted. Marx saw class division in the perspective of disharmony in financial solvency. Weber saw it in the significant difference in power and status. Again, Warner determined it in terms of aristocrat and socially established groups as opposed to down-trodden, vagabond and helpless groups.

(2) The responsibility of role playing in many cases causes division in society, particularly where solvency & status or honour & recognition are connected with responsibility.

(3) In the periphery of social life the class division gets importance within the peer group, within same sex or within same sect, such as—

“Baby food”, “Girls’ school”, “Gents garments” “Marriage within same sect”, “outcast class” etc.

(4) The question of unity within grouped life is considered with importance in many cases. The communal views on the basis of this unity in some cases endanger social integration.

(5) Generally the class division is created on the basis of religious faith, customs, predisposition, manners & practices etc. and continues through generations. Recently loyalty to political ideals has created a temporary division like the class division. That type of loyalty is not generally transmitted through generations, because all the offsprings of the same family do not follow the same ideal. In this connection it may be said that in India no history or tradition of a political ideal did not continue for hundred years without change.

7.1 Meaning Equality of Educational Opportunity

As per the directives of Indian Constitution, National Education Policy will be free from the influence of sex, community and prejudices. The responsibility of education for the students of adolescent and pre adolescent stages will rest jointly on Central and Local governments. Students of every backward class should be given equal facilities and opportunities. Though supervision will be done by the local administration, arrangement of funds will be done by Central Government. State Government will bear full responsibility for free child education {with the help of other local institutions). Solution of the local problems will be done by the local administration. The responsibility of establishing universities lies on local administration.

As per section 45 & 46 of the Indian Constitution ; “The State shall endeavour to produce within a period of ten years from the commencement of the Constitution for free and compulsory education for all children until they complete the age of fourteen years.”

‘The state has the right to promote the educational interests of the weaker sections of the country and, that, through free ship and scholarships.’

The number of persons included in a particular class varies; similarly the problems of enjoying the facilities varies. These problems of social system in independent India may be considered from three angles : (1) from the views of caste; (2) from the views of religious community; (3) from the stand point of financial solvency.

In the democratic, secular administration of India, interaction among different

classes or communities has been permitted and thus nearness among the-classes has been increased. As a result, in case of educational facilities of institutional system, the problems of the said three types have been significantly decreased. The areas where problems still continues, have been discussed in this chapter.

7.2 Factors Affecting Equality of Opportunity

(a) Problems of Women education :

In the past, women education in our country was controlled mainly by family views and culture. The enthusiasm and contribution of the Missionary institutions in the possibility and expansion of women education at schools, can not be denied. At the start of the 20th century, the leading roles in this matter were played by Iswar Chandra Vidyasagar, Abala Basu, Keshab Chandra Sen, Hare, Bethune and Nivedita.

To make the administrator of democratic India aware of their roles, following comments were published in the World Bank report in 1989 :

“Women in India, as a group, are more vulnerable than men to the extremes of poverty and its consequences, such as education, employment, wages, health care, mortality rate etc.”

In this context another opinion should be referred :

“During the 7th Five Year Plan, the focus of planning shifted from equipping women for their traditional roles as housewives and mothers to recognise their worth as producers and major contributors to family and national development.” (Devadus, Ramathilagam and Azuselvam, 1990).

In 1986, at the time of framing and introducing National Education Policy, the Education Ministry observed that the main obstacles of the girl’s education at school were the rate of illiteracy. In order to remove this problem President Venkatraman called the women volunteers for making every woman citizen literate within the year 2000. Though the rate of literacy has been increased, the said goal was not reached within the year 2000, Of course the progress is continuing.

Different research workers pointed out the causes like (a) narrow views of caste system; (b) Opposition of family sub-culture and communal subculture and (c) the influecne of isolated life style at remote regions.

Bhaktabatsalam Committee mentioned the following problems of women

education in rural social system of India during the middle of 20th century :

(1) In some rural areas' of Rajasthan the guardians do not agree to send their girls to schools, if the distance of the schools from home are far away. As a result there are girls schools but no girls there. The guardians are of opinion that the girls should not be allowed to stay outside for a long time from their very childhood.

(2) More the rate of illiteracy among the mothers, less the interest (of the guardians) of sending their girls to schools 75 percent of the rural mothers in U. P. expresses their reluctance to admit their girls and pre primary class. They wanted that their girls should give priority to the household works. Because, they have to be ideal housewives and mothers in future. The girls were not impaired to take education.

(3) In most of the rural areas of the country, the educational expenses for girls are considered as a wastage. 'Where is the benefit of family, if the girls are educated?'

(4) After passing-lower primary level, an unequal & partial curriculum starts. The girls would learn sewing and the boys would get opportunity for learning metal crafts. The girls would get the scope studying literature and time arts and the boys would get the scope of studying science, technology sports science etc.

(5) Rural girls of 15-17 years of age have to be initiated for marriage and the boys have to be taught-vocational education. The college lives of the girls, in many cases, remain incomplete. The vacant seats at the colleges are not filled up by any means.

During the last two decades that terrible situation have been changed to a great extent. Because the social views have been changed. The efforts of society and Government administration in support of women's independence have been enhanced.

"Despite so many steps introduced, the women education in the villages there has been a delay in our progress—mainly because of the slow progress of education among girls."

(b) Educational problems of backward classes :

".....equalization of educational opportunities was recognised as one of the major goals of Indian educational policy. The National Policy Resolution .'(1968) calls for steruous efforts to correct regional imbalances and minimise intergroup disparities in the educational sphere. The National Policy on Education (1986) lays special emphasis on the removal of disparities and equalization of educational opportunity by attending to the specific needs of those who have been denied equality so far." (Shah and Shah)

“State was directed to promote with special care the education and economic interests of the weaker sections of the society, and in particular, of SC, ST and girls.” (ibid)

“Indian society is one of the most inegalitarian society, the basis of disparities being mainly caste, gender, ethnicity and place residence, (ibid)

According to Indian Constitution, the members of the following classes or communities have been recognised as the citizens of independent India : (1) Scheduled Caste (2) Scheduled Tribe (3) Nomad class (4) Educationally backward class (5) Robber class (6) Distressed class (below poverty level) (7) Sub caste or tribe (8) Repressed class.

A welfare state is responsible for extending rights of education of educational institutions to them, special facilities for selecting vocation or profession, proper inspiration in inter class mobility and arrangement for their becoming good dignified citizens.

In this connection, opinions of some experts on the educational problems of the backward classes are quoted here :

(i) “The most deprived in the Sc/ST female living in rural areas of a backward region.” (Bose 2005)

(ii) “Special incentives and facilities are also being provided to bring the SC within the fold of educational system. There is some progress but the situation continues to be largely unsatisfactory not only quantitatively but more so qualitatively.” (Yogendra Singh).

(in) “The physical isolation of tribals and the system of economic exploitation acted as a serious constraint to their educational development.” (Aurora)

(iv) “Now, one may find villages in North Eastern Hill University covered areas where the literacy rate in christian populated villages is 95%.” (Bose 2005)

(v) “Among the Himalayan tribal women (except NEFA region) the rate of literacy is negligible though schools have been opened for them. Generally, the drop-out rate is high from classes seven or eight.” (Deogankar, 1990).

(vi) Dalit women of Bihar rural areas yet remain socio culturally segregated. Maximum 5% of them are literate. But as daily wages in doing physical work they get equal wages with men. (Kanancikil, 1990).

(c) Obstructing problems :

(i) Problems of Superstitious :

Though equal educational rights was supported and accepted in principle, yet some social traditions or religious faith of some classes or communities deprive men 'with physical & mental ability' from institutional education. This social & cultural 'untouchability' is undesired in Indian democratic social system. "Untouchability" is a traditional consequence of some past social system.

"Social Mobility" (vide unit 5) of India has axed the roots of superstitious like 'untouchability', 'repressed' class 'downtrodden' class etc., but still could not make society free from their bad effects. In the region where these bad effects are strong, men have to refrain from availing of the facilities of the "equal rights for education" policy.

