Unit 1 ❑ Sociology of Education

Structure

1.0 Introduction

Different scholars in different continues 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 concept about the purpose of education are found. Such as—

The socialisation process of the spoutaneous behaviours of man influenced by the inmate 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 we]] 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 djnt 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 maclimes, an industrial age commences. The system o£ slavery ends. The laws & polices 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 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 an sensitivity centered signals (which are more autonomous nervous response or replex 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 sulertantial, 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 murtured 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'is 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 world '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, i 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 fulfil—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 conductive 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 cities 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 charges 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 phrases of life, in the way of attaining the goal, helps to find out variety and implements the throughts into reality. The education starts at 'cradble' 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

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

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 Dewcy 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 DeweVi marked every educational institution mainly as a social institution. In the writings of Dotan, an eminent educationist influenced by Dewcy, 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 world '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 worslippers 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 table of a prominent crusade. Those were not repeated, but its hidden current sowed the seeds of fanaticism.

The roie of religions belief in keeping the soceity 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 soceity & 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 soceity are only one....in worshipping God, men are in fact worshipping soceity. Society is the real object of religious veneration." (Emile Durkhein).

(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." (Marre)

(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 opinious with the support of a few influential persons—to honor some short-term or long term concepts. In the recent stage of evolution 'humanism5 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 os Hindu dynasty five types of social classes were found in respect of traits & professions. These classes were recognised as 'barna'. 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 a poor; higher, middle & lower classes; wealthy and breathless classes. At the present soceity, some persons are classified as Aristocrat class on the basis of earring 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 soceity.

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 soceity 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 lend 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 nicessful 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, behavrious, 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 inmate. 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 if there would no human soceity." (Kluckohn).

"Culture defines accepted ways of behaving for members of a particular soceity. Such definitions vary from soceity to soceity." (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. Mans limited physical power & ability and abundance of mental energy made him curious for knowledge. Unlimited curiosity made man worshipper of science and admire of technology. Knowledge and science are properly used for the benefit of man & society through application of technology.

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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 (I) 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,

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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 todays 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 trtere 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 soceity are the sign of financial solvency in a democratic social life.

In the democratic social system, keeping limit of the number of family members, talking 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 soceity 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 will 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 were 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 abie to earn by their own abilities. Every member of this social environment is literate, socially conscious, labour giving and measures his own financial solvercy. 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, loyality 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

Soceity : 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 soceity 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 proctices, 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 loyality 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 renderts 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 thronen 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 Soceity".

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

The soceity of the then city of Calcutta was called "City-Balu's soceity". 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 soceity, hill tribe soceity, fishermen soceity, 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 societas. 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 cutom 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[1] & 'exploiting' classes and malpractice of spending in personal luxary 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 decreasd. 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 soceity remain active on the foundation of cooperation and amity. An ideal democratic soceity 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 education[1] 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 recognisition, 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 potentality 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) Prosperty 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 soceity and education. Explain in brief the nature of correction between these two.

(2) Describe the concept of society. Give an idea of mutual dependance between soceity 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 soceity-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 Jife. 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 soceity, 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 sence 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 mainfests 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 soceity 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 Religon

(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. Ethmic 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 tire 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 tire or stage fire 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 becomming 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 acquintance 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 soceity. An educated person is a successful producer in the soceity. 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, their 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

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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 thfe facilities without discrimination. In ali 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 soceity.

(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 member 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 contemposary 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 group are habituated in the same life style and acquires experiences of changing social plenomena, 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 cancels. 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. Intcractiion of these two produces social life and develops the changebility 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 soceity 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 everflowring 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 soceities, 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 strongiy 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 roies 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 soceity. Though their number is negligible, they are the part & parcel of the soceity.

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 explanded.

(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 & pasttimes, 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 condennable in other.

According to Prof. Giddens :'

"Our lives are influenced at all ages, beyond infancey, 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 profided 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 cultureal reproduction."

In the opinion of Prof. Durkhaim :

This does not involve the transmission of the culture of soceity 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 soceity influenced the institutional environment of the second decade of twentieth century, conduct of the teachers and

modernisation of the students. In the words of Bourdiew :

"...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 river based, agricultural .social system and cultural behaviour of India with modern ieal-of democratic life and industrialised & technology based cultural behaviour. Considering the importance of this matter, the first two Education Ministers of independant India, Mouiana Azad and Dr. Srimali endeavoured to pressure 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. Bourdien 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 Lincohn, democracy means the ideal and administration of a soceity-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 Botsmore o.,, a true democratic government will be possible only when every social institutin will be able to express democratic principles, skill, behaviour and manners.

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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-discrimi nation less ideafs 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) ppppstunity 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 institutiional management has been implemented in principle.

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

(7) National Education Palicy 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 aits according to the students age has been more available and interestin.

(10) StudyirrgAand 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 tef'increasing awareries 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 changes 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 occured at all levels (also, in. case of competetive 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 colebratiion.

(8) Election of the President of India on secular basis and collection & 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 educatiion 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, soceity and civilisation, "what we were", "what we are" and "what we will be", our aim. remains latent in future consequence. The future consequence canbe controled to a great extent by patience and dedication of present. They way to know how it can be done is educatin. 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).

"Everday men are faced with new situations. The pattern of behaviour they adopt to meet with thoe 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-soceity 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 interst (5) Institutional political competition (Purpose is to form modern soceity (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 soceity influences the consequence of education. The educational flow preserves the national tradition within the situation of changes. The role of educational

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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 educatiion 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 soceity is dependant on education. Those changes follow a stream and make the social progress continued. The evalution 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 occulf 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 supertitious. The society becomes static and the social order degerative. "(Mothur)

Raja Rammohan Ray was the first to feel the need for reformation of Indian soceity 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 modem social system.

"Productive work in todays 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" cherisbed 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 independant 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 discord.the superstitous 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 soceity 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 ajl the information in the welfare of himself and the soceity 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 uncertanities 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 dient 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 brining 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 discus 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 occured in the changing social lives of modern India through education. In this connectiion 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 Soceity'.

(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 Educatfdn

    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 developes 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).

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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. Modem social life and system enriched with science and technology is a preventive of social discrimination. The lusury 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 independance 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 modem social life of the world, British educationist Crowdar 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 fof 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 sociai 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

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 Jusbert, "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 in as common as equality in essentials." (as found in the expression of human creativity, talented actions, spiritual relisations 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

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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 strate, 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 world "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 prespective 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 soceity as the present stratum of social life and said that the came 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 Mability—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 soceity.. 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 strate and mental distance among them in increased as well. Gradually, on group included in one stratmbecoues the natural competetors 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, umerhployed 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 in 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 modem Indian social system the social status and prestige are primarily birth-based. In the pre-dernocratic 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 modem 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.

Stsata-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 solvercy, 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 soceity 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 more 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 independant 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 modem man is of missed 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 withness 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