More the social consciousness of common mass would be rich with modernity, more the democratic social system would be free from those bad effects. Fixing the time limit in this matter is really impossible.

(ii) Problems of disability :

When one lives with a life long physical or mental disability, he becomes unable to maintain his life normally, earn a living and take social responsibility and thus he becomes dependent on others. Evaluation of degree of disability in different cases cannot always be scientific. Where the exact reason for disability could not be determined, man or community blame the parents or occult power, even today. In some cases of western countries this disability (related to children's psychological world, specially) is represented as the "defect of science."

In case of education, the problems of man affected with obstacles, are multi fomed. In. order to make them independent, institutional training with special method is required—which is accepted by all. With the help of this method the degree of their disability decreases in some cases or can be controlled with modern technology in some cases. Above all, those who will teach with this method, should remember that the success of dcuation eperids to a great extent on making the pupils interested, active and practice minded. The instances of "crossing the hills by the handicapped", though very few, are not rare in social life.

In 1925, the laws for protection and availing of opportunities for the physically and mentally handicapped were enacted by the Government of India. Though upto the year 2000 no census was done in respect of different types of disability, five

percent of the country's population was found to be handicapped as per the information collected in the year 2001. The main purpose of the special learning process for them is to make the handicapped persons returned to the mainstream of society.

Following problems of the institutional education for the handicapped are still awaiting for solution :

(a) Problem of not getting education by every handicapped one upto the age of 18 years at every institution in every region.

(b) Problem of lacking necessary tools, accessories and deserving teachers for educating the handicapped with special method.

(c) Problem of lacking scientific evaluation of their real problems, opportunity for related medical treatment and administrative orders in the district based primary education programme. Problem of unavailability of the address for communication with the expert teachers experienced in teaching with the special methods.

(d) Problem of not being aware of the notices by the Social Justice and Improvement Ministry in time regarding the yearly grant for higher and technical education of the handicapped, as declared during 2003-2004.

(e) In this context, following statement of the trustees of the said Ministry is not well known :

“The National Trust (formed under National Trust Act, 1999) in a statutory Body, under the Ministry of Social Justice and Empowerment, Govt of India, set up for the welfare of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities, under the Act 44 of 1999—titled as the National Trust for the welfare of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999.

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“The said National Trust Act is meant for the welfare of those persons who have become handicapped under per., developmental disorder. The act extends to the whole of India, except Jammu and Kashmir.

‘The NTA views people with the said disability as an integral part of his/her family and makes provision for empowering the disabled person with his/her family, as “a must. Because, the family has to rear up a mentally challenged person.

“To enjoy the benefit of this act, the person with disability, who suffers from not less than 40% of any disability (as certified by a medical authority) may apply for prescribed financial- help.”

Any physical or mental pain, irrespective of its source, torments the whole being; of course, the degree of suffering depends on the degree of the, power & tolerance.

According to Merton, if any group, class or community feels any influence meaningless, then it takes another alternative influence as acceptable, but on the basis of some particular conclusions adopted by a particular group, class or community, those conclusions cannot be accepted or not accepted by the whole social system, A communal belief cannot be called the belief of whole society. In Merton’s sociology, diversity (various languages, opinions, religious, dresses) is the acceptable reality and at the same time unity or integrated understanding among the diversity is the ultimate consequence. To this aim, the role of institutional education is undoubtedly valuable and necessary.

7.3 Problems Related to Rural, Urban and Industrial Population

(a) Problems of Rural areas :

Before democracy in social life, the rights of education was under the possession of particular ‘Varna’ or class in the rural areas of the countries. The then uneducated persons did not feel discomfort to remain as uneducated through generations. Rather, the interest for education was considered as “going beyond one’s rights.” Institutional women education was prohibited. Majority of uneducated families in rural areas was natural due to the reasoning of “against God’s will” and decrease of male dominated families.

In 1949, with the support of UNESCO, the Education Ministry of India introduced “Social Education” projects in order to develop democratic views and conduct among the villagers. In the words of Abul Kalam, the then Education Minister :

“It means education for the entire man. It will make him literate, tell him the modern methods of handicrafts, and finally, impart to him the education of citizenship.”

In this connection, saidin, the then Education Secretary said : :The aim of social education is both individual as well as social. It seems to elevate various standards of life so that people may be in a position to make active contribution in all spheres of national progress. It will teach villagers about the reconstruction of village.”

Through these projects (1) Adult Education, (2) Establishment of rural libraries, (3) Community Centre for recreation and cultural functions for the aged, (4) Teaching women different ways of self-employment, (5) Revival of college industries etc were given special importance. However, these projects were completely dependent on the Government Grants at their initial stage.

In the last century, the progress of institutional education in different rural areas was hampered due to various reasons. As a result, in the early 21st century, we find the following problems in the remote rural areas till today :

(1) At every village there is still 20% illiterate families approximately and it is not possible to comment on the progress of the nearly literates till the census report of 2001 is published.

(2) Till now, the children of some rural families are not encouraged for their childhood education due to superstition and ignorance—as a result, the number of drop out children has not been nil at the lower and higher primary level (without any reasonable cause).

(3) The school inspection programme introduced to society the management of the educational institutions, is inactive, so the students faces incommenience to an increased degree.

(4) The advices of the “investigating committees” or the essential duties regarding educational environments of the primary schools and their curricula, have not still been materialised; as a result, the guardians of even’ student has to seek refuge of tutors, even going beyond their capacities.

United Nations commented (July 2003) : “India is lagging behind in terms of reaching target of development of human resources. The educationally backward classes of society stand against the spread of education. Their gap with the mainstream of society is very huge.”

(b) Problems of acquiring institutional education in urban areas

The number of non-government educational institutions is increasing in urban and metropolitan areas. To bear the expenses of education in these institutions is

difficult for the guardians of middle class or lower class, in general. Therefore, the offsprings of the financially higher class get the scope of education in these institutions through generations.

The educational institutions aided or conducted by Government in the urban areas are of lower standard. Though admission and studying in these institutions are relatively available for the offsprings of the middle or lower middle class, yet their success rate in secondary examination is relatively low. This success rate decreases significantly in Higher Secondary Examination. Vocational educations all India competitive examinations and higher education are very difficult for them after attaining adulthood. Though the rate of literacy in the country denotes progress, yet evaluation of their merit or its proper development are notably hampered. These students do not get direct experience with modern learning. tools & accessories, libraries, computer training etc. used in modern educational institutions. The possibility of developing their social responsibility nips in the bud in most cases.

(c) Problems of industrial areas :

Industrial slums areas are gradually built in an unplanned way outside the industrial towns. Incidentally, those areas are called ‘bustees’ or slums for locally displaced and insolvent families. The manners, subcultures, values or conception of the narrow group life of the dwellers of these ‘bustees’ keep the interest of the groups only. They keep their existence on keeping social & mental distance from the majority of citizens and being the victim of administrative negligence.

Their dwelling place is unspecious, unhealthy and like cattle sheds. These bustees are overpopulated. They are uneducated or illiterate and have no fixed profession. The method of their earnings and the quantity of their solvency are in most cases unknown and controlled by some miscreants. Poverty, lack of education and family pressure are the main obstacles for improvement of their standard of life. Offsprings of these families become devoid of institutional education through generations — ignoring the compulsory child education policy. The seeds of social responsibility are not sprouted within them. They are the embodiment of failure of social life, social administration and democratic social system.

“In the venture of urbanization and industrialization of rural area, being uprooted from their original village shelter, they migrate towards cities and develop new settlements at the outskirts of a metropolis, in the vicinity of industrial towns and block development extension, in the unattended areas within the city very close to public places even; and develop a traditional slum-culture. They hardly feel the need

for institutionalised exposure of education for their growing children,” (Bose, 2000)

As there are enough facilities for higher education in the industrial towns, the students of the high income class use the full rights of taking those facilities. Here, in the higher education institutions, the number of students from high income & middle income families is not negligible. But the number of meritorious students from the low income class is very few. If there is no administrative indifference, the bad effect of class discrimination will significantly decrease and be removed in near future with the influence of class mobilisation. In the working field of the industrial centre, among the white collar workers, the effect of class discrimination has been significantly decreased due to the daily interaction among themselves or their families. If the attitude and views of the guardians do not encourage class discrimination, then those will be reflected in the thoughts and behaviour of the students too.

7.3 Questionnaire

- (1) On what basis are the classes or strata built in social life? Why are the class division or stratification not yet removed in the social system of our country? Explain with your opinion.
- (2) What do you understand by class mobilisation in social life? Explain in the background of democratic social system the good effects of mobilisation.
- (3) Write your opinion regarding the need for equal rights for free education. Describe in brief the obstacles or problems for making this policy successful.
- (4) Analyse :
 - (a) Evaluation of ‘free rights of women education’ policy.
 - (b) Problems for education of the backward communities.
 - (c) Problems for institutional education in the industrial areas.
- (5) Write notes on :
 - (a) Egalitarian Society
 - (b) Problems of institutional education in rural areas.
 - (c) Problems of free education for the children of low income families in the metropolitan areas.

Unit 8 □ Social Group

Structure

- 8.0 Introduction
- 8.1 Nature of Social Group and Definition; Characteristic Differences of Different types of Group
- 8.2 Formation of Classroom Groups and Cliques
- 8.3 Impact of Different Groups on Educational Institutions
- 8.4 Sociometry (Method of measurement of interpersonal relations in emotionally tied group life)
- 8.5 Questionnaire

8.0 Introduction

Society is the gradual consequence of the human group life. The **word** “group” **is widely** used. The meaning of it differs in **different** perspectives. An organised form of two or more persons is called ‘**group**’ by us. Individual person is called a unit of a group. Similarly, a group is called an unit of society and organisation. Cohesion **within** a group depends on fellow feeling. But its stability a activity depends on society. A group may be created or broken spontaneously or it may be created or broken by the order of an organisation or institution.

The social life of the hill tribes is mainly primary group oriented. Their society has no class division and is a close society. At present the influence of caste system cannot be denied in society.

In Indian caste system the strata are ‘closed’ groups, but in the modern class system the strata are ‘open’ groups with opportunities for social mobility.

In the wider background of the present context the groups may be divided in two sections, depending on the characteristics of the groups. (1) Environmental, spontaneous of interactive group (primary group); and (2) Regulated, interactive and committed institutional group (secondary group).

The former one is created spontaneously with the influence of physical proximity, regular interaction, inborn urge for belongingness and dependence. Due to absence

of one or more of these situations, the group loses its cohesion and gradually breaks up.

The second one is built on the promise of regulated role playing or commitment which is organisation oriented and institution controlled. This type of group does not break up due to any personal or individual's problem. It breaks only when rules & regulations permit.

“.....if a group exists in an organisation, its members : (1) are motivated to join; (2) perceive the group of a unified unit of interacting people; (3) contribute in various activities and (4) Teach arguments and have disagreements through various forms of interaction.” (Ivancevich and Matteson 1993).

Nature of social groups, type of characteristics, manners & behaviours, stability, and the influence of primary groups on the environment of educational institutions and class rooms, and measurement of inter group relation & proximity etc. have been discussed in this unit as- required by the curricula.

8.1 Nature of Social Group and Definition; Characteristics Differences of Different Types of Group

A group of people are sitting in a garden or watching TV in front of a shop. It may be called a gathering but not a social group. Everyday many people travel by bus, tram & train—even they appear like a family when they dine, sleep and gossip together for 2-3 days during a long distance travelling. They also cannot be called a social group. But only two persons may create a social group of 'primary' nature due to their 'like' mind, proximity, friendship or regular emotional interactions. In this case approval of social or institutional regulations is not needed. The relationship, rules, manners and practices of a family denote a 'primary' group.

Here it should be known that injunctions or punishment orders of the primary group-life in a family are determined by the parents' will; but social approval or recognition are essential for creating 'family'. Without social approval as per its regulations, no 'marriage' can create a lawful family and no offspring can have recognised lineage or generation. After the pre-marriage primary group life, a man and a woman are recognised as a couple through marriage. After getting social recognition they start conjugal life and earn the rights of family creation—they get institutional identities as 'husband-wife' and tie up with social commitment. In short

it may be said that mental bond, identity and recognition are the primary stage for social group life. Likewise socially approved bindings, institutional identity and commitment for responsibility are the secondary stage of social group life.

According to the definition given by Prof Botmore : A social group may be defined as an aggregate of individuals in which (i) defined relations exist between the individuals comprising it, and (ii) each individual is conscious of the group itself and its symbols.”

In the opinion of Prof. Jusbert, “Social group is an aggregate of those individuals who influence each other within a recognised organisation. Again, any type of aggregate of individuals who are socially bound with each other may be said a social group.”

Analysing the discussions and opinions of different experts we find generally some social groups with following characteristics :

(a) Incidentally or under special situation, the friendly relationship between two emotionally tied persons or Primary Group may be temporary or long lasting. In many cases this group is called ‘informal group’ or ‘Psychological Group’. The behaviours, customs, beliefs, discussions of this type of group are created, followed and recognised by the members of the group themselves. Though these types of group are not recognised in institutional life, but their influences are undesirable,

(b) The types of group which control institution based social life with their rules & regulations are called social or secondary group or formal group. Formal Groups are always bound with reasonable interaction and within sociological periphery. The form, nature and stability of institutional social life depend on this type of social group.

As the Primary Group depends on friendship and fellow feeling so the Secondary Group depend on social tie and commitment. Besides these two types of social group we find another one which is ‘Reference Group’. Generally, formation of Reference Group does not require ‘interaction’. We want to follow the ideas of Reference Group or be like it. The influence of Reference Group is to be specially noted in case of social mobility. Such as, in case of vertical mobility, an individual always thinks that he has been upgraded from one social stratum to another. With the influence of this type of vertical mobility a strong desire to imitate and follow the behaviours & manners of a more dignified group predominates in a less dignified group.

8.2 Formation of Classroom Groups and Cliques

At the earliest period of society, when the word 'society' could not be applicable even, some persons coexisted in groups which, with their primary characteristics, are marked as 'primary group' by the social psychologists. The group life of this primary group is emotionally tied and its behaviours, manners, expressions etc. can be understood by its members only. This group is unorganised and beyond control of the institutions. It has no clear sociological foundation. In case of discussion or research on modern groups, this group is called Informal Group. They are self centred and emotional. This group has enough cohesion and sense of identification but its stability is uncertain.

At the second stage of creation of society, when the word 'society' could be applied, the unorganised group-life became organisation controlled institutional and committed to follow the regulated roles & responsibilities; then an individual person or group lost the right of living in his/its own will. In this stage a number of groups coexisted under the shelter of different organisations, communities, institutions etc. These groups are secondary groups. Their movements, manners, behaviours, expressions etc. are committed in the interest of society. They are logically tied and long lasting. Formal groups of these characteristics are the subjects of sociological discussion & research.

We will discuss the institutional social life from the standpoint of social groups which are formed with the combination of teachers, guardians and students at the educational institutions. By the way, it should be remembered that when social group life active and creates social environment, then at the same time there create interactions and behaviours dependent on unorganised groups.

“Informal group life helps, us to infer the presence of a formal group life—as the shadow of it.”

In the context of secondary or sociological group which is the sociological foundation of institutional education, we will discuss mainly on Formal Group. In later discussions, we will take up the logical responsible group as the 'Formal Groups' and the proximity based, emotional & interactive groups as 'Informal Groups'.

8.3 Impact of Different Groups on Educational Institutions

It should be remembered that secondary or sociological groups are in all cases institutional, organised, committed and above all dedicated to society. Primary

psychological groups are in all cases unorganised, cordial, emotional, egocentric and self-centred. Primary groups prepare the foundation of 'cliques' for satisfying their interests.

The closed environment of educational institutions give the students the scope of finding out secondary groups as well as primary groups. In the environment of this type of mixed influence, a new type of group environment is created among the students. This new group may be denoted as 'Coalition Group'. In the political stage, a finer form of this group life may be compared to a 'Front'. Under the shelter of this type of group life and with the help of some selfish individuals, a "clique" may be formed. The clique may be temporary or long lasting.

The environment of an educational institution should be well controlled, disciplined, lawful and duty conscious. In these types of institution the students are taught to be the good citizens through the curricula. The social behaviours barbed in the family environment are refined here with democratization interaction. As students interaction within the educational institutions create peer groups, so with the influence of situations and environments 'friends groups' or 'psychological groups' are created. The first one is created at the hours of studying in classrooms and the second one is created spontaneously due to intimacy in leisure hours. That is, classmates do not necessarily mean intimate friends. The influence of the intimate friends is stronger than that of the classmates. Here, in terms of characteristics, the first mentioned groups as, the formal groups or secondary groups and the second ones as the informal groups or primary groups influence the social life. A temporary clique of the students may destroy an established discipline (such as spoiling of examination). Again, a long lasting clique of the students may spoil an yearly project of the institution and its goodwill. The former one generally falls under the category of "unrest" and the latter one under "Sabotage".

In the closed environment of an institution, the social life of the group having this type of mixed influence, has been as "Coalition Group" by the modern behavioural scientists.

A recent comprehensive review of the coalition literature (Luthans, 1995) suggests that the following characteristics of a coalition be included :

1. Interacting group of individuals.
2. Deliberately constructed by the members for a specific purpose,
3. Independent of formal organisation's structure.

4. Lacking a formal internal structure.
5. Mutual perception of membership.
6. Issue oriented movement to advance the purpose of the members.
7. External forms.
8. Concerted member action, to act as a group.

In political field this type of group is called “Front”. In international perspective this group is called “Alliance”.

In group life some “shuld”s have to be followed. These are called “norms”. Nouns are the “ought” of behaviour. They are percipations for acceptable behaviour, determined by the group of any type. They are meant for :

1. Safeguarding survival of the group. ,
2. Developing provisions for the benefit of the group.
3. Making group behaviour predictable.
4. Helping the group in avaiding embarrassing interpersonal problems.
5. Expressing the central values or goals of the group and distinct existence of the group. (Luthans, 1995).

A role is a position that can be acted out by an individual as per norm pattern; while a given role is perscribed by the prevailing norms, (ibid).

As an intimate group may be created with all the classmates or the schoolmates, so this group may form a clique with relatively smaller number of students to plan for an anti-norm activity. The existence of this clique is removed as. soon as its purpose is fulfilled. Generally, the activities of a clique are not constructive and considered by the management of the institution as indiscipline. “Motivated groups” are connected with the “conspiracy” and “sabotoge” in wider social life.

8.4 Sociometry (Method of measurement of interpersonal relations in emotionally tied group life)

Sociometric method : The inventor of sociometric methods, Dr. J. L. Moreno, was psychiatrist and a genius. His book on socionetry was published in New York

in 1951. He thought that man does not get a “Like minded” friend in his childhood, boyhood and youth, or loses him if he at all gets; as a result, he becomes depressed and isolated from the society to suffer in loneliness. Behind the long lasting “mental depression” and “avoidance of social life” there is an unknown and unexpressed pain of separation. Dr. Moreno considered emotional tie between two persons as “interpersonal attraction”. He called this primary attraction “Telly”. His treatment with the methods of “Psychodrama” and “Role Playing” revealed “Telly” to the psychopath.

Prof. Cossimi made following comments on the application of this method of evaluating the attractions among 6/7 friends in institutional social environment :

“The procedure is essentially simple : each person is asked to select one or more people within a particular universe in terms of some function, say “working together” or “going on a trip together”. The results can be charted on a so-called sociogram which will indicate who wants to be with whom. Thus, we can locate the most popular person in any group; we can locate isolates, mutual pairs, and chiques^....The values for this sociometric procedure in summer camps, kindergartens, and industrial and military organisations should be evident.

“It is difficult at this point to assess Moreno’s contributions. A great many of his thoughts are not original, but his language waswhile his views were provocative, practically no one has taken them on or is moving forward with them.”

Though it is possible to apply sociometry in the classrooms of modern educational institutions, yet the popularity of this method has not been increased due to various difficulties in reality.

SOCIOGRAM OF A PLAY GROUP

(Age group 5-10 years)

←———— Direction of choice ⊙ Boy Y = years old

———— Mutual choice Girl

8.5 Questionnaire

- (1) What is the meaning of the word ‘group’? Write the characteristics of primary or psychological group and secondary or sociological group.
- (2) Write with examples what you understand by a coalition group.

- (3) Who can form a classroom group? Why? What type of group is evolved if a classmate group interacts for some days?
- (4) Describe the conditions for forming a primary group. Write your experiences on its effect in student life.
- (5) What do you understand by Sociometry. Who is its inventor? Why did he introduced it? Write in brief the merits & demerits of its application in the democratic education system.

Unit 9 □ Deviant Behaviour

Structure

9.0 Introduction

9.1 Punishable Behaviour Deviant From Code of Conduct

9.2 Sociological Views with Remedial Measures to Control Juvenile Delinquency and Youth Unrest.

9.3 Questionnaire

9.0 Introduction

Deviant Behaviour (Going Wrong way)

“Deviants are those individuals who refuse to live by the rules **that** the majority of **us** follow.” (Giddens)

“Deviance, **in** terms of subcultured groups, is that ‘adopt **norms**’ that encourage or reward criminal behaviour.” (ibid.)

The existence of society is recognised in an organised public life. The foundation of the organised public life depends on disciplined and interdependent conducts. Cooperation, sympathy and positive use of power preserve the integrity and unity of social life. Social consciousness arise within a child through proper socialisation (within family environment). In future (within wider social environment) the socially committed views are evolved in boys, youths and older people through institutional education and their conducts turn to habits. **These** habits are manifested through manners.

Everyone within society has to abide by the said education on integrity. The purpose of **learning** manners & conducts is to be disciplined. A **part** of **the** society express its unattachment to the code of conduct in different phases of life. As a result, some boys & girls in their teenage are **found** to express indisciplined behaviours. **Their** “disharmonious behaviours” become the “unsolved problems” to the majority in society. **These** persons are called “deviants”. In some cases their behaviours at youth age make them “terrorist” or “**extremist**”. Their ways & activities, contrary to the Criminal Law, mark them as criminals (though goals & ideals appear to be great).

In this unit some related opinions of the sociologists have been discussed.

“Often psychological theories argue that something has gone wrong in the socialization process, usually in the mother child relationship. This ‘defective socialization’ involves emotional disturbance which leads to the formation of maladjusted personality (behavioural) traits”—acquired through experience. “Early childhood experience, it is claimed, can have a lasting effect upon adolescent and adult behaviour.” (Haralambos).

9,1 Punishable Behaviour Deviant from Code of Conduct

Juvenile Delinquency and Youth unrest :

According to the psychologists, only a handful of persons are found to have delinquent tendencies. This tendency is not inborn. In course of age they become delinquency prone through environmental experience. Such as, in the ‘family environment they learn cruelty, cheating, hiding of misdeeds, doing harm to others etc.—in their pre-adolescence days, or due to bad company, or by other’s instigation at some delicate moments of their frustrated young ages/According to the psychologists, in most cases, the children ‘are lured to go astray due to defects in their socialization.

Analysing different opinions it may be understood that, if the consequence of social interaction in different phases of the changing social life goes against the interest of one or more persons, then he or they oppose/s the respective social control. When the degree of opposition becomes the cause of anxiety for the social administration, then the administration marks them specially. Those who are marked, are called delinquent and the society makes effort to change their conduct and views through punishment. Rehabilitation of the delinquents in social life depends on the success of this effort. If, at the completion of punishment the delinquent person appears to be reliable to society and if (on the other hand) the society appears to become dependable shelter to the delinquent, then only the number of delinquents decreases. Chief supporters of this doctrine were Howard Becker and Edwin Lemert. In this context they tried to make the whole subject understood by the words “Societal Reaction”. In this connection Goffman said : If it is taken for granted that the societal reaction is responsible for delinquency, then it will also be accepted that the action programmes of the reformatories or jails add fuel to anti-society attitude instead of pro-society conduct.

Prof. Becker, in this context, pointed out the worthlessness and misuse of power of the management group which is in power of social administration. However, some comments of the experts are quoted as follows :

(1) "Deviance do not reflect the consensus of the society as a whole but rather the views of the powerful." (Lanert) ,

(2) "Those groups whose social position gives them weapons and power are best able to enforce their rules. Such groups have the power to impose their definitions of crime and deviance on the less powerful." (Becker)

(3) "...The ruling class had the power to ensure that only safe decisions were taken (by setting a side many other issues from ever reaching the point of decision. Much of what takes place in the creation.of rules is "nonrdecision making." (William Chambliss)

According to Albert Cohen, it is not correct that corruption is offence or punishable in all cases. In some cases corruption, in the interest of society, may not be a crime. As for example, prostitution, escape, violation of code of conduct for wider interest, keeping group-interest through hunger strike till death etc.

Why do some persons become corrupted but most of us not become so? To answer this question Prof. Merton said : "The social and cultural structure generates pressure for socially deviant behaviour upon people variously located in that structure." Like :

(1) Everyone does it if he gets the scope, so I did.

(2) I tried my best to get a job but could not succeed. Those who bribed, could get it. So I did and got it. I did not harm anybody.

(3) I suppressed by identity for a getting job.

(4) I tried hard to be independent, but now I surrendered and have become dependent on others. I am not ashamediat all now. -

(5) The dying society cannot be revived without aggressive attitude and revolutionary views.

When the demand of society does not honour the demand of a particular person and force him to surrender under social pressure, then he may become agitated and break apart the social control to be a 'corrupt', or he may disobey the criminal laws to be 'punishable'. They are the creation of society; here deviation is not inborn but born out of bitter experiences.

When a deviant person become isolated from the mainstream of society and meet another person with same type of deviance, than a 'group' in formed. The whirl of

social incidences may create such types of small group. These groups, while living in a convenient place through generations, may create a subculture favourable to that particular group—which exists in society but remain isolated from it, keeps only the interest of the group and keeps alive the existence of it.

[Subcultural theories argue that certain groups develop distinctive norms and values which deviate from the mainstream culture of society. Often structural and subcultural explanations are combined as Albert Coheu's analysis of delinquency. The delinquent subculture not only rejects the mainstream culture, it reverses it, turns its norms upside down. Thus a high value is placed on activities such as stealing, vandalism and truncy which are condemned in the wider society. (Haralambos)j. In this connection, the headline of "Dys-social" created by Prof, Sonthernland was very popular.

9.2 Sociological Views with The Remedial Measures to Control Juvenile Delinquency and Youth Unrest

According to Prof. Selim Shah, a few 'intelligent' and apparently gentle children are found to have tendency to do secretly the deeds which are harmful to others, from the very school level. Sometimes the guardians also give indulgence to them, other children of same age are scared of them and the neighbours avoid them; The institutional management takes different excuses to protect them for the sake of institutional goodwill. , -, ;

-The children of this nature endanger others and get pleasure in offensive acts, According to Prof. Shah's "Dangerous Character" theory, these children, while continuing to do the misdeeds cautiously, are caught in some day as "lawfully punishable character." Honourable Courts do not like to grant bail in favour of them. They get punishment; but do not repent. After completion of punishment they return to their forms.

"Dangerousness refers to a propensity to engage in dangerous behaviour—may be a violent behaviour or hostility, and any undesirable radical views and attitudes which fall on the extreme negative end of a deviance scale." (Shah).

Dangerous behaviour may not be always criminal offence. It may be against some traditional customs & practices of society & culture. In the opinion of Darshowitch, every civilised society should have some recognised administrative procedures which can mark the 'dangerous doers' and look them up in reformatories.

He thought that more the intelligent dangerous persons would deceive the law to make their groups or friends free.

Considering different opinions regarding the remedy of offences by the under age boys & girls, it is understood that in most cases their behaviours are not approved in terms of their age. In this context silberson said :

“Juvenile Court Judges are the prisoners of their rhetoric. In their desire to help troubled youngsters they spend bulk of their time on juveniles charged with offences that would not be crimes at all if committed by adults. Offences such as incorrigibility, ungovernability, truancy and other condemnable behaviours are ‘violation’ of teenagers’ norm while those bahaviours do not involve any direct threat to public safety. These “status offences” (because the behaviour is forbidden for the minor children) account for as much as 70% of the juvenile court cases. In juvie court, unlike criminal court, sentences really are arbitrary and capricious.”

In this connection, the aim or purpose the Indian Juvenile Justice Act 1986 was “to reform them, to arrest their downfall, to make them gentle again, to transform them in ideal citizens.”

In the family environment, school yards, daily social life or application of Acts, the methods of teaching social manners & behaviours should be free from cruelty and physical assaults. In this matter the social and administrative authorities should be conscious.

According to the experts who conduct welfare training for rehabilitation of the deviants at national & international levels, the parents, guardians and school teachers should remember at the time of interaction with those types of children that :

(1) From the very childhood they had been deprived of proper care in family environment and brought up with cruel supervision. . .

(2) Or Everyone of his family was so busy that they could not get time to. look after them. They were not restrained for anything—they grew like weeds.

(3) Or, they remained in an extended family as the servants and went astray with bad company. -

(4) Or, being homeless due to family distress and victims of neighbour’s ridicule & neglect an attitude of revenge developed within them.

(5) Along with the back of commitment and responsibility, one of the above mentioned causes prevailed.

If the welfare projects for the minor deviants are devoid of proper application value, the desired goal cannot be reached. In this context the opinion of a local researcher is quoted :

“...Children and adolescent of present decade badly need a meaningful ideology to follow, an assured path for social accomplishment to follow, and a dispute free standard of life to rely on and conform with for proving their social worth and competence; and without that the juvenile justice administration will fail to reduce its load.

“...We are to learn about the analytical picture of social process, interactions on specific systems, and the dynamics of community intervention programme.

“Educational institution has an important role to play to save them from a downward career. Remaining insincere to their cause (well-being) one cannot expect that coded justice will turn wayward children into law abiding citizen.” (Deb, 1991)

Protesting behaviour of the youth against code of conduct : (Student agitation, student unrest).

The courtyards of the educational institutions are called the seats of student agitation—specially those institutions where the students are the part of youth community of the country. In the mid-20th century, at the beginning of institution management of democratic India, the influence of student unrest throughout the country made the educationists anxious. At that time Prof. Mathur said in his speech delivered at the all India seminar of the Vice chancellors :

“The student movements in India started with the defying of the authority of foreign rulers. Now the country had a democratic government. Unfortunately, the student community failed to appreciate the difference between an autocratic government and a democratic government. The result was continued in showing lack of respect to the established authority.”

The role of student unrest against the anti-student decision by the institutional management and administrative defects, is very important. Sometimes the administrative indifference make the student unrest a student agitation. Long lasting student agitation disturbs the normal activities and programmes of the educational institutions. Student agitation played an important helping role in every successful agitation at national level.

The need for student agitation can not be denied in making the higher education management active, student welfare oriented and in keeping them eager for

improvement of educational standard. The administrators whose indifference and short sightedness turns a student unrest to a student agitation should be relieved from their administrative responsibility.

The social life with social injunction, discipline, like minded thinking, values and loyalty make the foundation of social system. Disharmonious social life disorganises that foundation and makes the social process inactive. So a disharmonious social life is undesired to us. Yet, for some persons, a non-harmonious social life brings variety & change in traditional social life and shows new social thoughts.

In this context Emile Durkheim concluded that behaviours against the administrative high browness or code of conduct are the inevitable incidents of a normal social life. They are the holders and bearers of individual thinking.

“It is inevitable because not every member of society can be equally committed to the collective sentiments, the values and moral beliefs of society. Since individuals are exposed to different influences and circumstances, it is impossible for all to be alike therefore, not everybody shares the same restraints about breaking the law.” (Durkheim).

In different phases of social life, if the consequence of social interaction hampers the interest of one or more than one person, then he or they goes/go against the social control. When the degree of opposition /protest becomes a headache for social administration then the administrative machinery marks the deviants. Those who are marked, are the opposition groups (by law) and the society make an effort to change their conduct and views through punishment. The rehabilitation of the deviants depends on the success of this effort. After completion of the sentence, if the deviant person appears to be reliable to society as well as (on the other hand) if the society appears to be a dependable shelter to that person, then only the number of deviants decreases. The chief supporter of this doctrine was Howard Becker and Edwin Lemert. They tried to make the whole subject understood through the two words “Societal Reaction”.

Before and after independence, many of the leaders of different student unrest or student agitations of our country were not very matured in political sense or consciousness. But those who were matured, were recognised by the country men as the leaders of democratic social system of India and committed social service. In some phases of life they revolted against monarchy but never against their own country. They were the dedicated soldiers of freedom fighting and construction of democratic society; They won the war but never dreamt to be the king of a monarchy. Their changed attitudes have kept the Indian social system and administration progressive.

9.3 Question Naire

- (1) What do you understand by deviant behaviour? Why do the boys and girls do the deviant behaviours? How can this behaviour be controlled?
- (2) What do you understand by protesting behaviour? Explain its relation with student unrest,
- (3) What is difference of revolt against monarchy and treachery? Are the leaders of student agitations sentenced & punished? Write your opinions in this regard.
- (4) To call the students deviant behaviours “offence” is not reasonable in democratic social life—express your own comment in this regard.
- (5) Write notes on :
 - (a) Protesting behaviour according to Durkheim.
 - (b) Causes of deviant behaviours as per psychology.

Unit 10 □ Educational Institution as Social Mocosystem

Structure

10.0 Introduction

10.1 Educational Institution as a Social Micro-System—Intra and Inter-Institutional Interaction System.

10.2 Institutional Climate for Education—its Meaning, Determinants and Impact on Education

10.3 Leadership—Concept, Types and Styles, Leadership in Educational Institution

10.4 Questionnaire

10.5 Bibliography

10.0 Introduction

“A social system is a network of social interaction of its subsystems, or more strictly a system of the actions of individuals .organised to -carry out one or more essential tasks of society.” “The principle units of the systems are roles and constellations of roles.” School system operates by its subsystems. (Havighurst and Newgarten; Parsons and Shils)

∴ The only aim of socially determined and controlled education is to transform every citizen into human resources and develop fully his humanity. As per this need, the society entrusted the educational institutions for directing the citizens of every generations for directing the citizens of every generation. With the combination of these institutions (as one of the social process) the educational process of the society has been materialised. The institutions included in a particular level have the same characteristics and the classes included in an institution are joined as a staircase. The successive activities and progress of the educational institutions of same level, may be marked as a subsystem of the whole education-system. As for example, primary education, secondary education and higher secondary education respectively materialised three sub-systems with the combination of educational institutions having three types of characteristics (in respect of tools, curricula, teachers’ competence

and creation of educational environment). This subject has been discussed in detail in the tenth chapter.

10.1 Educational Institution as a Social Micro-System—Intra and Inter Institutional Interaction System

On the basis of the decisions made by different commissions formed with different education experts, education administrators, education representatives and dignified public representatives of the society, a national education policy applicable throughout the country was first approved and applied in 1986. In this context, some opinions have been quoted as follows :

“The elementary education is the base of the-system of education. If this level is well organised it has a far reaching influence on the upper levels of the system. The quality and size of this level substantially affects the secondary, higher secondary and the university education.” (Shah and Shah 1998).

“The Indian system of secondary education is entirely subservient to university education.” (Mudaliar Education Commission, 1952-1953)

“In the changing perspective the role of higher education is to aim at cultivating the students for a ‘conduct of life’ and “impart them specialised expert training. The Universities in the country have their source of power and functions from various acts of central and the legislatures.” (Loomis, 1960)

“...Education today occupy a significant place in our national strategy which is directed towards the achievement of a democratic society which in its structure would be scientific, industrial technological, but held up by the unit of linguistic regional substructure. They are structure units namely the states are required to identify themselves with the all India Societal structure of norms, values and goals.” (Chitnis, Suma, 1974)

“The teacher’s principal roles can,be listed briefly as follows .(Shah and. Shah 1978).

- (i) The teachers as an academic specialist;
- (ii) The teacher as a Methodologist;
- (iii) The teacher as a character-trainer;
- (iv) The teacher as a Member of a school staff; and
- (v) The teacher as a Member of society.

“The pupils will react to him, as they will do all authority figures, in different ways, but while they are in his care it is his duty to be the moralist and the finer arbiter of the rules.” (ibid).

According to the ‘Reference Manual’ (1993) page 8 published by the India Government in January 1994, it may be mentioned that with the effect of literacy programmes the rate of literacy for the aged men and women have reached to 64.13% and 39.29% respectively (as per 1991 causes). In urban areas the literacy rate for the men was 65.8% and for women was 47.8%; in rural areas those rates were 40.8% and 28%. In twenty first century this progress is continuing. The exact quality of the progress will be known after publication of the census report 2001.

After including mine ‘backward’ states within the periphery of educational process recommended in the 6th Five year Plan, 14 lakh 70^ thousand students were made to realise the necessities of modern social life through the action programmes of more than 68000 educational centres. At the end of this project two crore thirty lakh citizens earned the eligibility of literacy.

Those students who were not able to learn as per the curricula of the educational institutions founded for the mainstream of the society, got the opportunity to come to the mainstream. ...

10.2 Institutional climate for Education—its Meaning, Determinants and Impact on Education

The channel of educational system for its need based modernisation has widened its extent in higher education through different subsystems and micro systems. Along with the widely studied humanities, science commerce, research etc. addition of medicine, pharmacology, technology, law, agriculture, veterinary science, livestock farming, biotechnology etc. have been made. With these subjects, the branches of them have also been flourished in training & research. In this line of need, the curricula of secondary and higher secondary level have been changed.

For changing the educational methods as per the demands of progressive & democratic social system of independent India and for training special skill, the study of physical education, social service education, preservation of forest-wealth, fine arts, home science, labour welfare, food preservation etc. have been included in the curricula and concerned training centres have been added.

With the advices of experts and trainers, educational institutions for this purpose have been established with the endeavour of Human Resource Ministry and local government departments.

Environment of Educational Institutions :

As the environment of the educational institution influence various aspects of teaching, standard of learning process and the students, so the daily activities of the institution, enthusiasm of the teachers and spontaneous interest in the student's studies are influenced by the favourable environment of the institution. The comfort of environment helps in job satisfaction of the teachers and presence of mind of the students.

For creating an ideal environment, the concerned management, group of teachers and employees should play the roles which are harmonious, disciplined and flamless. Committed attitude to the institution, loyalty to the aims & ideals of the institution, dutifulness and responsibility of everyone to play his role create favourable work environment at the school courtyard. Though the students have not the main roles in this respect, but their cooperation is very important. In some cases, the timely leadership roles of the teachers & the pupils are essential for creating favourable work environment. Indirectly, as per demands of modern educational world, the language of conservation will not be only regional one from the institutional three-type education to higher education. Because, the students should acquire both the national language and one international language, for the sake of future progress. In the high standard educational institutions the students are at home in three languages. By the way, two opinions should be remembered ;

(1) Roles of above important organs (elements of school organisations system) are not separated and isolated from one another. Through social interactions each role in moulded by the expectations of one another. To mould students behaviour the principal expects from the management board and teachers expect from the principal some autonomy in their behaviour—for maintaining healthy interpersonal relationships. It helps to maintain a desirable group morale. Out of these social interactions emerges the work climate of the institution—ultimately school's academic effectiveness, its innovations as well as students educational achievements. A few Indian studies have substantiated the above facts. (Sharma, Filial, Shelat).

(2) The medium of instruction in India also becomes either a source of mobility or a limitation. If a teacher is educated in regional language his mobility gets restricted to only one state. If he knows Hindu very well or Tamil very well (read,

write and speak) he will be able to move horizontally as well as vertically; he may avail of opportunity to join a position with high status and pay. (ibid).

Steps of Education :

After socialisation in home environment, the formal institutional education starts. Then as the first step, seven years are spared in lower and higher primary levels (class I to class VII). In the second step three years are spent as the student of secondary local (class VIII to class X). In the third step two years are spent in the study of higher secondary level (class-XI & class XII). Next step consists of three years (1st, 2nd, 3rd years) in colleges where eligibility of higher education is acquired by achieving the graduation degree from the university. Here eligibility means securing at least 60%-65% marks.

It should be remembered that the degree of competition is gradually increasing for professional improvement.

(1) The rate of passing in first division in Higher secondary examination is increasing. In 2003, in terms of percentage, more students passed in first division in higher secondary examination than in Secondary examination. Newspapers reported the instance of appearing of 2200 students of one particular college in Part-I examination.

(2) The subjects like “Network Engineering”, “Electronics & Telecommunication Engineering” etc. are being taught without being discouraged by lack of proper terminology. Learning of English alphabets (at least) is now essential for communication with website, e-mail etc. Nothing can be learned without english language in the courses of Bachelor or Masters in Business Administration, though those knowledge and skill are applied in the welfare of uneducated and unskilled labourers & workers.

(3) Distant Education has already been popular for those who are deprived of timely knowledge or institutional education but have not lost the interest for education. Recently a local university authority has introduced dancing, social service and Sanskrit language in the curricula of Distant Education.

Educational Institution—A sub-system of the integrated social system :

In the courtyard of the educational institution, a “mini social environment” is created where the students of various religions, social classes, financial status and family views get the opportunity to coexist. This combination of students may be the cause of tension for the institutional management, if the students do not have the

sense of nationalism and efforts & interest for community life. This student society brought up in the institutional environment under the leadership of deserving & expert teachers, is transformed to the human resources of the country in feature. The institutional management and the teachers are mainly given the responsibility for implementation of the multi faced projects, methods & processes of extra curricular behaviour training. In the social life of a democratic state, the social commitment of the educational institution is unlimited as per its constitution.

As the recognised organisations, the educational institutions bear the following responsibilities in order to keep the educational system of the country goal oriented and mobile :

Direct Responsibilities :

- (1) To make the students' behaviour socialised and socially controlled.
- (2) Determination and presentation of students' class according to their merits.
- (3) Adaptation of the students with the social changes.
- (4) Construction of students' personality as per the constitution of the country.
- (5) Offering scope of mobility of the students among the social classes.
- (6) Encouragement of the students in developing and creative works.
- (7) Expansion of students knowledge & experiences.

Indirect Responsibilities :

- (1) To introduce education as per "Nursery" and "kindergarten" methods in pre-primary level.

The purpose of this free educational projects is to make the learning process attractive irrespective of social class and remove discrimination in socialisation process. At present, practice of these methods is appreciated without regional influences.

(2) Some Government projects have extended scope for vocational training and social welfare work to the students who passed secondary or Higher Secondary examinations but could not get employment and thereby helped them to get rid of frustration. Besides, the projects for financial independence of the less educated women and the work education projects for the literate handicapped persons have received institutional recognition as the micro system of the education system.

- (3) For improvement of standard of social life, more importance on education of

the youth community than their earning ability has been supported as the education policy.

“In one of the meetings of vice chancellors of Indian Universities held in April 1985 to consider the question of delinking degrees from occupations, it was unanimously accepted that Indian Universities perform an important function of keeping young people busy in studies and of preventing them from entering the labour market for a few years; thus if degrees are delinked from occupations, the labour market will be overflowed with employment seekers and, therefore, it is not advisable to delink degrees from occupation for the present.” (ibid)

Students of many educational institutions are dressed with similar uniforms, start their daily activities with same prayer song, arrange various ceremonies with collective effort, come forward in social service projects and get the scope for taking part in annual functions, educational tours and inter institution competitions.

Students of those institutions which cannot offer such types of facility, have delayed possibilities for balanced development of the democratic social skills. As a result, the purpose of creating “mini social environment” in the courtyard of educational institutions is ignored. It is still a matter of research whether financial standing, narrow mind, disinterest or views of the institutions and guardians are responsible for it. In this connection, the role of regional location is thought to be responsible to a great extent.

Though the responsibility of managing the institution lies with the principal or Head Master, yet the management policy is determined by the Managing Committee. Every purpose or the aim of education does not receive equal importance from them. Therefore, while determining the policy, those disparities are reflected in their views. Such as, freedom of the principal in managing the institution, importance of the teachers’ roles and opinions, decisions for making expenses in different heads, absolute decision regarding assessment of the students, framing policies for students’ facilities like laboratory, library, annual sports etc.

The discord between the Principal and the Management as well as between the teachers and the students on the above mentioned matters destroys the integration of the institution and increases the degree of dissatisfaction.

Most of the expenses for managing the recognised institutions are borne by the Government, a little amount of expenses is collected from the students as fees etc., and the rest one fourth amount has to be collected from different donor organisations. For this reason, the decisions of the Managing Committee get predominance.

Interaction of the internal micro-systems of the educational institutions (sub-system) :

(1) Internal environment :

As a result of social interaction in the institutions having a teacher pupil combination, a 'social life' is created in that environment. This social life influence wider social life. Generally, that influence affects significantly in the schools of primary, secondary and higher secondary and higher secondary levels. Because, in these levels the teachers is able to play the roles of guardians and the minor students get proper advices regarding the inconveniences faced in family life. In the "social life" of the educational institutions of graduation or post-graduation levels, the said "interdependence" between the teachers and the pupils hardly exists. Going through the biographies of the great men of different countries it is known that the pictures of the "ideal character" drawn in their school lives are i'n most cases the reflections of the inimitable characters of their teachers. That picture is reflected in constructing "conscience" in the later life of the students. Besides, the well established distinguished persons found their life long friends in the 'social life' of their schools. Many of the adult students find out their life partners among their class mates in graduation or post graduation level.

Management Group :

(2) The responsibility of the small social life which is formed within the periphery of the school, goes in the hand of some responsible group of persons. They determine the policy and are the holders of the methods & processes of study. Good & evil, pleasure & pain, success & failure and the memorable moments of the school lives of the students are entangled with the roles played by the said responsible group. In schools the students are treated as non adult and obey the orders of the said respectable & responsible group—which are missed with love and affection. In the meantime they make their fates & fortunes together with this classmates—with the hope of a free independent life.

(3) Principal :

In order to drive the internal environment of the educational institution towards its particular goal, the managing Committee plays the roles of policy maker and solvency controller. The main role of the principal or Headmaster of the institution is to implement the decisions of the Managing Committee through proper methods and processes. He is one of the members of the Managing Committee (Ex-officio).

In the eyes of everybody he will be impartial, law-abiding, dedicated worker, educationist and considerate. The pressure and extent of his activities depend on the number of students, teachers and other staff of the institution. He has the responsibility of keeping good relation and communication with the Government administration and the local distinguished persons. A list of his responsibilities is stated below :

- (1) Role of adviser.
- (2) Role of a mediator between the teachers' group and Managing Committee.
- (3) Role of a director who guides properly the group of workers.
- (4) Role of preserving the students' interests.
- (5) Role of keeping good relation of the institution with the guardians.
- (6) Role of keeping the goodwill of the institution.
- (7) Role of making bright instavels as an ideal director & controller of the institution.

(4) Teachers' Group : Though the life-force of an educational institution depends on the students, yet that life force is vitalised by the teachers. Hero of a classroom is the teacher present during a certain period. His responsibility is to keep the learning process active in the educational environment. Competence of teaching the students irrespective of their social status and solvency establishes an unique place of the teacher in their minds. If the behaviours, personality and conducts of a teacher are considered 'ideal' by the students, then they initiate and follow him.

From the beginning of the institutional education upto the sixth decade of twentieth century, the number of qualified teachers was not sufficient in India. Many persons had to choose teaching profession for the sake of earning their living only. In terms of earning ability the teachers were always logging behind. After introduction of National Education Policy in 1986 this profession had got a touch of solvency. In Indian tradition a true teacher was always a person of respect and honour (irrespective of financial solvency).

(5) Non teaching staff : Successful implementation of the daily activities of the institution depends to a great extent on the work dedication and the institutional loyalty of the non teaching staff. Their earnest cooperation is essential for the achievement of the students and the teachers. Their joint effort preserves the environment, classrooms, daily used places, tools & accessories, cleanliness of the open spaces and processing standard of the institution. Their active cooperation and

sympathetic conducts remain unblanished in the memory of the students the teachers and the guardians forever. No successful principal cannot deny their loving cooperation and loyalty in every phase of their works.

Interaction among the educational sub-systems of different educational institutions (in wider perspective) :

Every educational institution, as a unit, is a conjoured form of its own microsystems, of which different parts perform different works for carrying out different responsibilities. That is, the roles and responsibility of the parts are predetermined and of same types. The success or failure of playing the roles determines the educational standard of the institution; and at the same time it identifies the progress or degradation of the educational field of a region or whole country. In case of higher education or research, while discussing comparative study, we compare with the standard of University of the Western Countries or try to imitate and follow them. In these cases interacting occur in principle. In consequence, we cherish the interest for acquiring education in some particular institutional environment of the country, or try to reach the famous institutions of western countries or distant east. Foreign professors come to our country for oriental studies. Similarly, the professors of our country go to the west for learning modern technology. The influence of globalisatiion affected modern social systems and the views of the institutions free from narrowness. The well-organised vertical curricula with stages are one of the characteristics of modern educational system. There are many (unit) educational institutions at every stage, which are interwoven in terms of volume, learning method, learning process, curriculum, tools, teachers' qualifications and control of examinations. These institutions may have differences in interval management but their purposes of goals are the same — to upgrade the students from one stage to the next one or to transfer them to the equally important branches. Therefore, there is a inter institution connection which is required for expansion of education.

Starting from the primary level a student enters into the secondary level. Being successful in secondary level he is admitted to the higher secondary level or enters into an equivalent education process (Branch) and gets the opportunity for vocational education — if he has an urge for an immediate earning. After completion of study at higher secondary level he may climb vertically to get higher education at graduation or post graduation level and study to qualify for research/teaching/administrative works. Again, he/she may fly abroad for higner education through the international connection of educational world.

If a solvent student acquires professional qualifications in different equivalent wings, he gets the scope of earning at high rate either with independent professions or with higher administrative job. Technical education, computer application, industrial electronics, information technology, medical science etc. offer the facilities which have been evolved through national and international connections and helped good relation and coexistence between profession and education.

Inter-institution connection in higher education (at national level) :

(1) Facilities for studying at Government and non-government Engineering Management, Medical and Agricultural Colleges in graduation or post graduation levels.

(2) Facilities for. higher education in Bio-technology, Bio-informaties and Microbiology (unifid)/

(3) Facilities for studying at government and non-government Technology institutes in graduation and post-graduation levels

(4) Facilities for higher technical education like Films & Television Technology, Hotel Management, Computer Science (Information Technology) etc.

Inter-institution connection in higher education (at international level) :

(1) Connection for studying at the higher education institutions in Rusia.

(2) Connection for studying at the higher education institutions in South Australia.

(3) Connection for studying at the local Boards of Cambridge University.

(4) Inter institution connection remains with those universities which are regarded “equivalent” by a particular university.

10.3 Leadership—Concept, Types an Styles, Leadership in Educational Institution

In social environment and in primary or institutional group life, the members of the group engage themselves in their own works by playing mainly two roles. The title of one role is “to lead” and that of another is “To follow”. For living, thinking and working together in group life, we accept the existence of one leader, visible or nonvisible. Generally man in his own group life likes to play the role of a leader and control the group.

In the institutional environment, in modern social life and in working place we search for a deserving leader. That person has to bear different types of responsibility in the interest of his followers. In this context, Kreach & Gutchfield said : “...all leaders must partake to some degree of the functions of executive-, planner, policy-maker, expert, external group representative, controller of internal relationships, decision-maker of rewards and punishment.”

Here the leader, being personally present, may do the work through his followers, or he may entrust the leadership to another deserving person.

The matter of leadership indicates three possibilities :

(1) How many qualities are combined in him.

(2) How many characteristics are present in him.

(3) His behaviours connected with the act of leading the work, are specially oriented.

Generally, two leadership styles are followed :

(1) “Obey unconditionally what of order” (authoritarian style)

(2) “Suggest how the work should be done for improving its quality—I shall consider them and ask you to work freely (if necessary, I shall pursue the higher authority to agree). (Democratic style)

In this context, two sociogram are depicted above.

When a group life starts in any situation or condition, the person who spontaneously take the responsibility of directing that group life, is given opportunity for leadership by the group. This explanation or description is also applicable to the “psychological group” formed with two persons. Generally, this type of leadership is natural for the group life of primary characteristics.

In educational institutions, among the authority, legislative, administrators, teachers and some students of secondary or higher secondary level the competence for making the grouped students work with organised methods attracts everyone’s attention. Prof. Lindgren commented regarding this type of rising leaders :

“...the kind of individual who is most likely to find satisfactions in an organisational context is the one who enjoys work for its own sake : the task-oriented person.—“Dutiful” or “devoted to work”.

In 1980 the present writer came to the conclusion on the basis of the findings of a survey research (on the basis of data collected from a higher secondary

intermediate college) that the deserving leaders of the educational institutions inspired by democrats ideal, should have the following qualities and abilities :

- (1) Hard working
- (2) Creative
- (3) Good listener (don't hurry for going answers)
- (4) Can form a follower group.
- (5) Can transform the followers to his admirers
- (6) Can transform every number of the group to a reliable worker of the institution.
- (7) Face the problems spontaneously.
- (8) Regards the goodwill of the institution as prime duty.
- (9) Helps to determine the aims and ways of his friends in the group.
- (10) Decides after considering with importance the opinions of everyone in the group.

Leadership in Educational Institutions :

In the democratic social system the “leadership” is always need based. In the perspective of educational institution the person who is entrusted with the administrative responsibility, is the leader in principle. He is the most prominent within the managing committee. But, if he does not possess-the skill for directing the institution with democratic process, his role raises question. As a result his leadership is devalued and an indisciplined situation is created. An expert commented : “The management board must regard principal’s opinion in educational matters as final (including day to day conduct of the institution); the board must provide necessary finance to him in time; and must not discharge him/her without reasonable cause, adequate warning and opportunity to explain the charges levelled against him/her. It is expected to accept the opinion of him/her in the matters of appointments of teachers and other staff through the power of Board is almost supreme, in practice, if the rules are not violated.

In an educational institution, an enterprising teacher may acquire popularity by playing different roles :

- (1) as an elected teachers’ representative in the board of management.
- (2) taking different responsibilities wilfully on request of the principal.

- (3) as a faithful and reliable assistant of the principal.
- (4) playing the roles of an ideal teacher.
- (5) helping to take right decision in a crisis of the institution.
- (6) playing the roles of a faithful, benevolent and unselfish friend of the coworkers.
- (7) by inspiring the teachers in the interest of the institution and the students.
- (8) to make full development of the students' talents, to appreciate their special qualities, to create consciousness for nationalism and social commitment, to advise the guardians etc.

In modern management of educational institutions, especially in case of higher education, the student leader has an invited role. In resolving the wants & complaints of the students, the competent Principals seceded through discussions with the student leaders. If the political ideology of the government administration does not have a good understanding with that of the Managing Committee of the institution, then a critical situation may arise in many cases and the Managing Committee may face uncomfortable incidents to solve them. In such cases, the leadership of the teachers' council solves the problems in almost every case.

10.4 Questionnaire

- (1) Educational Institution is a sub-system of social system—explain.
- (2) What do you understand by the microsystem of educational institution—explain.
- (3) What do you understand by the environment of an institution? Write in your own language.
- (4) Describe your comments on leadership in the educational institution.
- (5) Write notes on :
 - (a) Direct responsibilities of educational institutions.
 - (b) Interaction of the micro-systems of educational institutions.
 - (c) Educational with stages.
 - (d) Environment of educational institutions.

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